

JEWS, CHRISTIANS, WAR AND PEACE IN EGYPTIAN SCHOOL TEXTBOOKS

Compiled, Translated and Edited by
Dr. Arnon Groiss

This is the complete version of the report on Egyptian textbooks. The printed version had repeat quotes removed due to the length of the report.

CMIP

360 Madison Avenue, 6th Floor, New York, NY 10022 USA Tel: (212)699-8823
4 Rav Ashe Street, Jerusalem, 93309, Israel Tel: 972-2-6481660

AJC

The Jacob Blaustein Building, 165 East 56 Street, New York, NY 10022-2746 USA
Tel: (212) 751-4000

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Executive Summary

This report by the Center for Monitoring the Impact of Peace (CMIP) surveys 103 Egyptian textbooks for use in primary, preparatory and secondary state schools and 16 textbooks for use in preparatory and secondary schools within the religious Azharite school system. The majority of the books were published in 2002 and the others – between the years 1999-2001. The books have been carefully scrutinized in accordance with specific criteria set by UNESCO and CMIP (see Introduction) focusing on the attitude of the Egyptian school textbooks toward the "other" and to the ideals of peace and tolerance. The manner in which the Middle Eastern conflict is dealt with in these books has also been investigated. Following are the main findings:

A. The Attitude to the "Other"

- *Judaism and Christianity are both respected as monotheistic religions and despised as unbelief. On the one hand, the Egyptian school textbooks stress the common human heritage of Judaism, Christianity and Islam, and, on the other hand, they describe various aspects of Judaism and Christianity in negative terms. Islam is the only true religion and all other religions are viewed as false. Although the Torah and the Gospels are considered to be heavenly (i.e. revealed) books originally, it is claimed that they have been distorted by the Jews and the Christians, respectively. No adequate and objective information is given to the student about these two religions.*
- *Non-Sunni Muslim sects and non-Muslim sects that originated in Islam are referred to in one religious (Azharite) textbook in mostly negative terms. No other information is provided.*
- *The Christian West is not presented as a rival as such, but no adequate and objective information is given about its civilization either. On the other hand, past conflicts with the West, mainly in the context of the Crusades and modern Imperialism, are vividly described, using hostile language. Western Imperialism is presented as the source of almost all the calamities that have befallen the Arab world in modern times, beginning with occupation and economic exploitation, through the fragmentation of the Arab world and the creation of internal problems therein, and ending with the creation of the Palestinian problem and the support of Israel.*
- *The Egyptian textbooks – at least those of the state schools – endeavor to foster a positive attitude among the students towards the Christian minority, the Copts. Coptic civilization and monuments are presented as an integral part of Egypt's history, and the Copts' friendly relations with the early Muslims are emphasized, as well as their participation in the Egyptian national struggle. The Copts are*

depicted as an integral part of the Egyptian nation. In the Azharite textbooks this trend is emphasized far less, but no negative references to the Copts appear in them. One should note, however, that the problems, difficulties and even clashes that have occurred in the past between the Copts and segments of Egyptian society are not mentioned or addressed.

- *The image of the Jews, on the other hand, as portrayed in the Egyptian school textbooks of both systems, both historically and at present, is very negative. No Jewish individual is portrayed in positive terms, except for Biblical figures and Albert Einstein. The presentation of Jewish history is in considerable part lacking and often distorted. For example, the struggle of the Jews in ancient times against Roman occupation is presented as trouble-making. The harshest expressions against the Jews appear in the context of the relations between Prophet Muhammad and the Jews of Arabia. Negative attributes are sometimes attached to the Jews within the text, with the recurring theme that such traits characterize the Jews to this very day. Malice, greed, treachery, exploitation of others, fomenting of dissension, deception, racism, arrogance, hypocrisy, trickery, and hostility – are all presented as characteristics of the Jews. In the context of the Middle East conflict the Jews are referred to as a treacherous people and as enemies of the Egyptian people – in one case, even after the conclusion of the peace treaty between Egypt and Israel.*
- *On the other hand there is explicit recognition in the Egyptian books of at least one Jewish holy place in Jerusalem – the Western Wall.*
- *Zionism, the national movement of the Jewish people, is referred to on a few occasions, always in negative ways. It is described as an expansionist movement with terrorist inclinations, aspiring to take control of the whole area between the Nile and the Euphrates.*
- *No adequate and objective information about Israel, its society, etc., is found in the Egyptian school textbooks. Israel's image is negative: It is portrayed as a usurper who has taken possession of a country that belongs to others, driven them out of it and destroyed their homes. Israel inflicts pain and suffering and enjoys the resources of the land, while its rightful sons are regarded as strangers there. Israel is presented as an aggressor that attacked Egypt in 1956, collaborating with French and British Imperialism, and "lured" the Arab states into war in 1967. Although it has implemented the relevant clauses of the Egyptian-Israeli peace treaty, its sincerity regarding a comprehensive peace in the Middle East is doubted.*
- *In spite of the peace treaty, Israel is not treated in the Egyptian textbooks as a sovereign state. Its name does not appear on the maps – except for two maps in a history book that refer to the "Jewish State". On many maps the name "Palestine" appears instead.*

Geographic descriptions of the country refer to Palestine, even when it is Israeli territory within the pre-1967 borders that is being discussed.

B. The Middle East Conflict

- *The Middle East conflict is not presented objectively as a political struggle between two national movements, but rather as the usurpation of Palestinian land by foreigners with the help of Western Imperialism. The Egyptian textbooks fail to mention that it was the Arabs of Mandatory Palestine who started the war against the Jews immediately following, and in defiance and rejection of, the UN Partition Resolution of November 1947. However, they openly state that the Arab armies entered Palestine, following the termination of the British Mandate in May 1948, to expel the Jews from the land and eliminate their newly established state. The blame for the results of that war, mainly the loss of additional territory and the emergence of the Palestinian refugee problem, is put on the Jews alone.*
- *The solution of the conflict depends on the attainment by the Palestinians of their rights. The books reiterate the official Egyptian position regarding the establishment of a Palestinian state in the territories occupied by Israel in 1967, including Jerusalem, and the return of the Palestinian refugees to their former homes. Egypt is described as a principal factor in fostering a peaceful solution along these lines. However, there are other expressions, although very few, that imply that the liberation of Palestine does not end here and that the option of war is not out of the question.*
- *All Arabs and Muslims should support the Palestinians in their struggle. The Egyptian books describe in detail Egypt's wars against Israel and its support of Palestinian armed raids inside Israel against Israeli civilians after 1967.*
- *Within the context of the Palestinian problem, Jerusalem, and especially the Al-Aqsa Mosque, receives special attention. Jerusalem is presented as the symbol of Arabism and Islam because of its religious importance and Arab roots. Its ancient Jebusite and Canaanite inhabitants are identified as Arabs. The ancient Jews are described as foreigners who tried to seize it, but were defeated by the Babylonians and the Romans, until the city was liberated by the Muslim Arabs. Jerusalem is holy to the three monotheistic religions but the Jews do not have any right to it. The facts that they constitute the majority of the population there, and that Jerusalem is the capital of the State of Israel, are not mentioned. Jerusalem is exclusively Arab and should be returned to the Arabs, if not peacefully, then through a Jihad.*

C. Peace and Tolerance

- *A major effort is made in the Egyptian school textbook to foster tolerance and fight religious extremism. Emphasis is placed on the promotion of good relations between Muslims and Christian Copts inside Egypt and on the inhibiting of extremist trend among Muslims there. In this respect, the books talk of the importance of freedom of thought in religion and against the influence of extremist religious leaders on “half-ignorant youths,” which has brought about the emergence of fanaticism and terrorism inside Egypt. The textbooks highlight, in this context, the generally tolerant nature of Islam toward non-Muslims, as well as aspects of Islamic history and law that indicate such tolerance. The Azharite (religious stream) books, on the other hand, also contain non-tolerant aspects of Islamic law regarding non-Muslims.*
- *Peace in general is exalted in the Egyptian school textbooks, both as a human and as an Islamic value. It is declared to be Egypt’s goal. But when examined more deeply, it turns out to be a conditional value, both on the political and religious levels. On the political level peace is made conditional upon reciprocity on the part of the enemy, which is interpreted as acceptance of the Arabs’ demands. On the religious level, peace is conditional upon the interests of the Muslims at any given moment. If the Muslims are stronger than the enemy, peace may be legally rejected. The meaning of peace in itself – as presented to the Egyptian students – does not exclude war, and this reaches the point, in several cases, of advocating war in the name of peace.*
- *The peace process between Egypt and Israel is discussed in the Egyptian school textbooks - beginning with President Anwar Sadat’s visit to Israel in 1977, through the Camp David Accords of 1978, and ending with the peace treaty of 1979 - the main articles of which are presented. But the textbooks do not endorse the spirit of the treaty, in particular Article 5 of Annex III, which stipulates that “the Parties will cooperate in promoting peace, stability and development in their region”. Furthermore, Israel’s sincerity regarding peace in the Middle East is doubted, especially so when peace – as has been already mentioned – is seen as conditional upon Israel’s compliance with the Arabs’ demands in order to continue having peace. Moreover, there are a few expressions in the Egyptian school textbooks that still advocate war against Israel, without naming it specifically.*
- *The Egyptian school textbooks present an ambivalent approach toward war. On the one hand, war is portrayed as a negative phenomenon. On the other hand, it has a bright side. Besides this ambivalence, there is much praise for the Egyptian army and its fighters – especially in language exercises. Stories of past wars are*

brought in which the Egyptian or Muslim side is much praised and the enemies degraded. The enemy's defeat is a recurring theme in language exercises as well. The Azharite books contribute to this issue an array of Islamic war rules which do not always conform to what are now the accepted rules of war, especially so far as the treatment of prisoners-of-war and the occupied population are concerned.

- Egypt's wars with Israel are discussed much more extensively than the peace process with it. The October (Yom Kippur) War of 1973 in particular is depicted as a major victory that brought about the liberation of the Sinai Peninsula – a clear distortion of reality, as most of Sinai was returned to Egypt as a result of negotiated agreements throughout the 1970s, including the peace treaty of 1979.
- The ideal of jihad has several interpretations in the Islamic tradition, of which some could be used in the service of peace. However, it is interpreted in the Egyptian school textbooks almost exclusively as a military endeavor. In religious terms, it is war against God's enemies, i.e., the infidels. In secular terms, it is war against the homeland's enemies and a means to strengthening the Muslim states in the world. In both cases, jihad is encouraged, and those who refrain from taking part in it are denounced. In the context of the Middle East conflict, the ongoing violence in the Holy Land is termed jihad. Also, Jerusalem is destined to be liberated by jihad.
- Martyrdom, side by side with jihad, is an exalted value in the Egyptian school textbooks. The books define the martyr, talk of his elevated position in God's eyes and of his reward in Heaven, provide the students with examples of heroic martyrdom, both in Islamic and modern history, and feature expressions of readiness for martyrdom.
- The Egyptian school textbooks reject terrorism in principle. They strive to arouse among the students feelings of disgust toward it and promote cooperation between the individual citizen and the security authorities against this phenomenon. Strict Islamic laws against banditry are also invoked in this context, in order to give the anti-terrorist campaign inside Egypt religious legitimacy against the local terrorists who are mainly extremist Muslims. But the books fail to apply these strict standards to other cases of terrorism outside Egypt, such as, for example, Palestinian terrorism against Israelis, which is described as resistance against occupation and as jihad.

There are several positive elements in Egyptian textbooks, such as the positive attitude towards the Copts and the stress on tolerance and against religious extremism. However, the overall attitude of the school textbooks to other issues is either ambivalent or negative in the sense that they do not conform to most of the criteria recommended by UNESCO and CMIP and

furthermore are marked by a biased, stereotyped and hostile stance toward the "other".

Egypt is a leading country in the Middle East. It is in a unique position to set an example for all other Arab countries in the direction of peace and stability in the region. Education has a most important role in the establishment of the spirit of peace amongst the younger generation, and this is a crucial condition for peace to take hold. In order to achieve this jihad should be interpreted not only in military terms and serve as a conduit of war against the other; peace should not be portrayed as conditional; non-Islamic religions should be presented as independent faiths in their own right, not as extensions or precursors of Islam. Such necessary improvements could be made on the basis of the few expressions that already exist in the books, like, for instance, the two maps in which Israeli territory is referred to by the title "The Jewish State."

Introduction

The Center for Monitoring the Impact of Peace (CMIP) has been researching school textbooks and teacher guides of Middle Eastern nations for more than five years now, as a means of deciphering educational attitudes towards peace and towards the "other" in general. So far, the Center has issued some ten reports covering this important field among the Palestinians, Israelis, Syrians and, – with the cooperation of the American Jewish Committee (AJC) – Saudi Arabians. CMIP has now – again in cooperation with the AJC – directed its attention to Egypt, a leading country in the region and the first one to move in the direction of peace with Israel. For the purpose of this report, 119 school textbooks have been carefully scrutinized and references in them to the issues of peace and the "other" have been translated and organized according to themes. In the present research, like the previous one on Saudi Arabian textbooks, the attitude to the West and to Christians in general has been investigated, as part of the image of the "other" that is presented to school students.*

This report follows the pattern of research adopted in all former CMIP reports, namely, presenting all the material in the books that deals with the issues under discussion as is, with minimal analysis, so that the material can speak for itself. Necessary remarks or clarifications appear in the text within brackets or in italics or as footnotes.

All the books studied were published in the years 1999-2002 in various subjects for all grades. Although the number of grades in the Primary Phase in Egypt was increased from five to six as of 1999, all the books still conform to the older system, which means that Grade 6 in this report is the first year of the Preparatory Phase (I'dadi). Of the total of 119 books, sixteen belong to the religious school system, which is under the supervision of the Al-Azhar Religious Institute, and cover the top five grades (7-11). All the rest were published by the Ministry of Education.

The material has been examined according to two sets of criteria as follows:

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?*

* The quotations in this report do not include all of the material examined, which is, in many instances, repetitious, but rather are representative examples of each theme. These can be viewed in the original Arabic on www.edume.org

2. *Peace and the peace process: Does education foster peace? Does it support the peace process? Is there any room for improvement?*

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?*

The translation of Qur'anic verses follows in general 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 Egyptian Educational System

Egypt has a population of 68 million, which is rapidly growing. Most of it consists of large low-income families in rural areas where the rate of illiteracy is relatively high. (No accurate figures are available.) Under such circumstances, and given the traditional character of most of Egypt's population, with its social bias against the equality of men and women, it is understandable that the Egyptian government, with its limited resources, cannot provide adequate education for all. The most vulnerable population in this respect is girls in the remote parts of the rural areas, especially in Upper Egypt, but there are other segments of the population too that have no access to decent education.

Nevertheless, the Egyptian government has committed itself to improving the situation, beginning in the 1990s. More schools have been built to accommodate the new students, the curricula of the various grades have been changed, and new projects for the less advantaged populations have been initiated. The government has set goals for further improvements in the framework of development programs that are scheduled to be completed by 2007.

Following are glimpses of various aspects of the Egyptian education system at the beginning of the 2000s.

General Data

Education budget for 2001/2002: LE 20.4 billion.

***Al-Ahram Weekly Online, 7-13 February 2002 –,
<http://weekly.ahram.org.eg/2002/572/eg.2.htm>***

The state is responsible for most of the education financing (excluding private education), but Egypt receives aid from the World Bank, UNICEF, UNESCO, and from several countries.

***International Affairs/Education around the World: Egypt –,
http://www.ed.gov/offices/OUS/PES/int_egypt.html***

Total number of schools in 2001-02: 33,880

Total number of students in 2000-01: 15,179,246

Total number of teachers in 2000-01: 795,195

***Egyptian Ministry of Education, –
<http://www.emoe.org/development/buildings/pic.html>***

School enrollment rate in 2000:

Primary phase: 92.62 percent

Secondary phase: 78.59 percent

Educational Policy

The Egyptian constitution of 1971 mentions education in three main articles, 18, 19 and 20, as follows:

18. Education is a right guaranteed by the State. It is compulsory in the elementary phase and the State is working on extending compulsory [education] to other phases. [The State] supervises all [types] of education...

19. Religious education is a basic subject within the general educational curricula.

20. Education in State educational institutions is free in all phases.

Arab Republic of Egypt, People's Assembly: The Constitution –

<http://www.parliament.gov.eg>

General Guidelines of Egyptian Education

Beyond the ordinary purposes of education in general, such as the acquisition of knowledge, development of personal capabilities and skills, socialization, and the promotion of human values, Egyptian education focuses on some specific issues, namely: National unity (that is, of Muslims and Copts); preservation of national, religious and cultural identity and social coherence; enhancement of the sense of loyalty and of belonging to the homeland; implanting faith and pride in religion as well as respect for other faiths, their holy places and worship; and the promotion of democracy.

Education Strategy in Egypt – Egyptian Ministry of Education

Structure of the Egyptian Educational System

There are two educational systems in Egypt: State education and religious education, the latter being sponsored by the Al-Azhar religious university. Both have several parallel phases. In addition, there are private schools at all grade levels, but they do not constitute a separate system.

Educational Phases

There are five phases in Egyptian education: Pre-school education, primary education, preparatory education, secondary education, and post-secondary (including higher) education. Since the extension of the compulsory education law in 1981 to include the preparatory phase, both the primary and preparatory phases have been incorporated together in what is called “Basic Education”. The post-secondary phase will not be discussed here, as its curricula fall outside the scope of the present report.

Pre-school Education (Kindergarten)

This type of education is still rare in today's Egypt, as it is not compulsory and not offered free of charge. Pre-school education comprises two years in private institutions for children between the ages of four and six. It has been suggested that this phase, or at least its second year, be made part of the free and compulsory system, but so far such a change has not been implemented. Most of the relatively few kindergartens in Egypt are found in the largest urban centers and, according to the Ministry of Education statistics, there were in Egypt in the school year 1999-2000 3,527 such institutions with 354,435 students. Although all kindergartens are under the supervision of the Ministry of Education, the curriculum may differ considerably from one institution to another. There are, for example, places that focus on Qur'an recitation and, at the other end of the scale – kindergartens that teach foreign languages, mainly English.

Basic Education (Compulsory)

As already mentioned, Basic Education includes two phases, namely, primary and preparatory. Primary education used to be six years, was reduced to five years in 1988, and restored to six years again in 1999. Primary education covers ages six to twelve. The preparatory phase is three years, for ages twelve to fifteen.

The total number of students in the primary phase in the school year 2000-01 was 7,224,998, of whom 3,835,965 were male students and 3,389,033 female students. Boys and girls study together in this phase, except in the Al-Azhar educational system (see below).

The total number of students in the preparatory phase in the school year 2000-01 was 2,975,944, of whom 1,578,688 were male students and 1,397,256 female students. Boys and girls are separated in this phase, except in private non-religious schools.

Secondary Education

Secondary education consists of three different types: general, technical, and vocational.

I. General Secondary Education

This type of secondary education extends over three years, of which the first serves as a preparatory year for the other two. In this first year the student studies both humanistic and scientific subjects. At the end of the year, and on the basis of his or her grades, the student enters one of three streams in which he will study for the next two years: humanistic, scientific, or mathematical, each with its specific curricular focus, although some subjects, such as Arabic and religious education, are taught in all streams.

II. Technical Secondary Education

Technical education, which is given in three-year and five-year programs, includes schools in three different fields: industrial, commercial, and agricultural.

III. Vocational Secondary Education

Secondary schools of this type operate in two fields: paramedical (three years) and tourism and hotel-keeping schools (both of three- and five-year program types).

Al-Azhar

The Azharite education system is supervised by the Supreme Council of the Al-Azhar Institution and is independent from the Ministry of Education. But the Al-Azhar Institution itself is placed under government supervision, and its educational system is actually supervised by the Egyptian prime minister. The Al-Azhar schools are named "institutes" and include primary, preparatory, and secondary phases. All schools in all phases teach non-religious subjects, to a certain degree, although not as intensively as the state schools. The bulk of the curriculum, however, consists of religious subjects as described below. All the students are Muslim, and males and females are separated in all phases. The Azharite schools are spread all over the country, especially in rural areas. The graduates of the Azharite secondary schools are eligible to continue their studies at the Al-Azhar University only. The Azharite schools accounted in the early 2000s for less than 4 percent of the total enrollment.

The Private Sector

Schools of the private sector are found in all phases. They are supervised by the Ministry of Education and teach State-approved curricula. But they are permitted to use additional textbooks. They differ considerably from one another in their goals and quality, as well as in the fees they charge.

Generally speaking, there are three types of private schools: ordinary schools, language schools, and religious schools. The ordinary schools do not differ much from government schools so far as the curriculum is concerned, but they pay more attention to the students' needs and to the school facilities. The language schools teach most of the government curriculum in English, and add French or German as a second foreign language. They are considered to be much better than the other schools but their fees are extremely high.

There are some religiously oriented private schools that are sponsored by the opposition Muslim Brotherhood movement, especially in the western delta region. Their curricula are different from those taught at the state or the Al-Azhar schools. The government from time to time imposes on these school new management and teachers, in order to strengthen its hold on these schools.

Private education in Egypt accounted in the school year 2000-01 for 1,143,142 students in 3921 schools.

Egyptian Ministry of Education –

<http://www.emoe.org/development/buildings/pic.html>

Special Projects

There are various projects initiated by the Egyptian government, sometimes with the participation of non-Egyptian bodies, in order to improve certain aspects of Egyptian education. Some of these projects are the experimental schools (575 in 2000-01) where new methods and curricula are tried out with a view to extending the successful ones to all other schools. Such a successful experiment was the teaching of English beginning in Grade 1, which was made universal in Egypt this school year. These schools are mostly found in the larger urban centers, such as Cairo and Alexandria. Their curricula are the same as those in the ordinary state schools, but some of the subjects in the experimental schools are taught in English, and, in some cases, French and German are also taught. In this they resemble the best private schools, in that the personal and professional level of the educational and administrative staff is superior, and the students who are carefully selected for these schools are of higher caliber. There are experimental schools at all educational phases.

Two other projects are designed for the needs of girls in remote rural areas who cannot attend regular classes. In one, girls between the ages of eight and fourteen are taught various subjects from the primary school curricula in accordance with their personal level. In schools that answer to the needs of the local population (with the participation of UNICEF), girls of ages six to twelve are additionally taught subjects of the primary school curriculum adapted to their environmental needs.

Curricula

In general, curriculum guidelines for each subject – such as literature, mathematics, sciences and Arabic – are determined by a system of committees at the state level. Each committee consists of professional experts in the field, supervisors, consultants, professors of education and experienced teachers. After the committee has reached agreement, the curriculum guidelines are referred to the Supreme Council of Pre-University Education for official release. Each governorate (province) is responsible for implementation of the guidelines.

In the 1990s the Ministry of Education formed committees to develop and improve the curricula of the various educational phases. In 1993 a

conference for the development of primary education was convened, and a similar conference for the preparatory phase was convened in 1994. The main changes included the introduction of technology both in teachers' training and in preparing the students to deal with technology. In 1998 three discussion sessions took place, headed by the Minister of Education, as well as workshops with the participation of foreign experts from the World Bank. In 2000 the Egyptian parliament confirmed the first stage of the education improvement project which is to be followed by other stages until 2007.

During the first three years of the primary phase, the curriculum comprises Arabic language, arithmetic, religious education, and basic principles of science. Beginning in the school year 2003-04 English is supposed to become part of the curriculum for the primary years in all state schools, having previously been taught from Grade 4 upward. In the latter three years, the curriculum comprises Arabic language, English, mathematics, sciences, social studies (geography and history), religious education, arts, and computer basics. It should be noted that religious education is a subject, that determines the student's passing from one grade to another in all educational phases in Egypt, but the achievement marks for it are not included in the student's total score.

In the preparatory phase, students study the following subjects: Arabic language (grammar and literature), English, French as a second foreign language, social studies (geography, history, national education), sciences (physics, chemistry, biology), mathematics, religious education.

The main subjects that are taught during the first year of the secondary phase are: Arabic language and literature, Arabic grammar, English, another foreign language – either French or German, mathematics, sciences, social studies, philosophy, logic and scientific thinking, religious education, arts, and physical education. In subsequent years the student specializes in specific subjects from this list taught in his chosen stream.

Students in the Al-Azhar schools are taught the following subjects: learning parts of the *Qur'an* by heart, reciting of the *Qur'an*, *Qur'an* commentary, Prophetic sayings (Hadith), Islamic jurisprudence, religious morals, theology, biography of the Prophet, reading and literary material, composition, grammar, Arabic script, rhetoric, basics of poetry, logic, history, geography, national education, arithmetic, geometry, sciences (biology, chemistry), hygiene, and drawing.

In the higher grades, the students in Al-Azhar schools choose one stream out of three:

A. The Arabic language stream, which focuses on grammar, rhetoric, literature, logic, history, Qur'an commentary, Prophetic sayings, and composition.

B. The Islamic law stream, which focuses on Qur'an commentary, Prophetic sayings, various branches of Islamic jurisprudence, Arabic literature, logic, and rhetoric.

C. The religious fundamentals stream, which focuses on theology, logic, philosophy, morals, Qur'an commentary, Prophetic sayings, Arabic literature, Islamic history, psychology, and rhetoric. This stream puts special emphasis on polemics and debating.

Chapter Two: The General Attitude to Other Religions and Their Followers

There are two contradictory approaches presented in the Egyptian textbooks, both based on traditional Islamic notions. One approach treats Judaism and Christianity as heavenly revealed religions whose books and prophets are revered by Islam. The other approach is bent upon denigrating both religions vis-à-vis Islam on various grounds, one of which is the claim that the Jews and the Christians have distorted their holy books.

Judaism and Christianity, like Islam Itself, Are Heavenly (Monotheistic) Religions

Among the religions followed by the peoples of the [Asian] continent are the heavenly religions which are Islam, Christianity and Judaism, and man-made religions such as Buddhism, Confucianism and Hinduism.

Social Studies: Geography of the World and Studies in Modern History of Egypt, – Exercise and Activity Booklet, Grade 8, Part 1 (2002) p. 15, answers side

Non-heavenly [non-monotheistic] and man-made religions are widespread on the continent [Asia], among them, Buddhism, Confucianism, and Hinduism. These religions, on the whole, call for peace, asceticism and keeping away from violence, but they do not believe in God.

Social Studies: Geography of the World and Studies in Modern History of Egypt, Grade 8, Part 1 (2002) p. 40

Asia was the cradle of the three heavenly religions. What are they? Where did each of them originate?

(Social Studies: Geography of the World and Studies in Modern History of Egypt, Grade 8, Part 1, (2002) p. 30

The [heavenly] missions are: Judaism, Christianity and Islam.

Our Beautiful Language: Reading and Texts, Exercise and Activity Booklet, Grade 6, Part 1 (2002) p. 9 - answers side

Define the following:

- Christianity
- Judaism

[Answer:]

- Christianity is a heavenly [monotheistic] religion that was initiated by Jesus, son of Mary, may peace be upon them both. It spread in [Arabia and the adjacent regions in] parts of Yemen, Iraq, and Syria.
- Judaism is a heavenly [monotheistic] religion that was initiated by Moses, may peace be upon him. It was found in some of the towns in the Arabian Peninsula.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Exercise and Activity Booklet, Grade 7, Part 1 (2002) pp. 34, 30 - answers side, respectively)

The Messenger of God said: “I am closer to Jesus, the son of Mary, than any [other] person in [both] this world and the hereafter.”

Selected Prophetic Sayings [Ahahdith], Grade 10, (2002) p. 92

Some historical details are also given, especially about Christianity.

Southern Syria (Palestine) was the birth place of two heavenly [monotheistic] religions – Judaism and Christianity. From that land the two religions spread to other areas.

Egypt and the civilizations of the Ancient World, Grade 9, (2002) p. 149

There happened an important event in Bethlehem in Palestine, which is the birth of the Lord Messiah... Soon Jesus – peace upon him – began calling for tolerance, humility, love and fraternity and urged the disavowal of idols and the worship of the Lord of Heaven and earth and obedience to Him. He started preaching a new religion, the Christian religion.

The preaching of the lord messiah and his tenets found acceptance among the people and news of him, especially the miracles he had performed, as well as his reputation, spread. His message began to spread inside Palestine and outside it at the hands of apostles who believed and were true to the new faith. Saint Peter traveled about the regions of Europe propagating Christianity until he came to Rome. Saint Mark began propagating it in Egypt.

The spread of Christianity worried the Roman emperors. They adopted a completely hostile attitude to Christianity and harshly oppressed those who embraced it. Emperor Nero (54-68 CE) issued laws aimed at stamping out Christianity. History also blames him for setting fire to the city of Rome in order to put the blame for the fire on those who embraced the new religion and punish them severely....

The oppression of the Christians continued for two centuries, during which they were slaughtered, burned alive, and thrown to beasts of prey. But they were patient and endured and did not become weak, until Emperor

Constantine converted to Christianity which became the official religion of the state in the reign of Emperor Theodosius (379-395) [who] banned paganism in all parts of the empire.

Egypt and the Civilizations of the Ancient World, Grade 9, (2002) p. 215

The pagan Romans desperately opposed the Christian religion, and harshly oppressed, and severely punished, those who embraced it. But the Christians withstood the oppression until Emperor Constantine recognized the Christian religion, and soon [afterwards] Emperor Theodosius, at the end of the fourth century, made the Christian religion the official religion of the state and prohibited paganism absolutely.

Egypt and the Civilizations of the Ancient World, Grade 9 (2002) p. 218

Religious Life [in Pre-Islamic Arabia]

The Arabs before Islam were followers of heavenly [monotheistic] religions. They were:

- A. Hanifiyyah: Worship of God in accordance with the religion of our lord Abraham. Its followers refused to worship idols, and they believed in God and in the Judgment Day. They were called Hunafa'.
- B. Judaism: This was the religion of some Arab tribes in Yemen and in the town of Yathrib [later renamed Medina] and Khaybar in the Hijaz [region]. Its spread in the Arabian Peninsula was limited.
- C. Christianity: Its most important centers were Najran in Yemen, Al-Hirah in Iraq and Busra in Syria.¹

Paganism

Most of the Arabs were worshipping idols....

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1, (2002) p. 65

Judaism and Christianity were known in the Arabian land.

Arabic Literature: Literature, Texts, Eloquence, Grade 9, (2002) p. 3

Having overcome the danger of the Jews in the Hijaz [region], the Messenger sent letters to the heads of the Arab [Bedouin] tribes and to the kings of the neighboring states in which he called upon them to [embrace] Islam... Some of them responded in an amicable manner without embracing Islam, like Heraclius, the king of the Byzantines, the Negus [emperor], the king of Ethiopia, and Al-Muqawqis, the ruler of Egypt, because they were Christians, People of the Book

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1, (2002) p. 75

¹ Al-Hirah in Iraq and Busra in Syria were inhabited by Arabians.

Much emphasis is put on the common human heritage of the three religions.

The Qur'an has explained to all people that the heavenly [monotheistic] religions revealed by God to His prophets are essentially in agreement, and the difference between them is in secondary matters only...

The fundamentals of the[se] religions, in which there is no difference between them or between their laws, such as the faithful worship of God and the belief in His books, messengers, angels and the Judgment Day...As regards the secondary [elements] embodied in the[se] laws, such as some pleasures being permitted for a [certain] people in order to make it easier for them, and their prohibition for [another] people in order to punish them, these are not part of the unchangeable fundamentals in all the religions, but differ [from one religion to another] in accordance with the changing circumstances and conditions. This is supported by His statement [in the Qur'an]: "We have ordained a law and assigned a path for each of you." (Al-Ma'idah, 48) In other words, we have assigned for every nation – in present times and in the past – a wise law and a clear way of its own, dealing with the details and the secondary matters. As for the fundamentals and the basic elements, such as faithful worship of God and the adoption of high moral standards, all religions are in agreement regarding that.

... Thus we see that the heavenly [monotheistic] religions revealed by God to His prophets are in agreement that no worship is due except to God alone.

Studies in Theology: Spiritual Matters, Grade 9, (2002) pp. 84-86

If there is a difference in the laws of the prophets, this difference is only in secondary matters and not in the fundamentals.... In other words, as We [God] revealed the Torah to Moses and revealed the Gospels to Jesus, we have revealed to you, O Muhammad, the Qur'an which encompasses all the guidance included in the earlier Heavenly books.

... We [God] have also made it [i.e., the Qur'an] the guardian of them, that is, guarantor and judge of them [i.e., the other books].

O noble Messenger, know that our wisdom has decreed that We [God] make for every nation the law that suits it [best] and the way that improves it. The differences in the laws are only – as We have already indicated – in some commands and interdictions, in some permitted and forbidden matters and in other details of the law. God may forbid one people to do something as a punishment, while permitting others to do it in order to make life easier for them. As God said [in the Qur'an]: "We forbade the Jews all animals with undivided hooves and the fat of sheep and oxen, except that which is on their backs and intestines and what is mixed with their bones. Such is the penance We have imposed on them for their misdeeds..."

As for what relates to the fundamentals of the law, the essence of religion, the foundation of faith and the adoption of high moral standards, there is no difference whatsoever between any of the laws or religions.

It becomes clearly apparent to us from the preceding words that all the messengers [of God] brought what, in its essence and fundamentals, is one law, and the differences are merely in secondary matters and [in] details.

Studies in Theology: Prophecies, Grade 10, (2002) pp. 28-31

The Heavenly [monotheistic] religions have been sent down by God for the happiness of men, for their guidance to the right path and in order to implant virtuous concepts in their souls.

Islamic Education, Grade 9 (2002) p. 66

All religions call for the same values and conduct.

Arabic Language: Read and Express – Exercise and Activity Booklet, Grade 4, Part 1 (2002) back cover

All the religions call for mercy.

Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 6, Part 2 (2001) p. 9-answers side

[All] religions have called for cooperation.

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 6, Part 1 (2002) p. 37

All the religions have accorded truthfulness the greatest value and made it the foundation of successful dealings between human beings.

Arabic Language: Read and Express, Grade 4, Part 1 (2002) p. 78

To what do the heavenly [monotheistic] religions aspire?

The heavenly [monotheistic] religions aspire to the refinement of man's conduct.

Arabic Language: Read and Discuss, Exercise Booklet, Grade 5, Part 1, (2002) pp. 26, 19 - answers side, respectively

The heavenly [monotheistic] religions call upon us to [adopt] tolerance so that society will live in security and peace.

Arabic Language: Read and Discuss, Grade 5, Part 2, (2002) p. 60

In fact, all the heavenly religions have one source – the religion of the Patriarch Abraham.

The religious unity of Muslims, Jews and Christians is derived from our lord Abraham.

Islamic Education, Grade 11, (2002) p. 30

The religion of Abraham is the meeting point of the three [monotheistic] religions.

Islamic Education, Grade 11, (2002) p. 31

Egypt has been closely tied to the three Heavenly religions from their very inception.

This deep religiosity among the Egyptians created for Egypt an honorable place in the history of the heavenly [monotheistic] religions. For it was upon its land that Moses propagated Judaism, the Virgin Mary sought asylum there with her son Jesus, and the Egyptians embraced Christianity... Moreover, the Egyptians played an important role in spreading Christianity in Ethiopia and other countries of Africa..."

National Education: Egypt and Its Role in Civilization, Grade 9 (2002) p. 44

What religious history tells [us] is [that] Hagar, the Egyptian (wife of Abraham, may peace be upon him) is the mother of the Arabs, and [that] Mary the Copt was mother of Ibrahim, Muhammad's son [who lived only a short while]...

National Education: Egypt and Its Role in Civilization, Grade 9, (2002) p. 45

The Torah and the Gospels Are Heavenly Books

God sent the messengers to guide the people toward worshipping God alone and to guide them along the path of goodness, so that they should live in love and peace. He revealed to them the [following] Heavenly Books:

- The Torah – to our lord Moses.
- The Gospels – to our lord Jesus.
- The Qur'an – to our lord Muhammad.

Islamic Religious Education, Grade 2, Part 2, (2002) p. 7

...Our lord Moses, may peace be upon him, and the Torah was revealed to him.

Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 6, Part 2 (2001) p. 9 answers side

The revelation of the Torah to our lord Moses, may peace be upon him.

Islamic Religious Education, Grade 4, Part 2 (2002) p. 21

Put a V sign next to the correct phrase:

...

The Torah is a sacred book from God.

(Islamic Religious Education, Grade 4, Part 2 (2002) p. 34)

The Torah... was revealed by God to His prophet Moses... The Gospels are the book that God revealed to His prophet Jesus.

Commentary on the Surahs of Muhammad, Al-Fath, Al-Hujurat and Qaf, Grade 11, (2002) p. 175

In one exercise the student is requested to look for certain information in the "heavenly books."

The heavenly books speak of wheat. Write down [excerpts] from them indicating that and comment on each in two lines. Ask for the help of the religious education teacher.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1, (2002) p. 49

Non-Muslims are to be judged according to their own books.

The Prophet had two Jews executed by stoning, and he did that according to the law of the Torah [regarding adultery].

Selections for the Explanation of [the Book of] "Selection", Grade 11, (2002) p. 287

A Jew is made to swear [in court] by God who revealed the Torah to Moses, a Christian – by God who revealed the Gospels to Jesus and a Zoroastrian – by God who created fire... Because the Christians revere the Gospels and the Zoroastrians revere the fire as much as the Jews revere the Torah, and they are made to swear on that which is most important to them... [On the other hand, it is decreed] by [the early Muslim jurist] Abu Hanifah... that no one is made to swear except by in the name of God alone.

Selections for the Explanation of [the Book of] "Selection", Grade 10 (2002) p. 179

The Torah and the Gospels Are Distorted

Thus we see that the Qur'an tore away the curtain of the past on more than one occasion in order to provide Muhammad with true information about those messengers and prophets who preceded him and in order to correct

what had been distorted in the heavenly books [i.e., the Torah and the Gospels] that God had revealed and that the monks and the rabbis distorted.

...The miracle here is the correction of the distortions of the heavenly books that preceded the Qur'an. Muhammad was challenging the rabbis of the Jews and the monks of the Christians with the Qur'an, telling them: "This [passage came] from God in the Torah or the Gospels, and that [is what] you distorted in the Torah or the Gospels." They could not confront that challenge or answer it. That is so because the Qur'an... penetrated the curtain of the past, reached the most precise secrets of the past heavenly missions, corrected for them [i.e., for the Jews and the Christians] with clarity what they had distorted and what they had hidden of those [secrets]. He [Muhammad] challenged them to prove that what was said in the Qur'an was a lie, but they could not.

The Miracle of the Qur'an, Grade 9, (2002) pp. 15-16

There is no doubt that these qualities [of the believers] had existed in the two Books [the Torah and the Gospels] before they were distorted and altered [by the Jews and the Christians, respectively, according to Islamic belief]. Moreover, some of these qualities are found in [these] two books even after their distortion.

Commentary on the Surahs of Muhammad, Al-Fath, Al-Hujurat and Qaf, Grade 11, (2002) p. 177

That seems to be the case as well with Muhammad himself.

Abdullah Bin Amr Bin Al-As... was asked [by] Ata' Bin Yasar: "Tell me about the description of God's Messenger in the Torah" – because he had read it – He said: "...By God, he is described in the Torah by some of his characteristics [that appear] in the Qur'an." [quotations from the Qur'an are given here]

...And it is possible that this is another verse from the Torah describing his characteristics.

Selected Prophetic Sayings [Ahadith] Grade 11, (2002) pp. 62-63

On the other hand, the heavenly books are denied of having been a source of the Qur'an.

The infidels of Quraysh [Muhammad's tribe in Mecca] said: "The Qur'an is a lie made up by Muhammad who was helped in that by people from among the People of the Book." These people [Quraysh] are wrong, as they claimed that an Arab [Muhammad] had taken from a non-Arab [a Jew or a Christian] Arabic phrases [i.e., the Qur'an] of such eloquence, which the Arabs [themselves] could not produce.

Islamic Religious Education, Grade 7, Part 1, (2002) p. 7

Islam Is the Only True Religion

The Concept of religion

What do we learn in this lesson?

...God's religion is Islam...

God's religion is one. It is Islam, which means faithful worship of God and compliance with His law. God revealed it [i.e., Islam] to Adam and to all the prophets after Adam, like Noah, Abraham, Moses and Jesus – peace be upon them – until Muhammad's mission became the seal on God's religion ... Therefore, God will not accept from His creatures a religion other than Islam.

...Do we understand from that... that the religion revealed by God to Noah, Abraham, Moses and Jesus – peace be upon them all – was Islam? Yes.

Islamic Religious Education, Grade 7, Part 1, (2002) p. 22

God's religion is one, from Adam to Muhammad. It is Islam, which is God's religion to all people ...

Islamic Religious Education, Grade 7, Part 1, (2002) p. 25

God's religion is Islam.

Islamic Education, Grade 11, (2002) p. 30

The grace of God is on this nation [i.e., the Muslims] and a proof of its superiority over [all] other nations. He [i.e., God] has already said [in the Qur'an]: "You have been the best nation [ever] brought forth to mankind".

Commentary on the Surahs of Al-Nur and Al-Ahzab, Grade 10, (2002) p. 255

"It is He that has sent forth His apostle with guidance and the true faith, so that he may exalt it above all religions" ... that is, it is He – God alone – who sent his messenger, Muhammad, with guidance, i.e., a clear guide and an evident proof that would guide to the straightest path. He also sent him with the true religion, which is the religion of Islam – the last of the [monotheist] religions and the most perfect one of them, in order to "exalt it above all religions", i.e., in order to exalt it and raise it over all religions, because of the guidance, religious observances, rules and legislations it contains. They have combined the good qualities of the former religions that were brought by the prophets and added to them new ones as was necessitated by God's wisdom and mercy towards this nation [i.e., the Muslims] to which He sent His messenger. God has made it clear that this religion alone is the one that is accepted by Him saying: "Whoever follows a religion which is not Islam, it shall not be accepted from him and he shall be among the losers in the Hereafter." This religion appeared and spread in east and west and, God

willing, it will remain exalted above all religions by the power of its argument and the clarity of its proofs...

