

**THE WEST, CHRISTIANS AND JEWS
IN SAUDI ARABIAN SCHOOLBOOKS**
JANUARY 2003

Compiled, Translated and Edited by Dr. Arnon Groiss
Produced by CMIP

LIST OF CONTENTS

EXECUTIVE SUMMARY.....	3
INTRODUCTION.....	5
CHAPTER ONE: THE SAUDI ARABIAN EDUCATIONAL SYSTEM.....	6
General Overview	6
Structure.....	7
Saudi Schools Abroad	8
Levels.....	8
Curriculum	8
Education Policy	10
Textbooks.....	13
Sources	14
CHAPTER TWO: SAUDI ARABIA AND ISLAM.....	16
Islam in Saudi Arabia.....	16
Islamic Sentences Applied in Saudi Arabia.....	17
Islam in Saudi Education	18
Saudi Arabia - A Champion of Islam.....	20
Dramatic Activity.....	23
CHAPTER THREE: JUDAISM, CHRISTIANITY AND THEIR RESPECTIVE FOLLOWERS	25
General References to Judaism and Christianity.....	25
Holy Scriptures: A Comparison.....	26
Superiority of Islam and the Muslims	26
Denunciation of Jews and Christians.....	29
Jews and Christians Are Enemies and Should Not Be Treated as Friends.....	31
A Muslim Should Not Emulate the Infidels	34
Proper Relations with Jews and Christians.....	34
CHAPTER FOUR: THE WEST.....	36
The West vs. Islam in History.....	36
Western Imperialism	38
Communism.....	42
Arab Nationalism	42
Western Support of Zionism and Israel.....	43
Western Mental and Social Vices.....	45
Western Social, Cultural and Intellectual Influence	46
The Danger of Westernization.....	49

CHAPTER FIVE: THE JEWS IN HISTORY.....	51
Characteristics	51
The Jews in Antiquity	51
The Jews in Arabia before Islam.....	52
The Jews in Arabia in Early Islam.....	52
The Jews in World History.....	57
The Jews vs. the Arab and Muslim World.....	58
The End of the Jews.....	59
CHAPTER SIX: ZIONISM.....	60
Definition and History.....	60
The Zionist Movement.....	60
History of Zionism.....	60
Zionism and Palestine.....	63
The Danger of Zionism.....	64
Zionism and Imperialism.....	64
Zionism and Nazism	65
Zionism's Auxiliary Movements.....	65
CHAPTER SEVEN: THE ISSUE OF PALESTINE.....	67
The Importance of Palestine and of the Palestinian Problem	67
The Occupation of Palestine and the Jewish Immigration to the Country	68
The Second Confrontation	70
The Third Confrontation	70
The Fourth Confrontation.....	70
The Significance of the Occupation of Palestine	72
Jerusalem and Al-Aqsa Mosque.....	73
The Refugees	74
The Obligation to Liberate Palestine.....	75
Saudi Arabia's Role in the Struggle for Palestine	77
CHAPTER EIGHT: THE ATTITUDE TO ISRAEL.....	79
Nonrecognition.....	79
Israeli Regions and Cities are Presented as Palestinian.....	86
Israel's Image.....	87
CHAPTER NINE: JIHAD ,MARTYRDOM AND TERROR.....	88
War and Jihad	88
Martyrdom.....	91
Terror	93
CHAPTER TEN: NOTIONS ABOUT GOVERNMENT AND SOCIETY	95
Government	95
Women in Society	97
Children's Status in the Family and at School.....	103
CONCLUSION.....	108
APPENDIX A	110
APPENDIX B.....	111
LIST OF SOURCES.....	113

EXECUTIVE SUMMARY

This report presents the official Saudi worldview to which school students between the ages 6-16 are exposed through the medium of subject textbooks. For this purpose, 93 books taught in grades 1-10, mostly from the years 1999-2002, have been examined. Special emphasis is placed on the Saudi Arabian attitude to the "other", namely, Christians, Jews and the West, as well as on: the Middle East conflict, the concept of government, women's status in society and children's status in the family. Following are the main findings.

- Education in Saudi Arabia is centered around Islam, as stated in the Education Policy document (see the Preface and clauses 2, 11, 12, 13, 25, 28, 29, 31, 50, 60, 64, 74, 83, 95, 153, 209, 232 of that document in Chapter One). Islamic studies constitute a major portion of the curriculum at all educational levels, and even science textbooks contain Islamic notions.
- Saudi Arabia is presented as a country where Islam plays the dominant role in state and society, in the judicial and educational systems, and in everyday life. Saudi Arabia assumes, in turn, a leading role in the Muslim world and sees itself as the champion of Islam.
- Islam is presented as the only true religion, while all other religions are presented as false. It is the only religion leading its followers to Paradise, whereas all other religions destroy their believers in Hell. The Muslims are, consequently, superior to followers of all other religions, in both this world and the next.
- Christians and Jews are denounced as infidels. Moreover, Christians and Jews are presented as enemies of Islam and of Muslims. Therefore, Muslims may not befriend them, nor emulate them in any way, lest that lead to love and friendship, which is forbidden.
- The West in particular is the source of the past and present misfortunes of the Muslim world, beginning with the Crusades, through modern Imperialism and ending in the establishment of the State of Israel. However, the West's most dangerous effect on Muslim society nowadays is its cultural and intellectual influence in various fields such as: the spread of Western practices and habits - from Western democracy to alcoholic drinks, Western influence in the fields of literature, art, music, the media and fashion, Western-inspired ideologies such as nationalism - including its Arab version, Communism and secularism, Western influence in education and research - including research of the Muslim world ("Orientalism"), Christian missionary work, Western humanitarian and medical aid, and even Western-invented computer games.
- The West itself is a decaying society on its way to extinction, the symptoms of which are the absence of spirituality, the practice of adultery and sodomy that increase the number of AIDS cases in the West, and the large number of suicides in Western society.
- According to the Saudi textbooks, the Jews are a wicked nation, characterized by bribery, slyness, deception, betrayal, aggressiveness and haughtiness. They were a negative element in Arabia even before Islam and cooperated with Muhammad's enemies after the emergence of Islam, for which they were punished by the Prophet with exile and, in one case - putting to death of the men and enslavement of the women and children. In spite of this they remained disloyal to Islam and created dissension within it. Their present occupation of Palestine constitutes a danger to the neighboring Muslim countries. The Jews have been a harmful element in world history, and are responsible, inter alia, for the French and Bolshevik revolutions and for the outbreak of World War I. In order to illustrate the negative role of the Jews to Saudi Arabian students, the Protocols of the Elders of Zion are presented to them as an authentic historical source. They are said to have been the secret resolutions of the first Zionist Congress that was convened in Basel, Switzerland, in 1897. One textbook mentions that perdition is the desired fate for the Jews.

- Zionism is presented as an evil movement. It is based on ancient Jewish notions, chief among them being the idea of the "chosen people", which is presented in the Saudi Arabian textbooks as a belief on the part of the Jews that they have been chosen to be masters of the world . Accordingly, Zionism strives towards world domination or, at least, towards territorial expansion in the Fertile Crescent and Arabia. It uses evil means to direct world history, including some non-Jewish auxiliary organizations, like the Freemasons and the Lyons and Rotary clubs.
- Israel is not recognized as a sovereign state in the Saudi Arabian textbooks and its name does not appear on any map. Instead, all maps bear the name Palestine. Israeli regions - such as the Negev, and cities - such as Haifa and Acre, are presented as Palestinian. Palestine is presented as a Muslim country occupied by foreigners who defile its Muslim holy places, especially al-Aqsa Mosque in Jerusalem. The occupation of Palestine is portrayed as the most crucial problem of the Arabs and the Muslims, who should all join forces for the total liberation of Palestine and for its purification from the Zionist filth.
- Peace between Muslims and non-Muslims is not advocated. Instead, the Saudi Arabian textbooks, even grammar books, are full of phrases exalting war, Jihad, and martyrdom.
- All forms of terror are rejected by the Saudi Arabian textbooks. However, it appears that such prohibitions do not apply to cases that fall in the categories of Jihad and martyrdom. Saudi Arabian textbooks use the term "Fida'i" in a positive way, which seems to indicate support for terrorist activity carried out by members of the Palestinian armed organizations who are called "Fida'is" throughout the Arab world.
- The Saudi Arabian textbooks reject Western democracy. Instead, they praise the type of regime Saudi Arabia has embraced, the character of which is attributed to Islamic directives. Within this framework, the subjects are expected to remain loyal to the ruler under all circumstances - even if the ruler is oppressive - so long as he does not order them to act in a way contrary to Islamic Law. On the other hand, the Saudi Arabian textbooks emphasize the "family-like" type of relationship between the ruler and the ruled.
- Women's legal standing and their status vis-à-vis men, including their own husbands in matters of divorce, are elaborately dealt with in the Saudi Arabian textbooks. Specific attention is paid in the books to the various rules that prohibit direct contact between men and women, and the importance of women's dress code.
- The Saudi Arabian textbooks emphasize the child's duties towards his parents, of which first and foremost is obedience. Obedience is also demanded from the students to their teacher.

It should be noted that the Saudi Arabian Foreign Minister, Prince Sa'ud al-Faisal, referred to the problem of Saudi Arabian textbooks during an interview to CBS's 60 Minutes program in September 2002. He said that a survey of Saudi Arabian textbooks that had been carried out on his orders revealed that only 5% of the material therein were "abhorrent", while other 10% were "questionable", and they had been changed (see in Appendix A, a transcript of his statement). It is too early to determine whether such a reform is complete, but CMIP and AJC hope that the present report contribute to any useful discussion of this important issue.

* The concept of the 'chosen people' almost universally held among the Jews has nothing to do with the relations between Jews and other nations. Its essence is the relations between the Jews and God Who has chosen them to live according to a special code that He envisaged for them and embodied in the Torah. Such a status is a constant test rather than a privilege and does not make the Jews superior to any other nation, as is clearly emphasized by prophets such as Amos (see Amos 3:2; 9:7).

INTRODUCTION

School textbooks are one of the most crucial means by which a nation passes on to the younger generation a certain worldview, determined according to parameters set by the educational establishment. As such, they open a window on to what the education system in a specific country wishes to instill in the students' minds.

The Center for Monitoring the Impact of Peace (CMIP), which has already conducted surveys of Israeli, Palestinian and Syrian school textbooks, has undertaken a similar survey of Saudi Arabian textbooks, with the cooperation of the American Jewish Committee. However, unlike the former surveys, this present one has attempted to broaden its perspective to include the Saudi Arabian outlook on Christianity and the West and has not limited itself to the Middle East conflict. The report has also dealt with Saudi notions of government, women's status and children's rights as taught in schools.

For the purpose of this research, 93 Saudi textbooks on various subjects for grades 1-10, mostly from the years 1999-2002, have been examined (see List of Sources). All books, except one, were published by the Saudi Arabian Ministry of Education (the exception being a book issued by the female inspectors of the lower grades of girls' education in the Riyadh Province). The material has been scrutinized according to the criteria of both UNESCO and CMIP, as follows:

UNESCO relevant criteria:

1. Are the data given accurate and complete?
2. Are illustrations, maps and graphs up-to-date and accurate?
3. Are the achievements of others recognized?
4. Are equal standards applied?
5. Are political disputes presented objectively and honestly?
6. Is wording likely to create prejudice, misapprehension and conflict avoided?
7. Are ideals of freedom, dignity and fraternity being advocated?
8. Is the need for international cooperation, for the formation of common human ideals and the advancement of the cause of peace, as well as for the enforcement of the law, emphasized?

CMIP criteria of analysis:

1. The image of other peoples, religions and communities: Are they recognized, accepted as equal and respected; or are they presented in a stereotyped and prejudiced way?
2. Peace and the peace process: Does education foster peace? Does it support the peace process? Is there any room for improvement in this respect?

In line with CMIP's methodology, the present report consists mainly of quotations from the books, organized in chapters according to subject. The extent of analysis here is minimal, to allow the material to speak for itself. Occasional explanatory remarks have been added for clarification - either as footnotes or in brackets within the quotations.

Qur'anic verses follow in most cases N. J. Dawood's translation of the Qur'an, published in the "Penguin Classics" series. Texts of Prophetic sayings (Hadith) have been freely translated.

CHAPTER ONE: THE SAUDI ARABIAN EDUCATIONAL SYSTEM

General Overview

Until the late nineteenth century, education in all parts of what is now Saudi Arabia was traditional, restricted to reading, writing and recitation of the Qur'an. Higher education in religious studies existed in the main cities. The beginning of what one may call "modern education" took place towards the end of the nineteenth century in the then Ottoman provinces of Hijaz and al-Ahsa. In the 1920s a few private schools began offering non-religious subjects in some of the larger towns. But it was not until the 1930s that State-sponsored modern education began. A network of secondary schools was set up beginning in 1951. In 1954 the Ministry of Education was established and Prince Fahd Bin Abd al-Aziz, today's monarch, became the first minister. In 1957, the first not wholly religious university was opened. Public education for girls began in 1964, in spite of strong opposition on the part of conservative circles. In 1975, the Ministry of Higher Education was established. The development plans of the 1970s and 1980s improved the education system considerably.

The literacy rate in Saudi Arabia in 1970 was 15% for men and 2% for women. By 1990 it was 73% for men and 48% for women, and, in 2002 it reached 90.9% and 70.2%, respectively. According to the Central Intelligence Agency's World Factbook 2002, the literacy rate in 2002 was estimated at 84.2% for males and 69.5% for females.³ Whatever the exact figures, it is clear that the Saudi government has made an outstanding effort to universalize education, and that effort can be clearly seen even today, in the budget figures of the last three years, as given by Saudi sources:

Year 2000: US\$13.17 billion, 25% of the total budget for that year.

Year 2001: US\$14.21 billion, 25% of the total budget for that year .⁴

Year 2002: US\$14.48 billion, 27% of the total budget for this year .⁵

Education in Saudi Arabia is not compulsory, but it is free to all, textbooks and health services for students included. Hence, the spread of education is dependent on availability of schools in the various regions, rather than on other factors. It seems that the government is working intensively to improve this and increase the enrollment rate. According to some data, in 1960, 22% of boys and 2% of girls were enrolled in schools. In 1981 the rates stood at 81% and 43%, respectively. In 1989 the number of girls enrolled in the public school system was close to the number of boys: 1.2 million girls as against 1.4 million boys.⁶ It is said that today, the number of female students exceeds that of male students in both schools and universities.⁷

In the school year of 2001/2 there were close to 28,000 public schools in Saudi Arabia, in addition to 214 colleges and other educational and training institutions.⁸ Of these, 16,600 schools and 73 colleges were for girls.⁹ There were 1.19 million male students and 1.64 million female students in these

¹ Saudi Arabia had 45 million boys and 40 million girls. Federal Research Division/Country Studies, p. 1.

² "Educating Young Saudis to Contribute to the Nation's Future", in Saudi Arabia Embassy Publications - Spring 2002 Magazine: Education, p. 9.

³ CIA, World Factbook 2002: Saudi Arabia - Population, p.1.

⁴ "Saudi Government education and manpower training budget for 2001 to reach US\$ 14.21 billion" in: Saudi Arabia Business Press Releases, Year 2001 Press Releases (1st April 2001).

⁵ "Educating...", pp. 3-4.

⁶ "Saudi Arabia: Education", Library of Congress/Federal Research Division/Country Studies.

⁷ "Educating...", p. 4.

⁸ Ibid, pp. 3, 7, respectively.

⁹ Ibid, pp. 6, 7, respectively

¹⁰ Ibid, p. 6. With an additional number of approximately 500,000 students in universities and colleges in 2001/2 (Ibid..." p. 7) the total number of Saudi students that year in all institutions of education was close to 5 million ("Educating...", p.

However, a closer look at the detailed figures given by the same source discloses a discrepancy between the total figure and the breakdown and also raises questions regarding the accuracy of at least one figure (shown in bold, with question marks):

Level	Schools		Students*		Teachers*	
	Boys	Girls	Boys	Girls	Boys	Girls
Elementary	6,209	6,000	200?	1,000	90	100
Intermediate	3,388	2,700	590	500	43	44
Secondary	1,719	1,500	400	365	25	30
Total	11,316	16,600?	1,190	1,640?	158	174

*In Thousands ¹¹

In addition, these figures do not support another statement by the same Saudi source, namely, that the current student-teacher ratio in Saudi Arabia is 12.5 students to every teacher ¹².

¹³ Structure

The Saudi Arabian educational system is complex. Until recently, there were five parallel systems, apart from private and international schools in the Kingdom, as well as the Saudi schools of various levels abroad. The Ministry of Education, however, is responsible for boys' education all over the country at most levels: elementary and intermediate general education, as well as secondary general and vocational education (the latter being divided into technical, commercial and agricultural schools). In addition, the Ministry is responsible for adult education, both in the field of eradicating illiteracy and in providing continuing education. The numerous junior colleges, male-teacher colleges and post-secondary technical schools also belong to the Ministry of Education, which supervises all private schools in the country as well. Private schools exist mainly in the larger cities. They basically teach the same curriculum and use the same books that are used in the public sector.

The Ministry of Higher Education is responsible for seven of the eight universities in the Kingdom (the eighth one being under the authority of the Higher Education Council of Ministers). They are as follows:

- The Umm al-Qura University in Mecca
- The Islamic University in Medina
- The Imam Muhammad Bin Saud Islamic University in Riyadh
- The King Sa'ud University in Riyadh
- The King Abd al-Aziz University in Jeddah
- The King Faisal University in Dhahran
- The King Khaled University in Abha
- The King Fahd University of Petroleum and Minerals in Dhahran

The Ministry also supervises the colleges of higher education. It should be noted that the overall policy of higher education in Saudi Arabia is usually determined by the Higher Education Council of Ministers - presided over by the Prime Minister (who has traditionally been the King himself).

Until recently girls' education was a separate endeavor, under the General Presidency of Girls' Education. It was always linked to the Ministry of Education since the curriculum was the same. In

3) out of a population of a little more than 23.5 million with a growth rate of 3.27% (both being 2002 estimates by the CIA - see CIA, World Factbook 2002, p.1).

¹¹ The table is based on the information given in "Educating...", p. 6.

¹² Ibid, p. 5.

¹³ The material in this subchapter is based on several sources:

Robert Sedgwick, "Education in Saudi Arabia", World Education News and Reviews (WENR), Vol. 14, Issue 6 (Nov./Dec. 2001) pp. 1-2; UNESCO, "Saudi Arabia - Education System", pp. 1-3; "General Education", in Saudi Arabia - Profile - Education, p. 1, as well as on bits of information taken from other sources.

March 2002, the General Presidency was fully merged into the Ministry of Education. Within the Ministry, the General Presidency is also responsible for girls' junior colleges, for female-teacher colleges throughout the Kingdom, and for nurseries and kindergartens where children of both sexes are taught together. Women's literacy programs also fall under its supervision. It should be noted that female students are educated in separate branches of Saudi universities.

A distinct system is responsible for religious education of the secondary and post-secondary levels, supervised by the two Islamic universities. Its main goal is to provide the State with generations of clerics in the various religious disciplines.

Finally, there are military schools and academies of the various defense forces where youngsters are trained. These schools belong to the Ministry of Defense or to the National Guard, which is a separate force, independent of the Saudi armed forces.

Saudi Schools Abroad

These are part of a system designed for Saudis abroad, but also - if not chiefly - for non-Saudi Muslim students. In 2002 there were 18 such academies and schools at various levels with over 5,000 students and more than 600 teachers under the supervision of the Directorate-General of Saudi Schools Abroad, within the Ministry of Education. These schools are located in Austria, Great Britain, France, Spain, Italy, Germany, Russia, Turkey, the USA, and in some Muslim countries such as Morocco, Indonesia, Malaysia and Djibuti¹⁴. Beyond this system of Saudi education abroad, there is much involvement on the part of the Saudi government in sponsoring Islamic education in a large number of countries, in the West and elsewhere, through special foundations.

Levels¹⁵

There are five levels of education in Saudi Arabia:

1. Pre-school level (nurseries and kindergartens) which is limited in its scope and exists in the cities and the larger towns only.
2. Elementary level - six grades for ages 6-12 of both sexes (separately).
3. Intermediate level - three grades for ages 12-15 of both sexes (separately).
4. Secondary level - three grades for ages 15-18. It includes general education - for both sexes (separately), vocational (technical, commercial, agricultural) education and religious education - all being for males only.
5. Post-secondary and university level: eight universities - for males but with separate branches for females, separate male and female colleges, separate male and female teacher training colleges, an institute of public administration - for males but with a branch for females, higher technical institutes and higher institutions for financial and commercial sciences.

Curriculum¹⁶

Public education at all levels is never separate from its Islamic roots. Religion is studied at all levels alongside the other subjects. It is usually divided into five subjects: Qur'an recitation [tajwid], Qur'an commentary [tafsir], Prophetic sayings [Hadith], Islamic jurisprudence [fiqh], and "monotheism", i.e., Wahhabi doctrine [Tawhid - which is the abbreviated title of a book by the founder of

Wahhabism, Sheikh Muhammad Bin Abd al-Wahhab (18th century)]. Since the 1930s, non-religious

¹⁴ "Academies abroad cater to educational needs of students", The Saudi Arabian Information Resource (Riyadh, 5th February 2002) p. 1; "General Education", p. 1; "Educating...", p. 6.

¹⁵ The material in this subchapter is based on several sources:

Sedgwick, pp. 1-8; UNESCO, pp. 1-3; "Primary and Secondary School Education", The Saudi Arabian Information Resource, p.1; "Educating...", p. 5, and other, lesser, sources.

¹⁶ The material in this subchapter is based mainly on Sedgwick, pp. 2-3, as well as on the examination of the textbooks available at CMIP.

subjects have been gradually introduced and they now form the bulk of the curriculum. Yet, even within a geography or a science textbook, one can find remarks of a religious nature.

Following are the curricula of the various levels of education in Saudi Arabia:

Elementary education: Arabic, art education, geography, history, home economics (for girls), mathematics, physical education (for boys), religious studies, national education and science. A recent attempt to introduce the teaching of English at this level, beginning in the fourth grade, was foiled by the clerics, and the outcome is not yet apparent.

Intermediate education: Arabic, art education, English, geography, history, home economics (for girls), mathematics, physical education (for boys), religious studies, national education and science.

General secondary education: During the first year students share a common curriculum. In the final two years they are divided into scientific and literary streams. Students scoring 60% in all first year subjects may choose between the two streams. Those who score under 60% must opt for the literary stream. First year general curriculum includes: Arabic, biology, chemistry, English, geography, history, home economics (for girls), mathematics, physical education (for boys), computer sciences and religious studies.

Religious secondary education: Arabic language and literature, English, general culture, geography, history, religious studies. Religious education basically uses the same curriculum as the general education system but the emphasis on religious studies is much stronger.

Vocational-technical secondary education: Arabic, chemistry, English, mathematics, physical education, physics, religious studies, architectural drawing, auto mechanics, electricity, machine mechanics, metal mechanics, radio and television.

Vocational-commercial education: Arabic, English, mathematics, geography, religious studies, management and secretarial studies, bookkeeping and accounting, commercial correspondence, economics, financial mathematics.

Vocational-agricultural education: Arabic, English, religious studies, agricultural economics, agronomy, animal husbandry, applied biology, applied chemistry, applied mathematics, applied physics, farm management, horticulture, marketing, plant nutrition.

Institutions of higher education provide the students with a variety of curricula, alongside a variable degree of religious studies. Saudi universities offer, among other doctorates, a doctoral degree in propagation of Islam [da'wah], namely, Islamic missionary work¹⁷. English, rather than Arabic, is the language of instruction at the King Fahd University of Petroleum and Minerals in Dhahran.

¹⁷ Sedgwick, p. 5.

Education Policy

The Saudi official policy of education is laid out in an 18-page document with 236 clauses. Beyond the universally accepted ideas of developing the student's abilities for his own and for his society's benefit, etc., there is a strong emphasis on the Islamic nature of Saudi education. Following are translated excerpts to illustrate this approach and other points of interest ¹⁸

سياسة التعليم

سياسة التعليم

تمهيد

الباب الأول: الأسس العامة التي يقوم عليها التعليم

الباب الثاني: غاية التعليم وأهدافه العامة

الباب الثالث: أهداف مراحل التعليم

الباب الرابع: التخطيط لمراحل التعليم

الباب الخامس: أحكام خاصة

الباب السادس: وسائل التربية والتعليم

الباب السابع: نشر العلم

الباب الثامن: تمويل التعليم

الباب التاسع: أحكام عامة

تمهيد

الحمد لله رب العالمين والسلامة والسلام على خاتم الأنبياء والمرسلين سيدنا محمد وعلى آله وصحبه أجمعين وبعد
فإن :

1- السياسة التعليمية هي الخطوط العامة التي تقوم عليها عملية التربية والتعليم أداء للتوجب في تعريف الفرد بر به
وديله وإقامة سلوكه على شرعه وتلبية لِمَاجَات المجتمع وتحقيقاً لأهداف الأمة وهي تشمل حقول التعليم ومراحله
المستقلة ، والنمط والمناهج والوسائل التربوية والنظم الإدارية والأجهزة القائمة على التعليم وسائر ما يتصل به .
والسياسة التعليمية في المملكة العربية السعودية تنبثق من الإسلام الذي تدن به الأمة عقيدة وحياداً وخلقاً وشرعية
وحكماً ونظماً متكاملات للحياة ، وهي جزء أساسي من السياسة العامة للدولة وفق للتخطيط المتكامل فيما يلي:

الباب الأول: الأسس العامة التي يقوم عليها التعليم

2- الإيمان بالله ربنا وبالإسلام ديننا وبمحمد صلى الله عليه وسلم نبياً ورسولاً .

3- التصور الإسلامي الكامل للكون والإنسان والحياة وأن الوجود كله خاضع لما منه الله تعالى، يقوم كل مخلوق
بوظائفه دون خلل أو اضطراب.

4- الحياة الدنيا مرحلة إنتاج وعمل، يستثمر فيها المسلم مطلقته عن إيمان وهدى للحياة الأبدية الخالدة في ا نذار
الأخرة، فالقوم صل ولا حساب، وغداً حساب ولا صل.

5- الرسالة المحمدية هي المنهج الأقوم للحياة الفاضلة التي تحقق السعادة لبني الإنسان، وتتفاد البشرية سماً تردت فيه
من فساد وشقاء.

6- المثل العليا التي جاء بها الإسلام لِيُبارِح حضارة إنسانية رشيدة بناءة تهدي برسالة محمد صلى الله عليه وسلم،
لتحقيق العزة في الدنيا، والسعادة في نذار الأخرة.

7- الإيمان بالكرامة الإنسانية التي قررها القرآن الكريم وأداهب بها القيام بأمانة الله في الأرض (وَأَقْرَبُ كَرَمًا بَيْنَ عَالَمٍ
وَحَسْبَانِي فِي الْبَرِّ وَالْبَحْرِ وَرِزْقَانِي مِنَ الْعُلْيَا بَاتٍ وَنَحْنُ نَعْتَمُّ بِهَا عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلاً) . سورة الإسراء

http://www.scfep.gov.sa/Edu_Policy.htm 21/10/2002

¹⁸ "Siyasat al-Ta'lim [Education Policy]" pp. 1-18.

Preface: ... The educational policy in the Kingdom of Saudi Arabia emanates from Islam, which is followed by the nation as a faith, [way of] worship, morality, law, government and an integral way of life. It is a fundamental part of the general policy of the State, according to the following detailed planning.

Chapter One: General Foundations on which Education is Based

2. Believing in God as the Lord, in Islam as the religion, and in Muhammad as the Prophet and Messenger.
5. The Muhammedan mission is the straightest course for virtuous life, which will bring happiness for mankind and save humanity from the corruption and misery it has deteriorated into.
9. Establishing the girl's right to an education which will suit her innate nature and prepare her for her mission in life, provided that it is done modestly and respectably and according to Islamic Law [Shari'ah], as women are the siblings of men.
11. The religious sciences are fundamental in all the years of elementary, intermediate and [all] branches of secondary education. Islamic culture is a basic subject in all the years of higher education.
12. Giving to the various sciences and education[al subjects], and to the material thereof, an Islamic orientation within the curriculum, as well as in [textbook] writing and in teaching. Dealing with their problems, weighing their theories and ways of making use of them in a manner that derives them from Islam and makes them agree with the correct Islamic thought.
13. Benefiting from all kinds of useful human knowledge in the light of Islam...
17. Full faith in the fundamental elements of the Muslim nation, and that it is the best nation that has been brought forth to mankind, believing in its unity in spite of its different races and colors, and [in spite of] the distance between its countries.
22. Mutual counselling between the ruler and the subjects in a way that will ensure rights and duties and promote loyalty and allegiance.
25. Calling for [conversion to] Islam in all parts of the earth with wisdom and good religious exhortations is the duty of [both] the State and the individual...
26. Jihad in God's cause is a firm religious duty, a norm to be followed and an existing necessity. It is to continue [so] until the Day of Resurrection.

Chapter Two: The Purpose of Education and its General Goals

28. The purpose of education is understanding Islam correctly and completely, implanting and spreading the Islamic faith, providing the student with Islamic values, instructions and ideals, enabling him to obtain knowledge and various skills, promoting constructive behavioral inclinations, developing society economically, socially and culturally, and preparing the individual for becoming a useful member in building his society.

The General Islamic Goals which Fulfill the Purpose of Education

29. Promoting the spirit of loyalty to Islamic Law [Shari'ah] by disavowal of any system or principle contradicting Islamic Law, and by producing upright action and behavior in accordance with its general and comprehensive rules.

- 31. Providing the individual with the ideas, feelings and capabilities that are necessary for undertaking the mission of Islam.
- 33. Educating the believing citizen to be a useful brick in the construction of his nation, and to have a sense of responsibility for the service of his country and for its defense.
- 49. ... Emphasizing our country's... leading political role in protecting Islam and fulfilling its missionary duty...
- 50. Providing the students with [the knowledge of] at least another living language, besides their native one, so that they acquire sciences, knowledge, arts and useful inventions, and convey our sciences and knowledge to other societies and [thus] make them contribute to the propagation of Islam and to the service of humanity.
- 60. Awakening the spirit of Islamic Jihad in order to resist our enemies, reclaim our rights, return our [past] glories, and perform the duty of the Islamic mission.

Chapter Three: The Goals of the [Various] Phases of Education

Subchapter 1: Nurseries and Kindergartens and Their Goals

- 64. Forming a religious orientation that is based on monotheism and suits [their] innate nature.

Subchapter 2: The Elementary Phase and Its Goals

- 73. Inculcating the correct Islamic faith in the child's soul and taking care of him by an integrative Islamic education [which will encompass] his morals, body, mind, language, and his [sense of] belonging to the nation of Islam.

- 74. Training him to pray...

Subchapter 3: The Intermediate Phase and Its Goals

- 83. Consolidating the Islamic faith in the student's soul...
- 89. Firing his [the student's] zeal to renew the glories of the Muslim nation to which he belongs, and to resume the march on the path of honor and glory.
- 91. Strengthening the student's awareness, so that he will know - according to his age - how to confront misleading information, destructive movements and alien principles.

Subchapter 4: The Secondary Phase and Its Goals

- 95. Supporting the Islamic faith which will give the student a proper outlook on the universe, mankind and life in this world and the hereafter, providing him with fundamental and cultural Islamic concepts which will make him proud of Islam and able to call upon [others] to [embrace] it, and to defend it.
- 104. Preparing the student for Jihad in God's cause, spiritually and physically.
- 107. Forming the positive awareness with which the student will confront destructive ideas and misleading orientations.

Chapter Four: Planning for the [Various] Phases of Education

Subchapter 5: Planning for Higher Education

The Islamic University

- 142. A Grand Islamic University will be established for the preparation of [Muslim] clergymen specializing in the Islamic sciences and in the sciences of the Arabic language, in order to revive the Islamic heritage, work for its flourishing and perform the duty of Muslim missionary work.

143. The Islamic university will enjoy special sponsorship so that it will become a center of influence in the Muslim world and elsewhere. It will have an independent legal status and will be directly connected to the Kingdom's monarch.

Chapter Five: Special Rules

Subchapter 2: Girls' Education

153. Girls' education aims at the upbringing of the girl in a correct Islamic way, so that she will fulfill her mission in life and will be a successful house-keeper, an ideal wife and a good mother, and at preparing her to do what conforms to her innate nature such as teaching, nursing and medical practice.

154. The State takes care of girls' education, provides the necessary means - as much as possible - in order to absorb all those [girls] who reach the age of education, and gives them opportunities in branches of education that fit a woman's nature and satisfy the country's need.

155. Coeducation of boys and girls is prevented in all education phases, except in nurseries and kindergartens.

Subchapter 6: Private Education

175. The State encourages private education in all phases. It is subject to the competent educational authorities professionally and administratively...

176. Opening private schools and institutes is licensed exclusively by the competent educational authorities. It is not permitted for non-Saudis [to open private schools].

Chapter Six: Means of Education

209. The school textbook should be harmonious with the requirements of Islam, faultless linguistically, and should fulfill the curriculum's goals, as well as its scientific, practical and moral purposes.

215. The competent authorities take care of the youth and direct it according to plans designed by a select committee of well-known Muslim personalities. They [i.e., the plans] aim at Islamic guidance, moral protection, promotion of intellectual and cultural talents, and practice of living a life of strength, manhood and activity.

218. The State attaches importance to censorship of books that are published inside the Kingdom or abroad. [Publication of books is] not permitted, except for what is compatible with the nation's faith, with its intellectual orientations, and with its educational goals.

Chapter Nine: General Rules

232. Education of all types, phases, apparatus and means works for the realization of Islamic objectives. It is subject to the rules and requirements of Islam...

233. All types and phases of education are free. The State does not demand education fees.

234. The State disburses periodical awards to the students in specific types of education and training.

Textbooks

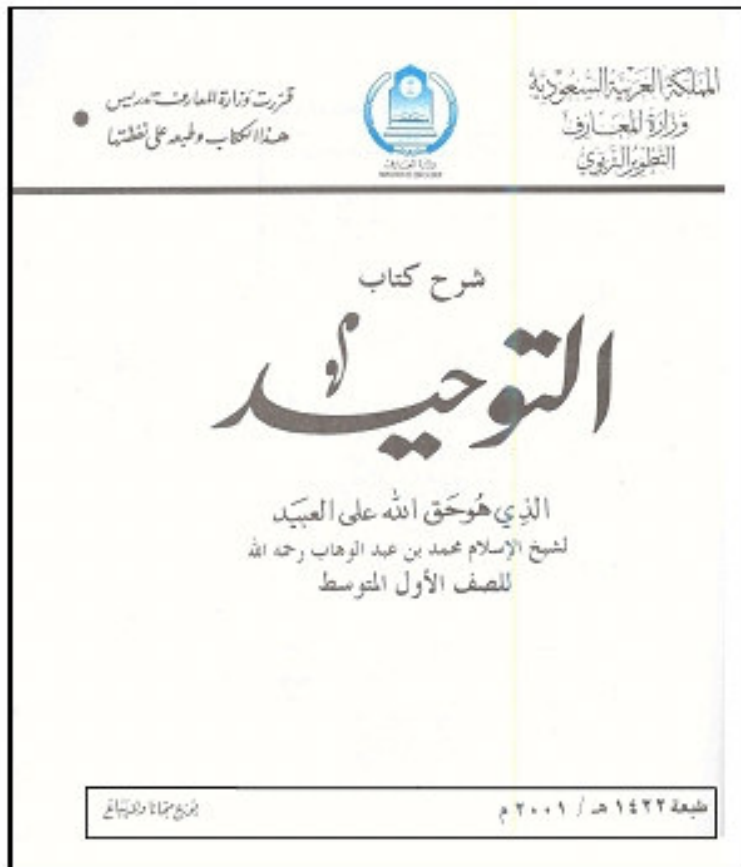
The Ministry of Education is the main authority in the Kingdom that issues textbooks which are used in all non-higher education systems, including those that are not under the Ministry's jurisdiction. A textbook is written by one or more professionals, and after being approved by the Ministry it is

published at the State's expense and distributed free to the students. It is possible for other educational bodies to publish textbooks as well, under special authorization, to be used in their own institutions. One of the books acquired by CMIP was published by the (female) supervisors of girls' education in the Riyadh province.

