

Chapter Four: The Conflict

The Palestinian Problem

The books of this latest issue continue the line followed in the earlier textbooks, which presents the conflict in a biased way and puts the responsibility for its development exclusively on the Jewish side, whose rights and interests as a party to the conflict are neither considered nor mentioned. The Palestinians alone are presented as the true owners of the country since time immemorial and their share of the responsibility for the conflict, such as their rejection of the UN 1947 partition resolution and their declaration of war against the Jews in the country, in defiance of that resolution, is likewise not mentioned. The books of this issue feature another motif in this connection: recruitment of religion for the political cause.

A. The Problem in a Nutshell

The word “Palestine” indicates the name of our homeland.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 6

Colonization [*istitan* – settlement]. It denotes the seizure of land, the expulsion from it of its owners and the settlement on it by force of [foreign] demographic elements in the place of the indigenous inhabitants, like the Frankish [i.e., Crusader] and the Zionist colonization in Palestine

History of the Modern and Contemporary World, Grade 10 (2004) p. 57

Educational Summary

The origins of the Palestinian people are the Canaanites, who immigrated to Palestine from the Arabian Peninsula in approximately 3500 BCE. The Palestinians embraced Islam after the Muslim conquest of Palestine and its liberation from the Byzantines in the reign of Caliph Umar bin al-Khattab in the first century AH.

Palestinian society faced an invasion by the Franks [Crusaders], who came from Europe. Palestinian society lived under Ottoman rule for four centuries until the British occupation.

British Occupation

Palestinian society fell under British occupation in 1917, which continued until the Israeli Occupation in 1948.

Israeli Occupation

Palestinian society underwent the Catastrophe [*Nakbah*] in 1948 [inflicted] by the Zionist organizations, when the majority of the Palestinians were

forced to emigrate from their land and the State of Israel was established in part of Palestine. The West Bank was annexed to Jordan in 1950 and the Gaza Strip was placed under Egyptian administration. The Setback [*Naksah*] of 1967 befell Palestinian society when the Israelis managed to occupy the rest of Palestine comprising the West Bank and the Gaza Strip. The Sinai desert was also captured from Egypt and the Golan Heights from Syria.

Resistance of the Palestinian People

The Palestinians did not despair but continually resisted foreign rule in the country. [Some] of the most prominent struggles of the Palestinian people [are] their resistance to the British Mandate [authorities] through several revolts, the most famous of which [were] the revolt of 1929 and the revolt of 1936, and their resistance to the Israeli occupation through two great *Intifadhahs*. The Palestinian people embarked on its first *Intifadhah* in 1987. After the signing of the Oslo Accord in 1993 the Palestinian National Authority was established in 1994 in parts of the West Bank and the Gaza Strip. Then, in 2000, the Palestinian people embarked upon its second *Intifadhah* (the Al-Aqsa *Intifadhah*).

I will test myself:

1. I will explain the origin of the Palestinian people.
2. I will explain the impact of the Catastrophe [*Nakbah*] that befell the Palestinian society in 1948.
3. I will answer by (V) or (X) each of the following phrases:
 - Arab immigration to Palestine stopped after the immigration to it of the Canaanites.
 - The Romans [Byzantines] ruled Palestine until the Muslim conquest.
 - The Palestinians resisted the British Mandate.
 - The Palestinian National Authority was established in 1987.
4. I will fill in the empty space in the following phrases:
 - The Canaanites immigrated to Palestine from...
 - The Muslim conquest of Palestine was in the times of...
 - Palestine fell under ... occupation in 1917.
 - The Israelis occupied the rest of Palestine in...

National Education, Grade 5 (2004) pp. 30-31

Important events faced by the Palestinian society in modern times:

<u>Year</u>	<u>Event</u>
1917	British occupation
1948	The Catastrophe [<i>Nakbah</i>] (the expulsion of the Palestinians)
1967	The occupation of the rest of Palestine (the West Bank and the Gaza Strip)
1987	The first <i>Intifadhah</i>

- 1994 Entrance of the [Palestinian] National Authority (into the West Bank and Gaza Strip)
- 2000 The second *Intifadhah* (the Al-Aqsa *Intifadhah*)

I will consider the following [question] and answer it: Why did the Palestinian people embark upon the first and the second *Intifadhahs*?

National Education, Grade 5 (2004) p. 29

Activity 2: I will copy the following chart into my exercise book and write down the event next to the year and the year next to the event:

Year: 1948 1967 1994

Event: British occupation 1st *Intifadhah* 2nd *Intifadhah*

National Education, Grade 5 (2004) p. 31

Let us write down the meaning of each of the following dates in the journey of the Palestinian national struggle: 9/12/1987 [the beginning of the first *Intifadhah*]; 28/9/2000 [the beginning of the second *Intifadhah*].

History of the Ancient Civilizations, Grade 5 (2004) p. 6

Let us choose the correct answer from those in the parentheses that follow:

- The first Palestinian *Intifadhah* erupted in ('75, '87, '95)
- The Al-Aqsa *Intifadhah* broke out in ('98, '99, 2000)

Our Beautiful Language, Grade 5, Part 1 (2004) p. 90

B. The Religious Importance of Palestine and its Political Significance

This is a relatively new motif in the textbooks and it appears in both the Islamic and the Christian Education books. One of the items discussed in this context is Palestine being the land of the prophets, among whom David and Solomon are mentioned – as they both are considered prophets in Muslim tradition rather than central figures in Jewish history. There are texts where this religious importance is used to encourage the student to become part of the “garrison”.

Palestine is a blessed land.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 5

Palestine has great virtues in Islam. The Qur'an and the Prophetic Sayings [*ahadith*] have mentioned some of Palestine's virtues. Among these virtues [are the following]:

1. God has blessed the Al-Aqsa Mosque and its surroundings, namely, the land of [Greater] Syria [*Al-Sham*], of which Palestine is part.

2. The angels spread their wings over the land of Syria, as Zayd bin Thabet [Prophet Muhammad's private secretary] has told... saying: "The Messenger of God said: 'Blessed be Syria! Blessed be Syria!' I said: 'What of Syria?' He said: 'The angels spread their wings over Syria'."
3. Many Muslim religious places are found in Palestine. Most important among them are Al-Aqsa Mosque and the Dome of the Rock in Jerusalem, as well as the Ibrahimi Mosque [the Machpelah Sanctuary] in Hebron.
4. Some of the prophets were born there, such as God's prophet Jesus, may peace be on him. Others lived there, such as Abraham, may peace be on him.
5. The graves of some of the prophets are found there, such as Abraham's grave, as well as the graves of some of the Companions [of Prophet Muhammad] such as Ubadah bin al-Samet, Shaddad bin Aws and Abi Ubaydah bin al-Jarrah.

The Muslim's Duty towards Palestine

The Muslims conquered Palestine in the time of Caliph Umar bin al-Khattab... He came by himself and received the keys of Jerusalem from the Byzantines in order to honor it and promote its status. The Muslim who lives in Palestine, protects its land and defends it, is considered a member of the defending garrison of Islam [*murabit*] in the cause of God and his reward from God is plentiful.

The hearts of the Muslims in all parts of the world are bound to Palestine. They look forward to its liberation, to visiting it and to praying in Al-Aqsa Mosque.