Commentary of the Surahs of Muhammad, Al-Fath, Al-Hujurat and Qaf, Grade 11 (2002) pp. 167-168

Based on the preceding material is the following exercise.

Write a clear and a brief sermon, quoting from the Qur'an and the Prophetic tradition [Sunnah] as much as possible, to a man... who repeatedly says that Islam is the reason for our backwardness.

Islamic Religious Education, Grade 7, Part 2 (2002) p. 60

Followers of Judaism and Christianity Are Unbelievers

The meaning of "the unbelievers" in God's words [in the Qur'an]: "The unbelievers who keep others from the path of God" - all the unbelievers, such as the Quraysh polytheists [of Mecca], the hypocrites [i.e., the false Muslims in Medina], and the People of the Book [mainly Jews and Christians].

Commentary on the Surahs of Muhammad, Al-Fath, Al-Hujurat and Qaf, Grade 11, (2002) p. 79

What is meant here by "who will lose most through their labors" (Qur'an, Surat Al-Kahf, 103) [This] includes the polytheists, the Jews, the Christians and others who believe that their unbelief and error are correct and right.

Commentary of Surat Al-Kahf, Grade 9, (2002) p. 224

...Guide us in the straight path, the path of those whom you have favored, not of those who have incurred your wrath, nor of those who have gone astray.

Meanings of Expressions

...Those who have gone astray: the infidels [*kafirin*]

Islamic Religious Education, Grade 1, Part 1, (2002) p. 1

Qur'an commentators throughout the ages have generally agreed that the Jews were indicated by the phrase "those who have incurred your wrath" in this Qur'anic verse, while Christians were indicated by the phrase "those who have gone astray". The text here avoids such explanations and uses the general term "infidels".

Muslims Should Not Be Like Jews and Christians

It is time that the believers' hearts be humble when [they hear] the mention of God and the Qur'an He revealed to the heart of their own Messenger. It is time as well for them not to be like those who were given the book before them, as they have been immersed in lust and pleasures, their hearts have become rough ... and they do not differentiate between what is prohibited and what is permitted. Many of them have deviated from God's commandments and have left all virtuous deeds.

Studies in Theology: Tradition and Morals, Grade 11, (2001) pp. 254-255

Whoever swears by a false law, other than the law of Islam, such as Judaism or Christianity and the like, deceives in glorifying that false law by which he swears, and in his intent, saying, for example, that he [himself] is a Jew if he does that, or he is a Christian if he does that, he will be sentenced according to what he attributes to himself...

Selected Texts from the Prophetic Tradition [Sunnah], Grade 7 (2000) p. 35

The Prophet said: "You will surely follow very closely the norms of those who preceded you..." We asked: "[Do you mean] the Jews and the Christians?" He said: "Who else?"

Selected Prophetic Sayings [Ahadith]..., Grade 11 (2002) p. 98

The Prophet came to Medina and saw the Jews fasting on Ashura' [the tenth day of the first month]. He asked: "What is this?" They [i.e., the Jews] said: "This is a good day. This is the day on which God rescued the Children of Israel from their enemies, and therefore Moses fasted on it." He [then] said: "I am worthier of Moses than you are" and fasted on it and ordered [the Muslims] to fast on it... And his fasting on it was not a confirmation of what they had said.

Selected Prophetic Sayings [Ahadith]..., Grade 10 (2002) p. 65

A Prophetic Saying [Hadith]...: "Fast on Ashura' [but] be different from the Jews and fast [as well] on the day before and on the day after it".

Selected Prophetic Sayings [Ahadith]..., Grade 10 (2002) p. 66

The Vices of Judaism and Christianity

Umm Habibah and Umm Salmah [two of the Prophet's wives] mentioned a church they had seen in Ethiopia in which there were images. They mentioned that to the Prophet.... He said: "Those people, if there is a good

man amongst them who dies, they build a place of worship upon his grave and put there such images. Those are the worst creatures in God's eyes on the Day of Resurrection."

...Because the Christians worship the prophets' graves, out of reverence for their importance, pray in their direction and make idols – God has cursed them and has forbidden the Muslims to do such things.

Selected Prophetic Sayings [Ahadith], Grade 11 (2002) pp. 31-32

"Anyone who testifies that there is no god except God alone – with no partner, that Muhammad is His servant and messenger, and that Jesus is the servant of God – and, according to one version: son of His maid – and His messenger... God will make him enter His Paradise."

Jesus was mentioned [here] in order to expose the [error of the] Christians and make clear that their belief in the Trinity is pure polytheism, which will not rescue them from [Hell's] fire. He [Jesus] is [also mentioned here as] God's messenger, in order to expose [the error of] the Jews who deny that... and who defame him and his mother in a way that is not permissible. He [Jesus] is [further mentioned as] the son of God's maid, in order to expose [the error of] the Christians again and define him as servant of God and son of His maid. So, how dare they attach him to God as a son?

Selected Prophetic Sayings [Ahadith], Grade 11, (2002) p. 94

He [God] does not have a son, as alleged by the Jews and the Christians.

Islamic Religious Education, Grade 7, Part 1, (2002) p. 7

...All the infidels, and among them those who have attributed a son to God... These are the Jews and the Christians and some Arabian polytheists. God said [in the Qur'an]: "The Jews say Ezra is the son of God, while the Christians say the Messiah is the son of God." (Al-Tawbah, 30)

Commentary of Surat Al-Kahf, Grade 9, (2002) p. 16

The meaning of "harming God and His Messenger" is: Committing what they both despise and hate – unbelief, iniquity and disobedience. It also includes what the Jews said, namely: "Ezra is the son of God" and "God's hand is fettered", and what the Christians said – that Christ is the son of God...

Commentary of the Surahs of Al-Nur and Al-Ahzab, Grade 10 (2002) p. 294

God prescribed Friday for the Jews [as their holy day in the week], and they said: "O Moses, God did not create on Saturday anything. Make it our day." So He made [that] for them. In some sources [we find] that Moses... fixed Friday for them and told them about its superiority, [but] they argued with him that Saturday was better. God inspired him [saying]: "Leave them alone with what they have chosen".

Selected Prophetic Sayings [Ahadith], Grade 10, (2002) p. 35

The Jews chose Saturday on the basis of their unsound allegation that it was the day on which God had finished the creation of the created [world]. They said: “We shall rest on it from work and be occupied with worship and thanksgiving.” The Christians [chose] Sunday because it was the first day on which [God] started the creation [of the world] and therefore it deserved glorification. God guided us [the Muslims] to [choose] Friday because He created Adam on it.

Selected Prophetic Sayings [Ahahdith], Grade 10, (2002) p. 36)

God is able to create the heaven and the earth and all that is between them in one blink of the eye. But He created them in six days in order to teach His servants to be careful and patient in their affairs. What is meant by the noble verse [“In six days We created the heavens and the earth and all that lies between them; nor were we ever wearied” (Qaf, 38)] is to show God’s perfection and to answer... the Jews who alleged that God created the world in six days and then rested on the seventh day, which is the Sabbath.

Commentary of the Surahs of Muhammad, Al-Fath, Al-Hujurat and Qaf, Grade 11 (2002) pp. 302-303

Legal Differences between Islam and Other Religions

The Islamic true religion is a religion of comfort, convenience, tolerance, and gentleness for those obligated [to fulfill its precepts]. It takes difficulty and hardship off them, unlike the other religions that preceded it, which contained difficulties and hardships. Some of the clearest examples that prove this are [as follows]:

1. Penitence in the religions that preceded Islam was by killing oneself [i.e., self mortification]... As regards penitence in this Islamic true religion, [it is done] by desisting from sin, repenting it, and being determined not to repeat it.
2. It was necessary in the earlier religions to cut out the spot of impurity in order to purify a garment stained by it. As for the Islamic religion, [the garment] is purified by water.
3. Also in the earlier religions, a person had to say his prayers in a specially prepared place. It [the prayer] was not considered valid except there. In this purified community [Islam], [it is possible] for

a person to pray in any place, after having performed his ablution with water, or with sand – when there is no water...

Selected Texts from the Prophetic Tradition [Sunnah], Grade 7, (2000) pp. 13-14

Prayer is permitted in any place on the earth, as it is all [considered] a mosque and its soil is pure... As for [followers of] the religions that preceded Islam, it was not permitted for them to pray except in special places prepared for that, such as churches and synagogues...

Selected Texts from the Prophetic Tradition [Sunnah], Grade 7, (2000) p. 27

God permitted him [the Prophet] and his nation [the Muslims] to benefit from the spoils which the Muslims seize from the infidels in war. As for the preceding [religious] nations, spoils were not permitted to them, because some of them were not permitted to perform the Jihad in the first place and they did not have spoils. Others were permitted to perform it but spoils were unlawful for them and a fire would come and burn them.

Selected Texts from the Prophetic Tradition [Sunnah], Grade 7 (2000) p. 27

The Prophet said: “Do not mention the evil deeds of the dead, because they have already got what they deserved”... This saying [Hadith] apparently forbids mentioning the evil deeds of the dead in general, whether they are Muslims or infidels. But it is restricted to the dead Muslims.... There is no prohibition on Muslims mentioning the evil deeds and shortcomings of the infidels, the hypocrites, and the sinful and the crimes they have committed.

Selected Texts from the Prophetic Tradition [Sunnah], Grade 7, (2000) p. 33

If an infidel does good deeds with the purpose of getting closer to God, like giving alms and helping his kinsfolk, and then becomes a Muslim and dies as a Muslim – he is rewarded for them. But if he does not become a Muslim, he is not rewarded for them [in the next world], but benefits in this world only. God may increase his property or children, or grant him health. But he is not rewarded in the hereafter, as if he has not done anything.

Selected Texts from the Prophetic Tradition [Sunnah], Grade 7, (2000) p. 17

The Negative Influence of Non-Muslims on Islam

Groups of Zoroastrians, Sabi'as [a Gnostic sect known today as Manda'ite in southern Iraq], Jews, Christians and others embraced Islam. Some of them outwardly behaved as Muslims out of fear of authority while they [secretly] followed another [religion]. They began spreading among the Muslims, which corrupted their religion and made them doubt the tenets of their faith. The impact of that was seen in the existence of sects that bear the name of Islam while being destructive 'hoes' [against Islam].

Studies in Theology: Prophecies, Grade 10, (2002) p. 104

The great Imam, Sheikh Mahmud Shaltut, has left a grand heritage of valuable researches and studies.... [Some] of his most important printed works [are]:

- Commentary on the Holy Qur'an... It is characterized... by its commitment to being a commentary on the Qur'an based on the Qur'an [alone] and by cleansing the commentary of Isra'iliyyat [Jewish traditional stories that were introduced into early Islamic commentary by Jewish converts to Islam] and other fables of that kind.

Islamic Education, Grade 9, (2002) p. 74

... Without paying attention to the Isra'iliyyat [Islamic commentary of the Qur'an based on Jewish traditions] that some of the commentators have introduced here and that have no value.

Commentary of Surat Al-Kahf, Grade 9, (2002) p. 202

As for reading from the Qur'an [during prayer] – Abu Hanifah's [juristic] school [forbids that] while others [think] that it does not spoil [the prayer], because looking at the Qur'an is worship... But he [i.e., Abu Hanifah] did not like it because it was [like] imitating the People of the Book [in their prayer].

Selections for the explanation of [the Book of] "Selection", Grade 9, (2002) p. 85

The Protected People [Ahl al-Dhimmah] shall not go out with them [i.e., with the Muslims, for prayer for rain outside the city]... because the gathering of infidels is expected to bring forth a [divine] curse.

Selections for the Explanation of [the Book of] "Selection", Grade 9 (2002), p. 103

[Question:]

Should there be a prayer for rain? What would be the judgment if the Protected People went[to pray] with the Muslims?

Selections for the Explanation of [the Book of] "Selection", Grade 9 (2002) pp. 103, 104, respectively

One of the People of the Book should not slaughter it [the sacrifice of the Muslim holiday of Id Al-Adh'ha], because it is an act of worship. [But] if he did so – it is permitted because he may sacrifice an animal [for Muslims].

Selections for the Explanation of [the Book of] "Selection", Grade 9 (2002) p. 342

The Attitude to Non-Sunnite Sects in Islam and to Non-Muslim Sects that Originated in Islam

The material in this section has been taken from one source only, an Azharite textbook.

A Report about the Sects

Ibadhiyyah [found mostly in Oman, Zanzibar and a few places in North Africa].

These are the followers of Abdullah Bin Ibadh al-Tamimi. He lived in the latter half of the first Hijri century [late seventh and early eighth centuries CE] and founded his sect on tolerance. [By that] he was the most moderate [leader] among the Kharijites [a Muslim sect, like the Sunnites and the Shi'ites] and the closest one to the Muslim group [i.e., the Sunnites]....

This sect was destined to survive, unlike the rest of the Kharijites, in some parts of the Muslim world, such as the Maghreb [North Africa]. From their principles we discern their moderation and their fairness towards those [Muslims] who oppose their views. That was the reason for their survival to this day.

Studies in Theology: Prophecies, Grade 10, (2002) pp. 126-127

[Shi'ism]

...There is no doubt that Shi'ism was an asylum resorted to by anyone who wanted to destroy Islam due to animosity or malice, for those who wanted to introduce [into Islam] the teachings of their forefathers – whether Jewish, Christian, Zoroastrian or other, and for those who wanted to have their country independent and to rebel against their [Sunni Muslim] kingdom. All these [people] were using the love for the Prophet's family [i.e., Ali, Al-Hasan and Al-Husayn] as a pretext for doing whatever they wanted.

[Question:]

How did Islam's enemies use Shi'ism for spreading their ideas?

Studies in Theology: Prophecies, Grade 10, (2002) pp. 139, 141, respectively

"[Zaydiyyah – one of the three Shi'ite branches (Yemen)]

Their denomination is the closest among the Shi'ites to the Muslim group [the Sunnites]. That is so because this community did not indulge in doctrinal exaggerations, many of its followers did not regard any of the [Prophet's] companions as an infidel, and it did not raise [any of] the[ir] imams to the rank of a prophet or God.

Studies in Theology: Prophecies, Grade 10, (2002) p. 144

[Imamiyyah – the largest branch of Shi’ism (Iran, Iraq, Lebanon)]

Imamiyyah is one of the Muslim sects. Even though they are in disagreement with the Muslim group [the Sunnites], that disagreement does not exclude them from the Muslim community because they acknowledge the Islamic doctrines and the fundamentals of Islam...

Studies in Theology: Prophecies, Grade 10, (2002) p. 152

[Isma’iliyyah – one of the three branches of Shi’ism (mainly in India-Pakistan)]

History has proven that those who founded the Isma’ili denomination of mysticism were people of Zoroastrian descent. They invented tenets aimed at destroying Islam...

The leaders of Isma’iliyyah change and replace tenets as they like, and their followers believe that they [i.e., their leaders] have the right to order matters in this world and in the hereafter. The more time passes on, the more corrupt their denomination becomes. People have been afflicted with much evil as a result of their deeds.

[Question:]

What are their [i.e., the Isma’ilis’] most important principles, and how were these principles [used as] hoes for the destruction of the Islamic religion?

Studies in Theology: Prophecies, Grade 10, (2002) pp. 154, 156, 157, respectively

[Bahatism]

This is their behavior in Eastern countries: Deception and hypocrisy with the Muslims. They pretend to be believers and harbor unbelief. In Europe and America their missionary activity is overt and they do not fear [any] reckoning.

Studies in Theology: Prophecies, Grade 10, (2002) p. 162

Principles of the Kadiyaniyyah [Ahmadiyyah Sect (India)]

- Prohibition of jihad and call for obedience to the English rulers.
- Kadiyan and its mosque are equal to Mecca and its mosque, and pilgrimage to it is like pilgrimage to Mecca, for it is the third holy place [of Islam]...
- Regarding as infidels those who do not believe in him [Ghulam Ahmad, founder of the Kadiyaniyyah sect] and likening them to the Jews who disbelieved Christ.

Studies in Theology: Prophecies, Grade 10, (2002) p. 165

Chapter Three: The Christian West

The Christian West is hardly confronted as such. The harsh words that sometimes appear in the textbooks refer to specific political encounters with the West, mainly the Crusaders and modern Western Imperialism, and especially in the context of Egyptian history. The cultural confrontation between Muslim society and the West is generally muted.

The Crusaders

Who are the Crusaders?

They are European groups that headed to the Muslim east in military expeditions, taking the cross as their emblem. They falsely claimed that they came in order to redeem Jerusalem from the Muslims' hands, but, in effect, they had imperialistic greedy ambitions regarding the Muslims' countries... The Crusaders acted barbarically against the Muslims, and even against the [local] Christian population.... When the Crusaders occupied Jerusalem they stormed the Al-Aqsa Mosque and slaughtered all those who were therein. They killed all the inhabitants of the city, even children...

Social Studies: Egyptian Environments and Personalities, Grade 5, Part 1, (2002) p. 33

The Crusader wars represented the apex of fanaticism and violence.

National Education: Egypt and Its Role in Civilization, Grade 9, (2002) p. 48

...The escalation of the struggle in order to stop the imperialistic wave of the Crusaders and the Tartars.

Islamic Education, Grade 10, (2002) p. 109

The Muslims world was surprised... by the aggression launched by Europe against a precious part thereof. That aggression was, in reality, an imperialistic one, even though it took on a religious appearance. Its wars were known as the Crusades... because the European warriors bore the [sign of the] cross upon their chests, armor, and flags. But the Crusaders used the cross as a mask in order to make the people believe that they fought in support of Christianity against the Muslims' aggression. They concealed behind this mask their real imperialistic, greedy ambitions in the rich countries of the Muslim east... [But] soon the Muslim world woke up to this danger that was aimed against its history, faith, and civilization... The Muslim lands were purified of their filth and the victorious Muslim swords drove out their dirt.

History for Public High School, Grade 11, (2002) p. 80

During their conquest of the city [of Jerusalem] the Crusaders committed many atrocities and permitted the killing of those who were there – Muslims, Jews and Christians who were their religious opponents, - men, women and children. Those attackers did not respect the sanctity of the Al-Aqsa Mosque. They violated its sanctity and killed all the Muslims who had taken refuge there. The Muslim and Christian sources are all agreed on the savagery of the Crusader soldiers and on the bloodthirsty nature of their invasion. One of them even mentions that these forces waded in the blood of those who had been killed on the streets of the holy city, and that the commander of the expedition staged a blood-bath of the members of the three communities. His men swept along its streets killing whomever they met – men, women and children without distinction, - and the massacre continued throughout the day of the invasion and throughout the night [that followed] ...

History for Public High School, Grade 11, (2002) p. 84

The Crusaders committed a hideous crime in Jerusalem and killed thousands of innocent Muslims for no offense. The Crusaders did not leave a Muslim on the street or in a house or mosque without killing him... not making [any] distinction between man, woman and child. The Crusaders did not respect the sanctity of the Al-Aqsa Mosque and slaughtered every Muslim who had taken refuge there. They numbered more than seventy thousands, including a group of the Muslims' imamas, religious scholars and worshippers. The Crusader historians [themselves] did not try to deny the truth. William of Tyre mentioned that Jerusalem witnessed at the time the Crusaders entered the city a dreadful massacre, until the city became [like] a wide stream [full] of Muslims' blood, which caused [feelings of] dismay and disgust [even] among the invaders. Another Crusader historian, who was present in those events, mentioned that when he visited the Noble Sanctuary [of the Al-Aqsa Mosque and the Dome of the Rock] in the morning after the massacre he hardly could make his way through the Muslims' corpses and the blood reached up to his knees.

History for Public High School, Grade 11 (2002) p. 86

The fall of Jerusalem to the Crusaders was one of the most important motivations of religious Jihad as well as one of the most important factors of the Muslims' awakening and their actions for retrieving the holy places and saving them from the hands of the European aggressors...

(History for Public High School, Grade 11 (2002) p. 87)

Saladin did not want to do to the Christians and the Jews what the early Crusaders had done, namely, the kinds of savagery and annihilation which befell the inhabitants of Jerusalem.

History for Public High School, Grade 11 (2002) p. 90

The Mamluk state [in Egypt]... succeeded in fighting the Crusaders, finally driving them out from the lands of the Levant [Sham] and purifying it of their filth.

History for Public High School, Grade 11 (2002) p. 95

How would you explain:

- The Crusaders' cruelty when they entered Jerusalem in the first Crusade?

What is your opinion regarding the reasons that brought about Saladin's victory over the Crusaders?

History for Public High Schools, Grade 11 (2002) p. 98

Following are several excerpts describing the European Crusaders. They have been taken from a modern literary work about the Crusades included as part of the curriculum for Grade 11.

"Their hands are idle and do not work. The sound of their swords is never silent. They make them [the swords] as a judge among them for the slightest reason and contend with each other. The strong one among them kills the weak, boasting of his killing and making bloodshed an act of chivalry to be proud of."

...The passage deals with some of the evil practices of the Franks [the traditional Islamic term denoting the Western Europeans]. Mention them.

"We shall send to those countries innumerable multitudes of thieves, bandits, unemployed [people] and criminals with whom our prisons are filled. They will wage destructive battles with the people of the East, which will crush their power and annihilate the Easterners."

...Where do you find blind fanaticism and hidden malice in the preceding passage?

The Arabs' Battles: The Battle of Jerusalem, Grade 11 (2002) pp. 30-31

"Trample with your feet, smash, uproot and terrify!"

"Cast fright into the hearts with your atrocities... Uproot, O heroes, those Arabs whom you are able to extirpate..."

The Arabs' Battles: The Battle of Jerusalem, Grade 11 (2002) pp. 41-42

"Dawn broke over those cruel people who were traversing the lands, killing, devastating, destroying and wiping out completely cities and villages."

The Arabs' Battles: The Battle of Jerusalem, Grade 11 (2002) p. 44

“More of spilled blood and of bodies ripped part... No mercy and no compassion until we finish off all the Arabs.”

The Arabs’ Battles: The Battle of Jerusalem, Grade 11 (2002) p. 45

He [the Crusader commander] asked for the prisoners-of-war in order to get rid of them... The soldiers hurried with them, dragging them on their faces by their shackles. They were very happy with those [prisoners] who could not stand their dragging and fell on the ground lifeless. They [the Crusaders] would then clap and cheer while throwing their bodies away from the line of prisoners.

(“The Arabs’ Battles: The Battle of Jerusalem”, Grade 11 (2002) p. 45)

Two black years [passed], while the mouths of [those] ferocious beasts snatched human flesh and the hoes of destruction and devastation did not leave untouched any built place in the land. They made their way to Jerusalem. All the cities these beasts entered met the same ugly fate: slaughter, destruction of places of worship, burning of libraries full of precious books, devastation of mosques and eradication of [all] monuments that spoke of the Arabs’ pride and glory. They committed their greatest crimes against the greatest heads, namely, the religious scholars and the dignitaries, while beating the drums, blowing the pipes and dancing, as they were happy to annihilate human beings in this ugly manner.

The Arabs’ Battles: The Battle of Jerusalem, Grade 11, (2002) p. 51

The beasts smashed its [Jerusalem’s] walls... and entered the city with their claws and fangs snatching [human] flesh and crushing bones. A great tragedy took place, and the inhabitants and owners of Jerusalem, as well as those who had come as pilgrims, were liquidated.... The Al-Aqsa Mosque was trodden on by shod feet, and horses were tethered to it. It later became a pigsty.... All that disappeared and its majestic appearance was eradicated by the hand of the Franks who had come [to Jerusalem] thirsty for blood and destruction, swearing that they would not leave a trace of Islam and the Muslims.

The Arabs’ Battles: The Battle of Jerusalem, Grade 11, (2002) p. 52



A drawing showing Muslim elderly people, women, and children attacked by Crusaders in Jerusalem

The Arabs' Battles: The Battle of Jerusalem, Grade 11, (2002) p. 53

Then they dispersed arrogantly waving their swords, preparing for a new criminal attack."

The Arabs' Battles: The Battle of Jerusalem, Grade 11 (2002) p. 58

Saladin prepared for meeting them... The enemies' heads flew off their [bodies] from their necks above the shoulders. Their bodies fell under the horses' hooves, which trod on them and ground them into the sand. They witnessed the crushing defeat that befell the Devil's army.

The Arabs' Battles: The Battle of Jerusalem, Grade 11, (2002) p. 106

In the noisy parties that were thrown in his honor [the Crusader king] the Franks swore before him that they would not rest until they had killed all the

Arabs and controlled their entire country. Then they hurriedly carried [that] out: in northern Syria they attacked the district of Hama and other places. They plundered the villages, devastated them, took their inhabitants prisoner, killed and burned whatever they could.

The Arabs' Battles: The Battle of Jerusalem, Grade 11 (2002) p. 114

“When have we, the Franks, respected treaties and pacts?!... Arnold [sic – Renaud (de Chatillon) is the correct name] is never afraid. He soon will lay his hand on Mecca and Medina and on all the Arab lands and on the whole East. He has come from his land in order to usurp. He was created only to shed blood and kill!!”

The Arabs' Battles: The Battle of Jerusalem, Grade 11 (2002) p. 129

Saladin forgot the hideous unforgettable crimes committed by the Franks.

The Arabs' Battles: The Battle of Jerusalem, Grade 11 (2002) p. 156

The Europeans did not know any kind of music until the time of the Crusades, when the encounter between the Europeans and the Muslims took place.

History for Public High School, Grade 11 (2002) p. 65

Sporadic References to Pre-Modern European Encroachments against Egypt, the Arabs and Islam

What did the Spaniards do to the Arabs of Al-Andalus?

The Struggle of the People of Egypt, Grade 7 (2002) p. 126

European aggression took on a new form of warfare at the end of these [Middle] Ages, namely, economic warfare. The Europeans, especially the Portuguese and the Spanish, succeeded in hitting Egypt's economy as the result of their geographic discoveries, as they found a new route for international trade, not by way of Egypt and Syria, namely, the route round the Cape of Good Hope. By denying Egypt, the largest Muslim power at that time, the source of its military power, the Crusaders of modern times gained a victory over the Muslims, a victory that their forefathers could not achieve in the Middle Ages. They [now] began taking their revenge on the countries of the Muslim world by occupying them, imposing [their] sovereignty on them, exploiting their resources for their own benefit, halting their progress and civilization and imposing on them backwardness and stagnation, while the European West was benefiting from these Crusades, becoming acquainted with the Muslim civilization.

History for Public High School, Grade 11 (2002) p. 81

Western Imperialism

Western Imperialism, though a worldwide phenomenon, is mostly discussed in the context of the Arab world, especially Egypt, where modern Imperialism began with Napoleon Bonaparte's invasion. Later, it was the British who, following their occupation of Egypt in 1882, became the chief enemy, while the French were relegated to a secondary position on account of their occupation of North Africa. The two powers are also featured in post-World War I regional settlements, and the United States is added, primarily because of its support of Israel.

Explain the relationship between European Imperialism and the backwardness of the African peoples culturally and economically.

The competition between the imperialist powers in Africa brought about the draining of the continent's resources and the pillaging of its treasures, which has made Africa a store for raw materials appropriated by the European industrial nations, who bought them for the lowest prices. Then they would be manufactured and exported back to Africa at high prices. Thus the African states' poverty and backwardness increased.

Social Studies: Geography of the World and Studies in Modern History of Egypt, – Exercise and Activity Booklet, Grade 8, Part 1, (2002) pp. 5, 5 - answers side, respectively

In the light of the strategic and economic position of the Arab homeland, the Imperialist states competed among themselves over taking possession of most of its regions, beginning in the eighteenth century, and partitioning it into several states differing from one another in their area and number of inhabitants. The Arab states resisted this Imperialism until most of them gained their independence, except Palestine ...

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1, (2002) p. 4

The Imperialist states pounced on the borders of the Arab countries in order to colonize them.

History for Public High School, Grade 11, (2002) p. 182

A. French occupation of Egypt

The French expedition against Egypt and Syria in 1798 was part of the imperialistic competition between England and France over colonies... The search for colonies outside Europe was one of the characteristics of modern European history.

History for Public High School, Grade 11, (2002) p. 101

The revolt [in Cairo against the French] was quelled by repression and severe terror, as the French troops entered the Al-Azhar Mosque on horseback...

History for Public High School, Grade 11 (2002) p. 108

B. French Imperialism in North Africa

The results of the imperialistic struggle between England and France in the New World and in India brought about a disaster to some of the Arab peoples in North Africa. Explain the preceding phrase and then trace the following:

- The greedy French ambitions in Algeria.
- What was the position of Emir Abd al-Qader al-Jazairi in the struggle against French Imperialism, and what was France's position toward him?
- Explain the policy pursued by France in Algeria for the purpose of annihilating the Algerian identity?

History for Public High School, Grade 11, (2002) p. 202

The French authorities did not only encourage the immigration of French Jews and other Europeans to Algeria. They [also] granted French citizenship to the[se] Europeans and Jews in order to encourage them to stay [there] and colonize [the country].... The colonization and policy of acculturation pursued by France in Algeria was aimed at liquidating the Arab and Muslim Algerian identity.

History for Public High School, Grade 11, (2002) p. 186

The French worked toward subduing Tunisia in the service of French interests. They were further pleased with the distortion of the Arab and Muslim character of Tunisia.

History for Public High School, Grade 11, (2002) p. 189

France worked in Morocco to drive a wedge between "Arabs" and "Berbers", as England had tried to drive a wedge between Muslims and Copts in Egypt.

History for Public High School, Grade 11, (2002) p. 191

C. European Imperialism and Egypt

This unique [geographical] position made Egypt a coveted object for Imperialism in modern times. The sons of this homeland recorded a heroic story of struggle for Egypt's liberation from the imperialists so that we should enjoy freedom, independence and peace, in the shadow of which we now live.

Social Studies: My Homeland Egypt – Place and Time, Grade 6, Part 1, (2002) p. 37

How would you explain... the conspiracy of the European states against Ismail [ruler of Egypt 1863-1879 under Ottoman suzerainty]?

The European states conspired against Ismail because they understood his greedy ambitions and expansionist goals that resembled the aspirations of his grandfather Muhammad Ali.

Social Studies: Geography of the World and Studies in Modern History of Egypt – Exercise and Activity Booklet, Grade 8, Part 1 (2002) pp. 41, 35-answers side, respectively

The weakness of the governors who ruled Egypt after Muhammad Ali brought about the increase of the greedy ambitions of the Europeans as well as [the increase] of their intervention in Egypt.

That is because they were unable to withstand the greedy European ambitions which were increasing to the point of extending their influence in Egypt.

Social Studies: Geography of the World and Studies in Modern History of Egypt – Exercise and Activity Booklet, Grade 8, Part 1, (2002) pp. 42, 36-answers side, respectively)

This expansion [by Ismail] agitated England and it contrived schemes against him until the [Ottoman] sultan issued an edict deposing him and appointing his son Tawfiq as governor.

Social Studies: Geography of the World and Studies in Modern History of Egypt – Exercise and Activity Booklet, Grade 8, Part 1 (2002) p. 42-answers side

D. Egypt under British occupation

Following are several excerpts from a modern literary work included as part of the curriculum for Grade 8. It deals with the British occupation of Egypt in 1882 from the point of view of a hawk.

...The arrogant forces which afflicted Egypt for a long time and which sucked her blood ... transformed her sons into slaves for their daily bread that was thrown at them sparsely and barely sufficient. In the midst of the black darkness spread by the oppressors in the country...The wicked oppressor surrounded by those who sucked the people's blood along with him and who were delighted to see it [the people] sick, hungry, naked, ignorant and backward.

Introduction, The Courageous Hawk, Grade 8, (2002) page not numbered

These Turks [i.e., the ruling elite of Egypt under the Muhammad Ali dynasty] sucked our blood, then called upon the foreigners of every nation and color to help them steal and plunder.

The Courageous Hawk, Grade 8 (2002) p. 8

Why were the consuls of England and France one of the greatest reasons of corruption in the country?

England and France urged the Khedive [the title given by the Ottoman sultan to the rulers of Egypt under his suzerainty] to oppress the people.

The Courageous Hawk, Grade 8 (2002) p. 15

Why is a visit by the Englishmen the beginning of trouble?

The Courageous Hawk, Grade 8 (2002) pp. 37, 42, respectively

When the Englishmen visit us – that is the beginning of trouble, for they [first] come to a country as visitors, then they dwell in it while showing their friendship to its owners, and when they are firmly established there they say: this is our country, even if its people do not agree.

The Courageous Hawk, Grade 8, (2002) p. 37

The Englishmen contrived a plot to kill Urabi [a nationalist army officer who led a short-lived movement against the ruler of Egypt and his foreign allies]... The Englishmen fomented mischief.”

The Courageous Hawk, Grade 8 (2002) p. 38

“The Englishmen orchestrated this massacre [of foreign nationals in Alexandria in 1882] in order to claim that the Egyptians are incapable of maintaining security, and then they [themselves] would interfere in the affairs of the country claiming that they were protecting the foreigners.”

(“The Courageous Hawk”, Grade 8 (2002) p. 40)

The Englishmen orchestrated this massacre [of foreign nationals in Alexandria in 1882] in order to claim that the Egyptians were incapable of maintaining security, and then they [themselves] would intervene in the affairs of the country claiming that they were protecting the foreigners.

The Courageous Hawk, Grade 8, (2002) p. 40

Why did the Englishmen not want Egypt to remain peaceful?

(“The Courageous Hawk”, Grade 8 (2002) p. 42)

The Englishmen created a pretext for committing an ugly aggression against us.

The Courageous Hawk”, Grade 8 (2002) p. 45

What crime did Egypt commit that the Englishmen brought on her all this trouble?

The Courageous Hawk”, Grade 8 (2002) p. 55

I shall not rest until the homeland is cleansed of the filth of the Englishmen, those hungry wild beasts, who approached us with their sharp claws and their sharpened fangs, opening their mouths wide in order to devour us.

The Courageous Hawk, Grade 8, (2002) p. 73

The Englishmen's joy increased as they defeated the Egyptian army [in 1882]... They won their victory by cheap means of betrayal, deception and the buying of loyalties.

The Courageous Hawk", Grade 8 (2002) p. 92

Following its occupation of Egypt in 1882, England perpetrated many bad actions, such as the abolition of the constitution, disbandment of the army, neglect of the education [system], seizure of Egypt's possessions in Africa and robbery of the Egyptian economy.

Social Studies: Egyptian Environments and Personalities, Grade 5, Part 2, (2002) p. 17

These three poets [Abd al-Rahman Shukri, Abbas Mahmud al-Aqqad, Ibrahim Abd al-Qader al-Mazini] were representatives of the Arab youth that, at the beginning of the twentieth century, underwent a crisis of oppression imposed on our country by gloomy Imperialism, which was sowing anarchy, ignorance and poverty, and was utilizing all its capabilities and power in order to smash the Arab-Muslim identity...

Modern Arabic Literature, Grade 11, (2002) p. 60

In this gloomy atmosphere the youth – in its weakness vis-à-vis tyrannical Imperialism – did not find [enough] room for the development of its human identity by way of liberating [itself] from Imperialism and assuming responsibility for its country. When its hopes and ambitions clashed with the hated Imperialistic reality, it did not find balm for its grieving soul, except by running away from the painful real world to dreams and illusions.

Modern Arabic Literature, Grade 11 (2002) p. 60

The period in which Jamal al-Din al-Afghani [a leading Islamic reformist (1838-1897)] appeared was an age of oppression by European Imperialism in the lands of the East in general. That kindled in [people's] souls the feelings of hatred and anger against the Imperialists and [also kindled] the call for fighting and resisting them.

Our Beautiful Language: Reading and Texts, Grade 6, Part 1 (2002) pp. 26-27

The enemies strove to immerse Egypt in these poisons [drugs] and the story about the Greek who introduced cocaine into Egypt before WWI is famous. He distributed it among the upper class and by way of imitation it spread among the other classes.... It was targeting Egypt to destroy its youth and future by way of distribution of these poisons.

Islamic Education, Grade 9, (2002) pp. 62-63

During and following WWI, Imperialist powers seized other Arab lands.

E. Iraq under British occupation

The English announced that they had come to Iraq [in WWI] only to rescue it from the Ottoman Turks. After the war the Iraqis discovered that they had come to Iraq to make it a colony. Explain that, describing Iraq's struggle against the English until the outbreak of the Second World War.

History for Public High School, Grade 11, (2002) p. 253

F. The impact of Imperialism on the local economy

All countries seized by Imperialism suffer from economic distress as a result of its activity.

What do we learn in this lesson?

- The [British] occupation steals the Egyptians' property.
- The English plot against the Bank of Egypt.

Following the English occupation of Egypt [in 1882] the foreigners established banks to collect the Egyptians' money and invest it for their [i.e., the foreigners'] benefit. These banks smuggled the[ir] immense profits abroad.

... Tal'at Harb established the Bank of Egypt in 1920, and Egyptian personalities, [both] Muslim and Christian, cooperated with him.

Social Studies: Egyptian Environments and Personalities, Grade 5, Part 2, (2002) pp. 21-22

Explain the connection between European Imperialism and Arab economic backwardness.

How would you explain:

...

- The war [waged by] the imperialist states against industry in the Arab countries?

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 2, (2001) p. 16

The imperialists were intent on preventing the industrialization of the Arab countries.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History – Exercise and Activity Booklet, Grade 7, Part 2 (2001) p. 9

After the Arab states had gained their independence, it was natural that the governments of these states would strive to overcome the problems of backwardness that they inherited from the earlier age of Imperialism.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 2 (2001) p. 19

G. Fragmentation of the Arab homeland by Imperialism

One of Imperialism's greatest crimes is its successful effort to partition the Arab lands, especially those that had been united under Ottoman rule before WWI, into numerous separate states.

The partition of the Arab homeland into numerous states is the result of its exposure to European Imperialism during the nineteenth century and the first half of the twentieth century, which worked for its fragmentation into small states separated from one another by artificial political borders, in order to weaken the Arabs' strength and spread the spirit of division among them...

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1, (2002) p. 23

How would you explain... the partition of the Arab homeland into 22 states...?

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1 (2002) p. 27

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

- European Imperialism plotted against the unity of the Arab homeland.

[Answer:]

- (V) The phrase is correct.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History – Exercise and Activity Booklet, Grade 7, Part 1, (2002) pp. 14, 12 –answers side, respectively)

European Imperialism plotted against the unity of the Arab homeland.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History – Exercise and Activity Booklet, Grade 7, Part 2 (2001) p. 21

What are the results of the [following]:

- The exposure of the Arab homeland to Imperialism during the nineteenth and twentieth centuries?

[Answer:]

- The partitioning of the Arab homeland into many states which has led to its weakening, the fragmentation of its unity, the plundering of its resources and the growing lack of unity among its inhabitants and rulers.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History – Exercise and Activity Booklet, Grade 7, Part 1 (2002) pp. 15, 12 – answers side, respectively

The disintegration of the Arab homeland is a result of European Imperialism and of the competition between Britain and France in particular over the control of strategic stations in the Arab homeland and over its economic resources.... That could not have been realized except by the fragmentation of the Arab homeland into small states in order to facilitate control over them.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History – Exercise and Activity Booklet, Grade 7, Part 1, (2002) p. 57-answers side

“Arab nationalism was, and still is, the most significant force that has been feared by the Imperialist states. Therefore, their policy has been directed from the start towards the annihilation of this nationalism.” In the light of this saying, discuss the hindrances faced by Arab nationalism from the First World War until the end of the Second World War.

History for Public High School, Grade 11, (2002) p. 301

The Allies’ treachery against the Arabs became manifest in the First World War. Explain that.

History for Public High School, Grade 11 (2002) p. 253

Imperialism is one of the forces responsible for the relatively limited powers of the Arab League since its foundation:

The Imperialist states had a defined scheme for a union between the Arabs to a certain permitted extent [only].

History for Public High School, Grade 11 (2002) p. 262

H. Imperialism is responsible for internal problems in the Arab world

Another crime of Western Imperialism was planting political and other problems in various parts of the Arab world.

“[One aspect] of Imperialism’s impact on the Arab homeland was planting political problems in some places. In the light of this answer the [following] questions:

- A. Mention three political problems and define the parties to the disputes there.

- B. Indicate on a blank map of the Arab homeland the location of each of these problems.
- C. Propose some suitable solutions to these problems.

[Answers:]

- A.
 - The Palestine problem between the Arabs of Palestine and the Jews. New parties have already entered the conflict with the Jews, represented by Lebanon, Syria, and Jordan, following the occupation by Israel of additional territories during the war of 1967.
 - The problem of southern Sudan between the government of Sudan in the north and the secessionists in the south, where the majority is Negroid.
 - The problem of Kurdistan between Iraq and the Kurdish minority in the north.
- B. See the map.
- C. The answer is left to the student, so that he can express his view.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History – Exercise and Activity Booklet, Grade 7, Part 1, (2002) pp. 13, 11 – answers side, respectively)

The Policy of European Imperialism in the Arab Homeland between the two [World] Wars

1. Imperialism divided the Arab homeland into separate parts, established customs barriers between these parts and [thus] put an end to freedom of movement and freedom of communications among the Arabs.
2. Imperialism stirred up local chauvinism in order to annihilate the idea of Arab unity and nationalism. It stimulated the Pharaonic tendency in Egypt, the Phoenician tendency in Lebanon, and called the Arabs by different names in the different regions – [such as] Iraqis, Syrians, Lebanese, Palestinians, and Sudanese.
3. It created from the one Arab nationality numerous nationalities. Moreover, Imperialism sometimes strove to take some of the Arab peoples out of the [ir Arab] national framework. It strove to make Algeria French, alleged that it was part of the French homeland, and encouraged the Algerians to acquire French citizenship by tempting them with social and class privileges.
4. Imperialism stirred up the spirit of sectarian hostility between religions and denominations in the Arab homeland. It strove to create divisions between Druze and Maronites in Lebanon, between Muslims and Copts in Egypt, between Shi'ites and Sunnites in Iraq, and between Zaydis and Sunnites in Yemen and the [South Arabian] protectorates. Imperialism used its scholars to produce confirmation

of racial theories for the purpose of [creating] divisions. [According to them] the Berbers were not Arab but [descended] from the European Vandals or from the Romans, and the Lebanese were of Crusader and Frankish descent.