Within the Ministry of Education, the body in charge of textbook publication is the Center for Educational Development. Each book bears its stamp, in addition to the following phrase: The Ministry of Education has decided to use this book for teaching and to publish it at its expense. On the cover page of each book there is an emblem of the Saudi Ministry of Education and an inscription which says:

The Kingdom of Saudi Arabia
Ministry of Education
Educational Development

At the bottom of the cover page on the right, the Hijri and the common years are specified, and on the left, an inscription says: To be distributed free of charge and not to be sold



Almost every book begins with a short preface by the Minister of Education, with his signature, followed by an introduction to both students and teachers by the author/s. In certain cases, the teacher is given additional instructions on how to use the book.

Sources

Robert Sedgwick, "Education in Saudi Arabia", World Education News and Reviews (WENR), Vol. 14, Issue 6 (Nov./Dec. 2001) pp. 1-8 [<http://www.wes.org/ewenr/01nov/practical.htm>]

UNESCO, "Saudi Arabia - Education System" (5 pages, data for the academic year 1998-99)
[<http://www.unesco.org/iau/cd-data/sa.mf>]

CIA, The World Factbook 2002: Saudi Arabia - Population
[<http://www.cia.gov/cia/publications/factbook/geos/sa.html>]

"Primary and Secondary School Education", The Saudi Arabian Information Resource
(2 pages, no date) [<http://www.saudinf.com/main/j2.htm>]

"Academies abroad cater to educational needs of students", The Saudi Arabian Information
Resource (Riyadh, 5th February 2002) 1 page
[<http://www.saudinf.com/main/y3697.htm>]

"Educating Young Saudis to Contribute to the Nation's Future", in Saudi Arabia Embassy
Publications - Spring 2002 Magazine: Education (10 pages)
[<http://www.saudiembassy.net/publications/Magazine%20Spring%202002/educating%20young%20Saudis.htm>]

"General Education", in Saudi Arabia - Profile - Education (1 page, no date - after 2000)
[http://www.saudiembassy.net/profile/edu/edu_gen.html]

"Saudi Arabia: Education", in Library of Congress/Federal Research Division/Country Studies (6
pages - Data as of Dec. 1992)
[[http://memory.loc.gov/cgi-bin/query/r?frd/cstdy:@field\(DOCID+sa0048...\)](http://memory.loc.gov/cgi-bin/query/r?frd/cstdy:@field(DOCID+sa0048...))]

"Saudi Government education and manpower training budget for 2001 to reach US\$ 14.21 billion", in:
Saudi Arabia Business Press Releases, Year 2001 press Releases (1st April 2001)
[<http://www.Saudia-online.com/press/press6.shtml>]

"Siyasat al-Ta'lim [Education Policy]" (18 pages, no date)
[http://www.scfeb.gov.sa/Edu_Policy.htm]

"Aqşam al-Wizarah [Ministry Divisions]" in Wizarat al-Ma'aref [Ministry of Education] (2 pages,
2002)
[<http://www.moe.sa/madiv.htm>]

CHAPTER TWO: SAUDI ARABIA AND ISLAM

Islam is the Saudi Arabian Kingdom's *raison d'être*. Having long adopted the strict Wahhabi interpretation of Sunni Islam, and having been in control of Islam's two most important holy cities of Mecca and Medina since the 1920's, Saudi Arabia is bent upon considering itself Islam's leading power and an example of the true Islamic state. As such, and unlike other Muslim countries, Saudi Arabia has none of the modern political institutions borrowed from the West, such as a constitution, parliament and political parties. Its constitution is the Qur'an and Islamic Holy Law [Shari'ah] is its official law. Its government is traditional Islamic and there is no separation between Religion and State. Saudi Arabia promotes Islamic missionary activity all over the world, supports fellow Muslims wherever they are, whenever necessary, and serves as the active force behind most concerted Muslim initiatives. The Saudi textbooks do not fail to emphasize Islam's role in Saudi life, and the leadership role assumed by Saudi Arabia within the Muslim world.

Islam in Saudi Arabia

Ahmad is in art class... Ahmad made a flag of the [Saudi Arabian] Kingdom... Father saw the flag... Ahmad asked his father: ... Why has the phrase 'There is no god except God [and] Muhammad is the Messenger of God' been written [on the flag]? Father said: To indicate the State's adherence to Islam...

Reading, Writing and Poems, Grade 2, pt. 1 (2001) pp. 54-56

The National Guard and its courageous and faithful men have an effective role in defending religion, then King and homeland.

National Education, Grade 9, (2000) p. 32

Every society has its own qualities and characteristics, whether cultural or social, that distinguish it from other societies. When you look at your Saudi society you will find out that it has features distinguishing it from other societies. Prominent among them [are the following]:

1. The implementation of Islamic Law [Shari'ah]: The Kingdom of Saudi Arabia is intent on the implementation of Islamic Law... This implementation is manifest in the laws, regulations and apparatuses responsible for maintaining public conduct against any violation or infringement of the requirements of the [holy] Law. There is hardly another state in the Muslim world where this wonderful sight, that appears anew with each prayer, materializes, as all government and [other] organizations' work stops and all shops are closed for the purpose of performing the prayer that the Muslims undertake to perform together at its appointed times. As regards the application of alms giving [zakat], the Kingdom is not slack in levying the zakat through the Zakat and Revenue Authority, which assesses and levies the zakat and disburses it in accordance with the Law. Our country upholds praiseworthy morality, which is derived from Islam's instructions and forbids beautification [i.e., the use of make-up and lipstick by women], or [social] mingling [of both sexes in public], or drinking alcohol, or other types of behavior that contradict the honorable Islamic Law.
2. The system of the Corps of Enjoining Good and Forbidding Evil: Enjoining good and forbidding evil is one of the greatest duties that the Lord has imposed on the Muslims, and it is one of the foundations of the Muslim state and its organization... The Kingdom of Saudi Arabia is distinguished by being the only Muslim state that keeps a state-run apparatus the mission of which is enjoining good and forbidding evil. The apparatus that is entrusted with this mission in the Kingdom is the General Presidency of the Corps of Enjoining Good and Forbidding Evil. Among the most important actions of these corps [are the following]:
 - Guiding the people and advising them to follow the[ir] religious duties prescribed in Islamic Law and cause the people to perform them.
 - Forbidding evil by [measures] that prevent the perpetration of legally forbidden [sins].
 - Fighting bad habits and traditions as well as unacknowledged heresies.

3. Use of the Hijri calendar: ...
4. Prevention of mixed education: women in Islam enjoy an important position and great value. Therefore, the State provides them with all necessary services, including education. The Kingdom is thus intent on providing girls with education with no mingling with the opposite sex, which is harmful to their dignity.
5. Fight against heresy and superstition : The Kingdom of Saudi Arabia makes great efforts in the field of fighting heresy and superstition as part of the application of Islamic Law. That is manifest in [the following]:
 - Preventing the celebration of non-legal holidays that are widespread in various areas of the world, whatever their reason may be, and keeping the Islamic holidays only, which are Id al-Fitr and Id al-Adha.
 - Fighting sorcery of all forms and types, as the most severe punishment is imposed on anyone who is engaged in sorcery.
 - The State has fought against followers of heresies and superstitions by all means and in all times and all places, which has helped to make them disappear... Our State has spread awareness amongst the people in schools, mosques and over the [mass] communications media in order to fight heresy and superstition ...

Activity 2:

The students will monitor what is published in newspapers about the State's fight against heresy and superstition and will prepare examples of these for discussion.

National Education, Grade 7, (2001) pp. 25-28

Islamic Sentences Applied in Saudi Arabia

The sentence of the apostate^{**} and his punishment

- He is separated from his wife
- ...
- The rules relating to the infidels^{**} are applied in his case after his death, as he is not washed, neither put in a shroud, nor prayed over, nor buried in Muslims' cemeteries...

The apostate has two punishments: [one] in this world and [another] in the hereafter.

His punishment in this world is death, if he does not repent. As regards his punishment in the hereafter, it is staying forever in the fire of Hell.

[Islamic] Jurisprudence, Grade 10, (2001) p. 55

Sodomy is [one] of the most repugnant sins and greatest crimes... It is an ugly deviation that contradicts sound nature and one of the greatest sins, being a heinous act and [an expression of] wickedness... Sodomy is prohibited and is [considered] one of the greatest sins. The punishment for sodomy is death. Both the active and the passive participants are to be killed...

[Islamic] Jurisprudence, Grade 10, (2001) pp. 77-78

* Heresy [bid'ah, pl. bida'] is any kind of Islamic doctrine that is not in line with orthodox Sunni Islam, according to the strict Wahhabi interpretation. The main targets of this reference are non-Sunni Muslims, the Sufi orders of Islamic mysticism and modern Islamic reformists. But not only them. In certain cases even a seemingly harmless habit of celebrating one's birthday could be described as heresy.
Superstition [khurafah, pl. khurafat] is any popular belief among Sunni Muslims that does not correspond to the strict Wahhabi doctrine, like the belief in saints [awliya].

** An apostate [murtadd] is one who relinquishes Islam and converts to another religion.
An infidel, or unbeliever [kafer in Arabic in both cases], is a non-Muslim.

[Sodomy] is a perversion of nature, a ruin of morality and a relapse of humanity to the lowest degree. That is so because the natural tendencies are between men and women, and not between men and men. [Islamic] Jurisprudence, Grade 10, (2001) p. 78

Alcohol is a source of evil because it is the key to mischief and the cause of immorality... Drinking alcohol is forbidden and is one of the greatest sins... [Islamic] Law, Jurisprudence 10, (2001) pp. 88-89

The punishment of a wine drinker is a forty-lash flogging. The imam [the Muslim authority] may increase that to eighty... [Islamic] Jurisprudence, Grade 10, (2001) p. 92

As it is [well] known that the damage of drug smugglers and pushers is passed on to others, it is fitting to double their punishment, even if it causes their death... The State has acted well in its resolute attitude towards this crime, as a royal decree was issued to the effect that the death penalty is to be imposed on drug smugglers. [Islamic] Jurisprudence, Grade 10, (2001) p. 95

Stealing is forbidden and is one of the greatest sins... The thief's punishment is amputation of his right hand at the palm joint... If he returns to stealing - his left leg is to be amputated at the ankle joint and the heel will be left for him to walk upon. [Islamic] Jurisprudence, Grade 10, (2001) p. 99

Islam in Saudi Education

Islamic indoctrination is an integral part of the teaching process, as can be clearly seen in the introductory notes of various textbooks. Two examples of such indoctrination at an early age (first graders) appear in the following quotations:

God [Allah] is my Lord; Muhammad is my prophet; I am a Muslim; I love my religion. Reading, Writing and Poems - Workbook, Grade 1, pt. 1 (2002) p. 54

I prayed with my father in our mosque. I pray five prayers every day. I worship only God, Who has no partner. Reading, Writing and Poems - Workbook, Grade 1, pt. 1 (2002) p. 73

Among the goals that have been taken into account [are the following]:

...

4. Implanting Islamic principles in the pupil's soul...

Arabic Script, Grade 2, (2001) p. II of the Introduction, and see also Arabic Script, Grade 3, (1999), Grade 4, (1999), Grade 6, (2001) on the same page.

The textbook's subjects are suitable both for the student of this grade... and for the types of conduct according to which it is desirable that he be brought up, chief among them [being] the Islamic viewpoints that are placed by the State above its [other] goals. Then, other types of conduct follow: national, social, hygienic and others.

Introduction, Reader and Poems, Grade 3, pt. 1 (1999) p. 5

My brother, the history teacher... You endeavor to bring the correct historical information to your students, to teach them how to seek truth in information and to educate them, so that the effect of [all] this will appear in their thinking and behavior and in their effort to raise the word of God and elevate the status of the nation of Islam... Be intent, then, on [maintaining] your students' pride in this glorious history and on strengthening their [sense of] belonging to the nation of Islam.

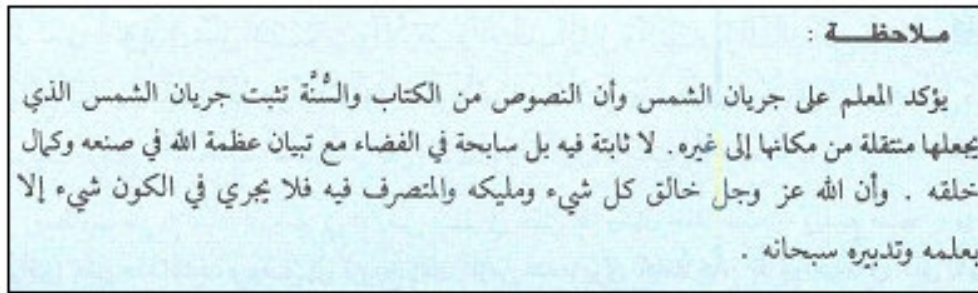
Preface by the Minister of Education, History of the Messenger's Life and of the Islamic Mission, Grade 4, (1999) p. not numbered, and see the same Preface in: Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) p. not numbered.

And after that, the mission of the distinguished teacher [still] remains, namely, to implant the [religious] faith in the students' souls in an educational manner that will reflect on their tender personalities.

Introduction, Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 6, pt. 1 (1999) p. not numbered

Instruction for the teacher: You are, no doubt, qualified for the job, which you perform, and aware of its educational and psychological dimensions and of their influence on our sons, as well as able - with God's help - to direct them in the correct Islamic direction... You will vigorously see to it that pure and unblemished Islamic ideas reach them, envisioning - while explaining the lessons - the Islamic goals at which the nation has aimed in bringing up its sons. We also stress, while having confidence in your understanding of the requirements of your mission... that the book material presented [to the students] should not contradict [any] text in the Book [i.e., the Qur'an] or the Sunnah [the Prophetic Tradition], nor be incompatible with our True Religion...

Note: The teacher will emphasize the circulation of the sun and that texts within the Book and the Sunnah confirm the circulation of the sun, which makes it move constantly from one place to another - not [staying] fixed in it but [rather] floating in space...



Introduction, Fundamentals of Physical Geography, Grade 7, (2001) p. IV

... Increasing the student's awareness and giving him an education that will increase his knowledge and raise his spirit... and draw his attention to [the fact] that the Muslim world is one nation, no matter how much its countries are scattered in the [various] continents, so that the student will emerge, having studied this curriculum, with a lively yield that... will increase his faith in the importance of the Muslim nation... and will assure him that this Muslim entity will, God willing, have victory and glory sooner or later.

Introduction, Geography of the Muslim World, Grade 8, (1994) p. 5

And in the third chapter, the [present] textbook has dealt with the waves of internal and external aggression against the Muslim world in the Middle Ages and modern times, in order to enlighten the student [to the fact] that the aggression contrived against our Muslim nation in present times is but an extension of past aggression. It also clarifies the internal aggression against the Muslim world, [that is,] the errant religious sects [in Islam] and the deviationist and atheist trends [among Muslims] with which we have been afflicted and which have harmed Islam a lot and served our enemies. The purpose of bringing all this to the student's knowledge is to make him fully aware and informed about our Muslim nation and of what is contrived against it at present as well as strengthening him against those destructive sects and trends.

Introduction, Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 5

Saudi Arabia - A Champion of Islam

The Kingdom of Saudi Arabia today plays a leadership role in the Muslim world and [in] solving its problems. The [mass] communication media present to us the Kingdom's efforts in the [field of] mutual links with the Muslim world and in helping its states. Do you know any of the states helped by the Kingdom today? Mention some of them.

National Education, Grade 5, (1999) p. 40

The Kingdom of Saudi Arabia... fulfills its role in serving Islam and calling for it[s adoption], which has made it assume its leading position in the whole Muslim world... Try to perceive our country's role in supporting the Muslims from what you see in the [mass] communications media.

Remember:

- Our country's rulers and religious scholars defend the faith and support the religion.
- Our country has a special position in the Muslims' hearts.

[Footnote:] The teacher should clarify the efforts of the Saudi state in supporting Islam and urge the students to follow that in the [mass] communications media.

National Education, Grade 5, (1999) p. 42

This is a textbook of National Education for the sixth grade [of] elementary [school]... It contains lessons of importance to the student of this grade, beginning with informing him of his country's importance and of its efforts to propagate Islamic mission[ary activity] and to support Muslim causes...

Introduction, National Education, Grade 6, (2001) p. V

The goals of the National Education subject for the sixth grade [of] elementary [school]:

It is expected from the student in this class that:

- He appreciates the Kingdom's efforts in propagating Islamic mission[ary activity] and in building mosques.
- He highlights the Kingdom's role in backing Arab and Muslim causes and supporting them materially and morally.

National Education, Grade 6, (2001) p. 7

One of the curriculum's goals is the realization of the following:

...

Understanding the position of the Kingdom of Saudi Arabia among the states of the world and its positive role in the service of the True Religion...

Guidelines, Geography of the Saudi Arabian Kingdom and the External World, Grade 9, (2000) p. I

Lesson Two: My Country and the Service of Islam

I am proud of my country, the Kingdom of Saudi Arabia... It is now the leader of Muslim solidarity in the world and takes upon itself huge responsibilities for the service of Islam and calls for it[s embracing]. It also plays an important role in Islamic indoctrination for the Muslim minorities [abroad]...

What are the means used by the Kingdom for the Islamic mission? The Kingdom works for the Islamic mission by preparing all necessary means of indoctrination, some of which are sending out religious scholars, thinkers and missionaries, as well as providing copies of the Qur'an... The missionaries teach the Holy Qur'an and the religious sciences in schools, academies, mosques and universities. My country also takes care of translating the content of the Holy Qur'an into the languages of the world in a correct manner in order to protect the Muslims from being trapped by what is contrived against Islam...

National Education, Grade 6, (2001) p. 16

The Kingdom of Saudi Arabia has undertaken mosque construction... besides building mosques in countries where Muslim minorities are found, in all continents of the world, supporting existing mosques and providing them with mattresses, copies of the Qur'an and with books of Islamic culture. National Education, Grade 6, (2001) p. 18

Mention three means used by the Kingdom for propagating the Islamic mission[ary activity].

National Education, Grade 6, (2001) p. 19

A delegation of missionaries left the country in order to spread the Islamic mission. Mathematics, Grade 7, pt. 1 (2001) p. 3

The Offices of Mission and Guidance and Indoctrination of the Immigrant Communities

They are supervised by the [agencies of] Muslim Affairs, the Endowments [Awqaf], and Mission and Guidance. The aim of these offices is to call [upon non-Muslims] to [follow] God. This is done through [the following channels]:

1. Spreading [Islamic] juristic learning, as well as [Islamic] direction and guidance by distributing books, treatises, tapes, etc.
2. Calling upon non-Muslims within the immigrant communities that live amongst us to [embrace] Islam and explaining its merits and virtues.
3. Embracing the new Muslims and teaching them the principles of the true religion.
4. Paying attention to the immigrant Muslims by giving them lessons and lectures and booklets in their various languages.
5. Calling for the renunciation of heresies and wrong concepts among some of the immigrants.
6. Distributing the Holy Qur'an among the immigrants, Muslims and others [alike].

National Education, Grade 9, (2000) pp. 85-86

The role of the social, benevolent and voluntary foundations in the service of society: ...

They take upon themselves a very important role in spreading the Islamic religion in various regions of the world, helping Muslims in all places, working to solve their problems and defending their rights.

National Education, Grade 9, (2000) pp. 87-88

The [late] King Faisal - may God have mercy on him - embarked upon uniting the Muslims and joining them together... God willed that his blessed efforts would bear fruit... and the [first Muslim] summit conference was held in Rabat...(1969)... The Kingdom and its rightly-guided government still laboriously endeavor for the sake of that solidarity and unity.

Geography of the Muslim World, Grade 8, (1994) p. 14

O Muslims of the world, unite!

Language exercise, Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 11

...The Muslims in all parts of the world see the Kingdom as a state with a great leadership role which it plays in order to be able to perform its mission perfectly. It was the first to solve the Muslims' problems and defend them. It is, without doubt, the leader of Muslim solidarity. [The mere fact] that the first Muslim conference was convened by [the late] King Abd al-Aziz - may God have mercy on him - in 1345 AH [1926] in Mecca is in itself a cause for pride. [That solidarity] later took shape during the reign of [the late] King Faisal - may God have mercy on him - and produced the Islamic Conference Organization, the banner of which has been carried by the leaders of this country.

National Education, Grade 9, (2000) p. 11

The Muslim states felt that they could benefit from the common links between them, so they turned to establish several organizations. God granted [His] favor to the Kingdom of Saudi Arabia by making it the one which called for this action... The Kingdom hosts several Muslim organizations among which

are [the following]: League of the Muslim World, World Council of Muslim Youth and the Islamic Conference Organization.

Reader and Texts, Grade 9, pt. 2 (2002) p. 36

Put a V sign next to the correct phrase and an X sign next to the incorrect phrase:

- The Kingdom supports its Arab and Muslim brethren.

National Education, Grade 6, (2001) p. 28

It is neither unusual nor a new departure for the Kingdom and its leaders to adopt the causes of Islam and the Muslims in all places.

National Education, Grade 9, (2000) p. 22

Lesson Three: The Kingdom's Support of the Muslims' Causes

And among them - Kashmir, Bosnia-Herzegovina and Chechnya.

'It is our duty, as a state honored by God with the service of the two noble sanctuaries [in Mecca and Medina], to stand at the side of our Muslim brethren and extend them the help that will enable them to provide [themselves] with the means of security, stability and prosperity, with no interference on our part in their affairs and with no conditions attached to our help to them.' Servant of the Two Noble Sanctuaries, King Fahd Bin Abd al-Aziz, Tuesday, Shawwal 11, 1412 AH [1991]...

Proceeding from this exalted idea of the leader of our march and the leader of Muslim solidarity, our state has extended unlimited support for the purpose of backing the Muslims' causes in all places. Among the examples for that [are the following]:

A. Backing and Supporting the Cause of Kashmir

We know that Kashmir is a Muslim land that English Imperialism sold to the Hindus. The Hindus have mistreated the Muslims as they have considered them [part] of their possessions and denied them their religious and political rights. Out of the principle of responsibility towards our Muslim brethren, our state has spared no effort, with the cooperation of the Muslim states and organizations, in saving the Muslims in Kashmir from the conspiracies that threaten the existence of a whole people. The Muslims in Kashmir expect much of their Muslim brethren, as the Kashmiri Jihad movements called upon the Muslim states to intensify their efforts in their support politically and economically, in view of their severe suffering in these two fields.





B. Backing and Supporting the Cause of Bosnia-Herzegovina

The problem from which our brethren in Bosnia-Herzegovina suffered is one of several wounds with which the body of the Muslim nation has been afflicted. These Muslims faced a vicious onslaught on the part of the Christian Serbs, enemies of Islam. We all lived this problem in all its dimensions, and our precious Kingdom was at the head of the states whose noble position history has recorded, because of the measures they adopted which were aimed at protecting the Muslim people of Bosnia from annihilation. It organized contribution campaigns for the Muslims of Bosnia-Herzegovina through the Higher Committee for Helping the Muslims of Bosnia-Herzegovina, the Muslim Relief Committee, the World Council of Muslim Youth and the Benevolent Foundation of the Two Sanctuaries.

C. Backing and Supporting the Chechen Cause

The Chechen Republic is one of the republics of the Russian Federation. It now demands its independence and the attainment of its freedom. In the cause of its demands of this legitimate right it has been subjected to all means of ferocious warfare in order to uproot its religion and faith. But Islamic spirit is still alive in the heart of its people and the light of Islam still radiates in their faces. Our precious Kingdom has backed the Chechens, on the basis of the program of the Servant of the Two Noble Sanctuaries which supports the Chechen Muslims who have been harmed by the barbarous Russian onslaught.

Dramatic Activity

The teacher will choose five students and will distribute among them the following roles:

'Ahmad' is to represent the Republic of Kashmir.

'Tareq' is to represent the cause of the Republic of Bosnia-Herzegovina.

'Ali' is to represent the Republic of Chechnya.

'Faisal' is to represent the Kingdom of Saudi Arabia.

'Majed' is to represent the League of the Muslim world.

Ahmad, Tareq and Ali will prepare short statements about the problems suffered by the states they represent from the enemies of Islam and read them to their classmates. Then Faisal, having prepared a statement about the role of the Kingdom in support of these causes, will get up and read it to his classmates. At the end Majed will stand up and talk about our duty towards our Muslim brethren in all places, having prepared himself for that in advance.



National Education, Grade 9, (2000) pp. 17-19

Lesson Four: The Kingdom's Backing of the Muslim Minorities in the World

The Muslim minorities in the world number about 400 million Muslims who have all enjoyed the care and attention of our rightly-guided government for the sake of their unity and solidarity in all places, since the time God prepared for this country its unifier, King Abd al-Aziz - may God have mercy on him, and after him, his faithful sons - who created for it [i.e., for Saudi Arabia] a distinguished place among the states of the Muslim world, as it endeavors to achieve Muslim solidarity. [Some] of the forms of our rightly-guided government's attention to the Muslim minorities are building mosques, schools and hospitals, in addition to handsome loans and aid granted by the Kingdom to the poor Muslim states.

National Education, Grade 9, (2000) p. 20

Activity

Every student will prepare a short essay not exceeding four pages, in which he will make use of books found in the school library or in his home, or of local newspapers. He will discuss in this essay the conditions of the Muslim minorities in [various] regions of the world, the countries where they live and the Kingdom's role in helping and backing them.

National Education, Grade 9, (2000) p. 21

The Kingdom of Saudi Arabia takes care of the affairs of the Muslim minorities in the world.

Dictation, Grade 5, pt. 1 (2001) p. 37

CHAPTER THREE: JUDAISM, CHRISTIANITY AND THEIR RESPECTIVE FOLLOWERS

Students are not provided with substantial information about Judaism and Christianity in Saudi Arabian textbooks. Scant details are given, and they are counterbalanced by the large quantity of negative references to these two monotheistic religions and their followers. Whereas Islam is presented as a superior religion and the only true one, the general approach in the textbooks towards Judaism and Christianity is overtly hostile.

General References to Judaism and Christianity

These are relatively few and are mostly related to the personality of Biblical figures such as Moses and Jesus who are revered in Islam and mentioned in the Qur'an. This sort of information about Judaism and Christianity is the only type available to a Saudi student, apart from negative references, to be dealt with later in this chapter.

The Torah was revealed to Moses, may peace be upon him.
Dictation, Grade 9, pt. 2 (2000) p. 12

Read the foregoing noble verses [of the Qur'an] and then answer the following [questions]:

1. To whom did God send Jesus, may peace be upon him, and how are his followers called?
2. Mention a miracle from among the miracles of Jesus, may peace be upon him.
3. To which prophet and nation was the Torah revealed?

Dictation, Grade 9, pt. 1 (2000) p. 59

6. What is the book that was revealed to Moses, may peace be upon him?

7. What is the book that was revealed to Jesus, may peace be upon him?

Reader and Texts, Grade 7, pt. 2 (2001) p. 79

In the books of the Jews and the Christians there is an order by God to worship Him alone and not to believe in anyone that is worshipped except Him, and to hold prayers and give alms.

[Qur'an] Commentary, Grade 7, (1998) p. 115

The Messiah, the son of Mary - is Jesus, may peace be upon him. He was referred to through his mother because he had been created [by God] with no father.

Monotheism, Grade 7, (2001) p. 54

The meaning of words [appearing in a Qur'anic text studied in this context]

'Mary, the daughter of Amram, who made her vulva inaccessible' - guarded and preserved it. It is intended [here] to praise her for her perfect chastity.

'We [i.e., God] breathed into her of Our spirit' - [God] sent Gabriel to her and God ordered him to blow into a pocket in her chemise, and then the breath descended and penetrated into her vulva and caused her pregnancy with Jesus, may peace be upon him.

[Qur'an] Commentary, Grade 9, (2000) pp. 157-158

God selected Mary, the daughter of Amram, honored her, testified to her chastity... and exclusively mentioned her by her name, for God has not mentioned any woman in the Qur'an by name except Mary, may God be pleased with her.

[Qur'an] Commentary, Grade 9, (2000) p. 159

When Jesus - may peace be upon him - conveyed his Lord's message and the Apostles helped him, the Children of Israel were split into three groups regarding Jesus:

1. A group that was guided by the truth he had brought them.

2. A group that went astray, denied his prophethood and accused him and his mother of terrible things, and they are the Jews.
3. A group that went too far regarding him, elevated him above the status given to him by God, and split into [different] sections about that, and they are the Christians.

[Qur'an] Commentary, Grade 9, (2000) p. 91

Holy Scriptures: A Comparison

The textbooks teach that the Torah and the Gospels, though both revealed by God to his prophets, are not comparable to the Qur'an. The latter is the only Book of Truth while the other two are believed to have been distorted by the Jews and Christians, respectively.

To the teacher: The following [instructions] are to ensure the clear exposition of the [present] lesson:

- Mention other examples of heavenly books that were revealed [by God], such as the Torah which God revealed to Moses - may prayer and peace be upon him - [as] God said [in the Qur'an]: 'We have revealed the Torah in which there is guidance and light', the Gospels which God revealed to Jesus - may prayer and peace be upon him - [as] God said: 'We gave him the Gospels in which there is guidance and light', and Psalms which God revealed to David - may prayer and peace be upon him - [as] God said: 'We gave David the Psalms'.
- Explain that the Qur'an supersedes the books that preceded it, [as] God said: 'And to you we have revealed the Book with the truth, confirming the Scriptures which came before it and standing as a guardian over them', i.e., dominating them.

Monotheism and [Islamic] Jurisprudence, Grade 3, (2001) p. 31

God has preserved the Holy Qur'an from forgery and falsehood... As for other heavenly books, [God] did not take upon Himself to preserve them, so distortion and defect have set in there.

[Qur'an] Commentary, Grade 7, (1998) p. 115

Superiority of Islam and the Muslims

This is a basic tenet in Islam and is highly emphasized by the Saudi textbooks. Islam is the only true religion. Its followers will be rewarded in Paradise, while all others are doomed to be cast into Hell. Though Jews and Christians are given the right to retain their religion, the natural choice for them is to become Muslims, and every Muslim is obliged to persuade them to do so. The superiority of the Muslims is not only religious but moral and political, and it finds additional expression in legal matters.

The religion of Islam is the true religion and any other religion is false. The religion of Islam is lofty and triumphant over all [other] religions. God has accomplished His promise, for since the sun of Islam rose over the earth it has been high above the rest of the religions. And it shall remain so - as God has promised - until God inherits the earth and all that is found upon it.

[Qur'an] Commentary, Grade 9, (2000) p. 88

The religion of Islam... replaced the former religions that had preceded it.

Geography of the Muslim World, Grade 8, (1994) p. 18

To the teacher:

- The teacher will urge the students to pray...
- He will explain to them the ugliness of unbelief and that if the infidel dies in his unbelief his destiny is [Hell's] fire and he never enters Paradise...

Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 5, pt. 1 (2001) p.

85

Answer by "Yes" or "No":

- The religion of Islam is the path that leads to Paradise.

- The other religions destroy their followers.

Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 5, pt. 1 (2001) p. 34

What is the true religion that one should hold on to?

[Qur'an] Commentary, Grade 7, (1998) p. 115

4. Mention a Qur'anic verse proving that God only accepts Islam as a religion.

Geography of the Muslim World, Grade 8, (1994) p. 21

The unbelievers among the People of the Book and the polytheists shall burn forever in the fire of Hell. They are the vilest of all creatures.

[Qur'an] Commentary, Grade 7, (1998) p. 116

5. What is the fate of the infidels and hypocrites on the Day of Judgment?

[Answer:] Their abode is Hell.

[Qur'an] Commentary, Grade 9, (2000) pp. 156, 155 respectively.

An infidel who dies as such, after having heard about Islam, is surely one of the people of Hell.

Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 6, pt. 2 (1999) p. 29

An infidel may intend in his deed to please God (like helping the poor and attending to the sick), as some of the polytheists, the Jews and the Christians [do]. They do not get rewarded in the hereafter because their deed is not based on the [true] belief in God. But God may reward them for that in this world.

Monotheism, Grade 9, (2000) p. 13

2. If an infidel gives [alms] to his relatives or donates to a benevolent society, will this help him on the Day of Judgment?

Monotheism, Grade 9, (2000) p. 14

Twenty Christian men came to the Messenger of God while he was in Mecca, having heard the news about him. They found the Messenger in the mosque, so they sat next to him, talked to him and asked him... When the Christians finished asking the Messenger [the questions] they had wanted [to ask], the Messenger invited them to [embrace] Islam and recited to them something from the Qur'an. When they heard the Qur'an, their eyes were filled with tears and they answered God and believed in Him and considered it [the Qur'an] to be true.

Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 20

Calling for Monotheism

The call for [embracing] the Islamic religion is a duty...

Monotheism, Grade 7, (2001) p. 42

The Muslim should... work hard in teaching Islam to others... This is [one] of the most obligatory duties upon the Muslim. When you invite a person to [embrace] Islam you become a means for saving

Unbelievers and infidels [kuffar] are those who do not believe in Muhammad's mission, i.e., non-Muslims. The People of the Book [Ahl al-Kitab] are those non-Muslims who believe in God but not in Muhammad's mission, mainly Jews and Christians. They are so named after the sacred books they have - the Torah and the Gospels. Polytheists [mushrikun] are those who worship both God and idols. The inhabitants of Mecca during Muhammad's time are meant by this reference. Pagans [Wathaniyyun] are idol worshippers, but this term is used to a lesser extent. Another term often used in this context is hypocrites [munafiqun] which denotes certain people of Medina who became Muslim outwardly but cooperated with Islam's enemies. This term is best translated into "false Muslims".

him from [Hell's] fire and for taking him out of the group of God's enemies so that he will become [one] of His close associates. A great reward will be yours by that.
Monotheism, Grade 7, (2001) p. 48

We should participate in the spread of Islam and call for it [i.e., embracing Islam] to the best of our abilities.
Geography of the Muslim World, Grade 8, (1994) p. 29

I have known a young man... He dedicated himself to calling [upon non-Muslims] to [follow] God... He allocated part of his time for visiting establishments where non-Muslim workers are found in order to call upon them to [embrace] Islam. He called upon two young men and they came to believe in God and preferred Islam to other [religions]. He taught them the principles of the Arabic language so that they would read God's book. When they started reading and writing he said to them: 'Start, with God's blessing, by calling upon the sons of your own people and language. Follow two principles: the call to [follow] God and teaching the Arabic language'.
Dictation, Grade 9, pt. 2 (2000) p. 17

What is the importance of giving Islamic books to non-Muslims?
Dictation, Grade 9, pt. 2 (2000) p. 33

The Muslims are the leaders of the world.
Language exercise, Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 13

Muslim society still holds to the exalted moral principles and to the distinguished social characteristics unparalleled in other nations.
Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 96

The Muslim nation is characterized by a distinguishing feature that has made it the best nation that was brought forth to mankind. That [feature] is enjoining good and forbidding evil.
[Qur'an] Commentary, Grade 7, (1998) p. 94

Victory and strength are promised to the nation of Islam.
Geography of the Muslim World, Grade 8, (1994) p. 32

Requital in human life is obligatory in [cases of] premeditated and offensive murder... There shall be no requital against a Muslim for an infidel, nor against a freeman for a slave.
[Islamic] Jurisprudence, Grade 10, (2001) p. 38

The bloodmoney for a male Muslim freeman is a hundred camels. The bloodmoney for an infidel freeman is half the bloodmoney for a Muslim, whether he is a Man of the Book [i.e., a Jew or a Christian] or [of] other [religions], such as polytheist, Zoroastrian and the like.
[Islamic] Jurisprudence, Grade 10, (2001) p. 46

A precondition for a person [who demands justice for having been] defamed is... being a Muslim, freeman, in full possession of his mental faculties and chaste...
[Islamic] Jurisprudence, Grade 10, (2001) p. 83

What are the legal provisions regarding the following [cases]? Explain:
4. One who defamed an infidel or a man known for his immorality.
[Islamic] Jurisprudence, Grade 10, (2001) p. 86

* Bloodmoney - a fixed sum to be paid by the killer in cash or in kind to the family of a person killed by accident. It may also apply in cases of murder if so agreed by the family of the murdered person.

Denunciation of Jews and Christians

Dealing mostly with doctrinal topics, the material in this section is based on Qur'anic polemics against Jews and Christians.

'Those who have incurred [God's] wrath' - the Jews who do not act according to their knowledge [of Muhammad's true mission].

'Those who have gone astray' - the Christians who act without knowledge.