Some of the Virtues of Al-Aqsa Mosque

Al-Aqsa Mosque includes the noble Dome of the Rock, which was built at the place whence the Prophet was made to descend to Heaven. It also includes the Marwani Mosque [the underground space known as "Solomon's Stables"] and the courtyards, buildings and the wall that surrounds it, including the Al-Buraq Wall [the Jews' holy place of the Western Wall]... Al-Aqsa Mosque has many virtues, of which some [are as follows]:

1. It is the first of the two directions of prayer [it was later replaced by Mecca]...
2. It comes third after the two noble mosques, as it is the third most important mosque after the Holy Mosque [of Mecca] and the Mosque of the Prophet [in Medina]. It is one of [the three] mosques that people are [encouraged] to journey to, that is, visiting it and praying in it is deemed desirable.
3. It is the second mosque built on earth [according to Muslim belief] after the Holy Mosque [in Mecca]. The Prophet [Muhammad] was

asked: “Which mosque was established first on earth?” He answered: “The Holy Mosque [in Mecca]”... “Then which?” He said: “Al-Aqsa Mosque”... “How much [time] elapsed between [the building of] them?” He said: “Forty years.”

4. A prayer at the Al-Aqsa Mosque has a great virtue, because the reward for it is doubled and higher than for a prayer in other mosques, except the Holy Mosque [in Mecca] and the Mosque of the Prophet [in Medina].
5. The Messenger was made to travel to it [from Mecca] at night and he was made to ascend from it to the upper heaven[s] [according to Muslim belief].
6. God has bound it to the Holy Mosque [in Mecca] by a bond that is considered part of the Muslims’ faith.

Assessment [Work]

3. I will write down a Prophetic Saying [*hadith*] indicating that the land of Syria is a land

where one should stay in position [*ribat*] [on guard].

6. What is my duty towards Al-Aqsa Mosque?

Islamic Education, Grade 5, Part 1 (2004) pp. 77-79

The Virtues of Palestine and the land of [Greater] Syria [*Al-Sham*] in the Qur’an and the Prophetic Tradition [*Sunnah*]

Palestine has an important place in Islam. God has blessed it and made it the residence of many prophets. The holy verses [of the Qur’an] and the noble Prophetic Sayings [*Ahadith*] explain its importance. The first of the two directions of prayer and the third [most important mosque] after the two holy mosques [of Mecca and Medina] – the destination of the Nocturnal Journey of God’s Messenger [according to Muslim belief] – are there. Its soil has been mixed with the blood of its faithful martyrs, who have defended it throughout its long history. The people of Palestine have a great status in Islam.

Palestine is Blessed

God has blessed Palestine in [several] holy verses [of the Qur’an] of which some are [as follows]:

1. God has said: “Glory to Him who made His servant go by night from the Sacred Temple [in Mecca] to the Farthest Temple [*Al-Masjid Al-Aqsa*] whose surroundings We have blessed.” (Al-Isra’ 1). The word “surroundings” includes the whole of Palestine.
2. God has said about Abraham: “We delivered him and Lot, and brought them to the land which We have blessed for all mankind.” (Al-Anbiya’ 71). Abraham and Lot were saved by God and they came from Iraq to Palestine.
3. In the story of Solomon God says: “To Solomon We subjected the raging wind: it sped at his bidding to the land which We have

blessed.” (Al-Anbiya’ 81). By “the land which We have blessed” is meant Palestine.

4. In the story of Sheba God says: “Between them and the cities that We have blessed...” (Saba’ 18). The cities that God has blessed are Palestine and Syria [*Al-Sham*].

The First of the Two Directions of Prayer and the Third after the Two Holy Sanctuaries

Al-Aqsa Mosque was the first direction of prayer for the Muslims. They used to pray facing it until the direction of prayer was changed to Mecca sixteen months after the *Hijrah*. It is the third [holiest mosque] after the Holy Mosque [of Mecca] and the Mosque of the Prophet [in Medina] as far as its status and the virtue of prayer in it are concerned. [Muhammad] said: “No [pilgrimage] journey is to be made, except to three mosques: This mosque of mine [in Medina], the Holy Mosque [in Mecca] and Al-Aqsa Mosque [in Jerusalem]”.

Palestine is the Land of the Prophets

Many prophets dwelt and lived in the land of Palestine. Among them were Abraham, Lot, Isaac, Jacob, David, Solomon, Zachariah, Yahya and Jesus, may peace be on them. God honored it by making it the destination of the Nocturnal Journey of His Messenger. From it he was made to ascend to Heaven and on it he led the prayer of the prophets. All these stress its [Palestine’s] importance and [high] standing.

Palestine and [Greater] Syria [*Al-Sham*] in the Noble [Prophetic] Sayings

Many sayings of the Prophet indicate the [high] standing of the land of [Greater] Syria [*Al-Sham*], which includes Palestine. One of these is his saying about Syria [*Al-Sham*]: “God gathers His best servants into His best land”... This saying, as well as others, indicates the virtue of the land of [Greater] Syria [*Al-Sham*] and the virtue of those who live there. Perhaps one of the reasons for this virtue is that the land of [Greater] Syria [*Al-Sham*] was throughout the ages of Muslim history the fortress that stood firm against all the invading expeditions to which the Muslim world was exposed. It was the field of struggle with the invading forces. The battlefield with the Franks [i.e., the Crusaders] was the land of [Greater] Syria [*Al-Sham*] and they were defeated at Hittin near Tiberias. The defeat of the Tartars was at Ein Jalut [in Palestine] after they had swept through many of the regions of the Muslim world and destroyed Baghdad, the capital of the Caliphate, and killed millions of people.

I will think:

1. What is indicated by the Prophet’s saying: “God has guaranteed [Greater] Syria [*Al-Sham*] and its people for me”?

Therefore the Prophetic Sayings stress the connection between the triumphant group that will stay clinging to truth and protect it and the land of Syria [*Al-Sham*] and Palestine. He [Muhammad] said: "If the people of [Greater] Syria [*Al-Sham*] become corrupt, then no one will be good among you. A group of my nation is still triumphant and until the Day of Judgment those who desert them will not harm them"... The Messenger prayed for the good and blessing of the people of [Greater] Syria [*Al-Sham*] and said: "O God, bless our Syria [*Al-Sham*] for us"... And he said: "Blessed be Syria [*Al-Sham*]" We said: "For what, O Messenger of God?" He said: "Because God's angels spread their wings over it"... And he said: "...Syria [*Al-Sham*] is the very midst of the believers' house"... And he said: "The people of Syria [*Al-Sham*] are God's scourge on earth"...

These many sayings indicate the virtue of the land of Syria [*Al-Sham*] and the virtue of Palestine, as well as the virtue of those who stay there as a garrison on its soil in spite of the challenges, the suffering and the pain which they find. That is so because God has entrusted the people of this land with a great mission, namely, that they be the vanguard in the battle between the Muslims and their enemies. They will not receive the reward mentioned by these Prophetic Sayings unless they perform their duty to their religion and their nation and land.

Home Assignment

I will write briefly about the virtue of being [part of the] garrison in Palestine and put that on the [class] wall magazine or read that on the school radio.