5. Imperialism worked for [creating] a multitude of political, governmental, and economic systems, and a multitude of legal [systems] in the Arab countries. Syria and Lebanon followed the republican system [while] Iraq, Egypt, and Jordan followed the monarchic system. Palestine was opened to the immigration of Zionists, and measures were taken for making it a national home for them.
6. Imperialism employed education in order to weaken Arab culture. Wherever English Imperialism prevailed, the Arabs were isolated from the current of modern [Arab] thought. Wherever French Imperialism prevailed the Arabic language was weakened, the French language became the language of instruction, and the Arabs forgot their language. Wherever Italian Imperialism prevailed – as was the case in Libya – the Italian language and culture were imposed.
7. Imperialism also fostered the power ambitions of certain families and tempted them with illusory thrones. By that, it created dynastic interests and solidarities, which became the cause of some of the dissolution of Arab unity and encouraged tribal solidarity and local competition.
8. Above all, each Arab people was occupied with its own struggle against the Imperialist power that imposed its control over it. The Egyptians were occupied with resisting British occupation, the Iraqis were occupied with the struggle against the British Mandate, the Palestinians were occupied with the struggle against Zionism and the English Mandate, the Syrians and the Lebanese were occupied with resisting the French Mandate, and the people of Northern Africa were occupied with resisting France and Italy. Thus, Arab unity was dissolved, and the Arabs were distracted from the movement of Arab unity and from the idea of Arab nationalism by the[ir] struggle with the strangers.

In this way, Imperialism worked for the division of the Arab homeland into small and separate parts which brought about the weakening of Arab nationalism and the divisions between the Arab peoples.

History for Public High School, Grade 11, (2002) pp. 256-257

The Problem of Southern Sudan

This problem was created by Imperialism, by creating a spirit of dissension between the sons of that one nation and exploiting some disputes between the inhabitants of northern and southern Sudan. The inhabitants of northern Sudan are of Arab descent, the Arabic is the spoken language among them and the vast majority of them are Muslims. As for the inhabitants of the south,

they have Negroid features, Arabic is rarely spoken among them and they have many religions

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1 (2002) p. 24

I. The struggle against Imperialism and the latter's counter-measures

People under Imperialism's control hate it and try to shake it off, but are met with repression and war.

We did not want Imperialism to stay.

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 7, Part 1, (2002) p. 39

Imperialism will not be able to cope with the peoples' resistance.

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 7, Part 1 (2002) p. 37

The Imperialists thought that [...] were unaware of their rights.

Language Exercise, Our Beautiful Language: Grammar and Grammatical Exercises, Grade 7, Part2 (2002) p. 6

... The poet's skill in expressing his feelings, namely, his hatred of Imperialism and the Imperialists.

Arabic Literature: Literature, Texts, Eloquence, Grade 9 (2002) p. 59

The whole people revolted [in 1919], Muslims and Christians.... The Englishmen employed barbaric means against the revolt, and many Egyptians fell as martyrs [after having been shot] by bullets.

Social Studies: Egyptian Environments and Personalities, Grade 5, Part 2, (2002) p. 19

The English occupation forces met this revolution [1919] with harsh violence. They conducted vengeance campaigns in [both] Lower and Upper Egypt, bombing cities and villages from aircraft, burning villages and committing atrocities everywhere.

History for Public High School, Grade 11, (2002) p. 216)

The Arab peoples found in this war [WWII] their opportunity to get rid of the control of the Imperialist States, that forced them [i.e., the Arabs] to [participate in] a war in which they had no interest.

History for Public High School, Grade 11, (2002) p. 259

[Prime Minister] Mustafa al-Nahhas declared in October 1951 the annulment of the [Anglo-Egyptian] 1936 Treaty and set the people free to [stage] an armed struggle against the British forces in the [Suez] Canal [Zone]. The

Feda'i² groups started attacking the British bases and the [Egyptian] government increased the number of the soldiers in the companies of the regular army in order to help the Feda'is. When the English discovered that, they besieged the Ismailia Governorate building in order to disarm the soldiers in the companies of the regular army. But the Egyptian Interior Minister, Fuad Siraj al-Din ordered them to resist, which led to the death of dozens of them. When news reached Cairo, the regular army companies mobilized in protest, which led to the "burning of Cairo" [incident] on Black Saturday, January 26, 1951.

History for Public High School, Grade 11 (2002) p. 231

J. The Anglo-French war against Egypt in 1956

Imperialism tried, by using its various crooked ways, to upset the world and raise the whole world against us [because of the nationalization of the Suez Canal by the Egyptian government in 1956] ... When the Imperialists failed [in doing so] against the logic of [Egypt's] right and justice, they resorted to the logic of iron and fire. Three states [Britain, France, and Israel] invaded our beloved Egypt [in October-November 1956] with their navies, destroyers, warplanes and submarines.... But the sons of this people stood up facing this aggression with forbearance, determination and faith.... The treacherous tripartite aggression...

The Struggle of the People of Egypt, Grade 7, (2002) pp. 91-93

The English and the French resorted to means of trickery and deception.

The Struggle of the People of Egypt, Grade 7, (2002) p. 97

Jawad was moved to the POW camp in Port Fuad. The French asked him to give [them] any information [he had] about the positions of the Egyptian commandoes.... But the hero kept silent. Orders were issued to use the ugliest torture on Jawad so that he would speak and reveal his country's secrets. There was burning with cigarette ends, piercing with bayonets, tying with ropes, and burning with fire, but Jawad did not speak.

When the enemies lost hope that he would reveal anything to them... they shot him.... They [i.e., the people of Egypt] managed to overcome Britain, France and Israel, and with them – the rest of the Imperialist states.

The Struggle of the People of Egypt, Grade 7, (2002) pp. 100-101

² The Egyptian textbooks refer by the term Fida'i to Egyptian guerrilla fighters against the British along the Suez Canal in the early 1950s, Egyptian commandoes and, at times, to members of the Palestinian armed organizations. The literal meaning of this term is "one [a warrior] who is ready to sacrifice himself for a cause".

At the dawn on one of the days when the English were in occupation of the Suez Canal region [in 1956 the sound] of bullets reverberated throughout Port Said. The small boy Nabil Mansur opened his eyes – he was eleven years old – and felt at that moment his mother's arms embracing him affectionately and lovingly as if she was afraid for his safety from the Englishmen's bullets. Nabil said to her: "Do not be afraid, mother. These are the bullets of the Egyptian guerrilla fighters [fida'iyyin] who are resisting our enemies". He became silent for a while, and then said: "O mother, I wish the whole people of Egypt were guerrilla fighters". His mother embraced him again in her arms and said: "Soon the day of deliverance from these Imperialists will come".

The sun rose and Nabil Mansur went out to the streets of Port Said to get news of the guerrilla fighters. While he was on his way he saw some enemy soldiers searching passers-by for weapons or leaflets. Among them was an old woman leaning on a walking stick out of weakness. One of the enemies approached this old woman and searched her offensively. When she screamed in his face the soldier slapped her with his hand and she fell to the ground as a motionless corpse. Nabil saw this scene, the blood boiled in his veins and his determination to take revenge on these Imperialists increased...

"The Little Hero", Arabic Language: Read and Discuss, Grade 5, Part 1 (2002) pp. 55-56

Why did the old woman scream in the face of the English soldier?
What happened to her after that?

...

Omit the following two colored words and put in their stead one word that will have the same meaning: The old woman fell to the ground as a *motionless corpse*.

Omit the following colored word and put in its stead a word that will have the same meaning:

- The soldier *slapped* the old woman with his hand.
- The old woman *fell* to the ground.

Arabic Language: Read and Discuss – Exercise Booklet, Grade 5, Part 1, (2002) pp. 36-37

K. Algeria's struggle against French Imperialism

A brave Algerian girl who was not more than twenty-two... was tortured by the French, but she did not lose her strength. They sentenced her to death, but she did not fear their sentence...

The French tortured her brother, who was no more than fifteen, and killed her uncle. On April 26, 1957, Jamilah was carrying documents related to guerrilla activity. A French patrol went by and fired at her. She was hit in her shoulder. Jamilah was brought to hospital and her interrogation began while she still was in the operating room. The interrogation continued for seventeen days and then the French decided to arrest her. In the prison Jamilah was subjected to brutal torture and after four months she was sentenced to death
A Girl from Algeria, Arabic Language: Read and Discuss, Grade 5, Part 1, (2002) pp. 61-62

The French tortured Jamilah in a brutal ...[manner].

The French tortured Jamilah in order to on her [take revenge].

Arabic Language: Read and Discuss – Exercise Booklet, Grade 5, Part 1 (2002) p. 63

The French soldier tortured Jamilah.

Arabic Language: Read and Discuss – Exercise Booklet, Grade 5, Part 1 (2002) p. 42

L. Imperialism and the problem of Palestine

As already mentioned, chief among the problems created by Imperialism in the Arab homeland was that of Palestine.

During the First World War, in view of the convergence of the interests of Britain and those of the Zionist movement, Britain was prepared to support the Jews in establishing a national home. Against this background, the British proclamation, known as the Balfour Declaration, was issued [the text is quoted in full].

...It is worthwhile for us to analyze this declaration, which is considered one of the main factors that brought about the establishment of Israel in 1948:

- ...
- The text did not explicitly mention the Arabs of Palestine. It almost ignored their existence, except when it talked about 'non-Jewish communities' [in Palestine]. Hence, since the beginning, the English harbored [the notion of] denying an existing reality at the time, namely, the Arabs of Palestine and its Arab character....

- Britain granted a region that it did not have to a community that did not have any right to it, without consulting the people and the owners of the country who formed the absolute majority among its inhabitants. Moreover, Britain treated the Arabs – according to the text – as if they were a certain community only.

History for Public High School, Grade 11, (2002) pp. 267-268

The Policy of the British Mandate in Palestine

...The Mandate government began to carry out what was stated in the White Paper, as it opened the gates of immigration to the Jews, transferred lands into the hands of the Jews – even if that was done by way of promulgating expropriatory laws and... burdening the Arab [peasant] with heavy taxes that forced him sell his land.³

One of the first big clashes between the Arabs and the Jews was in 1929.... The bloody clashes did not stop until the English forces intervened. In fact, they intervened against the Arabs until they gained control of the situation, while treating the Jews gently.⁴

...The Mandate government used the most severe types of violence [against the Arab revolt in Palestine in 1936-39] such as aerial bombardment, demolition of houses of jihad fighters and the implementation of collective punishment on the villages ...

History for Public High School, Grade 11, (2002) pp. 268-270

The Role of the United States

The United States was strongly inclined to the side of Zionism, as it [Zionism] rendered the United States extensive services in its efforts to smash Nazi Germany and supported the interests of the United States in the Middle East...

...Thus, American and Zionist interests converged.

...The United States became the primary and most powerful supporter of the establishment of a Jewish state.... Also, the success of the Democratic Party, [Harry] Truman's party, in the elections [of 1948] was the result of the huge amounts of money expended by the Jews.

History for Public High School, Grade 11, (2002) pp. 272-273

³ Arab peasants and landlords sold their land because of the high prices offered by the Jews. The Mandate government did not look favorably at those transactions and later, in 1940, tried to restrict them.

⁴ The "clashes" of 1929 were, in fact, massacres and attempted massacres by Arab mobs of unarmed Jewish residents of Arab cities such as Hebron and Safed. That is why the British forces intervened – after a certain delay – as described above.

All these developments were to the advantage of the Jews, for they had trained forces, huge sums of money, and international support at the head of which stood the United States and the Soviet Union, whereas the Arab countries that supported the Arab right in Palestine were also occupied with liberating themselves from foreign occupation.

History for Public High School, Grade 11, (2002) pp. 273, 275

[Exercises:]

- Write a letter of five lines to the one who wrote this message [Lord Balfour] in which you would expound your view of this declaration.
- The Balfour Declaration is considered one of the main events that brought about the establishment of Israel in 1948. Explain that declaration and the manner it was issued, supporting your words with historical evidence.
- After the Balfour Declaration was issued, Britain continued on its path towards the Judaization of Palestine, in spite of Arab opposition. Trace Britain's role in realizing that until the establishment of the State of Israel.
- The United States had a position regarding the Balfour Declaration and the Palestinian problem. Trace this position until the establishment of the State of Israel.
- Trace England's position and role in the establishment of the State of Israel, beginning with the issue of the Balfour Declaration in 1917 and ending in the establishment of the State of Israel in 1948.
- ...Trace the position of the United States regarding the establishment of a Jewish state from the beginning of the Second World War in 1939 until the establishment of the State of Israel in 1948.

History for Public High School, Grade 11, (2002) p. 302

Having established the State of Israel in 1948, Imperialism was now bent on supporting it by all means.

The United States, France, and England announced in 1950 [their] guarantee of these new borders of Israel.

History for Public High School, Grade 11, (2002) p. 275

The Tripartite Aggression 1956

Israel... seized the opportunity when the goals of Western Imperialism coincided with its own, on the occasion of the nationalization of the Suez Canal Company in July 1956. It conspired with England and France [against Egypt]. The Israeli forces started attacking the Egyptian border on October 29, 1956. The two Imperialist states gave an ultimatum to both Egypt and Israel to stop the fighting, and [demanded] that the forces of each remain at a distance of a few miles from the two banks of the Suez Canal. When Egypt

rejected the ultimatum, the Imperialist English and French forces attacked the Canal Zone in order to trap the Egyptian army in Sinai... The commandos [fedayeen⁵] of the army, together with the people, continued to fight the Imperialist forces in Port Said...”

History for Public High School, Grade 11, (2002) p. 276

[Exercises:]

The goals of Western Imperialism coincided with Israel’s goals on the occasion of the nationalization of the Suez Canal Company by the [Egyptian] revolutionary government in July 1956. In the light of this phrase explain:

- What are the states whose goals coincided with Israel’s and participated in the 1956 aggression against Egypt, and why?
- Trace the military plan of the 1956 aggression regarding the offensive against Egypt and how the Egyptian [higher] command thwarted it.

History for Public High School, Grade 11, (2002) p. 303

For the third time Zionism’s goals coincided with those of Imperialism. Zionism’s expansionist schemes are expressed by the phrase “from the Nile to the Euphrates” and include a studied time-table [for their realization] that ends at the end of the twentieth century. The Imperialist states, especially the United States, have their own goals of rooting out the Communist movement in the strategic regions of the world, of which the most important one in its eyes is the Arab region, in order that it [the U.S.] could get the world hegemony it wants, block the Soviet Union from the south, and assure its monopoly over the region’s resources, especially oil. Israel seized the opportunity and worked towards luring the Arab states into a war [in 1967] they were not prepared for.... Israel was not alone in battle. With it were hundreds of [foreign] volunteers, pilots, and military commanders. It [also] had the use of American scientific spying equipment of the latest models that photographed for it the Egyptian positions, neutralized for its benefit the activity of the Egyptian defense equipment, and passed on to it the orders of the Egyptian [high] command.

History for Public High School, Grade 11, (2002) pp. 278-279

[Exercises:]

Zionism’s goals coincided with those of Imperialism, and Israel seized the opportunity and lured the Arab states into a war for which they were not prepared in June 1967. In light of this phrase, explain:

⁵ The Egyptian textbooks use the term fida’i [fedayeen] to refer to Egyptian guerrilla fighters against the British along the Suez Canal in the early 1950s, Egyptian commandos and, at times, to members of the Palestinian armed organizations. The literal meaning is “one [a warrior] who is ready to sacrifice himself for a cause”.

- What were the goals of the United States in supporting Israel against the Arabs in that war?
- What was the role of the United States in supporting Israel in that war?

History for Public High School, Grade 11, (2002) p. 303

Also, one of the American reconnaissance aircrafts took pictures of the front from high altitude and provided Israel with much valuable information about the conditions of the Egyptian forces that were preparing for the offensive eastward [in the October War of 1973, following the Egyptian army's initial success].

History for Public High School, Grade 11, (2002) p. 290

It became also clear beyond doubt that America started to supply Israel with much advanced military equipment through a huge airlift that transported arms and equipment from the American army depots in America and Europe directly to the [Israeli] airfields in Sinai [in 1973].

History for Public High School, Grade 11, (2002) p. 291

When Egypt liberated Sinai in 1973, the Arab states banned the export of their oil to the European states that were supporting the enemy.

Social studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 2, (2001) p. 4

The Attitude toward Western Civilization

As mentioned, statements of antagonism to Western culture are very few.

“Committing suicide among them... is an easy thing. They do not know of its [Heavenly] punishment, as Muslims do. Many of them are headed for it in times of distress and in other [circumstances]. A man among them may even kill himself if he is unsuccessful in obtaining the companionship of a [certain] person!”

The Arabs' Battles: The Battle of Jerusalem, Grade 11, (2002) p. 163

I have taken as an example Sweden, the leader among the states of the world in terms of the individual's share of affluence in life. In spite of that [fact], statistics show that it is [also] among the leading states of the world in terms of suicides and neurotic and psychological diseases. The problem is not only a material problem. Misery in life should not be looked at through the aspect of money only. Rather, there are other aspects that cause human misery more than lack of money.

The Miracle of the Qur'an, Grade 9, (2002) pp. 73-74

...As done by some youths who have fallen victim to emulation of, subordination to, and blind imitation of Western youth or others.

Islamic Education, Grade 11, (2002) p. 59

Following is a positive reference to a Western-European nation.

Germany rose after its defeat in the Second World War as a result of saving, and likewise other states that built themselves up and constructed huge and productive factories.

Islamic Education, Grade 10, (2002) p. 99

Chapter Four: The Copts

One cannot fail to note the enormous effort made by the Egyptian educational system to eliminate anti-Copt antagonism among the Muslim population of Egypt. The Copts and their heritage are presented as an integral part of Egyptian life and history. The good relations between the Copts and the early Muslims are emphasized – beginning with the Prophet Muhammad, one of whose wives was a Copt, as well as the participation of the Copts in Egypt's national struggles. In one of the books, an attempt is made to present the Coptic phase of Egyptian history as a glorious struggle against foreign occupation. There are numerous expressions of friendship and fraternity between Muslims and Copts throughout the books.

The Coptic Aspect of Egyptian Agriculture

The Egyptian peasant knows the agricultural environment well. He knows the land's type, the good seeds, the agricultural seasons, and he knows the Coptic months...⁶

Arabic Language: Read and Think, Grade 3, Part 1, (2002) p. 7

We have found in the old Coptic monasteries legends and stories about their [i.e., dates] nutritional value among the monks...

Arabic Language: Read and Think, Grade 3, Part 1, (2002) p. 5

Monks: plural of monk, a Christian man of religion.

Monasteries: plural of monastery, the abode of the monks.

Arabic Language: Read and Think, Grade 3, Part 2 (2002) p. 5

Coptic Civilization and Monuments Are an Integral Part of Egypt's History

Egypt boasts, thank God, great tourist treasures represented by those great civilizational heritages, namely, the Pharaonic civilization, the Coptic civilization and the Islamic civilization.

Our Beautiful Language: Reading and Texts, Grade 8, Part 1, (2002) p. 48

⁶ *Egyptian traditional agriculture is closely linked to the Coptic solar months.*

The tourists see the monuments of the various Egyptian civilizations: the Pharaonic civilization, the Coptic civilization, and the Islamic civilization. And there is also the modern civilization.

Arabic Language: Read and Think, Grade 3, Part 2, (2002) p. 14

There are historical museums in Cairo, such as... the Coptic Museum.

Arabic Language: Read and Think, Grade 3, Part 2 (2002) p. 17

[Some] of the Christian [historical] monuments are the Muallaqah ["suspended"] Church in Old Cairo and the Monastery of St. Catherine in Sinai.

Arabic Language: Read and Think, Grade 3, Part 2 (2002) p. 18

Complete [the sentence]:

[Some] of the Christian [historical] monuments are...

(Arabic Language: Read and Think, Grade 3, Part 2 (2002) p. 19)



Figure 8: the Church of St. George [Mar Girgis]

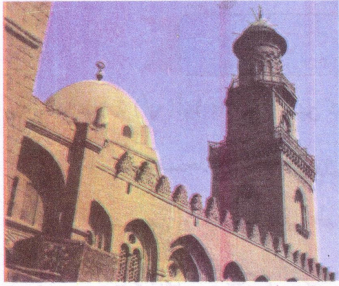
The Coptic [historical] monuments: Among them are the monasteries of Wadi al-Natrun in the Buhayrah Governorate and the al-Muhraq ['Burnt'] Monastery in Asyut [Governorate].

Are there Coptic [historical] monuments in your governorate? Mention them.
Social Studies: My Governorate Is Part of Egypt, Grade 4, Part 2, (2002)
p. 12

الوحدة الثانية - الآثار والأماكن السياحية

٥- أمامك مجموعة من الصور لبعض الآثار اكتب :

أ) ما تدل عليه كل صورة .
ب) نوع الأثر الموجود بها .
ج) كيف يمكن أن نحافظ على الأثر .



There is in front of you a group of photographs of some [historical] monuments. Write down:

1. What is seen in each photograph.
2. [What is] the type of the monument there.
3. How we can preserve that monument.

Social Studies: My Governorate Is Part of Egypt, Grade 4, Part 2 (2002)
p. 21

One of the Monuments is a church.

Egypt Was One of the First and Most Important Christian Countries in History

This deep religiosity among the Egyptians has created for Egypt an honorable place in the history of the heavenly [monotheistic] religions. For it was upon

its land that Moses propagated Judaism, the Virgin Mary sought asylum there with her son, Jesus, and the Egyptians embraced Christianity and offered many martyrs to the cause of their belief in it. They chose the Year of the Martyrs (284 CE) as the beginning of the Coptic calendar. Egypt has played an important role in the history of Christianity– in terms of thought and doctrine, and the Egyptian church has been distinct from all other Christian churches in [its] specific character. Moreover, the Egyptians played an important role in spreading Christianity in Ethiopia and other countries of Africa...

National Education: Egypt and Its Role in Civilization, Grade 9, (2002) p. 44

The Adoption of Christianity by the Egyptians

The Egyptians were the first of the peoples to be receptive to the call of Christianity and that hurried to embrace the new religion, because of the humane values and the moral principles it contained and [because] it commended the worship of [one] Lord who is the Creator of earth and Heaven, as well as all that is contained by the universe. As a result of the oppression of Christians in general, and of Egyptians by the Romans in particular, they were forced to flee to the desert, where they secretly established churches and monasteries. That was a strong weapon in the hands of the Egyptian resistance to Roman rule and an assurance of non-surrender to them, no matter how much pressure, oppression, torture and terror the Egyptians had to suffer for that.

Egypt and the Civilizations of the Ancient World, Grade 9 (2002) p. 229

The Romans discriminated in favor of some communities of the inhabitants and against other communities. While the Jews and also the Greeks were kindly and honorably treated, the [native] Egyptians were treated badly and were exploited in an ugly manner...The Egyptians' resistance to the Romans took various forms, either that of armed revolts, or of passive and popular resistance, or of embracing the Christian religion in a clear challenge to the religious policy of the Roman Empire. The Christian religion spread in Egypt quickly following the preaching of Saint Mark in the mid-first century CE. In translating the Holy Scriptures and in their religious rites, the Egyptian Christians used the language that was spoken among them, namely the Coptic language, which is derived from the ancient Egyptian language.

The Romans inflicted upon the Christians of Egypt severe types of oppression, which reached its apex in the reign of Emperor Diocletian, whose time was named as "the time of the martyrs" and came to be considered the commencement of the Coptic calendar, which is used to this day. The Egyptians withstood that oppression and many of them sought asylum in the desert, where they built monasteries and started the monastic movement that became one of the Egyptians' weapons against the tyrants...

The Copts of Egypt welcomed the Arab conquest in 641 [CE], having regarded the Arabs as their saviors from Byzantine rule.

Egypt and the Civilizations of the Ancient World, Grade 9 (2002) pp. 248-249

You have become aware how your forefathers resisted the Romans, [by] defending the new Christian religion, how they withstood the Byzantine oppression for the sake of freedom of faith and firmness of belief, and how they later welcomed Islam and hurried to embrace it...

Egypt and the Civilizations of the Ancient World, Grade 9, (2002) p. 252

A Detailed Description of the Coptic Period in Egypt's History

Light on the History of Egypt in the Coptic Period

[Following are excerpts from a chapter of fifteen pages with detailed information, accompanied by photographs of a Coptic icon of Saint Mark, Coptic artifacts and a Coptic monastery:]

Christianity was introduced into Egypt in the first century CE by Saint Mark (see Figure 156). It has been proven that Egypt was one of the first countries to which Christianity spread.... The Coptic language developed there and spread during the second century CE.... 284 was the year when the Copts of Egypt commenced their calendar in the reign of Emperor Diocletian... (p. 230)

The third century CE is considered the beginning of the Coptic period, when the Coptic language prevailed and the Christian religion spread in the regions of Egypt, influencing all aspects of intellectual and cultural life. (p. 231)

It should be noted that the word "Copt" used to mean "Egyptian" and it is derived from the Greek language "Gyptos" [sic] which was used by the Greeks as a name for Egypt.... The Arabs named Egypt as "the House of the Copts" [Dar al-Qibt]. As the country's inhabitants at that time were Christians, the word "Copt" came to mean "[Egyptian] Christian" in the minds of the Arabs following the conquest [in 641 CE]. (p. 231)

Christianity found a fertile [breeding] ground in Egypt and in the Egyptians' souls, for the Egyptian people is characterized by its religiosity... Therefore, they became believers and embraced Christianity from the beginning. Religion had a great influence, as the Egyptians linked religion and the homeland. The Egyptians followed the Egyptian Church and its doctrine, and rejected the religious decisions issued by the Church of the Byzantine state in its capital, Constantinople, whenever they contradicted the articles of faith of the Egyptian Church. The Egyptians found in Christianity an expression and

rejection of the Roman-Greek presence in Egypt.... The people founded a civilization proud of its glory and hostile to the Byzantine civilization. Religion became a tool for expressing the desire to be liberated from Byzantine rule and a national language appeared – the Coptic language. (pp. 231-32)

The instruction of Saint Mark was vigorously pursued in the city of Alexandria and a school for religious studies was established there... At that time the Roman Empire had already been waging a large-scale war against the followers of the new Christian religion in order to uproot them completely. (p. 233)

[The Emperor] Severus then ordered the closure of the religious school in Alexandria and badly treated the Christians in Egypt. This wretched state of affairs continued until the reign of the Emperor Diocletian (284-305), whose period is known as the period of the greatest oppression, especially in Egypt. Diocletian issued an imperial edict [ordering] the destruction of churches, burning of sacred books and the execution of everyone who followed the Christian tenets covertly or overtly. The number of Christian martyrs in Egypt reached 144,000. Some scholars estimate the number at approximately 800,000. Among the martyrs were St. Damiane and forty nuns from the Delta region, St. Catherine of Alexandria and some of the patriarchs of Alexandria. Because of this calamitous oppression the Egyptians regarded the first year of the Emperor Diocletian's rule, 284 [CE], as the beginning of the Coptic calendar. This date has been known by the name "the year of the martyrs"... (p. 234)

The oppression by the Romans, and after them – [by] the Byzantines, of the Church of Alexandria was another part of the challenge to the Egyptian national feelings. The truth is that the Egyptians suffered [many] woes as a result of Roman and Byzantine rule, until it was decreed that Egypt be liberated from that nightmare –, when the Arabs, under the command of Amr Bin al-As, came to rescue Egypt from the hands of the Byzantines. (p. 234)

Monasticism

The appearance and spread of Christianity in the land of Egypt was related to the appearance of monasticism which was the greatest gift presented by Egypt to the Christian world in both east and west. Egypt taught the whole world that Monasticism is detaching [oneself] from worldly affairs: leaving the world with its troubles and joys and setting out to the desert in order to stay away from the world's concerns and lures, in [a state of] asceticism, prayer and contemplation ... The term 'monk' in the Coptic language is 'monachos' and the modern European languages transplanted it as is from the Coptic [language]. That is the case as well with the word 'hermit' – 'ankorayt', i.e., one who detaches oneself from worldly affairs. (p. 235)

Following is a description of the monastic types, names, and biographical details of famous Egyptian monks in history, the rules of monasticism, historical information about the movement, the cultural and educational importance of the monasteries, the spread of the monastic movement from Egypt to other Christian countries, locations of important monasteries in Egypt today. (pp. 235-37)

[The monk Shenuda al-Atrubi in the mid-fourth century] managed, thanks to his writing, to awaken the Egyptian nationalist tendency, a movement that developed until it reached political independence from the Byzantine state and from its Church. (p. 237)

Christianity began engaging the [attention of the] people in the Coptic period and dominated the intellectual and cultural activity. The Coptic language spread as a national language. (238)

More details about the importance of Alexandria and its patriarchs in Christian history (pp. 238-39) and about the Coptic literature, philosophy, sciences, theology (p. 240) and art (p. 241) follow

The Coptic artist, after having become a Christian, did not forget his Egyptian character. He still adhered to the characteristics of Egyptian art, while clothing the ancient Egyptian symbols in a Christian garb and changing them into Christian symbols... The Coptic artist kept to the features and characteristics of ancient Egyptian art in [the fields of] painting, sculpture, carpet making and in the art of embroidery. (p. 241)

In architecture, we find that the characteristics of the Pharaonic architecture of the temples were kept by the Copts in the building of their old churches and monasteries. One can recognize some of these characteristics, such as the thickness of the walls, the small number of doorways and windows, and the protruding decoration that appears on the windows, which are covered by colored glass. (p. 241)

The Sun of Islam Rises on the Land of the Nile

We have seen in the preceding [pages] that the Copts of Egypt were subjected to the burning of their books and the destruction of their churches by the pagan emperors, because they refused to worship the emperor and [because] they clung to Christianity. Religious oppression reached its apex during the time of the Emperor Diocletian whose period was named as the martyrs' period. When Christianity became the official religion of the Byzantine state, which ruled Egypt, the Copts were not even then free of sectarian oppression, as the emperors of the Byzantine state in Constantinople wanted to impose by force their religious denomination on the Copts of Egypt. In 451 an ecumenical religious synod, named the Chalcedonian synod, was convened, in which the participants condemned the Church of Alexandria, alleging its

deviation from the maxims of the faith. Thus, the Church of Alexandria seceded from the Churches of Byzantium and Rome and there began a series of violent denominational oppressions against the Egyptians who broke away from the Chalcedonian synod. The persecution reached its apex in the reign of the Byzantine emperor Heracles (610-641), to such an extent that the Egyptian Patriarch of Alexandria, Benjamin, was forced to flee to the desert, in order to escape the oppression of the Byzantine authorities that wanted to impose Heracles' religious denomination. (p. 242)

It is known that Benjamin came to the clerics and the people and asked them to cleave to their faith even if they faced death. He himself infiltrated under the cover of darkness into Upper Egypt and stayed there hiding until he was informed of the coming of [the Arab-Muslim commander] Amr Bin al-As to Egypt ten years later. (p. 242)

The Copts expected Caliph Umar Bin al-Khattab to send someone who would rescue them from the claws of the Byzantines and [from] their oppression, their corrupt officials and tax collectors, especially when they heard that the Muslims did not interfere in others' faiths... (p. 243)

The monks came out of their monasteries, carrying tambourines and welcoming the coming of Amr Bin al-As and his men. No wonder, for the Arabs were the sons of Hagar, mother of Ismail (the wife of Abraham), and a sister to all Egyptians. (p. 243)

Patriarch Benjamin came out of his hiding place in the desert, and Amr Bin al-As welcomed him and met with him, treating him with honor. He then restored him to his position as the head of the Coptic Church in Alexandria. He [i.e., the patriarch] wrote to the Egyptians informing them that the Byzantines were no longer in control and ordered them to meet Amr and receive him amicably. It is said that the Copts who were in Farama were helping Amr that day. Commander Amr Bin al-As also told those around him that he had never seen in all the countries he had conquered a pious man like Benjamin. The attitude of Commander Amr Bin al-As was in complete accordance with the sayings of the noble Messenger Muhammad... about Egypt, some of which [are as follows]: "If you conquer Egypt, have the best intentions with the Copts, for they are protected..." As soon as Islam entered the land of Egypt the Muslims' blood became mixed with the Copts' blood. The incoming Muslims married the Coptic women and Arab blood became mixed with the Copts' blood and created one texture and one family, joined together by the same land and the same goal and destiny. (pp. 243-244)

Egypt and the Civilizations of the Ancient World, Grade 9 (2002) pp. 230-244

The Copts' Connection to Early Islam and to Muhammad Himself

What religious history tells [us] is that Hagar the Egyptian (wife of Abraham, may peace be upon him) is the mother of the Arabs, and Mary the Copt is the mother of Ibrahim, Muhammad's son [who lived only a short while] ... Moreover, the Arab sources that deal with early Islam tell us about the existence of more than one of the Prophet's companions who were called "Copt", such as Jabr Bin Abdullah and Abi Rafi' the Copt, servant of the Prophet. The Arabs in early Islam used to define by "Copt" every Egyptian, which reveals the contacts of the Egyptians with Islam and their receptiveness of it before the Arabs' conquest of Egypt.

National Education: Egypt and Its Role in Civilization, Grade 9, (2002) p. 45

Mary the Copt [one of Prophet Muhammad's wives]

What do we learn in this lesson?

3. The importance of the reciprocal relations between Muslims and Copts.

Implied Issues

National unity.

Lady Mary ... consolidated the ties between the Muslims and the People of the Book... and made the Prophet urge his nation to take care of the Copts of Egypt.... He said: "Have the best intentions towards the Copts, for they have protection and kinship [rights]". The Prophet has left this commandment as a legacy after him, to be followed by the Muslims.

Meanings of Words and Phrases

The Copts – the Egyptian Christians

People of the Book – the Jews and the Christians

People of Protection [Ahl al-Dhimmah] – those who live with the Muslims

Answer the following

6. What has the Messenger commanded us to do regarding the Copts?

Our Beautiful Language: Reading and Texts, Grade 6, Part 1, (2002) pp. 22-24

[Some] of Amr Bin al-As' most important deeds:

...He did not harm the Christians' churches.

Social Studies: Egyptian Environments and Personalities – Exercise and Activity Booklet, Grade 5, Part 1 (2002) p. 11-answers side

In spite of the hostility between the Muslims and the Crusaders, the Christian inhabitants of Egypt were loyal to their homeland and lived with the Muslims in peace and harmony.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 2 (2001) p. 68

The Copts' Participation in Egypt's National Struggle

Mustafa Kamel [Egyptian nationalist leader of the early 1900s] strove, when he was forming his party, to make the Copts become members and declared that Muslims and Copts were one people, linked by patriotism, customs, moral values, and way of life, and that it was impossible to keep them apart forever. But because Egypt was [formally] under Ottoman sovereignty, the Ottoman caliph prevented the realization of that link completely. [But] when the Ottoman state was defeated in WWI that obstacle was removed and Sa'd Zaghlul [Egyptian nationalist leader of the late 1910s and most of the 1920s] succeeded in realizing this holy national union.

National Education: Egypt and Its Role in Civilization, Grade 9, (2002) p. 73

The first thing he [i.e., the leader of the 1919 revolution Sa'd Zaghlul] directed his attention to was the [need of] the [Egyptian] nation [to] stand as one solid rank against the English, in order to thwart their hope to divide the two elements of the nation [namely, Muslims and Copts]. The Egyptian people responded to the call with all its communities and religions, to such a degree that men of religion exchanged visits and sermons in the mosques and the churches.

The Struggle of the People of Egypt, Grade 7, (2002) p. 75

It is meant by "the two elements of the nation" – ...

Question, **The Struggle of the People of Egypt, Grade 7 (2002) p. 78**

Do you know?

During the revolution of 1919 the Muslim clergymen called for revolt in the churches and Christian clergymen made sermons in [the revered Muslim institute of] al-Azhar. Thus the Egyptians' unity became manifest.

Social Studies: Egyptian Environments and Personalities, Grade 5, Part 2 (2002) p. 20

Before you is a picture of a famous historic revolution.

1. What is the name of this revolution and when did it take place?
2. What does this picture express?

[Answers:]

1. The 1919 revolution.
2. It expresses national unity and the union of the people's communities, the workers, the peasants and the intelligentsia, as well as Muslims and Copts.

Social Studies: Egyptian Environments and Personalities – Exercise and Activity Booklet, Grade 5, Part 2 (2002) pp. 10, 7–answers side, respectively

The revolution of 1919 is regarded as the first national revolution in modern Egyptian history and as the beginning of the appearance of the Egyptian nation as a unified nation comprising Egyptians and only Egyptians, with no distinction between Muslims and Copts... on the basis of Egyptian nationalism alone, not on the basis of religion.

History for Public High School, Grade 11, (2002) p. 213

In this [1919] revolution Muslims and Copts participated from the beginning equally.... Thus Egypt became the only Arab state whose people were not torn apart by religious and ethnic bigotry, after Muslims and Copts became united and the blood shed by English bullets joined them together. They adopted a flag on which there was a crescent and within it a cross. The priests began preaching from the pulpits of the mosques, even from the pulpit of the Al-Azhar Mosque, and the Muslim sheikhs began preaching in front of the altars in the churches, even the altar of the great Church of Mark.

History for Public High School, Grade 11, (2002) p. 216

The revolution of 1919 was a general popular revolution in the [full] sense of the word. The national unity between Copts and Muslims became manifest in it. Trace the attitude of the communities of the Egyptian people during the revolution and the attitude of the English towards the revolutionaries.

History for Public High School, Grade 11 (2002) p. 253

All the communities of the Egyptian people participated in the establishment of the Bank of Egypt.

Social Studies: Egyptian Environments and Personalities, Grade 5, Part 2, (2002) p. 23

Copts Are an Integral Part of the Egyptian Nation

The Egyptians – Muslims and Copts – considered themselves to be one nation and were subjected together to the oppression of some of the Mamluk princes.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 2 (2001) p. 73

We, as Egyptians – men, women, Muslims, Christians, old people and children – are proud of our homeland Egypt.

Our Beautiful Language: Reading and Texts, Grade 6, Part 1 (2002) p. 5

The Coptic minority is [part] of the heart of the great Egyptian body. It adheres to it strongly and is closely united with it.

National Education: Egypt and Its Role in Civilization, Grade 9, (2002) p. 14

Because the Egyptians are a religious people... the mosques are crowded with worshippers on Fridays and the churches are full on Sundays.

Our Beautiful Language: Reading and Texts, Grade 8, Part 1, (2002) p. 6

In case of an attack by an enemy, the Egyptian people rushes like one man to defend the homeland, without distinction between Muslim and Christian... This popular cohesion emphasizes the deep-rooted character of national unity and the [preparedness for] self sacrifice among all Egyptians.

Our Beautiful Language: Reading and Texts, Grade 8, Part 1 (2002) p. 6

What do we learn in this lesson?

Implied Issues

- National unity and the cohesion of the two parts of the nation [i.e., Muslims and Copts].

Islamic Religious Education, Grade 6, Part 2 (2002) p. 22

...The Unity of the nation – Muslims and Copts.

Modern Arabic Literature, Grade 11 (2002) p. 18

Isma'il asked permission [to speak] and said: "I have a Christian friend with whom I exchange visits, sometimes do homework and always deal kindly." The teacher said: "This is the Muslim's nature, O Isma'il. We in Egypt live as brothers who love one another, [both] Copts and Muslims. We cooperate... share with one another on good days and bad and stand together for the defense of the homeland."

Islamic Religious Education, Grade 4, Part 1 (2002) p. 33

General Exercises in the Unit

...

6. How would you treat your non-Muslim classmate?

Islamic Religious Education, Grade 4, Part 1 (2002) p. 35

What do we learn in this lesson?

...The cohesion of the two elements of the [Egyptian] nation – the Muslims and the Copts.

Our Beautiful Language: Reading and Texts, Grade 7, Part 2 (2002) p. 8

The lesson includes a story about a Christian woman paying back her debt to a Muslim neighboring family in one of Egypt's villages.

The Egyptian school textbooks also encourage cooperation and tolerance between Moslems and Copts, and see in Chapter Eight: Tolerance vs. Extremism.

Chapter Five: The Jews

The image of the Jews in the Egyptian school textbooks, both in history and at present, is negative. In fact, no Jewish individual is ever presented positively, except for some Biblical figures and Albert Einstein. The presentation of Jewish history is, in considerable part, lacking and often distorted, with negative attributes being sometimes attached to the Jews within the text. Quite surprisingly, the harshest expressions against the Jews appear in the context of the relations between the Prophet Muhammad and the Jews of Arabia, rather than in the context of the present conflict. But there are several cases in which the negative attributes of the Jews in the time of Muhammad are said to exist among the Jews in our time as well. Some of the recurring negative traits attributed to the Jews as a nation are: malice, greed, treachery, exploitation of others, fomenting dissension, deception, racism, arrogance, hypocrisy, trickery, hostility, and similar traits. In some books it is recommended that the Jews' characteristics be learned so that the proper attitude towards them be adopted. References to Zionism (the Jewish national movement), although generally negative, are relatively few.