Monotheism and [Islamic] Jurisprudence, Grade 4, (1999) p. 72

The Meaning of Words [of a Qur'anic text]

'Those who have incurred God's wrath' - are the Jews.

[Qur'an] Commentary, Grade 9 (2000) p. 28

1. Fill in the empty space:

- Those who have incurred God's wrath are

[Qur'an] Commentary, Grade 9, (2000) p. 30

There are in the world today those who profess Judaism and Christianity, out of imitation of their ancestors, [and out] of arrogance and renunciation of the truth, in spite of the appearance of the religion of Islam which replaced the former religions that had preceded it.

Geography of the Muslim World, Grade 8, (1994) p. 18

The Jews ... there is no bond that binds them, except for a corrupted religion.

Reader and Texts, Grade 7, pt. 2 (2001) p. 71

The infidel is the wretched one.

Language exercise, Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 11

Hell is the abode of the infidel.

Language exercise, Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 36

[A Hadith told] by Udayy Bin Hatem who said: I came to the Prophet with a golden cross tied to my neck and he said: 'O Udayy, remove this idol from your neck.' I removed it and waited while he was reciting the [Qur'anic] surah. He recited this verse: 'They make of their clerics and their monks[...] lords besides God', until he ended it. Then I said: 'We do not worship them.' He said: 'Do they not prohibit what God has permitted and then you prohibit it, and do they [not] permit what God has prohibited and then you deem it permitted?' I said: 'Of course.' He said: 'Then, this is [like] worshipping them.'

Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 6, pt. 1 (1999) p. 27; see also in: Monotheism, Grade 9, (2000) pp. 21-23

1. Why did God describe the People of the Book as having made their religious scholars lords beside God, though they did not pray to them as they pray to God?

3. Were the Jews right in having made their clerics lords? Why?

4. Were the Christians right having made Jesus - may peace be upon him - a god? Why?

Monotheism, Grade 7, (2001) p. 55

Jesus, the son of Mary, is the servant of God and His messenger. God sent him to the Children of Israel in order to command them to worship God alone, with no partner. He is, then, a servant of God and His messenger, and not His son, as alleged by the Christians.

Monotheism, Grade 7, (2001) p. 22

The Messiah, the son of Mary, was no more than an apostle.
Facilitating the Rules of the Arabic Language, Grade 9, pt. 1 (1998) p. 96

Jesus - may peace be upon him - did not say that he was God, nor the son of God, nor a third [person] of a trinity, as the Christians said. But he said [in the Qur'an]: 'I am sent forth to you from God.' [So] in this [statement] there is a refutation against them.
[Qur'an] Commentary, Grade 9, (2000) p. 84

4. What is the community that worships the Messiah, Jesus the son of Mary - may prayer and peace be upon him? What is the verdict on this worship by them?
Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 6, pt. 1 (1999) p. 27

[A Hadith told] by al-Tufayl, brother of Aisha [who] said: I had a vision as if I came to some Jews and said: 'You might have been the [perfect] people had you not said: Ezra is the son of God'... Then I passed next to some Christians and said: 'You might have been the [perfect] people had you not said: the Messiah is the son of God'.
Monotheism, Grade 9, (2000) p. 50

7. What is the verdict on those who make of the Messiah son of God? Who are the ones who allege that?
8. What is the verdict on those who make of Ezra son of God? Who are the ones who allege that?
Monotheism, Grade 9, (2000) p. 53

The People of the Book, i.e., the Jews and the Christians, were awaiting the mission of the Messenger of God. When he was sent, and [when] the proof of his truth, as well as the truth of what he had brought with him, reached them - they split. Some [of them] believed and others did not.
[Qur'an] Commentary, Grade 7, (1998) p. 114

[Both] the Torah and the Gospels announced the mission of Muhammad and called [upon Jews and Christians] to believe in him, even though the Jews and the Christians denied that.
[Qur'an] Commentary, Grade 9, (2000) p. 84

When the Torah was revealed to the Jews and they became acquainted with what was in it (what was in it: the order to believe in Muhammad when he is sent), they did not believe. They resemble a donkey that carries big books but does not benefit from them at all. Its lot is toil and hardship. What a bad example! One should act according to one's knowledge, since not acting according to knowledge is a characteristic of the Jews.
[Qur'an] Commentary, Grade 9, (2000) p. 97

The Jews claim to have been selected and chosen and that they are God's chosen people and the closest people to God of [all other] people... God answered them [in the Qur'an] that [in such a case] they should pray for their own death, if they were sincere [in that belief], for God's close associates move [after death] to [be under] God's favor. The Jews... did not wish death [for themselves] because they knew their evil deeds [which would not bring them into God's presence].
[Qur'an] Commentary, Grade 9, (2000) pp. 97-98

[Questions:]

3. The Jews claim that they are God's close associates of [all other] people. God has answered them regarding this claim in the foregoing [Qur'anic] verses. Explain this answer.
[Qur'an] Commentary, Grade 9, (2000) p. 98

God has said [in the Qur'an]: '...They seek to extinguish the light of God with their mouths...'

The meaning of words [of the Qur'anic text]

'They seek' - The Jews and the Christians and the other infidels.

'The light of God'- Islam and the Qur'an.

[Qur'an] Commentary, Grade 9, (2000) p. 86

The most wicked man is the one who is called to [embrace] Islam, and to submit to God, and does not respond to the caller, but [rather] encounters that [call] by inventing a falsehood about God, by way of distorting the books of God and by denying the truth of His messengers.

[Qur'an] Commentary, Grade 9, (2000) p. 87

The [Qur'anic] verses have clarified the wickedness of the Jews who hurt Moses, messenger of God - may peace be upon him - by disobedience, by not following the law of God and by blaming him [i.e., Moses - according to the Qur'an] for [having] defects in his person... The Jews' straying [from the right path] is [done] with [their full] knowledge [of the right path] and due to [their] haughtiness...

[Qur'an] Commentary, Grade 9, (2000) p. 84

The infidels - Jews, hypocrites [false Muslims] and others - are afraid of the Muslims more than they are afraid of God, because they do not know God well and [do not know] that He is the one that makes you [i.e., the Muslims] rule them... The Jews and hypocrites do not dare fight the Muslims when the latter are combined, except from inside the castles or from behind fortification. The infidels, even though it seems that they are united against Islam, are, in fact, in dispute among themselves. Enmities and conflicting goals and interests tear them apart. When the Muslims get to know their enemy's condition, and his great fear of them, their resolution will increase by that and their morale will rise.

[Questions:]

How did God describe the Jews and the hypocrites?

What is the situation of the Jews and the hypocrites in battle? Why?

[Qur'an] Commentary, Grade 9, (2000) p. 50

Jews and Christians Are Enemies and Should Not Be Treated as Friends

God has said [in the Qur'an]: 'You will find that the most implacable of men in their enmity to the faithful are the Jews.' (Surat al-Ma'idah, 82). God has said: 'You will please neither the Jews nor the Christians unless you follow their faith.' (Surat al-Baqarah, 120)

Geography, Grade 6, (1999) p. 43

There is no doubt that the Muslims' power irritates the infidels and spreads envy in the hearts of the enemies of Islam - Christians, Jews and others - so they plot against them, gather [their] force against them, harass them and seize every opportunity in order to eliminate the Muslims. Examples of this enmity are innumerable, beginning with the plot of the Jews against the Messenger and the Muslims at the first appearance of the light of Islam and ending with what is happening to Muslims today - a malicious Crusader-Jewish alliance striving to eliminate Islam from all the continents. Those massacres that were directed against the Muslim people of Bosnia-Herzegovina, the Muslims of Burma and the Philippines, and in Africa, are the greatest proof of the malice and hatred harbored by the enemies of Islam to this religion.

ولاشك أن قوة المسلمين تغيض الكفار وتبعث الحسد في نفوس أعداء الإسلام من نصارى ويهود وغيرهم، فيكيدوا لهم ويجمعوا لهم القوة ويضيقوا عليهم ويتهزون كل فرصة للقضاء على المسلمين. والأمثلة على هذا العدا لاحصر لها بدءاً من كيد اليهود للرسول ﷺ وللمسلمين في أول ظهور نور الإسلام، وانتهاءً بما ينال المسلمين اليوم من تجمع صليبي يهودي حاقد يسعى لاستئصال الإسلام من كل القارات فهذه المذابح التي استهدفت شعب البوسنة والهرسك المسلم ومسلمي بورما والفلبين وفي أفريقيا وغيرها أكبر دليل على الحقد والكراهية التي يكنها أعداء الإسلام لهذا الدين

Geography of the Muslim World, Grade 8, (1994) p. 32

Since the appearance of Islam the enemies of this religion inside the Muslim world and outside it have been working to weaken Islam and the Muslims. In the Middle Ages our Islamic nation faced the destruction of the Crusaders, the Mongols, the Zoroastrians and other pagan nations. In the present era there is no [aggression] against our nation more serious and more wicked than the aggression of Imperialism and its protégé - Zionism.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 73

It is forbidden for a Muslim to be a friend of one who does not believe in God and his Messenger or who fights the Islamic religion. God has severed the [link of] friendship between Muslims and infidels. The Muslim, even if he lives far away, is your brother-in-belief, while the infidel, even if he is your brother of kin, is your enemy by religion.

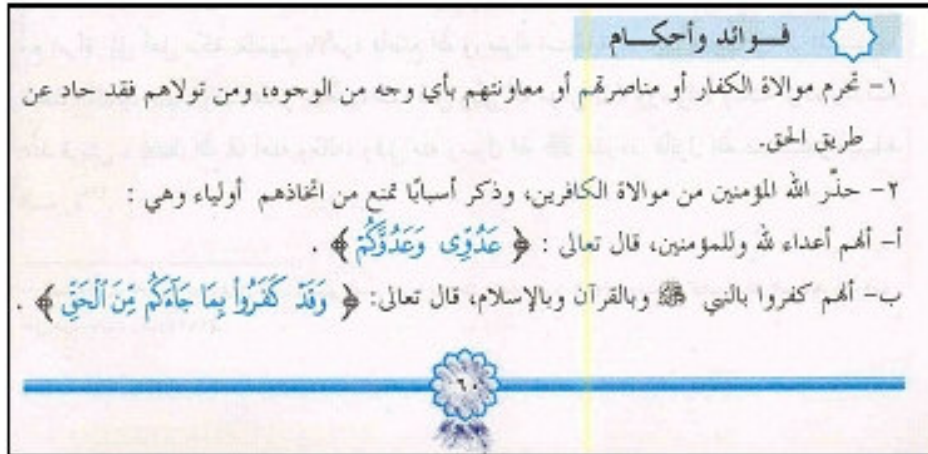
[Questions:]

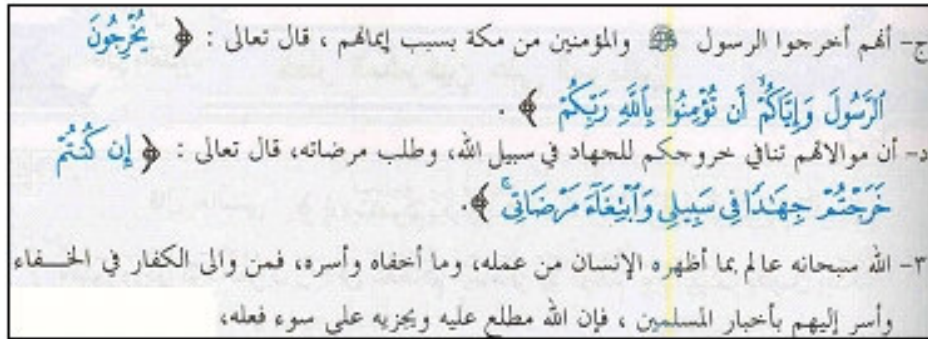
1. Is it permissible to love the Jews and the Christians...?

Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 5, pt. 1 (2001) pp. 14-15

2. What is the attitude that the Muslims should adopt towards the infidels?

Reader and Texts, Grade 7, pt. 2 (2001) p. 79





It is forbidden to befriend the infidels or support them or help them by any means. Anyone who befriends them deviates from the path of truth. God has warned the believers against befriending the infidels and has mentioned [several] reasons that [should] prevent befriending them, such as:

- They are enemies of God and of the believers...
- They do not believe in the Prophet, in the Qur'an and in Islam...
- ...
- Making friends with them contradicts your Jihad for the sake of God...

God knows of man's manifest deeds as well as of anything he hides and conceals. If anyone covertly befriends the infidels and reveals information about the Muslims to them, then God is [surely] aware of that and will repay him for his evil deed...

[Questions]

2. God has warned the believers against befriending the infidels and mentioned [some] reasons that [should] prevent that. Mention them.

[Qur'an] Commentary, Grade 9, (2000) pp. 60-61

The bond of religion is stronger than any [other] bond. The belief in God and the Day of Judgment is not compatible with loving and befriending the infidels, be they the closest relatives such as fathers, sons, brothers and tribe. The Muslim should love the Muslims, support their causes and sympathize with them in their misfortunes. That is a requirement of the faith. Faithfulness is, then, for the Muslims and disavowal is for the infidels. Avoidance of friendship and love towards the infidels does not prevent just business relations with them, on condition that it does not lead to befriending and love.

God strengthens those who do not befriend the infidels in four matters:

1. He consolidates the belief in their hearts, beautifies it and endears it to them, which is a great grace.
2. He strengthens them with light in their hearts with which they know the truth.
3. He lets them in the hereafter into gardens under which rivers flow [i.e., Paradise].
4. He bestows His favor upon them. He will not be angry with them [but] will please them with the gardens, Paradise and dignity that He would give them, which cannot be properly described.

[Questions:]

2. God rewards those who do not befriend the infidels in four matters. Mention them.
3. What is desirable for a Muslim vis- à-vis the infidels?
What is his duty towards the Muslims?

[Qur'an] Commentary, Grade 9, (2000) p. 35

Strong prohibition against befriending the infidels or revealing the Muslims' secrets to them.

[Qur'an] Commentary, Grade 9, (2000) p. 29

It is not permitted to befriend the infidels by loving [them] or helping [them] against the Muslims.

[Qur'an] Commentary, Grade 9, (2000) p. 71

Anyone who turns away from God's orders and befriends the infidels is the loser...

[Qur'an] Commentary, Grade 9, (2000) p. 67

It is not permitted to ask for [God's] forgiveness, nor pray, for the sake of infidels and polytheists. [Qur'an] Commentary, Grade 9, (2000) p. 65

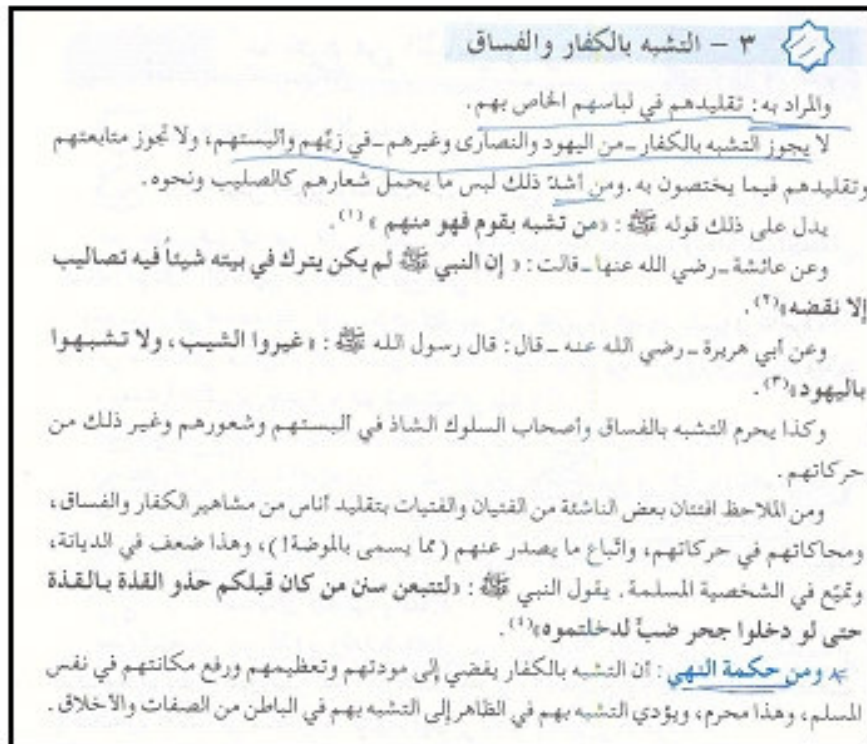
It is permitted to destroy, burn and demolish the infidels' castles, as well as anything that strengthens them against the Muslims, if it contributes to the Muslims' victory and to the infidels' defeat. [Qur'an] Commentary, Grade 9, (2000) p. 39

A Muslim Should Not Emulate the Infidels

Prohibition regarding the emulation of the infidels

The Hadith of this chapter is clear regarding the prohibition of emulating the infidels, even if it is [done] with good intention. We are ordered to be different from them.

Monotheism, Grade 7, (2001) p. 91



It is not permitted to emulate the infidels - Jews, Christians and others - in their attire and clothing. It is not permitted to follow them and imitate them in what characterizes them. The most serious of these [all] is [having] something that carries their symbol, such as the cross and the like... It is noticed that some of the [Muslim] young boys and girls are tempted to imitate some of the famous infidels and sinners and copy their movements and behavior (which is called "fashion"). This is weakness in religion and dissolution of the Muslim personality... Emulation of the infidels leads to loving them, glorifying them and raising their status in the eyes of the Muslim, and that is forbidden. Their external emulation leads to imitating them internally, in [their] traits and morals.

[Islamic] Jurisprudence, Grade 9, (2000) p. 76

Proper Relations with Jews and Christians

As Islam had organized the relation between the ruler and the ruled, it [also] organized the relation of the Muslim society with non-Muslims who live within it on the basis of justice and fairness, as well as

it organized the relation of the Muslim nation with other nations on the basis of cooperation and non-aggression.

Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) p. 65

[As for] the peaceful infidels - it is permitted to have a certain type of interaction with them...

Kindness is done by giving them alms, such as food and clothing and the like, especially if they are kinsfolk, without loving them at heart. Acting justly is done by judging them justly and fairly with no wrong done to them.

[Qur'an] Commentary, Grade 9, (2000) p. 71

A Dhimmi is an infidel who lives with the Muslims permanently, or, in the words of current times: one who is a citizen of a Muslim state, like the Copts in Egypt.

[Islamic] Jurisprudence, Grade 10, (2001) p. 28

It is forbidden for a Muslim woman to marry an infidel... It is forbidden for a Muslim man to marry a polytheist woman... As for women of the People of the Book (Jews and Christians), it is permitted for a Muslim man to marry them.

[Qur'an] Commentary, Grade 9, (2000) p. 74

* Dhimmi - a protected person. It was the legal term used in reference to the non-Muslim subjects of a Muslim state, who had to live under certain legal limitations in various fields, which made them inferior to the Muslims. The Dhimmi status was abolished in most Muslim countries in modern times, but its reintroduction is nowadays advocated by some extremist religious authorities and movements in the Muslim world as in Afganistam under the Taliban to a certain extent.

CHAPTER FOUR: THE WEST

Having been one of several enemies historically, the West and Western civilization are now considered an archenemy of Islam and the Muslims, greater even than Zionism and Israel. Apart from the religious differences and the residues of historical conflicts - chiefly the Crusades, it is the West's present world hegemony and its cultural and intellectual influence which make it dangerous, especially in the light of its own decay and corruption. Imperialism, Communism, secular nationalism (including its Arab version), Orientalism, missionary activity, moral corruption, and to some extent - even Zionism, are all weapons used by the West against Islam. It is not Western imperialism alone that disturbs Saudi educators, but rather Western civilization as a whole.

The West vs. Islam in History

From a historical perspective, the Christian West has always been an enemy, beginning with Byzantines and Crusaders, through 15th century Spaniards and Portuguese, and ending with modern European encroachments on Muslim countries and societies. Non-Western local Christians are also classified within this same category, as collaborators of both Crusader and Mongol invaders.

Since the appearance of Islam the enemies of this religion inside the Muslim world and outside it have been working to weaken Islam and the Muslims. In the Middle Ages our Islamic nation faced destruction by the Crusaders, the Mongols, the Zoroastrians and other pagan nations. In the present era there is no [aggression] against our nation more serious and more wicked than the aggression of Imperialism and its protégé - Zionism.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 73

The fourth chapter [of the textbook] discusses the Crusaders and their aggression against the Muslim countries, and how Salah al-Din al-Ayyubi [Saladin] managed to defeat them and liberate the city of Jerusalem.

From the Introduction, History of the Muslim State, Grade 5, (2001) [p. 5]

The Crusades

These are military expeditions by the Christians of Europe against parts of our Muslim country in order to occupy it and exploit its resources. These wars were named 'Crusades' because every European fighter carried a cross made of red wool on his chest. The most important reasons that pushed those Crusaders to invade our country were as follows:

1. The Europeans' greedy ambition regarding the resources of the Muslims' country.
2. The European princes' desire to establish principalities for themselves in our Muslim region.
3. The Muslims' weakness and disunity.

For these reasons the Europeans prepared large armies and began [their] aggression against our Muslim country, making use of the Muslims' weakness... The Crusaders found all [sorts of] assistance from the Christians who lived in the Levant [Sham], which made it easier for them to occupy several cities in Syria and Palestine. Most important among the cities occupied by the Crusaders was the city of Jerusalem. The Crusaders killed many women, children and elderly people from among the inhabitants of the cities they entered. They also burned houses and looted property... History of the Muslim State, Grade 5, (2001) p. 63

The Reasons for the Crusades

The appearance of Islam and its spread grieved the Christians. They were [especially] enraged by their loss of Jerusalem, Palestine, Syria and Egypt to the Muslims. They were plotting and waiting for opportunities for getting back what they had lost... One may summarize the reasons for the Crusades as follows:

1. ...
2. The Christians' hostility towards the Muslims and the fanning of [that] feeling by their religious leaders.
3. ...

History of the Muslims, Grade 9, (2002) pp. 12-13

Hulagu, grandson of Genghis Khan, continued the march in the Muslim countries, killing their people and destroying their mosques and the monuments of their civilization, until he stormed Baghdad in the year 656 AH/1258 CE, killed the Abbasid caliph al-Musta'sim and put an end to the Abbasid caliphate. He also killed many religious scholars of the Sunnites, as well as hundreds of thousands of people and destroyed the city's mosques, libraries and its center of civilization. (*)

...

(*)Hulagu's wife was Christian. That was one of the reasons why his army included Christians in no small number, and why he treated well those of them who lived in the Muslim countries he had swept through.

History of the Muslims, Grade 9, (2002) p. 23

The Christians who marched with Hulagu against Baghdad were not less violent than the Mongols themselves in their behavior towards the people of Baghdad at the time of its fall in their hands. As regards Baghdad's Christian inhabitants - they enjoyed comprehensive protection. Duqur Khan, Hulagu's Christian wife patronized them.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 104

The Christians committed the ugliest crimes against the Muslims of Spain [Andalus] and made them taste [many] types of humiliation. They sold them in the markets like slaves and separated mothers from their children during the sales.

[Questions:]

4. There is a great similarity between Spain and Palestine. What is this similarity?

Reader and Texts, Grade 7, pt. 2 (2001) p. 118

Because the Crusaders' malice had penetrated the hearts of the Portuguese, they committed the ugliest crimes against the Muslims wherever they were. They did not abide by the pledges they had given, killed innocent people, violated people's honor, robbed them of property and destroyed mosques, countries and ships.

History of the Muslims, Grade 9, (2000) p. 41

Omitted - with the whole Subchapter - in the 2002 edition.

This distinguished position of the Arab Gulf region made it a focus of the imperialist states' interest... Therefore, the states that desired to control it came one after another, beginning with Alexander [the Great]'s troops who carried spears and swords, and ending with the troops of the European states - Portugal, Holland, France and England - who had various desires and goals and who carried shells of fire and destruction.

Following the discovery of oil in the Gulf and on its shores the great powers from East and West have stood waiting for an opportunity to pounce. But the Arab peoples' awareness and their determination to defend their land and protect its sanctity will not let them do that, especially after the first signs of unity and the emphasis on reciprocal links between the region's sons. We [i.e., Saudi Arabia] were the Gulf's defenders against [foreign] invaders in older times and we shall remain the Gulf's defenders - with God's help - against the invaders of the present time.

[Literary] Study, Grade 10, (2001) p. 34

[Questions:]

5. Why was the Arab Gulf a target focused on by European expeditions?

6. Did the consecutive European expeditions managed to harm the region's people? Explain.

...

8. Write the following phrase twice in the cursive [Ruq'ah] script:

We shall remain the Gulf's defenders - with God's help - against the invaders.

[Literary] Study, Grade 10, (2001) pp. 35-36

There is no doubt that the Muslims' power irritates the infidels and spreads envy in the hearts of the enemies of Islam - Christians, Jews and others - so, they plot against them, gather [their] force against them, harass them and seize every opportunity in order to eliminate the Muslims. Examples of this enmity are innumerable, beginning with the plot of the Jews against the Messenger and the Muslims at the first appearance of the light of Islam and ending with what is happening to Muslims today - a malicious Crusader-Jewish alliance striving to eliminate Islam from all the continents. Those massacres that were directed against the Muslim people of Bosnia-Herzegovina, the Muslims of Burma and the Philippines, and in Africa, are the greatest proof of the malice and hatred harbored by the enemies of Islam to this religion.

Geography of the Muslim World, Grade 8, (1994) p. 32

You will know from history lessons, and from your [own] reading, the reasons for the Mongolian invasion, and for the Crusader invasion, and how victory was given to the Muslims. Pay attention to the greedy ambitions of the imperialist states and to their methods of imposing their influence over some of the Muslim countries and how they [finally] got rid of that influence.

Geography of the Muslim World, Grade 8, (1994) p. 36

Western Imperialism

Sometimes dubbed "Crusadism" [Salibiyyah], Western Imperialism is considered a major danger to Muslims and others. It is not only a political and economic threat. Humiliation of the Muslims is held to be one of Imperialism's goals. The Saudi textbooks deal in particular with the expansion of Western Imperialism in the Middle East and North Africa, especially at the expense of the Ottoman Empire. But Imperialism's role in Indian and African history is also mentioned. The present conflicts in Kashmir, former Yugoslavia and Chechnya are also seen as part of the Muslim struggle against Western Imperialism.

Crusader Imperialism in the Muslim Countries

Imperialism means in general the imposition by a foreign state - [be it a nation] state or a company, or the like - of its control over another country for political, economic or strategic interests.

Imperialism's methods are centered around aggression (military, political or ideological invasion).

Therefore, it is a disgusting movement morally... The industrialized states were afflicted in the previous century by the fever of imperialism. The competition among them in seizing Africa and other countries became intensified, in order to sell their new industrial products in the local market and to exploit their [i.e. those countries'] raw materials for industrial purposes.

The Muslim countries were a target for European Imperialism... The European Imperialists' goal behind the domination of the Muslim world was humiliating the Muslims, crushing their power, and impoverishing them by robbing them of their resources, monuments of their civilization, their manuscripts and their precious books, which fill the West's museums and universities today.

Western Imperialism conspired against the Ottoman caliphate, protector of the Muslims. The imperialists sowed the seeds of nationalist ideas among that Muslim state's subjects, encouraged the separatist movements - especially [those of] the Balkan Christian peoples - and provided them with money and arms. They supported the destructive ideologies that contradict Islam, such as Turanism ([Pan-]Turkish nationalism), [Pan-]Slavism (unification of Balkan Christians against the Muslims) and secularism (separation between religion and the state and abolition of Islamic legal code in government, the economy, family [affairs] and education). They encouraged the Jewish Zionists, enemies of Islam and partisans of the Crusaders, to join the secret movements that opposed the Ottoman caliphate. Thus, a large number of the Jews in Salonika and elsewhere penetrated the Committee of Union and Progress [the 'Young Turks'] that deposed [in 1909]... Sultan Abd al-Hamid II who was calling for the unity of the world's Muslims... Moreover, it was this anti-religious committee that planned the abolition of the Muslim caliphate in Turkey in the year 1343 AH [1924].

Among the methods of imperialist conspiracy against the Muslims in the 14th century AH as well as what was done by the British spy Lawrence... i.e., kindling the fire of the Arab revolt in Hijaz [in 1916] against the Ottoman State. But the Allies concluded during the First World War secret agreements among themselves against both Turks and Arabs, because they are both Muslims.

Thus, England and France secretly concluded the Sykes-Picot Agreement in 1335 AH [1916] in which they divided between themselves the Ottoman State's possessions in Iraq and the Levant [Sham] countries following the Allies' victory in the war. It was followed by the ill-omened Balfour Declaration (1336 AH [1917]), as British Imperialism detached Arab-Muslim Palestine, the pivot of the wars of the Crusades for two centuries in the Middle Ages, and gave it as a present to its ally - malicious Zionism - so that it would establish there a national home for the Jews of the world.

European Imperialism [had already] seized the opportunity of the severe weakness that afflicted the Ottoman State in the 13th century AH and the beginning of the 14th century AH [late 18th - early 20th centuries] and followed the road of direct assault against the [Ottoman] provinces that severed their ties with the Ottomans and went their separate ways. Thus, France took possession of Algeria in 1246 AH [1830], Tunisia in 1299 AH [1881] and Morocco in 1330 AH [1911], and England took possession of Aden in 1255 AH [1839], Egypt in 1299 AH [1882], Sudan in 1316 AH [1898] and Cyprus in 1296 AH [1878]. Czarist Russia occupied the Muslim principalities of the Crimea and Turkestan, in addition to the principalities of the Danube, Kars, Batum, Ardahan, Bessarabia, etc., until the borders of the Ottoman State were rolled up to the south[ern part] of the Black Sea, which had been an Ottoman internal lake. As regards Italy, it took control of Libya in 1330 AH [1911].

As for Iraq and the Levant [Sham], the Allies took control over them during WWI. Following the defeat of the Ottoman State in that war, the English and the French implemented the Sykes-Picot agreement, as an imperialist mandatory regime was imposed upon the countries of the Fertile Crescent. England took control of Iraq, Jordan and Palestine, while France took control of Syria and Lebanon.

As regards the countries of the Gulf and Southern Arabia, they had been tied to British Imperialism in the 13th century AH [1780s - 1880s CE]. The English first occupied in this region the island of Perim at the entrance to the strait of Bab al-Mandab in 1214 AH [1798]. Then, they widened their scope of imperialist influence and forced the princes of the Arab Gulf and the south to conclude treaties that would bind their principalities to the British crown. Thus, the 14th century AH barely started [in the 1880's] when Britain had already imposed its protection over Aden (1255 AH [1839]), Muscat and Bahrein (1280 AH [1864]) and Kuwait (1317 AH [1899]). The rest of the Arab principalities were tied to Britain by treaties. The Saudi lands were not subjected to Western imperialist influence, as well as Yemen, as Ottoman forces were deployed there...

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) pp. 106-108

Answer the following [questions]:

1. 'The goals and means of Western Crusader Imperialism in the Muslim countries were abundant.' Discuss that.
2. 'Crusader Western Imperialism competed [within itself] in the occupation of the Muslim world.' What are the states that were occupied by Crusader Imperialism?
3. What is the position of European Imperialism regarding the Muslims' resistance against it?

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 122

Western Imperialism's Impact on the Muslim Countries

It is possible to sum up the bad side, or the damage inflicted by Imperialism on the Muslims' homelands as follows:

1. Tearing Islamic unity to pieces and spreading division among sons of the same country, by stimulating religious and sectarian chauvinism between various communities.
2. Spreading harmful social habits, which are forbidden by [Islamic] religious law, such as drugs, alcohol, games of chance, playing cards and other kinds of wicked entertainment.

3. Encouraging wanton and vulgar literature and art in order to kill the Muslims' conscience, invade them intellectually and destroy their morality.
4. Directing the mass media such as the press, television, radio and cinema in a non-Muslim direction by instilling [in them] corrupted concepts, and by attacking Islam's leaders under the guise of civilization and scientific objectivity.
5. Emptying education of its Islamic content and giving it a secular direction in order to create a separation between the Muslims and their religion.
6. Exhausting the country's resources (minerals, agriculture and livestock), as they are sold to the imperialist companies for very low prices.
7. Striving to keep the Muslims in a state of ignorance regarding the affairs of their [fellow] Muslim societies in the world, so that the Muslims will not grasp the extent of their human and material resources worldwide and become aware of the importance of their unity and solidarity.

This way, Imperialism's departure from the country does not necessarily mean the disappearance of its bad impact, for it tries to keep exercising its influence indirectly, by way of intellectual invasion (cultural imperialism). That is how the so-called Neo-Imperialism came into being.
Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 109

Enumerate Western Imperialism's impact on the Muslim countries.
Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 122

What is the reason for the partition of the Arab and Muslim country into numerous countries?
Reader and Texts, Grade 9, pt. 2 (2002) p. 103

Following the First World War (1918 CE), when the Ottoman State collapsed, the imperialist states partitioned the Arab World among themselves and built there land, air and naval military bases...
Geography of the Muslim World, Grade 8, (1994) pp.20-21

I have known it [the Persian Gulf] as Arab. It did not twist its mouth
with a pidgin dialect that immigrated from the Tatars' shore

The Tatars: a people from eastern Asia who fought the Muslims and put an end to the Abbasid State in the year 656 AH [1258]. The poet means here the imperialist foreign states in general.
Reader and Texts, Grade 7, pt. 1 (2002) p. 84

Arab Unity in the Gulf is a Necessity

O Arab youth on the Gulf's shores!

You see your nation's enemies united and in agreement [among themselves] with no [other] goal except that they want to usurp your land, rob your resources and control your fate, or make of you a platform from which [to] pounce on others, on other shores - any place in God's land. If you consulted history it would become clear -

- Why the Crusaders' aggression against Muslim lands took place.
- Why Israel was implanted in this land.
- Why large portions of your homeland to the north and the east have been occupied.
- Why dissension is stirred up and barriers are built between brothers.

An unhurried pause may put in front of you the truth that is hiding behind the fog spread by your enemies in order to conceal it. Annihilating you and your nation is the goal. This is a war - be it overt or covert - against your religion. For this end your enemies have gathered, while there is no [other] bond or relation among them.

Reader and Texts, Grade 7, pt. 2 (2001) pp. 68-69

[Questions:]

1. Why did the Muslims' enemies unite in fighting Islam and its people?

2. Our nation's enemies cooperated to put Israel at the heart of the Arab land. What is the goal which they seek to achieve?
3. The enemies of the Muslim nation work towards stirring up dissension and building barriers between its sons. What will they lose when it becomes united?
4. Large portions of our Muslim homeland, besides Palestine, have been occupied. Mention those ones that you know.

Reader and Texts, Grade 7, pt. 2 (2001) p. 70

Forming [One] Block is Necessary for the Muslim World

Block formation among the states of the world in order to protect their interests takes various forms. The enemies of Islam strive to draw some of the Muslim states into these blocks which have been formed in the first place against Islam and the Muslims. But the Muslim world does not need to drift behind those blocks, as it is rich in the capabilities and principles it [already] has... Reciprocal ties within the Muslim world are necessary for encountering the challenges of Imperialism, Zionism, Crusadism, Communism and their destructive principles.
Geography of the Muslim World, Grade 8, (1994) p.14

All Muslims stand together for the realization of their common goals, like [the following]:

...

3. To be freed of Imperialist influence in all its forms.

Geography of the Muslim World, Grade 8, (1994) p. 37

Internal Aggression against the Muslim World in the Modern Age

A. The divergent religious missions [of Islamic origin]:

The Qadiyaniyyah, which is also known as Ahmadiyyah, after its founder's name - Mirza Ghulam Ahmad al-Qadiyani. The Qadiyaniyyah is a Batiniyyah sect which appeared in Punjab in the Indian subcontinent... The English granted every possible support to this movement which has opposed Islam's directives. It was also supported by the Hindus who have long been hostile to the Muslims and tried to weaken them. One of the Hindu writers once said: 'The Ahmadi movement's progress is a decisive blow to Arab civilization and Muslim unity.'

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 85

When the European discoverers explored its [Africa's] unknown parts, the imperialist states which were in need of raw materials at the time of their industrial revolution, rushed to seize and occupy its lands, control its inhabitants and employ them in exploiting the country's resources. The European imperialist states remained in control until the end of the Second World War.