Assessment

3. The event of the Nocturnal Journey has given Palestine a distinguished status. I will explain that.
5. The Muslim Nation's history emphasizes blessing and role of Palestine. I will explain that.
6. What is indicated by the connection made by the Prophet between Jerusalem and the triumphant group that will stay clinging to truth?
7. How will the people of Palestine receive the great reward promised by God to those who stay as a garrison?
8. Based on the lesson, I will explain the Muslims' duty towards Palestine and blessed Al-Aqsa Mosque.

Islamic Education, Grade 10, Part 2 (2004) pp. 48-51

The emphasis on Palestine's religious holiness as a national-political value is, to a certain extent apparent in Christian Education textbooks as well.

More than two thousands years ago Lord Christ was born in the city of Bethlehem in our beloved country Palestine.

Christian Education, Grade 5 (2004) p. 41

Our country is a holy land²³.

Christian Education, Grade 5 (2004) p. 73

The Holy Land

Jesus lived in our country and on our land and traveled about there...

Nazareth, Capernaum, Jericho, Tiberias and other places mentioned by the Gospels which we know well.

Christian Education, Grade 10 (2004) p. 62

Saint George, Saint Stephen of Asqalan [Ahkelon] and Saint Barbara who lived in our country and... Saint Helene who... built many churches in Palestine...

Christian Education, Grade 5 (2004) p. 78

C. Aspects of the Problem

Let us complete: Palestine [is Arab]...

Our Beautiful Language, Grade 5, Part 2 (2004) p. 15

Let us read and enjoy:

Palestine is not just a geographic mass that has been exposed to long years of oppression and aggression. It is more than that, because its loss feeds within us the feeling of the absence of liberty. This tormenting feeling is in its essence the most painful fact of our existence. Therefore, for the Palestinian and Arab poet, Palestine is part of the issue of liberty, independence and the struggle for it. The usurpation of its land has not been merely a violation against geography or an ephemeral aggression against it. Rather, it is in the eyes of all an aggression against their liberty, coherence and human delight.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 95

The Balfour Declaration was an illomen for the people of Palestine.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 57

²³ The text on this and the following pages mentions the sites related to Jesus Christ's life, including a map and questions.

[Lord] Balfour issued his ill-omened declaration in 1917. The declaration was issued in the [...] century.

Mathematics, Grade 5, Part 2 (2004) p. 114

Britain strove to obtain a resolution from the League of Nations regarding its Mandate over Palestine [which was adopted] on 24.9.1922. The Balfour Declaration was embodied in the Mandate Charter.

History of the Modern and Contemporary World, Grade 10 (2004) p. 93

Activity 2

Let us obtain the Mandate Charter over Palestine and read it in class.

History of the Modern and Contemporary World, Grade 10 (2004) p. 94

The Role of the Arab League in Supporting the Palestinian Cause

Since its establishment [in 1945] the Arab League has been interested in the Palestinian problem, and has defended the Palestinian cause in the various world organizations. The Arab League has discussed the Palestinian problem in its sessions, considering it the pivot of the Arab-Israeli conflict. The most important resolutions adopted at its [summit] conferences included the following:

1. Recognizing the Palestine Liberation Organization (PLO) as the sole legitimate representative of the Palestinian people, in the seventh summit conference which was convened in Rabat in 1974.
2. Supporting the Palestinian people's right to establish its independent state in the West Bank and the Gaza Strip.
3. Supporting the Palestinian people's steadfastness on its land and opposing the Judaization of Jerusalem and the change of its Arab and Muslim features.
4. Supporting the Palestinian national Authority materially, in order to help it develop Palestinian society.

I will test myself:

4. I will mention three resolutions adopted by the Arab League in support of the Palestinian cause.

5. I will answer by (V) or (X) each of the following phrases:

- The Arab League has been interested in the Palestinian problem since its establishment.
- The Arab League has contributed to prompting the international community regarding the need to grant the Palestinian people its right of self determination.

National Education, Grade 5 (2004) pp. 40-41

...as happened in Palestine on April 4, 1956, when the [UN] Secretary General was entrusted by the Security Council with [the task of] easing the

tension on the armistice lines and establishing an international emergency force in order to achieve this goal.

History of the Modern and Contemporary World, Grade 10 (2004) p. 98

The Palestinian problem constitutes a major pivot in the UN apparatuses. Many resolutions have been passed by this international body, such as 181, 194, 242, 338. In spite of the adoption of these resolutions by the highest international body none of them have been carried out on the ground.

Activity

Let us split into four groups and each group will discuss one of the international resolutions relating to the Palestinian problem: 181, 194, 242, 338.

History of the Modern and Contemporary World, Grade 10 (2004) p. 99

The [UN] General Assembly adopted a resolution to refer [to the International Court of Justice] the issue of the separation wall which Israel had begun building it in 2002 on occupied Palestinian land.

History of the Modern and Contemporary World, Grade 10 (2004) p. 98

[The Non-Alignment Movement] opposed Zionist aggression on Palestine.

History of the Modern and Contemporary World, Grade 10 (2004) p. 100

Palestine and the Non-Alignment Movement

Palestine has been admitted as a member in the Non-Alignment Movement and it takes part in its debates. The Movement has supported the struggle of the Palestinian people for independence and for the achievement of its legitimate national rights.

History of the Modern and Contemporary World, Grade 10 (2004) p. 101

The Organization [of African Unity] backed the Palestinian cause and called upon Israel to withdraw from the occupied Arab territories.

History of the Modern and Contemporary World, Grade 10 (2004) p. 105

Palestine and the Organization of Islamic Conference

The Organization of Islamic conference has supported Palestine through its following institutions:

First – The Islamic Development Bank... The Islamic Development Bank has, since its establishment, contributed to the support of the Palestinian economy. This has notably increased since the [Palestinian] National Authority's entry into the homeland in 1994, in order to support the Palestinian people's steadfastness on its land. These contributions have

focused on the establishment of the Jerusalem Fund, and the Islamic Development Bank has supported many projects in Palestine...

Second – The Jerusalem Committee. The Organization of Islamic Conference established the Jerusalem Committee because of Jerusalem's special position among the Muslims and because of the attempts at Judaization, to which it is subjected, and in order to protect its Muslim character and its steadfastness. The Jerusalem Committee is presided over by the king of Morocco.

I will test myself:

3. What was the purpose of the establishment of the Jerusalem Committee?

4. I will complete the empty space in the following phrases:

- The purpose of all the projects carried out by the Islamic Development Bank is to support the steadfastness of...
- The establishment of the ... Fund has been [one] of the important achievements of the Organization of Islamic Conference in support of Palestine.

5. I will answer by (V) or (X) each of the following phrases:

- Supporting the struggle of the Palestinian people is [one] of the goals of the Organization of Islamic Conference.
- The aim of the Jerusalem Committee is to support the city of Jerusalem.

National Education, Grade 5 (2004) pp. 43-45

The Goals of the Organization of Islamic Conference

3. Protection of the holy places, support for the Palestinian people's struggle and to help it
reclaim its rights and liberate its land.

Palestine in the Organization of Islamic Conference

Palestine has been the focus of attention of the Organization of Islamic Conference since its establishment. It has backed the Palestinian people by:

1. Establishing the Jerusalem Committee for protecting Jerusalem's Arab identity and its Muslim monuments...
2. Supporting Palestine materially through the Islamic Development Bank.