The Jews of Biblical Times

Jewish Biblical history is depicted through the prism of Islam – including the idea that the Holy Land (“the Land of Jerusalem” in the commentary on the Qur’an) was assigned by God to Moses’ people. Few additions – such as presumed dates – are taken from Western scientific sources. In some cases where there are incongruities between the Islamic version of a text and that of the Bible, the latter is dismissed as incorrect. The Egyptian textbooks repeat and emphasize negative references to the Jews by the Qur’an.

Adam is the name of the father of mankind. It is said that it is a Hebrew name derived from “adamah” which means “soil”.

Commentary of Surat Al-Kahf, Grade 9, (2002) p. 132

Then Abraham came out of Babylon with some of the believers and went to the land of Palestine.

Islamic Religious Education, Grade 4, Part 1, (2002) p. 3

Jacob, peace be upon him, appeared by this name in the Qur'an sixteen times. He was also called by the name Israel, that is, the best [one in the eyes] of God, or servant of God.⁷ He is the son of Isaac, peace be upon both of them." **Studies in Theology: Prophecies, Grade 10, (2002) p. 16**

Opinions that Deserve to be Disregarded

There are some other opinions by some of the commentators regarding the meaning of [this] noble verse [about Joseph and the wife of Potiphar] which we have deemed advisable to ignore, because there is no logical evidence for them, neither a traditional, nor linguistic. But they are [pure] Israelite illusions that contradict the morals of God's faithful servants, of whom first and foremost is Joseph.

Studies in Theology: Prophecies, Grade 10 (2002) p. 72

...The departure of our lord Moses, may peace be upon him, from Egypt to Palestine.

Islamic Religious Education, Grade 4, Part 2, (2002) p. 21

Moses went out of Egypt to Midian in southern Palestine.

Islamic Religious Education, Grade 4, Part 2, (2002) p. 34

A dialogue between Moses and his people

A dialogue between Moses and his people

"Bear in mind the words of Moses to his people. He said: Remember, my people, the favor which God has bestowed upon you. He has raised up prophets among you, made you kings, and given you that which He has given to no other nation. Enter, my people, the holy land which God has assigned to you. Do not turn back, and thus lose all. Moses, they replied, a race of giants dwells in this land. We will not set foot in it till they are gone. As soon as they are gone we will enter. Thereupon two God-fearing men whom God had favored said: Go in to them through the gates, and when you have entered you shall surely be victorious. , If you are true believers, put your trust in God. But they replied: Moses, we will never go in as long as they are in it. Go, you and your Lord, and fight. Here we will stay. Lord, cried Moses, I have none but myself and my brother. Keep us apart from these wicked people. He replied: They shall be forbidden this land for forty years, during which time they shall wander homeless on the earth. Do not grieve for these wicked people." (Al-Ma'idah, 20-26)

⁷ Yisra-el, according to Biblical interpretation, means "one who strives with divine beings", after the mythical struggle of Jacob with the angel (Genesis 32:29).

Meanings of some words and phrases:

...

The holy land: the land. It is said that it is the land of Jerusalem.

Which God has assigned for you: promised you that it would be yours

...

[Interpreted version:]

Remember, O Muhammad, when Moses said to his people: "Remember gratefully and obediently God's favors upon you, as He has selected many prophets from among you and made you venerable like kings, after you had been humiliated in the Kingdom of Pharaoh, and He has granted you other favors, which no other people has been given. O people, obey God's commandment and enter the holy land that God has ordained that you shall enter and do not flee from its giant people, for then you will lose God's support and favor." The Children of Israel – disobeying God's order – said "O Moses, there are giants in this land against whom we have no power. We will not enter it so long as they are in it. If they are taken out of it – we will enter it."

Two men of their leaders who feared God, and He had bestowed upon them faith and obedience, said: "Enter the city gate against the giants by surprise, for if you do that you will have victory over them, and trust God." [But] they insisted on disobeying and said: "O Moses, we shall not enter this land so long as the giants are in it. Let us be and go, you and your Lord, and fight the giants. We shall stay in this place." There is in this phrase – as we see – disrespect in their speech toward God and His messenger. Then Moses fled to his Lord saying: "O Lord, I have no power over anyone, except myself and my brother, so judge between us and these stubborn and stupid people in your justice." God answered Moses' wish and forbade those disobedient ones to enter this holy land for forty years, during which they would wander in the land, rove in the desert, and would not be guided in any direction in order to get out of it. God said to Moses comforting him: "Do not grieve for what has befallen them because they disobeyed God's command and they deserve His punishment."

What the noble verse points to

- The natural [character] of Moses' people is [their] negative attitude and looking for ease [in life]

Islamic Education, Grade 11, (2002) pp. 32-34

Believers, do not behave like those who slandered Moses... [i.e.,] his people to whom God had sent him. The Holy Qur'an describes [several] cases of their slander of him. They said to him: "O Moses, make for us an idol." They [also] said: "We shall not believe until we see God clearly." ...God's Messenger said: "Moses was a modest man who covered himself and his skin was never seen. Some of the Children of Israel slandered him and said: 'He

would not cover himself so much unless there was some defect in his skin, whether leprosy or [some other] malady...”

Commentary on the Surahs of Al-Nur and Al-Ahzab, Grade 10, (2002) p. 309

[God] has forbidden them [i.e., the Muslims] to be like the Children of Israel in their slandering of their prophet.

Commentary of the Surahs of Al-Nur and Al-Ahzab, Grade 10 (2002) p. 310

Who were the ones that slandered Moses?

Commentary of the Surahs of Al-Nur and Al-Ahzab, Grade 10 (2002) p. 315

“The Children of Israel were guided by the prophets. Whenever a prophet died, a prophet succeeded him”, changing their situation, removing the changes they introduced into the rules of the Torah, as well as other things such as seeing that the oppressed gets his rights from the oppressor.

Selected Prophetic Sayings [Ahadith]..., Grade 11 (2002) p. 96

David, the son of Jesse of the tribe of Judah of the Children of Israel, was born in Bethlehem in 1085 BCE approximately. He is the one who killed Goliath, as is said in the Holy Qur’an... He died in 1000 BCE approximately.

Studies in Theology: Prophecies, Grade 10 (2002) pp. 16-17

As for what was mentioned by some of the commentators, that by the ewe lamb here a woman is meant and that David illegally took away the wife of one of his military commanders by an artifice he had devised against him – that is [one] of the fabricated Israiliyyat [Jewish traditions that found their way into Muslim commentary of the Qur’an] and the fables that contradict what God had given his prophet David, that is, true belief, nobility of character, much worship and obedience [to God], and chastity that would keep him away from anything contradicting manliness and honor.

Studies in Theology: Prophecies, Grade 10 (2002) p. 77

Solomon, the son of David... was born in Jerusalem (Urushalim – Al-Quds) around 1043 BCE and died in 975 BCE. David and Solomon were mentioned in many verses of the Holy Qur’an.

Studies in Theology: Prophecies, Grade 10, (2002) p. 17

In the reign of Balkis [the legendary name of the Queen of Sheba in Islamic tradition] God’s prophet, Solomon the Wise, appeared in Tadmor [Palmyra].

Language Exercises, Grade 9, (2002) p. 14

Elias, the son of Pinhas [sic], son of Eliezer [sic], son of Aaron, Moses' brother, is known in the Israelites' book by the name Elijah. God sent him to the Children of Israel when they worshipped idols.

Elisha is the son of Shafat. He died in 840 BC approximately and was buried in Samaria in Palestine.

Studies in Theology: Prophecies, Grade 10 (2002) p. 18

Nebuchadnezzar was famous for his skills and firmness in war. The Jews of Palestine revolted in his reign, so he hurried to their capital Jerusalem (Al-Quds), destroyed it and took a certain part of its people captive. When the Jews revolted again ten years after that (586 BC) Nebuchadnezzar destroyed their capital completely and this time he took to Iraq some forty thousand Jews whom he enslaved in Babylon.

Egypt and the Civilizations of the Ancient World, Grade 9 (2002) p. 136

"In the book We solemnly declared to the Israelites: Twice you shall do evil in the land. You shall become great transgressors." (Al-Isra', 4) That is, We notified the Children of Israel in the Torah... that they would do evil in the land twice and would be very haughty over [other] people with no justification, which would cause them loss and destruction.

Studies in Theology: Spiritual Matters, Grade 9, (2002) p. 154

The Jews in Post-Biblical Ancient and Medieval Times

Hadrian: A Roman emperor (116-138), who succeeded Trajan in power. By the time he ascended the throne, the revolt of the Jews in Alexandria, which had broken out in his predecessor's reign, had already been put down... (The relations between the ruling authorities and the Jews who lived in the city of Alexandria were bad.)... At the end of Hadrian's reign the Jews started another uprising, though less important.

Egypt and the Civilizations of the Ancient World, Grade 9, (2002) p. 217

There then lived in Alexandria a large number of Greeks and Jews... In spite of [the fact that] the Jews of Alexandria were granted all the rights and privileges enjoyed by them during the times of the Ptolemaic [kings], the conflict between the Greek and Jewish inhabitants of Alexandria was renewed, as a result of discrimination in [their] treatment. The eruption of a clash between members of these two communities was inevitable.

Egypt and the Civilizations of the Ancient World, Grade 9, (2002) p. 224

The Jews in the [Arabian] Peninsula showed extremism against the Christians of Najran, so they kindled a fire in a trench and led to that fire twenty thousand Christian believers.⁸

Islamic Notions in Environmental and Demographic Education, Grade 8, (2002) p. 82

The Jews of Arabia and Muhammad

This part of Jewish history, though in reality involving only an insignificant minority of the Jewish people, has become the focus of attention in the Egyptian textbooks. The animosity that prevailed between the Jews of Arabia and the founder of Islam is translated in some of the textbooks into a very negative description of the Jews as a whole. The Jews are portrayed as treacherous people, full of hatred to Islam and the Muslims, who plotted with the enemies of Islam against it. Therefore, they were punished by God and His Messenger.

The following two excerpts reflect of an Islamic tradition of an early indirect encounter of the Jews of Arabia with the new religion. Its historical authenticity is questionable.

What the commentators have said regarding the reason for the revelation of the story of the people of the cave [in the Qur'an] can be summarized as [follows]: the Quraysh [Muhammad's tribe in Mecca] sent [two people] to the learned men of the Jews in Medina [before Muhammad's emigration from Mecca to Medina in 622 CE] and told them: "Ask them about Muhammad: Describe him to them and tell them what he says, for they are the first People of the Book and they know what we do not know about prophets". So they went and came to Medina and asked the learned men of the Jews about the Messenger of God [Muhammad] and described him to them. They [the Jews] told them: "Ask him [Muhammad] about the three things about which we are [hereby] instructing you [to ask]. If he gives you the answer, he is a prophet sent [by God] and you should follow him. If not, the man is a pretender. Ask him about youths who were gone in ancient times and what happened to them, for a strange thing happened to them. Ask him about a roving man who traveled around east and west – what happened to him. Ask [as well] about the spirit – what is it? If he tells you about that – he is a prophet and you should follow him.

Commentary on Surat Al-Kahf, Grade 9, (2002) pp. 24-25

⁸ The story in general terms, with no identities and numbers, appears in the Qur'an (Al-Buruj, 4-8). The incident is attributed by Muslim commentators to the king of Yemen Joseph Dhu-Nuwas (sixth century CE), who converted to Judaism and persecuted the Christian community of Najran in northern Yemen.

Those who asked are the Quraysh infidels on the instruction of the Jews.
Commentary on Surat Al-Kahf, Grade 9, (2002) p. 199

The Prophet's Attitude towards the Jews

The Prophet started his life in Medina... by writing a treaty for the Jews which guaranteed their religious freedom, their places of worship, their property and rights, and obliged [the Muslims] to protect and support them on condition that they support him [Muhammad] against his enemy and not betray him or help his enemy or harm him.

What was their attitude, then, towards the Messenger and the [Islamic] mission?

They pretended to be delighted with the Prophet's coming [to Medina] and declared their willingness to cooperate with him, stand at his side, and support him against his enemies. The Prophet wanted to give them an opportunity in order to know their true intentions towards Islam and the Muslims. So he opened to them the gates of cooperation and camaraderie to the utmost limit. But they were harboring in their souls many things. ... Greed, malice and hatred filled their souls when they saw that Islam's standing in Medina was becoming firmly established and was spreading in Medina and beyond. They saw Aws and Khazraj [Medina's Arab tribes] rallying around the Prophet and forgetting the [state of] vengeance and hostility that had existed between them.

All that agitated their souls and they realized that their religious standing had disappeared and that their methods, which were based on exploitation, usury, arms sales, and on stimulating dissension and war among the [Arab] tribes here and there, had collapsed. Their resistance to Islam began as a covert one initially. Then, it became overt after the victory of the Muslims in the battle of Badr in the second year after the Hijrah [the Prophet's emigration to Medina, which symbolizes the beginning of the Muslim era and calendar] ...

Islamic Education, Grade 11, (2002) p. 74

The Prophet used with them three methods, which were:

1. The method of treaty
2. The method of war
3. The method of peace

The Jews in the Arabian Peninsula were [living] in many places, in Medina and in its vicinity, as follows:

1. The Qaynuqa' tribe [in Medina]
2. The Al-Nadir tribe [in Medina]
3. The Qurayzah tribe [in Medina]
4. The Jews of Khaybar

5. The Jews of Fadak
6. The Jews of Wadi al-Qura
7. The Jews of Tayma'

The Jews of the Qaynuqa' Tribe

The Qaynuqa' tribe was the first one to violate the treaty. They strove to stir up dissension, exploiting an incident of a Muslim woman who went to buy some jewelry from a Jewish goldsmith. He insulted her and she called for support to the Muslims. The Jews gathered and strife broke out between the two parties. God's Messenger went to the tribe of Qaynuqa', reminded them of their commitments and warned them against a battle like the battle of Badr. But they did not take his threat seriously, which made it necessary to put an end to the challenge they posed. He then besieged them [for] fifteen consecutive days until they asked him to let them leave the city. They went until they reached [the town of] Adhru'at on the Syrian border. By that the heart of Medina was purified of them, because they broke the treaty, dishonored their commitment and respected neither neighbor nor religion.

The Tribe of Al-Nadir

What happened in the [unsuccessful] raid of Uhud had an impact on the Jews, that is, the Jews of Al-Nadir tribe. They found a way out for their malice and rage, and started spreading rumors among the Muslims in order to weaken their determination. They would say: "No prophet has ever been inflicted by such a thing". The Prophet wanted to explore their intentions, so he went to their neighborhood near Qubba' and asked them to help him in [paying] blood money for one of the tribe of Amer who had been killed, thus implementing the treaty between himself and them. They welcomed him and his companions and said: "Yes, O Abu al-Qasem [Muhammad's agnomen], we shall help you in what you desire." They were deceiving him in order to contrive a conspiracy for his assassination. One of them climbed above the wall next to which the Prophet was sitting in order to cast upon him a rock which would kill him. But God revealed to His Messenger what they had contrived and he left the meeting hurriedly followed by his companions.

It became evident to him that they were a source of danger to the Muslims because of their treachery and betrayal. So he sent to them someone who demanded that they leave Medina. They were prepared to accept his demand had it not for some of the hypocrites [Arab inhabitants of Medina who embraced Islam outwardly but remained hostile to Muhammad], who encouraged them to stay, so they prepared for war. The Prophet besieged them until they surrendered and asked him to guarantee their property, lives and children until they left Medina. He made peace with them and some of them left for Khaybar while others [left] for Adhru'at in Syria.

The Tribe of Qurayzah

These [people] were living on the eastern side of Medina and stayed loyal to their treaty with God's Messenger. [But] when Medina came under the attack of the 'Groups' [Ahzab, a term denoting the pagan Meccans and their tribal allies], those Jews violated their treaty and exposed the south-eastern front of Medina to invasion and destruction. But God thwarted their trick and the "Groups" left disappointed. The Prophet then turned against the tribe of Qurayzah and they suffered greatly.⁹

The Jews of Khaybar

Khaybar was an asylum and a center for the Jews, as well as a source of dissension and plotting against Islam and the Muslims. Whenever they saw the banner of Islam raised high, their determination to oppose it increased. After the Messenger's return from Hudaibiyyah, and being safe from the Quraysh [the tribe of Mecca] under the truce he had made with them [in Hudaibiyyah]... the Messenger proceeded to Khaybar and besieged its people. They took shelter in their castles, where they sought asylum in one castle after another, until they felt strangled and asked for peace under which they would stay on their land – which became the Muslims' by virtue of conquest – on condition that they could keep half its yield. The Messenger made peace with them according to that arrangement. With that peace the Jews submitted and their political and economic power disappeared.

The Jews of Fadak

When the Jews of Fadak heard what had happened to Khaybar, they asked God's Messenger to spare their lives and [in return] they would leave their property at his disposal. He made peace with them on that [basis]. Then they asked to stay [on the land] and that he would treat them as he had done with the people of Khaybar. He granted their wish on condition that he would be free to send them away whenever he so wished and they accepted that.

The Jews of Wadi al-Qura

After Khaybar God's Messenger went to Wadi al-Qura and camped there at sunset. The Jews of this gorge had hosted [a number] of Arab people, so they received God's Messenger shooting [at him] and shouting [against him] from their castles. God's Messenger then mobilized his companions and lined them for battle. Then he called upon the Jews to [embrace] Islam in order to spare their lives and preserve their number. But they insisted on war to decide the matter. So he fought them and won and conquered it by force. He spent four

⁹ Though the text does not mention it here, Islamic historiography tells that after their surrender, the men of the tribe of Qurayzah – some 700 – were put to the sword and their wives and children were enslaved. Other sources do refer to that, and see below.

days in Wadi al-Qura, distributing the property [among the Muslims]. He left the land and the date palms in the hands of the Jews and made them work it.

The Jews of Tayma'

When the Jews of Tayma' heard what happened in Khaybar, Fadak and Wadi al-Qura, they made peace with God's Messenger, based on their paying the poll tax [Jizyah], and they were left on their property. Then, God's Messenger went back to Medina. With that, the Jews' power was ended and they no longer had any standing in the land of the Arabs which has been honored by God with Islam.

Lessons Derived from the Treatment of the Jews by the Prophet

1. The Prophet treated the Jews amicably and gently and opened to them the gates of cooperation, camaraderie and secure living with the Muslims. But he found [among them] only treachery and determination to fight him, which necessitated that they be treated according to their actions.
2. Religious racism dominates them. They are hostile to the Islamic religion and take a hostile position against any religion that is not theirs.
3. Ethnic racism is firmly established in their souls. They hate other ethnic groups and peoples.
4. They do not owe allegiance to the homeland where they live, nor keep a commitment. Rather, their life is based on treachery and betrayal.
5. The Jews of the past are the [same as the] Jews of today and of the future. [They are of] one kind. One should study them, study their ambitions, and arm oneself against them with every [possible] weapon.
6. In the War of Ramadan [1973], in what had preceded it and in its results, [one may find] a clear incarnation of the Jews' arrogance, deception and contempt of all values.

Islamic Education, Grade 11 (2002) pp. 74-77

Other, shorter, references to the Jews in the context of their relations with Muhammad are given below in chronological order. The Jews are stereotyped and prejudiced and the themes of treachery and hostility on the part of the Jews towards the Muslims are both present here as well.

General characteristics of the Jews

The attitude of the Jews toward the emerging Muslim society in Medina: The description of the Jews in the Qur'an is an eternal miracle [in itself], since it described them by the traits to which they have adhered throughout all their generations, such as stubbornness, material greed, slander, hypocrisy, plotting against Islam and the Muslims, and waging a war that is multifarious in its

methods and manifestations and one in its true nature and goal. One of these [manifestations] was the [Jews'] support of the hypocrites [Arab inhabitants of Medina who outwardly converted to Islam but remained hostile to Muhammad's leadership] and their rallying together of the pagans [of Mecca and the Bedouin tribes] in an attempt to annihilate the emerging Muslim group.

Islamic Education, Grade 10, (2002) p. 39

The Jews violate their treaty with Muhammad

The document [the treaty of Medina] defined the duties of individuals toward the group (i.e., the Muslim nation) and organized the relations between the Muslims and the Jewish inhabitants of Medina. They were allowed freedom of worship in return for [their] adherence to the treaties of the new Muslim society.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1, (2002) p. 72

What do we learn in this lesson?

- ...
- The Jews' violation of their treaty with the Messenger.

...When the Messenger came to Medina he found some Jewish tribes living in the city with the [Arab] people of Medina of the Aws and the Khazraj [tribes]... The honorable Messenger did not start a war with the Jews, nor did he argue with them... The Messenger concluded a treaty between the Muslims and the Jews which was known as "the Treaty of Medina". The Jews, as well as the Muslims, agreed to that treaty and to its provisions...

...But the Jews violated that treaty and the Messenger expelled them from Medina...

Exercises

Underline the right answer:

- When the Messenger concluded the treaty, it was agreed upon by the Muslims/the Jews/ the Muslims and the Jews.
- The Treaty of Medina provided for the freedom of worship for the Muslims/the Jews/the Muslims and the Jews.
- The Messenger expelled the Jews from Medina because they kept the treaty/violated the treaty/accepted the treaty.

What does the Jews' attitude to the Treaty of Medina they signed with God's Messenger indicate?

(Islamic religious Education, Grade 3, Part 2 (2002) pp. 21-22)

Unit Three: Islamic Positions

The unit's goals: It is desirable that at the end of this unit the student will be able to:

...

2. Become acquainted with the Jews' character and the way they should be treated.

Islamic Religious Education, Grade 4, Part 1, (2002) p. 26

The Jews' hostility towards the Muslims

A. The case of the newborn baby:

That [the newborn son of al-Zubayr Bin al-Awwam and Asma', daughter of Abu Bakr] was the first baby born to the emigrants [from Mecca] in Medina... The news spread all over Medina and put an end to the rumor that the Jews had cast a spell over the Muslims and that no baby would be born to the emigrants.

Asma', Daughter of Abu Bakr, Grade 6, (2002) p. 28

Strong belief cancels [all] rumors and superstitions. God granted Asma' her first baby in Medina in order to nullify the claims of the Jews who were living there that they had cast a spell over the Muslims that no baby would be born to them in Medina.

Asma', Daughter of Abu Bakr, Grade 6 (2002) p. 29

"The Muslims rejoiced over the baby because it put an end to the Jews' rumors."

(Asma', Daughter of Abu Bakr, Grade 6 (2002) p. 30)

The Muslims rejoiced over him a lot, because the Jews had said that they had cast a spell over the Emigrants and that they [the Emigrants] were afflicted by sterility and would never see a baby. So its birth was [like] an arrow returning to the enemy's chest. The Muslims rejoiced greatly at Abdullah's birth and at the refutation of what the Jews had believed in.

Asma', Daughter of Abu Bakr, Grade 6 (2002) p. 33

B. The Jews' alliance with the Hypocrites:

Hypocrisy appeared in Medina after the Muslims there had been strengthened and become a power feared by its enemies. That power made some of the people behave outwardly as Muslims, grudgingly, while harboring hostility and hatred toward it and its followers. The Jews and others who went astray supported them in that.

Commentary on the Surahs of Muhammad, Al-Fath, Al-Hujurat and Qaf, Grade 11 (2002) p. 47

These hypocrites said to those who hated the guidance revealed by God to His Prophet, namely, the Jews and those who were like them: “We will obey you in some matters”, namely, we will obey you in some of your matters... chief among them being the hostility to the Messenger and to what he brought from his Lord... God said about them in another verse: “Have you not considered the hypocrites? They say to their fellow-unbelievers among the People of the Book: ‘If they drive you out, we will go with you. We will never obey any one who seeks to harm you. If you are attacked, we will certainly help you.’ God bears witness that they are lying.”

Commentary of the Surahs of Muhammad, Al-Fath, Al-Hujurat and Qaf, Grade 11 (2002) pp. 69-70

The hypocrites hoped for a decisive victory by the Byzantines and for an outright defeat to [be suffered by] the Muslims. Some of them gathered in the house of Suweylim the Jew and were holding the people back from [participating in] the [forthcoming] raid [against the Byzantines]. God’s Messenger then sent Talhah Bin Ubaydallah at the head of [other] people and ordered them to burn the house over them.

Islamic Education, Grade 10, (2002) pp. 68-69

The Jews and their like - the unbelievers and the hypocrites - would ask you [Muhammad] about the time of resurrection, out of stubbornness and as a means of testing you.

Commentary on the Surahs of Al-Nur and Al-Ahzab, Grade 10, (2002) p. 305

The hypocrites and the Jews in Medina threatened to kill him [i.e., Muhammad] if he did not stop calling upon them to [embrace] Islam.

Commentary on the Surahs of Al-Nur and Al-Ahzab, Grade 10, (2002) p. 172

And Muhammad did try to proselytize individual Jews:

A Jewish boy, who was serving the Prophet, became ill. The Prophet came to visit him, sat near his head and said to him: “Embrace Islam.” He [i.e., the boy] looked to his father, who was present there, and he [the father] told him: “Obey Abu al-Qasem [Muhammad’s agnomen].” So he converted to Islam. The Prophet went out [of the house] saying: “Praise to God who saved him from [Hell’s] fire”.

Selected Prophetic Sayings [Ahadith], Grade 10, (2002) p. 41

C. Other examples of less than amicable relations between the Jews and the Muslims in Medina before open hostilities began:

The People of the Book were reading the Torah in Hebrew and interpreting it to the people of Islam in Arabic. God’s Messenger then said: “Do not say that

the People of the Book tell the truth, and do not say that they lie [either]. [Just] say: We believe in God and in what He has revealed to us”.

Selected Prophetic Sayings [Ahadith]..., Grade 10 (2002) p. 97

...Zayd Bin Thabet [the Prophet's secretary]... said: “God’s Messenger ordered me, and I learned Syriac from [some] Jews. He [the Prophet] said: ‘By God, I do not trust the Jews in my correspondence [in Syriac]’. Barely half a month passed until I learned it and became proficient in it. I used to write for him to them [the Jews] and read their letters to him.”

Studies in Theology: Tradition and Morals, Grade 11, (2001) p. 252

The Jews were pretending to have sneezed in his [the Prophet’s] presence hoping that he would say [the Islamic blessing]: “May God have mercy on you.” [But] he would say: “May God guide you [to Islam] and improve your mind”.

Selected Prophetic Sayings [Ahadith], Grade 11, (2002) p. 140

The war against the Qaynuqa’ tribe

The Expulsion of the [Jewish] Tribe of Qaynuqa’

What do we learn in this lesson?

- The Jews are a people of betrayal and treachery.

...

The lesson’s goals

It is desirable that at the end of the lesson the student will be able to:

- Define the reasons for the war between the Muslims and the Jews of the Qaynuqa’ tribe.
- Mention some of the Jews’ blameworthy characteristics.
- ...

Information and enriching activities

The Jews of Medina: The tribes of Qaynuqa’, Nadir, Qurayzah. All of them violated their treaties with the Messenger and the Muslims. Their punishment was expulsion from Medina, as well as extinction and perdition....

While the Muslims were celebrating their victory over their [pagan] enemies at the battle of Badr and were exchanging greetings of joy because of that great victory, the Jews of the Qaynuqa’ tribe revealed their malice and showed their hostility to the Muslims with no regard to neighborliness, even though they had been living in Medina with the Muslims... The Muslims waited [to see] what the days would reveal regarding the Jews’ trickery, deceit and hostility. History tells us that the Jews continued to plot against the Muslims and to attack what was sacred in their eyes, which pushed the Muslims to declare war against them in order to defend their dignity and honor...

The Jews took refuge in their castles and fought from them. The Messenger besieged them tightly for fifteen nights... until they were forced to surrender. The Messenger let them leave Medina to Syria, according to their request. They did not live long there, as most of them perished.

... Then the teacher asked his students saying: What are the lessons learned from this? How should the Muslim deal with followers of the other religions? Ahmad said: "The Jews are traitors. They did not honor the treaties that existed between them and the Muslims, and did not respect the[ir] neighbor's rights. But the Muslims keep the[ir] treaties, treat the[ir] neighbor well and deal with the followers of the other religions kindly..."

Exercises

...

5. The Jews do not show regard for the neighbor's right and do not honor treaties. Give, from what you have learned, [an example] that proves that.

Information and enrichment activities

God Almighty says about the Jews' hatred toward the Muslims:

"You will find that the most implacable of men in their enmity to the faithful are the Jews and the pagans..." (The Table, 82).

Islamic Religious Education, Grade 4, Part 1, (2002) pp. 32-34

The war against the Nadir tribe

The Messenger strengthened the Muslims' front in Medina and besieged the Jews of the Nadir tribe, who had exploited the Muslims' defeat [in Uhud] in order to plot to kill the Messenger, until they surrendered and submitted to his decision that they leave Medina.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1 (2002) p. 73

The gathering [of people] in this world is of two types: The first one [happened] when the Prophet evicted the Jews from Medina to Syria...

Selections of Theology, Grade 8, (2002) p. 32

It was in Medina when a group of Jews, the tribe of the Nadir, attempted to kill the Messenger while he was sitting with them in their house. They violated the treaty that existed between them and him. God told him of their betrayal and ordered him to fight them. He [the Prophet] besieged them for several days, and they fortified themselves in their castles. But God cast fear in their hearts and they asked the Messenger to [let them] go out from Medina. He set a condition that they carry from their property only a camel load and leave their weapons. Every man among them destroyed his house

before leaving, and that is what the Jews did when they left the land of beloved Sinai after its liberation.

... We learn from this that the Jews do not keep their treaties. They betrayed God and His Messenger before God took revenge on them. They are always like this.

Islamic Religious Education, Grade 5, Part 2, (2001) pp. 12-13

Exercises

- What do we learn from the story about the expulsion of the tribe of Nadir?
- What do you think of the Messenger's treatment of the Jews?
- There were two other groups [of Jews] in Medina except the tribe of Nadir. Who are they? Did they betray the Muslims as well?
Resort to the school library for help.

Islamic Religious Education, Grade 5, Part 2 (2001) pp. 12-13

The Unit's Goals

After studying this unit the student should be able to:

...

- Infer from the [Qur'anic] Surat al-Hashr [Exile] some of the characteristics of the Jews...

Islamic Religious Education, Grade 5, Part 2 (2001) p. 11

Heroism and Sacrifice

What do we learn in this lesson?

...

- Some of the characteristics of the Jews.

Islamic Religious Education, Grade 5, Part 2 (2001) p. 11

The war against the Qurayzah tribe

Some Jews headed by Huyayy Bin Akhtab, went to Mecca and met with the nobles of [the] Quraysh. They incited them to fight the Muslims [in Medina], and they [i.e., the Quraysh] agreed. Then they [the Jews] went to the tribe of the Ghatafan and called upon them to fight the Muslims and they too agreed. The Quraysh set out with their Ethiopians and those who followed them, all in all an army of close to ten thousand men.

During that stressful time the Jews of the Qurayzah tribe violated their treaty with the Muslims and joined the armies of [those] groups. Then, the Muslims' misfortune, increased...

Commentary on the Surahs of Al-Nur and Al-Ahzab, Grade 10, (2002) p. 191

[The Muslims] felt extremely disquieted and frightened, because their enemies were besieging them and because the tribe of Qurayzah had violated its treaties [with them].

(Commentary of the Surahs of Al-Nur and Al-Ahzab, Grade 10 (2002) p. 195)

Of what raid do the noble verses speak? When was it? What was the position of the Qurayzah tribe?

Commentary of the Surahs of Al-Nur and Al-Ahzab, Grade 10 (2002) p. 199

What do we learn in this lesson?

...The Jews' hostility towards the Muslims.

The Surah [of the Confederate Tribes – al-Ahzab] also relates of the raid against the [Jewish] tribe of Qurayzah and of the violation by the Jews of their treaty with the Messenger.

Islamic Religious Education, Grade 6, Part 2, (2002) p. 6

..The raid of the Ahzab [groups] in which Quraysh [the pagan tribe of Mecca], the groups of the Arabs [i.e., the Bedouin tribes] and the Jews went out to fight the Muslims in Medina.

Social Studies: Egyptian Environments and Personalities, Grade 5, Part 1 (2002) p. 29

The [Qur'anic] verses talk about the Trench Raid [Ghazwat al-Khandaq] which is also called the Groups Raid [Ghazwat al-Ahzab] and describe how the forces of evil, namely, the polytheists and the Jews, rallied against the Prophet and the believers.

Islamic Education, Grade 9, (2002) p. 23

The word "Lahn" [an Arabic word that usually means "melody", but also 'grammatical mistake'] has two meanings. One of them is indirect expression in talking so that no one except your interlocutor can understand. An example for that is what the Messenger said to some of his companions in the Raid of the Groups [Al-Ahzab]: "If you find out that they – the [Jewish] tribe of Qurayzah – commit a treachery, give me a 'lahn' I know".

Commentary of the Surahs of Muhammad, Al-Fath, Al-Hujurat and Qaf, Grade 11 (2002) p. 74

Put a V or an X sign on the right side of each of the following phrases:

...

- The Jews violated their treaty with the Messenger during the Raid of the Groups [Ahzab]."

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1 (2002) p. 81

[The Meccan pagan tribe of] Quraysh tried to negotiate with the Jews of the tribe of Qurayzah, who had been left by the Messenger with [the task of] defending Medina from the south. But the Messenger succeeded in driving a wedge between the Jews and the [assaulting] tribal confederacy [Ahzab].... Then, following the withdrawal of the Ahzab, the Messenger put an end to the existence of the tribe of Qurayzah in Medina, after they had violated the treaty.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1, (2002) p. 74

When the Prophet came back from the Trench [Raid], laid down his arms and washed, [Angel] Gabriel came to him and said: “O Muhammad, you laid down the arms [but] we, by God, have not... Go out to [fight] them.” The Prophet said: “Where to?” [Gabriel] said: “Here” and pointed to the Qurayzah tribe. Then the Prophet set out to [fight] them.

...After the Muslims besieged the Qurayzah tribe twenty five nights they submitted to the verdict of Sa’d Bin Ma’adh. He decreed that their men be killed, their property be divided [among the Muslims] and their women and children be taken captive. The Messenger said to him: “You have sentenced them by the sentence of God from above the seven skies.”

...God repelled their [i.e., the Muslims’] enemies... and enabled them [the Muslims] to punish the treacherous ones among the Jews.

Commentary of the Surahs of Al-Nur and Al-Ahzab, Grade 10 (2002) pp. 218-220

After the armies of the groups had left... God with His power brought down those who had assisted and supported them (against you) – the Jews of the Qurayzah tribe – from their strongholds and put them in your hands... some of them you slew – those are the men, and others you took captive – and those are the children and the women. “He made you masters of their land”, i.e., God has given you the land of these Jews and their crops as an inheritance, and has also given you their houses, namely, their castles and property which they left after them, such as their money and livestock.

Commentary on the Surahs of Al-Nur and Al-Ahzab, Grade 10, (2002) pp. 217-218

Who are those that are meant [in the verse] by “those who supported them from among the People of the Book”? What happened to them? To whom did their houses and property go?

Commentary of the Surahs of Al-Nur and Al-Ahzab, Grade 10 (2002) p. 220

How would you explain each of the following?

...

- The Messenger's resolute attitude towards the Jews.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1 (2002) p. 80

The war against Khaybar

Unit Four: The Emergence of Islam

Goals

At the end of the study of this unit the student should be able:

...

- To determine the Messenger's attitude towards the Jews of Khaybar.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1 (2002) p. 62

Khaybar is located north of Medina. It was inhabited by a group of Jews of the Nadir tribe, after their departure from Medina. They built there fortresses and castles and declared themselves to be the Muslims' enemies. The Messenger decided to put an end to the danger they posed and besieged them in the seventh year of the Hijra. Their fortresses and castles fell one after another, and they ran away. Some of them were permitted to remain and work their lands in return for paying [as a tribute] half of their yields to the Muslims. Thus, the Messenger of God eliminated the Jews' wickedness in the Arab land.

This resolute attitude by the Messenger towards the Jews was a result of their betrayal of the Muslims and their alliance with their [i.e., the Muslims'] enemies. As regards the Jews who were cultivating some of the lands of Khaybar, they remained [there] until Caliph Umar Bin al-Khattab came and expelled them.

Having disposed of the danger posed by the Jews in the Hijaz [region], the Messenger sent letters to the heads of the Arab [Bedouin] tribes and to the kings of the neighboring states in which he called upon them to [embrace] Islam.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1, (2002) p. 75

At the beginning of the seventh year of the Hijra the Messenger of God ordered to prepare for a raid against Khaybar, because the Jews of Khaybar had incited the groups [of Bedouin tribes who attacked Medina earlier] and made an alliance with the Bedouins against the Muslims, until Khaybar had become an asylum for those who intrigued against the Muslims...

By that [the victory over the Jews of Khaybar], their might was broken, as well as their power with which they had been threatening the Muslims and supporting God's enemies.

Islamic Religious Education, Grade 6, Part 2 (2002) pp. 47-48

The Messenger fought the Jews of Khaybar because they:
Did not pay the land tax [Kharaj] – did not fight on his side at Uhud – incited the [tribal] groups.”

Exercise, Islamic Religious Education, Grade 6, Part 2 (2002) p. 50

The raids [carried out] during the time of Islam were numerous. [They were] for the purpose of propagating Islam, reclaiming the Muslims' rights and property from the Quraysh infidels, repelling the Jews' aggression and treachery, and securing the borders of the Muslim state against treachery and the greedy ambitions of the Persians and Byzantines.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Exercise and Activity Booklet, Grade 7, Part 1, (2002) p. 35-answers side

The life of the Jews of Arabia under Muhammad's rule after their defeat

An episode portraying the Jews in an unfavorable light:

When God's Messenger sent Abdullah Bin Rawwahah to the Jews to appraise the land tax [kharaj] that was imposed on them, they offered him some money. He then said to them: “As regards the bribe you have offered, it is forbidden and we do not take it.”

Islamic Education, Grade 11, (2002) p. 95

The following two quotations, which may have discussed the same case (with different endings), present a somewhat more positive attitude towards the Jews.

Abdullah Bin Sahl was found dead in Qulayb in [the area of Jewish] Khaybar. His brother came... and his two uncles... to God's Messenger.... The older of the two uncles spoke and said: “O Messenger of God, we found Abdullah killed in Qulayb at the heart of Khaybar.” The Prophet said: “Will the Jews prove their innocence by oaths of fifty [men] who will swear that they did not kill him?” They said: “How can we accept the oaths of the polytheist Jews?” He then said: “Will fifty men of you[r tribe] swear that they [the Jews] killed him?” They said: “How can we swear regarding a matter we did not see?” The Prophet then paid the blood money for him [the killed man] from his own money.

Selections for the Explanation of [the Book of] "Selection", Grade 10, (2002) pp. 452-53

...[The body of] a man from the Ansar [party], who had been killed, was found in the Jews' cistern. God's Messenger sent [a messenger]... to the Jews and obliged them to offer the oath of fifty men. The Jews said to him: "We shall swear." Then he said to the Ansar: "Will you swear [that the Jews killed him] and get your right [i.e., blood money]?" The Ansar said: "We shall not swear." He then obliged the Jews to pay the blood money for him because he had been killed among them.

...As for the Prophet's words to the Ansar: "Will you swear and get your right?" – it was a kind of criticism because they had said: "We will not accept the oaths of the Jews".

Selections for the Explanation of [the Book of] "Selection", Grade 10, (2002) pp. 453-54

The Jews and the Muslims after Muhammad

There is one source that mentions the Jews of this period – negatively.

The Prophet's death was a severe test for both the believers and the hypocrites. The believers clung to their religion and refused to give it up, and the hypocrites declared their apostasy and practised it openly, which made the Jews and the polytheists prepare for fighting the Muslims.

Usamah Bin Zayd – Youngest Commander in Islam, Grade 7, (2002) p. 43

Abu Bakr started his caliphate in the gravest [situation] encountered by a ruler beginning his reign. He confronted the dissension of the apostates and the Jews and polytheists lying in wait [for him]... Should he postpone sending Usamah's army [to Syria] until he finished eliminating the apostates and until he prepared for fighting the Jews and the polytheists in case they set out to fight the Muslims?

Usamah Bin Zayd – Youngest Commander in Islam, Grade 7, (2002) p. 44

What [was] the attitude of the Jews inside the Arabian Peninsula towards the Muslim state after the Prophet's death?

Usamah Bin Zayd – Youngest Commander in Islam, Grade 7, (2002) p. 48

[Usamah's raid] ensured more security for the Islamic state inside the Arabian Peninsula and afforded the Muslims a threatening position at the time that the Jews, who had been expelled from Medina, were starting a skirmish with them.

Usamah Bin Zayd – Youngest Commander in Islam, Grade 7, (2002) p. 54

Followers of other religions embraced Islam and wanted to plot against it like Abdullah Bin Saba'¹⁰ ...

Studies in Theology: Theological Matters, Grade 9 (2002) p. 13

The Jews in Modern Times

The Egyptian textbooks in general do not attack the Jews of modern times, except in the context of the Middle East conflict. But there are cases in which Islamic education textbooks apply the stereotypes of the Jews of Muhammad's time to today's Jews.