Geography of the Muslim World, Grade 8, (1994) p. 25

The European nations rushed off, frantically trying to get ahead of one another, in order to divide Africa among themselves and colonize it. When that century [19th CE] ended, nothing of Africa was left not subject to Imperialism, except for one tenth of it.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 87

In the south[ern part] of the Asian continent there is a triangle-shaped peninsula. It is called 'the Indian Subcontinent' in the light of its vastness, the great number of its inhabitants and the diversity of religions, languages and dialects there. Its inhabitants belong to well-advanced races who have taken an active part in civilization in olden and modern times. But they were subjected for a long time to British Imperialism which exploited their country's resources and delayed their march towards progress. Therefore, they struggled until they obtained their independence in the year 1947 CE.

Geography of the Saudi Arabian Kingdom and the External World, Grade 9, (2000) p. 77

* Batiniyyah - An unorthodox school of thought which developed in Islam and which attributes a divine character to hidden meanings of the Qur'anic text, deciphered by allegorical interpretation

We know that Kashmir is a Muslim land which English Imperialism sold to the Hindus. The Hindus treated the Muslims badly, since they considered them as part of their possessions and deprived them of their religious and political rights.

National Education, Grade 9, (2000) p. 17

The problem from which our brethren in Bosnia-Herzegovina have suffered is a wound among the wounds with which our Muslim nation's body has been inflicted. These Muslims have faced a vicious attack by the Christian Serbs, enemies of Islam.

National Education, Grade 9, (2000) p. 18

The Chechen Republic is one of the republics of the Russian federation. It is now demanding independence and freedom. In the cause of its demand for this legitimate right it has faced vicious warfare by which all means have been employed in order to uproot its religion and faith...

Our beloved Kingdom has assisted our Chechen brethren on the basis of the plan [envisaged by] the Servant of the Two Holy Places [i.e., the king of Saudi Arabia] for the support of the Chechen Muslims who suffer losses from the savage Russian attack.

National Education, Grade 9, (2000) pp. 18-19

Communism

Communism, described as one of the most dangerous enemies of Islam, is also a Western product.

The Communist Invasion of the Muslim Countries

Communism is a revolutionary movement that rejects all spiritual values and aims at stirring up the struggle between the [social] classes, for the establishment of the dictatorial society of the workers and for their seizure of all means of production. This movement appeared in Europe in the thirteenth

century AH [19th century] and its philosophy was laid down by the German-Jewish thinker Karl Marx, in cooperation with his German colleague Friedrich Engels. Communism calls for atheism and for war against [all] religions, and its history - though relatively short - is full of massacres and blood. It is considered the most dangerous enemy of Islam in the twentieth century [CE].

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) pp. 109-110

How did Communism penetrate into some Muslim countries?

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 122

Arab Nationalism

Secular Arab nationalism is vehemently denounced in the Saudi textbooks which consider it a Western invention aimed at destroying Islam in its very heartland - the Arab World.

Arab Nationalism

...A fanatical political and ideological movement that calls for the glorification of the Arabs and the establishment of a unified state for them, based on the bond of blood, kinship, language and history which would replace the bond of religion. It is an echo of the national idea that appeared in Europe.

Several states that aspired to occupy the Muslim Orient, with Britain at their head, encouraged the appearance of Arab nationalism in its secular form. It is well known that the Arab Revolt against the Turks in the First World War took place with Britain's support morally and materially. It has been proven that a number of Arab leaders had contacts at that time with foreign consulates in order to get support. The Briton Lawrence was the instigating head of that revolt, which was started by the Arabs against the Ottoman State in cooperation with the Allies, who 'rewarded' the Arabs for that, as the English issued the ill-omened Balfour Declaration and then partitioned their countries and made them British and French protectorates...

[Arab nationalism] is described by Sheikh Ibn Baz [the late Saudi religious authority] as 'a non-Muslim and atheist missionary faith that aims at fighting Islam and getting rid of its rules and directives.' He [further] says about it: 'The Christian Westerners invented it in order to fight Islam and annihilate it in its own house with fine words... It has been embraced by many Arabs who are enemies of Islam... It is a false faith, a great error, a clear deception, an abominable non-Islamic ignorance [Jahiliyyah] and an open plot against Islam and its people.' (Criticism of Arab Nationalism in the Light of Islam and Reality, by Sheikh Abd al-Aziz Bin Baz).
Biography of the Prophet and History of the Muslim State, Grade 10, (2001) pp. 88-89

Western Support of Zionism and Israel

Having worked against Islam, it was only natural for the West, especially Britain and America, to support Zionism as a means of weakening the Arab and Muslim world. That support was crucial in times of war, as happened in 1948 according to the Saudi textbooks.

In the present era there is no [aggression] against our nation more serious and more wicked than the aggression of Imperialism and its protégé - Zionism.
Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 73

In our time the Jews have occupied Palestine with the help of Crusadism [i.e., modern Western Imperialism] - which harbors malice towards Islam.
Reader and [Holy] Texts, Grade 6, pt. 1 (2001) p. 33

3. Put instead of the colored words one word [only] which carries the [same] meaning:

- The Jews have occupied Jerusalem with the help of Crusadism whose heart is filled with malice towards Islam.

Reader and [Holy] Texts, Grade 6, pt. 1 (2001) p. 35

Complete every phrase in column A with the appropriate phrase in column B:

<u>A</u>	<u>B</u>
In our time...	...the Jews have occupied Palestine with the help of Crusadism.

Reader and [Holy] Texts, Grade 6, pt. 1 (2001) p. 36

Palestine has remained Muslim since it was conquered by the Muslims. But Imperialism has created within the Arab nation's body an alien element - the Jews, who managed to occupy Palestine with the help of the enemies of Islam - so that this element would be a source of harassment and worry, [a cause] of the elimination of the Muslim world's economies, as well as [a cause] of the fragmentation of its unity.
Geography, Grade 6, (1999) p. 42

Why did Imperialism help the Jews to gain a presence in Palestine?
Geography, Grade 6, (1999) p. 43

Our beloved Palestine fell victim to greedy ambitions and malice. This is one illustration of the tragedies from the woes of which our Arab homeland still suffers: An oppressive imperialism crouching over its shoulders in order to gather the homeland's resources and humiliate its sons, as well as dependents and servants of that imperialism who bear its ideas and follow in its footsteps.

What happened in beloved Palestine is but the natural end which the imperialists had determined and worked for. The Arabs - stunned by the bitter reality - rose up to recover their stolen homeland while Imperialism lay in wait for them in order to prevent that. It opposed their rush overtly and covertly, by creating division among the Arab leaders and winning some of them over, and also by defective arms that tore off the riflemen's hands... Then zero hour came, while the Arabs' aircraft - at that time - were dropping their bombs on the center of the Jews' capital [Tel Aviv at that time]. The unfair truce

was declared and was accepted by the Arabs who thus put an undignified end to a Jihad which could have brought them the best fruits.

The gangs' state [i.e., Israel] was established and the imperialists extended their protection over it and provided it with elements of survival. I will not be able by any means to ignore the agents of evil and deception who strengthened that alien state with money and arms, so that they annihilate, destroy and spread their influence in this precious part of the nation's body.

[Literary] Study, Grade 10, (2001) pp. 107-108

Questions

- The Western states have played a great part in the establishment of the Jews' state. Clarify that.
- How did the imperialists oppose the Arabs' struggle to get Palestine back?

[Literary] Study, Grade 10, (2001) p. 110

Our nation's enemies cooperated in putting Israel at the heart of the Arab land. What is the goal they seek to achieve?

Reader and Texts, Grade 7, pt. 2 (2001) p. 70

Britain and the United States worked for the establishment of the Zionist entity and for its support, so that it would become a supporting base for Imperialist and Zionist interests at the heart of the Muslim world.

Geography of the Muslim World, Grade 8, (1994) p. 21

Palestine's coming under British rule following WWI was an opportunity for the realization of the Jews' hopes. Britain facilitated their immigration to this precious homeland and provided them with the possibility to organize themselves and to train themselves in using arms. The Palestinians tried to stand up against the Jews and their helpers, and their Jihad almost succeeded, had it not for the American government's inclination towards the Jews' side and its pressure on Britain to permit the entry of more than a hundred thousand Jews into Palestine in one year.

History of the Saudi Arabian Kingdom, Grade 6, (2001) p. 58

The Jews managed during WWI to obtain the Balfour Declaration in 1336 AH/1917 CE which stipulated the establishment of a national home for the Jews in Palestine. The Balfour Declaration contradicted the promises made by the English to Sharif Hussein Bin Ali to the effect that Syria, including Palestine, would belong to the Arabs following its liberation from the Ottoman Turks. When Sharif Hussein asked the English about that, they sent to him somebody who reassured him that the settlement of the Jews in Palestine would not contradict the Arabs' independence in that country. The deception was effective on Sharif Hussein.

[Britain] appointed the Zionist Jew Herbert Samuel as the first British high commissioner in Palestine. Britain began to change the Arab-Muslim character of Palestine, and the flood of Jewish immigration began to pour into Palestine. That was organized by the Jewish Agency, which was established in 1339 AH [1920], and which is the largest Jewish organization in the world today, to take care of their interests. The Jewish Agency was given vast authority and Britain cooperated with it to the highest degree. It operated in Palestine as if it were a state within a state. It established Jewish colonies in Palestine and built there storehouses for weapons and ammunition. Jewish money flowed into these colonies.

In the year 1365 AH [1946] the Zionists blew up the King David Hotel in Jerusalem, the seat of the English imperialist government in Palestine. The disturbances by the Jews increased and Britain thought it advisable to submit the Palestine question to the General Assembly of the United Nations. In 1366 AH [1947] the General Assembly of the UN adopted by a majority of 33 votes, among them the USA, the former Soviet Union and France, a resolution for partitioning Palestine into two states,

Arab and Jewish, with the internationalization of Jerusalem. Thirteen states opposed the resolution, and among them were the Arab states, Turkey and Pakistan. Britain abstained.

Immediately following the adoption of the partition resolution in the UN, the Jews announced that they accepted it, while the Arabs rejected it. Britain announced that it would withdraw from Palestine in 1367 AH [1948]. British Imperialism, which imposed Jewish immigration on Palestine during the Mandate period, thus enabled them to increase numerically and become a third of the inhabitants of Palestine in 1368 AH [1948], while their proportion did not exceed 1/12 of the Palestinians at the beginning of the Mandate period in 1339 AH [1920].

There were four military confrontations between the Arabs and the Jews since the ending of the British Mandate over Palestine:

The First Confrontation

The war of Palestine took place in 1368 AH [1948]. Seven Arab states participated in it, namely, Egypt, Syria, Lebanon, Iraq, Saudi Arabia, Yemen and Trans-Jordan, in addition to the forces of the Palestinian Jihad fighters and the non-Palestinian Arab and Muslim volunteers. Although the Jews were very competent militarily and had military equipment in great quantities, the Arab armies succeeded in inflicting upon them shocking defeats. Arab artillery bombarded Tel Aviv and the Arabs' victory appeared close at hand. But the great powers resorted to deception and asked, in response to Israel's wish after it had been struck by panic, to conclude a truce two weeks after the fighting had begun. During that truce Israel acquired great quantities of military equipment, especially aircrafts, tanks and heavy artillery, in addition to large numbers of volunteers from western countries. [Then] Israel proceeded to usurp new lands. Nothing was left of Palestine except the Gaza Strip, which came under Egyptian administration, and the West Bank, which was annexed by King Abdullah to Jordan.

The Second Confrontation

It took the form of a treacherous tripartite aggression on Egypt and the Gaza Strip on the part of Israel, France and Britain in 1376 AH [1956]. Thus, the forces of Imperialism, Crusadism and Zionism cooperated in pouring their hidden malice on the Arabs and the Muslims. What irritated the English and French was the nationalization of the Suez Canal in 1376 [1956]. France was [also] irritated by the help of Egypt to the Algerian revolt in weapons as well as by training the Jihad fighters. Israel was angry at Egypt for the latter's closure of the Gulf of Aqaba to vessels making their way to Israel, whatever their type was. England and France resorted to the methods of military invasion of the nineteenth century. Planes hit Port Said with bombs while Israel swept through the Sinai Peninsula. The Security Council asked the aggressor states to withdraw.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) pp. 113-115

Western Mental and Social Vices

Western civilization is depicted in the Saudi textbooks as a disintegrating and deteriorating one. The symptoms are: loss of spirituality, injustice, abundance of suicide cases, distorted morals - the abolition of capital punishment, adultery and AIDS.

Here we are today witnessing another experience that leads to another deterioration: The Western civilization, which has lost the meaning of spirituality, finds itself in its turn on the verge of an abyss. It is a civilization on its way to dissolution and extinction.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 71

We, the Muslims, had spread the principles of justice, equality and human rights in practice, before the West boastfully announced them by word, but not in deed.

Facilitating the Rules of the Arabic Language, Grade 9, pt. 1 (1998) p. 128

The abundance of suicide cases in Western societies is surely because of their [great] distance from the true divine source. In the light of the exaggeration on the part of some Muslims in praising those

societies, while they pay no attention to their bad side, we thought it advisable to discuss the suicide issue, because of its danger, being part of the premeditated murder [category].

Definition of suicide - Suicide is killing oneself intentionally.

Its judgment- It is forbidden, and considered one of the great [religious] sins.

The wisdom of making suicide forbidden - Man is the property of his Creator and Lord, and it is not permitted to anyone whomsoever to dispose of someone else's property without the latter's permission.

[Islamic] Jurisprudence, Grade 10, (2001) pp. 19-20

Activity

Write an essay in which you will clarify the extent of the increasing number of suicide crimes in the Western states, in comparison with the Muslim states.

[Islamic] Jurisprudence, Grade 10, (2001) p. 21

Activity

There are some infidel states that have abolished capital punishment. What are their arguments regarding that? What are the reasons that have led some of these states to change their minds?

[Islamic] Jurisprudence, Grade 10, (2001) p. 41

Adultery generates mental, heart and bodily diseases... Western mass media still disclose to us the fear which prevails over their societies from the disease of the present age - the loss of acquired immunity, the so-called AIDS... The terrible numbers that indicate the extent of this disease's spread among them is a great indicator of their fall into a deep abyss, which shows signs of their imminent end.

[Islamic] Jurisprudence, Grade 10, (2001) pp. 75-76

It [i.e., sodomy] is a prominent reason for being afflicted by dangerous diseases which spread in society. Among these diseases - the infectious AIDS disease which has disturbed the West and robbed them of their sleep, to such a degree that they have demanded the isolation in designated places of those who are afflicted by sexual digression.

[Islamic] Jurisprudence, Grade 10 (2001) p. 79

Western Social, Cultural and Intellectual Influence

As a decaying civilization, the West cannot but harm any other civilization by exerting its influence over it. The following quotations reveal a variety of fields where Western influence has had a negative effect on Muslim society. Important channels of negative intellectual influence are Western academic research of the Muslim world ("Orientalism") and Christian missionary activity. The increasing use of computers has added a new source of negative influence.

It is possible to sum up the bad side, or the damage inflicted by Imperialism on the Muslims' homelands as follows:

- Tearing Islamic unity to pieces and spreading division among sons of the same country, by stimulating religious and sectarian chauvinism between various communities.
- Spreading harmful social habits, which are forbidden by [Islamic] religious law, such as drugs, alcohol, games of chance, playing cards and other kinds of wicked entertainment.
- Encouraging wanton and vulgar literature and art in order to kill the Muslims' conscience, invade them intellectually and destroy their morals.
- Directing the mass media such as the press, television, radio and cinema in a non-Muslim direction by instilling [in them] corrupted concepts and by attacking Islam's leaders under the guise of civilization and scientific objectivity.
- Emptying education of its Islamic content and giving it a secular direction in order to create a separation between the Muslims and their religion.

- Striving to keep the Muslims in a state of ignorance regarding the affairs of their [fellow] Muslim societies in the world, so that the Muslims will not grasp the extent of their human and material resources worldwide and become aware of the importance of their unity and solidarity.

This way, Imperialism's departure from the country does not necessarily mean the disappearance of its bad impact, for it tries to keep exercising its influence indirectly, by way of intellectual invasion (cultural imperialism). That is how the so-called Neo-Imperialism came into being. Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 109

Orientalism

Orientalism [Istishraq] means the study by Westerners of the civilization of Eastern nations - their languages, literatures, sciences, faiths and their peoples' customs and traditions. From this definition it becomes clear to us that the orientalist's work renders undeniable services to the Eastern civilizations, including our own Islamic civilization. But the Muslim nation has been greatly damaged as a result of the orientalist's work, from which one could infer their goal and the methods they have used to attain it.

The real goal pursued by the orientalists through their study of Islamic culture in its various stages is shaking Islam's highest values in the minds of its sons, on the one hand, and affirming the superiority and power of Western civilization, on the other hand. For this end they strive to present any call for holding to Islam as a reactionary and backward one. They also strive to defeat the Muslims spiritually and intellectually, by eliminating the spirit of pride in Islam in the Muslim's heart and by dissolving his Islamic personality, so that he will become a stranger in his own society, secular in his way of thinking and a Westerner in his orientation.

The orientalists have applied one of two means in order to attain their goals: Either as members of religious institutions for which they worked, in harmony with missionary plans, or by working in cooperation with political institutions in order to realize for the latter imperialistic goals and political activities aimed at strengthening the influence of a certain state.

The methods and lies used by orientalists for fighting Islam may be summarized as follows:

1. Holding that the Qur'an is man-made and that Muhammad composed it.
2. Challenging the [authenticity of] the noble Prophetic sayings [the Hadith].
3. Their intentional distortion of Islamic texts in many cases and their [intentional] misapprehension of the phrases when they do not find room for distortion.
4. Depicting Muslim civilization in an image that is much less than its real one, in order to belittle its significance and look down on its achievements.
5. Accusing Islam of backwardness and stagnation.
6. Depicting Islamic society in the various ages as fragmented and presenting its great men as selfish.
7. Having a low opinion of Muslim personalities, scholars and leaders.
8. Being selective regarding the sources from which the orientalists draw their accounts.

Regrettably, we say that the orientalists have attained some of their goals, for the following reasons:

- The existence of a number of Muslims whose spirit and belief are weak and who have been influenced by these orientalists' talk and lies.
- The political weakness that has afflicted the Muslims and made them lose their self-confidence and their confidence in their own heritage.
- The acquisition of Western education, as well as being strongly influenced by the Westerners' morals and orientation, at the expense of the independent Muslim personality.
- The intention[al practice] on the part of Islam's rivals to connect every fault found with a Muslim to the Islamic religion, although the [real] reason for that fault is the Muslim's neglect of his religion and his renunciation of its ideals.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) pp. 118-119

7. 'The Muslim nation has been greatly damaged as a result of the orientalist's works, from which their goals and methods are inferred.' Explain that.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 122

Christianization [Christian Missionary Work]

Christianization is an organized Crusader movement aimed at spreading Christianity among the Muslims and others. The Christianization movement is closely connected with modern European Imperialism.

Samuel Zwemer, the head of the Christianization associations, announced at the Jerusalem congress for Christianizers which was held in 1354 AH [the early 1930's]: 'The Christianization mission, for the fulfillment of which in the Muhammedan countries the Christian states have appointed you, is not done by bringing Muslims into Christianity. Your mission is rather bringing the Muslim out of Islam, so that he will become a creature with no connection with God, and hence, with no connection with morality, on which [all] nations rely in their life. Therefore, by this work of yours, you are the pioneers of the imperialist conquest in the Muslim countries. By that, the Muslim younger generation will conform to what Imperialism has wanted it to conform to, that is, not having an interest in major issues [but rather] becoming fond of comfort and idleness and aspiring to fulfill its desires by any means, until desires become its goal in life.' The extent of the malice harbored by Islam's enemies towards the True Religion is made clear by that.

Main Fields of Christianization [Activity]

In the field of medical care, hospitals and clinics have been spread in the Muslim countries. They have been provided with doctors who use the medical profession as a guise behind which they hide their true intentions. One of the female Christianizers said, while giving advice to a doctor who was going on a Christianization mission: 'You must seize these opportunities to reach the Muslims' ears and hearts and repeat the Gospels to them. Beware not to miss the opportunity of medical practice in the clinics and hospitals, for it is the most precious one ever of [all] these opportunities. The devil may want to tempt you and will say to you that your duty is medical practice only, and not Christianization. Do not attempt to listen to him.'

Education is a vast field for Christianization. Moreover, most Christianizers agree that it is the best field for transforming the Muslims' sons into Christian followers. For this reason only, most of the foreign schools in the Muslim countries have been connected with the Christianization missions. Because of that, the Jesuit Christianizers say: 'The primary Christianizer is the school.' School textbooks which are written by the Christianizers, are usually employed for discrediting Islam, distorting the Muslims' history, accusing them of blind fanaticism, [claiming] that Islam was spread at the point of the sword, and fiercely attacking Islam's regulations regarding marriage and the family. Until recently the foreign Christianizing schools used to force all their students - Muslims, Christians and others - to enter the church once every day. Female Christianizing schools are very important in the eyes of the Christianizers, especially boarding schools, because they make the personal connection with the female students stronger and because they snatch them from the religious influence of the Muslim home. Christianizing schools and colleges are bent on presenting their graduates with every possible support, so that they will occupy leadership positions in society.

In the sphere of politics the Christianizers follow different paths, such as [the following]:

1. Stirring up dissension and unrest among the national minorities and religious communities. One of these was the riot in Syria in Ottoman times in 1860 CE, as well as the [Christian] Assyrians' [riot] against the Iraqis after WWI.

* Samuel Zwemer (1867-1952) was an American of Dutch descent who dedicated his life to Christian missionary work among Muslims. The statement attributed to him in the Saudi textbook could not be verified.

2. Casting doubts on, and discrediting, the leading personalities in the Muslim world.
3. Supporting the trends that oppose Islam. The Christianizers in the Levant [Sham] were an effective force in reviving the Arab nationalist movement in order to separate it from the Islamic religion.
4. Cooperating with oppositionist elements in the country in order to stage military coups.
5. Preparing for imperialist invasions. Christianizers set about initiating provocations in the country. As the government intervenes against them, the Christianizers stir up in their turn public opinion in their [home] state to intervene in order to save them. Such was the intervention of Czarist Russia in the reign of Catherine the Great for the protection of her Christian subjects in the Ottoman State and the [ensuing] outbreak of war between the two countries in the eighteenth century.

There are other fields the Christianizers have exploited, such as the humanitarian services rendered by the Christianizing societies, in addition to informative newspapers and magazines and various propaganda publications.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) pp. 119-121

8. 'The Christianizers utilized three main spheres in order to achieve their goals in the Muslim world.' What are they? What [was] their method in each sphere?

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 122

There are differences between the aid given to Muslims by Muslims, and the aid given to them by the Church. Clarify the goal of each of them.

Reader and Texts, Grade 9, pt. 2 (2002) p. 38

We always encourage internal tourism... for tourism inside our homeland has numerous positive aspects, as follows:

1. Protection of religion. Our society is characterized by its being a conservative society which fights all forbidden actions and is devoid of [all] phenomena of corruption, while the [Muslim] tourist abroad may be exposed to matters which would corrupt his religion or hurt his feelings.
2. Protection of the Muslim youth from all means of intellectual invasion which aims at shaking his faith and drawing him to vices and scandalous deeds.

National Education, Grade 9, (2000) pp. 43-44

3. Your friend wants to travel outside the kingdom as a tourist and you want to convince him to desist from doing so. What are the justifications that you would mention in order to convince him to abandon his travel [idea]?

National Education, Grade 9, (2000) p. 45

As we have previously mentioned, game software too has [its] dangers, negative [aspects] and effects which may turn back against society and [against] the values and principles believed by the Muslim individual who abides by his Lord's commands. Among these effects [are the following]:

1. Some of the games contain prohibited pictures or voices which might lead one to underrate one's principles of faith or the instructions of one's religion.
2. ...
3. Some of these games contain false beliefs or misleading ideas or detested behavior. Some of these games glorify wizards and appoint them as your assistants in reaching the treasure, or may present a person in a priest's appearance who sets out to save you from your predicament [and bring you] to safety.

Principles of Computer and Data, Grade 10, (2001) p. 157

The Danger of Westernization

The result of Western influence is the corruption of Muslim society, with the help of local collaborators with the West. One of the aspects of such corruption is the introduction of Western political institutions like parliaments and political parties.

The Call for Westernization

Imperialism has succeeded in creating in the Muslim world a class of people who takes upon itself to circulate the principles and trends of Western civilization which contradict the spirit of Islam. Imperialism has poisoned the mentality of this class and made it believe - out of ignorance of its own religion - that Islam is not in agreement with the developments of the modern age. The missionary schools that were established in various places of the Muslim world were the natural circle for preparing this class which is loyal to the imperialists' goals. The call for Westernization, the features of which have already become clear... has taken various forms - all aiming at discarding the Islamic spiritual and moral values.

Manifestations of the Call for Westernization

1. Calling for [male and female] mixing in the spheres of work, education and [other] fields of public life.
2. Opening dance halls, amusement centers and other types of cheap entertainment.
3. Abolishing the veil and showing the unveiled [face].
4. Establishing interest-based banks, encouraging people to conduct interest[-based businesses] and advocating that.
5. Cramming the markets, radio and television with vulgar stories, literature and songs.
6. Emulating the Westerners in their holidays: birthdays, Mother's Day, May Day, etc... not to mention the revival of Zoroastrian or ancient holidays such as the Nowruz [Persian New Year's Day] and Shamm al-Nasim [Egyptian Spring Festival].
7. The tendency among the educated sons of the Arabic language to speak among themselves in a modern European or American language, instead of their own national language, in order to show off the extent of their education.
8. [The practice of] many well-off Muslim families to send their sons to local missionary schools and colleges, instead of [sending them to] national educational institutions.
9. Introducing Western political institutions such as [political] parties and parliaments into the Muslim societies, which have resulted in tragedies and fragmentation among sons of the same society.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) pp. 92-93

CHAPTER FIVE: THE JEWS IN HISTORY

No attempt is made in the Saudi textbooks to present the Jewish people, their history (apart from a single reference to its ancient history) and culture in an objective manner. Indeed, in all the books examined for the purpose of this research no positive reference to Jews as a group or as individuals has been found. They are presented in a stereotyped and prejudiced manner throughout history, with a special emphasis being placed on their relations with the Prophet Muhammad. The Jews' role in world history is discussed, relying in part on the Protocols of the Elders of Zion. Following is a concise collection of epithets referring to the Jews.

Characteristics

Bribe-takers, people of deception, slyness and crookedness, wickedness in its very essence, people of treachery and betrayal, enemy of God - these are the characteristics of the Jews according to the Saudi textbooks.

There was a dispute between one of the hypocrites [false Muslims] and one of the Jews and the Jew said: 'Let us take Muhammad as an arbitrator between us' - having known him as one who does not take bribes. The hypocrite said: 'Let us take the Jews as arbitrators' - having known them as bribe-takers.

Monotheism, Grade 9, (2000) p. 27

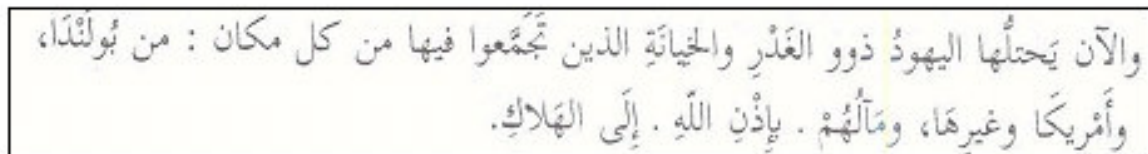
The Jews' deception, slyness and crookedness [was shown] when they used to greet the Prophet by saying 'poison be upon you [al-sam 'alayka]' as if they were saying 'peace be upon you [al-salam 'alayka]'

[Qur'an] Commentary, Grade 9 (2000) p. 21

A rectangular box containing the Arabic text "اليهود هم الخبث عينه" (The Jews are the essence of wickedness).

The Jews are wickedness in its very essence.

Language exercise, Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 24

A rectangular box containing the Arabic text: "والآن يحتلها اليهود ذوو العذر والحيانة الذين تجتمعوا فيها من كل مكان : من بولندا، وأمريكا وغيرها، ومآلهم . ياذن الله . إلى الهلاك." (Now it [Palestine] is occupied by the Jews, a people of treachery and betrayal, who have gathered there from every place: from Poland, Spain, America and elsewhere. Their end, by God's will, is perdition.)

Now it [Palestine] is occupied by the Jews, a people of treachery and betrayal, who have gathered there from every place: from Poland, Spain, America and elsewhere. Their end, by God's will, is perdition.

Dictation, Grade 8, pt. 1 (2000) p. 24

...The enemy of God.

Part of a Qur'anic verse, quoted here in the context of the Arabs' obligation to get rid of the Zionist entity.

Geography of the Muslim World, Grade 8, (1994) p. 21

The Jews in Antiquity

Relatively free of negative stereotypes, the following description is unique within the general trend prevailing in the Saudi textbooks which aims at discrediting the Jewish people.

The Jews had [already] invaded Palestine in the reign of Prophet David, may God be pleased with him (circa 1050 BCE) and lived side by side with the Canaanites and the Palestinians [Philistines], the original inhabitants of the country. They established a state which was brought down by the Babylonians during Nebuchadnezzar's reign in the year 586 BCE. Palestine [then] submitted to the rule of the Persians and the Romans. When the Jews revolted against the Romans, the Romans destroyed Jerusalem in the year 70 CE. The Jews were dispersed in distant lands until they disappeared to a great extent from Palestine. Palestine has become an Arab and a Muslim land since the Muslim Jihad warriors conquered it in the year 15 AH [638 CE].
Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 112

The Jews in Arabia before Islam

The Jews in Arabia even before Islam are presented in a prejudiced and negative light.

As regards the rest of the areas of the Arabian Peninsula, there were among the inhabitants those who worshipped the sun, the moon and the stars... as well as a group who alleged that they were Jews in the religion of Moses - may peace be upon him, and a group who claimed to be Christians in the religion of Jesus - may peace be upon him.

History of the Messenger's Life and of the Islamic Mission, Grade 4, (1999) p. 13

Among the Arabs [before Islam] there were those who embraced Judaism, or Christianity or Zoroastrianism.

Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) p. 14

Yathrib is the town the name of which became Medina after the Prophet's immigration to it. Its earliest inhabitants were the Amalekites. Later, it was inhabited by groups of Jews, the majority of whom belonged to the tribes of the Qaynuqa', the Nadir and the Qurayzah. They came to be in control of the town's agricultural and commercial resources. Then came to Yathrib [the Arab tribes of] Aws and Khazraj from Yemen and the Jews benefited from them in agriculture. But the Jews, having seen the power of Aws and Khazraj growing, feared them. So they nurtured conflicts between them [i.e., Aws and Khazraj] until wars broke out between them, the effects of which did not end until they [both] embraced Islam and became brethren by the grace of God.

Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) p. 14

The Jews of Yathrib used to boast of their religion to the pagan Arabs of Aws and Khazraj. They used to say that a prophet would appear with whom they would gain victory over them. And they fostered wars between them. Therefore, those Arabs were acquainted with divine missions and wished to get rid of the Jews' lording it over them... When the Prophet was preaching to the tribesmen who came to Mecca in the pilgrimage season in the eleventh year of his mission, he met six men of Khazraj. He presented Islam to them and they were convinced that he was the prophet whose appearance the Jews were talking about.

Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) p. 32

The Jews in Arabia in Early Islam

The historical conflict between the Jews of Arabia and Muhammad is dealt with in detail and emphasized by the Saudi textbooks. Much of the anti-Jewish approach of the Saudi textbooks is based on this conflict, but not all. A later episode of intra-Muslim rivalry is also used against the Jews under the pretext that one of the main rivals was a former Jew.

The Jews were the most dangerous group in Medina then, and the Prophet thought it advisable to organize the relations of the Muslims with them in order to be safe from their evil and treachery. He made a written agreement between himself and them which would regulate those relations. The most

important point thereof stipulated that they would remain secure as far as their religion and property were concerned, on the condition that they would stand by him against any enemy who might attack Medina.

Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) p. 39

After the Prophet had organized the Muslims' affairs in Medina they became a cohesive front. Their enemies, i.e., the polytheists, the Jews and the hypocrites - those who showed [their] Islam and hid [their] unbelief, hated that. Each of those groups started working against the Muslims in its own way... The Jews did not adhere to the agreement they had made with the Prophet and his followers. Rather, they tried to cause division among the believers and incited their enemies against them. Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) p. 40

7. Who are more dangerous to the Muslims, the Jews or the hypocrites?

Monotheism, Grade 9, (2000) p. 29

One of the wicked ways of the Jews is that they whisper to one another among themselves, look at the believers and wink at one another with a view to irritating the believers and filling them with fear. [Qur'an] Commentary, Grade 9, (2000) p. 21

After God had said [in the Qur'an] that the Jews and the hypocrites whisper to one another in [matters of] crime and aggression, He expounded the manners of confidential talk among the believers. [Qur'an] Commentary, Grade 9, (2000) p. 22

The Jews would come to Muhammad and say 'poison be upon you [salam alaykum instead of salam alaykum - peace be upon you]', as if they were greeting him, whereas [in fact] they were praying for his death.

[Qur'an] Commentary, Grade 9, (2000) p. 19

Chapter Nine: The Muslims and the Jews

The Jews' Attitude to Islam

The Jews before Islam used to boast to the Arabs that they were a people with a [divine] book, having embraced a religion that had been sent down from God's presence. They used to say that a prophet would be sent soon and victory would be the lot of those who followed him until the Day of Judgment. When the Prophet they were talking about was sent from among the Arabs they became displeased and did not believe in his prophethood. Then the Prophet emigrated to Medina which was inhabited by the Jews of [the tribes of] the Qaynuqa', the Nadir and the Qurayzah. He tried to establish good relations with these Jews and among the first actions he did was behaving gently with them so that all would live in peace. He made a written agreement between himself and them, of which the most important [point] was that they were free to keep their religion on condition that they would stand by the Muslims against their enemies. But the Jews answered that good approach with offense and that fidelity with treachery. They denied Muhammad's mission, while knowing it was true, and started alienating people from Islam and casting doubts in its principles and instructions. Moreover, they alleged that paganism was better. There was not a means to fight Islam and the Muslims that they did not use. This hostile attitude was not an attitude of one Jewish group only. Therefore, the Muslims did not have a choice but to adopt towards each hostile Jewish group an attitude appropriate to it. Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) p. 51

The Attitude towards the Tribe of the Qaynuqa', Year 2 of the Hijrah

The people of the Qaynuqa' were the richest among the Jews of Medina and its surroundings, for they were goldsmiths, silversmiths and arms manufacturers. They were troubled by the Muslims' rising status, especially after the battle of Badr. They could not hide their hatred and contempt towards them.

* Hijrah: Muhammad's emigration from Mecca to Medina in 622 CE, which is considered the beginning of the Muslim calendar that is used in the Saudi textbooks. A Hijri year is indicated by the abbreviation AH in this report.

One day in the month of Shawwal in the year 2 of the Hijrah, a Muslim woman entered their market to buy something from one of the smiths. A number of Jews encircled her and molested her by a deed that any free woman would disdain. She called for the Muslims' help. One of them rushed in and killed the Jew who had hurt her more than the others. The rest of the Jews pounced on the Muslim and killed him. In the light of this scandalous behavior on the part of the members of the Qaynuqa' the Prophet came to them with some of his companions and warned them of the consequence of their behavior. But they answered him provocatively. Therefore he went to them with the Muslims and besieged them in their castles fifteen nights. Then he lifted the siege and expelled them from Medina after he had taken their weapons. They stayed for a while in [the Jewish area of] Wadi al-Qura and later moved to Syria.

Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) pp. 51-52

The Attitude towards the Tribe of the Nadir, 4 AH

The Prophet went out to the members of the Nadir in the year 4 of the Hijrah in order to ask for their help in paying bloodmoney for two men. They pretended to welcome him and to help, but tried to drop a big rock on him from a roof of a house beside which he was sitting. God informed him of the treachery that they had decided upon and he got up from his place returning to the inner [part] of Medina. That treacherous attempt was the reason for the Prophet's expedition at the head of the Muslims to fight them. He besieged them in their castles for six nights and then they asked him to lift the siege on condition that they be banished from Medina without [their] weapons. He agreed to their request. Some of them went to Khaybar and some went to Syria.

Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) p. 52

The Attitude towards the Tribe of the Qurayzah, 5 AH

When the Jews of the Qurayzah violated the treaty with the Messenger during the 'Battle of the Groups (Ahzab)'... and after God had dispersed the groups, the Prophet went hastily at the head of the Muslims towards the castles of the members of the Qurayzah. He besieged them twenty-five nights until they surrendered to his judgment. He appointed Sa'd Bin Ma'adh to judge them. Sa'd's sentence was that their men be killed, their women and children be enslaved and their property be divided [among the Muslims]. This sentence was carried out as a punishment for their treachery and violation of the treaties. Thus, Medina, capital of the Muslim state, was freed of those treacherous Jewish groups which were lying in wait for the Muslims.

Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) p. 52

The Attitude towards the Jews of Khaybar, 7 AH

Khaybar was among the richest areas of the Arabian Peninsula in agriculture, principally in dates. Many Jews inhabited it. The number of those Jews increased as some of the members of [the Jewish tribe of] Nadir joined them following their expulsion from Medina. Khaybar became a Jewish stronghold rich in resources, with strong castles and many fighters. Some of the leaders of Nadir who had settled there incited the [pagan] groups against the Muslims. After the Prophet had made the Hudaibiyyah peace with the Quraysh [628 CE] and was secure from that area, he realized that there was no choice but to punish those Jews and eliminate their power, in order to be safe from their attack. After the Prophet had returned from Hudaibiyyah to Medina he started making preparations for the invasion of Khaybar. In the month of Muharram in the year 7 [AH] he set out at the head of a thousand and six hundred fighters, among them two hundred cavalymen. When he arrived at its castles the war between the two parties began. Ali Bin Abi Talib [Muhammad's cousin] was among those who carried the Muslims' banner and God gave him the victory over the strongest of those castles. Then the rest of them began surrendering one after another until the conquest of all of them was completed. That fertile region and the property within it became the spoils of the Muslims. The Prophet intended to expel the Jews from it but they asked him to leave them there and they would till the land and pay half its produce to the Muslims. He agreed to that on condition that the Muslims would have the right to expel them whenever they wanted. They [i.e., the Jews] remained there until their expulsion by Caliph Umar Bin al-Khattab, may God be pleased with him.

Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) pp. 52-53

The Prophet was now free to invade the Jews in Khaybar and put an end to their dissension.
Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) p. 50

Questions

5. What work did the members of the Qaynuqa' do in Medina? When were their hatred towards the Muslims and their violation of their treaties revealed?
6. When did the treachery of the members of the Qaynuqa' appear? What was that treachery?
7. When did the Jews of the Qurayzah violate the treaty with the Prophet? What was the result of their treachery against the Prophet?

Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) p. 58

The Messenger concluded a treaty with the Jewish tribes in Medina by which the Jews pledged not to betray the Muslims. But the Jews violated the treaty since they were known for [their] treachery. So, the Messenger expelled them from Medina [and they went] to relatives of theirs in Khaybar. From there they started to hatch plots. Then the Messenger invaded them and conquered most of their castles. After that the Messenger of God chose Ali Bin Abi Talib and ordered him to go in the direction of Khaybar. Ali went with the Muslims' army to fight the Jews and conquer Khaybar. There he clashed with the enemy. Ali and the Muslims fought until God gave them victory and they took control of Khaybar and its castle.

History of the Muslim State, Grade 5, (2001) pp. 29-30

Choose the correct answer from the following [ones]:

1. The commander who managed to conquer Khaybar is:
Khalid Bin al-Walid, Amr Bin al-'As, Ali Bin Abi Talib.

History of the Muslim State, Grade 5, (2001) p. 31

[One should] take a lesson from the story of the [Jewish] tribe of the Nadir, for in spite of their power and equipment, and [in spite of] the believers' small number and weakness, God inflicted fear on them until they were badly defeated ...

[Questions:]

3. In the story of the members of the Nadir there is a lesson [to be learned]. Mention it.

[Qur'an] Commentary, Grade 9, (2000) p. 37

God imposed on the members of the Nadir expulsion from their castles and houses and they left them to the Muslims... Opposing God and His Messenger and violating His law are a cause of the infliction of God's punishment. That is what happened to the Jews of the tribe of the Nadir. When the Muslims were besieging the members of the Nadir they had fields and palm trees. The Muslims burned some of their palm trees and cut some [other palm trees]. Some of the Muslims denounced that, because they [i.e., the trees] would become the Muslims' property. Then God sent down [a verse] supporting both cutting and not cutting, for that brings humiliation and irritation on the Jews.

[Qur'an] Commentary, Grade 9, (2000) p. 39

4. What is the reason for what happened to the members of the Nadir?

[Qur'an] Commentary, Grade 9, (2000) p. 40

The expulsion and torment that hit the Jews of the Nadir resembles what had hit the Jews of [the tribe of] the Qaynuqa' who had violated the treaty with the Messenger. Therefore he expelled them.

[Qur'an] Commentary, Grade 9, (2000) p. 52

After the battle of Uhud the plots of the Jews and the hypocrites against the Muslims increased... In the fifth year of the Hijrah some Jews went to Mecca and incited the members of the Quraysh to carry

* Quraysh is the tribe that ruled Mecca, to which Muhammad himself belonged. They opposed Muhammad's mission and remained polytheist, while Muhammad found himself compelled to emigrate with his followers to Medina where he built his own community. He succeeded in conquering Mecca eight years later, spreading the new religion all over Arabia.

out a military expedition against the Muslims in Medina and promised them [their] support. They [i.e., the members of the Quraysh] accepted. Then those Jews incited other tribes to invade the Muslims, and they agreed.

Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) p. 45

The Jews whom the Messenger had expelled from Medina because of their treachery and plotting, and [because of] their malice towards the Muslims, went to Mecca and began to incite [the pagan] Quraysh [tribe] with money and weapons to fight the Prophet and his companions. Then the people of [pagan] Mecca collected money and called on the tribes [that were] loyal to them, both Arabs and Jews.

History of the Messenger's Life and of the Islamic Mission, Grade 4, (1999) p. 51

When the Jews of the Qurayzah saw the Muslims and the [state of] distress and anxiety they were in, they violated their treaties with the Muslims and joined the [enemy] groups.

Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) p. 45

...and it was followed by another victory of the Muslims over the Jews of the Qurayzah who had made an alliance with the polytheist groups.

Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) p. 48

Examples of Zionism's Methods for Realizing Its Goals

1. Stirring up sedition and conspiracies throughout history. Examples:
 - A. When the Messenger emigrated to Medina he made an agreement with the Jews there, but it did not take long before they denied this agreement and started to intrigue in order to divide the Muslims. They incited the polytheists against the Muslims until the Prophet expelled them from Medina in disgrace.
 - B. Ibn Saba' the Jew [actually, he converted to Islam] started the sedition against the orthodox caliph Uthman Bin Affan - may God be pleased with him. The result of his destructive stirring was the martyrdom of Uthman - may God be pleased with him - at the hands of the rebels. Ali - may God be pleased with him - opposed the Saba'i movement strenuously and attacked the followers of Ibn Saba' (See: Roots of Misfortune, pp. 164-165 [Arabic]).

Hadith and Islamic Culture, Grade 10, (2001) p. 104

Caliph Uthman did his best to exalt Islam and the Muslims. But he did not have the power and prestige that Umar Bin al-Khattab had had. This afforded an opportunity to those who were lying in wait for him and for Islam. Prominent among those was Abdullah Bin Saba', a Jew who had converted to Islam while concealing [his] bad intentions towards it.

Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) p. 75

There emerged dissension in Basra, Kufa and Egypt. Abdullah Bin Saba', a Jew who had falsely converted to Islam, was the chief instigator of that dissension, which resulted in the martyrdom of Caliph Uthman, may God be pleased with him, at the age of almost 82 years in the year 35 AH.

History of the Muslim State, Grade 5, (2001) p. 28

Choose the correct answer from the following:

2. Abdullah Bin Saba', a Jew who had falsely converted to Islam, stirred up dissension among the Muslims which led to the martyrdom of Caliph -
Umar Bin al-Khattab, Uthman Bin Affan, Ali Bin Abi Talib.

History of the Muslim State, Grade 5, (2001) p. 31

Examples of the Deviationist Religious Groups [in Islam]

Saba'ism: The followers of this group are named after Abdullah Bin Saba'. He was a Jew from San'a, Yemen, who later outwardly adopted Islam during the reign of Caliph Uthman. Ibn Saba' was the first to instigate the people to hate Uthman and was the brains behind the planning of the rebellion that led to Uthman being killed.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 74

The Jews in World History

The material appearing in this section derives mostly from European Antisemitic literature, including the Protocols of the Elders of Zion, which are attributed by the Saudi textbooks to the first Zionist congress in Basel, 1897 (see Chapter Six on Zionism).

Examples of Zionism's Methods for Realizing Its Goals

1. Stirring up sedition and conspiracies throughout history. Examples:
 - ...
 - C. The French revolution: The Jews exploited the French Revolution to attack [other] religions, striking at values and circulating hollow slogans. They had a role in its schemes and moral constitution.
 - D. The First World War. The Jews had a role in kindling its blaze.
 - E. The overthrow of the state of the Ottoman Islamic caliphate. The role of the Sabbetaianist Jews in this [affair] is well known.
 - F. The Russian Bolshevik revolution against Czarist rule. It is well known that the roots of the Marxist ideology are Jewish. Karl Marx was a German Jew (See: Pawns in the Game, by William Guy Carr, p. 35). You will hardly find any sedition without the Jews having part in it.
2. Attempting to immerse the peoples in vices and spreading prostitution. The Jews have taken upon themselves to run that, to spread it and to run the bars in Europe and America and in Israel itself. (See: Roots of Misfortune, p. 172 and following [Arabic]).
3. Controlling literature and art by publishing decadent and licentious literature and encouraging perverted inclinations in literature, intellect and art (See: Pawns in the Game, by William Guy Carr, p. 35).
4. Controlling the cinema and the art industry in the Western world and elsewhere (See: Roots of Misfortune, p. 172 and after [Arabic]).
5. Fraud, bribery, stealing and trickery.

Hadith and Islamic Culture, Grade 10, (2001) pp. 104-105

The Protocols of the Elders of Zion

These are secret resolutions, most probably of the aforementioned Basel congress. They were discovered in the nineteenth century. The Jews tried to deny them, but there was ample evidence proving their authenticity and that they were issued by the elders of Zion. The Protocols can be summarized in the following points:

1. Upsetting the foundations of the world's present society and its systems, in order to enable Zionism to have a monopoly of world government.
2. Eliminating nationalities and religions, especially the Christian nations.
3. Striving to increase corruption among the present regimes in Europe, as Zionism believes in their corruption and [eventual] collapse.
4. Controlling the media of publication, propaganda and the press, using gold for stirring up disturbances, seducing people by means of lust and spreading wantonness.

The cogent proof of the authenticity of these resolutions, as well as of the hellish Jewish schemes included therein, is the [actual] carrying out of many of those schemes, intrigues and conspiracies that are found in them. Anyone who reads them - and they were published in the nineteenth century - grasps today to what extent much of what is found there has been realized (See: The Danger of World Jewry, by Abdullah al-Tall, pp. 140-141 [Arabic]).

Hadith and Islamic Culture, Grade 10, (2001) pp. 103-104)

* Sabbetaianist - Dönme in Turkish - is the name of a sect which was formed in the Ottoman Empire in the 17th century, following the appearance among the Jews of a false Messiah - Shabbetai Zvi - who later converted to Islam. His followers did the same, but remained a secluded sect for almost three hundred years. Their Jewish connection had ceased to exist well before the 20th century, and they had no role in the abolition of the Ottoman caliphate by Kemal Atatürk in 1924.

Characteristics of the Nationalist Idea

1. [It is] European in origin [and] Jewish in its motivation.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 89

The Communist Invasion of the Muslim Countries

Communism is a revolutionary movement that rejects all spiritual values and aims at stirring up the struggle between the classes, establishing the dictatorial society of the workers and their seizure of all means of production. This movement appeared in Europe in the thirteenth century AH and its philosophy was laid down by the German-Jewish thinker Karl Marx, in cooperation with his German colleague Friedrich Engels. Communism calls for atheism and for war against [all] religions, and its history - though relatively short - is full of massacres and blood. It is considered the most dangerous enemy of Islam in the twentieth century [CE].

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) pp. 109-110

Communism

[Communism] is an ideology based on atheism and [on the notion] that matter is the basis of everything. It interprets history in terms of class struggle and the economic factor. It appeared in Germany with Marx and Engels and was realized in the Bolshevik Revolution that took place in Russia... according to the Jews' planning.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001), p. 90

The Jews vs. the Arab and Muslim World

Except for the first quotation, which refers to cultural relations between Jews and Arabs in the Middle Ages, all references to the Jews in this section are negative.

The Hebrew language did not have rules, so the Jews used the rules of the Arabic language and their terms, even the names of the phonemes. They did not have a lexicon, so they acquired that idea from the Arabs.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 92

The Zionist Jews are enemies of Islam and supporters of the [modern] crusaders.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 107

Enumerate some of the acts of aggression committed by the Jews in Palestine.

Reader and Texts, Grade 9, pt. 2 (2002) p. 81

New York... Many of its inhabitants are Jews who help strengthen the Israeli occupation of the land of Palestine.

Geography of the Saudi Arabian Kingdom and the External World, Grade 9, (2000) p. 96

A great number of the Jews of [the city of] Salonika and other [Ottoman cities] penetrated the Committee of Union and Progress [the 'Young Turks'] that overthrew [in 1909] the rule of Sultan Abd al-Hamid II who was calling for the unity of the Muslims of the world, and who had refused a big offer by the Jews for selling Palestine to them. Moreover, it was this anti-religious committee that planned the abolition of the Islamic caliphate in Turkey in 1343 AH [1924].

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 107

The Jews of Salonika were behind the leaders of the Committee of Union and Progress [the 'Young Turks'] and they spread among them the Turanian [Pan-Turkish] notion and the call for the resurrection of ancient pre-Islamic [religion,] culture and literature, as well as the [hostile] attitude to Islam - which had been spread by the Arabs - and to its law, culture and language, as if they were foreign and incidental to Turkish nationalism. The Jewish elements completed their conspiracies by pushing the group of 'Union and Progress' to adopt a policy of Turkification, that is, incorporating all the [ethnic] elements which constituted the Ottoman Empire within the Turkish nationality and

imposing the Turkish language on them. The Ottoman Empire included numerous nationalities and had been established on the foundation of the [Islamic] faith. Only faith could have united it.
Biography of the Prophet and History of the Muslim State, Grade 10, (2001) pp. 87-88

The End of the Jews

Now it [Palestine] is occupied by the Jews, a people of treachery and betrayal, who have gathered there from every place: from Poland, Spain, America and elsewhere. Their end, by God's will, is perdition.

Dictation, Grade 8, pt. 1 (2000) p. 24

CHAPTER SIX: ZIONISM

Zionism, the movement for the national resurgence of the Jewish people, is demonized in the Saudi textbooks. It is presented as an evil movement, based on racism and aggression which are claimed to be an inherent part of the Jewish religion. Zionism's ultimate goal, according to the Saudi textbooks, is world domination, as stated in the Protocols of the Elders of Zion, which are described as the secret resolutions of the first Zionist Congress in Basel, Switzerland, in 1897. Zionism's methods are as demonic as its goals, and it constitutes a grave danger to Arabs and Muslims in the Middle East. Zionism is said to be an ally of Western Imperialism and is compared to Nazism. However, although told from an Arab perspective, the story of Zionism's course of action in Palestine is narrated in matter-of-fact language.

Definition and History

The Zionist Movement

(Zionism - in reference to Mount Zion in Jerusalem in Palestine. See: The Foundations of Zionism in the Jewish Religion, by Isma'il al-Faruqi, p. 7 [Arabic])

Zionism as a political movement aims at the ingathering of the Jews and making them emigrate to Palestine to establish a Jewish state.

Zionism as a religious and ideological movement aims at enabling the Jewish race to take over the land of Palestine, subdue its hostile neighbors and concentrate the world's spiritual, cultural and ideological authority in Zion.

In its general sense, it is a political movement that draws its principles from Zionist ideology which stems from the tenets of the Torah and the laws of the Talmud (See: Zionism, by Rushdi, p. 22 [Arabic]).

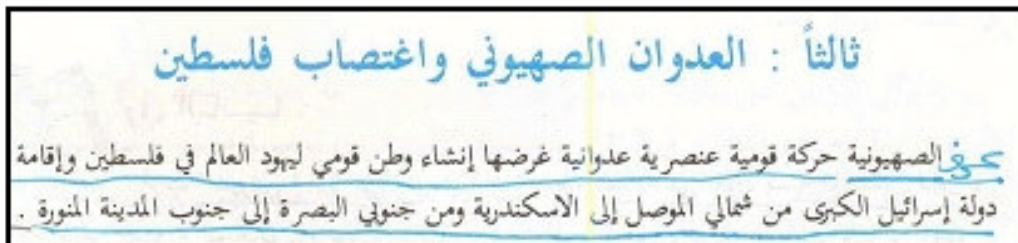
Hadith and Islamic Culture, Grade 10, (2001) p. 101

Zionism... is the official executive apparatus of world Jewry.

Hadith and Islamic Culture, Grade 10, (2001) p. 101

[Question:] What is meant by Zionism in its general sense?

Hadith and Islamic Culture, Grade 10, (2001) p. 106



Zionism is a nationalist, racist and aggressive movement whose aim is establishing a national homeland in Palestine for the Jews of the world and establishing the greater State of Israel from the [area] north of Mosul to Alexandria and from the [area] south of Basra to the [area] south of Medina. Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 112

History of Zionism

It is an old idea. Its history began with the history of the Jews (See: The Foundations of Zionism in the Jewish Religion, By Isma'il al-Faruqi, p. 8; The Jews in the Arab Homeland, by Dawud Abd al-Ghafur Sinniqrat[?]; The Danger of World Jewry, by Abdullah al-Tall, p. 157 [all in Arabic]). But the appearance of modern Zionism began in the seventeenth century CE. In the nineteenth century Zionism appeared openly in the world as a political movement calling for the ingathering of the Jews in a homeland of their own. [Dr. Theodor] Herzl appeared as the leader of this movement. Under his leadership the congress of Basel in Switzerland was convened in 1897.

Hadith and Islamic Culture, Grade 10, (2001) pp. 101-102

The Foundations of the Zionist Ideology

1. The Jews are God's chosen people . The souls of the Children of Israel are part of God, while others' souls are satanic and resemble animals' souls.
2. This world is the property of the Israelite. It is his right to take over and have control over the world, because he, out of all human beings, is [one of] the chosen people in the eyes of God.
3. Palestine is the basic target of the Jews. It is the base from which their world domination will begin. It is there that their state should be established because it is the promised land.
4. The Jews in all parts of the world represent one people who stem from one origin, and that one origin is in the land of Palestine. Hence, the Jews of the world should be considered holders of Israeli citizenship (See: Terror and Violence in Zionist Ideology, by Isma'il Ahmad Yaghi, pp. 11-16 [Arabic]).

Hadith and Islamic Culture, Grade 10, (2001) p. 102

The Goals of the Zionist Movement

1. Arousing the fighting spirit among the Jews, as well as their religious and national solidarity, in order to antagonize [other] religions, nations and peoples (See: The Concise [Work] about Religions, by Naser al-'Aql, p. 60 [Arabic]).
2. Having the world dominated by the Jews. The basis for that [domination] is the establishment of their government in the promised land which stretches from the Nile river to the Euphrates (See: The Concise Encyclopedia, p. 333 [Arabic]).
3. Kindling the fire of malicious rivalry between the Powers, so that they will struggle [against one another]. Kindling the fire of war between the [various] states, in order to weaken them all and establish their [own] one (See: The Concise Encyclopedia, p. 333 [Arabic]).

Hadith and Islamic Culture, Grade 10, (2001) p. 102

The Congress of Basel in Switzerland

This Congress was opened by [Dr. Theodor] Herzl [founder of political Zionism] in 1897 and we can summarize its resolutions as follows:

1. The congress laid down the platform of the Zionist movement: the return of the "Kingdom of Israel" to its historical boundaries and the recreation by the Jewish people of its ancient homeland.
2. The congress laid the foundations of the World Zionist Organization.
3. The congress recommended the following measures for the realization of the Zionist goals:
 - A. Developing the Jewish colonization movement in Palestine in an organized and practical way.
 - B. Awakening the national consciousness of the Jews of the world.
 - C. Seeking the support of various governments for the Jews' struggle to realize the goals of the Zionist movement.
 - D. Organizing the various elements among the Jews and strengthening the ties between them by means of establishing local and international organizations in accordance with the laws that prevail in the various countries.

In that Congress the Jewish flag and the Jewish national anthem were determined and world Zionist organizations were established. Herzl said: 'Had I been asked to sum up the congress' proceedings, I would have said - or rather shouted for all to hear - that [in Basel] I established the Jewish State' (See: Zionism, by Umar Rushdi, p. 73 [Arabic]).

Hadith and Islamic Culture, Grade 10, (2001) p. 103

* The concept of the chosen people almost universally held among the Jews, which is distorted here, has nothing to do with the relations between Jews and other nations. Its essence is the relations between the Jews and God Who chose them to live according to a special code that He envisaged for them and embodied in the Torah. Such a status is a constant test rather than a privilege and does not make the Jews superior to any other people, as is clearly emphasized by prophets such as Amos (Amos 3:2; 9:7).

بروتوكولات حكماء صهيون



وهي مقررات سرّية يترجّح أنها لمؤتمر (بال) السالف الذكر، كُشفت في القرن التاسع عشر، وقد حاول

اليهود إنكارها، إلا أن الأدلة توفرت لإثبات صحتها وصدورها عن حكماء صهيون.

ويمكن أن تلخص محاضر البروتوكولات بالنقاط التالية:

- ١ - زعزعة مقومات المجتمع العالمي الحاضر ونظمه؛ لتمكين الصهيونية من الاستئثار بحكم العالم.
 - ٢ - القضاء على القوميات والأديان والأمم المسيحية بصفة خاصة.
 - ٣ - العمل على زيادة فساد أنظمة الحكم الحاضرة في أوروبا، والتي تؤمن الصهيونية بفسادها وانهارها.
 - ٤ - السيطرة على وسائل النشر والدعاية والصحف، واستخدام الذهب لإثارة الاضطرابات، وإغراء الناس بالشهوات، وإشاعة الخلاعة.
- والدليل القاطع على صحة المقررات وما حوته من خطط يهودية جهنمية، هو: تنفيذ كثير مما ورد فيها من خطط ودماسيس ومؤامرات، ومن يقرؤها - وقد صدرت في القرن التاسع عشر - يدرك اليوم إلى أي مدى تحقق الكثير مما ورد فيها^(١).

The Protocols of the Elders of Zion

These are secret resolutions, most probably of the aforementioned Basel congress. They were discovered in the nineteenth century. The Jews tried to deny them, but there was ample evidence proving their authenticity and that they were issued by the elders of Zion. The Protocols can be summarized in the following points:

1. Upsetting the foundations of present world society and its systems, in order to enable Zionism to have a monopoly on world government.
2. Eliminating nationalities and religions, especially the Christian nations.
3. Striving to increase the corruption of the present regimes in Europe, as Zionism believes in their corruption and [eventual] collapse.
4. Controlling the media of publication, propoganda and the press and using gold for stirring up disturbances, seducing people by means of lust and by spreading wantonness.

The cogent proof of the authenticity of these resolutions and of the hellish Jewish schemes included therein is the [actual] carrying out of many of those schemes, intrigues and conspiracies that are found in them. Anyone who reads them - they were published in the nineteenth century - grasps today to what extent much of what is found there has been realized (See: The Danger of World Jewry, by Abdullah al-Tall, pp. 140-141 [Arabic]).

Hadith and Islamic Culture, Grade 10, (2001) pp. 103-104

[Question:] What do you know about the Protocols of the Elders of Zion?

Hadith and Islamic Culture, Grade 10, (2001) p. 106

Examples of Zionism's Methods for Realizing Its Goals

1. Stirring up sedition and conspiracies throughout history. Examples:
 - When the Messenger emigrated to Medina he made an agreement with the Jews there, but it did not take long before they denied this agreement and started to intrigue in order to divide the Muslims. They incited the polytheists against the Muslims until the Prophet expelled them from Medina in disgrace.
 - Ibn Saba' the Jew [actually, he converted to Islam] started the sedition against the orthodox caliph Uthman Bin Affan, may God be pleased with him. The result of his destructive stirring was the martyrdom of Uthman - may God be pleased with him - at the hands of the rebels. Ali - may God be pleased with him - strenuously opposed

the Saba'i movement and attacked the followers of Ibn Saba' (See: Roots of Misfortune, pp. 164-165 [Arabic]).

- The French Revolution: The Jews exploited the French Revolution for attacking [other] religions, striking at values and circulating hollow slogans. They had a role in its schemes and moral constitution.
 - The First World War. The Jews had a role in kindling its blaze.
 - The overthrow of the Ottoman Islamic caliphate. The role of the Sabbetaianist Jews* in this [affair] is well known.
 - The Russian Bolshevik revolution against Czarist rule. It is well known that the roots of the Marxist ideology are Jewish. Karl Marx was a German Jew (See: Pawns in the Game, by William Guy Carr, p. 35). You will hardly find a sedition without the Jews having part in it.
2. Attempting to immerse the peoples in vices, and spreading prostitution. The Jews have taken upon themselves to run that, to spread it and to run the bars in Europe and America and in Israel itself. (See: Roots of Misfortune, p. 172 and following [Arabic]).
 3. Controlling literature and art by publishing decadent and licentious literature and encouraging the perverted inclinations in literature, intellect and art (See: Pawns in the Game, by William Guy Carr, p. 35).
 4. Controlling the cinema and art industry in the western world and elsewhere (See: Roots of Misfortune, p. 172 and after [Arabic]).
 5. Fraud, bribery, stealing and trickery.

Hadith and Islamic Culture, Grade 10, (2001) pp. 104-105

Zionism and Palestine

Though no recognition is given to any Jewish right in Palestine/the Land of Israel, the basic facts of the initial struggle over the country, as presented in the Saudi textbooks, are generally correct although not complete.

6. The Jews' claim to Palestine is a groundless one.

Language exercise,

Dictation, Grade 8, pt. 2 (2002) p. 31

Zionism had started to plan the realization of the Jews' dream to return to the promised land in Palestine since the eleventh century AH [16th -17th centuries CE]. But the conditions of the Jews in eastern Europe and France in the thirteenth century AH [18th -19th century CE] prompted the Jewish journalist [Theodor] Herzl, leader of Zionism, to meet with Sultan Abd al-Hamid II in the year 1314 AH [1896] and ask him [for permission] for a colony for the Jews near Jerusalem in return for a large financial support to be paid by the Jews to the Ottoman State. But Sultan Abd al-Hamid vehemently refused the request.

In the year 1315 AH [1897] the Zionists convened the first of their congresses in the city of Basel in Switzerland where they laid down a working plan in which they determined their goals and means for the colonization of Palestine. The Zionists repeated their attempt to convince Sultan Abd al-Hamid to accept their requests in the year 1320 AH [1902]. They offered him this time to pay all the debts of the

* Sabbetaianist - Dönme in Turkish - is the name of a sect which was formed in the Ottoman Empire in the 17th century, following the appearance among the Jews of a false Messiah - Shabbetai Zvi - who later converted to Islam. His followers did the same, but remained a secluded sect for almost three hundred years. Their Jewish connection had ceased to exist well before the 20th century, and they had no role in the abolition of the Ottoman caliphate by Kemal Atatürk in 1924.

Ottoman Empire, to build a navy for it at their expense and to provide a large interest-free loan in return for the sultan's permission to establish a colony in Jerusalem. Hence the grudge held by the Zionist Jews against Sultan Abd al-Hamid and their conspiracy against him with the Committee of Union and Progress [the 'Young Turks'] which overthrew him in the year 1327 AH [1909] following a military coup against him. The position of the Jews changed after the deposition of Sultan Abd al-Hamid and their emigration to Palestine began. While their number did not exceed 20,000 in 1298 AH [1880], they numbered 56,000 in 1337 AH [1918].

The Jews managed during WWI to obtain the Balfour Declaration in 1336 AH/1917 CE which stipulated the establishment of a national home for the Jews in Palestine. The Balfour Declaration contradicted the promises made by the English to Sharif Hussein Bin Ali to the effect that Syria, including Palestine, would belong to the Arabs following its liberation from the Ottoman Turks. When Sharif Hussein asked the English about that, they sent to him somebody who reassured him that the settlement of the Jews in Palestine did not contradict the Arabs' independence in that country. The deception was effective on Sharif Hussein.

In the peace conference that was convened in San Remo, Italy, in 1339 AH/1920 Britain was entrusted with the mandate over Palestine, on condition that it would take upon itself to carry out what had been provided for in the Balfour Declaration regarding the establishment of a national home for the Jews in Palestine. [Britain] appointed the Zionist Jew Herbert Samuel as a first British High Commissioner in Palestine. Britain began to change the Arab-Muslim character of Palestine, and the flood of Jewish immigration began to pour into Palestine. That was organized by the Jewish Agency which was established in 1339 AH/1920, and which is the largest Jewish organization in the world today, to take care of their interests. The Jewish Agency was given vast authority and Britain cooperated with it to the highest degree. It operated in Palestine as if it were a state within a state. It established Jewish colonies in Palestine and built there storehouses for weapons and ammunition. Jewish money flowed into these colonies.

In the year 1365 AH [1946] the Zionists blew up the King David Hotel in Jerusalem, the seat of the English imperialist government in Palestine. The disturbances by the Jews increased and Britain thought it advisable to submit the Palestine question to the General Assembly of the United Nations. In 1366 AH [1947] the General Assembly of the UN adopted by a majority of 33 votes, among them the USA, the former Soviet Union and France, a resolution for partitioning Palestine into two states, Arab and Jewish, with the internationalization of Jerusalem. Thirteen states opposed this resolution, among them the Arab states, Turkey and Pakistan. Britain abstained.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) pp. 113-114

The Danger of Zionism

The Muslim world is now facing the Zionist danger, as well as the challenges of Islam's enemies.

Geography of the Muslim World, Grade 8, (1994) p. 36

Write a short essay about Zionism and its danger to Islam and submit it to your teacher.

[Literary] Study, Grade 10, (2001) p. 111

Zionism and Imperialism

Although Zionism is uniquely a Jewish phenomenon, it is presented as very similar to Western colonialist Imperialism, of which it is said to be a close ally.

Characteristics of the Nationalist Idea

1. [It is] European in origin [and] Jewish in its motivation.

...

4. It is linked to the principle of tyrannical force and develops into a [certain] form of imperialism which humiliates the dignity of the individual and of [whole] peoples. (Zionism is a phenomenon of an aggressive and racial nationalism that takes the character of European colonialism, which is a [type of] Western Imperialism.)

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) pp. 89-90

In the present era there is no [aggression] against our nation more serious and more wicked than the aggression of Imperialism and its protégé - Zionism.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 73

... It was followed by the ill-omened Balfour Declaration (1336 AH [1917]), as British Imperialism detached Arab-Muslim Palestine, the pivot of the wars of the Crusades for two centuries in the Middle Ages, and gave it as a present to its ally - malicious Zionism - so that it would establish there a national home for the Jews of the world.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 107

Zionism and Nazism

There sometimes appears a racist nationalism like Nazism and Zionism.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 89

Zionism's Auxiliary Movements

The demonization campaign against Zionism is directed by the Saudi educational authorities to other targets as well by simply connecting them with Zionism.

The Destructive Movements Used by Zionism for the Realization of Its Goals

1. Freemasonry. This is a secret Jewish organization working covertly for the realization of the Jews' greatest interests. Freemasonry is a deceptive word which deludes the hearers to believe that it is a noble vocation, for its meaning is 'the free builders'. Its motto is 'liberty, fraternity, equality'.
2. B'nai B'rith, i.e., 'Sons of the Covenant'. This association was established in 1834 in America.
3. World Lyons Clubs. The meaning of Lyons is 'lions'. They are Masonic clubs the center of which is in America and they have secret agents in all parts of the world.
4. The Rotary Clubs. They were established in 1905 in Chicago in America and later spread to all parts of the world.

Hadith and Islamic Culture, Grade 10, (2001) pp. 105-106

The Difference between Zionism and Freemasonry

Zionism is connected to Freemasonry, but Zionism is purely Jewish in its form, style, content and membership and serves the Jews' goals directly. It is the official executive apparatus of world Jewry. As for Freemasonry, it is inwardly Jewish. It raises general humanitarian slogans, and non-Jews may rally under its banner. It is a secular, atheistic and secret movement that serves the Jews indirectly. It is the hidden force which creates the opportunities for the Jews. Therefore Zionism uses it for the realization of its goals.

Hadith and Islamic Culture, Grade 10, (2001) p. 101

[Question:] What is the difference between Zionism and Freemasonry?

Hadith and Islamic Culture, Grade 10, (2001) p. 106

The Muslim Clergymen's Attitude towards These Suspicious Organizations

- The Islamic Juristic Assembly in Mecca headed by the late Sheikh Abdullah Bin Hamid passed in its session of 10.8.1398 AH, corresponding to 15.7.1978 CE, a legal ruling which

determined that Freemasonry and the clubs that belonged to it, such as the Lyons and Rotary, are among the destructive organizations that were most dangerous to Islam and the Muslims. Anyone who is a member thereof while being acquainted with their true nature is an unbeliever in Islam and [should be] avoided by his family.

- The World Islamic Council in the city of Karachi, Pakistan, issued a proclamation on 29.12.1970 warning the Muslims of the world against participating in these Zionist clubs, because they were the offspring of world Freemasonry which works for the benefit of Israel and for the elimination of Islam.
- The Fatwa Committee in the noble al-Azhar [leading Islamic institution, Cairo] issued a proclamation on 15.5.1985 forbidding membership in these clubs (Rotary) or participation therein, because they are among the most dangerous and destructive organizations which work for the benefit of Freemasonry and are controlled by Jews and Zionists.

Hadith and Islamic Culture, Grade 10 (2001) p.106

* Fatwa - Islamic legal ruling, issued by a Moslem cleric known as a Mufti.

CHAPTER SEVEN: THE ISSUE OF PALESTINE

The issue of Palestine is presented in the Saudi textbooks as the primary issue for Arabs and Muslims. Palestine is said to have been occupied by an aggressive foreign element - the Jews - whose immigration to the country still continues. The story of the conflict is told from the Arab perspective only, though it is admitted that it was the Arabs who started the war in defiance of the UN partition resolution of 1947. According to Saudi textbooks, Palestine's occupation by the Jews constitutes a grave danger to neighboring Arabs and Muslims. Additional elements that are dealt with in this context are the religious conflict - the occupation of the Muslim holy places in Jerusalem - and, to a lesser extent, the refugee problem. The liberation of Palestine, which sometimes assumes the character of purification of the country from the filth of Zionism, is every Muslim's duty, and Saudi Arabia has continuously contributed to this cause.

The Importance of Palestine and of the Palestinian Problem

The importance of Palestine, according to the Saudi textbooks, is mainly religious, but there is at least one reference to its strategic value. The issue of Palestine is the Arabs' and the Muslims' chief issue.

Palestine is part of the greater Arab homeland. Al-Aqsa Mosque... is there, as well as the place whence the Prophet Muhammad was made to ascend to Heaven. It is cherished by the Arabs especially and by the Muslims generally.

History of the Saudi Arabian Kingdom, Grade 6, (2001) p. 58

What is the importance of Palestine to the Arabs especially and to the Muslims generally?

History of the Saudi Arabian Kingdom, Grade 6, (2001) p. 65

Palestine is the first Arab country that the Muslims conquered in the reign of Umar Bin al-Khattab, may God be pleased with him, and spread Islam there. Many messengers [of God] were born and sent on a mission in Palestine.

Geography, Grade 6, (1999) p. 42

The issue of Palestine is at the head of [all] issues, because of the position Palestine holds in the hearts of all Muslims. For there is al-Aqsa Mosque - the first qiblah [direction of praying], the third [holy place after those] of the two mosques [in Mecca and Medina] and the Prophet Muhammad's masra [the destination of Muhammad's nightly journey - Isra' - from Mecca according to Islamic belief].

National Education, Grade 6, (2001) p. 27

The Arabs' primary cause [is] the problem of Palestine.