History of the Modern and Contemporary World, Grade 10 (2004) p. 107

D. The Problem in Literature

Before the Catastrophe [*Nakbah*] of 1948 poetry played a great role in the indoctrination of the masses, inflaming their enthusiasm and inciting them to revolt... Its subjects were the homeland, taking revenge on the [British] occupiers, glorifying sacrifice, memorializing the martyrs, holding on to the

land, denouncing hostile [Zionist] immigration to Palestine, revealing the enemies who were striving to usurp the homeland, and mobilizing the masses to stand up against these conspiracies...

The short stories of that phase... gave expression to the Palestinian people's preoccupation with the cause of its country and what it was doing in defense of its homeland against the enemy and [against] the enemies of the homeland [from within] – those with [evil] ambitions, and land dealers...

Reading and Texts, Grade 10, Part 2 (2004) pp. 49-50

The Race between the Eagles and the Vultures

"The Race between the Eagles²⁴ and the Vultures" is based on an idea. It is a symbolic story... aimed at deepening the national consciousness...

[Excerpts]:

...The eagles came back from their daily journey of bringing food and found out that the vultures had already occupied their nests and driven their youngsters away from them. The eagles asked for an explanation and the leader of the vultures told them that they had decided to settle in these mountains and asked the eagles to look for another place for themselves.

The eagles' leader said: "Is this our reward for having given you the opportunity to rest and have something to eat before you continue on your journey?"

The vultures' leader turned his beak towards the sky and said: "Why should we go? You go, and, whenever you come here, we will show you our hospitality."

A sparkle of astonishment filled the eyes of the eagles' leader and he said: "But this is our homeland!" ...

...One wise eagle realized that a disaster would befall the eagles if the two parties met in battle. The wise [eagle] looked beyond the vultures and saw the... crows and other immigrating birds and did not find any of the [local] mountain population. If fighting took place the immigrating birds would support the vultures and the eagles would fight alone. The wise eagle said: "Instead of fighting each other... I suggest that the vultures appoint five strong vultures and the eagles will appoint five strong eagles and those chosen will have a race. Victory will give the winning team and its kin the right to reside in this place."

²⁴ It should be noted that the eagle is the emblem of the Palestinian Authority, which, incidentally, appears in every textbook, and the symbolism of the story is immediately clear to the student.

...The vultures discussed [the matter] and agreed... The eagles gathered to consult about the matter and one of them criticized the wise eagle saying: "This is our land from time immemorial, why, then, should we make our staying here subject to the result of a race we might lose?"

...The two teams gathered and the wise eagle said: "Every team will fly from the highest peak in the mountains to the valley below and come back here carrying prey. The team that brings bigger prey and arrives sooner will be the winner. Then we will repeat the [race] and the one who wins both races will have the right of residence [here]."

...The vultures soon came back carrying large animals... and a while later the eagles came back carrying small animals... The wise eagle was astonished to see the team losing and said: "...I want to hear from the team the reason for not winning." The leader of the eagles' team said: "Honestly, we felt awe as we found ourselves suddenly in a race with the vultures, who are, as you know, famous for being [good] hunters." ...The wise eagle said: "The vultures' reputation overwhelmed you and you forgot your real capabilities..." The leader of the eagles said: "How could you forget that this is our air and you have flown here a lot and know the air currents between the mountains that help [you] flying? ...Go on, O eagles, these are your nests. Defend them!"

The wise eagle signaled and the two teams flew off. Soon the eagles returned carrying large prey... The vultures followed them carrying small prey... The wise eagle said: "You won once and we won once. Let us race for the third time and the one who wins will win the contest."

...The eagles flew through an air pass between the mountains they knew well. While the vultures were circling in the air to explore the valley underneath, and the prey there, the eagles already fell on their prey and returned with it... The vultures stood with the [other] immigrant birds prepared [for battle], because they were not content with the result of the contest. Then the leader of the eagles laughed mockingly and said to the leader of the vultures: "Before you do something irresponsible look around carefully". The leader of the vultures looked around... All the eagles [of the surrounding areas] had arrived because they felt the danger when they saw the birds racing in the sky... The leader of the vultures realized that if a battle broke out the eagles would win it. He bowed his head and signaled to the vultures and to the other [immigrant] birds to go...



Reading and texts, Grade 10, Part 2 (2004) pp. 32-36

Discussion and Analysis

1. The story deals with one of the following questions:

- Democracy
- Struggle against enemies
- Social justice
- Political pluralism

3. I will define the two parties to the conflict, explaining the symbol of each of them.

9. Why did the author not resort to clearly defining the story's place and time, geographically and historically?

Reading and Texts, Grade 10, Part 2 (2004) pp. 37-38

...I will sing: This land is ours.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 12

This Land – Its betrayed heart shall remain alive; it shall not die.

Booklet of Arabic Script, Grade 5 (2004) p. 22

...Shall I mourn my Iraq, or shall I mourn my Palestine?

Booklet of Arabic Script, Grade 5 (2004) p. 29

Why is it that [when] I see [River] Jordan flowing in our lands
I see tears in its water ...

Our Beautiful Language, Grade 5, Part 2 (2004) p. 70

[Question:] What is the reason for River Jordan's sadness?

Our Beautiful Language, Grade 5, Part 2 (2004) p. 72

Read and Enjoy: The Horizon is Clad with Flames

With what would you answer
If your family was attacked
By a foreign person
Who had already been tempted
By his being armed
He showed a wolf's fang
He aimed his arrows at your chest
He launched an attack against you and drew
His sword
And fell upon your head
And the blood burst out flowing
And the horizon is clad with flames
With what would you answer?!
With what would you answer if
You saw the adversary's sword bringing
To you your death
And you realized that you were but some blood
That was going to be shed...

With what would you answer if
Your roots inside you were provoked
And the adversary had already planted
His spear in the heart of your land
And opened fire on the field
Burning its wheat
And stubbornly went on
And wrought havoc
Destroying, killing, veiling
Your sun from you and choking
Your time's greenness
Continually buffeting about you
The sides of your house
And painting with blood the day's face...

With what would you answer, if he claimed
That the palm grove
And the orange grove
And your Arab olive tree

And yourself
And your wife, Salma,
And your good sons
Are spoils of war,
His personal possessions,
And whether [you] survive with no right
Of living
Or perish – as those who do not
Obey [his] orders,
With what would you answer?!

With what would you answer
Would you cast your sword away
And break your bow
And bury your ax
Deep in the earth...?