Lessons Derived from the Treatment of the Jews by the Prophet

- The Prophet treated the Jews amicably and gently and opened to them the gates of cooperation, camaraderie, and secure living with the Muslims. But he found [among them] only treachery and determination to fight him, which necessitated that they be treated according to their attitude toward him.
- Religious racism dominates them. They are hostile to the Islamic religion and take a hostile position against any religion that is not theirs.
- Ethnic racism is firmly established in their souls. They hate other ethnic groups and peoples.
- They do not owe allegiance to the homeland where they live, nor [do they] keep a commitment. Rather, their life is based on treachery and betrayal.
- The Jews of the past are the [same as the] Jews of today and of the future. [They are] all the same. One should study them, study their ambitions, and arm oneself against them with every [possible] weapon.
- In the War of Ramadan [1973], in what had preceded it and in its results, [one may find] a clear incarnation of the Jews' arrogance, deception and contempt for all values.

Islamic Education, Grade 11, (2002) p. 77

The description of the Jews in the Qur'an is an eternal miracle [in itself], since it described them by the traits to which they have adhered throughout all their generations, such as stubbornness, material greed, slander, hypocrisy, plotting against Islam and the Muslims, and waging a war which is

¹⁰ Abdullah Bin Saba' was a convert from Judaism, a fact that is emphasized in Saudi textbooks, for example, but not mentioned here.

multifarious in its methods and manifestations and one in its true nature and goal.

Islamic Education, Grade 10, (2002) p. 39

On one occasion the Jews are portrayed as a tool in the hands of Imperialism against the Arabs:

The French authorities did not only encourage the immigration of French Jews and other Europeans to Algeria. They [also] granted French citizenship to the[se] Europeans and Jews to encourage them to stay [there] and colonize [the country].... The colonization and policy of acculturation pursued by France in Algeria aimed at liquidating the Arab and Muslim Algerian identity.

History for Public High School, Grade 11, (2002) p. 186

However, in at least one case there is a positive reference to a Jewish individual – Albert Einstein – in a chapter about his scientific achievements. Following are excerpts describing his Jewish background:

Einstein (1879-1955)

He was born on March 14, 1879 in the city of Ulm in southern Germany to a Jewish family....

It should be mentioned that Einstein experienced what the Jews of Germany experienced in 1933, which stirred the latent religious tendencies within him, and he became a member in the Jewish [nationalist] movement, although he called for the establishment of a world government. Einstein excused himself from not becoming president of the State of Israel by declaring his incapability of dealing with human nature, although he had been successful in dealing with physical problems.

Principles of Philosophy, Logic and Scientific Thinking, Grade 9, (2002) pp. 116, 118, respectively

The Jews and the Palestine Conflict

Though the language is mostly neutral, negative tones do sometimes penetrate the historical review of the Arab-Israeli conflict as presented in a history textbook for high school students. Other sources are far less restrained, as can be seen in the quotations below.

A. The emergence of Zionism and Jewish immigration to Palestine

The description here is relatively objective, although lacking.

The Jews were dispersed in the countries of the world, aspiring at the same time to return to Palestine one day. That remained their hope since the Babylonian captivity. After a thousand years these hopes were renewed, but in the fashion of the nineteenth and twentieth centuries.

The intellectual awakening... in Europe raised [as well] the intellectual level of the Jews. Also, the great economic breakthrough, which encompassed most of Europe, gave the Jews a wide opportunity to devote their economic skills to amassing large fortunes. Since the nationalist theory was prevalent in the modern age, the Jews – who lived mainly in a “ghetto” of their own – strove to preserve their special Jewish fundamental characteristics vis-à-vis the increase in nationalist feelings among the peoples among whom they were living, which escalated the hostility between the Jews, on the one hand, and the European Christian peoples, on the other hand.

From the beginning of the nineteenth century the Jewish intellectuals sought ways of transferring the Jews to Palestine, which was considered the Promised Land – the land that God had promised to God’s Chosen People – which would gather the Jews who had been dispersed among the various peoples of the world since ancient times.

In 1897 the first Jewish congress [i.e., the first World Zionist Congress] was convened to discuss the Jewish question. In it the idea of establishing a national home for the Jews was defined. Later, in a general congress in 1905, Palestine was determined as the national home for the Jews, under the motto: “the return to Palestine.”

That was the beginning of the Zionist movement – the return to Palestine. The World Zionist Organization was established, as well as the Zionist fund [i.e., the Jewish National Fund], to finance the immigration operations and the purchase of land for the Jews who immigrated to Palestine.”

History for Public High School, Grade 11, (2002) p. 266

Throngs of Jews started pouring into Palestine because of the oppression of the Jews by Hitler and his Nazi regime.

History for Public High School, Grade 11, (2002) p. 269

Though not necessarily supporting the Jewish narrative of the Holocaust, the following quotation does not try to refute it either. Its purpose, like that of the preceding quotation, is to show the impact of Nazism on Jewish immigration to Palestine.

“While Nazi Germany was breathing its last breaths, the Jewish Agency started an extensive propaganda [campaign] regarding the hideous crimes committed by the Nazis against the Jews of Germany and Eastern Europe. They even reached [a figure of] about six million victims killed or incinerated

by the Nazis. In the wake of the Second World War the Jewish Agency transferred tens of thousands [Jews] from Germany to Palestine, to an extent that angered the British Mandate authorities, as the country could not absorb these [people] except at the expense of the Arabs there. In other words – if a national home was to be established in this way, it could not have been attained except by exterminating the Arabs of Palestine.

History for Public High School, Grade 11, (2002) p. 272

B. References to Zionism's plans and methods

There are very few references to Zionism in the Egyptian school textbooks, and they are mostly negative:

Zionism has its expansionist schemes expressed by the phrase “from the Nile to the Euphrates” including a studied time-table [for their realization] which ends at the end of the twentieth century.

History for Public High School, Grade 11, (2002) p. 278

The Zionist organizations used their clandestine terrorist organs to pressure England. It was at the hands of terrorists that the English Minister [of State] Lord Moyne was assassinated [in Cairo in 1946]. The Zionist terrorists blew up the King David Hotel in Jerusalem along with its occupants on June 22, 1946.

History for Public High School, Grade 11, (2002) p. 273

The Zionist forces carried out Terrorist operations, such as the Deir Yassin massacre of women and children, in order to create panic among the Palestinians.

History for Public High Schools, Grade 11, (2002) p. 275

C. References to the Jews in the context of the 1948 war and its aftermath

Main points are: that the Jews are the enemies of the Egyptian people, and are treacherous, they were organized into gangs, and the Egyptian army went into Palestine to drive them out.

In the midst of this corrupt [political] life [inside Egypt], the Egyptian army, [together] with the other Arab armies, entered the land of Palestine [in 1948] to rescue it from the Jewish gangs.

The Struggle of the People of Egypt, Grade 7, (2002) p. 80

The Egyptian army fought in Palestine to drive the Jews out of it.

The Struggle of the People of Egypt, Grade 7, (2002) p. 128

"The Jews attacked the al-Faluja [Egyptian] garrison [in 1948-49] with a large army of eleven thousand [men], equipped with the newest arms and supported by tanks on the ground and by aircraft in the sky. The treacherous

ones began strafing that garrison with burning fire. They stood waiting for the garrison to surrender at any moment. But their hope was disappointed. They were like one who tries to catch the wind or write upon the water.

The Struggle of the People of Egypt, Grade 7, (2002) pp. 80-81

“The treacherous ones began strafing the garrison with burning fire.”

The “treacherous ones” are: the English – the French – the Jews.

The Struggle of the People of Egypt, Grade 7, (2002) p. 82

The Jews imagined... that their feet stood firmly in the east, and the Imperialists imagined that the torch of liberty and glory in the country had been extinguished... The Jews, the King and the Imperialists forgot that underneath the ash a spark of fire was about to flare up.

The Struggle of the People of Egypt, Grade 7, (2002) p. 81

“The Jews, the King [of Egypt] and the Imperialists forgot that underneath the ash a spark of fire was about to flare up.” Define, from the phrase, the people’s enemies.

The Struggle of the People of Egypt, Grade 7, (2002) p. 83

D. References to the Jews after the 1973 war and the peace treaty

The first three of the following quotations are taken from one source, a description of a visit by an Egyptian family to Sinai after its final evacuation by Israel following the peace treaty between the two countries. An attempt is made here to relate the Jews of today to those who fought against Muhammad in the seventh century CE, with the accompanying negative connotations. The Jews are still called “the enemy”. The fourth quotation is an excerpt from a poem, that presents the Jews – in the context of the peace agreement between the two countries – as people whom no one can trust.

These are the fortifications of the Bar-Lev Line¹¹. God gave us victory over the Jews as He had given the Messenger victory over them in Medina and destroyed their fortifications upon their heads

Islamic Religious Education, Grade 5, Part 2, (2001) pp. 11-12

The family visited the village of Yamit,¹² which is a village on the Egyptian border in Sinai. Everyone saw that the village had been destroyed and not a

¹¹ The Bar-Lev Line: The Israeli line of fortifications on the eastern bank of the Suez Canal, built after 1967 and stormed and captured by the Egyptians in the first phase of the October War of 1973.

¹² Yamit: a Jewish town built in the early 1970s and then evacuated and destroyed by Israel in 1982, in accordance with the peace treaty with Egypt of 1979.

[single] house was left standing. Mahmud said: “Why did the enemy destroy the village before leaving it?” Father said: “This is what the Jews do in every place they leave, so that the local people should not benefit from it, exactly as the tribe of the Nadir in Medina did with the houses they left which they destroyed ...”

Islamic Religious Education, Grade 5, Part 2, (2001) p. 14

Father said: ‘What do we learn from this [Qur’anic] Surah [i.e., Surat al-Hashr – Exile]?’

Mahmud said: “We learn from it precious lessons, some of which are:

...the Jews are a people of betrayal and treachery.”

Islamic Religious Education, Grade 5, Part 2, (2001) p. 16

... We have already had experience of these people before
And experienced enmity and feud
We have already tasted treachery on their part before
And therefore we shall not be satisfied with sweet words...

Explanation

We know these people well. Our precious Book [the Qur’an] has informed us about them, and our experience with them emanates from our wars against them and from their feud and enmity toward us. We have seen and tasted their treachery. Therefore, we shall not be deceived by their talk about peace while they prepare for war and store up weapons for the day on which they will attack us.

Our Beautiful Language: Reading and Texts, Grade 7, Part 2, (2002) pp. 30, 31, respectively

“We already tried these people before and experienced enmity and feud”
The poet indicates that we have experience of the enemy. Explain.

[Answer:]

It is left for the student [to answer by himself].

Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 7, Part 2 (2002) pp. 24, 11-answers side, respectively

The Jewish Holy Places

In spite of the negative attitude to the Jews throughout history, their holy places in Jerusalem are recognized.

Arab Jerusalem includes places holy to followers of the heavenly [monotheistic] religions. They are: ...

[Answer:]

The Al-Aqsa Mosque, the Holy Sepulcher and the Wailing Wall.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History – Exercise and Activity Booklet, Grade 7, Part 1, (2002) pp. 2, 1 - answers side, respectively

One of the first big clashes between the Arabs and the Jews was in 1929, as a result of the Jews' encroachment on the Arabs' right in [the Muslim holy place of] Al-Buraq,¹³ which includes the Wailing [Western] Wall, one of the Jews' holy places, which is adjacent to the Al-Aqsa Mosque.

History for Public High School, Grade 11, (2002) p. 269

¹³ The Western or Wailing Wall is named Al-Buraq in Islamic tradition, after the heavenly beast by that name on whom Muhammad rode in his nightly journey to Jerusalem and whom he tied to the Wall while ascending to heaven, according to Muslim belief.

Chapter Six: The Palestinian Problem

According to the Egyptian school textbooks, Palestine is an Arab country and an integral part of the Arab world. It has been usurped by the Zionist Jews, which brought about the Arab-Israeli conflict, as Arabs and Muslims support the Palestinians. The solution to the problem will come only when the Palestinians obtain their full rights, namely the establishment of an independent Palestinian state with Jerusalem as its capital, as well as the return of the Palestinian refugees. If that does not happen peacefully, and especially if the Jews do not give up Arab Jerusalem, then war should be considered. Implied notions of war against Israel can be found in the textbooks, specifically in poems. The issue of Jerusalem occupies a relatively important place in Egyptian textbooks.

Palestine Is One of the Arab States

Palestine is counted in the Egyptian textbooks as one of the Arab states, even though its independence has not yet been achieved.

The Arab homeland is the homeland of all the Arabs. It is our greater homeland, which embraces all the Arab states. Their number is twenty-two, of which ten are on the African continent: ... and twelve are on the Asian continent: ... Palestine, ...

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1, (2002) pp. 1-2

We find that most of the Muslim states... abandoned [the practice of] female circumcision. Among these states are Saudi Arabia, the Gulf states, Yemen, Iraq, Syria, Lebanon, Transjordan, Palestine, Libya, Algeria, Morocco, Tunisia, etc.

Islamic Religious Education, Grade 6, Part 1, (2002) p. 24

Definition of the Palestinian Problem

There are several short descriptions in the Egyptian school textbooks that could serve as definitions of the Palestinian problem from various angles. Imperialism plays a role in this respect.

A. An ordeal equated with the Crusades

He [Saladin] faced the Crusader ordeal as we today face the Zionist ordeal.

Our Beautiful Language: Grammar and Grammatical exercises, Grade 6, Part 2, (2002) p. 38

B. Usurpation of Palestine by Israel and the expulsion of the Palestinians

What Israel is now doing is considered the most hideous of [all] types of terrorism and extremism! For what else shall we call the expulsion of a whole people from its country, the destruction of its homes or their seizure by force?!

Islamic Notions in Environmental and Demographic Education, Grade 8, (2002) p. 83

C. General struggle between Arabs and Jews/Zionism

[One aspect] of Imperialism's impact on the Arab homeland was planting political problems in some places. In the light of this answer the [following] questions:

- A. Mention three political problems and define the parties to the disputes there.
- B. Indicate on a blank map of the Arab homeland the location of each of these problems.
- C. Propose some suitable solutions to these problems.

[Answers:]

- A. The Palestine problem between the Arabs of Palestine and the Jews. New parties have already entered the conflict with the Jews, represented by Lebanon, Syria and Jordan, following the occupation by Israel of additional territories during the war of 1967...
- B. See the map.
- C. The answer is left to the student, so that he can express his view.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History – Exercise and Activity Booklet, Grade 7, Part 1, (2002) pp. 13, 11 – answers side, respectively

The development of the resistance movement in Palestine..., the war waged by Egypt against Israel and Imperialism in 1956..., the increase of Zionist influence and Jewish presence in Palestine and its growth to include the usurpation of the West Bank and Gaza in 1967, the various types of the Arab-Zionist military confrontations between 1956-1967, our honorable victory in

1973, the continuation of the Palestinian Fida'i¹⁴ movement and the development of the Arab nationalist feeling..."

(Modern Arabic Literature, Grade 11 (2002) p. 121)

D. Palestinian struggle for independence from Imperialism and Israel

In the light of the strategic and economic position of the Arab homeland, the Imperialist states competed among themselves for taking possession of most of its regions, beginning in the eighteenth century, and partitioning it into several states differing from one another in their area and number of inhabitants. The Arab states showed resistance to this Imperialism until most of them gained their independence, except for Palestine, some parts of which have gained [self] rule. Its people [still] fights, supported by the Arab peoples, to gain its full rights. (Write down the developments that have occurred regarding the Palestinian problem in [your] Activity Booklet.)

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1, (2002) p. 4

Imperialism has left us several problems, of which some are between [the different states of] the one [Arab] nation and some are on the borders. Among these problems [are]:

1. The problem of Palestine:

It represents the most complicated Arab political problem. It is the result of the establishment of the State of Israel in 1948 on the Palestinian territories with the help of the Imperialist states. Since the establishment of this state, this problem has passed through many phases, during which the Arab states, with Egypt at their head, have waged long wars. In spite of the fact that Arab states and Israel have reached peace agreements, the Palestinian people still fights a jihad for the cause of attaining the rest of its rights, establishing its state on its land, and making noble Jerusalem its capital. Write down in [your] Activity Booklet what is published in the daily newspapers about the development of the Palestinian problem.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1, (2002) pp. 23-24

¹⁴ Fida'i is a traditional term meaning "one who is ready to sacrifice oneself for a cause". It has become in recent decades throughout the Arab world an epithet for members of the Palestinian armed organizations. In Egypt, the term denotes as well the regular army commandoes and also the local guerrilla fighters against British forces in the Suez Canal Zone in the early 1950s.

History of the Palestinian Problem

(Taken mostly from a long chapter entitled “The Arab-Israeli Conflict” in a history textbook for high school)

A. Palestine is Arab. The Jews there are foreigners.

Palestine is Arab. This is the historical reality, a reality Zionism, with the cooperation of the Great Powers, has tried to completely eradicate, in order to say that Israel is a historical reality. But the difference between the[se] two statements is that the latter one stands in contradiction to the right of a human being in his own homeland, where he and his forefathers have lived for thousands of years, and calls for the opening of Palestine’s - and later Israel’s, gates before the immigration of the Jews from Europe, Asia and Africa, and from any other place, to Palestine-Israel.

“The Arab-Israeli Conflict”, History for Public High School, Grade 11, (2002) p. 266

B. Emergence of Zionism

The Jews were dispersed in the countries of the world, aspiring at the same time to return to Palestine one day. That hope remained alive in them since the Babylonian captivity. After a thousand years [sic] these hopes were renewed, but in the fashion of the nineteenth and twentieth centuries.

The intellectual awakening... in Europe raised [as well] the intellectual level of the Jews. Also, the great economic breakthrough, which encompassed most of Europe, gave the Jews a wide opportunity to invest their economic skills in amassing large fortunes. Since the nationalist idea was prevalent in the modern age, the Jews – who mainly lived in a “ghetto” of their own – strove to preserve their special Jewish fundamental characteristics in the face of the increase in nationalist feelings among the peoples amongst whom they were living, which escalated the hostility between the Jews, on the one hand, and the Christian European peoples, on the other hand.

From the beginning of the nineteenth century, the Jewish intellectuals sought ways of transferring Jews to Palestine, which was considered the Promised Land – the land that God had promised to God’s Chosen People – which would gather the Jews who had been dispersed among the various peoples of the world since ancient times.

In 1897 the first Jewish congress [i.e., the first World Zionist Congress] was convened to discuss the Jewish question. In it the idea of establishing a national home for the Jews was defined. Later, in a general congress in 1905,

Palestine was determined as the national home for the Jews, under the motto: “the return to Palestine”.

That was the beginning of the Zionist movement – the return to Palestine. The World Zionist Organization was established, as well as the Zionist fund [i.e., the Jewish National Fund], to finance the immigration operations and the purchase of land for the Jews who immigrated to Palestine.

“The Arab-Israeli Conflict”, History for Public High School, Grade 11, (2002) p. 266

C. The Balfour Declaration and the approval of the British Mandate over Palestine

The Balfour Declaration

During the First World War, in view of the connection between the interests of Britain and those of the Zionist movement, Britain was prepared to support the Jews in establishing a national home. Against this background, the British ordinance, known as the Balfour Declaration, was issued. [The text is quoted in full.]

...It is worthwhile for us to analyze this declaration, which is considered one of the main factors that brought about the establishment of Israel in 1948:

- ...
- The text did not explicitly mention the Arabs of Palestine. It almost ignored their existence, except when it talked about “non-Jewish communities” [in Palestine]. Hence, the English had been harboring since the very beginning [the notion of] disqualifying an existing reality at the time, namely, the Arabs of Palestine and its Arab character...

Britain granted a region it did not own to a community that did not have any right to it, without consulting the people who were owners of the country and who formed the absolute majority of its inhabitants. Moreover, Britain treated the Arabs – according to the text – as if they were a certain community only.

...The League of Nations, which confirmed the Mandate system, thus betrayed one of its most important goals, which was assisting peoples to have self-rule. Thus, it went along the path of annihilating the Arabs of Palestine and of its Judaization.

“The Arab-Israeli Conflict”, History for Public High School, Grade 11 (2002) pp. 267-68

[Exercises:]

- Write a letter of five lines to the person who wrote this message [Lord Balfour] in which you expound your view of this Declaration.

- The Balfour Declaration is considered one of the main events that brought about the establishment of Israel in 1948. Explain that Declaration and how it was issued, supporting your explanation with historical evidence.
- The United States had a position regarding the Balfour Declaration and the Palestinian problem. Trace this position until the establishment of the State of Israel.

“**The Arab-Israeli Conflict**”, **History for Public High School, Grade 11 (2002) p. 302**

What would have happened if:

- There had not been the Balfour Declaration?
- The Arabs had been united while facing the enemy?

The answer is left for the student.

Our Beautiful Language: Reading and texts – Exercise and Activity Booklet, Grade 8, Part 2 (2002) pp. 11, 9-answers side, respectively

D. Development of the problem under the British Mandate

The Policy of the British Mandate in Palestine

...The Arabs rejected this White Paper [1922] which clearly and purposefully violated the human rights of the Arabs of Palestine. The Mandate government began to carry out what was stated in the White Paper, as it opened the gates of immigration to the Jews, transferred lands into the hands of the Jews – even if that was done by way of promulgating expropriatory laws and... burdening the Arab [peasant] with heavy taxes that forced him sell his land.¹⁵

One of the first big clashes between the Arabs and the Jews was in 1929, as a result of the Jews' encroachment on the Arabs' right in [the Muslim holy place of] Al-Buraq¹⁶ that includes the Wailing [Western] Wall, one of the Jews' holy places, which is adjacent to the Al-Aqsa Mosque. The bloody clashes did not stop until the English forces intervened. In fact, they

¹⁵ Arab peasants and landlords sold their land because of the high prices offered by the Jews. The Mandate government did not look favorably on these transactions and later, in 1940, tried to restrict them.

¹⁶ The Wailing or Western Wall is named Al-Buraq in Islamic tradition, after the heavenly beast by that name on whom Muhammad rode in his nightly journey to Jerusalem, and whom he tied to the Wall while ascending to heaven, according to Muslim belief.

intervened against the Arabs, until it gained control of the situation, while treating the Jews gently.¹⁷

... Throngs of Jews started pouring into Palestine because of the oppression of the Jews by Hitler and his Nazi regime...

... The Mandate government used the most severe types of violence [against the Arab revolt in Palestine in 1936-39] such as air bombardment, demolition of houses of Jihad fighters and the implementation of collective punishment on the villages...

As for the Arabs, they rejected it [the British partition proposal of 1937], having considered the detachment of any area of Palestine an [act of] unparalleled aggression against the rights of a people living on its land, especially so, when the Jews' portion was the best soil in Palestine.¹⁸ They wondered: "Is this the way a Jewish refugee is transformed into an owner, while the Arab owner of the land is expelled from his land to live in a poor Arab state [that is, the state assigned for the Arabs in Palestine according to the partition plan] denied of the essentials of a [viable] state?" (See the partition map.) Therefore, the Arabs returned to armed revolt...

¹⁷ The "clashes" of 1929 were, in fact, massacres and attempted massacres by Arab mobs against unarmed Jews who resided in Arab cities such as Hebron and Safed. That is why the British forces behaved – after a certain delay – as described here.

¹⁸ The areas assigned for the Jews in the partition plan of 1937 consisted of their main centers of population in the Coastal Plain, Jezreel Valley and parts of Galilee - areas that were hardly inhabited by Arabs when the Jews first came to Palestine towards the end of the nineteenth century and, consequently, included large tracts of land available for sale. Large parts of these lands were actually swampland drained and reclaimed by the Jews and thus became "the best soil in Palestine".

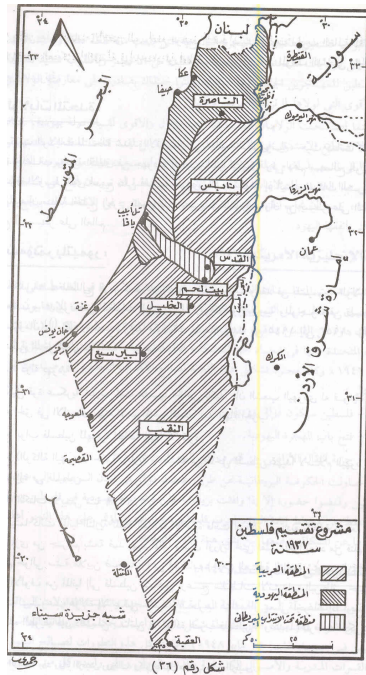


Figure No. 36: The Palestine Partition Proposal of 1937

- The Arab Region
- The Jewish Region
- A Region [to Remain] under the British Mandate

“The Arab-Israeli Conflict”, History for Public High School, Grade 11, (2002) pp. 268-71

That [i.e., the inclination of the Arabs toward the Axis Powers] was accompanied by an Arab awareness of the dangers that threatened the region and the Arab peoples because of the Zionist mass immigration to Palestine that was permitted by the British government. Therefore, the Arabs became increasingly aware of the necessity to rally to confront the Zionist danger...

History for Public High School, Grade 11, (2002) p. 259

[Exercises:]

- After the Balfour Declaration was issued, Britain continued on the path toward the Judaization of Palestine, in spite of Arab opposition. Trace Britain’s role in realizing that until the establishment of the State of Israel.

- Trace England's position and role in the establishment of the State of Israel beginning with the issue of the Balfour Declaration in 1917 and ending with the establishment of the State of Israel in 1948.

“The Arab-Israeli Conflict”, History for Public High School, Grade 11, (2002) p. 302

E. After the Second World War

The Role of the United States

The United States was strongly inclined toward the side of Zionism, as it [Zionism] rendered the United States extensive services in its efforts to smash Nazi Germany and supported the interests of the United States in the Middle East...

...Thus, American and Zionist interests converged ... While Nazi Germany was breathing its last breath, the Jewish Agency started an extensive propaganda [campaign] regarding the hideous crimes committed by the Nazis against the Jews of Germany and Eastern Europe. They even reached with the number of about six million victims for those killed or burned by the Nazis. In the wake of the Second World War the Jewish Agency transferred tens of thousands [Jews] from Germany to Palestine, to an extent that annoyed the British Mandate authorities, as the country could not absorb these [people] except at the expense of the Arabs there. In other words – if a national home was supposed to be established in this way, it could not have been attained except by exterminating the Arabs of Palestine.

The United States became the primary and most powerful supporter of the establishment of a Jewish state... Also, the success of the Democratic Party, [Harry] Truman's party, in the elections was a result of the huge amounts of money expended by the Jews.

...The Zionist organizations used their clandestine terrorist organs to pressure England. It was at the hands of terrorists that the English Minister [of State] Lord Moyne was assassinated [in Cairo in 1946]. The Zionist terrorists blew up the King David Hotel in Jerusalem along with its occupants on June 22, 1946...

The Arabs attended it [a conference in London in 1947], only to discover a scheme for the extermination of the Arabs of Palestine by the Jews.

“The Arab-Israeli Conflict”, History for Public High School, Grade 11, (2002) pp. 272-73

[Exercises:]

- ...Trace the position of the USA regarding the establishment of a Jewish state from the beginning of the Second World War in 1939 until the establishment of the State of Israel in 1948.

“The Arab-Israeli Conflict”, History for Public High School, Grade 11 (2002) p. 302

F. The UN Partition Resolution of 1947 and the War of 1948

The Egyptian textbooks fail to mention that it was the Arabs who started the war against the Jews in early December 1947, following the UN resolution on November 29 that year. However, they do not conceal the fact that the Arab armies that entered Palestine following the termination of the British Mandate on May 15, 1948, did so with a view to expelling the Jews from the country and to eliminating the State of Israel.

The United Nations Partition Resolution of 1947

The problem was placed on the agenda of the General Assembly of the United Nations. The discussion ended with a resolution partitioning Palestine between the Arabs and the Jews – see the map in Figure 37 – and the British government announced that it would withdraw from Palestine at a date not later than May 15, 1948. All these developments were to the advantage of the Jews, for they had trained forces, huge sums of money, and international support, at the head of which stood the United States and the Soviet Union, whereas the Arab countries that supported the Arab right in Palestine were also occupied with liberating themselves from foreign occupation.

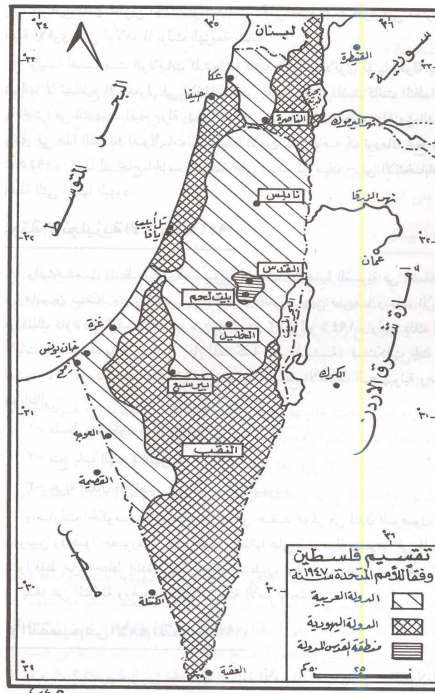


Figure No. 37: The Partition of Palestine according to the UN in 1947

- The Arab State
- The Jewish State
- The internationalized area of Jerusalem

Jewish military elements poured into Palestine. They had fought during the [Second World] War and had first-rate military experience, while the forces of the Arabs of Palestine were of primitive formation. The Zionist forces carried out terrorist operations, such as the Deir Yassin massacre of women and children, in order to create panic among the Palestinians. Indeed, panic-stricken throngs of the Palestinian people got out of their country hoping to return with the Arab armies that were preparing to enter Palestine to reinstate security, calm and rights in that afflicted country.

The Palestine War 1948

When the last English forces were leaving Palestine, the establishment of the State of Israel was declared and was recognized by the United States, the Soviet Union, and most other states of the world. The League of Arab States issued its resolution regarding the entrance of the Arab armies [into Palestine] to reinstate calm and security in Palestine where Arab blood was mainly spilled, as well as some Jewish blood.

The Egyptian, Jordanian, Iraqi and Syrian forces entered. But they were untrained, unprepared, and disunited in terms of ideas or plans. That led to the defeat of the Arab forces. The Israeli forces seized not only the parts that were allocated to the Jews by the UN in accordance with the partition resolution, but also a lot more. The Arab confrontation states (Egypt, Jordan, Syria, and Lebanon) were forced to sign the armistice agreements (in Rhodes) in 1949.

“The Arab-Israeli Conflict”, History for Public High School, Grade 11, (2002) pp. 273-75

[Exercises:]

- The Palestine War began in 1948 and ended with the defeat of the Arab armies and the establishment of the State of Israel. Review the situation of the Arabs and the Jews during the war and explain the reasons for the Jews’ victory and for the defeat of the Arab forces.

“The Arab-Israeli Conflict”, History for Public High School, Grade 11 (2002) p. 303

On May 15, 1948 Egypt entered the Palestine War, together with the [other] Arab states, with no military preparedness that would suffice for the expulsion of the Jews from Palestine. The cooperation between the Arab armies was inadequate, and they failed to eliminate the State of Israel. The war ended in an armistice on February 24, 1949.

History for Public High School, Grade 11, (2002) p. 230

Why did the Egyptian army enter the land of Palestine?

“Questions,” The Struggle of the People of Egypt, Grade 7, (2002) p. 82

The Egyptian army fought in Palestine in order to drive the Jews away out of it.

The Struggle of the People of Egypt, Grade 7, (2002) p. 128

The Egyptian army stood alone repelling Israel’s aggression of 1948, while the [other] Arab armies and their [supreme] commander, King Abdullah [of Jordan] stood by watching, nay, deserting.

History for Public High School, Grade 11, (2002) p. 163

In the midst of this corrupt [political] life [inside Egypt], the Egyptian army entered the land of Palestine, [together] with the other Arab armies, [in 1948] in order to rescue it from the Jewish gangs. The Egyptian army displayed at the beginning remarkable vigor and its efforts were successful, to such a degree that it defeated the Jews in several places and destroyed many of their fortifications and strongholds. But something unpredicted happened. Those close to the king [of Egypt] seized the opportunity to enrich themselves at the

expense of the victims' souls. They established a monopoly over the import of weapons for the army and provided it with defective armaments.

In spite of these critical conditions, Egypt's soldiers still gave an honorable account of themselves. They defended [Palestine], not [so much] with their defective arms, but rather fought the Jihad with their patience and resolution, and struggled with their faith and will. They stood firm like giants. The steadfastness of the Al-Faluja garrison in Palestine is but one example of the courage, forbearance and self confidence of the Egyptian soldier.

The Jews attacked the Al-Faluja garrison [in 1948-49] with a big army of eleven thousand [men] equipped with the newest arms and supported by tanks on the ground and by aircraft in the sky. The treacherous ones began directing a burning fire at that garrison. They stood waiting for the garrison to surrender any minute. But their hope was disappointed. They were like one who tries to catch the wind or write upon the water.

This garrison stood defending Egypt's honor. It stood defending [it] with its faith, spirit, courage and forbearance, while it had nothing but disgracefully defective weapons.

The Struggle of the People of Egypt, Grade 7 (2002) pp. 80-81

The army was weak, and its weapons were old. Therefore it was defeated in the Palestine war in 1948.

Social Studies: Egyptian Environments and Personalities, Grade 5, Part 2, (2002) p. 24

G. The aftermath of the 1948 war

The Jews penetrated into northern and southern Palestine. They seized the Negev and reached Aqaba, and Israel built the port of Eilat. With that the Jews managed to seize all of Palestine except the Gaza Strip and the area west of the Jordan [River] and Old Jerusalem. By that time, around one million of the people of Palestine had fled from their homeland and, out of weakness, left it for the Jews.

"The Arab-Israeli Conflict", History for Public High School, Grade 11, (2002) p. 276

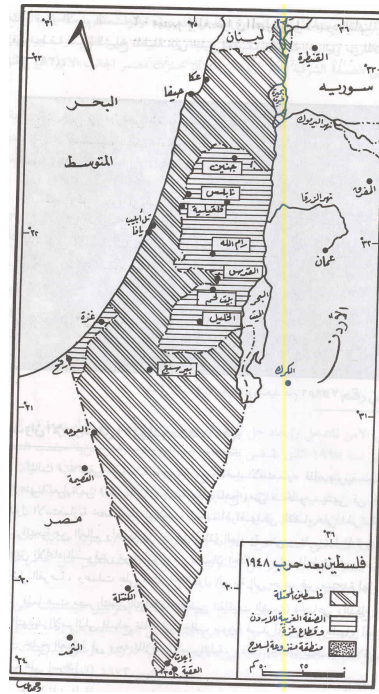


Figure No. 38: Palestine after 1948

- Occupied Palestine
- The West Bank of the Jordan [River] and the Gaza Strip
- Demilitarized Zone”

“The Arab-Israeli Conflict”, History for Public High School, Grade 11, (2002) p. 277

What were the results of the [following]:

- The establishment of the State of Israel in 1948?

[Answer:]

- The establishment of the State of Israel brought about a break in the [continuous] land link between the African and the Asian wings [of the Arab homeland], and the continuation of the conflict to reclaim the right of the people of Palestine. As a result, the Arabs waged three wars in the years '56, '67, '73 without reaching a final settlement, which have drained the Arabs' resources, especially those of Egypt...”

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History – Exercise and Activity Booklet, Grade 7, Part 1, (2002) pp. 15, 12-13 – answers side, respectively

Israel expelled the Palestinians ... it would have free scope [...so that...].
**Language Exercises, Our Beautiful Language: Reading and Texts –
Exercise and Activity Booklet, Grade 6, Part 1, (2002) p. 32**

The United States, France and England announced in 1950 [their] guarantee of the new borders of Israel. But the Arab countries refused to recognize the State of Israel. From then on the problem remained continually simmering and exploded every once in a while, as will be described later, especially so, in the wake of the [Egyptian] revolution of 1952.
“The Arab-Israeli Conflict”, History for Public High School, Grade 11, (2002) p. 275

[Exercises:]

- What was the position of the Arab countries regarding the declaration of the establishment of the State of Israel?

“The Arab-Israeli Conflict”, History for Public High School, Grade 11 (2002) p. 303

The Arab collective consciousness awoke after WWII, motivated by the desire to be liberated from Imperialism, by the feeling of injustice and humiliation [as a result] of the internal rule of their countries, and by the enormous shock that confronted the Arab [individual] with a challenge to his [personal] dignity, [to] Arabism, civilization and [to] his [very] existence as a human being – in view of the usurpation of Palestine in 1948.

Modern Arabic Literature, Grade 11, (2002) p. 120

Put a V or an X sign next to the correct phrases from among the following, and explain the reasons:

- The greatest factor that stimulated wrath and anger in the souls of the Egyptian officers was the Palestine War [of] 1948.

History for Public High School, Grade 11 (2002) p. 254

Arabs and Muslims, Including Egypt, Support the Palestinians

Egyptian support of the Palestinian struggle has taken various forms. After 1967 it was expressed in what is described here as guerrilla warfare by the Palestinian armed organizations. In fact, most of the latter were terrorist attacks against civilians. Egypt's support of the Palestinian struggle today is political and aimed at the establishment of an independent Palestinian state on the territories occupied by Israel in 1967. However, there is one reference stating Egypt's support of the return of the refugees to their homes.

You are an Arab and a Muslim child who loves the Arabs and the Muslims.
What do you feel about what is happening in Palestine?

Islamic Religious Education, Grade 4, Part 1, (2002) p. 32

[Egypt/the revolutionary regime of 1952] has strongly supported the
Palestinian people in retrieving its legitimate rights in Palestine.

History for Public High School, Grade 11, (2002) p. 246

At that time [after 1967] Egypt began supporting the Palestinian Resistance
inside the occupied territories. It [i.e., Egypt] began supporting and backing it
[i.e., the Palestinian Resistance] until it became a thorn [in its side] causing
Israel pain and concern...

The Struggle of the People of Egypt, Grade 7 (2002) p. 106

The *Fida'is*¹⁹ started infiltrating into Israel day and night, hit the settlements,
destroyed roads, planted road mines and destroyed power plants and water
[pumping] stations, until fear, worry and confusion became widespread in
Israel and its people lived in the trenches day and night. There were no more
safe borders for them as they had been claiming.

The Struggle of the People of Egypt, Grade 7 (2002) pp. 106-107

As for Palestine, Egypt and the other Arab states are standing alongside it in
order to liberate its territories that were occupied by Israel in 1967, for the
purpose of establishing the independent state of Palestine with noble
Jerusalem as its capital.

**Social Studies: Geography of the Arab Homeland and Milestones of
Islamic History, Grade 7, Part 1, (2002) p. 23**

Egypt will never stop supporting the Palestinians [...until...] they return to
their homes.

**Our Beautiful Language: Reading and Texts – Exercise and Activity
Booklet, Grade 6, Part 1, (2002) p. 40**

The Palestinian Problem Today

As regards the realization of the legitimate rights of the Palestinians, through
the participation of Jordan and representatives of the Palestinians in
determining the future of the West Bank and the Gaza Strip, in accordance

¹⁹ Fida'i: a warrior who is ready to sacrifice himself for a cause. This term has
become throughout the Arab world in recent decades a title for members of the
Palestinian armed organizations. In Egypt, it serves also as a title for men of the
regular commando forces and the guerrilla fighters of the early 1950s against the
British forces in the Suez Canal Zone.

with what was discussed at the summit conference in Camp David in 1978, the dialogue between the Arabs and Israel for the attainment of a suitable formula for these rights began. It has not been easy. Rather, it has been very difficult, as each of the two parties – the Arab and the Israeli – has stuck by its rights and principles.

The matter was concluded by arrangements that were made between the Palestinians and Israel in the city of Oslo in Norway. A dialogue took place [as well] between several Arab parties and Israel in Madrid in Spain. The Egyptian government sponsored these discussions together with the United States.

Eventually, the establishment of a Palestinian National Authority in the Gaza Strip and Jericho was announced, so that it would express the aspirations of the Palestinian people in the Palestinian homeland and the Palestinian government. The road is still long for the attainment of everlasting and ultimate peace in the Middle East.

“The Arab-Israeli Conflict”, History for Public High School, Grade 11, (2002) p. 300

The world came to believe that the flags of peace in the Middle East will not flutter unless the Arabs get back every inch of their land and unless the Palestinian people regains its right to honorable life on its land.

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 6, Part 1, (2002) p. 6

Jerusalem

Within the context of the Palestinian problem, Jerusalem, and especially the Al-Aqsa Mosque, receives special attention.

A. General review of the issue of Jerusalem

Jerusalem is the symbol of Arabism and Islam because of its religious importance and Arab roots. It has been humiliated by the enemies – Crusaders in the past and Jews at present – and should be liberated by a jihad.

O Jerusalem

What do we learn in this lesson?

- The importance of Jerusalem to the Arabs
- The importance of restoring it its rightful owner
- The sons' role regarding Jerusalem

Implied Issues

- Tolerance and education for peace

National unity and fighting against extremism

Jerusalem is an ancient, holy and blessed city. God has blessed its surroundings and made His prophet travel by night to it. Jerusalem is a neighbor of the Al-Aqsa Mosque, [which is] the first one of the two foci of prayer [i.e., before Mecca was established as focus of Muslims' prayer] and the third after the two holy sanctuaries [i.e., third in importance after the two Muslim shrines in Mecca and Medina]. To it [Jerusalem] people make a pilgrimage, and to it hearts that believe in God aspire. For it is not only a mosque for prayer. Rather, it is a basis of creed... and symbol of holiness, purity, blessing and victory.

Today Jerusalem's wounds bleed, her sigh resounds and her call for help fills the horizons. History shall not forgive the Arabs and the Muslims if they fail to save and liberate Jerusalem.

...The poet calls in this poem upon the sons and youth of the Arab nation to wake up from their slumber and become aware of the fact that they have lost Jerusalem. He calls upon them to achieve peace, purify the Arab land of the enemies, and restore Arab glory to what it used to be before, because Jerusalem is a symbol of Arabism and Islam, and every Arab finds there his past and present. History shall not forgive us if we neglect Jerusalem's right.