History of the Saudi Arabian Kingdom, Grade 6, (2001) p. 39

Palestine has become famous for having been the land of the prophets, among them Jesus and Moses - may peace be upon them.

Dictation, Grade 8, pt.1 (2000) p. 24

...Palestine, which gave shelter to Moses, prophet of God, may peace be upon him, and his people, and then to Jesus, the Messiah, may peace be upon him, and those who believed in his mission.

Dictation, Grade 8, pt. 1 (2000) p. 60

Remember:

- The issue of Palestine is the most important Islamic issue.

National Education, Grade 6, (2001) p. 27

3. Mention the importance of Palestine and its position in the eyes of the Muslims.

National Education, Grade 6, (2001) p. 28

Palestine's location is strategically important, for it is situated at the heart of the Muslim world and at the junction of three continents. It is part of the continental corridor between the Arab countries in the continents of Asia and Africa. It has natural harbors and it is located at an important center of air transportation. It is close to the Suez Canal.

Geography of the Muslim World, Grade 8, (1994) p. 44

The Occupation of Palestine and the Jewish Immigration to the Country

The story is obviously told from an Arab perspective. The Jews are presented as a foreign element in the country and as the aggressor. But it is acknowledged that the Arabs are the ones who started the war of 1948, having rejected the UN partition resolution of 1947, which was accepted by the Jews.

The invaders of Syria, and especially Palestine, came one after another in [both] old and modern times. Mention the names of those you know...

Reader and Texts, Grade 7, pt. 2 (2001) p. 55

There is a great similarity between Spain [Andalus] and Palestine. What is this similarity?

Reader and Texts, Grade 7, pt. 2 (2001) p. 118

...In the year 1948 CE, when the Jews occupied Palestine.

Reader and Texts, Grade 7, pt. 2 (2001) p. 92

In our time the Jews have occupied Palestine...

Reader and [Holy] Texts, Grade 6, pt. 1 (2001) p. 33

Now it [Palestine] is occupied by the Jews, a people of treachery and betrayal, who have gathered there from every place: from Poland, Spain, America and elsewhere. Their end, by God's will, is perdition.

Dictation, Grade 8, pt. 1 (2000) p. 24

The number of Palestine's inhabitants is estimated at approximately 5 million, of whom 2 million are Palestinians and three million are Jews the majority of whom came following the 1948 war from various countries of the world, especially Russia.

Geography of the Muslim World, Grade 8, (1994) p. 46

Explain the following:

...

2. The increase of the number of Jews in Palestine.

Geography of the Muslim World, Grade 8, (1994) p. 47

Palestine is today under occupation by the Jews who control its holy places, its economy and its land. It will be liberated, God willing. The number of Palestine's inhabitants is estimated at approximately 5 million, of whom two million are Palestinians and three million Jews. Jewish immigration to Palestine still continues.

Geography, Grade 6, (1999) p. 40

... The Jews, who managed to occupy Palestine with the help of the enemies of Islam...

Geography, Grade 6, (1999) p. 42

Zionism had started to plan the realization of the Jews' dream to return to the promised land in Palestine since the eleventh century AH [16th -17th centuries CE]. But the conditions of the Jews in eastern Europe and France in the thirteenth century AH [18th -19th century CE] prompted the Jewish journalist [Theodor] Herzl, leader of Zionism, to meet with Sultan Abd al-Hamid II in the year 1314 AH [1896] and ask him for permission for a colony for the Jews near Jerusalem in return for a large

financial support to be paid by the Jews to the Ottoman State. But Sultan Abd al-Hamid vehemently refused the request.

In the year 1315 AH [1897] the Zionists convened the first of their congresses in the city of Basel in Switzerland where they laid down a working plan in which they determined their goals and means for the colonization of Palestine. The Zionists repeated their attempt to convince Sultan Abd al-Hamid to accept their requests in the year 1320 AH [1902]. They offered him this time to pay all the debts of the Ottoman Empire, to build a navy for it at their expense and to provide a large interest-free loan in return for the sultan's permission to establish a colony in Jerusalem. Hence the grudge held by the Zionist Jews against Sultan Abd al-Hamid and their conspiracy against him with the Committee of Union and Progress [the 'Young Turks'] which overthrew him in the year 1327 AH [1909] following a military coup against him. The position of the Jews changed after the deposition of Sultan Abd al-Hamid and their emigration to Palestine began. While their number did not exceed 20,000 in 1298 AH [1880], they numbered 56,000 in 1337 AH [1918].

The Jews managed during WWI to obtain the Balfour Declaration in 1336 AH/1917 CE which stipulated the establishment of a national home for the Jews in Palestine. The Balfour Declaration contradicted the promises made by the English to Sharif Hussein Bin Ali to the effect that Syria, including Palestine, would belong to the Arabs following its liberation from the Ottoman Turks. When Sharif Hussein asked the English about that, they sent to him somebody who reassured him that the settlement of the Jews in Palestine did not contradict the Arabs' independence in that country. The deception was effective on Sharif Hussein.

In the peace conference that was convened in San Remo, Italy, in 1339 AH [1920] Britain was entrusted with the mandate over Palestine, on condition that it would take upon itself to carry out what had been provided for in the Balfour Declaration regarding the establishment of a national home for the Jews in Palestine. [Britain] appointed the Zionist Jew Herbert Samuel as a first British High Commissioner in Palestine. Britain began to change the Arab-Muslim character of Palestine, and the flood of Jewish immigration began to pour into Palestine. That was organized by the Jewish Agency which was established in 1339 AH [1920], and which is the largest Jewish organization in the world today, to take care of their interests. The Jewish Agency was given vast authority and Britain cooperated with it to the highest degree. It operated in Palestine as if it were a state within a state. It established Jewish colonies in Palestine and built there storehouses for weapons and ammunition. Jewish money flowed into these colonies.

In the year 1365 AH [1946] the Zionists blew up the King David Hotel in Jerusalem, the seat of the English imperialist government in Palestine. The disturbances by the Jews increased and Britain thought it advisable to submit the Palestine question to the General Assembly of the United Nations. In 1366 AH [1947] the General Assembly of the UN adopted by a majority of 33 votes, among them the USA, the former Soviet Union and France, a resolution for partitioning Palestine into two states, Arab and Jewish, with the internationalization of Jerusalem. Thirteen states opposed this resolution, among them the Arab states, Turkey and Pakistan. Britain abstained.

Immediately following the adoption of the partition resolution in the UN, the Jews announced that they accepted it while the Arabs rejected it. Britain announced that it would withdraw from Palestine in 1367 AH [1948]. British Imperialism, which imposed the Jewish immigration on Palestine during the Mandate period, thus enabled them to increase numerically and become a third of the inhabitants of Palestine in 1368 AH [1948] while their proportion did not exceed 1/12 of the Palestinians at the beginning of the Mandate period in 1339 AH [1920].

There were four military confrontations between the Arabs and the Jews since the ending of the British Mandate over Palestine:

The First Confrontation

The war of Palestine was in 1368 AH [1948]. Seven Arab states participated in it, namely Egypt, Syria, Lebanon, Iraq, Saudi Arabia, Yemen and Trans-Jordan, in addition to the forces of the Palestinian Jihad fighters and the non-Palestinian Arab and Muslim volunteers. Although the Jews were very competent militarily and had military equipment in great quantities, the Arab armies succeeded in inflicting upon them shocking defeats. The Arab artillery bombarded Tel Aviv and the Arabs' victory appeared to be close at hand. But the great powers resorted to deception and asked, in response to Israel's wish after it had been struck by panic, to conclude a truce two weeks after the fighting had begun. During that truce Israel acquired great quantities of military equipment, especially aircrafts, tanks and heavy artillery, in addition to large numbers of volunteers from western countries. [Then] Israel proceeded to usurp new lands. Nothing was left of Palestine except the Gaza Strip, which came under Egyptian administration, and the West Bank, which was annexed by King Abdullah to Jordan.

The Second Confrontation

It took the form of a treacherous tripartite aggression on Egypt and the Gaza Strip on the part of Israel, France and Britain in 1376 AH [1956]. Thus, the forces of Imperialism, Crusadism and Zionism cooperated in pouring their hidden malice on the Arabs and the Muslims. What irritated [both] the English and French was the nationalization of the Suez Canal in 1376 [1956]. France was [also] irritated by Egypt's help to the Algerian revolt in weapons and by training the [Algerian] Jihad fighters. Israel was angry at Egypt for the latter's closure of the Gulf of Aqaba for vessels making their way to Israel, whatever their type was. England and France resorted to methods of military invasion of the nineteenth century. Planes hit Port Said with bombs while Israel swept through the Sinai Peninsula. The Security Council asked the aggressor states to withdraw. UN emergency forces were deployed on the border of the Gaza Strip, on the Egyptian-Israeli border and along the Gulf of Aqaba.

The Third Confrontation

In the year 1387 AH/1967 CE Israeli planes attacked the Egyptian airfields, and the Egyptian air force was destroyed in a few hours. Then, enemy forces swept through the Gaza Strip and Sinai up to the Suez Canal, and then - through the West Bank down to the River Jordan, occupying Jerusalem. During the other three days the enemy swept also through the Syrian heights (the Golan Heights) and occupied the town of Quneitra. In accordance with the request of Egypt, Syria and Jordan a ceasefire took place. The Suez Canal was closed and shipping there stopped. The Israelis put loudspeakers on the armored cars in the rest of the Palestinian cities and asked the inhabitants to leave the country or else their safety would not be guaranteed. They warned them that their houses would be blown up over their heads. Thus, large numbers of Palestinians departed from their country because of fear and inevitable destruction. The Jews built a defensive line alongside the Suez Canal on the Sinai side and named it Bar-Lev Line so that it would prevent any attack from the direction of Egypt against Israel. They began boasting of it [saying] that it would become a graveyard for anyone who dreamed of its crossing.

The Fourth Confrontation

In the war of the tenth of Ramadan 1393 AH (sixth of October 1973) the Egyptian and Syrian forces surprised the Israeli enemy with a violent offensive, which brought about God's victory for the Egyptians who crossed the Suez Canal, crushed the Bar-Lev Line and the legend of Israeli superiority, while the Syrians managed to advance on the Golan Heights. The UN intervened and asked the warring parties to stop fighting after the Egyptians had advanced in the Sinai Peninsula. Following the negotiations conducted by the US in order to end the 'problem of the Middle East' the Syrians got back Quneitra from Israel while the Israeli forces withdrew from Sinai to the international border. Israel still occupies the Gaza Strip, the [West] Bank and the Golan Heights in Syria and has not yet recognized the Palestinian people's right of self determination on its land and soil. Biography of the Prophet and History of the Muslim State, Grade 10, (2001) pp. 113-118.

6. What are the most important results of each of the third and fourth confrontations between the Arabs and Israel?

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 122

When Britain withdrew from Palestine in the year 1376 AH (1948 CE) the Jews declared the establishment of a state of their own there and named it the State of Israel. In order to fulfill [their] duty, the Arab states decided to intervene militarily to save the Palestinians. But the situation of the Arabs and external circumstances did not let the Arabs gain victory over the Jews. Most parts of Palestine came to be under Zionist rule. Later, the Zionists took control over the rest of Palestine, including Jerusalem, as a result of the 1387 AH war [1967].

History of the Saudi Arabian Kingdom, Grade 6, (2001) p. 60

The Palestinians suffer today under Jewish rule from [various] types of oppression, and those who live in the refugee camps outside Palestine suffer from much more injustice and hardship.

History of the Saudi Arabian Kingdom, Grade 6, (2001) p. 60

Our beloved Palestine fell victim to greedy ambitions and malice.

[Literary] Study, Grade 10, (2001) p. 107

The Palestinians suffer from Jewish occupation and its continuous harassment, and their conditions have become very bad.

Geography of the Muslim World, Grade 8, (1994) p. 46

The Significance of the Occupation of Palestine

The loss of Palestine involves further grave implications for Arabs and Muslims, as indicated by Saudi textbooks. First, occupied Palestine has become a base for Imperialism's designs against the Muslim world. Secondly, it has become a stepping-stone for further conquests by the Jews, or, at least, for widening their sphere of influence in the Middle East. Thirdly, the loss of Palestine, and later - of the Muslim holy places there (in 1967) - has caused the loss of Arab and Muslim dignity.

Palestine has remained Muslim since it was conquered by the Muslims. But Imperialism has created within the Arab nation's body an alien element - the Jews, who managed to occupy Palestine with the help of the enemies of Islam - so that element would be a source of harassment and worry, [a cause] of the elimination of the Muslim world's economies, as well as [a cause] of the fragmentation of its unity.

Geography, Grade 6, (1999) p. 42

The cause of Palestine does not need any more shouting and statements... It is much bigger than that. It is the beginning of an alarm call to all the countries of the Arab world. It is not a secret anymore that the Jews' leaders aspire to spread their influence over all of the Arab countries. That is what the Jewish leader Ben Hecht wrote in the New York Times in April 1948, saying: 'There is no way [for us] to have mutual understanding with the Arabs, unless we prepare a Jewish expeditionary force which will occupy Medina and do so and so, and then the Arabs will hurry toward us humble and humiliated, asking for mutual understanding with us' .

Such are their feelings and goals. They should reach every heart and every ear, so that the sons of Islam will know the essence of this unexpected danger that lies in wait for them... I imagine it to be an unexpected danger and a potential aggression which is not limited to one Arab nation [only]. I consider every Muslim in the Arab countries responsible for his role and lot in this general duty. [Literary] Study, Grade 10, (2001) pp. 108-109

This [the problem of Palestine] is a difficult problem that has lived in the Arabs' minds and nerves and occupied the minds of the intelligent people and the politicians. But it is still like a deep seated wound that bleeds and causes pain.

[Literary] Study, Grade 10, (2001) p.108

Questions

- The author has quoted the statement of a Jewish leader in one of the American papers. What is the name of this Jew? What did he say? And what does his statement indicate?
- The Jews' greedy ambitions do not stop at the limit of military control but rather go beyond [that] to other types of control, such as economic, and moral. Talk about this idea, warning of those greedy ambitions...
- 'The problem of Palestine is like a deep seated wound.' This phrase includes a metaphor. Clarify it and explain its influence on the meaning.

[Literary] Study, Grade 10, (2001) p. 110

Stimulation by Umar Abu Risha [extracts]

The occasion: The Arabs in Palestine rushed into battle against the Israeli occupation in the year 1367/1948 and suffered a grave set-back. The poet then recited this poem describing his nation's situation and stimulating its zeal:

My nation, do you have among the nations
a rostrum for the sword or pen?

* Ben Hecht (1894-1964), a Jewish American journalist, novelist, playwright, screenwriter, director and producer, was a Zionist activist involved with the right-wing Irgun organization during the 1940's. A search in the New York Times index of 1948 did not provide any reference to an article by Ben Hecht with the name "Medina" in it.

... Is it for Israel that a flag will be hoisted
in the sanctuary of the Nativity and in the shadow of the Haram?!
How [could] you be lenient with humiliation and not
shake off the dust of accusations?!
Were you not - when injustice assailed -
a wave of flame or blood?...
Reader and Texts, Grade 9, pt. 2 (2002) p. 79

The poet asks himself bitterly if there has been left for his nation among the [other] nations room for [showing its] courage and eloquence. He feels sorry for its shining past which inspired his poems with the notions of glory and pride, then lost its way for a while, and later vanished as in a trice. He speaks with grief about his nation's painful present, as Israel occupies the holy places in Palestine. He is amazed at his nation: how [could] it keep silent in the face of the humiliating defeat and occupation. He praises its brave attitude in the past when attacked by an aggressor. The cry for help by the orphan girls in Palestine, because of the brutal Israeli aggression, reminds him of the cry for help [uttered] by the Muslim woman to Caliph al-Mu'tasim who responded to her call and saved her, while the orphan girls in Palestine have not found a savior. The poet praises the Muslim soldier and speaks highly of his courage, his undertaking to sacrifice his soul in the cause of God.
Reader and Texts, Grade 9, pt. 2 (2002) p. 81

Discussion

1. Whom does the poet mean by his nation?
2. Why does the poet chide his nation?
3. Define the verses in which the poet takes pride in his nation's glories.
4. Compare your nation's condition in the past and at present.
5. How did the Muslim nation face aggression in the past?
6. Why did the poet praise the Muslim soldier?
7. Enumerate some of the acts of aggression committed by the Jews in Palestine.
8. Mention some of the wars waged by the Arabs in Palestine.
9. With what will the Muslims get Palestine back?
10. Choose from the poem two verses you admire and explain them in your own style.

Reader and Texts, Grade 9, pt. 2 (2002) p. 81

Jerusalem and Al-Aqsa Mosque

The religious aspect of the Palestine issue, embodied in al-Aqsa Mosque in Jerusalem, is emphasized in the Saudi textbooks. A recurring theme in this context is that the holy places have been defiled by the Jews and should be purified of their presence.

The city of Jerusalem is very important to the Muslims, because al-Aqsa Mosque is there... and [because] thence our Prophet Muhammad was made to ascend to Heaven. Jerusalem has become a focus of our enemies' desires since early times. The Crusaders occupied Jerusalem for almost 90 years and the hero Salah al-Din al-Ayyubi [Saladin] liberated it... Jerusalem has fallen now under Zionist occupation. The Muslims aspire today to its return from the [hands of the] usurping Zionists who have wrought havoc there, set fire to al-Aqsa Mosque and humiliated its Muslim inhabitants. The Muslims

* The Haram [Sanctuary] is the official Muslim name for the Temple Mount in Jerusalem, where both al-Aqsa Mosque and the Dome of the Rock are located. It should be noted that both holy places, as well as the Church of the Nativity in Bethlehem, remained in Jordanian hands until 1967, which makes the verses of this 1948-poem somewhat premature.
** It was a mentally-ill, Australian Christian tourist who set fire to al-Aqsa Mosque in 1969, not an Israeli or a Jew. Whatever the Muslims' feelings regarding the current situation in Jerusalem, it should be noted that the Temple Mount - where both al-Aqsa Mosque and the Dome of the Rock are located - is exclusively administered by the Muslim endowment authorities [Waqf], without the interference of Israeli authorities. The latter intervene only in cases of a disturbance on the Mount which endangers the safety of Jewish worshippers at the Wailing Wall below.

will be able - with God's power - to liberate Jerusalem and purify it - God willing - from the foreigners and occupiers.

History of the Muslim State, Grade 5, (2001) p. 67

Jerusalem is the capital of Palestine... The Jews seized control of it in 1967 CE as part of their brutal aggressions against the Muslim countries. God willing, it will return soon.

Geography of the Muslim World, Grade 8, (1994) p. 46

All Muslims stand together for the realization of their common goals, such as [the following]:

1. Purification of Jerusalem from the filth of Zionism, and the liberation of Palestine.

Geography of the Muslim World, Grade 8, (1994) p. 37

Exercise 4: Put in the blank spaces within the following phrases the proper signs from among the following ones: ' ' ' ? ' () ' !'

1. O God ' ' Liberate Jerusalem from the oppressing usurpers ' ' .

Dictation, Grade 6, pt. 2 (1999) p. 55

In our time the Jews have occupied Palestine... They have taken possession of al-Aqsa Mosque and have defiled its holiness...

Reader and [Holy] Texts, Grade 6, pt. 1 (2001) p. 33

What should the Muslim do in order to liberate al-Aqsa Mosque?

Reader and [Holy] Texts, Grade 6, pt. 1 (2001) p. 34

The hand of Jewish aggression is extended today to al-Aqsa Mosque. The Muslims in all parts of the earth are entrusted with the duty of defense and Jihad which will ensure the Muslims' glory and dignity and the purification of the Islamic holy places.

Geography, Grade 6, (1999) p. 43

Al-Aqsa Mosque will be saved from the harm [done] by the Jews.

Geography of the Muslim World, Grade 8, (1994) p. 46

Stimulation by Umar Abu Risha [extracts]

The occasion: The Arabs in Palestine rushed into battle against the Israeli occupation in the year 1367/1948 and suffered a grave set back. The poet then recited this poem describing his nation's situation and stimulating its zeal:

My nation, do you have among the nations

a rostrum for the sword or pen?

... Is it for Israel that a flag will be hoisted

in the sanctuary of the Nativity and in the shadow of the Haram?!

How [could] you be lenient with humiliation and not

shake off the dust of accusations?!

Were you not - when injustice assailed -

a wave of flame or blood?...

Reader and Texts, Grade 9, pt. 2 (2002) p. 79

The Refugees

The problem of the Palestinian refugees is not dwelt upon to any great extent. The blame for their distress is put exclusively on the Jews' shoulders. No connection is made between the refugee problem

* The Haram [Sanctuary] is the official Muslim name for the Temple Mount in Jerusalem, where both al-Aqsa Mosque and the Dome of the Rock are located. It should be noted that both holy places, as well as the Church of the Nativity in Bethlehem, remained after 1948 in Jordanian hands. Only in 1967 did these places fall in Israeli hands.

and the Palestinian and Arab attack against the Jews in 1947-8, in defiance of the UN resolution regarding the partition of the country and the establishment of two independent states there, one Jewish and one Arab, which the Jews had accepted.

As a result of the Zionist gangs' terror against the Palestinian inhabitants - many of them have emigrated to the neighboring Arab countries.

History of the Saudi Arabian Kingdom, Grade 6, (2001) p. 60

The Israelis put loudspeakers on the armored cars in the rest of the Palestinian cities [following the occupation of the West Bank and Gaza in 1967] and asked the inhabitants to leave the country or else their safety would not be guaranteed. They warned them that their houses would be blown up over their heads. Thus, large numbers of Palestinians departed from their country because of fear and inevitable destruction.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 117

... Those who live in the refugee camps outside Palestine suffer from much more injustice and hardship.

History of the Saudi Arabian Kingdom, Grade 6, (2001) p. 60

It should be remembered that the Jewish immigration to Palestine continues, especially from the states of eastern Europe, while many of the Palestinians, the original inhabitants, have left to become refugees in the Arab countries.

Geography of the Muslim World, Grade 8, (1994) p. 46

The Obligation to Liberate Palestine

This is the only solution seen for the Palestinian issue. According to the Saudi textbooks, all Muslims are obliged to liberate Palestine and, with God's help, they will be successful as they were against the Crusaders and the Mongols. Liberation further assumes a character of purification of the country, and the holy places especially, from the filth of Zionism. Liberation is also a means of assuring the Muslims' glory and dignity.

In our time the Jews have occupied Palestine with the help of Crusadism [i.e., modern Western Imperialism] - which harbors malice towards Islam. They have taken possession of al-Aqsa Mosque and have defiled its holiness. But the Muslims will not sit idly in the face of this injustice, and will not put up with this occupation. With the help of God they will drive away those usurpers, no matter how long it will take. On that day the believers will rejoice at God's victory.

Reader and [Holy] Texts, Grade 6, pt. 1 (2001) p. 33

Read the following phrase and then write it once in a Naskhi [ordinary] script and then - in a Ruq'ah [cursive] script:

The Muslims will drive away - with God's help - the Jewish usurpers and on that day the believers will rejoice at God's victory.

Reader and [Holy] Texts, Grade 6, pt. 1 (2001) p. 36

But God... guarantees victory to those who cleave to Him, and as the Muslims in the past succeeded - having become united and devoted to Him - in driving away the Crusader Christians from Palestine, so the Arabs and Muslims will be victorious - God willing - over the Jews and their helpers as soon as they become united and fight for God the Jihad He deserves.

History of the Saudi Arabian Kingdom, Grade 6, (2001) p. 61

The hand of Jewish aggression is extended today to al-Aqsa Mosque. The Muslims in all parts of the land are entrusted with the duty of defense and Jihad, which will ensure the Muslims' glory and dignity and the purification of the Islamic holy places.

Geography, Grade 6, (1999) p. 43

It has become an obligation of the Arab states to get rid of this nightmare [the Zionist entity] that crouches on their land, as they got rid of the invasion of the Tatars, the Crusaders and of European Imperialism.

Geography of the Muslim World, Grade 8, (1994) p. 21

All Muslims stand together for the realization of their common goals, like [the following]:

1. Purification of Jerusalem from the filth of Zionism, and the liberation of Palestine.

Geography of the Muslim World, Grade 8, (1994) p. 37

Questions:

2. What is the ideal solution for the liberation of Palestine from the Jews?

Geography, Grade 6, (1999) p. 43

What is the lesson we could draw from the defeat of the Mongols for [the purpose of] our confrontation with the Jews today?

Reader and Texts, Grade 7, pt. 2 (2001) p. 55

It [the Negev region] will be liberated by God's power, with all of Palestine, to become [again] a pure Muslim land, and al-Aqsa Mosque will be saved from the harm [done] by the Jews.

Geography of the Muslim World, Grade 8, (1994) p. 46

Lesson 11: How will we get Palestine back?

What can I say about Palestine? Has experience proved the value of words in recovering stolen rights and ruined dignity? Has history ever told us, since people started to write it down and learn it, of freedom given to the usurper by the usurper? Or of an unjust aggressor giving a right to those to whom it belongs? Nothing like this has happened. Freedom and dignity has to be wrested [by force]. For the nations to obtain their stolen rights, throngs shall fall [in battle] and martyrs' blood shall flow over the plains, after they have sacrificed their souls and blood generously in the cause of protecting their faith and homeland. This is an established fact which never changes...

The sword is a more sincere herald than letters

Its edge is the borderline between seriousness and play.

This is true! The sword is always sincere in its statement, and its words are brief...

If we were thinking of getting the stolen homeland back, let us think - before that - of strengthening our tie with God... After that it should be clear that the round [in the war] of Islam with its enemies is coming, without doubt. For it is stupid for us to expect from our enemies to understand our situation or to defend our causes... Let every Muslim know that it is demanded of him to protect God's religion. Is there any way for a Muslim to get closer to God, after monotheism, other than Jihad in His cause...?!

The Muslims will never get Palestine, or other [regions], back without holy Jihad by which faithful throngs will march and fight, so that God's word shall be the highest. And I do not think there will be among us one who will refrain from answering such a faithful call...

فلن يستعيد المسلمون فلسطين، ولا غيرها، إلا بالجهاد المقدس، تزحف به جموع مؤمنة، تقاتل، لتكون كلمة الله هي العليا. ولا أحسب فينا، من سيخجم عن إجابة مثل هذا النداء المؤمن،

[Literary] Study, Grade 10, (2001) pp. 107, 109

Questions

- What does history say about the return of rights and freedom to whom they belonged?
- What do nations do in order to obtain their stolen rights?
- What is the solution seen by the author for the problem of the Israeli danger?
- Holy Jihad is the Muslims' path to the recovery of Palestine. Clarify that.

[Literary] Study, Grade 10, (2001) p. 110

With what will the Muslims get Palestine back?

Reader and Texts, Grade 9, pt. 2 (2002) p. 81

Saudi Arabia's Role in the Struggle for Palestine

We can say with the utmost pride that our army is at the apex of distinction and capability. Nothing can prove it better than the glorious battles recorded by the men of the [Saudi] armed forces during the [1948] war of Palestine, as they took part in it with acknowledged bravery.

National Education, Grade 9, (2000) p. 32

The Kingdom has [made] honorable efforts to support the Palestinian cause. Among them [are the following]:

1. The efforts made by the late King Abd al-Aziz to convince the heads of the great powers to remove the injustice suffered by the Palestinians.
2. Sending a division of the Saudi army to participate with the [other] Arab armies in the war of 1367 AH [1948] against the Jews and help the Palestinians.
3. The continuous material and the moral support presented by the Kingdom to the Palestinians and to their just cause.

History of the Saudi Arabian Kingdom, Grade 6, (2001) p. 60

3. What are the efforts that the Saudi Arabian Kingdom has made, and still makes, regarding the Palestinian cause?

History of the Saudi Arabian Kingdom, Grade 6, (2001) p. 65

King Abd al-Aziz... supported all causes of Arab liberation, to the fore of which [stood] the Arabs' primary cause - the problem of Palestine.

History of the Saudi Arabian Kingdom, Grade 6, (2001) p. 39

At the fore of the issues that the Kingdom contributed to, and is still contributing - is the Palestine problem...

History of the Saudi Arabian Kingdom, Grade 6, (2001) p. 58

Since the reign of the late King Abd al-Aziz the Kingdom has stood at the side of the people of Palestine, supporting and assisting it in [its struggle] to achieve its legitimate rights, on the basis of the principles of fraternity in Islam and in defense of the rights of the Muslim people of Palestine.

The Kingdom continues its efforts for the sake of the Palestinian people, and provides it with all types of assistance and support so that it will achieve its usurped right.

National Education, Grade 6, (2001) p. 27

Remember:

...

- The Kingdom supports the cause of Palestine.

National Education, Grade 6, (2001) p. 27

[Assignments:]

1. Write three lines in which you clarify the attitude of the Kingdom toward the Palestinian problem.

2. Put a 'V' next to the correct phrase and an 'X' next to the incorrect phrase:

- The Kingdom helps the Palestinians achieve their rights.
- The Kingdom helps the Palestinian people with money only.

National Education, Grade 6, (2001) p. 28

CHAPTER EIGHT: THE ATTITUDE TO ISRAEL

The State of Israel is not recognized by Saudi Arabia, and this is reflected in the textbooks, as Israel's name does not appear on any of the maps therein, and Israel is not counted among the countries of the region. Instead, "Palestine", or "occupied Palestine", are shown and mentioned. Except for very few cases, names of cities founded by the Jews in modern times do not appear on the maps either. Also, Israeli regions, such as the Negev, and cities such as Haifa and Acre, are described as Palestinian. There are few references to Israel itself in the textbooks - and all of these are negative.

Nonrecognition

The Political Units

The Arab World is divided... into two parts:

1. The Arab countries in Asia which include the states of the Arabian Peninsula (Do you know these states?), Iraq, Syria, Lebanon, Jordan and Palestine...

Geography, Grade 6, (1999) p. 17



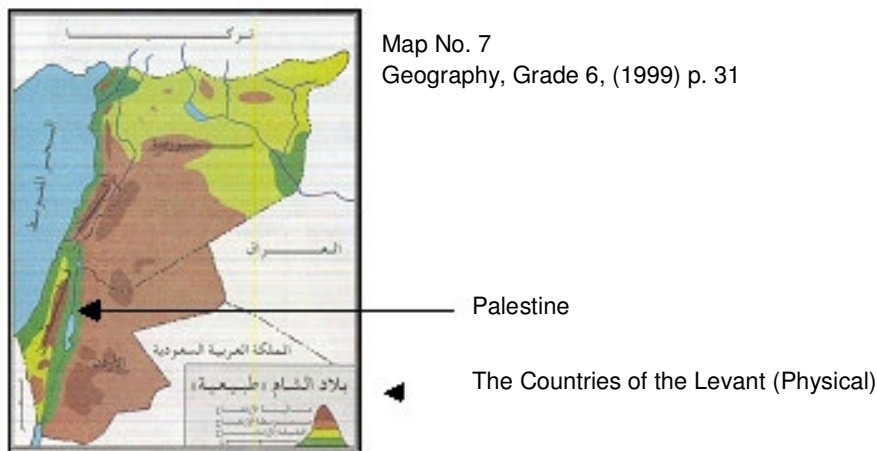
Geography, Grade 6, (1999) p. 17

Palestine, Jordan, Syria and Lebanon compose [one] geographic unit.
Geography of the Muslim World, Grade 8, (1994) p. 44

The Countries of the Levant [Sham]

The countries of the Levant [Sham] are located north of the Arabian Peninsula and east of the Mediterranean and they include: Palestine, Lebanon, Syria and Jordan.

Geography, Grade 6, (1999) p. 30



Map No. 7

Geography, Grade 6, (1999) p. 31

Palestine

The Countries of the Levant (Physical)

Questions

Look at the map of the Levant [Sham] countries No. 7 and fill in the following empty spaces with the appropriate phrases:

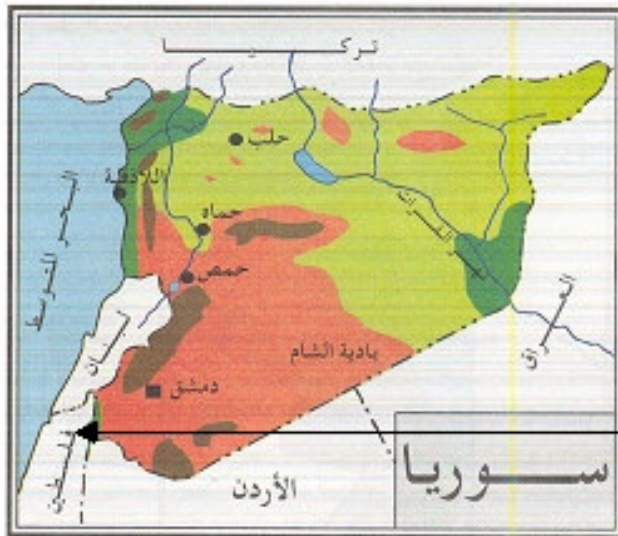
- Palestine and Jordan both face the Gulf of () [Aqaba].
Geography, Grade 6, (1999) p. 33



Map No. 8
Geography, Grade 6, (1999) p. 32

Palestine

The Countries of the Levant (Political)



Syria is situated east of the Mediterranean and is bordered... on the west by the Mediterranean, Lebanon and Palestine.
Geography, Grade 6, (1999) p. 34

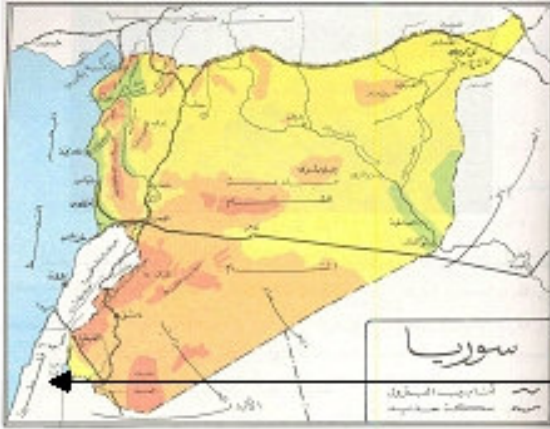
Map No. 9
Geography, Grade 6, (1999) p. 34

Palestine

Syria

Syria faces the Mediterranean which is located on its west. Lebanon and Palestine are located to its south-west.