Reading and Texts, Grade 10, Part 1 (2004) pp. 111-113

Let us put a (V) sign next to the correct phrase and an (X) sign next to the incorrect phrase of the following:

1. Robbery of homelands and aggression against the rights of others is a legitimate thing.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 70

In 1929, following the execution of three of the Palestinian resistance heroes by the British forces²⁵, the mouths burst out singing:

From out of Acre prison a funeral came
Muhammad Jamjum and Fuad Hijazi
Revenge for them, O my people, revenge!
On the [British] High Commissioner and all his people

Reading and Texts, Grade 10, Part 1 (2004) p. 47

Read and Enjoy

One of the popular poems on national occasions: The execution of the three revolutionaries in 1929, Muhammad Jamjum and Ata Al-Zir from Hebron and Fuad Hijazi from Safad following the incidents at Al-Buraq²⁶. [Excerpts:]

²⁵ Muhammad Jamjum, Ata Al-Zir and Fuad Hijazi were, in fact, convicted of killing Jewish unarmed residents in the Arab cities of Hebron and Safed in the riots of that year

²⁶ A dispute between Jews and Muslims in 1929 over Jewish prayers in front of the Western Wall in Jerusalem which is considered holy to Islam as well and called Al-Buraq in Muslim tradition. The dispute resulted in a full scale massacre of Jews residing in the Arab cities of Hebron and Safad.

O my mother, be careful not to grieve
For I have sacrificed my blood for the homeland...
Visit the graveyards on the holidays
Go to Acre and see the glories
The noble ones Ata and Fuad...
On Tuesday the young men are to be hanged
Or on Wednesday, so come and bid us farewell...
For the homeland we have made [our] blood cheap
We are your defenders, O Palestine

Reading and Texts, Grade 10, Part 1 (2004) p. 56

Few Palestinians do not know the outstandingly popular poem written by the Palestinian revolutionary Awadh, one of the resistance heroes in the 1936 revolt, with a piece of coal on the walls of his prison cell on the night he was waiting for the death sentence [to be carried out] at Acre prison. It pours into one's soul [the feelings of] sacrifice and self-denial more than thousands of lectures. [Excerpts:]

O night, let the prisoner
Complete his lamentation
Dawn is going to wake up
And flap its wings
So that the hanged man will swing
In the blowing of its wind ...
Do not think that my tears are fear .
My tears are for my homeland,
For a handful of infants
Starving at home.
Who is going to feed them
After me, while two of my brothers
Before me went young
To the gallows?
How will my wife tomorrow
Spend her day?
Woe unto her because of me, or
Woe unto her because of her little ones!
I wish I had left
Her [golden] bracelets on her hands
On the day I was called by War
To buy its weapons

Reading and Texts, Grade 10, Part 1 (2004) p. 47

...Arabic poetry in the Palestinian land that was occupied in 1948 has never stopped, in spite of the isolation from which the [Arab] inhabitants suffered,

after they had become a minority on their land, no more than a hundred and fifty thousands souls.

The poets of the occupied land [i.e., Israel before 1967] followed the artistic development of poetry in the [surrounding] Arab homeland... Their poetry interacted with the national events and embarked upon defending the various causes... The poets were... heightening the enthusiasm of the masses with their poetry of struggle...

Reading and Texts, Grade 10, Part 2 (2004) p. 42

The Refugee Problem

Continuing the same line of thought as in the earlier textbooks, the books of this issue too lay the exclusive responsibility for the creation of this problem on Israel, while ignoring the fact that it was a result of a war declared by the Arab side itself with the purpose of preventing the establishment of the State of Israel – in defiance of the UN Partition Resolution of November 1947. The life of the Palestinian refugees in exile, their miserable living conditions in refugee camps, their yearning for their lost homeland and their adamant determination to return to their former homes are recurring motifs in PA textbooks.

A. Expulsion

Israeli Occupation

Palestinian society underwent the Catastrophe [*Nakbah*] in 1948 [inflicted] by the Zionist organizations, when the majority of the Palestinians were made to emigrate from their land and the State of Israel was established in part of Palestine.

National Education, Grade 5 (2004) p. 30

In spite of all the efforts made by the Zionist movement in an attempt to seize control of land, the Jews owned only 7% of the land surface of historical Palestine before the Catastrophe [*Nakbah*] of 1948. But this percentage increased to 78% after the expulsion of the Palestinians and the establishment of “the State of Israel”.

Health and Environment Sciences, Grade 10 (2004) p. 124

And this is another voice condemning the forced exile imposed on the sons of Palestine:

...Going to exile while it is better for you in your country

We have left Haifa with intent on returning

And God knows what will become of us

Reading and Texts, Grade 10, Part 1 (2004) p. 47

[Question:]

The second verse implies an important event connected with our cause, which is still [fresh] in our minds. What is it? And in what period approximately were these two verses composed?

Reading and Texts, Grade 10, Part 1 (2004) p. 50

The Palestinians showed the most wonderful example of fraternity and solidarity when the refugees were forced to leave their land and homes in 1948. Their brethren in Palestine and in the other Arab countries helped them and shared with them [both] dwellings and daily bread.

Islamic Education, Grade 5, Part 1 (2004) p. 81

The home is bereft of its owners...

Linguistic Sciences, Grade 10 (2004) p. 5

Activity:

Let us write down the names of five destroyed Palestinian villages...

Our Beautiful Language, Grade 5, Part 1 (2004) p. 95

B. Harsh Living Conditions

Educational Summary

First: Centers of Population inside Palestine

1. The cities...
2. The villages...
3. The Bedouin concentrations...
4. The [refugee] camps which are emergency centers of population that have resulted from the expulsion of the Palestinian inhabitants from their cities and villages in 1948.

Second: The Palestinians in the Diaspora

These are the Palestinians who live outside Palestine's borders. Most of them are to be found in the neighboring Arab states, either in or outside the camps, and some of them [are to be found] in other Arab and foreign countries.

I will test myself:

1. I will enumerate the types of Palestinian population centers inside Palestine.
2. Where do the Palestinians in the Diaspora live?
3. I will answer by (V) or (X) each of the following phrases:
 - Emigration is voluntary, but expulsion is by force.
 - ...
4. I will fill in the empty space in the following phrases:
 - The [refugee] camps are...
 - The Palestinians of the Diaspora are...

Activity 1: I will research and write down the names of three [refugee] camps in each of the following countries: Palestine, Syria, Lebanon, Jordan.

Activity 3: I will draw the map of Palestine in my exercisebook and write on it the names of the cities, villages and [refugee] camps in my district.

National Education, Grade 5 (2004) pp. 35-37

The United Nations Relief and Works Agency for the Palestinian refugees (UNRWA) is one of the agencies of the United Nations Organization. It was established in 1949 and is exclusively designated to support the Palestinian refugees in Palestine, Jordan, Syria and Lebanon in the fields of:
Education: It supervises the schools belonging to the Agency, which are located throughout the [refugee] camps, [as well as] the centers for teachers training.

Health: By providing health services in the clinics in the camps, and [by other] activities [such as] fighting epidemic diseases, supervising school clinics, providing meals to the children, and collecting garbage.

Giving help to the refugees in kind: such as food and clothing.

I will test myself:

How does UNRWA support the Palestinian refugees?

I will answer by (V) or (X) each of the following phrases:

- UNRWA's educational services are restricted to schools for Palestinian refugee children.

I will complete the following phrases:

UNRWA was established in ... for the support of ...

Activity: I will research and write a report about UNRWA's activities in my region and read it over the school radio.

National Education, Grade 5 (2004) pp. 48-49

The UN Relief and Works Agency (UNRWA) for the Palestinian refugees was established in May 1950. The UN General Assembly defined its mission as helping hundreds of thousands of Palestinians who had been uprooted from their homeland when their land was usurped in 1948, in addition to providing them with work opportunities in order to ease their pain and diminish their suffering.