The poet talks to Jerusalem... and says to her: "O Jerusalem... how come that you are humiliated and despised by the enemies and [at the same time] your value among the Muslims is belittled? ...What will we say to our [future] generations? ...What will we tell them, as Arabism has been humiliated and has retreated, as well as the shining star of its pride and dignity?

O great Muslim homeland! Do you hear me? Do you hear my cry and call?
...Palestine has become threatened with obliteration and loss in front of your very eyes and in the shadow of your neglect.

You are Arab, O Jerusalem. This is a reality defended by our fathers and forefathers who loyally bore the trust through struggle against the usurping and covetous Crusaders and the Jews... You are, O Jerusalem, Arab in [your] land and sky... You have taught us out of your genuine Arabism that a stolen right is returned only by sacrifice.

Here I am! O Jerusalem of peace. Welcome the jihad fighters who will respond to the call for your rescue. Eternal damnation to those who do not hurry to jihad...

Exercises

1. Answer the following questions:

- Why do the Arabs care for Jerusalem?
- What is the duty of every Muslim toward Jerusalem?

2. The poet confirms Jerusalem's Arab character using several proofs. Mention them.

3. How is it possible to save Jerusalem?

6. What will happen if:

- The enemies insist on occupying Jerusalem?
- The Muslims leave Jerusalem to the enemies?
- The Muslims unite to confront their enemies?

7. Write an essay about Jerusalem, its history and its present, utilizing the ideas mentioned in the lesson.

8. Write a telegram to the leaders of the world on behalf of the next generations in which you urge them to work hard for stopping oppression, for the return of rights to their owners, and for the propagation of real peace.

Our Beautiful Language: Reading and Texts, Grade 7, Part 1, (2002) pp. 28, 30-31

[Questions:]

- What is the Arabs' position regarding the city of Jerusalem?
- How would you prove that Jerusalem is Arab?

[Answers:]

- The Arabs consider Jerusalem an Arab and a Muslim city that should not be neglected by anyone.
- We will tell them: Jerusalem is an Arab land usurped by the Jews in a moment of negligence on the Arabs' part, and they should return it to its owners again.

Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 7, Part 1, (2002) pp. 14, 12-answers side, respectively

Based on the school's mission and on loyalty towards the homeland, we have chosen this book – "The Battle of Jerusalem" – for the students of the third high school class, as:

1. It emphasizes the Arab character of Jerusalem since time immemorial.
2. It presents an honored page of the Arab nation's jihad against those who attack it.
3. It embodies the importance of Arab unity in [attaining] victory over the aggressors...

Introduction, "The Arabs' Battles: The Battle of Jerusalem," Grade 11, (2002) p. 5

B. Jerusalem has always been an Arab city

The claim that the ancient Canaanites, Jebusites and other Semitic peoples of the ancient Middle East were Arab is a recurring theme in modern Arabic thought. It is used here to “prove” that the Arabs were the first ones to settle in Palestine, even before the Israelites.

Jerusalem... is Arab in [its] flesh and blood. The Arabs built it in ancient times, settled down in it, and established there an Arab civilization that was inherited by history from them... The first ones who came to Jerusalem, settled there, and made it a home were a pure Arab tribe that emerged from the Arabian Peninsula four thousand years before Christ and settled down around a spring rich in sweet water on top of one of its mountains. They built where they had dwelt a city they named as “Ursalem”, that is, the city of peace. Its name was spread on the tongues as “Urushalim” [the Arabic version of Jerusalem]... Those Arab Jebusites who built Jerusalem...

History took away... those Arab Jebusites, as it did with others. After them, the Emorites came to Jerusalem. They were, like the Canaanite Jebusites, an Arab tribe that came from the ravines of the Arabian Peninsula... Then, the Persians passed through Jerusalem and the Greeks. Alexander the Great conquered it in 330 BCE, and after him the Ptolemaic [kings] of Egypt. After them, the Romans’ turn came. They occupied it and expelled everyone who was there... The Arabs’ connection with Jerusalem is old. It preceded the Muslims’ entrance [to the city] in the year A.H. 17. [638 CE] The Muslim conquest of it was but a recovery of the homeland, and it removed from it the rule of the alien foreign tyrant.

“The Arabs’ Battles: The Battle of Jerusalem”, Grade 11, (2002) pp. 25-27

Jerusalem has been known since four thousand years before Christ to have been Arab in [its] flesh and blood. The Arab Canaanite tribes lived there. The Children of Israel tried to seize Jerusalem, the beating heart of the Arabs, before the appearance of Lord Christ, may peace be upon him, but the Romans overcame them there and stayed until the Muslims expelled them...

Introduction, “The Arabs’ Battles: The Battle of Jerusalem”, Grade 11, (2002) pp. 3-4

This has been our country before Moses[’ time]
Ask Isaac inside the tent

Explanation

... We lived there before Moses and before Isaac – peace upon them – so how do they want to remove us from our holy land and from our homes?

Our Beautiful Language: Reading and Texts, Grade 7, Part 2, (2002) pp. 30, 31, respectively

C. The Jews' connection to Jerusalem

The Jews' historical connection to Jerusalem is hardly recognized. Jerusalem is mentioned once as the birthplace of Solomon, son of David, but another quotation says that he appeared in Palmyra (inner Syria). There is one mention of Jerusalem as the capital of the Jews in the time of Nebuchadnezzar of Babylon. Two other quotations, however, mention the Jews as foreign attackers and troublemakers in Jerusalem before and during Roman times, not as inhabitants. On the other hand, the Egyptian school textbooks recognize the Jews' religious connection to the city and their holy places there.

Solomon, son of David... was born in Jerusalem (Urushalim – Al-Quds) around 1043 BCE and died in 975 BCE. David and Solomon were mentioned in many verses of the Holy Qur'an.

Studies in Theology: Prophecies, Grade 10, (2002) p. 17

In the reign of Balkis [the legendary name of the Queen of Sheba in Islamic tradition] God's prophet, Solomon the Wise, appeared in Tadmor [Palmyra].

Grammatical Exercises, Grade 9, (2002) p. 14

Nebuchadnezzar was famous for his skills and firmness in war. The Jews of Palestine revolted in his reign, so he hurried to their capital Jerusalem (Al-Quds), destroyed it and took a certain part of its people captive. When the Jews revolted again ten years after that (586 BCE), Nebuchadnezzar destroyed their capital completely and this time he took to Iraq some forty thousand Jews whom he enslaved in Babylon.

Egypt and the Civilizations of the Ancient World, Grade 9, (2002) p. 136

The Children of Israel tried to seize Jerusalem, the beating heart of the Arabs, before the appearance of Christ, may peace be upon him, but the Romans overcame them there and stayed until the Muslims expelled them.

Introduction, "The Arabs' Battles: The Battle of Jerusalem," Grade 11, (2002) p. 4

Centuries succeeded one another while the invaders of every nation tried to usurp Jerusalem and tear out its Arab roots. ...Mention some of the attempts by the Jews to stir up troubles and disturbances in Jerusalem, and the impact of these attempts on the reality in Jerusalem today.

[Answer:]

The Jews have tried to stir up disturbances and troubles in Jerusalem since the times of the Romans till now, which has had an impact on security and stability in this holy city.

Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 2, (2002) pp. 10, 9 - answers side, respectively

D. The religious importance of Jerusalem

Jerusalem's holiness to the monotheistic religions, including Judaism, is recognized.

Jerusalem is exclusively characterized by many things. Mention them.

[Answer:]

Jerusalem is characterized by its holiness and its high position among the followers of the heavenly missions, who come to it in equality so that each group will make a pilgrimage to its holy places of worship. It [Jerusalem] has a special position among the Muslims as well.

Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 8, Part 2, (2002) pp. 10, 9-answers side, respectively

Arab Jerusalem includes holy places to followers of the heavenly [monotheistic] religions. They are: ...

[Answer:]

The Al-Aqsa Mosque, the Holy Sepulcher and the Wailing Wall.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History – Exercise and Activity Booklet, Grade 7, Part 1 (2002) pp. 2, 1 - answers side, respectively

E. The Arabs insist that Jerusalem returns to Arab hands either peacefully or by way of jihad

We will ... have peace of mind until Jerusalem becomes an Arab capital [...not...].

Language Exercises, Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 6, Part 1, (2002) p. 32

The Arabs of Palestine have not changed their minds regarding their right to Jerusalem.

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 6, Part 1, (2002) p. 35

... We shall not be content with a substitute for homes
Where we grew before weaning
We yearned for Al-Aqsa [Mosque, in Jerusalem], so we embarked on
Quenching the burning desire
To Christ's cradle, to Taha's [Muhammad's] destination on the Night
Journey
He went [there] at night from the Holy Shrine [in Mecca, as said in the
Qur'an]

...
Morning has risen upon the hills
And oppression has gone with darkness

Explanation

...We shall not renounce our land, neither shall we be content with any substitute for it, for we lived on it as children and youths. We yearn for Al-Aqsa [Mosque] and we have embarked on retrieving it and [by that] quench our yearning for visiting it...

The cradle of Christ – peace upon him – is there, as well as Muhammad’s destination on the Night Journey [Isra’], as he was made to go [there] at night from the Holy Mosque [in Mecca].

These homes are ours, and the land is our land. We lived there before Moses and before Isaac – peace upon them – so how can they want to remove us from our holy land and from our homes?

Finally, the poet says: Morning has risen, shining over my country’s hills. Oppression has disappeared with the darkness that has been eliminated by morning light. It shall not come back, God willing, for the right must win and oppression must be broken.

Exercises

- What are the conditions of real peace, as you [might] understand [them] from the verses?
- Write a few lines about Al-Aqsa Mosque and about noble Jerusalem.
- If you visit Palestine, what are the places you would like to visit and why?
- Write the following in the regular script once and once in the cursive script:
“We, O Jerusalem, have not forgotten the mosque, the destination of the [Prophet’s] Night Journey and the olive trees.”

Our Beautiful Language: Reading and Texts, Grade 7, Part 2, (2002) pp. 30-33

Society of Peace

1. Read, and then answer:

“And we shall not be content with a substitute for homes

Where we grew before weaning

We yearned for Al-Aqsa [Mosque, in Jerusalem], so we embarked on

Quenching the burning desire”

- What does the poet refuse [to do]? Why?
- Address the Arab leaders, calling them to save Jerusalem.

2. What will happen:

- If the Arabs give up Jerusalem?
- If the enemy does not accept peace?

6. Write in cursive script:

“Arab, O Jerusalem, freed by the first ones [i.e., the first Muslims]
They bore the trust loyally and cried: God is greatest.”

[Answers:]

1.

- The poet refuses to substitute another land for his land, which is the homeland where he lived as a child and a youth.
- It is left for the student [to answer by himself].

2.

- If the Arabs give up Jerusalem, they will not [be able to] keep any of their rights after that.
- If the enemy does not accept peace, there should be a war.

**Our Beautiful Language: Reading and Texts – Exercise and Activity
Booklet, Grade 7, Part 2, (2002) pp. 24, 11-answers side, respectively**

F. The Arabs and Muslims rescued Jerusalem before and should do so now

The Arabs rescued Jerusalem and succeeded in driving the [Byzantine] Romans out of it.

**Our Beautiful Language: Reading and Texts – Exercise and Activity
Booklet, Grade 8, Part 2, (2002) p. 10**

How similar today is to yesterday! The hearts now yearn for wounded Jerusalem. In it is the shrine [Bayt al-Maqdis] which was the first direction of prayer for the Muslims [before it was switched to Mecca] and the pilgrimage center of our Christian brothers... Jerusalem was known four thousand years before Christ to have been Arab in flesh and blood. The Arab Canaanite tribes lived there. The Children of Israel tried to seize Jerusalem, the beating heart of the Arabs, before the appearance of Lord Christ, may peace be upon him, but the Romans overcame them there and remained until the Muslims expelled them...

Based on the school's mission and on loyalty towards the homeland, we have chosen this book – “The Battle of Jerusalem” – for the students of the third high school class, as:

4. It emphasizes the Arab character of Jerusalem since time immemorial.
5. It presents an honorable page of the Arab nation's Jihad against those who attack it.

6. It embodies the importance of Arab unity in [attaining] victory over the aggressors.

Introduction, **The Arabs' Battles: The Battle of Jerusalem, Grade 11 (2002) pp. 3-5**

Jerusalem... is Arab in [its] flesh and blood. Even if it has passed through usurping hands, it is inevitable that the right will return to its owner, no matter how long the days will be, and no matter how many years pass.

"The Arabs' Battles: The Battle of Jerusalem," Grade 11, (2002) p. 181

Chapter Seven: Israel

Israel is not presented as a legitimate sovereign state. Its image is almost wholly negative, and much more emphasis is put on Egypt's past wars against it than on its current peace relations with it. Even in the context of peace Israel is presented as an entity that actually works against peace, and the option of war against it still exists.

Non-recognition of Israel as a Sovereign State

Although Israel is officially recognized by Egypt, and the two countries have diplomatic relations, its name does not appear on any map, except for two maps in a history textbook for high school on which Israeli territory is entitled "the Jewish State." In some cases, the territory is shown without any name on it, but in most cases it is entitled "Palestine". Also, in geographical descriptions of Israel's territory, it is referred to as "Palestine."

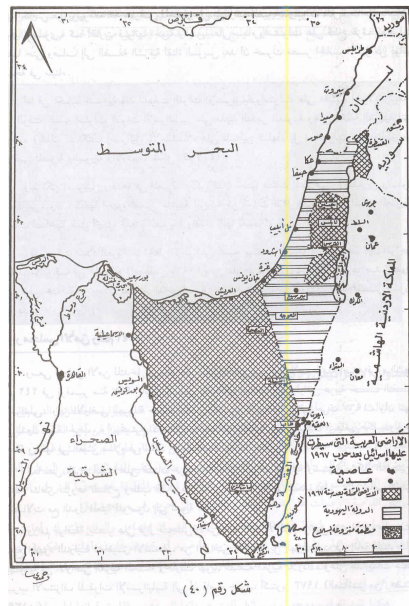
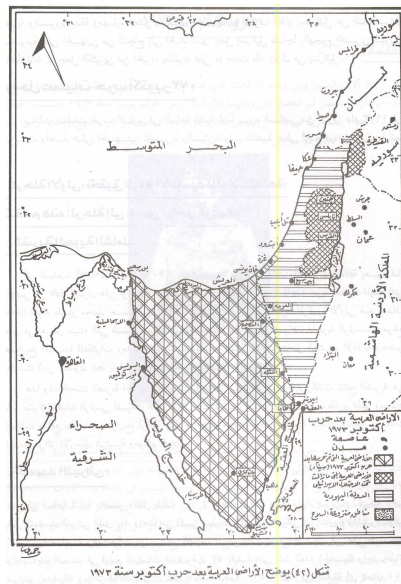


Figure No. 40: The Arab Territories that Were Seized by Israel in the 1967 War

- The Occupied Territories after 1967
- The Jewish State
- Demilitarized Zone

The Jewish State

“The Arab-Israeli Conflict”, History for Public High School, Grade 11, (2002) p. 280



“Figure No. 42: The Arab Territories after the October War of 1973

- The Arab Territories that Were Liberated after the October War of 1973 (Sinai)
- The Arab Territories that Are still under Israeli Occupation
- The Jewish State
- Demilitarized Zones

The Jewish State

“The Arab-Israeli Conflict”, History for Public High School, Grade 11, (2002) p. 284

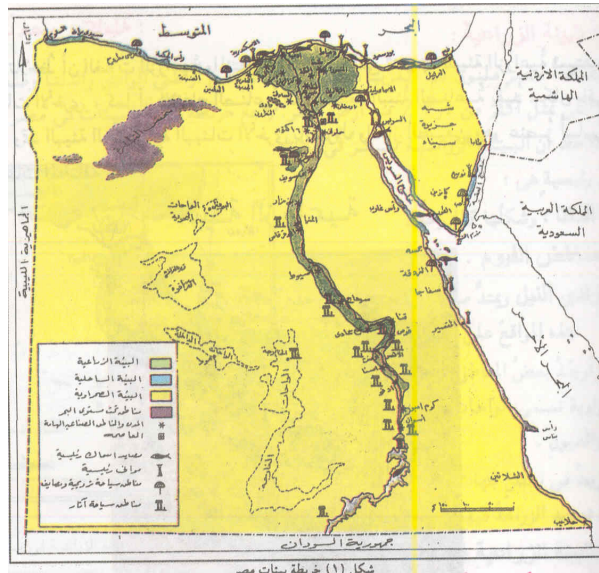
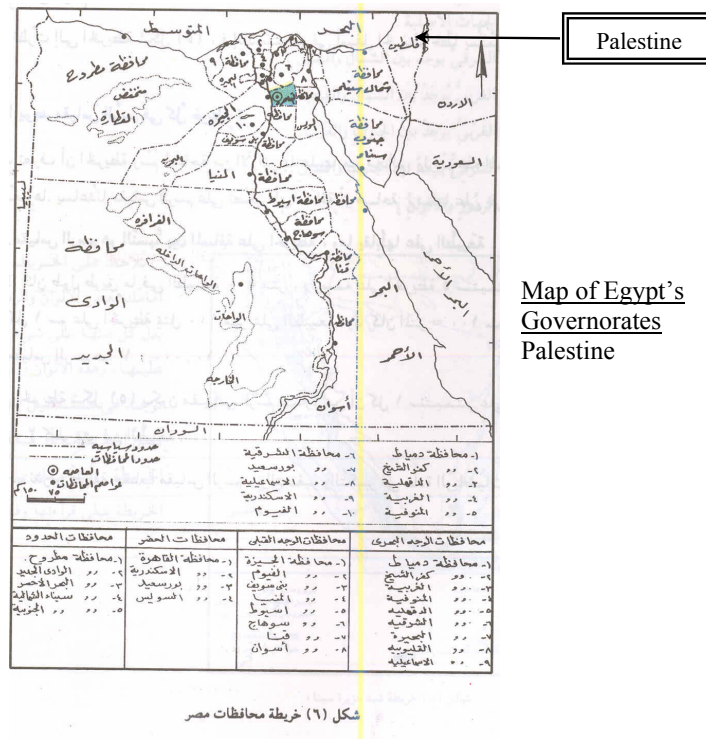


Figure 1: Map of Egypt's Environments

The names of all surrounding countries are given, except that of Israel

Social Studies: Egyptian Environments and Personalities, Grade 5, Part 1, (2002) p. 2



Social Studies: My Governorate Is Part of Egypt, Grade 4, Part 1, (2002)
p. 13



Adventures in the Depths of the Sea, Grade 5, (2002) p. 11

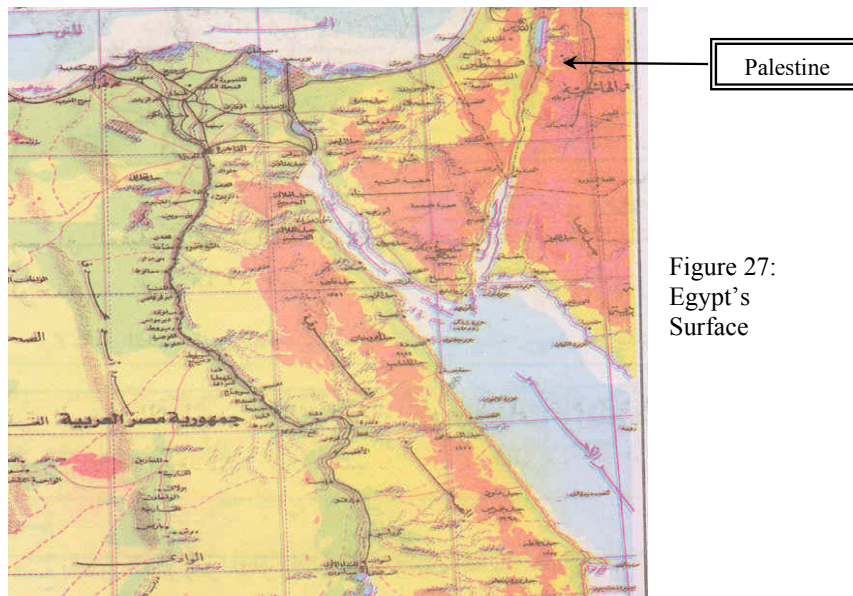


Figure 27:
Egypt's
Surface

Social Studies: My Homeland Egypt – Place and Time, Grade 6, Part 1, (2002) p. 39

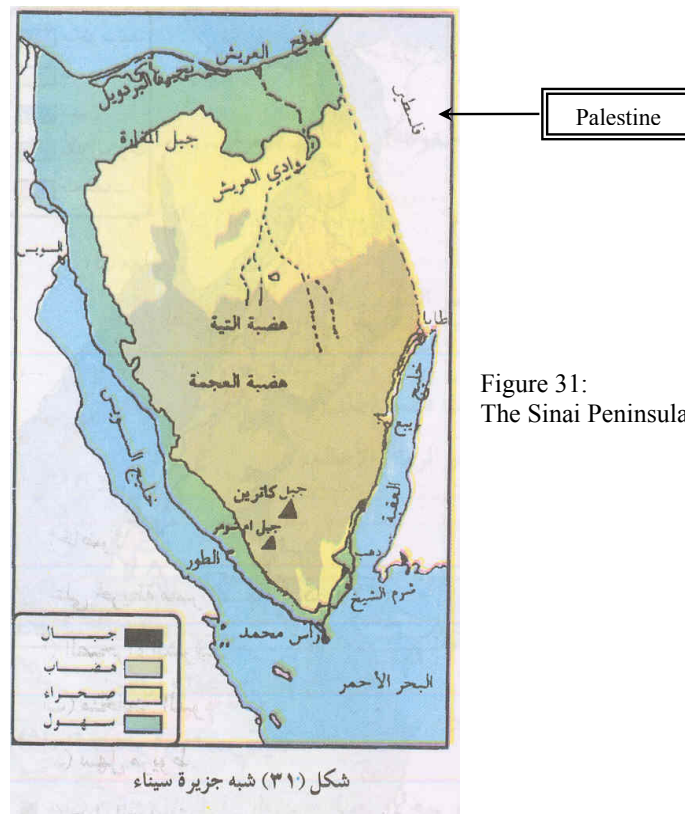


Figure 31:
The Sinai Peninsula

Social Studies: My Homeland Egypt – Place and Time, Grade 6, Part 1, (2002) p. 43

Egypt is bordered to the north by the [...Mediterranean...] and to the south – by a line that conforms to latitude 22 degrees north. This line separates Egypt and [...Sudan...]. Egypt is bordered to the east by a line stretching from [a point] east of the town of Rafah located on the [...Mediterranean...] to [a point] east of the town of Taba on the Gulf of [...Aqaba...]. It is bordered [to the east] as well by the Red Sea. As regards the west, it is bordered by a line running at the edge of the western desert and conforming to longitude 25 degrees east, between Egypt and [...Libya...].

Exercise, Social Studies: My Homeland Egypt – Place and Time, Grade 6, Part 1, (2002) p. 37

Note the omission of Israel's name, unlike the case of Egypt's other neighbors, which are part of the exercise.

Goals of Unit 3

...[The student] should mark on a blank map the names of the states and countries bordering Egypt.

Social Studies: My Homeland Egypt – Place and Time, Grade 6, Part 1, (2002) p. 35

مساحة الدول العربية الأفريقية ٤٣٣,٠٠٠ كم^٢ ، وهي تمثل نحو ٧٢ ٪ من مساحة الوطن العربي
ثانياً : الدول العربية الآسيوية :

م	اسم الدولة	المساحة كم ^٢	العاصمة	م	اسم الدولة	المساحة كم ^٢	العاصمة
١	الجمهورية العراقية الديمقراطية	٤٣٥,٠٠٠	بغداد	٧	دولة الكويت	١٨,٠٠٠	الكويت
٢	الجمهورية العربية السورية	١٨٥,٠٠٠	دمشق	٨	دولة قطر	١١,٠٠٠	الدوحة
٣	جمهورية لبنان	١٠,١٠٠	بيروت	٩	دولة البحرين	٦٢٢	المنامة
٤	فلسطين	٢٧,٧٠٠	القدس	١٠	دولة الامارات العربية المتحدة	٨٤,٠٠٠	ابوظبي
٥	المملكة الاردنية الهاشمية	٨٩,٣٤٢	عمان	١١	سلطنة عمان	٣١٢,٠٠٠	مسقط
٦	المملكة العربية السعودية	٢,٢٥٠,٠٠٠	الرياض	١٢	جمهورية اليمن	٥٥٥,٠٠٠	صنعاء

The Asian Arab States

State's Name

Area in Square Kilometers

Capital

...

Palestine

27,700²⁰

Jerusalem

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1, (2002) p. 22

The following chart presents the inhabitants distribution among the countries of the Arab homeland in mid-1995...:

State Population By Millions Approximately

...

Palestine

6,582,000²¹

6.5

...

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1, (2002) p. 40

²⁰ The figure of 27,700 square kilometers refers to the areas of Israel, the West Bank and the Gaza Strip put together.

²¹ The number seems to refer to the Palestinians in the West Bank, the Gaza Strip, Israel within its pre-1967 borders, and the Palestinian diaspora. It is too high for the population of the West Bank and the Gaza Strip alone, and too low to include the Jews in Israel as well (about 5 millions at that time).

Millions of the world inhabitants go to visit the holy places²² of the three religions that are found on Arab soil.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1, (2002) p. 5

... The valleys of the Jordan River in Palestine and Jordan...

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1, (2002) p. 10

Israel's Image

Although the general attitude to Israel, as can be inferred from the references, is negative, there are few cases in which it is portrayed as especially evil. Such a specific image is that of a usurper who has seized a country that belongs to others, driven them out of it, and destroyed their homes. It inflicts pain and suffering and enjoys the resources of the land, while its rightful sons are regarded as strangers there. Against such an entity only jihad will do. On the other hand, there is one passage, stating that both Egypt and Israel are bent on implementing the peace treaty concluded between the two countries, which may be considered a somewhat positive reference.

What Israel is now doing is considered the most hideous of [all] types of terrorism and extremism! For what else shall we call the expulsion of a whole people from its country, the destruction of its homes, and their seizure by force?!

Islamic Notions in Environmental and Demographic Education, Grade 8, (2002) p. 83

How come a usurper walks upon her [the land of the east's] soil and fills the horizon with wounds and sighs
How come he gathers from her gardens what he wishes, while we are seen in her shadow as foreigners?

The poet asks: How is it possible for an oppressor and aggressor to walk on the tender soil of the east? How dare he spread fright in the hearts of its people? How does he allow himself to fill the land with wounded people, who sigh from their deep pain? How does the aggressor fulfill his wishes on the pure soil of the east, while its own sons live there as strangers?

²² At least one of these holy places – Nazareth – is located in Israel within its pre-1967 borders, but is included here as being within “Arab soil.”

...Even if the malicious one thinks that we are disunited, we will still move forward on the road to glory, under the Arab flag on the day on which we will be called to jihad.

Our Beautiful Language: Reading and Texts, Grade 6, Part 1, (2002) pp. 13-15

The two parties [Egypt and Israel] were bent on implementing the [peace] treaty's articles.

“The Arab-Israeli Conflict”, History for Public High School, Grade 11, (2002) p. 299

Egypt's Wars against Israel (after 1948)

This is an important theme in the Egyptian textbooks. Four wars are mentioned in the books after 1948. In two of these wars, those of 1956 and 1967, Egypt, as a leading force in the Arab world, was a target of Israeli aggression, in cooperation with the forces of Imperialism. In the other two—the War of Attrition (1968-70) and the October War of 1973 – Egypt is presented as the stronger party, who defeated Israel and initiated the war in the first place for a just cause.

A. The war of 1956

The Tripartite Aggression 1956

Israel felt secure from some of the Arab states, but it believed that Egypt – after the 1952 revolution – was the true obstacle to [fulfillment of] its greedy ambitions. Therefore it seized the opportunity, when the goals of western Imperialism coincided with its own, on the occasion of the nationalization of the Suez Canal Company in July 1956. It hatched a conspiracy with England and France [against Egypt] ... The Israeli forces started attacking the Egyptian border on October 29, 1956. The two Imperialist states gave an ultimatum to both Egypt and Israel to stop the fighting and that the forces of each remain at a distance of a few miles from the two banks of the Suez Canal. When Egypt rejected the ultimatum, the Imperialist English and French forces attacked the Canal Zone in order to trap the Egyptian army in Sinai. But the Egyptian [higher] command caused them to miss this goal, as it withdrew and evacuated Sinai. The Israeli army advanced and occupied it.

The aggression failed, and the aggressor states were forced to withdraw their forces, after Egypt had agreed to the United Nations resolution regarding the deployment of a UN Emergency Force on the border between Egypt and Israel and in the area of Sharm al-Sheikh, which overlooks the Gulf of Aqaba. Israel gained [free] passage in the Gulf of Aqaba.

“The Arab-Israeli Conflict”, History for Public High School, Grade 11, (2002) pp. 276, 278

The Jewish planes were continuously dropping on them [an Egyptian position in Sinai in 1956] leaflets demanding that they surrender and stop fighting... The Egyptian position stood firm against the Jews' cannons and shells.
The Struggle of the People of Egypt, Grade 7 (2000) p. 94

[Exercises:]

- The goals of Western Imperialism coincided with Israel's goals on the occasion of the nationalization of the Suez Canal Company by the [Egyptian] revolutionary government in July 1956. In the light of this statement explain:
 1. What are the states whose goals coincided with Israel's and who participated in the 1956 aggression against Egypt, and why?
 2. Trace the military plan of the 1956 aggression regarding the offensive against Egypt and how the Egyptian [higher] command thwarted that.
 3. What was the UN's position regarding this aggression?
 4. What was the reason for the failure of this aggression against Egypt in 1956?

"The Arab-Israeli Conflict", History for Public High School, Grade 11 (2002) p. 303

B. The war of 1967 and its aftermath

The usual claim is that Israel was the aggressor in this war (see further below). Although the following text relates to the steps taken by Egypt, that led to the outbreak of that war, it still accuses Israel of having "lured" Egypt into battle, in order to achieve its goals of territorial expansion. The role of Imperialism in supporting Israel is emphasized as well.

The Israeli Aggression [of] June 5, 1967

For the third time, the goals of Zionism coincided with [those of] Imperialism. Zionism's expansionist schemes are expressed by the phrase "from the Nile to the Euphrates" including a studied time-table which ends at the end of the twentieth century. The Imperialist states, especially the United States, have their own goals of rooting out the Communist movement in the strategic regions of the world, of which the most important one in its eyes is the Arab region, so that it would get the world hegemony it wants, block the Soviet Union from the south, and assure its monopoly over the region's resources, especially oil. Israel seized the opportunity and worked towards luring the Arab states into a war they were not prepared for.

Egypt embarked upon fulfilling its obligations under the Collective Security agreements and the Joint Defense [agreement] and announced that, in view of the Israeli armed threat, it stood at Syria's side against any aggression. The Egyptian government [also] announced the closure of the Gulf of Aqaba to

Israeli shipping, as a consolidation of the economic siege that the Arabs had imposed on Israel.

Thus, the situation became involved and Israel directed its most powerful blow at Egypt. On the morning of the fifth day of June 1967, its air force launched surprise attacks on the Egyptian airfields and directed a decisive blow at the Egyptian air force. Its air force and ground forces also attacked Sinai and captured the Gaza Strip. They continued their advance until they reached the eastern bank of the Suez Canal, after Egypt had lost the larger part of its armed forces in Sinai.

As for the Syrian front, the Israeli forces stormed forward and took control of the well-fortified Golan Heights. At the same time the Israeli forces captured the city of Arab Jerusalem and the west bank of the Jordan River. Israel was not satisfied with the seizure of all of Palestine [that is, Israel proper, the West Bank and the Gaza Strip] but also seized areas of the Egyptian, Syrian and Jordanian territories. (Figure No. 40)

Israel was not alone in battle. With it were hundreds of [foreign] volunteers, pilots and military commanders. It had [as well] American scientific spying equipment of the latest model that photographed for it the Egyptian positions, neutralized for its benefit the activity of the Egyptian defense equipment and transmitted to it the orders of the Egyptian [higher] command.

The Arab countries realized that the Israeli danger had become a threat to them all, if they did not support the confrontation states. They convened a summit conference in Khartoum (August 1967), and that conference took a decision regarding the necessity of the Arabs to stand together in order to repel the Israeli aggression....

The [UN] Security Council Resolution 242

A paraphrased text of the resolution is given, with both the Israeli and the Arab interpretations, i.e., the withdrawal of Israel from territories – the withdrawal from the territories – that were occupied in 1967.

In spite of Egypt's acceptance of the [UN] Security Council resolution No. 242, Israel worked for the failure of all the international efforts to carry out the withdrawal from the occupied territories into effect. It further persisted in building Jewish settlements in the occupied Arab territories and attempted to Judaize the West Bank of the Jordan [River]. Because of that, Egypt started the War of Attrition against the Israeli forces...

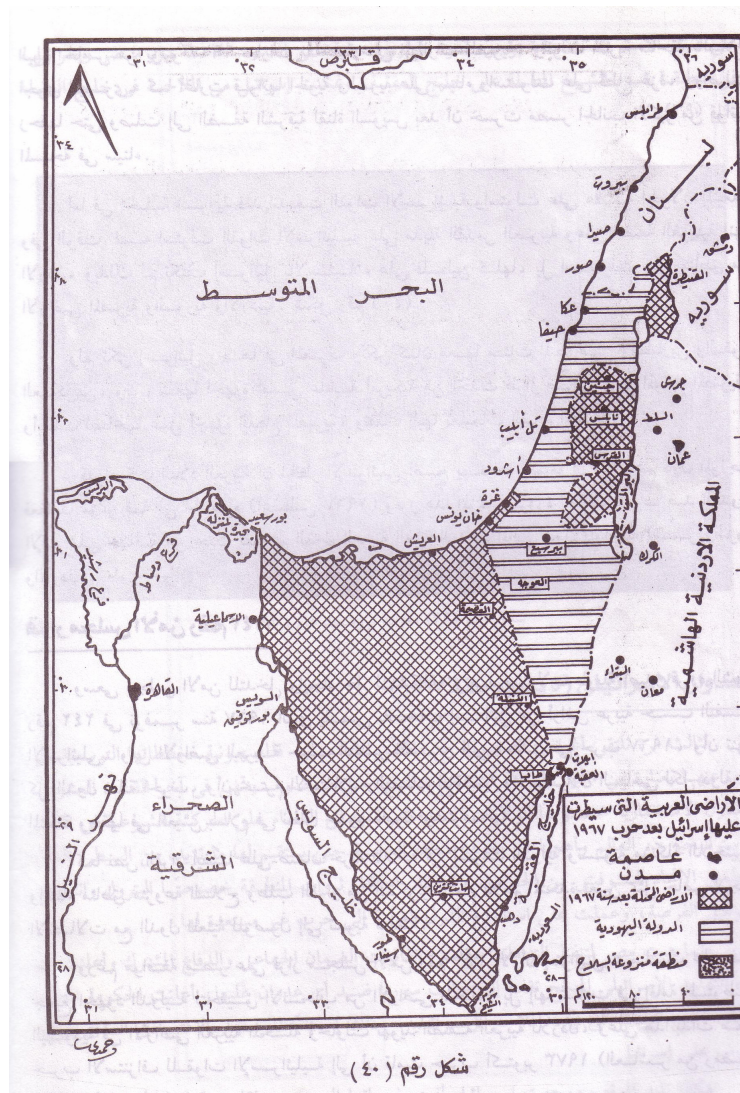


Figure No. 40: The Arab Territories that Were Captured by Israel in the 1967 War

- The Occupied Territories after 1967
- The Jewish State
- Demilitarized Zone

"The Arab-Israeli Conflict", History for Public High School, Grade 11 (2002) pp. 278-280

[Exercises:]

- Zionism's goals coincided with those of Imperialism, and Israel seized the opportunity and, in June 1967, lured the Arab states into a war for which they were not prepared. In light of this statement explain:
 1. What were Israel's goals in the 1967 aggression against the Arab countries?
 2. What were the United States' goals in supporting Israel against the Arabs in that war?
 3. What was the plan designed by Israel for striking Egypt and Syria?
 4. What was the United States' role in supporting Israel in that war?
- The United Nations Organization issued in 1967 the Resolution No. 242 for the solution of the problem of the Israeli occupation in 1967 of Arab territories. In light of this statement explain the following:
 1. Compare the positions of the Arabs and Israel regarding this resolution.
 2. What are the most important provisions of Resolution 242 of 1967?
 3. What was the Arabs' position vis-à-vis Israel after it rejected this resolution?²³

"The Arab-Israeli Conflict", History for Public High School, Grade 11 (2002) pp. 303-304

In the light of the growth of Egypt's political, economic and military power, which would prevent the realization of Israel's expansionist ambitions, Israel launched on the morning of June 5, 1967, an air offensive against the Egyptian airfields and occupied Sinai after the Egyptian army had withdrawn from it. Egypt rejected the defeat and began to rebuild its army and to arm itself with new weapons and [instituted] good training [procedures].

Social Studies: Egyptian Environments and Personalities, Grade 5, Part 2, (2002) p. 25

Israel returned to attack Egypt again, backed by the Imperialist states and world Jewry who were supporting it in all manner of means. This attack ([footnote] 1 – This attack: referring to Israel's attack against Egypt on June 5, 1967) against Egypt was a surprise and [caused] a set-back as a result of which Israel reached [the] east [side] of the Suez Canal, after the Egyptian army had lost most of its equipments and ammunition...

The Struggle of the People of Egypt, Grade 7, (2002) p. 105

²³ Israel accepted Resolution 242. Nothing in the textbook material itself (p. 279) indicates that Israel rejected it.

C. The War of Attrition (1968-1970)

President Nasser of Egypt declared this war in 1968 in an attempt to create an international political momentum that would lead to Israel's withdrawal from Sinai. The war consisted of artillery duels in the Canal Zone and of sporadic commando operations on both sides. It ended with a truce initiated by the US in August 1970.

...Israel's defeat in the artillery battle on the Suez Canal, as its positions were destroyed, its tanks were smashed and its men turned back fleeing after some [of them] had been killed and [others] injured.

The Struggle of the People of Egypt, Grade 7, (2002) p. 106

The Egyptian steadfastness became apparent during Israel's land and sea attack against the Shadwan Island [raided by Israeli commandoes in 1970, as part of the War of Attrition]...

This island continued to resist the enemy and withstood it like a mountain, until was successful in the end. It [also] won the world's admiration... They stood firm in a genuine Arab and Egyptian stubbornness... until the enemy having been confronted by the Egyptian will.

During the deterrence phase the Egyptian frogmen hit for the second time the Israeli port of Eilat.

The Struggle of the People of Egypt, Grade 7, (2002) pp. 107-09

The following excerpt concludes a section in an Egyptian textbook that describes the War of Attrition.

Egypt, which succeeded with its forbearance, bravery and determination in driving the Hyksos away, defeating the Persians, facing the Mongols and the Crusaders, dispersing the Turks, expelling the French, and humiliating the English– is capable of doing to Israel what it did to every foreign intruder.

The Struggle of the People of Egypt, Grade 7, (2002) p. 111

D. The war of 1973

As mentioned, the October (or Ramadan) War of 1973 is considered in Egypt a major historical event, perhaps the most important one in the second half of the twentieth century, after the revolution of 1952. The main theme is that Egypt defeated Israel in that war and thus liberated Sinai, which is a clear distortion of factual reality. The discussion of this war and its achievements fills many pages in the school textbooks, of which excerpts are given below according to themes and chronological order.

1) The background of the war

The pure land of Sinai fell under Israeli occupation. The defeat of the June '67 war did not cause Egypt to lose her determination and resolution to reclaim her robbed land, which was usurped by Israeli aggression....

...After all the political efforts to reach a peaceful solution through the UN had failed, and in the light of Israel's stubbornness and its insistence upon keeping all the Arab territories it had occupied, Egypt decided to start a holy war in order to liberate the usurped land...

"The Arab-Israeli Conflict", History for Public High School, Grade 11, (2002) p. 282

[Exercises:]

- Egypt did not sit idly by after the defeat of 1967 and Israel's rejection of Resolution 242²⁴. Rather, it moved in more than one direction. In light of this statement [answer the following]:
 1. What are the directions in which Egypt moved after the defeat of 1967?
 2. Why did Egypt take the decision to go to war in October 1973?

"The Arab-Israeli Conflict", History for Public High School, Grade 11 (2002) p. 304

2) The crossing of the Suez Canal and the war in its initial phase

...And in the anticipated moment – [on] October 6, 1973 – the Egyptian Air Force gushed out roaring into Sinai's skies to smash the enemy's airfields and positions. The commandos gushed out into the heart of Sinai destroying its [i.e., the enemy's] installations and bases, as well as the fuel tanks... At the same time, the military engineers were opening wide breaches in the earth obstacle [along the eastern bank of the Suez Canal], using water power, and built bridges over the canal, so that the tanks, armored vehicles, military equipment, soldiers and infantry could cross into the land of Sinai.

The Struggle of the People of Egypt, Grade 7, (2002) p. 116

At 2:35 pm the vanguard that had crossed the [Suez] Canal hoisted Egyptian flags over the eastern bank of the canal, while shouting with thunder-like voices "God is greatest", "God is greatest". [Everyone's] eyes were full of tears of joy, and their hearts were beating strongly at the sight of Egypt's flags fluttering over the enemy's positions, announcing the beginning of the holy battle, the battle for the liberation of beloved Sinai...

²⁴ Israel did accept Resolution 242 of the UN Security Council of November 1967.