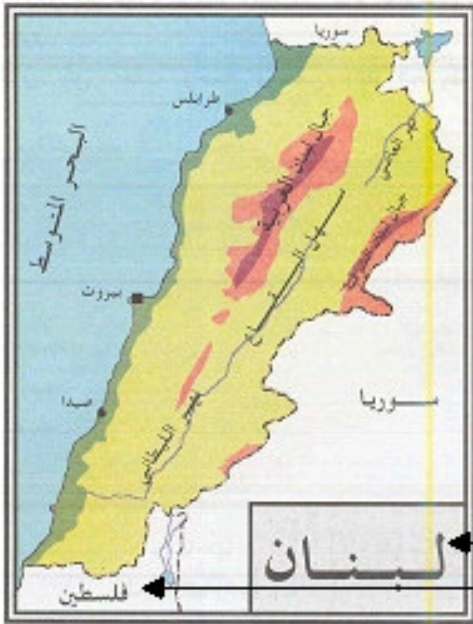
Geography of the Muslim World, Grade 8, (1994) p. 48



Geography of the Muslim World, Grade 8, (1994) p. 49

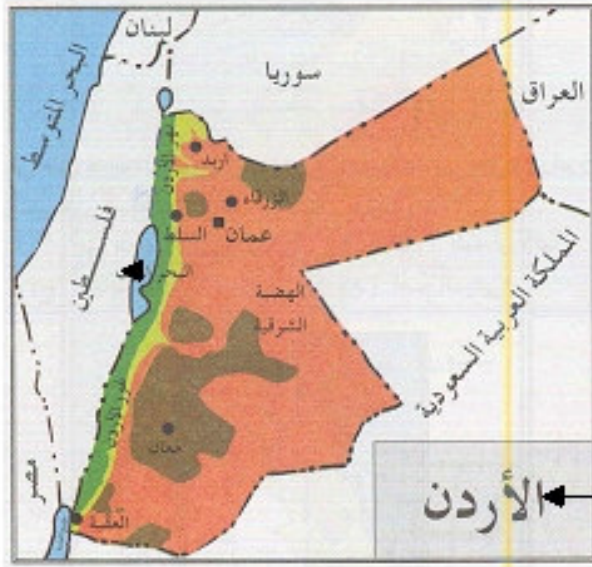
Syria
 Palestine

Lebanon is situated in the west[ern part] of the Asian continent and faces the Mediterranean. It is bordered... to the south by Palestine. See Map No. 10. Geography, Grade 6, (1999) p. 36



Map No. 10
Geography, Grade 6, (1999) p. 36

Lebanon
 Palestine



Map No. 11
 Geography, Grade 6, (1999) p. 38

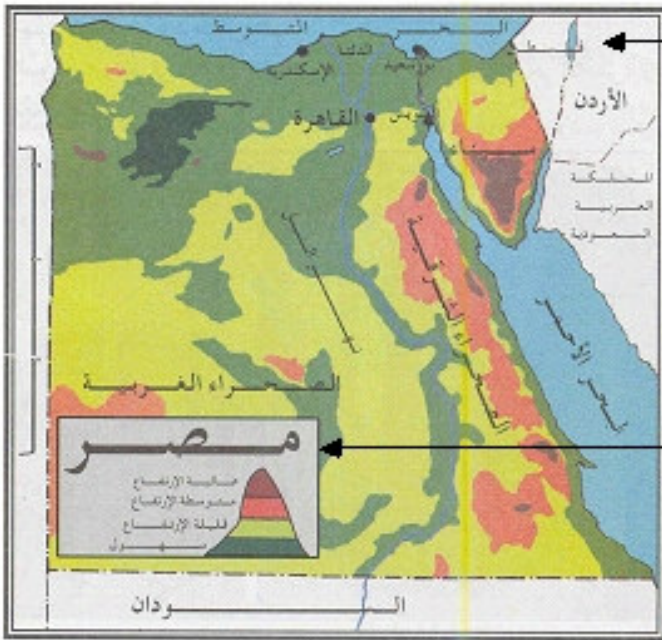
Palestine

Jordan

Geography, Grade 6, (1999) p.33
 Jordan is situated north-west of the Arabian Peninsula and is bordered... on the west by Palestine.
 Geography, Grade 6, (1999) p. 38

As for the most important rivers that flow in the countries of the Levant... the Jordan River [flows]
 between Palestine and Jordan.
 Geography, Grade 6, (1999) p. 30

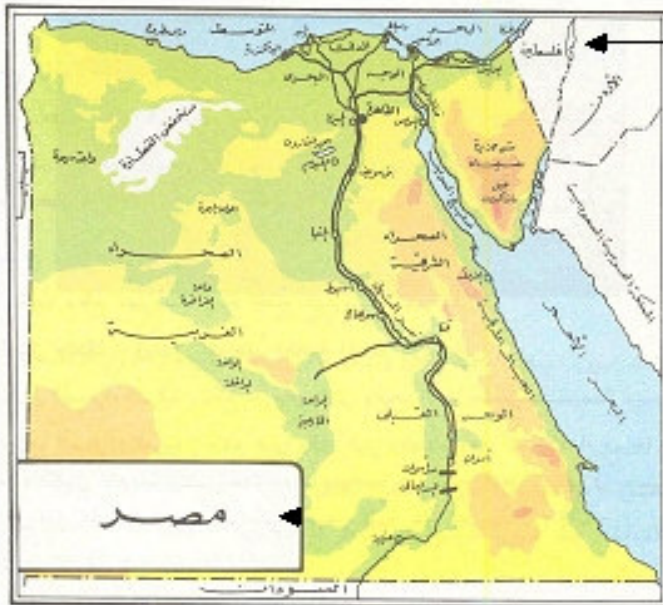
Egypt is ... bordered on the east by... and [by] Palestine.
 Geography, Grade 6, (1999) p. 46



← Palestine

← Egypt

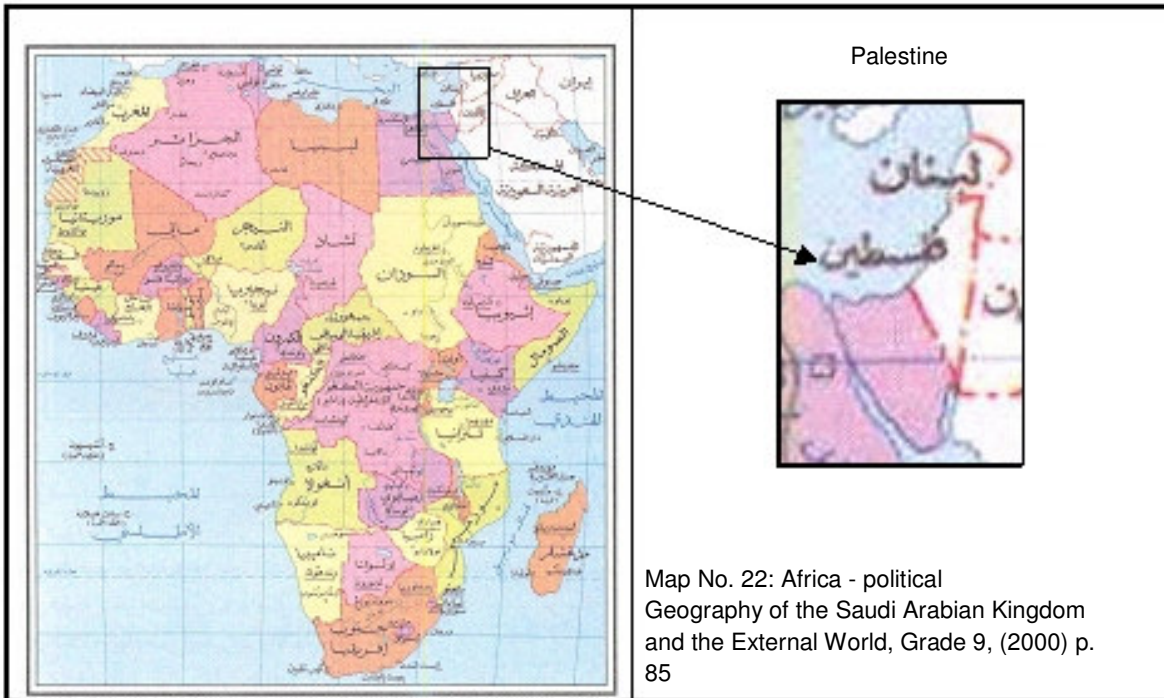
Map No. 13
Geography, Grade 6, (1999) p. 47



← Palestine

← Egypt

Geography of the Muslim World,
Grade 8, (1994) p. 52

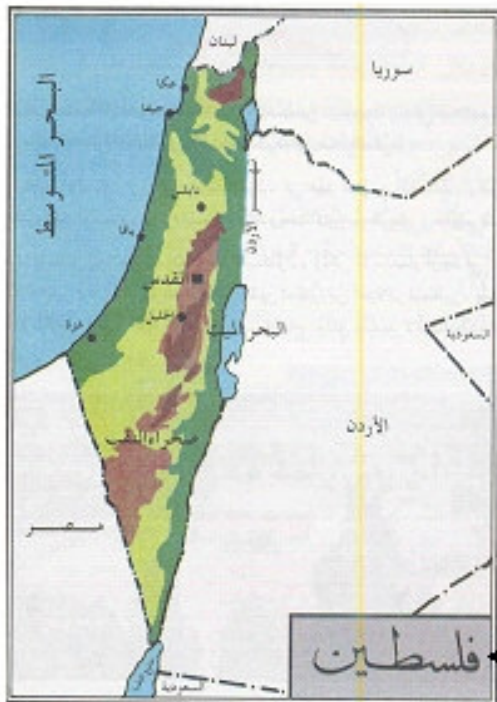


Palestine

Location and Boundaries

Palestine is located in the west[ern part] of the Asian continent. It is bordered on the east by Syria and Jordan, to the north - by Lebanon, on the west - by the Mediterranean and Egypt and to the south - by Egypt and the Gulf of Aqaba. See map No. 12...

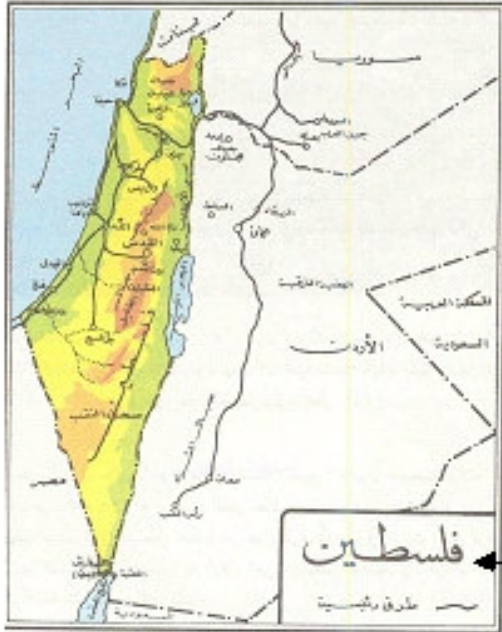
Geography, Grade 6, (1999) p. 40



Map No. 12
 Geography, Grade 6, (1999) p. 41

Palestine

Study Map No. 7 and you will find out that Palestine is situated on the [shore of] the Mediterranean and is bordered on the east by Jordan and Syria, to the north - by Lebanon, to the south - by the Gulf of Aqaba and on the west - by the Mediterranean and Egypt.
 Geography of the Muslim World, Grade 8, (1994) p. 44



Map No. 7 *
 Geography of the Muslim World, Grade 8,
 (1994) p. 45

← Palestine

Map No. 12: Palestine after the 1948 war
 Israeli territory within the 1967 boundaries is defined as: "Occupied Palestine"



Map No. 12:

← The West Bank
 ← Occupied Palestine
 ← Gaza Strip

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 116

← Palestine after the 1948 War **

* It should be noted that this map does show the Jewish cities of Tel Aviv and Eilat, a rare phenomenon in Arab textbooks which tend to ignore any modern, non-Arab settlement in the country.
 ** The Jewish city of Eilat is shown on this map as well, but not Tel Aviv.

Israeli Regions and Cities are Presented as Palestinian

Palestine's surface consists, in general, of the following:

- Coastal plains⁺ stretching from north to south and growing wider the more we head south. These plains are considered the most fertile parts of Palestine.
- The hill region⁺ in the middle and then the Jordan Valley which is situated to the east of the hills...

And in the south [there is] the region of the Negev⁺ desert which is a height situated to the south of the Hebron hills. It occupies half the surface of Palestine and looks like a triangle. This is a strategic region among the Arab countries because it serves as the connecting link and corridor between the northern Arabian Peninsula and Sinai. The Jews embarked upon establishing their colonies there and made it a habitation for crowds of Jews who immigrate to Palestine.

Geography of the Muslim World, Grade 8, (1994) p. 46

Explain the following:

1. The importance of the Negev^{*} desert.

Geography of the Muslim World, Grade 8, (1994) p. 47

...The Negev desert is in southern Palestine.

Geography, Grade 6, (1999) p. 30

The Most Important Cities

1. Jerusalem^{**} : It is the capital. Al-Aqsa Mosque is there...
2. Haifa^{**} : An important port [city].
3. Jaffa^{**} : An important port [city]...
4. Nablus^{**}: An important city of the hinterland with commercial and scientific standing.
5. Acre^{**} : A city on the coast with historical importance.
6. Gaza^{**}: A coastal city which has a historical importance.
7. Hebron^{**}: A city of the hinterland. The noble Ibrahimi Mosque [the Machpelah sanctuary] is there. (See the map).

Geography, Grade 6, (1999) p. 40

Jerusalem^{**}, Nablus^{**}, Jaffa^{**} and Haifa^{**} are some of the larger cities in occupied Palestine. They are ancient cities each of which has witnessed wars and occupation attempts on the part of many enemies throughout history.

Dictation, Grade 8, pt. 1 (2000) p. 24

Among its [Palestine's] most famous cities as well are Haifa^{**}, Jaffa^{**}, Acre^{**}, Gaza^{**} and Hebron^{**}.
Geography of the Muslim World, Grade 8, (1994) p. 47

Draw a map of Palestine, showing:

1. The borders with the neighboring countries.
2. The capital and three important cities.

⁺ Most of the Negev⁺ desert and much of the hill region, as well as all of the Negev, were integral parts of pre-1967 Israel.

4. The Dead Sea.

^{*} The Negev region in its entirety was an integral part of Israel in its pre-1967 borders.

^{**} The larger part of Jerusalem has been Israeli since 1948, as have Haifa, Jaffa and Acre.

5. The Jordan River.
Geography, Grade 6, (1999) p. 43

Israel's Image

The gangs' state was thus established...
[Literary] Study, Grade 10, (2001) p. 108

Why was Israel implanted in this land?
Reader and Texts, Grade 7, pt. 2 (2001) p. 69

...the brutal Israeli aggression...
Reader and Texts, Grade 9, pt. 2 (2001) p. 81

CHAPTER NINE: JIHAD, MARTYRDOM AND TERROR

There are many references in the Saudi textbooks to war and Jihad, including in language exercises, some of which might be considered to be rather brutal. Jihad is extolled and any attempt to abolish it (as was the case with the Qadiyaniyyah sect) is rejected. Martyrdom is equally praised and a famous poem which includes some grisly descriptions is taught to 7th grade students. Terror, legally known as Hirabah, is totally denounced, as well as suicide - including attacks that might lead to actual killing of the attacker. However, some expressions appear to support a specific type of terror which is directed against Israeli citizens.

War and Jihad

The Muslim is hostile to his enemy.
Dictation, Grade 9, pt. 1 (2000) p. 38

The Arab soldier is the bravest soldier.
Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 74

The soldier pounced on the enemy like a lion.
Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 108

Would you not like ([that]) the enemy be defeated?
Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 15

The army shelled the enemy with two ([shells]).
Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 29

The soldier fought like a hero.
Facilitating the Rules of the Arabic Language, Grade 9, pt. 1 (1998) p. 9

The soldier stabs his enemies.
Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 56

I saw a soldier decapitating his enemies.
Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 57

What a wonderful sacrifice the soldier is making.
How ugly is running away from battle.
Facilitating the Rules of the Arabic Language, Grade 9, pt. 1 (1998) p. 65

We ward off the aggressor's deception.
Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 50

We attacked the enemy.
The enemy will be defeated.
Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 23

The enemies suffered defeat.
Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 91

I rejoiced at the enemy's defeat.
Facilitating the Rules of the Arabic Language, Grade 9, pt. 1 (1998) p. 15

I congratulated soldiers on the[ir] victory.
Facilitating the Rules of the Arabic Language, Grade 9, pt. 1 (1998) p. 82

How many wars we have waged and how many enemies we have defeated!
Facilitating the Rules of the Arabic Language, Grade 9, pt. 1 (1998) p. 121

The legitimacy of Jihad in God's cause, which is one of the best actions...
[Qur'an] Commentary, Grade 9, (2000) p. 81

The legitimacy of Jihad against the infidels by fighting...
[Qur'an] Commentary, Grade 9, (2000) p. 156

Jihad in God's cause is the path to victory and to strength in this world, as well as to attaining Paradise in the hereafter.
[Qur'an] Commentary, Grade 9, (2000) p. 90

A Jihad is not to be called Jihad in God's cause unless it is done exclusively for raising God's word.
[Qur'an] Commentary, Grade 9, (2000) p. 91

The interests of religion are above all other interests, for it is the pillar of goodness of [both] this world and the next one... God in His mercy has legislated many ways for guarding religion. Among them are [the following ones]:

- Killing apostates and heretics .
- Jihad in the cause of God by soul and property.

[Islamic] Jurisprudence, Grade 10, (2001) p. 10

[Some] of the principles of the Sunni [Muslims are as follows]:

....

2. ... Jihad in the cause of God...

Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 6, pt. 2 (1999) p. 23

From Ali's Sermon

Jihad is one of the gates of Paradise opened by God to the upper class of his closest people...
Therefore, he who refrains from it out of his own free will - God dresses him in the clothes of humiliation...

What is the status of Jihad in God's eyes, as depicted by Ali - may God be pleased with him?
What is the gloomy fate that awaits anyone who refrains from Jihad out of hatred towards it?
Arabic Literature, Grade 10, (1999) pp. 58, 63 respectively

There are two happy endings for Jihad fighters in God's cause: victory or martyrdom.
Arabic Literature, Grade 10, (1999) p. 71

They are two roads: Either victory while storming [the enemy]
Or martyrdom granted to the race winner who takes the prize
I wish I were the winner, so I would take it
For I compare it to neither money nor title
Reader and Texts, Grade 9, pt. 2 (2002) p. 84

* An apostate - a Muslim who converts to another religion. A heretic - a Muslim who introduces non-Islamic tenets into his Islamic doctrine to an extent that he ceases to be a Muslim. The Ahmadiyyah sect that emerged in 19th century India may serve as an example for heresy in Saudi eyes. Yet, sometimes the term is used to denote non-Sunni, or even non-orthodox Sunni Muslims, such as Sufi mystical orders and Muslim reformist thinkers. In most of these cases, however, the use of the term is more polemical than legal and the death penalty is not necessarily applied.

He [the poet] mentions that Jihad in God's cause has two goals: either victory over God's enemies, or martyrdom which cannot be compared to money or fame.

Reader and Texts, Grade 9, pt. 2 (2002) p. 85

8. What are the two roads mentioned by the poet?

9. What did the poet wish in the last verse?

Reader and Texts, Grade 9, pt. 2 (2002) p. 86

How wonderful is Jihad in God's cause.

Facilitating the Rules of the Arabic Language, Grade 9, pt. 1 (1998) p. 65

Jihad against the enemies is a religious duty.

Facilitating the Rules of the Arabic Languages, Grade 9, pt. 1 (1998) p. 14

The Muslim responded to the call of Jihad.

Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 50

The swords of the Jihad fighters in God's cause clattered.

Facilitating the Rules of the Arabic Language, Grade 9, pt. 1 (1998) p. 154

The Jihad fighters proved their bravery while fighting the enemy.

Dictation, Grade 9, pt. 2 (2000) p. 51

The Jihad fighters are winning.

Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 70

Victory became complete for the Jihad fighters.

Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 37

The wisdom of the legitimacy of the [shorter] 'fear prayer':

- Glorification of Jihad in Islam by preparing for it and by ignoring many prayer rules for its sake.

[Islamic] Jurisprudence, Grade 7, (2001) p. 95

The Muslims in all parts of the land are entrusted with the duty of defense and Jihad which will ensure the Muslims' glory and dignity and the purification of the Islamic holy places.

Geography, Grade 6, (1999) p. 43

[the pupil] Hatem wished that God would give him courage and belief, so that he would become a

Jihad warrior [mujahid] in the cause of God, like Sa'd Bin Abi Waqqas .

Reader and [Holy] Texts, Grade 4, pt. 1 (1999) p. 77

...Hoping that it [the textbook] will serve as an incentive to raising a virtuous generation who will follow the road of its ancestors, the victorious Jihad warriors.

From the Introduction, History of the Muslim State, Grade 5, (2001) [p. 5]

The two female believers who fight the Jihad - Paradise is theirs.

Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 12

Is there any way for a Muslim to get closer to God, after monotheism, other than Jihad in His cause...?!

[Literary] Study, Grade 10, (2001) p. 109

* Sa'd Bin Abi Waqqas was a Muslim commander who had a leading role in the conquest of Iran in the 7th century CE.

Holy Jihad is the Muslims' path to the recovery of Palestine. Clarify this.
[Literary] Study, Grade 10, (2001) p. 110

The Jihad movements in Kashmir called upon the Muslim states to intensify their efforts to support them politically and economically.
National Education, Grade 9, (2000) p. 18

[Muhammad] did not attack non-combatants in his battles, for he was bent very much on protecting and respecting innocents' lives and property. When the [Jewish] tribe of the Qurayzah surrendered following the Battle of the Ditch [in Medina] he killed only the men who had actually fought the Muslims, betrayed their treaties and exposed the Muslims to annihilation. As regards the Qurayzah women and children, they were not harmed. Those among the Jews who had kept their treaties were not harmed either. Not one of the Qurayzah women was killed except for one woman. She was killed in punishment for her having killed a Muslim by throwing a quern [on him] from above her house.

These are some of the lofty humane principles on which the idea of Jihad in Islam has been based in practice and which greatly contributed to the triumph of God's Messenger in his battles against the polytheists and the Jews.
Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 25

The most prominent opinions of the Qadiyaniyyah

...

2. Abolition of the principle of Jihad in Islam.

... Thus, the Qadiyaniyyah movement has become in our modern time a force for internal destruction and corruption in the Muslim world.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 86

Martyrdom

There are two happy endings for the Jihad fighters in God's cause: victory or martyrdom.
Arabic Literature, Grade 10, (1999) p. 71

A martyr in a battle shall be buried in the clothes with which he fell as a martyr. He shall not be washed, nor shall he be prayed over.

[Islamic] Jurisprudence, Grade 7, (2001) p. 108

The martyr lives by his Lord's side.

Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 81

The martyr is the most rewarded one by God's side.

Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 71

The martyrs know that they have nothing to fear and nothing to be sad about.

Dictation, Grade 9, pt. 2 (2000) p. 34

The devoted martyrs have a high position.

Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 12

I prayed for soldiers who seek martyrdom.

Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 13

* Qadiyaniyyah - originally a Muslim sect that emerged in 19th century India. It is also known as Ahmadiyyah, after the name of its founder. It is now considered to be outside of the fold of Islam by most Muslims.

I saw the soldiers sacrificing their souls in God's cause.
Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 14

Express the following [phrase] by using 'how many'...:

- The great number of martyrs on the field of honor.

...

[Answer:] How many martyrs have fallen on the field of honor!

Facilitating the Rules of the Arabic Language, Grade 9, pt. 1 (1998) pp. 121, 123 respectively

الشُّهِيد

عبد الرحيم محمود

المناسبة :
قال الشاعر هذه القصيدة إبان اندلاع ثورة فلسطين الكبرى ١٩٣٦ - ١٩٣٩م التي اشترك فيها مع إخوانه المجاهدين .

١ - سأخيمل زوجي غلى زاحسي	وألقي بها في فهاوي الردى
٢ - فأما حناة نثر الصديقى	وأما ممتك يعيظ العدا
٣ - ونفس الشريف لها غايتان	وزود المنايا وتل المنى
٤ - وما العيش ؟ لا عيش إن لم أكن	مخوف الجناب حزام الحمى
٥ - نعمرك إنسي أزي فصرعى	ولكن أهد إليه الخطا
٦ - أزي مقفلي دون عقي السيب	ودون بلادي هو المتقى
٧ - بلد لأذني سماع الصيل	وتبهج نفسي ميل اللما
٨ - وجنتم تفضل فوق الهضاب	تأزفه جارحات القلا
٩ - فينة نصيب يطير السما	ومنه نصيب لأسد الثرى
١٠ - كنا ذمة الأرض بالأرجوان	وأنقل بالبطر ريح الصا
١١ - ونام ليخلم خلم الخلود	ويهتأ فيه بأحلى الروى
١٢ - نعمرك هذا ممتك الرجال	ومن رام مؤتاً شريفنا فدا

الشاعر :
عبد الرحيم محمود شاعر فلسطيني ، استشهد في معركة مع الصهاينة عام ١٩٤٨م حين احتل اليهود فلسطين .

♦ ديوانه ١٤٠ - ١٤٣ .

٩٢

The Martyr by Abd al-Rahim Mahmud

The occasion: The poet recited this poem during the outbreak of the great Palestinian revolt in 1936-39 CE, in which he himself participated with his fellow Jihad fighters... Abd al-Rahim Mahmud is a Palestinian poet who fell as a martyr in a battle with the Zionists in the year 1948 CE when the Jews occupied Palestine.

I shall carry my soul in my palm
And toss it into the abyss of destruction
Either a life that gladdens a friend
Or a death that irritates the enemies
The soul of the noble one has two destinations:
The arrival of death and the obtaining of what is desired
What is living? I shall not live if I am not
Dreaded and my sanctuary - kept sacred
By your life! I see my death
But I hasten my steps towards it
I see my death without my stolen right
And without my country as a desired one
Hearing [arms'] clash is pleasant to my ear
And the flow of blood gladdens my soul
And a body thrown upon the ground
Skirmished over by the desert predators
A part thereof is a lot of the birds of heaven
And a part thereof is a lot of the lions of evil
Its blood covered the land with crimson
And burdened the east wind with perfume
He fell asleep to dream the dream of eternity [i.e., Paradise]
And enjoy in it the loveliest visions
By your life! This is the death of men
And [for one] who asks for a noble death - here it is
Reader and Texts, Grade 7, pt. 2 (2001) p. 92

5. When does one become a martyr [Shahid]?
Reader and Texts, Grade 7, pt. 2 (2001) p. 94

Terror

The Saudi textbooks are strictly opposed to any kind of terrorist activity, as can be inferred from the following passages. They also take a strong position against committing suicide, and even against attacks that may lead to the death of the attacker. There are, however, expressions which use the term Fida'i in a positive context. This term is used nowadays throughout the Arab world to denote members of the Palestinian armed organizations that are involved in terrorist activity against Israeli citizens.

Hirabah is [a legal term denoting] an armed attack on people in the desert or in a built up area with a view to openly robbing them of their property. Attacking people in order to shed their blood and violate their honor is included within [the concept of] hirabah. [Also] included in [the concept of] hirabah are such actions that take place on a plane or ship or car, regardless of whether it be threatening with arms, or planting explosives, or blowing up buildings. Hirabah is forbidden and it is [considered] one of the greatest religious crimes.

The Imam [the Muslim authority] has the discretion of either killing them [i.e., those who commit hirabah], or crucifying them, or amputating their hands and legs of the opposite sides - i.e., the right hand and the left leg, or banishing them from the land, unless the one who committed hirabah killed [someone], for [in such a case] it is mandatory to kill him...
[Islamic] Jurisprudence, Grade 10, (2001) pp. 104-105

Among the forms of hirabah with which the nation has been afflicted in the modern age is the so-called kidnapping, the cases of which have increased and the criminals have become experts in its methods... The one who commits this [crime] deserves the punishment mentioned by God... regardless whether the kidnapper killed, or committed a crime lesser than murder, or took property, or

violated honor, or did not do anything except intimidate and threaten, no matter whether the kidnapping took place in cities, villages or deserts, in cars, planes, trains or elsewhere, regardless of whether it was threatening with arms, or planting explosives, or taking hostages, or keeping them in their places and threatening to kill them, and the like.

[Islamic] Jurisprudence, Grade 10, (2001) pp. 107-108

Safeguarding one's soul is imperative... for God has bestowed His generosity upon Man... and [therefore] it is proper for him to safeguard his soul... and protect it from anything that may lead to its destruction... He should not become the reason for killing his soul... and should not assault someone else, which might result in his committing of this great sin.

[Islamic] Jurisprudence, Grade 10, (2001) pp. 10-11

Definition of suicide - Suicide is killing oneself intentionally.

Its judgment - It is forbidden, and is considered one of the great [religious] sins.

The wisdom of making suicide forbidden - Man is the property of his Creator and Lord, and it is not permitted to anyone whomsoever to dispose of someone else's property without the latter's permission.

[Islamic] Jurisprudence, Grade 10, (2001) pp. 19-20

The Palestinian Fida'is face great difficulties.

History of the Saudi Arabian Kingdom, Grade 6, (2001) p. 60

The Fida'is terrorized the enemies.

Language exercise, Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 63

The Fida'i is more courageous than the lion.

Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 74

The two Fida'is are the best among men.

The female Fida'is are the best among women.

Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 72

CHAPTER TEN: NOTIONS ABOUT GOVERNMENT AND SOCIETY

Government

Western principles of democracy are not part of the Saudi political worldview. The Saudi regime is based on Islamic Law [Shari'ah], one of the basic tenets of which is complete obedience to one's rulers - even if they are oppressive - as long as they do not order their subjects to do something contradictory to the Shari'ah. The Muslim subject should not only obey his rulers but also love them, whatever their nature, and be patient vis-à-vis their oppressive measures - if these are taken. The reason for this is: an organized government, even an oppressive one, is much better than anarchy. Within this framework, duties, rather than rights, should be the citizen's main concern. Yet, there is another aspect of government procedure, unique to Saudi Arabia, which is the "family-like" interconnection between the ruler and the ruled. This point is emphasized in the textbooks. It is interesting to note that one of the government's duties towards the citizens is protecting them against "misleading" ideas, namely, ideas that are not in line with prevailing religious and political doctrines.

Imperialism has succeeded in creating in the Muslim world a class of people who takes it upon itself to spread the principles and trends of Western civilization which contradict the spirit of Islam. Imperialism has poisoned the mentality of this class and made it believe - out of ignorance of its own religion - that Islam is not compatible with the developments of the modern age... The call for Westernization, the features of which have already become clear... has taken various forms - all aimed at discarding Islamic spiritual and moral values.

Manifestations of the Call for Westernization

...

- Introducing Western political institutions such as [political] parties and parliaments into the Muslim societies, which has resulted in tragedies and fragmentation among sons of the same society.

Biography of the Prophet and History of the Muslim State, Grade 10, (2001) pp. 92-93

The regime in our beloved country is based upon the honorable Islamic Law [Shari'ah]; it relies on God's Book [i.e., the Qur'an] and on His Messenger's tradition [Sunnah]; it endeavors to preserve Islamic ideals and noble Arab morality.

Grammar, Grade 10, (1999) p. 12

It is clear from the Book and from the Prophetic Tradition [Sunnah] that Islam has imposed on the citizens obedience to their rulers and governors, and has forbidden any Muslim to disobey those in charge, as long as they do not order [him] to disobey God. Being obedient to those in charge includes compliance with their orders, loving them and praying for their well-being.

National Education, Grade 7, (2001) p. 34

Activity 1

'It is incumbent upon the Muslims to obey those in charge as long as they do not order [one] to disobey God'. Form groups of students to discuss this statement and realize its impact on the State's strength and unity.

National Education, Grade 7, (2001) p. 35

Why has Islam made obedience to those in charge a duty?

There is no doubt that disobeying those in charge is a clear call for anarchy and disorder, for the dissemination of disunion and break-up, and for the spread of problems, because everyone would become a selfish person who thinks of himself only. But obeying those in charge will guarantee for all the attainment of their rights in an orderly manner which will realize justice and equality for all in the shadow of the homeland where they live upon its land and respect its regime.

National Education, Grade 7, (2001) p. 37

It is not permissible to stage a revolt against those in charge, nor to desist from obeying them - even if they are oppressive - nor to pray against them. But the Muslim has a duty to hate their oppression and [also hate] disobedience to them, and to be patient and give sincere advice to them. It is the duty of the learned ones and the men of virtue to endeavor to give them sincere advice secretly, without provoking dissension nor inciting against them.

[Islamic] Jurisprudence, Grade 10, (2001) p. 111

Revolting against the Imam [the Muslim authority] is not permissible, unless he commits an open [act of] unbelief.

[Islamic] Jurisprudence, Grade 10, (2001) p. 112

[Some] of the fundamentals of the Sunnites:

- Hearing and obeying the Imams [i.e. the political authority] of the Muslims, be they pious or rakes, as long as they do not order to disobey God, for there is no obedience to a created being in disobedience of the Creator.
- Performing the pilgrimage [Hajj], the Friday public prayer and the Jihad in God's cause with them.
- Not revolting against them, for that leads to division and provokes dissension among the Muslims.

Questions:

1. What are the duties of the Muslims towards their ruler?
2. What is the mission of the Muslims' ruler?
3. Why is it not permissible to revolt against the ruler of the Muslims, even if he is a rake?
4. Is it permissible to obey the ruler if he orders [you] to commit a sin?

Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 6, pt. 2 (1999) p.

23

If the demand for [one's] rights increases, performing duties decreases. There is no difficulty in explaining this clear fact, because the country where every person does his duty - no right is lost there and there is no need to demand it or to feel that it is missing. If we see a country where those who demand their rights are many, then the best thing to do for the benefit of that country is to remind them of their duties and to repeat a single maxim which they will read in every place and hear on any occasion: You do [your] duty and let the rights come to you quickly and with no effort.

Facilitating the Rules of the Arabic Language, Grade 9, pt. 1 (1998) p. 169

The Interrelationship between the Ruler and the Ruled

You may have seen in the media the numerous meetings of the rulers with the citizens for the discussion of their affairs, listening to them and interrelating with them. The interrelationship between the ruler and the ruled in our homeland, the Kingdom of Saudi Arabia, is considered one of the most important characteristics of Saudi society. That is [done] through the pursuit of the 'open door' policy to which our leaders are committed, from the time King Abd al-Aziz - may God have mercy on him - established this young state. His sons after him have followed his way. Their doors are open to all, and every citizen can reach them, so that they will listen to his opinion or complaint or demands, solve his problem, facilitate [the conduct of] his affairs and implant confidence in his soul.

(٣)

٦ - التواصل بين الحاكم والمحكوم :

لعلك تشاهد في وسائل الإعلام اللقاءات المتعددة لولاء الأمر مع المواطنين؛ لمناقشة أمورهم والاستماع إليهم والتواصل معهم. ويعد التواصل بين الحاكم والمحكوم في وطننا المملكة العربية السعودية من أهم سمات المجتمع السعودي، وذلك من خلال اتباع سياسة الباب المفتوح التي يحرص عليها قادتنا منذ أن أسس الملك عبدالعزيز - رحمه الله - هذه الدولة الفتية، وقد سار على نهجها أبنائه من بعده، فأبوابهم مفتوحة للجميع، وأي مواطن يستطيع أن يصل إليهم ليستمعوا إلى رأيه أو تظلمه أو مطالبه، وليحلوا مشكلته ويسهلوا أموره ويزرعوا الثقة في نفسه.



استقبال خادم الحرمين الشريفين للمواطنين.

The reception of the citizens by the Servant of the Two Noble Sanctuaries [King Fahd Bin Abd al-Aziz]

National Education, Grade 7, (2001) p. 29

Lesson Three: Security - Its Concept and Benefits

...

4. Protecting the citizens from any misleading ideas that are spread through the media and other means.

National Education, Grade 7, (2001) p. 49

Women in Society

Women's status in Saudi society is determined by Islamic tenets - as interpreted by the Saudi clerics who follow the Wahhabi doctrine. Contrary to Western perception, women in Saudi Arabia are not despised; rather, the opposite is the case. But they must comply with certain rules that make them inferior to men by Western standards.

This begins at home where women are restricted to the performance of specific roles and duties. Outside the home they are required to dress and behave in a certain way, which segregates them from male society. From the legal aspect, bloodmoney paid for the killing of a woman is half that of a man, a woman's testimony is not accepted in court in certain matters, and - most importantly - she is placed under the jurisdiction of her husband at all times. Divorce is the legal right of the husband alone.

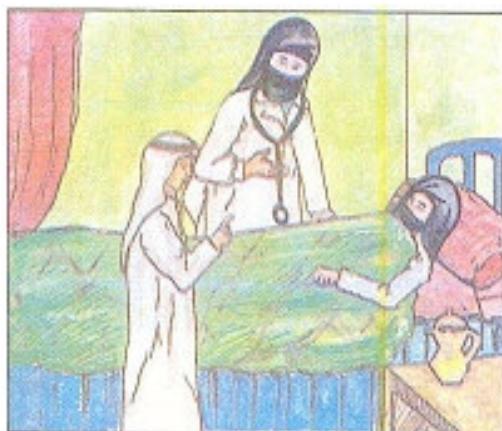
In the field of education women enjoy the same rights as men. This does not advance them greatly, however, as they are not permitted to pursue independent careers, other than those of teachers, nurses and physicians - for female students and patients. An interesting illustration in one of the textbooks shows a female doctor with a veil standing beside a female patient in bed, also wearing the veil.

The father is the head of the family. He provides its members with the necessities of life and educates them to obey God. The members of the family resort to him whenever they face a problem that they cannot solve. He receives them with an open mind and they find that he has the satisfactory solution, a sympathetic heart and the sound direction which drives away from them any offense and makes them distant from any sin. That is the father's responsibility towards his sons.

Dictation, Grade 5, pt. 1 (2001) p. 61

My family is formed by my father, my mother, my brothers and my sisters... My father works, endeavors and toils for us, and my mother cooks, washes and keeps the house in order. I and my brothers help our father, and my sisters help our mother with the household chores.

Reading, Writing and Poems, Grade 2, pt. 2 (1999) p. 13



An ambulance came and took Zaynab to the first aid center. The female-doctor checked Zaynab over.