...At the beginning of the twenty first century their number of Palestinian refugees had reached close to three million and six hundred thousand, according to UNRWA official statistics...

Thus, the UN Relief and Works Agency (UNRWA) is a leading humanitarian international organization with a distinct character in the field of helping the Palestinian refugees in the homeland and outside it. It tries to ease their pain

and suffering in the shadow of the harsh living conditions, because of the Israeli occupation of their homeland [i.e., in 1948] until they reach safe haven with their return and the establishment of their independent state through the realization of the freedom, to which they aspire, and for which they are struggling.

Our Beautiful Language, Grade 5, Part 1 (2004) pp. 78-79

The UN Relief Agency's schools, the food allocation distribution centers and the clinics, of which the majority is concentrated in the [refugee] camps, symbolize the personality of the Palestinian people in exile. For it is the camp that has embraced the sons of the Palestinian people who have been driven out of their land and homes. In the beginning they lived in tents, set up for them by the UN Relief Agency, which started its operations in 1950 and superintended sixty camps. The tents were later replaced by homes built of mud or concrete. The Palestinian refugee's regular home consists of two rooms, a place for cooking and a bathroom and is surrounded by a wall. After the 1967 War six new camps were built in Jordan to absorb the Palestinians who left the West Bank and the Gaza Strip.

Life in the Palestinian [refugee] camp was characterized by hardship because it lacked the simplest basic necessities for human life.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 80

Excerpts from a poem by the Israeli-Palestinian poet Husayn Muhanna entitled "I see":

When my child hugs me...
I see in my child's eyes
Another child of my people
Suffering

When sleep hugs me
And numbness spreads throughout my tired body...
Through the pleasant warmth in my body
I see an old man of my people feeling cold...

When I return home in the evening
My wife meets me smiling...
But I –
While being inside the quiet wave in the eyes of my dear one –
I see the eyes of a refugee woman from my wandering people...

Reading and Texts, Grade 10, Part 2 (2004) p. 43

Let us read and enjoy: The Palestinian poet Rashed Husayn said to a pigeon:

Are you a refugee like me; have you come from Safad's peak?
Or was your home in Jaffa, a nest in a house's roof tile?
O pigeon, O white flag; you flapped on my night of exile
Why are you crying like me? I wish you had not flown

And he said as well:

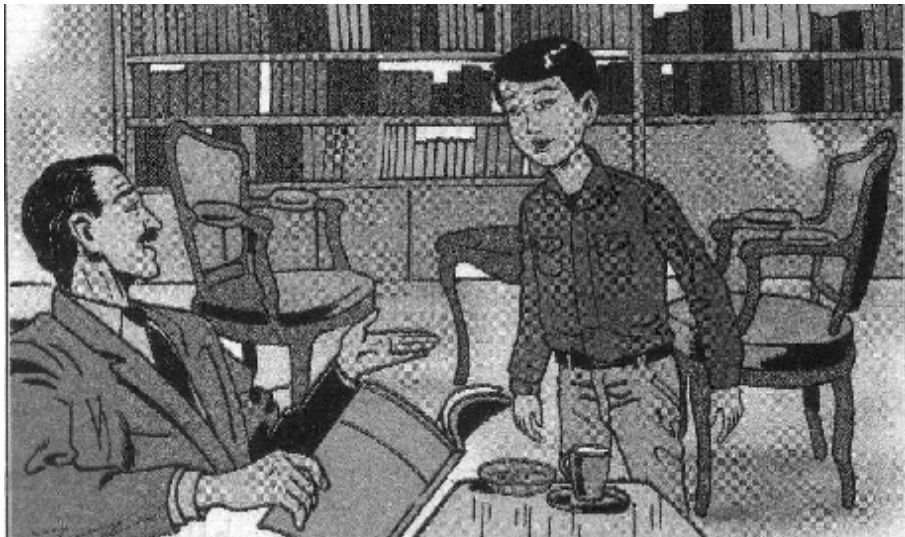
The night's stars are seen like the refugees' camps
And the sad moon swings like the sad Relief Agency
With a load of yellow cheese or a little flour
This is a present to my miserable people²⁷

Our Beautiful Language, Grade 5, Part 1 (2004) p. 87

C. Yearning

The Palestinians, wherever they are, are bound to the land of Palestine.
National Education, Grade 5 (2004) p. 28

Beloved Palestine, how would I live
Far away from your plains and heights
Reading and Texts, Grade 10, Part 1 (2004) p. 55



I will look at the picture and read the conversation below:

²⁷ A photograph on the same page shows a group of children under umbrellas in the rain surrounded by tents.

Jihad: What is there in this file, Father?

Father: Ownership deeds of the land we own in the Coastal Plain, which is registered in the official register of the Land Registry, as well as the keys of our house from which we were forced to leave by the occupation²⁸. It also includes the memoirs of your grandfather.

Jihad: I look after it in the future, God willing, father.

Father: Very good, my son.

History of the Ancient Civilizations, Grade 5 (2004) p. 7

D. Determined to Return

The homeland's soil is more precious than any thing and our absence from it shall not be long.

Booklet of Arabic Script, Grade 5 (2004) p. 20

[Questions:]

11. What is the dream that every Palestinian refugee has?

Our Beautiful Language, Grade 5, Part 1 (2004) p. 81

Activity 2: Let us fill in the empty space with the appropriate noun...

The [refugee] dreams of returning to his homeland.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 92

Expression: Let us write not more than five lines about one of the following:

1. One of the Palestinian refugee camps inside the homeland or outside it, including the following: the camp's site, the reason why people live there, description of people's life in the camp, the hope entertained by the camp's inhabitants.
2. A letter from a refugee child to the United Nations Organization in which he talks of his and his fellows' suffering in the camp's alleys and of his right to return to his original homeland.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 86

We Shall Return, by Harun Hashem Rashid

Return, return, we shall return

Borders shall not exist, nor citadels and fortresses

Cry out, O those who have left:

We shall return

[We] shall return to the homes, to the valleys, to the mountains

Under the flags of glory, Jihad and struggle

With blood, sacrifice [*fida*], fraternity and loyalty

We shall return

²⁸ That is, the occupation of 1948, when the Coastal Plain, save the Gaza Strip, became part of the State of Israel.

[We] shall return, O hills; [we] shall return, O heights
[We] shall return to childhood, [we] shall return to youth
To Jihad in the hills, [to] harvest in the land
Our Beautiful Language, Grade 5, Part 1 (2004) p. 88

Harun Hashem Rashid is a Palestinian poet. He was born in the city of Gaza in 1927. He expressed in his poems the tragedy of the Palestinians who were driven out of their land and homes and described their torment and the deep feelings of loss and exile they experienced throughout the years...

Our Beautiful Language, Grade 5, Part 1 (2004) p. 89

[Questions:]

1. Where does the poet want to return to?
2. Will the borders be an obstacle to the return?
3. What did the poet ask those who had left to do?
4. Let us make a connection between the proverb “No right is lost so long as someone who demands it still exists” with the poet’s words “we shall return.”
5. How does the poet describe the flags under which he and his people will return?
6. Let us copy the verse that resembles the poet Ahmad Shawqi’s words:
“Red liberty has a gate knocked on by every hand smeared [with blood]”

...