When the enemy forces began recovering from the [initial] shock, its warplanes appeared in the sky above the battlefield to try by all means to prevent our [main] forces from crossing [the canal as well]. They focused their attacks on the movable bridges and the ferry rafts along the canal. Soon they were confronted by our air defenses and the enemy warplanes began falling, one by one all day long during the two days of October 6 and 7, to an extent that made the commander of the Israeli air force issue an order [to the Israeli pilots] on the evening of October 6 not to come within [a distance of] less than 15 km of the canal, in order to keep away from the Egyptian missile ambushes.

Thus, by 8 a.m. on the morning of Sunday, October 7, that is, within a period of time of not more than hours, the Egyptian forces had gained a decisive victory in the liberation battle. They managed to cross the most difficult water obstacle in the world and storm the [Israeli] fortifications of the “unconquerable” Bar-Lev Line [on the eastern bank of the Suez Canal]...
“The Arab-Israeli Conflict”, History for Public High School, Grade 11, (2002) pp. 286-87

Egypt hoisted the flag of liberation over Sinai in the year 1973.
Social Studies: My Governorate Is Part of Egypt, Grade 4, Part 1 (2002) p. 53

The Egyptians hoisted their country’s flag on the eastern bank of the Suez Canal on October 6, 1973...

What would you say to each of [the following persons]:

- The Egyptian soldier who hoisted the country’s flag on the eastern bank of the [Suez] Canal on October 6, 1973.

Social Studies: My Governorate Is Part of Egypt, Grade 4, Part 2, (2002) p. 32

"The Egyptians hoisted their country's flag on the eastern bank of the Suez Canal on October 6, 1973...

What would you say to each of [the following persons]:

- The Egyptian soldier who hoisted the country's flag on the eastern bank of the [Suez] Canal on October 6, 1973."

(Social Studies: My Governorate Is Part of Egypt, Grade 4, Part 2 (2002) p. 32)

Exercises

- Draw a picture of the brave Egyptian soldiers hoisting Egypt's flag following their victory in the war of 1973.

Social Studies: Egyptian Environments and Personalities, Grade 5, Part 1 (2002) p. 38



Look at the picture in Figure 1 and answer:

1. What does the picture show?

2. What do you think about the Egyptian soldier who hoisted his country's flag on high?
3. What are the lessons learnt from this event?

Social Studies: My Governorate Is Part of Egypt, Grade 4, Part 1 (2002) p. 57

The Battle of the Crossing

The battle of the crossing in Ramadan [October] was one of the decisive battles in modern history. President [Anwar] Al-Sadat planned it and President [Husni] Mubarak led the first air force strike, as he was commander of the air force. The Egyptian army succeeded in crossing the riskiest water obstacle, namely, the Suez Canal, smashing the strongest defense line in the world, namely, the Bar-Lev Line, making the enemy gulp down the cup of defeat, and hoisting the flag over Sinai in six hours, which made the whole world praise the heroism of Egypt's sons, and decide to teach this battle in all military institutes. This is a miracle according to every criterion of war.

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 6, Part 2, (2002) p. 11

... won the battle of the crossing.

Language exercise, Our Beautiful Language: Grammar and Grammatical Exercises, Grade 6, Part 2 (2002) p. 2

Our lions stormed the Bar-Lev Line in 1973.

Arabic Literature: Literature, Texts, Eloquence, Grade 9 (2002) p. 50

Our armed forces smashed the Bar-Lev Line on the tenth day of Ramadan 1393 AH which coincided the sixth day of October 1973.

Grammatical Exercises, Grade 9 (2002) p. 63

The battle of the Tenth of Ramadan 1393 [October 6, 1973] is one of the most magnificent events of Arab history.

Booklet of Arabic Script, Grade 6, (2002) p. 23 also p. 57

...Egypt's tanks met that large number [of Israeli tanks] and smashed the majority thereof. The few that remained turned back and fled. Egypt won the tank battle as it had won the crossing and the missile battle.

The Struggle of the People of Egypt, Grade 7, (2002) p. 117

Compare the weapons used by the ancient Egyptians in war and those used by the Egyptians in the October War.

The weapons used by the ancient Egyptians in war were lances, pikes, arrows and chariots. The weapons used by the modern Egyptians in the October War were aircrafts, cannons, tanks and guns.

Social Studies: Egyptian Environments and Personalities – Exercise and Activity Booklet, Grade 5, Part 1 (2002) pp. 15, 6-answers side, respectively

One of the national holidays celebrated by the Egyptian people is the Holiday of the Sixth of October. Write a letter to your friend in which you describe the endeavors of the Egyptian army on that glorious day and the displays of celebration by the Egyptian people on that day.

Social Studies: My Governorate Is Part of Egypt – Exercise and Activity Booklet, Grade 4, Part 2 (2002) p. 21

Among them [i.e., the sons of Egypt] are the soldiers whose remarkable strength in warfare and forbearance in battle have become known to the world. The October War of 1973 is the best proof of this strength.

Arabic Language: Read and Discuss, Grade 5, Part 1, (2002) p. 10

In the battle of the Sixth of October 1973 the Egyptian soldier dashed into the battle field, striking his enemy. He was not afraid of the enemies' fortifications. He persevered in the bitter fighting, cautious of the enemy's deceptions and capable of wresting victory. The whole world was witness to his courage and bravery.

Language Exercises, Grade 9, (2002) p. 43

3) The American support for Israel in the war

Golda Meir, prime minister of Israel, was obliged to ask the United States for help and intervention in order to rescue Israel...

...Also, one of the American reconnaissance aircrafts took pictures of the front from a high altitude and provided Israel with much valuable information about the conditions of the Egyptian forces that were preparing for the offensive eastward.

...It became also clear beyond doubt that America started to supply Israel with much developed military equipment through a huge airlift that transported arms and equipment from the American army depots in America and Europe directly to the [Israeli] airfields in Sinai.

"The Arab-Israeli Conflict", History for Public High School, Grade 11 (2002) pp. 290-291

4) Israel's crossing to the west bank of the Suez Canal and the ceasefire

Following the failure of all of Israel's attempts to penetrate the bridgeheads that had been established by the Egyptian forces along the front to a distance of 15 km east of the canal, it started focusing its efforts on penetrating the defenses of the Egyptian forces and sending its own forces over to the west bank of the canal. It actually managed to do that and then sent large forces through the breach into [the area] west of the canal...

Its forces advanced northward in an attempt to capture the city of Ismailia, but they incurred heavy losses and had to stop the offensive and direct their main efforts southward. On October 22 the Security Council adopted a resolution regarding ceasefire and both Egypt and Israel announced that they [had] accepted the resolution.... Egypt respected the resolution, but Israel soon realized its difficult situation, since it had sent large forces into [the area] west of the canal without capturing any place of importance. Moreover, these [forces] were being besieged by Egyptian forces from all sides.... So it soon violated the ceasefire in a last attempt to save face, and pushed its forces southward in an attempt to capture the city of Suez on October 24. But the courageous resistance of the Egyptian forces and the popular resistance inside Suez thwarted that offensive...

Israel pretended to have accepted them [the Security Council ceasefire resolutions], but, as is always the case with it, it continued to openly violate the international resolutions and tried to attack [the city of] Suez again on October 28. But the attack was shattered upon the rock of the defense of the Egyptian forces...

"The Arab-Israeli Conflict", History for Public High School, Grade 11, (2002) pp. 292-93

5) Egypt's victory over Israel

The bloody fighting that had lasted twenty-three days stopped. The Egyptian forces managed to storm the Suez Canal and to perform a military miracle by any standard. They succeeded in destroying the Bar-Lev Line, as well as hundreds of Israeli tanks and armored vehicles and took control of the east bank of the canal to a distance of 15 km.... The Israeli forces were in a delicate situation, as large forces of the [Israeli] army were situated on a narrow strip of land west of the [Suez] Canal and were encircled by huge forces of the Egyptian army, which were ready to destroy and annihilate them, had it not been for the [UN Security Council's] ceasefire resolution and the UN and the international community's intervention...

"The Arab-Israeli Conflict", History for Public High School, Grade 11, (2002) p. 293

What were the results of the October War of 1973?

"The Arab-Israeli Conflict", History for Public High School, Grade 11 (2002) p. 304

Deliver a speech about the courage of the Egyptian army that defeated the enemies and gained glorious victories of which the latest was the October/Ramadan War in 1973.

Arabic Language: Read and Discuss – Exercise Booklet, Grade 5, Part 1, (2002) p. 12

The October [1973] victory was achieved on the [...sixth] day.

Language Exercises, Grade 9, (2002) p. 63

The Egyptians won the October War of 1973

Arabic Language: Read and Express – Exercise Booklet, Grade 4, Part 2, (2002) p. 29

The Egyptian forces won the October War 1973.

Arabic Language: Read and Express – Exercise Booklet, Grade 4, Part 2 (2002) p. 15 – answers side

In 1973 the Egyptian army managed to defeat an army which was claiming that it was undefeatable. Do you know the name of that army?

Social Studies: Egyptian Environments and Personalities, Grade 5, Part 1 (2002) p. 38

Sinai has been Egypt's first line of defense since antiquity. Its soil has witnessed many battles of which the latest was the October War of 1973. The Egyptian army then gained a victory over the Israeli army that was claiming to have been an undefeatable army.

Social Studies: My Homeland Egypt – Place and Time, Grade 6, Part 1 (2002) p. 43

Great Victory

The victory in the War of Ramadan was a magnificent victory.... This victory silenced the Israel's boastful refrain and destroyed the Israeli security doctrine.

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 6, Part 1, (2002) p. 6

The talk about Israel's military superiority became an illusion and fantasy. The people of Egypt rejected the defeat of 1967 and turned it into the victory of 1973.

The Struggle of the People of Egypt, Grade 7 (2002) p. 122

...The defeat of Israel by Egypt, that crushing defeat that shattered Israel politically, militarily and economically...

The Struggle of the People of Egypt, Grade 7 (2002) p. 117

"The advantage of the month of Ramadan

...Also, Egypt gained a victory over Israel in the October War 1973 (which was on the tenth of Ramadan 1393 AH)

Islamic Religious Education, Grade 4, Part 2 (2002) p. 4, and see the accompanying drawing

Victory was won by [Sultan] Qutuz [of Egypt, against the Mongols in 1260] in [the month of] Ramadan, as it was won by Egypt in the month of Ramadan [1973]. Explain that.

O Islam, Grade 10 (2002) p. 156

[...What was the number of...] the Israeli POWs and those killed in the October/Ramadan War of 1973?

Exercise, **Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 8, Part 1 (2002) p. 53**

We have reclaimed liberated Sinai.

Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 8, Part 2, (2002) p. 24-answers side

6) The lessons of the war

The Lessons Derived from the October War and its results [Excerpts]

- The October War was, without doubt, an extraordinary event, even a turning point, in the course of the Arab-Israeli conflict...
- There is no doubt that the October War turned the balance of power in the Middle East upside down. Israel, following the June 67 War, was boasting of the Israeli individual's qualitative superiority...
- The October War came, and one of its most prominent features was the emergence of the Arab warrior's capabilities ... The Arabs will have the upper hand in any future conflict in the Middle East.

"The Arab-Israeli Conflict", History for Public High School, Grade 11, (2002) pp. 293-95

[Exercises:]

- What are the lessons of the October War of 1973?

"The Arab-Israeli Conflict", History for Public High School, Grade 11 (2002) p. 304

7) *The spirit of the October War 1973*

Israel forgot that the power of faith hidden in the Egyptian and Arab's soul is stronger than bombs, cannons and missiles. The strong fortifications constructed by Israel, the powerful air force built by it, and the modern tanks amassed by it – were reduced to nothing before this power.

The Struggle of the People of Egypt, Grade 7, (2002) p. 119

It has been proven by the October War that the Egyptian soldiers' shouts, "God is greatest" [Allahu akbar] were greatly influential in terrifying the enemy soldiers vis-a-vis our soldiers.

Islamic Education, Grade 9, (2002) p. 57

Muslims and Arabs gained victory in their wars only thanks to their cooperation. History and the current reality constitute the best proof of that, as the victory of the Tenth of Ramadan [1973] took place only thanks to the close cooperation between the army and the people, and the cooperation between the army's various branches, namely, the air force, the navy, the infantry, etc., as well as the cooperation of the Muslims and the Arabs who used the oil weapon during the Tenth of Ramadan War.

Islamic Religious Education, Grade 8, Part 1 (2002) p. 24

8) *The heroes of the war*

Do you know?

The late president Muhammad Anwar al-Sadat came to power as a successor to the eternal leader, Gamal Abd al-Naser. The army managed on October 6, 1973, the tenth of Ramadan, to cross the Suez Canal and destroy the Bar-Lev Line. The Egyptian air force, under the command of Air Lieutenant-General Muhammad Husni Mubarak [Egypt's current president] struck the Israeli positions. Egypt managed to get Sinai back again.²⁵

Social Studies: Egyptian Environments and Personalities, Grade 5, Part 2, (2002) p. 26

President Muhammad Anwar al-Sadat took the decision to [wage] the October War.

Social Studies: My Governorate Is Part of Egypt – Exercise and Activity Booklet, Grade 4, Part 1 (2002) p. 35

President Muhammad Husni Mubarak is considered the commander of the first air strike [against Israel in the 1973 war].

²⁵ The text attributes the liberation of Sinai directly to the war, whereas most of the peninsula was handed over to Egypt after the disengagement agreement of 1975 and the peace treaty of 1979.

What is the role played by President Muhammad Husni Mubarak in the October War [of] 1973?

History for Public High School, Grade 11, (2002) p. 255

Who Am I?

I issued the decision [to wage] the October War [of] 1973 to restore the Arabs' honor.

I am: the late president Muhammad Anwar al-Sadat.

I planned the first air strike in the October War to facilitate the victory.

I am: [...President Muhammad Husni Mubarak...].

Arabic Language: Read and Discuss – Exercise Booklet, Grade 5, Part 1, (2002) p. 9



President Muhammad Husni Mubarak, commander of the strike by the [Egyptian] Air Force in the October War of 1973

"The Arab-Israeli Conflict", History for Public High School, Grade 11 (2002) p. 285

President Muhammad Husni Mubarak – commander of the first air strike [against Israel in 1973].

Social Studies: My Governorate Is Part of Egypt, Grade 4, Part 1 (2002) p. 61



With the help of your teacher and having resort to the “Encyclopedia of Egypt’s Governorates”, write three lines about each of the following pictures."

Social Studies: My Governorate Is Part of Egypt – Exercise and Activity Booklet, Grade 4, Part 1 (2002) p. 34

9) *Map*

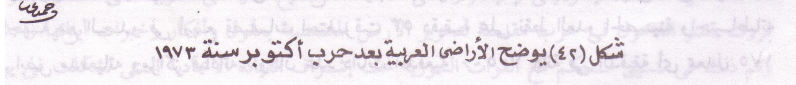


Figure 42 describes the Arab territories after the October War of 1973

- The Arab territories that were liberated after the October War of 1973 (Sinai)
- The Arab territories that are still under Israeli occupation

- The Jewish State
- Demilitarized Zone

**"The Arab-Israeli Conflict", History for Public High School, Grade 11
(2002) p. 284**

Events Related to the Struggle with Israel Are National Holidays

Each of Egypt's twenty-six governorates has an official holiday related to a particular event in its local history. Four of these governorates commemorate events related to Egypt's struggle with Israel.

الأحداث التاريخية المجيدة فى محافظات جمهورية مصر العربية

(يكتفى التلميذ بدراسة ما يرتبط بمحافظته فقط)

مسلسل	المحافظة	أهم الأحداث التاريخية بها
١	القاهرة	إنشاء مدينة القاهرة - ثورة ١٩١٩م - بناء الجامع الأزهر - بناء المتحف المصرى بناء دار الأوبرا .
٢	الإسكندرية	إنشاء مكتبة الإسكندرية - خروج الملك فاروق من مصر - منارة الإسكندرية .
٣	البحيرة	اكتشاف حجر رشيد - انتصار أهالى رشيد على حملة فريزر سنة ١٨٠٧م
٤	كفر الشيخ	معركة البرلس البحرية عام ١٩٥٦م
٥	الغربية	مقاومة أهالى الغربية للحملة الفرنسية - إقامة مصانع الغزل والنسيج بالمحلة الكبرى.
٦	المنوفية	حادثة دنشواى ١٩٠٦م
٧	القليوبية	بناء القناطر الخيرية وأثرها الاقتصادى - الكفاح ضد الإنجليز أثناء ثورة ١٩١٩م
٨	الشرقية	إنشاء مدينة العاشر من رمضان .
٩	الدقهلية	هزيمة الصليبيين وأسر الملك لويس التاسع فى دار ابن لقمان بالمنصورة .
١٠	دمياط	مقاومة الصليبيين - افتتاح ميناء دمياط .
١١	بورسعيد	تأسيس مدينة بورسعيد - بطولات شعب بورسعيد ١٩٥٦/١٩٧٣م
١٢	الإسماعيلية	تأسيس مدينة الإسماعيلية - مقاومة الشرطة للإنجليز ٢٥ يناير ١٩٥٢م
١٣	السويس	قناة أمير المؤمنين - معركة السويس فى ٢٤ أكتوبر ١٩٧٣م
١٤	الجيزة	تأسيس مدينة منف كأول عاصمة لمصر - أهرامات الجيزة - إنشاء جامعة القاهرة .
١٥	الفيوم	مقاومة أهالى الفيوم للحملة الفرنسية والاستعمار الإنجليزى .
١٦	بنى سويف	مدينة إهناسيا - كفاح شعب بنى سويف أثناء ثورة ١٩١٩م
١٧	المنيا	كفاح شعب المنيا أثناء ثورة ١٩١٩م
١٨	أسيوط	مقاومة شعب أسيوط للحملة الفرنسية - إنشاء جامعة أسيوط
١٩	سوهاج	مقاومة الحملة الفرنسية .
٢٠	قنا	قيام صناعة السكر والألومنيوم .
٢١	أسوان	بناء السد العالى - إنشاء متحف النوبة الجديد .
٢٢	الوادى الجديد	تعمير الوادى الجديد ومظاهره - مشروع جنوب الوادى، وشرق العوينات ودرب الأربعين.
٢٣	مطروح	زيارة الإسكندر الأكبر لمعبد آمون - موقعة العلمين على أرض مطروح .
٢٤	شمال سيناء	تحرير سيناء - تعمير سيناء .
٢٥	جنوب سيناء	تحرير طابا .
٢٦	البحر الأحمر	معركة شدوان ١٩٧٠م

Glorious Historical Events [Celebrated] in the Governorates of the Arab Republic of Egypt

[Excerpts:]

Suez – The battle of Suez on October 24, 1973.

Northern Sinai – The liberation of Sinai...

Southern Sinai – The liberation of Taba.

The Red Sea – The battle of Shadwan 1970.

Social Studies: My Governorate Is Part of Egypt, Grade 4, Part 1 (2002)

p. 54

List of the [Official] Holidays of the Governorates of the Arab Republic of Egypt

[Excerpts:]

- Suez – October 24 – preventing the Israeli forces from entering the city or occupying it, 1973.
- Northern Sinai – April 25 – the liberation of Sinai [under the terms of the peace treaty, Israel withdrew in 1982].
- Southern Sinai – March 19 – hoisting Egypt's flag over Taba in 1989 [following an arbitration process between Egypt and Israel regarding the exact borderline in that area].
- The Red Sea – January 22 – the victory over the Israelis in the battle of Shadwan [an island in the Red Sea raided by Israeli forces during the War of Attrition], 1970.

Social Studies: My Governorate Is Part of Egypt, Grade 4, Part 2, (2002) p. 26

Peace with Israel

The 1979 Peace Treaty and ensuing relations between Egypt and Israel are discussed in the Egyptian school textbooks to a certain extent. The story of the peace process is told by recounting President Sadat's initiative of 1977, the Camp David Accords of 1978, and the peace treaty of 1979, of which the relevant main articles are presented. On the other hand, Israel's sincerity regarding peace in the Middle East is doubted, especially so since peace is seen as conditional, i.e., Israel should comply with Arab demands in order to continue having peace. Moreover, there are a few expressions in the Egyptian school textbooks that still advocate war against Israel. (See also Chapter Nine: The Attitude to Peace, which presents the attitude to the idea of peace in general in Egyptian school textbooks.)

A. The peace process between the two countries

Egypt's efforts to end the Arab-Israeli conflict and build peace

The late President Muhammad Anwar al-Sadat began to consider embarking on a civilized initiative for a radical solution for the Arab-Israeli conflict, with the aim of [achieving] everlasting and just peace. He took the following steps:

First: His initiative to go to Israel on November 19, 1977, where he called for the establishment of everlasting and just peace in the Middle East region, to spare the next generations the horrors of war, [and also called for] the recognition of the legitimate rights of the Palestinian people.

Second: The summit conference in Camp David on 5-17 of September 1978. Jimmy Carter, then president of the United States, invited the late president

Anwar al-Sadat and Menahem Begin, prime minister of Israel, to a meeting at Camp David in the US. The meeting ended with the laying down of a framework for peace, based on the following foundations:

1. Full withdrawal from Sinai.
2. Normalization of the relations between Egypt and Israel.
3. Realization of the legitimate rights of the Palestinians through the participation of Jordan and the representatives of the Palestinians in defining the future of the West Bank and the Gaza Strip, on condition that [such a step] would be preceded by the abolition of the Israeli military rule [there] and the establishment of full autonomy.

Third: The peace treaty of March 26, 1979 between Egypt and Israel, with the participation of the United States. Its most important articles [are as follows]:

1. Termination of the state of war, abstention from making threats of war, and the solution of problems by peaceful means.
2. Complete Israeli withdrawal from the Sinai Peninsula.
3. Recognition of the sovereignty of each party to the conflict over its own territory.
4. Establishment of normal political, economic, and cultural relations between the two countries.
5. Establishment of limited armament areas on both sides of the border, with the greater depth being in Sinai.
6. Beginning of the negotiations for autonomy in the West Bank and the Gaza Strip within a month after the ratification of Egyptian-Israeli peace treaty.
7. The Camp David agreement of 1978 and the peace treaty of 1979 are based on [UN] Resolution 242 that was adopted by the Security Council in 1967 and that calls for the termination of the state of war between the Arabs and Israel, the respect of the sovereignty of every state in the region and the withdrawal of the Israeli forces from the [sic] territories that were occupied in the war of 1967.

The two parties were bent on implementing the treaty's articles. The full evacuation of the Sinai Peninsula took place on April 25, 1982. Also, the dispute over some of the border posts between Egypt and Israel was resolved by a judgment of the international arbitration board in 1989 [confirming] Egypt's legal claim to the Taba strip and to other border points. By that [decision] Egypt returned to its previous borders.

(Note [to the student]: Compare what Egypt achieved in Camp David in 1978 and the negotiations that are taking place today between the Arabs and Israel following the Madrid Conference of 1991.)

“The Arab-Israeli Conflict”, History for Public High School, Grade 11, (2002) pp. 298-300

[Exercises:]

- Egypt has taken pains in order to put an end to the Arab-Israeli conflict and to build peace. In light of this statement [answer the following]:
 1. What were the steps taken by Egypt in order to achieve peace?
 2. What were the most important decisions of the Camp David conference in 1978?
 3. Review the most important articles of the peace treaty of 1979 between Egypt and Israel.
 4. What was the position of the Arab states regarding the peace treaty between Egypt and Israel?

"The Arab-Israeli Conflict", History for Public High School, grade 11 (2002) p. 304

B. Israel's sincerity regarding the peace settlement with Egypt is doubted

Two main elements play a role in the skepticism of the textbooks about Israel's sincerity: First, the Jews are not people to be trusted, according to the text. Second, peace has no value if it is not real, i.e., if Israel does not fulfil the Arabs' expectations, of which first and foremost is the return of Jerusalem to the Arabs.

My greetings to the society of peace
While my hand [still] holds the sword
If they incline to peace, then there is peace
Fluttered over by flocks of pigeons.
If they incline to war, then there is war
The horror of which makes the boy's head become white-haired.
We have already had experience of these people before
And experienced enmity and feud.
We have already tasted their treachery before
And therefore we shall not be satisfied with sweet words.
We have already waged a war in a noble row
By the descendants of the noble ones
And we shall not be content with a substitute for homes
Where we grew before weaning
We yearned for Al-Aqsa [Mosque, in Jerusalem], so we embarked on
Quenching the burning desire
For Christ's cradle, for Taha's [Muhammad's] destination of the Night
Journey
He went [there] at night from the Holy Shrine [in Mecca – as said in the
Qur'an]
This was our country before Moses[' time]
Ask Isaac inside his tent

Morning has risen upon the hills
And oppression has gone with the darkness

Explanation

In this text the poet speaks of peace and of the Arabs' necessity to be alert when they seek peace, for seeking peace does not mean resorting to ease and inattention to what surrounds us and what is being plotted against us. The poet says: I am sending my greetings to the society of peace and at the same time my hand is holding the sword on guard against any treason and in readiness for any possibility. If the enemies incline to peace, then we are a people of peace and coveys of pigeons will rush to express the peace we hope for.

If it is a deceit and they [actually] want betrayal and war, then there will be a fierce war against them and its severe calamities will make the little children white-haired. We know these people well. Our precious Book [the Qur'an] has informed us about them, and our experience with them derives from our wars against them and from their feud and enmity towards us. We have seen and tasted their treachery. Therefore, we shall not be deceived by their talk about peace while they prepare for war and store weapons for the day on which they will attack us.

We have already fought them..., we, the Arab people who are descended from the noble prophets. We shall not renounce our land, neither shall we be content with any substitute for it, for we lived on it as children and youths. We yearn for Al-Aqsa [Mosque] and we have embarked on retrieving it and [by that] quench our yearning for visiting it...

The cradle of Christ – peace upon him – is there, as well as Muhammad's destination of the Night Journey, as he was made to go [there] at night from the Holy Mosque [in Mecca].

These homes are ours, and the land is our land. We lived there before Moses and Before Isaac – peace upon them – so can they want to remove us from our holy land and from our homes?

Finally, the poet says: Morning has risen, shining over my country's hills. Oppression has disappeared with the darkness that has been eliminated by morning light. It shall not come back, God willing, for the right must win and oppression must be broken.

Exercises

- What are the wars that took place between us and Israel?

- What are the conditions of real peace, as you [might] understand from the verses?
- Write the following in the regular script once and once in the cursive script:
“We, O Jerusalem, have not forgotten the mosque, the destination of the
[Prophet’s] night journey and the olive trees”.

Our Beautiful Language: Reading and Texts, Grade 7, Part 2 (2002) pp. 30-33

C. By its current policies, Israel is working against peace

Peace in the eyes of the Egyptian textbooks is conditional. In order to enjoy peace, Israel should not oppose Arab interests or else peace may disappear.

Read the following passage and then answer the questions:

The Arab-Israeli struggle has lasted fifty years till now. It started for all practical purposes with the '48 war. Then several wars took place in the years '56, '67 and '73. Over almost forty years four wars took place, an average of one war approximately every ten years. Now Israeli policy is dissipating the breath of peace and evoking the climate of war again. Will those people wake up before a war destroys everything they have and sweeps their dreams away?

1. Who are the parties to the Arab-Israeli struggle?
2. What do you know about this struggle?
3. How could this struggle be solved in your opinion?
4. “The fire burns those who play with it”. Send a letter with this meaning to the Israelis who kindle wars and destroy peace.

It is left for the student [to answer].

Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 8, Part 1, (2002) pp. 41, 30-answers side, respectively

Put a V sign next to the correct phrases and an X sign next to the incorrect phrases; then, correct the incorrect phrase:

- Israel withdrew from all the territories it occupied in 1967.

[Answer:]

- (X) Because Israel still occupies the Golan Heights in southern Syria, territories in southern Lebanon, most of the west bank of the Jordan [river] and Arab Jerusalem.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History – Exercise and Activity Booklet, Grade 7, Part 1, (2002) pp. 14, 12 – answers side, respectively

Israel has nuclear power with which it threatens its neighbors.

Our Beautiful Language: Reading and Texts, Grade 7, Part 1, (2002) p. 27

D. War against Israel is still advocated

It should be noted that there are cases in which Egyptian school textbooks still advocate war against Israel, though without mentioning its name.

“What has been taken by force shall not be redeemed except by force.

Our Beautiful Language: Reading and texts – Exercise and Activity Booklet, Grade 8, Part 1, (2002) p. 4-answers side

Write in regular script once and then in cursive:

The hour of liberation struck and lo!

Each individual in the army has become a [whole] battalion.

Our Beautiful Language: Reading and Texts – Exercise and Activity booklet, Grade 8, Part 2, (2002) p. 23

Even if the malicious one thinks that we are disunited, we will still move forward on the road of glory, under the Arab flag [on] the day on which we shall be called to jihad.

Our Beautiful Language: Reading and Texts, Grade 6, Part 1, (2002) p. 15

Let us smash the viper’s head before it spreads its evil in the whole region.

Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 6, Part 1, (2002) p. 20-answers side

Chapter Eight: Tolerance vs. Extremism

Propagating tolerance and fighting extremism are a major theme in the Egyptian school textbooks. Emphasis is placed on the promotion of Muslim-Christian relations inside Egypt and on fighting the phenomenon of extremism in religion. The textbooks highlight, in this context, the tolerant aspects of Islamic history and law as far as non-Muslims are concerned. However, unlike most of the state-issued books, those issued by the Al-Azhar Religious Institute include as well non-tolerant aspects of Islamic law.

Fostering Tolerance and Fighting Extremism Is an Educational Goal

This is a motif expressed in the books. Following are excerpts from the introductory parts of various books, especially those of religious education, as well as quotations from maxims appearing on the back cover of many books. Another source advocating this approach are the guiding notes at the beginning of various lessons. One source speaks of the need to use the media as a tool for attaining this goal.

The state has developed education and supplied the schools with modern educational means and methods. It has made the students aware of the problems of [their] environment and [of the need to] work for their solution, instilling the correct religious values [in their minds] – away from extremism and terrorism, so that everyone will live in peace and security...

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 7, Part 2, (2002) p. 27

The essence of the focus in this curriculum is [on] helping the students to understand the Islamic perception of theology, the universe, man and life, a perception that will preserve their human distinctiveness and the distinctiveness of their society, and protect them from addiction, extremism, violence and from other types of deviance...

Creating a human being who rejects... fanaticism, extremism and everything that tears down the pillars of social structure...

Introduction, Islamic Religious Education, Grade 7, Part 1, (2002) pages not numbered

The essence of the focus in this curriculum is [on] helping the students to deepen their Islamic perception and their understanding of the matters of their religion, Islamic values and social systems, as well as emphasizing the belief in the divine mystery and the importance of jihad in God's cause. This perception is the one which will preserve their human distinctiveness and the

distinctiveness of their society and will protect them against slipping into harmful conduct such as extremism, violence, addiction, and other types of deviance.

Introduction, Islamic Religious Education, Grade 8, Part 2, (2002) pages not numbered

The book has focused on the principles that are needed by the students in their society, such as keeping away of violence...

Introduction, Islamic Religious Education, Grade 1, Part 1, (2002) page not numbered. This introduction is repeated in books of the same subject in later grades

It is hoped that this book will contribute to the realization of the following goals:

- ...
- Creating a human being who rejects... fanaticism and extremism.

Introduction, Islamic Religious Education, Grade 6, Part 1 (2002) pages not numbered

Thus, it is possible for the [present] book to contribute to the formation of the individual, and to build an aware and enlightened human being, who believes in his Lord, loves the Messenger and follows his example, [one who] is proud of the way of Islam, knows his duty in life, believing in the values of knowledge, justice and cooperation and rejecting reprehensible conduct, such as fanaticism and violence.

Introduction, Islamic Religious Education, Grade 8, Part 2 (2002) pages not numbered

The purpose [of this book] is to show Islam's tolerance, to raise the Muslims' prestige [in the eyes of non-Muslims], and to purify our society of all the faults and harmful effects that have been insinuated [into it] by some people who hide behind religion, while religion [itself] is free of them, and by some ignorant and stupid [people] who have harmed their religion as well as themselves. Because of their ignorance and stupidity, and as a result of their deeds and words, the Muslims appear [today in the world] in a false and untrue image. "They would extinguish the light of God with their mouths; but God seeks only to perfect His light, though the infidels abhor it."

Introduction, The Culture of Dialogue in Islam, Grade 11, (2002) p. 3

The Concept of Religion

Implied Issues

- Fighting extremism.

Islamic Religious Education, Grade 7, Part 1 (2002) p. 21

The Unit's Goals

After studying this unit the student should be able to:

- Work for the propagation of God's religion with wisdom and spiritual counsel.
- ...
- Reject violence...

What do we learn from this lesson?

- The manner of missionary work...

Implied Issues

- Tolerance and education for peace
- Fighting extremism and rejecting violence.

Islamic Religious Education, Grade 5, Part 1 (2002) p. 13

What do we learn in this lesson?

Implied Issues

- National unity and the cohesion of the two parts of the nation [i.e., Muslims and Copts].
- Fighting all types of extremism.
- Integration among the peoples of the world.

Islamic Religious Education, Grade 6, Part 2 (2002) p. 22

Violence and fanaticism are means of the ignorant.

Tolerance and mutual understanding are means of the learned.

Arabic Language: Read and Express, Grade 4, Part 1 (2002) back cover

Tolerance and mutual understanding are the foundation of civilized conduct.

Social Studies: My Homeland Egypt – Place and Time, Grade 6, Part 1, (2002) back cover

Problems and disputes are solved by mutual understanding and negotiation and not by fanaticism and violence.

Principles of Philosophy, Logic and Scientific Thinking, Grade 9 (2002) back cover

It is your right to express your view freely, but you should respect the views of others.

Arabic Language: Read and Express – Exercise and Activity Booklet, Grade 4, Part 1 (2002) back cover

One of the pillars of democracy is that you may express your opinion in complete freedom and also respect the freedom of others to express their own views.

Arabic Reading, Grade 9, (2002) back cover

Religion is faith, tolerance, cooperation and love.

Social Studies: My Governorate Is Part of Egypt, Grade 4, Part 2 (2002) back cover

Religion means [good] treatment [of others]. Treat [other] people [in the same manner] as you would like them to treat you.

Social Studies: My Homeland Egypt – Place and Time, Grade 6, Part 1 (2002) back cover

Also, no one denies the role of the other influencing factors such as... the media, with what they present. It is necessary to pay attention to what is presented to them [the youth] so that it pushes them towards progress and the rejection of violence, extremism, and fanaticism in all their shapes and forms.

Our Beautiful Language: Reading and Texts, Grade 7, Part 1, (2002) p. 19

The Importance of Freedom of Thought

This theme is directed against the phenomenon of extremist religious leaders outside the official religious establishment who exert influence over a large number of half-ignorant youths, bringing about the emergence of fanaticism and terrorism inside Egypt.

Strictness in religion contradicts the spirit of Islam.

Islamic Education, Grade 10, (2002) p. 55

This divine road, which you should follow, does not put by its rules [any] restrictions on the freedom of thought. On the contrary, you have the right to think about any of the matters of life with no restriction, because you are fully responsible before God for what you choose for yourself, either good or bad... As for those who suspend their own thinking and follow others in their error with no awareness or [independent] thought, they have been already warned in the Holy Qur'an of their punishment, and it has been made clear to them that those who have deceived and misled them will lag behind them on the Day of Resurrection.

Islamic Religious Education, Grade 6, Part 1, (2002) p. 33

Exercises

2. What do you think of those who follow others without thinking?

4. What will you say to those who forbid what God has permitted?

Islamic Religious Education, Grade 6, Part 1 (2002) p. 34

The importance of the science of logic is... that it is the science which... brings the one who studies it out of a state of “rejecting the other” to a state of “accepting the other”, and out of a state of dialogue and argument with spears and arrows to a state of dialogue with ideas and logical arguments, realizing that a human being is a human being by virtue of [his] brain and not [by virtue of his] sword, and that the truth is bigger than can be understood by one brain [only].

Principles of Philosophy, Logic and Scientific Thinking, Grade 9, (2002) pp. 55-56

Rejection of Violence

Violence begets only violence. Therefore God ordered His Messenger to forgive and be patient.

Islamic Religious Education, Grade 5, Part 1, (2002) p. 14

What will happen if:

- Violence spreads among the people.
- The people are not patient with one another.

Write an essay to your school paper about gentleness and violence and [about] the impact of each on society.

Islamic Religious Education, Grade 5, Part 1, (2002) p. 15

Rejection of Religious Fanaticism

[All] talk in religious matters specifically, and in other matters in general, should be based on correct knowledge, sound understanding and on wide and conscious study of the fundamentals of religion, as well as its [various] branches, meanings, goals and rules...

Difference of opinion in matters that accept individual judgment is not blameworthy as long as it aims at reaching truth and that which causes the realization of [the] useful interests of individuals and groups...

Islamic Education, Grade 9, (2002) p. 66

They [the Christian Arab emigrants from Syria to the Americas in the nineteenth century] found a great difference between the religious fanaticism of the Arab east in general, and in Lebanon in particular, and the freedom of religion in the New World. This tolerant and broad outlook to religion entered the hearts of many of them and influenced the poets of the

Diaspora... They sang in praise of this religious tolerance. Mahbub al-Shartuni says:

“Any people in which fanaticism spreads becomes despicable...”

And he says in another poem:

“They said: Do you love the Arabs [i.e., the Muslims]? I said: I love them

It is decreed by neighborliness and affinity

They said: They have treated you niggardly. I answered them:

[They are] my family and they are generous, even if they treat me niggardly

They said: [and what about] religion? I said: a generation is vanishing

And with it vanishes hatred and feud”

Modern Arabic Literature, Grade 11 (2002) p. 103

Fanaticism and Extremism

Fanaticism means strong inclination towards one idea or one opinion and rejection of all other ideas and opinions. Extremism is the opposite of middle course. One of the Arab poets described that and said:

“We are people with no middle among us

For us [only] to be first before others, or the grave”

He would be satisfied with nothing but to be first, or the grave, and he does not see [any color] except black and white. The gravest forms of fanaticism or extremism are the religious fanaticism or extremism, for it spreads fear, worry and panic among the one people and between various peoples.

Fanaticism and extremism are opposed to the heavenly [monotheistic] religions, which have filled the world with peace, tranquility and justice. They [i.e., the monotheistic religions] were based on tolerance and the acceptance of others – whatever their religion, race and color may be – for everyone belongs to God and returns to God, and all the people belong to one origin and one root.

Principles of Philosophy, Logic and Scientific Thinking, Grade 9, (2002) pp. 51-52

The following passage, though it does not say so specifically, seems to be directed against the extremist religious groups inside Egypt.

The destructive movements, whatever their type and color may be, aim at attacking the youth, which is the nation’s hope and future... It may not have escaped the attention of any fair person that those deviant movements make their utmost efforts to strike the nation and stop [its] awakening. Faithful efforts are needed vis-à-vis the deviant and misleading groups to uncover and expose them in front of the youth so that they will beware their schemes and protect themselves against their tricks.

Language Exercises, Grade 9, (2002) p. 134

Other Expressions of Tolerance in the Egyptian Textbooks

Social justice is guaranteed to all. There is no discrimination on the grounds of religion, or gender, or color.

Islamic Religious Education, Grade 8, Part 1, (2002) p. 49

Every state respects the political borders of its neighbors.

Social Studies: My Governorate Is Part of Egypt, Grade 4, Part 1, (2002) p. 14

The enemy has become a friend.

Language exercise, Arabic Language: Read and Discuss, Grade 5, Part 1, (2002) p. 43

Why do we consider sport to be the only island of peace in the world?

[Answer:]

Because sport brings together a number of states that exceeds that of the member states in the UN, away from all political, racial or religious disputes. Youth from all countries are gathered in order to compete and win without fanaticism or anger. They compete in order to win, and there is no difference between a black man and a white man, nor between a Muslim, a Christian, or a Jew.

Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 7, Part 1, (2002) pp. 22, 17 - answers side, respectively

Promoting Understanding and Co-Existence between Muslims and Copts

An effort is made to present the Copts and their religion as an integral part of Egypt and to encourage friendly co-existence and good neighborly relations with them.

Adel is a beloved student who loves his friends and cooperates with them in cleaning their neighborhood. They celebrate together the holidays and [other] festivals of [both] Muslims and Christians.

Arabic Language: Read and Learn, Grade 2, Part 1, (2002) p. 35

...The religious holidays such as the Muslim New Year, the Prophet's Birthday, Id al-Fitr, Id al-Adh'ha [both being Muslim holidays] and Christmas.

Social Studies: My Governorate Is Part of Egypt, Grade 4, Part 2 (2002) p. 23

Write a telegram of two lines to a Christian friend in which you greet him on the occasion of Christmas.

Social Studies: My Governorate Is Part of Egypt, Grade 4, Part 2, (2002) p. 24

Draw a picture showing the displays of celebration of a holiday by Muslims or Christians, which you will hang in the school exhibition.

Social Studies: My Governorate Is Part of Egypt, Grade 4, Part 2 (2002) p. 28

... When I went out of our apartment I saw smoke in the apartment of our neighbor Girgis.²⁶ The teacher: And what did you do? Mahran: I hurried to our apartment and informed my father."

Arabic Language: Read and Learn, Grade 2, Part 1 (2002) p. 40

I am Egypt, the land of love and peace, the land of security and safety, the land of mosques and churches.

Arabic Language: Read and Learn, Grade 2, Part 2, (2002) p. 13

We pray to God that He continue [to grant] that grace over Egypt, increase her resources and guard her for her sons, [both] Muslims and Christians, in security and peace.