Reading, Writing and Poems, Grade 2, pt. 2 (1999) p. 59

Women have taken their share in learning since the emergence of the light of Islam. There were among the Muslims learned women like Aishah, 'Mother of the Believers', who was an authority on the compilation of the sayings [Hadith] of God's Messenger. Among them were Hadith transmitters, jurists and writers who took part in spreading science throughout the ages.

And in modern times the State has paid attention to the education of girls and mothers. It has opened a large number of elementary, intermediate and high schools as well as female-teachers' institutes. It has also established intermediate and academic colleges. Hence, girls have gained their share of education and then started teaching other [girls].

Questions

1. What are the manifestations of the State's interest in women's education?

Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 42

Women in Islam enjoy an important position and great value. Therefore, the State provides them with all necessary services, including education. The Kingdom is thus intent on providing girls with education with no mingling [between the sexes], which is harmful to their dignity.
National Education, Grade 7, (2001) p. 27

Islam did not neglect women, as it gave them their role in building the Muslim society, having liberated them from their slavery, prevented their burial at birth [wa'd] , guaranteed their rights of education, inheritance and of choosing one's husband, and entrusted them with the same religious concerns with which it has entrusted men.
Arabic Literature, Grade 10, (1999) p. 9

The believers are brothers in Islam's view. There is no difference between a black man and a white man, neither between the ruler and the ruled, nor between a man and a woman.
Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 63

O people, you owe your wives [their] right and they owe you [your] right. They are obliged to you not to let someone else into your bed, not to let someone whom you hate into your house without your permission, and not to commit an evidently vile sin. If they do, then God has permitted you to oppress them, avoid being with them in bed, and beat them - but not harshly. If they give up and obey you, then you should provide them with the means of subsistence and clothing in all fairness. Fear God with regard to women and have the best intentions towards them.
From Muhammad's last sermon, Arabic Literature, Grade 10, (1999) p. 51

٥- للنساء غيرة فطرية شديدة، قد تدفع إلى مواقف غريبة كما حصل من أمهات المؤمنين، وهذا لا ينزل من قدرهن ومكانتهن.

Women have a strong innate [sense of] jealousy, which may lead to strange attitudes, as happened to the 'Mothers of the Believers' [i.e., Muhammad's wives]. That does not diminish their rank and dignity.
[Qur'an] Commentary, Grade 9, (2000) p. 148

Bloodmoney for [killing] a soul

Bloodmoney [diyah] for a free male Muslim... is a hundred camels.

Bloodmoney for a free [male] infidel is half the bloodmoney for a Muslim...

Bloodmoney for a woman is half the bloodmoney for a man, each one according to her religion, as bloodmoney for a Muslim female is half the bloodmoney for a Muslim [male] and bloodmoney for an infidel female is half the bloodmoney for an infidel [male].

Bloodmoney for a slave: a slave is property to be sold and bought like [any other] property, and he has no legal bloodmoney. But his value is to be paid if a crime is perpetrated against him.

[Islamic] Jurisprudence, Grade 10, (2001) p. 46

As for women - their testimony is not accepted in [matters of] legal punishments [Hudud] and homicide cases [Dima'].

[Islamic] Jurisprudence, Grade 10, (2001)p. 74

The parts of the body of a woman that must be covered

1. The parts of the body of a woman that must be covered in prayer: The woman in prayer must be totally covered except for her face and her palms. A woman should cover all her body in prayer except her face and palms, if she is not in the presence of men foreign to her. If there are strangers with her she should cover her face and palms as well.

* Wa'd - a practice followed by pre-Islamic Arabians who preferred male newborn babies.

2. The parts of the body of a woman that must be covered in the presence of strange men: The woman must be totally covered in the presence of strange men, and she should cover all her body because of them, except what appears unintentionally... such as her hands or her face...
3. The parts of the body of a woman that must be covered in the presence of her male relatives [maharim]: All of her body except those parts usually seen such as her face, head, neck, palms and feet.

The Veil of the Muslim Woman

The veil has been prescribed for the Muslim woman for covering that part of her body that may not be exposed. That is how her religious [conduct] becomes correct, her dignity is preserved, her shyness is safeguarded and the stranger's respect for her is continued.

It is desirable for a woman to take into consideration regarding her veil the following [points]:

- That it cover her in the light of what has been said regarding the rule for covering her body.
- That it be thick, not transparent, which would show the complexion.
- That it be wide, not tight, which would show the size of her features.
- That she does not imitate the clothing of infidel women or of men with it.

The Muslim woman should adhere to [the rules of the] ... veil and observe its conditions. What some women do, i.e., being tolerant regarding the veil in front of men foreign to them, like exposing the face, or the hands, or the legs, etc., is a great sin and a big error.

[Islamic] Jurisprudence, Grade 9, (2000) pp. 64-65

There have been many [Qur'anic] proofs for the command of [using] the veil and the prohibition of beautification and unveiling... God has imposed on the woman the duty to cover her whole body in order to be safe because of her veil from the offenders' insults... He has prohibited beautification and unveiling because of the scandalous deeds they lead to.

[Islamic] Jurisprudence, Grade 10, (2001) p. 65

[A Hadith told] by Aishah - may God be pleased with her: May God have mercy on the first emigrant women. When God revealed [the verse] 'Let them pull their veils upon their pockets' they split their garments and used them as veils.

And it is meant by that that they covered their faces. Because if a woman lets her veil fall down on her pocket [which is under her garment in the chest area] it is imperative that it cover her head and chest and what is in between, namely, the face and the neck.

[Islamic] Jurisprudence, Grade 10, (2001) p. 66

It is forbidden for a man to resemble a woman in her dress and ornaments with which she distinguishes herself, as well as in her [way of] talking, or in her movement, and the like. It is likewise [forbidden] for a woman to resemble a man in the above-mentioned [characteristics]...

The wisdom of [this] prohibition is that imitation of external affairs leads to imitation of morals, acts and attributes, as well as to deviation from what God has molded. The imitation of women by men leads to instability, coquettish behavior and to acquirement of female attributes. The imitation of men by women [leads] to acting like men and to the deviation of the woman from her natural disposition.

[Islamic] Jurisprudence, Grade 9, (2000) pp. 76-77

Clothes and ornaments that are prohibited are as follows:

Wearing silk and gold for males...

* The emigrant women - the Muslim women who emigrated from Mecca to Medina in the time of the Prophet.

As for women, it is permissible for them to wear silk [garments] and be adorned with gold on their hands, legs, necks and other parts of their body.

[Islamic] Jurisprudence, Grade 9, (2000) p. 75

The Prophet said: 'It has been forbidden for the males of my nation to wear silk and gold, which has been permitted to their females'.

Hadith and Islamic Culture, Grade 10, (2001) p. 75

Hand shaking of a man with a strange woman

The Prophet used to make contracts with women by words only, without shaking their hands... If that was the case with the Messenger of God, in spite of his purity and of his being above suspicion, and in one of the greatest matters - such as contract [making] - then the more so with others. Anything more than hand shaking is more serious and more worthy of prohibition. All this is one of the ways leading to adultery and one of its strong motives.

[Islamic] Jurisprudence, Grade 10, (2001) p. 67

Privacy and mingling [between the sexes]

The presence in private of a man with a strange woman, as well as [social] mingling of women and men [who are not relatives], are [two] of the most serious things leading to adultery and [two] of their greatest [sources of] harm. Therefore, God's Messenger forbade such mingling...

Mingling of a woman with strange men not in private has two instances:

- She is beautified [i.e., using make-up and lipstick] and unveiled, which is more forbidden.
- She goes out with a veil and [behaves] modestly without pushing [herself] among the men. It is permitted for her [to do that], especially when there is need [for that].

[One] of the manifestations of forbidden privacy nowadays is a woman who sits in the car with the [strange] driver with no male relative [mahram]. It is best for a woman to protect herself from going out from home whenever possible.

[Islamic] Jurisprudence, Grade 10, (2001) pp. 67-68

A Woman traveling with no male relative

That is forbidden because it is [one] of the things leading to adultery ... This law does not change with the transformation of means of transportation used by the traveller, be it travelling on beasts, or in cars, or planes, or boats, etc.

[Islamic] Jurisprudence, Grade 10, (2001) p. 68

[One] of the most difficult matters for a sensible woman is threatening her with divorce. The matter becomes more difficult if [the husband] replaces her with someone who is better than she is.

[Qur'an] Commentary, Grade 9, (2000) p. 151

[One] of the good qualities of this [Islamic] Law [Shari'ah] is the permission to divorce when that is needed, namely, when there is no other solution, such as when conflict between the couple increases, living together becomes difficult and other means such as admonition, separation and attempts at reconciliation between them become useless.

The usage sanctioned by tradition in [matters of] divorce is that it takes place when the woman is not in her monthly period, no intercourse occurs between the couple, and he divorces her not in a definite manner [i.e., saying the phrase of divorce once, or even twice, but not thrice]...

These stipulations, which have been enacted in [matters of] divorce, are for the benefit of the couple and for safeguarding their rights. [One] of them is safeguarding the woman's right not to prolong the iddah [the period which the woman should wait before re-marrying] as well as safeguarding the husband's right to have the possibility of reconsidering if he wants that.

The revocably divorced [woman] is not permitted to leave her husband's house so long as she is within the iddah period, and it is not permitted to eject her. But she will spend her iddah period in her husband's house, so that her [mere] presence in the house will be a reason for revocation of the divorce.

[Qur'an] Commentary, Grade 9, (2000) p. 132

It is permissible for the husband to come back to the woman so long as she does not come out of the iddah period.

[Qur'an] Commentary, Grade 9, (2000) p. 134

The iddah [clause] has been enacted out of great wisdom, such as:

- Making sure that the woman is not pregnant.
- Giving an opportunity for the husband to come back to his wife as long as she is within the iddah period, if the divorce is revocable, [namely] by saying the phrase [of divorce] once or twice.

If the iddah period nears its end, the husband is given the choice between coming back to her and desisting from the divorce, or letting her come out of her iddah period and by that separation takes place.

In both cases, coming back or separation, it should be done amicably. If he comes back to her [he should do that] with the intention to live nicely together. If he separates from her he [should] give her her rights without harming her.

Coming back is not valid, except within the iddah period. If the iddah has ended, the woman is given the choice to marry him under a new contract or [to marry] someone else.

4. What is the Muslim husband's duty towards his divorced wife and her relatives?

5. Is it pious behavior for a husband and his divorced wife and her relatives to hate and fight each other?

[Qur'an] Commentary, Grade 9, (2000) pp. 135-136

Morals and legal consequences

1. God has commanded to safeguard the divorced woman's right regarding habitation, good treatment and payment of alimony in good will and generously.
2. The divorced husband is obliged to put up his divorced wife with him, [namely,] where he lives, during the iddah period, or to provide her with a residence of the same type according to his ability...
3. It is not permissible for a man to harass his divorced wife by word or deed, nor be remiss in [paying] alimony in order to weary her so that she leaves her home, because these are her rights as God has commanded...
4. It is incumbent upon a husband to pay alimony to his pregnant divorced wife during her pregnancy until she gives birth...
5. The divorced wife, if she nurses her baby, has the right to receive a feeding fee from his father. She will not be forced to feed her baby as long as there is no fear for his safety...
6. The parents should consult with each other and agree upon any matter which is in the interest of the child...
7. The noble verses [of the Qur'an] include complete solutions for the problems of family life from which nations and peoples suffer, concerning divorce, the iddah period and the divorced woman's rights to alimony, residence, [good] treatment and nursing [fee]. Islam has provided that these be dealt with in a good spirit of mutual consultation and moral

* Revocably divorced - when the husband has said the phrase of divorce "I have divorced you" once or twice, but not thrice.

interaction, has urged to behave in fairness and balance between the rights and duties of every party.

[Qur'an] Commentary, Grade 9, (2000) pp. 141-142

Children's Status in the Family and at School

The child's right to love, education, parental guidance and means of subsistence is greatly emphasized in Saudi Arabian textbooks. Strong emphasis is also placed on the child's filial piety towards his parents throughout his life. Obedience of the student to his teachers is also required.

A pious father is bent upon giving his children the best education and teaching them the best knowledge. The first thing he [should] be intent upon is to advise them to worship only God, to pray, to be patient in the face of difficulties, to treat others well and to enjoin good and forbid evil. Reader and [Holy] Texts, Grade 4, pt. 2 (2001) p. 8

It is not enough for a father to provide for the sustenance of his sons in a manner appropriate to his position and corresponding to his condition. He further has to teach them an occupation that will help them make a living in an honorable way... He has no excuse to be lenient in teaching them one of the occupations which will open to them the doors of gaining profit, relying on the property he [already] has.

[Literary] Study, Grade 10, (2001) p. 61

God commands Man to be kind to his parents and to treat them well, because of the hardship they endured while educating him, especially the mother.

Reader and Texts, Grade 7, pt. 1 (2002) p.108

God is pleased with the one who pleases his parents.

Dictation, Grade 9, pt. 2 (2000) p. 50

[A Hadith told] by Abu Hurayrah - may God be pleased with him: A man came to the Messenger of God and said: 'Who among [all] people best deserves my friendly association?' [The Prophet] said: 'Your mother.' [The man] said: 'And then?' [The Prophet] said: 'Then, your mother.' [The man] said: 'Then who?' [The Prophet] said: 'Then your mother.' [The man] said: 'Then who?' [The Prophet] said: 'Then your father'...

Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 6, pt. 2 (1999) p. 35

Being kind to one's parents: obeying them, respecting them, not disobeying them, nor cutting in on, or interrupting, their talk, nor harming them, praying [to God] for them while they are alive or after their death, and visiting their friends.

Obeying one's parents is a cause of [one's] entry to Paradise. Disobeying them is a cause of [one's] entry into the fire [of Hell].

Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 6, pt. 2 (1999) p. 35

Being kind to one's parents

My father and my mother's kindness to me is great. My father harbors affection for me and strives for my good. He works day and night to provide me with my food, drink, clothes and a home and is bent on having me educated, to become able in the future to make my living and to be fit for the service of my religion, nation and homeland.

My mother takes great pains for my sake: She carried me in her womb for nine months, suffered pain while she bore me, took care of cleaning my body and clothes, remained awake next to me at night when I was sick, and offered what she could for the sake of my good and happiness.

Then, what is my duty towards my mother and father?

My duty is to be nice to them, to treat each one of them gently and humbly, not to do anything that would make them angry, to be kind and friendly to them when they are old, and to repay them for their good [deeds they did] to me while I was young.

Reader and Poems, Grade 3, pt. 1 (1999) pp. 8-9

Answer the following questions:

1. What is your father's kindness to you?
2. What is your mother's kindness to you?
3. What is your duty towards your parents?
4. What would you say to one who makes his parents angry?

Reader and Poems, Grade 3, pt. 1 (1999) p. 10

I remembered my mother's kindness and knew what she endured for me: She carried me in her womb, then bore me and fed me. She took pains with my education. I, therefore, obey her and pray to God from [the depth of] my heart that He protect her.

Reader and Poems, Grade 3, pt. 1 (1999) p. 39

5. Mention something of your mother's kindness to you.

6. What is your duty towards your mother?

Reader and Poems, Grade 3, pt. 1 (1999) p. 41

I love my father and I respect him, for his kindness to me is great, because he always endeavors to make me happy. He works hard for my success. And my mother is the one in my family I love best, because I am her own child. She carried me, bore me and educated me. I would sacrifice for her sake my soul and life. I love my parents. Both of them are precious to me. They have lit for me the path of my life. Therefore, all of my love, prayer and allegiance are [dedicated] to them.

O my father, you are my love	You are a person of noble deeds
You work for my happiness	You endure trouble for my safety
All that you want	Is to see me in the morning
To my mother all grace	As she is my soul and life
You both are the light of my sky	Like radiant stars
To you is my love as long as I live	And my plea [to God] in my prayer

Reader and Poems, Grade 3, pt. 1 (1999) p. 87

Answer the following questions:

1. What does the father do for the sake of his children?
2. Why do you love your mother greatly?
3. What would you say to one who disobeys his father or mother?
4. What do you request for your parents during [your] prayer?
5. How do you treat your mother and father?
6. Mention something of what God has commanded us regarding our parents.

Reader and Poems, Grade 3, pt. 1 (1999) p. 88

Talk about your mother and father's kindness.

Reader and Poems, Grade 3, pt. 1 (1999) p. 90



Lesson Four: Mother's Rights

You owe your mother many duties. She carried you in her womb and took care of you after you were born, when you were a baby. She stays awake at your side at night when you are sick and prays to God for your recovery. She bestows on you her affection and takes trouble for the sake of your happiness. She protects you from [any] harm. Remember that [some] of the duties you owe to your mother [are the following]:

- Obeying her.
- Praying for her [well-being].
- Being the first one to greet her and kiss her head.
- Causing happiness to her soul.
- Asking her permission when going out from home.
- Helping her whenever necessary.

Discuss with your classmate a deed that would make one's mother happy and write a sentence about it. National Education, Grade 4, (2000) p. 21

Lesson Five: Father's Rights

One owes one's father many duties. He toils and works in order to guarantee our living. It is he who strives for the comfort of all family members, including the protection of mother and children and is concerned for their education. It is he who gives advice to his children. Therefore, they consult with him regarding their actions and [regarding] the future of their life. By virtue of his experience, father understands many matters that will benefit his children and protect them from harm. Remember the duties you owe to your father:

- Causing happiness in his soul.
- Obeying him and praying for his well-being.
- Asking his permission and consulting him.

Also remember:

- That he protected you and worked hard for your sake.
- That you need to please him.
- That you need him while you are young and he needs you when he is old.

After you mention the duties you owe to your father, mention to your teacher a deed of yours that made your father happy and pleased.

National Education, Grade 4, (2000) p. 23

Lesson Six: Being Kind to One's Parents

Grandfather Saleh was sitting with his family at home following the afternoon prayer. Mother asked her son to bring a plate with fruit from the kitchen. The son became angry and said: 'Ask my brother to bring it. I am playing!' Grandfather Saleh said: 'Come, my little son, and sit next to me.' Then he

said: 'Don't you want to be kind to your parents?' The son said: 'And what does it mean, to be kind to one's parents, O grandfather?' Grandfather Saleh said: 'Being kind to one's parents is obeying them and being nice to them...'

Grandfather Saleh said: 'Pay attention to this, my son. Our family, thank God, is a Muslim family, the foundation of which is being kind to parents, the young respecting the old, and the old [harboring] affection for the young.' The son then hurried to his mother, apologized, and brought the fruit plate. National Education, Grade 4, (2000) pp. 25-26

The Parents' Rights

1. Their general rights: being kind to them, treating them well, and not being recalcitrant to them... God's Messenger has made [the duty of] being kind to one's parents one of the best deeds and of the ones most loved by God. [A Hadith told] by Ibn Mas'ud - may God be pleased with him - that he asked the Prophet: 'What is the deed that is loved best by God?' [The Prophet] said: 'Praying on time.' [The man] said: 'And next?' [The Prophet] said: 'Being kind to one's parents.' [The man] said: 'And next?' [The Prophet] said: 'Jihad in God's cause... Recalcitrance is harming one's parents in word or deed or omission, except when it is done with a legal justification, for then it is not recalcitrance - if the parents order to commit a sin or neglect a religious duty. God's Messenger has forbidden recalcitrance and put us on notice that it is one of the greatest sins... Recalcitrance includes: being angry at them [one's parents], not obeying them, not listening to their talk, rebuking them, grumbling about their needs and talk, etc.,
2. Obeying them: it is obligatory to obey them in what they enjoin and forbid. This is conditional obedience:
 - That it be in [matters where] no disobedience of God [occurs].
 - That it be feasible.
3. Talking to them gently and not being irritated whatsoever, not even grumbling when they speak or request something to be done.
4. Being humble with them, having forbearance in front of them, and not considering oneself higher than them because of a science one has learned, or money one has gained, or a position one has obtained.
5. Praying for their well-being. The child should pray for the well being of his parents during their lifetime and after their death.
6. Not being the cause of their being cursed... [The Prophet] said: '[One] of the greatest sins is a man cursing his parents'. It was said [to him]: 'O Messenger of God, how would a man curse his own parents?' [The Prophet] said: 'He would curse someone else's father and then that one would curse his father...'
7. Maintaining ties with their relatives and friends and respecting them while they [i.e., his parents] live and after their death.
8. Calling upon them [to follow the right path] and advising them. One's parents are most worthy of all [other] people for having advice and help. Anyone who notices an error made by his parents which deserves a remark, [should] be gentle and polite while making his remark to them... It is best to advise indirectly.
9. Being a friend of theirs...
10. [Some] concluding courtesies in the son's treatment of his parents:
He should not call him by his name, neither sit down before [his father sits down], nor walk in front of him except when he precedes him for the purpose of removing an obstacle or opening a door and the like, serve him, answer his call, speak to him gently and politely. He [should] not cut in on his talk, neither say that he is wrong, nor say to him: 'You do not know.' He should endeavor to make his parents happy in all matters that are legally permissible.

Hadith and Islamic Culture, Grade 10, (2001) pp. 111-114

Is it permissible for a Muslim to make his parents angry? Clarify.
Dictation, Grade 8, pt. 2 (2002) p. 19

Obeying one's parents: God has commanded us to obey [our] parents... It is impossible for a family to function in a natural manner if there is disobedience to the parents, as it is a great crime and one of the greatest sins which decrees a punishment in this world and entering the fire [of Hell] in the hereafter...

Obeying the teacher: My brother the student, your teacher is a lamp that lights the way for you. Therefore, you should obey him...

National Education, Grade 7, (2001) p. 36

What is our duty towards the teacher?

Dictation, Grade 8, pt. 2 (2002) p. 30

The five prayers are obligatory for every adult Muslim who possesses his mental powers, either male or female. As to the young, they should be ordered [to perform] them when they reach the age of seven, in order to train them to perform this great worship. When he reaches the age of ten he should be beaten for it [i.e., for not performing it], but not painfully.

[Islamic] Jurisprudence, Grade 7, (2001) p. 41

CONCLUSION

The selection of textbooks surveyed in this report opens a window on to the Saudi Arabian general worldview, certain aspects of which may be summed up as follows:

- A heightened sense of belonging to Islam, at the expense of all other loyalties.
- The superiority of Islam and the Muslims to all other religions and their followers.
- Christians and Jews are enemies of Islam and the Muslims; no love or friendship should prevail between them and Muslims.
- The West is the source of evil that has afflicted the Muslim world. Its most dangerous effect upon Muslims nowadays is its cultural and intellectual influence, which should be resisted. The West is also responsible for the Zionist occupation of Palestine.
- The Jews are a wicked nation, both in their relations with Arabs and Muslims, and in the context of world history. The Jews' disappearance is, therefore, desired.
- Israel is not recognized as a sovereign state. Its place is always taken by Palestine, which is depicted as a Muslim country occupied by the Zionist Jews, who defile its Muslim holy places and endanger the neighboring Muslim countries as well. Zionism is depicted as an evil movement and a grave danger to Islam.
- A peaceful solution to the Middle East conflict is not advocated. Rather, war, Jihad and martyrdom are alluded to. Palestine in its entirety should be liberated by force and purified of Zionist filth.
- Western democracy is rejected; obedience to the ruler is demanded under all but one circumstance; women's status is inferior to men's according to Western standards.

Within this overall context, the Saudi Arabian textbooks fail to comply with the criteria set up by UNESCO. The data given to the students about Christianity, Judaism, the West, Israel and Zionism is mostly incomplete and in many cases erroneous. The history of the Jews and of Western civilization is not taught in Saudi schools, unless through the prism of hostility.

Inaccuracy and distortion occur. Three prominent examples are the attempt to present the West as a materialistic and decaying civilization, the use of the Protocols of the Elders of Zion as a source for Jewish history and the systematic erasure of Israel's name from every map. Other, "minor", inaccuracies also occur, such as the allegations that Israel initiated the arson incident at al-Aqsa Mosque in 1969, or that the Jews of the Ottoman city of Salonika were responsible for the abolition of the Muslim caliphate in Turkey in 1924 (whereas they actually had already been under Greek rule since 1912).

The achievements of "others", that is, non-Muslims, are hardly recognized, and equal standards regarding them are not applied. This gives rise to the question of whether political disputes can be presented objectively and honestly in the Saudi Arabian textbooks. In all examples, whether Palestine, Kashmir, Bosnia-Herzegovina, the Philippines, or Chechnya, the Muslims are always the peaceful victims of vicious non-Muslims.

"Is wording likely to create prejudice, misapprehension and conflict avoided?" The answer to this UNESCO criterion is definitely in the negative, as indicated by the following examples:

- A malicious Crusader-Jewish alliance striving to eliminate Islam from all the continents. Geography of the Muslim World, Grade 8, (1994) p. 32
- The European Imperialists' goal behind the domination of the Muslim world was humiliating the Muslims, crushing their power and impoverishing them. Biography of the Prophet and History of the Muslim State, Grade 10, (2001) pp. 106-107
- Western civilization, which has lost the meaning of spirituality, finds itself in its turn on the verge of an abyss. It is a civilization on its way to dissolution and extinction.

- Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 71
- The Jews are wickedness in its very essence.
Facilitating the Rules of the Arabic Language, Grade 9, pt. 2 (1999) p. 24
 - The Jews, a people of treachery and betrayal...
Dictation, Grade 8, pt. 1 (2000) p. 24

The "ideals of freedom, dignity and fraternity", emphasizing the "need for international cooperation" and "the formation of common human ideals" worldwide are advocated in the textbooks, but only among Muslims.

The content of Saudi Arabian school textbooks is an example of literature directed against anything Western, Christian and Jewish. It is a disquieting reality that needs to be addressed rather than underplayed, as was done by Prince Sa'ud al-Faisal, Saudi Foreign Minister, in an interview to CBS's 60 Minutes program in September 2002 (see Appendix A for a transcript of his statement).

It is too early to determine whether the reform promised by the Minister is complete, but CMIP and AJC hope that the present survey of Saudi Arabian textbooks contributes to a useful discussion of this important issue.

APPENDIX A

Saudi Foreign Minister Sa'ud al-Faisal's Statement regarding Saudi Textbooks

(In an interview by Lesley Stahl on CBS's 60 Minutes program, September 9, 2002)

Interviewer: ... We didn't understand that your schoolchildren were being fed a diet of hatred about the United States.

Prince Sa'ud: This is absolutely a misconception. The moment the [September 11, 2001] attack happened, and the moment we found out, to our remorse, that so many of those involved in the attack were Saudis, the first thing that occurred to my mind was: 'how can this happen; how can this happen in spite of the friendship that we have for the United States?' So, the first thing I thought was to go through the books that are taught in our schools and see within them direct [clues to a] Saudi Arabian [being] liable to be deluded by anybody who harbors enmity toward the United States. I was expecting the worst...

Reporter: Even he thought students were being poisoned with anti-American vitriol. That is because he knew his government has long ago ceded control of Saudi schools and their curriculum to the hardline Islamists. Prince Sa'ud said he was relieved when his textbook review showed that 85% of what was being taught was not hateful.

Prince Sa'ud: Ten percent of what we found was questionable. Five percent was actually abhorrent to us. So, we took a decision to change that, and we have changed.

APPENDIX B

CMIP was unable to obtain all Saudi Arabian school textbooks. However, material from some of the missing books was sometimes quoted elsewhere. An interesting case relates to an anti-Jewish Hadith (saying of Prophet Muhammad) that appears in two different textbooks (Hadith for Grade 9 and Monotheism for Grade 10) unavailable to CMIP. However, since this Hadith was quoted twice by the US media, it was decided to add this information as an appendix. Following are the relevant passages that quote the said Hadith, taken from two sources:

Source 1

Excerpts from an interview by PBS on November 9, 2001 with a Saudi Arabian Shi'ite national who lives in the USA and presides over a Saudi human rights organization there - 'The Saudi Institute':

Q: Can you show me an example of what the teaching is in the schools?

A: Well, here, this is a book, Hadeeth, for ninth grade. Hadeeth is a statement of Prophet Muhammed. This is a book that starts for ninth graders. This is talking about the victory of Muslims over Jews. This is a Hadeeth that I truly believe is not true, as a Muslim:

'The day of judgment will not arrive until Muslims fight Jews, and Muslims will kill Jews until the Jew hides behind a tree or a stone. Then the tree and the stone will say: 'O Muslim, O servant of God, this is a Jew behind me. Come and kill him.' Except one type of a tree, which is a Jew tree. It will not say this.'

This is taught to 14-year-old boys in Saudi Arabia.

Q: In middle schools...

A: In middle schools, yes. Official middle schools. This is a book printed by Saudi government Ministry of Education.

Q: In what year?

A: This is in the year 2000. So this is current curriculum...

...

A: This is an official book. This is printed, yes. This is for ninth grade, printed in the year 2000. This says here, the Minister [sic] of Education decided to teach this book, and print it at its own cost. And this is the first page.

Q: And it's distributed...

A: This is to school curriculum. It's taught. It's mandatory for ninth graders in Saudi Arabia.

PBS - Frontline: "Saudi Time Bomb?"

Interview with Ali al-Ahmed, Executive Director of the Saudi Institute (McLean, Va) November 9, 2001 <http://www.pbs.org/wgbh/pages/frontline/shows/saudi/interviews/ahmed.html>

The Hadith quoted here is a well-known one and is used by certain Muslim extremists (Hamas, for example) in their propaganda against Israel. The interviewee did not mention the exact name of the "Jews' Tree" - gharqad - "salt tree", or "salt bush", which is found in the Hadith as well.

Source 2

An excerpt from a report by Charles M. Sennott, the Boston Globe Online, March 4, 2002:

At a public high school in this provincial town [Abha] in the southwest part of the country, 10th-grade classes are forced to memorize from a Ministry of Education textbook entitled "Monotheism" that is replete with anti-Christian and anti-Jewish bigotry and violent interpretations of Islamic scriptures. A passage on page 64 under the title "Judgement Day" says: "The Hour will not come until Muslims will fight the Jews, and Muslims will kill all the Jews."

Charles M. Sennott, "Driving a Wedge: Saudi schools fuel anti-US anger" (Second of three parts) Boston Globe Online, Mar. 4, 2002

http://www.boston.com/news/packages/underattack/news/driving_a_wedge/part2.shtml

LIST OF SOURCES

Reader and Literature

Reading, Writing and Poems - Workbook, Grade 1, part 1 (2001) 83 pages
Reading, Writing and Poems - Workbook, Grade 1, part 1 (2002) 83 pages
Reading, Writing and Poems, Grade 2, part 1 (2001) 145 pages
Reading, Writing and Poems, Grade 2, part 2 (1999) 118 pages
Reader and Poems, Grade 3, part 1 (1999) 119 pages
Reader and Poems, Grade 3, part 2 (1999) 102 pages
Reader and [Holy] Texts, Grade 4, part 1 (1999) 98 pages
Reader and [Holy] Texts, Grade 4, part 2 (2001) 111 pages
Reader and [Holy] Texts, Grade 6, part 1 (1999) 83 pages
Reader and [Holy] Texts, Grade 6, part 1 (2001) 83 pages
Reader and Texts, Grade 7, part 1 (1998) 128 pages
Reader and Texts, Grade 7, Part 1 (2002) 125 pages
Reader and Texts, Grade 7, part 2 (2001) 131 pages
Reader and Texts, Grade 7, part 2 (2002) 131 pages [Pages 49-72 are missing.]
Reader and Texts, Grade 8, part 2 (2002) 151 pages
Reader and Texts, Grade 9, part 2 (2002) 122 pages
[Literary] Study, Grade 10, (2001) 116 pages
Arabic Literature, Grade 10, (1999) 119 pages

Script

Arabic Script, Grade 2, (2001) 49 pages
Arabic Script, Grade 3, (1999) 48 pages
Arabic Script, Grade 4, (1999) 61 pages
Arabic Script, Grade 6, (2001) 49 pages

Dictation

Dictation, Grade 4, part 1 (1999) 94 pages
Dictation, Grade 4, part 1 (2001) 85 pages
Dictation, Grade 5, part 1 (2001) 68 pages
Dictation, Grade 6, part 1 (1999) 86 pages
Dictation, Grade 6, part 2 (1999) 83 pages
Dictation, Grade 7, part 1 (1998) 50 pages
Dictation, Grade 7, part 1 (2002) 54 pages
Dictation, Grade 8, part 1 (2000) 64 pages
Dictation, Grade 8, part 2 (2002) 55 pages
Dictation, Grade 9, part 1 (2000) 68 pages
Dictation, Grade 9, part 2 (2000) 64 pages

Grammar

Rules of the Arabic Language, Grade 6, part 1 (1999) 104 pages
Rules of the Arabic Language, Grade 6, part 1 (2001) 101 pages
Rules of the Arabic Language, Grade 6, part 2 (1999) 100 pages
Rules of the Arabic Language, Grade 7, part 1 (2001) 111 pages
Rules of the Arabic Language, Grade 7, part 1 (2002) 111 pages
Facilitating the Rules of the Arabic Language, Grade 9, part 1 (1998) 183 pages
Facilitating the Rules of the Arabic Language, Grade 9, part 2 (1999) 156 pages
Grammar, Grade 10, (1999) 77 pages

Religious Education

Monotheism and [Islamic] Jurisprudence, Grade 3, (2001) 50 pages
Monotheism and [Islamic] Jurisprudence, Grade 4, (1999) 80 pages

Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 5, part 1 (2001) 139 pages
Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 6, part 1 (1999) 144 pages
Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 6, part 2 (1999) 116 pages
Monotheism, Grade 7, (2001) 123 pages
[Islamic] Jurisprudence, Grade 7, (2001) 111 pages
[Qur'an] Commentary, Grade 7, (1998) 152 pages
Hadith, Grade 7, (1998) 114 pages
Illustrations from the Life of the [Prophet's] Companions, Grade 7, part 2 (2001) 84 pages
Monotheism, Grade 9, (2000) 156 pages
[Islamic] Jurisprudence, Grade 9, (2000) 102 pages
[Qur'an] Commentary, Grade 9, (2000) 159 pages
Hadith and Islamic Culture, Grade 10, (2001) 139 pages
[Islamic] Jurisprudence, Grade 10, (2001) 123 pages

National Education

National Education, Grade 4, (2000) 83 pages
National Education, Grade 5, (1999) 85 pages
National Education, Grade 6, (2001) 96 pages
National Education, Grade 7, (1998) 78 pages
National Education, Grade 7, (2001) 81 pages
National Education, Grade 9, (2000) 96 pages

History

History of the Messenger's Life and of the Islamic Mission, Grade 4, (1999) 64 pages
History of the Muslim State, Grade 5, (2001) 72 pages
History of the Saudi Arabian Kingdom, Grade 6, (2001) 68 pages
Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) 102 pages
(Aspects of the) History of the Muslims, Grade 9, (2000) 95 pages
(Aspects of the) History of the Muslims, Grade 9, (2002) 95 pages
Biography of the Prophet and History of the Muslim State, Grade 10, (2001) 125 pages

Geography

Principles of Geography, Grade 4, (1997) 55 pages
Principles of Geography, Grade 4, (2001) 63 pages
Geography of the Arabian Peninsula, Grade 5, (1999) 59 pages
Geography, Grade 6, (1999) 73 pages
Fundamentals of Physical Geography, Grade 7, (1996) 95 pages
Fundamentals of Physical Geography, Grade 7, (2001) 88 pages
Geography of the Muslim World, Grade 8, (1994) 76 pages
Geography of the Saudi Arabian Kingdom and the External World, Grade 9, (2000) 104 pages
Physical Geography and Cartography, Grade 10, (2001) 113 pages

Mathematics

Mathematics, Grade 1, part 1 (2001) 55 pages
Mathematics, Grade 2, part 1 (1999) 64 pages
Mathematics, Grade 4, part 2 (1999) 77 pages
Mathematics, Grade 5, part 1 (1999) 79 pages
Mathematics, Grade 6, part 1 (2001) 83 pages
Mathematics, Grade 6, part 2 (1999) 83 pages
Mathematics, Grade 7, part 1 (2001) 131 pages
Mathematics, Grade 7, part 2 (2001) 145 pages

Science

Science, Grade 1, (2001) 66 pages

Science, Grade 3, (1999) 140 pages

Science, Grade 7, part 1 (1998) 145 pages

Science, Grade 9, part 1 (2000) 139 pages

Biology

Biology, Grade 10, (2001) 208 pages

Computer Science

Principles of Computer and Data, Grade 10, (2001) 180 pages

Behavior

Terms of Conduct, Grade 2, [2001/2] 56 pages. (For girls, issued by the female education supervisors of the Riyadh Province.)