9. Let us put a (V) sign next to the correct phrase and an (X) sign next to incorrect [one]:
 - The return of those who left shall not be with might and glory.
 - The one who was forced to emigrate dreams of returning to his homeland.
 - The UN has not adopted resolutions that stipulate the refugees’ return.
10. Let us choose the correct answer from those in the parentheses that follow:
 - The refugees are those who were expelled by force from their homes in (‘36, ‘48, ‘67)
 - Those who left are those who were expelled from their homes in (‘57, ‘67, ‘87)

Our Beautiful Language, Grade 5, Part 1 (2004) pp. 89-90

The one who left cried out: “We shall return”

Our Beautiful Language, Grade 5, Part 1 (2004) p. 93

Expression: Let us write an essay about the life of the Palestinian refugees based on the following ideas:

1. The Palestinian people’s life before the 1948 exile.

2. The expulsion of the Palestinian people from its land by force of arms.
3. The Palestinian people's dream of returning to its homeland.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 95

Exercise No. 2: Let us write the following sentences in the negative
... We shall leave our homeland.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 8

Jerusalem

The same message, found in the earlier books, appears in the present issue as well, namely, Jerusalem is exclusively Arab and is of great importance to Muslims and, as such, should be liberated from Israeli occupation. The strong Jewish connection to the city, both historically and at present, religiously and nationally, and the fact that the Jews constitute the absolute majority in the city today (and have done so since the 1880s), as well as the fact that the city serves as Israel's capital, are never mentioned. None of the books mentions a single Jewish holy place as such in the city, or the special status of the whole of the Old City in the eyes of the Jews. Rather, Jerusalem is an Arab and Muslim city facing Israeli attempts at Judaization.

A. Jerusalem's Arab Character

Exercise 2: Let us fill in the empty space with the parallel word...

1. Jerusalem is [Arab].

Our Beautiful Language, Grade 5, Part 1 (2004) p. 55

B. Jerusalem's Religious Importance to Muslims

The Prophet (peace upon him) was made to travel by night from the Holy Mosque [in Mecca] to Al-Aqsa Mosque [in Jerusalem] on the twenty seventh [day] of [the Muslim month of] Rajab.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 54

Following is a traditional Prophetic Saying [Hadith] with a contemporary political connotation, which is strengthened in the questions.

[Prophet Muhammad] said: "A group of my nation still... defeats their enemies and their opponents cannot harm them..." [He was asked]: "Where are they, O God's Messenger?" He said: "In Jerusalem and in the vicinity of Jerusalem."

Our Beautiful Language, Grade 5, Part 2 (2004) p. 3

[Questions:]

5. What did the Messenger announce concerning the people of Jerusalem?

6. What is the Muslims' duty towards Jerusalem? ...

8. Let us circle the sign of the correct answer:

- We claim our rights whenever the circumstances allow us to do so.
- We relinquish our rights to our enemies and do not claim them.
- The position of our enemy does not interest us and we continue to claim our established rights.

9. Let us explain the meaning of the following:

...The Messenger said: "The people of Jerusalem are in a defensive stance [*ribat*] until the Day of Judgment."

Our Beautiful Language, Grade 5, Part 2 (2004) pp. 4-5

Al-Buraq Wall²⁹ is situated [west of] Al-Aqsa Mosque.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 75

C. Jerusalem Should be Helped against Israeli Machinations

According to the PA textbooks, Arab and Muslim Jerusalem is in need of help against Israeli attempts at transforming it into a Jewish city. The main issue discussed in this context is the help extended to Jerusalem by the Organization of Islamic Conference.

The Establishment of the Organization of Islamic Conference

The Organization of Islamic Conference was established in Rabat, Morocco, on... September 25, 1969, during the first conference of leaders of the Muslim world that was held in the Moroccan capital following the setting on fire of Al-Aqsa Mosque, on August 21 1969, by one of the Zionist extremists³⁰. The Muslim world expressed its condemnation of this action. The first conference of foreign ministers of the Muslim states was held in order to coordinate between the member states. It was agreed that its interim seat would be in Jeddah, Saudi Arabia, until the liberation of the city of Jerusalem which is considered the permanent seat of the Organization...

History of the Modern and Contemporary World, Grade 10 (2004) p. 106

²⁹ Al-Buraq is the Muslim name given to the Jewish holy place of the Western Wall after the name of the Heavenly beast, upon which, according to Muslim belief, the Prophet Muhammad miraculously traveled one night from Mecca to Jerusalem and thence ascended to Heaven while leaving the beast tethered to the Wall.

³⁰ The one who set fire to the Mosque in 1969 was a mentally-ill Australian Christian tourist, named Michael Dennis Rohan. He was tried, found to be insane, hospitalized in a mental institution and later deported to Australia to be confined in an asylum there.

The Organization of the Islamic Conference is an international organization established in 1969 in Rabat, Morocco, following the attempt to set on fire Al-Aqsa Mosque.

National Education, Grade 5 (2004) p. 43

The Goals of the Organization of Islamic Conference

3. Protection of the holy places...

Palestine has been a focus of the attention of the Organization of Islamic Conference since its establishment. It backs the Palestinian people by:

- Establishing the Jerusalem Committee for protecting Jerusalem's Arab identity and its Muslim monuments...

History of the Modern and Contemporary World, Grade 10 (2004) p. 107

The Organization of Islamic Conference established the Jerusalem Committee because of Jerusalem's special position among the Muslims, in the light of the attempts at Judaization, to which it is subjected, and in order to protect its Muslim character and its steadfastness. The Jerusalem Committee is presided over by the king of Morocco.

National Education, Grade 5 (2004) p. 44

Another implication of Israeli actions against Arab-Muslim Jerusalem.

You will remain dear [to us] for all eternity,
O Jerusalem, whatever they attempt or contrive [to do]

Linguistic Sciences, Grade 10 (2004) p. 96

D. Jerusalem is to be Liberated

The history of Jerusalem falling into the hands of the Crusaders and its subsequent rescue by Saladin are brought to the attention of students.

Jerusalem, the flower of [all] cities, fell into the hands of the Crusader invaders for close to a hundred years. The leaders of the Muslims earnestly worked toward restoring Jerusalem [and] its holy places to the [Muslim] realm, when finally the leader, Yusuf bin Ayyub, nicknamed Salah al-Din, came and liberated it on the twenty seventh day of Rajab in 583 AH. Al-Aqsa Mosque returned [and] its calls to prayer were again chanted after a long break.

Linguistic Sciences, Grade 10 (2004) p. 169

The soil was clogged with the victims' blood
And the fields of struggle became aflame
The army of error was full of arrogance
And the army of goodness bowed its head in silence
The clouds of disgrace came one after another

Upon the hills and valleys
Al-Aqsa Mosque became
Shackled upon the earth
The [mosque's] courtyard looked around: Is there
Anyone knocking? Is there any goodness [*salah* – Saladin's Arabic name]?
The army of faith gushed forth
Like rivers in every field

Linguistic Sciences, Grade 10 (2004) pp. 81-82

Let us write a paragraph, not exceeding five lines, about one of the following:
2. The role of Salah al-Din al-Ayyubi [Saladin] in the liberation of Jerusalem.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 67

Today's aspired liberation:

O forefathers' homeland! O monument of Guidance
O our dream, a dream that was [once] realized
We shall never be satisfied with anything else as homeland
...
Jerusalem is the capital and a glory of civilization
And the covenant on our part is true and confirmed
We yearn for its Mosque and for its Dome of the Rock
We are bound by love of its space
O Mosque, whose pillars of guidance were firmly fixed
By a religion that has been believed throughout the ages
O [first] direction of [Muslim] prayer, their feet have desecrated
Its courts, and anxiety encompasses all there
Night upon night wraps its domes
Oppression prevails. Will day light radiate?

Linguistic Sciences, Grade 10 (2004) p. 108

Jerusalem, Jerusalem, place of our hearts' longing

Linguistic Sciences, Grade 10 (2004) p. 153

O Jerusalem, your wound is our wound and anthem
Arm yourself with patience and consolation

Linguistic Sciences, Grade 10 (2004) p. 103

The hearts of the Muslims in all parts of the world are bound to Palestine.
They look forward to its liberation, to visiting it and to praying at Al-Aqsa
Mosque.

Islamic Education, Grade 5, Part 1 (2004) p. 78

The Palestinian flag will flutter on Jerusalem's wall.
Our Beautiful Language, Grade 5, Part 1 (2004) p. 15

The Liberation Issue

Contrary to texts in earlier books, one does not find in those reviewed here explicit references to the territories of pre-1967 Israel as land targeted for liberation. Sometimes the struggle for liberation is defined in other terms such as defense, victory, or just struggle or resistance. In other cases the meaning of liberation is only implied in the text.

The hearts of the Muslims in all parts of the world are bound to Palestine. They look forward to its liberation, to visiting it and to praying at Al-Aqsa Mosque.

Islamic Education, Grade 5, Part 1 (2004) p. 78

The Goals of the Organization of Islamic Conference

3. Protection of the holy places, support for the Palestinian people's struggle and to help it reclaim its rights and liberate its land.

History of the Modern and Contemporary World, Grade 10 (2004) p. 107

If our country is liberated happiness will encompass us all.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 47

You stay in defense of the blessed land.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 124

Victory– God willing – shall be the lot of the people of Palestine.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 6

His Excellency President Arafat said: "If we want our country to become developed and prosperous and our people achieve progress and victory, then it is necessary for the Palestinian woman to play her role completely and for the factors that enable her play this role be available to her.

National Education, Grade 5 (2004) p. 21

...The participation of the Palestinian woman, alongside the man, in the Palestinian struggle...

National Education, Grade 5 (2004) p. 20

The land exploded with resistance.

Linguistic Sciences, Grade 10 (2004) p. 100

The poet takes a concrete position towards the occupation of his homeland by the enemy. Let us mention the verse that indicates this meaning³¹.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 69

³¹ The text talks of a Medieval Arab poet in Spain.

O youth of the stolen homeland, has any hope
Ripened upon your brown foreheads?
Linguistic Sciences, Grade 10 (2004) p. 108

...O my homeland
Youth's ambition to be independent or perish shall not become blunt
We shall prefer destruction rather than to be the enemies' slaves
We do not want eternal humiliation and a miserable life
We do not want, but rather shall restore
Our old glory
O my homeland
Sword and pen, not words and disputes, are our symbol
Our glory and commitment, as well as loyal duty stir us...³²
National Education, Grade 5 (2004) p. 32

Let us write the following sentences in the negative, using the appropriate negation:

The Palestinians will relinquish their legitimate rights.
Our Beautiful Language, Grade 5, Part 2 (2004) p. 124

I do not hate people
And I do not attack anyone
But when I starve I eat my usurper
Beware, beware my hunger
Linguistic Sciences, Grade 10 (2004) p. 153

The following story presents the ideal of liberation in a symbolic way.

The Race between the Eagles and the Vultures

“The Race between the Eagles³³ and the Vultures” is based on an idea. It is a symbolic story... aimed at deepening the national consciousness...

[Excerpts]:

...The eagles came back from their daily journey of bringing food and found out that the vultures had already occupied their nests and driven their youngsters away from them. The eagles asked for an explanation and the leader of the vultures told them that they had decided to settle in these mountains and asked the eagles to look for another place for themselves.

³² This is a pre-1948 poem directed against British rule.

³³ It should be noted that the eagle is the emblem of the Palestinian Authority, which, incidentally, appears in every textbook, and the symbolism of the story is immediately clear to the student.

The eagles' leader said: "Is this our reward for having given you the opportunity to rest and have something to eat before you continue on your journey?"

The vultures' leader turned his beak towards the sky and said: "Why should we go? You go, and, whenever you come here, we will show you our hospitality."

A sparkle of astonishment filled the eyes of the eagles' leader and he said: "But this is our homeland!"...

...One wise eagle realized that a disaster would befall the eagles if the two parties met in battle. The wise [eagle] looked beyond the vultures and saw the... crows and other immigrating birds and did not find any of the [local] mountain population. If fighting took place the immigrating birds would support the vultures and the eagles would fight alone. The wise eagle said: "Instead of fighting each other... I suggest that the vultures appoint five strong vultures and the eagles will appoint five strong eagles and those chosen will have a race. Victory will give the winning team and its kin the right to reside in this place."

...The vultures discussed [the matter] and agreed... The eagles gathered to consult about the matter and one of them criticized the wise eagle saying: "This is our land from time immemorial, why, then, should we make our staying here subject to the result of a race we might lose?"

...The two teams gathered and the wise eagle said: "Every team will fly from the highest peak in the mountains to the valley below and come back here carrying prey. The team that brings bigger prey and arrives sooner will be the winner. Then we will repeat the [race] and the one who wins both races will have the right of residence [here]."

...The vultures soon came back carrying large animals... and a while later the eagles came back carrying small animals... The wise eagle was astonished to see the team losing and said: "...I want to hear from the team the reason for not winning." The leader of the eagles' team said: "Honestly, we felt awe as we found ourselves suddenly in a race with the vultures, who are, as you know, famous for being [good] hunters." ...The wise eagle said: "The vultures' reputation overwhelmed you and you forgot your real capabilities..." The leader of the eagles said: "How could you forget that this is our air and you have flown here a lot and know the air currents between the mountains that help [you] flying? ...Go on, O eagles, these are your nests. Defend them!"

The wise eagle signaled and the two teams flew off. Soon the eagles returned carrying large prey... The vultures followed them carrying small prey... The

wise eagle said: “You won once and we won once. Let us race for the third time and the one who wins will win the contest.”

...The eagles flew through an air pass between the mountains they knew well. While the vultures were circling in the air to explore the valley underneath, and the prey there, the eagles already fell on their prey and returned with it... The vultures stood with the [other] immigrant birds prepared [for battle], because they were not content with the result of the contest. Then the leader of the eagles laughed mockingly and said to the leader of the vultures: “Before you do something irresponsible look around carefully”. The leader of the vultures looked around... All the eagles [of the surrounding areas] had arrived because they felt the danger when they saw the birds racing in the sky... The leader of the vultures realized that if a battle broke out the eagles would win it. He bowed his head and signaled to the vultures and to the other [immigrant] birds to go...

Reading and texts, Grade 10, Part 2 (2004) pp. 32-36