Arabic Language: Read and Discuss, Grade 5, Part 1, (2002) p. 11

The old man said: "Good life is [found] in cooperation and unity among all the people of the country, Muslims and Christians."

Arabic Language: Read and Learn, Grade 2, Part 2, (2002) p. 34

Love and mutual caring should prevail between us, as members of one family, and in our relations with our relatives, neighbors and friends, [both] Muslims and Christians.

Arabic Language: Read and Discuss, Grade 5, Part 2 (2002) p. 59

Islam's General Tolerance towards Non-Muslims

The educational effort to change the attitude of the Muslim majority toward the Coptic minority for the better relies to a great extent on religion. Islam's tolerant position towards non-Muslims is emphasized, as can be seen in the following examples.

²⁶ Jirjis [Girgis in Egyptian colloquial dialect - = George] is a Christian name. Thus, this text carries a message of good neighborly relations with Christians.

The Muslim wishes good to all people.

Islamic Religious Education, Grade 1, Part 2, (2002) p. 14

Tolerance makes for all social intercourse being conducted in a relaxed and peaceful manner, without discrimination between Muslim and non-Muslim. Every person has the right to conduct his business and perform his religion's practice, for Islam is bent on having the people of the homeland behave toward one another like members of the same family. The principle of national fraternity is one of the most important principles established by Islam... Mercy, not aggression or provocation, is the foundation of the relationship between human beings in the eyes of Islam. Islam is the religion of tolerance, tranquility and moderation...

Islamic Religious Education, Grade 6, Part 1, (2002) p. 32

Exercises

- What are the examples of Islam's tolerance towards non-Muslims?
- Choose [from the following options] what you think is right and explain the reason [for your choice]:
 - If you see a person assaulting a place of worship of non-Muslims, you will -
(Join him – Prevent him from doing so – Leave him alone).

Islamic Religious Education, Grade 6, Part 1 (2002) p. 34

The law of Islam regards all people as brothers in humanity. They [have descended] from one father and one mother, and God created them in this life so that they could get to know each other and cooperate in [matters of] kindness and piety and not in [matters of] sin and aggression.

...The law of Islam orders its followers to cooperate in [matters of] kindness and piety among themselves, and between themselves and others – the followers of other religions, as long as they [i.e., the non-Muslims] do not harm us and do not act unjustly towards us, the Muslims.

...The law of Islam has recognized the rights of the individual and his human dignity, and forbids any infringement of his honor or of his right to property or life – whether he is Muslim or non-Muslim, as long as this individual does not commit any punishable or accountable act.

Facilitated [Islamic] Jurisprudence, Grade 8, (2000) pp. 261-262
[Azharite book]

Justice in Islam is absolute... All members of the society enjoy it without distinction of origin, gender, property, power, color, or religion itself. Islam's justice encompasses the Muslim and the non-Muslim.

Islamic Religious Education, Grade 8, Part 1 (2002) p. 31

Islam also establishes equality in this right [civil freedom] between Muslims and non-Muslims. They have the [same] civil rights Muslims have, and the [same] duties, except in matters related to their religion where their beliefs are respected.

Islamic Religious Education, Grade 8, Part 1 (2002) p. 38

The teacher finished his talk and started discussing with his students the meaning of keeping an agreement, which is one of the good characteristics a Muslim should adopt in his dealings with all people – Muslims and non-Muslims.

Islamic Religious Education, Grade 4, Part 2, (2002) p. 12

Put a V sign next to the conduct you like and an X sign next to the conduct you do not like, correcting it:

...

One who keeps [one's] agreement with Muslims but violates it with non-Muslims.

Write a speech that you will read on the school radio about “treating people nicely,” [both] Muslims and non-Muslims.

Islamic Religious Education, Grade 4, Part 2, (2002) p. 14

Why do racial struggles occur in some countries, but do not occur in the Muslim countries?

Islamic Religious Education, Grade 8, Part 1 (2002) p. 35

Islam's Historical Tolerance towards Non-Muslims

This is also a major theme in the educational effort that aims at increasing tolerance towards the Coptic minority in Egypt, although indirectly (See direct references to this issue in Chapter Four: The Copts.)

The Treaty of Medina [between Muhammad and the Jews]

Implied Issues:

- Tolerance and education for peace.
- Cohesion between the two elements of the [Egyptian] homeland [i.e., Muslims and Copts].

...With that treaty the first homeland emerged whose sons lived on [the principle of] freedom of worship.

Islamic Religious Education, Grade 3, Part 2, (2002) pp. 21-22

His [Muhammad's] treaty with the Christians of Najran [in Yemen] is one of the most wonderful examples of good treatment of the Protected People [Ahl al-Dhimma – Jews and Christians in Islamic law]. He ordered not to touch their churches and places of worship and to leave them free to practice their rites. The Orthodox Caliphs [the first four caliphs after Muhammad] after him followed his example by treating the Protected People with kindness and affection... One of the best descriptions of this spirit is the treaty of [Caliph] Umar Bin al-Khattab with the people of Jerusalem, in which it was said that “he has given them protection for their lives, property, churches and crosses, that their churches shall not be taken for dwelling, neither be destroyed nor impaired, as well as their confines, crosses and any [other] property of theirs. They shall not be forced to change their religion and no one of them shall be hurt²⁷.” This treaty became an example for all the treaties that were concluded with the Christians of Syria and others.

Reading, Grade 11 (2002) p. 9

The Conditions of the Protected People [Ahl al-Dhimma] in Muslim Society

In spite of the clear tolerant legal position of Islam toward the Protected People, the conditions of the Protected People in Muslim society were not the same throughout the long Islamic period and in the various Muslim lands. Those conditions were sometimes influenced by external events that befell the Muslim society at the hands of the Byzantines and the Crusaders. Because of that, there were some cases of strictness by some of the Muslim rulers for short periods. Some limitations were also imposed on the Protected People because of the spirit of religious fanaticism that was prevalent in the world of the Middle Ages, both in the Muslim and Frankish countries. [But] these exceptions and limitations were abolished and equality spread, as happened in the days of [Caliphs] Al-Rashid, Al-Mutawakkil, and the Fatimid [Caliph] Al-Hakim bi-Amrillah.²⁸ Churches and Jewish synagogues continued to be built ceaselessly in the countries of the Muslim world, in spite of what was stipulated in the treaties [concluded] with them, by which the Protected People were not allowed to build new churches and synagogues in Islam, but only to keep what was actually existent [at the time of the Muslim conquest].

The Muslims also allowed the Protected People to publicly perform their religious rites in their cities. Bells rang, horns were blown and religious processions with crosses and braziers took place with no objection ...

²⁷ It is interesting that the following sentence in the treaty is not quoted – “No Jew shall dwell in Iliya [Jerusalem] with them”.

²⁸ Contrary to what is stated in this text, the Abbasid caliph Al-Mutawakkil and the Fatimid caliph Al-Hakim bi-Amrillah were known for the harsh measures they enacted against the Protected People, though the latter later changed his attitude towards them for the better.

The Protected People specialized in some occupations in Muslim society. Their dignitaries worked as merchants, money changers, bankers, and clerks in government offices. Their middle class [people] worked as farmers and in the textile industry, in tanning and dyeing. Their poor worked in cleaning the markets and streets and as shoemakers and blacksmiths.

History for Public High School, Grade 11, (2002) p. 28

Many Christians and Jews worked in [the field of] medicine under the shadow of the Muslim state. The Christian physicians of the east excelled... Alongside the Christian and Sabi'an²⁹ physicians, a large number of Muslim physicians became famous and were not less prominent or less skilled than the non-Muslim physicians... as well as Maimonides the Jew...

History for Public High School, Grade 11, (2002) p. 54

The Protected People [Ahl al-Dhimmah], namely, Christians and Jews, were practicing medicine and commerce and were money changers.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 2 (2001) p. 53

Christians and Jews lived under the protection of Muslim society. They enjoyed under Islam religious freedom, participated in commercial and industry business and in the state's administrative affairs, and had their share in the fields of science, medicine and art.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 2 (2001) p. 37

Put a V sign or an X sign next each of the following phrases:

- D. The Christians and the Jews in the Muslim society suffered from oppression

[Answer:]

- D. (X)

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History – Exercise and Activity Booklet, Grade 7, Part 2 (2001) pp. 29, 21 – answers side, respectively

"Copts, Muslims, as well as Jews, lived in complete harmony and trust.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 2 (2001) p. 50

The Fatimid [caliphs] treated the Protected People [Ahl al-Dhimmah], namely, Christians and Jews, affectionately and protectively. Some of them

²⁹ Sabi'ans – members of a small gnostic sect in Iraq (identified with present-day Mandaites) who were treated as Ahl al-Dhimmah

were given the position of vizier.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 2 (2001) p. 60

Add to your information

When [the Mamluk sultan] Baybars captured the castle of Kerak that is located on one of the hills near the city of Homs in Syria, he did not destroy the church in that castle. It remained as it used to be till this day. He built a mosque next to it... thus honoring the Christian place of worship.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 2 (2001) p. 75

Islamic Law and the “Protected People”

The above-mentioned educational effort that aims at the promotion of tolerance and neighborly relations between Muslims and Copts in Egypt finds its expression as well in Islamic law lessons of the state schools, and also, to a certain degree, in Azharite religious schools. But the latter also do teach less tolerant approaches.

A. Definitions

The Protected People [Ahl al-Dhimmah] in Islam

“Dhimmah” linguistically is pact, protection and pledge. The “Dhimmah People” is a term used for the People of the Book [Ahl al-Kitab] who inhabited the countries of Islam. They were thus named because they agreed to pay the jizyah [poll tax paid by non-Muslims] to the Muslim state, which secured their lives, honor, property and community, and thus [they] became a trust under the Muslims’ protection.

The People of the Book are the followers of the holy books, that is, Jews and Christians. They were joined by the Zoroastrians in the reign of [Caliph] Umar Bin al-Khattab [634-44 CE], by the Berbers in the reign of [Caliph] Uthman Bin Affan [644-56 CE], and by the Sabi’ah³⁰ – in the reign of [Caliph] A-Ma’mun [813-33 CE]. The name “Protected People” was generally used in the Muslim state to denote the non-Muslims, especially Jews and Christians who lived under the patronage of the Muslim state and in the shadow of its protection.

History for Public High School, Grade 11, (2002) p. 28

³⁰ Sabi’ah – a small gnostic sect in Iraq (identified with present-day Mandaites).

B. General outlook

The following article is an example of a tolerant approach on the part of the official religious establishment, written by Sheikh Dr. Muhammad Sayyid Tantawi, head of the Al-Azhar religious institute in Egypt and the leading religious authority in Sunni Islam. The book itself was issued by the Ministry of Education, not by Al-Azhar.

The Treatment of Non-Muslims by Muslims

...Did the Islamic law differentiate in its procedures between the Muslims and their non-Muslim compatriots – no matter how small their number– in terms of rights and duties and in terms of human dignity and social justice? I can say, based on my understanding of the law of Islam, that it made all equal regarding rights and duties, human dignity and social justice, the protection of life, honor and property of all against any aggression, and the establishment of relations between them [all] on the basis of tolerance, show of love and respect for one another and the exchange of useful services...

One of the proofs of this is that it [i.e., the Islamic law] ordered the Muslims to base their relations with non-Muslims on kindness and fairness, so long as they [i.e., the non-Muslims] did not harm them. Listen to His words: “God does not forbid you to be kind and equitable to those who have neither made war on your religion nor driven you from your homes. God loves the equitable. But he forbids you to make friends with those who have fought against you on account of your religion and driven you from your homes or abetted others to drive you out. Those that make friends with them are wrongdoers.” (Al-Mumtahanah, 8-9)

That is, God does not forbid you, O Muslims, to befriend and have relations with others who differ from you in faith and religion, so long as those who differ from you in religion do not harm you. Rather, you should base your relations with them on justice and kindness because God loves the just ones in their words, deeds and judgments.

But God forbids you to be kind and have relations with those who showed hostility to you, or those who helped [others] to do so. Anyone amongst you – O Muslims – who cooperates with anyone who has harmed and fought against the religion of Islam, will be one of the wrongdoers who deserve severe punishment...

This is a general rule regarding the treatment of all non-Muslims. As regards non-Muslims who are People of the Book – Jews and Christians – there is an addition to this general rule [namely] that the law of Islam has forbidden [Muslims] to argue with them, except in a friendly manner, so that the good relations between us and them will continue. God said: “Be courteous when you argue with the People of the Book, except with those among them who

do evil. Say: We believe in that which has been revealed to us and was revealed to you. Our God and your God is one. To Him we submit”. (Al-Ankabut, 46)

The law of Islam was not content with that, but it permitted [Muslims] to dine with the People of the Book, to eat of what they slaughter, and to marry their women – but not pagan women...

The Prophet's Sayings set forth in detail what was stated in general terms by the Holy Qur'an and ordered [Muslims] to treat the People of the Book respectfully... [Some] of these Prophetic Sayings [Ahadith] are: "Whoever harms a Protected Person [Dhimmi] shall have me as his opponent... on the Day of Resurrection", and his saying in another Hadith: "Whoever harms a Protected Person harms me, and whoever harms me harms God."

If the Muslims and non-Muslims live in the same state, have the same citizenship, share the same homeland, live under the same sky, are supported by the same land and joined by the same interests – as is the case with us in Egypt, I say, if the situation has become like this – the non-Muslims, no matter how small their number, have the same rights and duties the Muslims. At the same time, each have their own faith, which they have chosen for themselves and their own religion which they have been content with, for faiths and religions are not subject to enforcement and compulsion...

As long as the non-Muslim respects the Muslim's faith and does not harm it, and as long as he respects the right of citizenship in a state of which the official religion is Islam, the law of Islam obliges its followers to show mutual respect and forbids them to harm others' faiths...

This would have been a long article if we had wanted to adduce numerous [pieces of] evidence [to the effect] that the law of Islam does not distinguish between people, whether Muslims or non-Muslims, regarding rights and duties and [regarding] the execution of justice...

Suffice it to mention a story referred to by the Holy Qur'an in nine verses of Surat al-Nisa' (105-113) which summarize the events of that story [as follows]: An apparent Muslim, by the name of Tu'mah Bin Ubayriq, stole a coat of mail from one of his neighbors, named Qutadah Bin Nu'man, and then hid it with a Jewish man named Zayd Bin al-Samin. When the coat of mail was seized in the custody the Jew he said that Tu'mah Bin Ubayriq was the one who left it with him. But Tu'mah denied that and alleged that the Jew had been the thief. Tu'mah's relatives came to defend [him] by lying... God rebuked Tu'mah Bin Ubayriq's relatives, who had defended him by lying and gave a false testimony... Thus we see these noble verses [of the Qur'an] guide the people toward the truth, which does not bend according to affection

or tribal solidarity... even if the unjust person is an apparent Muslim, and is treated as such, and the just person is a non-Muslim...

The primary rule in the treatment of non-Muslims – no matter how small their number is – who live with their Muslim brethren in one state, all holding the same citizenship and under the protection of the same flag, ... is that they have the same rights and duties the Muslims have. The law of Islam protects everyone's honor, property and dignity... At the same time every person has his own faith that he has chosen for himself and his own religion that he has been content with. Those who have sound faith and sound minds – especially those who have the same citizenship – do not fight one another, neither envy one another, nor be insolent to one another, nor treat one another unjustly. They rather cooperate with one another in matters of kindness and piety, not in matters of sin and aggression.

The Culture of Dialogue in Islam, Grade 11, (2002) pp. 48-53. The story about Tu'mah Bin Ubayriq and the Jew appears as well in **Studies in Theology: Tradition and Morals, Grade 11 (2001) pp. 176-77**

C. Social relations

Two contradictory approaches are easily noticeable. The state-sponsored textbooks are mostly positive in their approach toward non-Muslims, while a markedly negative approach is presented mostly by Azharite books.

The Lord... does not forbid the Muslims to be kind, generous and just toward non-Muslims, as long as they live in peace with the Muslims and have good relations [with them]. The noble Messenger urged [the Muslims] to be tolerant and made the Muslims love that [trait] by practice... He said: "[Anyone] who deals unjustly with a person under a treaty [i.e., non-Muslims who are protected by a treaty], or gives him less than what he deserves, or burdens him with more than what he can bear, or takes from him something against his will, I shall accuse him on the Day of Resurrection."

Islamic Notions in Environmental and Demographic Education, Grade 8, (2002) p. 84

God has said: "Do not argue with the People of the Book, except in a friendly manner".

Islamic Notions in Environmental and Demographic Education, Grade 8 (2002) p. 86

It is apparent that the good deed of greeting [a person] is [reserved] for a Muslim [only]. As regards the infidel, one should not greet him. But we answer his greeting in order to reassure him, make his heart as one with [ours], and make him acquainted with Islam's tolerance and its keeping peace with those who keep peace with it.

Selected Texts from the Prophetic Tradition [Sunnah], Grade 7, (2000) p. 9 (Azharite)

It is disliked [by God] to greet the Protected People [Ahl al-Dhimmah] because that means extolling them, which is disliked. If Muslims and infidels are gathered together he [i.e., the Muslim who approaches them] will greet them intending the Muslims [only]. If he says: “Peace upon those who follow [God's] guidance” – it is permissible. There is no objection to returning the Protected People’s greeting, because refraining from doing so would hurt them... and that is disliked [by God]... And he [i.e., the Muslim] should not say more than “and upon you”...

Selections for the Explanation of [the Book of] "Selection", Grade 9, (2002) pp. 287- 88 (Azharite)

If a Muslim says to a Protected Person [Dhimmi]: “May God prolong your life”, meaning that... he [eventually] will become a Muslim, or pay the poll tax [as a Dhimmi] – then, it is permissible because it is a good wish for Islam. If not – it is not permissible.

Selections for the Explanation of [the Book of] "Selection", Grade 9 (2002) p. 288 [Azharite]

No one of the Protected People [Ahl al-Dhimmah] should be allowed to imitate the Muslims in his clothing and [way of] riding, nor in his appearance... [This is] because [a Muslim] should respect a [fellow] Muslim, befriend him, greet him first, and make room for him on the road and while being seated, and the infidel should be treated in the opposite manner. The Prophet said: “Do not greet them first and drive them into the narrowest roads.” So, if they do not distinguish themselves from the Muslims... we are likely to respect an infidel, befriend him, and greet him first believing that he is a Muslim, and that is not permissible.

Their women should be distinguishable from the Muslim women as they walk on the road as well as in public baths. They should carry around their neck an iron circle and their cover should be different than that of Muslim women. There should be on their houses signs that would distinguish them from the Muslims’ houses, so that a beggar would not stop at them and pray for them [when given a charity]. In short, they should be distinguished in a way that would signify their humiliation and subjection.

Selections for the Explanation of [the Book of] "Selection", Grade 11, (2002) pp. 358-59 (Azharite)

[The Prophet] orders [us] to support the oppressed whether he is a Muslim or a Protected Person [Dhimmi].

Selected Texts from the Prophetic Tradition [Sunnah], Grade 7, (2000) p. 50 (Azharite)

The one who oppresses a Protected Person [Dhimmi] – I shall be his opponent on the Day of Resurrection.

Prophetic Saying [Hadith], Booklet of Arabic Script, Grade 6, (2002) p. 19

Anyone who kills a [non-Muslim] person protected under a treaty shall not smell the scent of Paradise.

Selected Prophetic Sayings [Ahadith], Grade 10, (2002) p. 86 (Azharite)

Visiting the sick... whether he be a Muslim or a Protected Person [Dhimmi], a relative of the visitor, or a neighbor, or someone else – is a good deed that has a reward. ...And supporting the oppressed, whether a Muslim or a Protected Person [Dhimmi].

Selected Prophetic Sayings [Ahadith]..., Grade 10 (2002) pp. 41-42 [Azharite]

There is no objection to visiting them [when they are sick], following the example of God's Messenger and because it means behaving kindly to them, which we have not been forbidden to do.

Selections for the Explanation of [the Book of] "Selection", Grade 9, (2002) p. 288 (Azharite)

Taking care of a non-Muslim relative – Islam has permitted [one] to take care of him and give him alms, because of the kinship that binds the [Muslim] man to him.

Islamic Education, Grade 9, (2002) p. 41

If an infidel relative of a Muslim dies, he should wash him as if he washes a filthy cloth, wrap him up in a cloth and throw him in a pit, because he is ordered [by Islam] to take care of him and not to leave him as food for predatory animals. He should not pray over him because that is [considered] asking for God's mercy for him, and he [i.e., the infidel dead] is not entitled to that. If he so wills, he may hand him over to the followers of his [non-Muslim] religion so that they shall do with him what they do with their own dead.

Selections for the Explanation of [the Book of] "Selection", Grade 9, (2002) p. 148 (Azharite)

D. Conversion to Islam

Here again one can find the aforementioned two contradictory approaches. On the one hand, a strong emphasis on Islam's rejection of forced conversion, and on the other hand, passages that state the opposite. In this case, the contradiction exists within the Azharite books, while the state books side with the tolerant approach.

“I have been ordered to fight the people”... that is, the People of the Book, and some say, the polytheists... “until they testify that there is no god except God and that Muhammad is God's messenger, and [until they] perform the [ritual] prayer and give the Zakat [religious tax]...”

Selected Prophetic Sayings [Ahadith], Grade 11, (2002) pp. 16-17 (Azharite)

The law of Islam does not compel anyone to embrace Islam, because there is no coercion in [matters of] belief. Compelling [one] to embrace Islam or another religion does not produce sincere believers but rather deceptive hypocrites.

Facilitated [Islamic] Jurisprudence, Grade 8, (2000) p. 261 (Azharite)

Islam stipulates that it is not permitted to force a human being to abandon his religion and adopt Islam.

... Though Islam makes men custodians of their wives... a Muslim husband who is married to a woman of the People of the Book [Christians and Jews mainly] is not permitted to force her to adopt Islam or to prevent her from performing her worship and the rites of her religion. The Prophet confirmed, after having immigrated to Medina, that the Jews there may keep their religion. The [Prophet's] companions followed him in this praiseworthy norm and left to the people of the lands conquered by them the choice of keeping their religion or embracing Islam.

Islamic Religious Education, Grade 8, Part 1, (2002) pp. 36-37

Islam extended human rights and respect for other religions, as a noble [Qur'anic] verse has stated: “There shall be no compulsion in religion”. People are not coerced into embracing Islam but rather left free with what they have chosen for themselves. By that, Islam gives the most wonderful example of religious tolerance. God has said [in the Qur'an]: “Had your Lord pleased, all the people of the earth would have believed in Him, one and all. Would you then force people to have faith?” (Yunis 99) It is true that the Messenger was forced to draw [his] sword, but [that was] for defending God's religion, and not for aggression. God has said: “Fight for the sake of God those that fight against you, but do not attack them first. God does not love aggressors”.

Reading, Grade 11 (2002) pp. 8-9

"It has been proven by history and reality that the Muslims have never resorted to compelling anyone to embrace Islam. What they did is that whenever they conquered a country they offered Islam to its people. If they embraced it out of conviction [The rest of the sentence is unclear, probably a typographical error]. And if they refused and [preferred to] remain with their religion and faith, they were left alone and were treated justly as stipulated by the law of Islam.

... Those who do not follow our religion, but live with us, and we live with them in the same homeland, joined together by common interests, supported by the same land and enjoying the same citizenship – the famous juristic rule that says “they have the same rights and the same duties like us” applies to both them and us.

Islamic history has not mentioned [a case in which] one of the Muslims – whether a ruler or one of the ruled– [ever] forced a follower of another religion to embrace Islam...³¹

It becomes absolutely clear to us from all this, that the law of Islam invalidates and nullifies every statement, or deed, or belief that comes by way of compulsion or coercion... because that contradicts its principles and fundamentals that are based upon reflection, contemplation, conviction and choice. God will guide whomever He wishes to the right path.

Studies in Theology: Spiritual Matters, Grade 9 (2002) pp. 49-51
[Azharite]

If a Protected Person [Dhimmi] is forced to convert to Islam, his conversion is valid. If a Harbi [non-Muslim alien] is fought against and converts to Islam – it is valid... If the [same] Dhimmi returns [to his former religion], he is not killed [like an ordinary apostate], but imprisoned until he converts to Islam [again], because there is doubt regarding his belief [when he was forced to convert]. There is a possibility that it [i.e., his forced conversion] was sincere, so he is to be killed as an apostate. It is [also] possible that he did not believe [in Islam while having been forced to convert] and then he [should] be a Dhimmi and shall not be killed...

Selections for the Explanation of [the Book of] "Selection", Grade 10, (2002) p. 168 (Azharite)

If a Protected Person [Dhimmi] is forced to embrace Islam and converts, his conversion is valid. If he returns [to his former religion], he is not to be killed but should be imprisoned until he returns to Islam.

Selections for the Explanation of [the Book of] "Selection", Grade 11 (2002) p. 373 [Azharite]

The following excerpt deals with the opposite case – conversion from Islam.

³¹ There were cases of forced conversion of non-Muslims in Islamic history but they were very few. Examples: The mass conversion of the Jews in Morocco under the Almohads in the 12th century and in the Iranian city of Mash'had in the 19th century. In both cases the forced converts were later permitted to return to Judaism.

A female apostate is not to be killed [unlike the case of a male apostate]. She should be imprisoned and beaten every day until she becomes a Muslim [again]. It means that Islam should be offered to her and if she refuses it, she should be flogged. Then Islam should be offered to her [again] and if she refuses it, she should be imprisoned. And there is a version according to which she should be taken out every day and beaten as we have described, because it is not permissible to kill her. She has committed a gruesome crime that has no fixed punishment [hadd] for it, so she is punished by a non-fixed punishment [ta'zir], that is – beating and imprisonment...

An [apostate] slave woman should be imprisoned. If her master needs her service, she should be brought to him and he should be ordered to force her to return to Islam. The judge should send to her every day someone who would flog her into Islam. Thus, the two advantages [i.e., her daily service to her master and her eventual return to Islam] would be achieved together."

Selections for the Explanation of [the Book of] "Selection", Grade 11 (2002) pp. 371-372 [Azharite]

E. Poll Tax

In discussing the poll tax imposed on non-Muslims, the state book tries to present it in a positive light, while the Azharite book treats the issue from the traditional juristic point of view.

The jizyah [poll tax] in Islam is an amount [of money] paid by the Protected People [Ahl al-Dhimma] in return for the protection provided to them by the Muslim state, or in return for not having embraced Islam and for being allowed to remain within their [own] community and not having been forced to leave it. It parallels the zakat [religious tax], which is imposed on the Muslims. Thus, the two parties, the Muslims and the Protected People, become equal in their payment to the state for the services, protection and security it provides them with.

The jizyah becomes null and void regarding those who convert to Islam, unlike the kharaj [Land Tax]. The jizyah was imposed on males, not upon females, and only on those who were able to pay it. Children were exempted from paying it, as well as old men, invalids, blind people and monks.

History for Public High School, Grade 11, (2002) pp. 21-22

The jizyah [poll tax paid by non-Muslims] should be exacted in a humiliating manner. The one who takes [it] should be seated while the Protected Person [Dhimmi] stands before him. He [the tax collector] should seize him by the collar, jolt him and say to him: "Give the jizyah, o enemy of God!"

Selections for the Explanation of [the Book of] "Selection", Grade 11, (2002) p. 357 (Azharite)

F. Religious restrictions on non-Muslims

This issue is discussed exclusively in an Azharite book.

No new church, hermitage or synagogue shall be built in the lands of Islam... [But] if an old one collapses, they may rebuild it... They are forbidden [to build new places of worship] in the cities. As for the villages... they are not forbidden to do that, and they may sell wine and pork. That is, in the villages where the majority [of the population] is Protected [Dhimma]. In Muslim villages, it is not permissible. As for the land of the Arabs [the Arabian Peninsula], they are forbidden to do that in both cities and villages.

Selections for the Explanation of [the Book of] "Selection", Grade 11, (2002) p. 359 (Azharite)

If they have a holiday, they should not take out their crosses [in a procession], but [rather] perform [the ceremonies] in their churches. They should not take it [the cross] out of the churches to parade it in town, because it is [considered] a sin. [Also,] showing it [in public] means honoring unbelief.

Selections for the Explanation of [the Book of] "Selection", Grade 11, (2002) p. 360 (Azharite)

G. Non-Muslims and mosques

The same Azharite book presents two different approaches on two related issues.

There is no objection to a Protected Person [Dhimmi] entering the Holy Mosque [in Mecca] or any other mosque. It has been reported that he [the Prophet] made the delegation of Thaqif [the tribe of the city of Ta'if] stay as guests in the mosque [of Mecca] while they were [still] infidels.

Selections for the Explanation of [the Book of] "Selection", Grade 9 (2002) p. 289 [Azharite]

If a Protected Person [Dhimmi] informs him [i.e., a Muslim] that the water [for ablution before the Muslim's prayer] is impure, he shall not accept what he [the Dhimmi] says, because it is apparently a lie aimed at harming the Muslim, because of the religious animosity.

Selections for the Explanation of [the Book of] "Selection", Grade 9 (2002) p. 284 [Azharite]

H. Non-Muslims and alms donated by Muslims

It [i.e., the zakat religious tax paid by the Muslims] shall not be spent on a Protected Person [Dhimmi]... [But] other alms, such as vowing gifts, expiatory gifts and the alms of Id al-Fitr [Muslim holiday at the end of

Ramadan] may be paid to him. Abu Yusuf [a Muslim jurist of the Middle Ages] said: "It is not permissible – like the Zakat money"...

None of [all] this should be paid to a Harbi [a non-Muslim coming from a non-Muslim country]... It is also not permissible to make any payment from the Ushr [Islamic religious tax] to a Dhimmi.

Selections for the Explanation of [the Book of] "Selection", Grade 9 (2002) p. 182 [Azharite]

The Prophet said: 'Give the alms of Id al-Fitr [Muslim holiday] to any freeman or slave, Jewish or Christian'.

Selections for the Explanation of [the Book of] "Selection", Grade 9 (2002) p. 186 [Azharite]

God does not forbid you to be kind and equitable to those who have not made war on your religion, that is, God does not forbid you to give charity to infidels who have not made war against your religion, namely, women and the weak ones among them...

Selected Prophetic Sayings [Ahadith], Grade 11, (2002) p. 74 (Azharite)

I. Economic matters

On this subject even the strictest Azharite book is fairly lenient.

The Protected People [Ahl al-Dhimma] are like Muslims in commercial transactions and it is permissible for them to sell wine and pork [which Muslims are forbidden to do].

Selections for the Explanation of [the Book of] "Selection", Grade 10, (2002) p. 12 (Azharite)

"Spoils" is a term for any property that is taken from the infidels by force and as a result of a victory. What is taken from them as a present, or theft, or embezzlement, or as a gift is not spoils, [but] belongs personally to the one who has taken it.

Selections for the Explanation of [the Book of] "Selection", Grade 11, (2002) p. 341 (Azharite)

Anyone who cultivates wasteland with the permission of the authorities becomes the owner of that [land], whether he is a Muslim or a Protected Person [Dhimmi]. The Muslim and the Dhimmi are equal [in this case] because cultivation gives rise to ownership.

Selections for the Explanation of [the Book of] "Selection", Grade 10 (2002) p. 382 [Azharite]

The following are rules of the Hanafi juristic school, discussed in one Azharite book.

The testimony of the Protected People [Ahl al-Dhimmah] against each other is accepted... Their testimony against a Muslim is not accepted... It is not prohibited to accept their testimony [in general] because they keep away from what is forbidden by their religion, and lying is forbidden in all religions...

Selections for the Explanation of [the Book of] "Selection", Grade 10, (2002) p. 232 (Azharite)

If a freeman and a slave, or a Muslim and a Protected Person [Dhimmi] each claim kinship [to a foundling], the freeman has a greater entitlement than the slave and the Muslim a greater entitlement than the Dhimmi, because it is to the greater advantage for him [i.e., for the foundling]... unless he has been found in a synagogue or a church or a village of theirs, when he is to be [regarded as] a Dhimmi, because apparently Muslim children are not to be found in places of the Protected People and vice versa... If a Muslim finds him and a Christian claims that he is his son, then he is his son, but [also] a Muslim... If [in such a case] he [the foundling] carries something Christian such as the cross or the zunnar [the Christian girdle], then he is a Christian.

Selections for the Explanation of [the Book of] "Selection", Grade 10 (2002) pp. 324-325

A Muslim [is to be killed] for [having killed] a Protected Person [Dhimmi], because of their equality in everlasting protection and because non-punishment would make them [i.e., Dhimmis] reluctant to accept the protection pact, which may cause an obvious damage...

Selections for the Explanation of [the Book of] "Selection", Grade 10, (2002) p. 414 (Azharite)

[Corporal] punishment is inflicted [in cases of dispute] between a Muslim and a Protected Person [Dhimmi], because they are equal in [the amount of] blood money.

Selections for the Explanation of [the Book of] "Selection", Grade 10, (2002) p. 419 (Azharite)

The blood money for a woman is half that [of a man]... and the blood money for a Muslim and a Protected Person [Dhimmi] is the same.

Selections for the Explanation of [the Book of] "Selection", Grade 10, (2002) p. 428 (Azharite)

Chapter Nine: The Attitude to Peace

Peace in general is exalted in the Egyptian school textbooks, both as a humane and as a religious value. From Grade 2 onward it is declared to be Egypt's goal. But when examined more deeply, it turns out to be something conditional, both on the political and religious levels. On the political level, peace is made conditional on reciprocity on the part of the enemy, which is interpreted as acceptance of the Arabs' demands. On the religious level, peace is made conditional on the interests of the Muslims at a given moment. If they are stronger than the enemy, peace is legally rejected. The meaning of peace in itself – as presented to the Egyptian students – does not exclude war, which becomes tantamount to exalting war in the name of peace.

Peace Is an Exalted Value Upheld by Egypt

The Arab Republic of Egypt loves peace.
Booklet of Arabic Script, Grade 2, (2002) p. 50

Egypt has not aspired to war, but to peace.
Our Beautiful Language: Grammar and Grammatical Exercises, Grade 8, Part 1, (2002) p. 59

We, the Egyptians, ...love peace...
Our Beautiful Language: Grammar and Grammatical Exercises, Grade 6, Part 2 (2002) p. 3

The world is about to [...believe...] in the peace for which Egypt calls."
Language Exercises, Grade 8 (2002) p. 109

The Way of Power and Prosperity
What do we learn in this lesson?

2. The value of peace and fraternity among people.
3. The importance of the nation's unity...

Implied Issues

- Tolerance and education for peace.

Our Beautiful Language: Reading and Texts, Grade 6, Part 1 (2002) p. 9

"The Nobel Prize
...Implied Issues:

- Education for peace.

Arabic Language: Read and Discuss, Grade 5, Part 2 (2002) p. 37

Peace, rights and justice are exalted values we should stick to and uphold.
Arabic Reading, Grade 9, (2002) back cover

The Hymn of Peace

Peace, peace, peace, peace
We have made peace our motto
And in the name of peace we have gathered here
Let you make our days, my God
Upon this land, glad tidings of peace
Peace, peace, peace, peace
O Lord, you are peace
And peace is from you, and also peace greetings
To your command the people's affairs are submitted
And the people's hearts are in front of you
If you so wished, harmony would prevail on earth
And if you so wished peace would prevail on earth...

Exercises

Answer:

- A. What is the Egyptians' motto?
- C. What does the poet ask from God?

Arabic Language: Read and Think, Grade 3, Part 2, (2002) p. 15

Write the following in the regular [Naskhi] script:

We have made peace our motto and in the name of peace we have gathered here

Arabic Language: Read and Think, Grade 3, Part 2 (2002) p. 16

Peace has become a goal.

Arabic Language: Read and Discuss, Grade 5, Part 2 (2002) p. 38

The flags of peace flutter over the region of the Middle East.

Language Exercises, Grade 9 (2002) p. 110

We have filled it [the Arab East] with a smiling peace.

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 6, Part 1 (2002) p. 24

The Egyptians support the call for international peace.

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 6, Part 1 (2002) p. 35

People want peace to prevail."

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 6, Part 1 (2002) p. 27

The people love peace.

Arabic Language: Read and Express – Exercise Booklet, Grade 4, Part 2 (2002) p. 16-answers side

Peace is the hope of [all] peoples.

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 6, Part 1 (2002) p. 6

Write an essay about the importance of peace in the life of peoples.

Write an essay about the role of Egypt's sons in returning the rights to their owners, in liberating the land and in establishing the peace process.

Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 8, Part 2, (2002) p. 23

Peace is a tree with an extended shadow, whose branches die by the fire of war.

Booklet of Arabic Script, Grade 4, (2002) pp. 24, 61

Peace is an Islamic Value

The peace of Al-Qadr Night [the 27th of Ramadan] is a peace [intended to be] eternal. Peace [as a Heavenly gift] is never disturbed. Peace was sent down [to mankind] on Al-Qadr Night, but it is we who implement it or not. If we implement it, the peace of Al-Qadr Night will be extended to all times. [But] if we hinder its mission, then peace will remain as one that was sent down on Al-Qadr Night, and we will be the ones who have refrained from benefiting from this peace.

The Miracle of the Qur'an, Grade 9, (2002) p. 89

Islam calls for security and peace in His words [in the Qur'an]: "If they incline to peace make peace with them and put your trust in God..." And [God also] said: "Do not commit aggression. God does not love the aggressors." ... Thus we see that Islam is bent upon establishing internal security and [upon] establishing external security, so that the people will live in stability and tranquility and not be terrified or afraid.

Security in Islam, Grade 10, (2002) pp. 26-27

If they incline to peace make peace with them and put your trust in God.

Booklet of Arabic Script, Grade 4 (2002) pp. 26, 63

The Qur'an calls for peace many times, as in the [following] words: "If they incline to peace make peace with them and put your trust in God", "O Believers, enter peace all of you and do not follow in the footsteps of the devil, for he is a true enemy of yours". Therefore, no wonder that the greeting

of Islam is “peace upon you”, for Islam is a religion of peace for [all] mankind and it wants the banners of security and tranquility to flutter over it.
(Reading, Grade 11 (2002) p. 9)

Islam is a religion of peace for [all] mankind. What are the laws that it has enacted in order to realize that?

Reading, Grade 11 (2002) p. 10

The law of Islam orders its followers to make peace with those who make peace with them and not to unsheathe their weapons except against the oppressors. God has said [in the Qur'an]: “If they incline to peace, make peace with them and put your trust in God. It is surely He who hears all and knows ” (Al-Anfal, 61)

... The law of Islam respects the treaties and pacts that are concluded between Muslims and non-Muslims and orders its followers that if there is a truce, or an agreement to stop fighting for a period of time, or a contract of free passage for individuals, between themselves and their enemies, they [i.e., the Muslims] should be faithful to their treaties, as being faithful to one's treaties is one of the traits of God, one of the traits of His prophets and one of the traits of the good.

... In short, the law of Islam makes peace with those who make peace with it and orders its followers to fight those who commit aggression against their faith, or homeland, or their honor, or their freedom, or their dignity, or their property...

Peace in the law of Islam is the rule. As for wars – they are exceptional cases not recognized by the law of Islam, except for the purpose of defending religion, or the homeland, or life, or property, or honor, or freedom, or human dignity, or for the purpose of assisting the oppressed, making truth prevail, and abolishing falsehood.

Spreading peace, security, and tranquility, as well as cooperation among the people in [matters of] kindness and piety [all] are a fundamental principle in Islam. The holy Qur'an has also made peace one of God's names and one of His attributes... The Muslims' greeting to one another, which joins together man and his brother man, is peace [salam]. A Muslim will say to another [Muslim] whenever he meets him or departs from him “Peace upon you and God's mercy and blessings”. In the noble [prophetic] sayings [hadith], the Messenger says: “God has made peace our nation's greeting and our Protected People's protection...”

... Thus, we find that peace, protection and tranquility are fundamentals of the law of Islam. Moreover, the word “Islam” in itself is derived from the letters of “peace” [salam].

Therefore, we conclude our talk about peace in Islam with this prayer: “God, You are peace, peace is from You and peace returns to You. Greet us, O God, with peace and remove from our ranks malice, hatred and feud.”

Exercise

- Islam calls for peace. When does it resort to jihad?

Facilitated [Islamic] Jurisprudence, Grade 8, (2000) pp. 264-67

Write the following [sentence], once in a regular script and once in a cursive script:

“God, you are peace and peace is from you”.

Arabic Language: Read and Discuss, Grade 5, Part 2 (2002) p. 38

Suffice it [to say] that the word “peace” is one of God’s splendid names and [one] of His great characteristics... Suffice it [to say] further that the term “Islam” itself is derived from [the word] “peace” [salam]. Anyone who looks attentively at the precepts of the Islamic religion, will see that it, of [all] religions and missions, is most entitled to be named the religion of peace, because the light of peace radiates in its commands and interdictions...

Islam has ordered its followers to spread this virtue among themselves and among all peoples... The law of Islam has ordered its followers to spread the spirit of peace even with the ignorant ones... It also ordered them to respond to the spirit of peace even with their enemies...

The Creator has made [the phrase] “the House of Peace” [Dar al-Salam] one of the names for Paradise ... and has made the very word “peace” the believers’ greeting there... He has made [the phrase] “Peace upon you and God’s mercy and blessings” the greeting of the Muslims among themselves.

There are many noble Prophetic Sayings [Ahadith] that have ordered the Muslims to feel the spirit of peace in their souls and in their transactions with others, so that no harm or aggression [is caused] by them to others."

Studies in Theology: Tradition and Morals, Grade 11 (2001) pp. 309-313

Legal Restrictions in Islam regarding Peace

As can be seen from the following quotations, peace in Islam is not an absolute value, but rather it is conditional. If it coincides with the Muslims’ interests, or whenever they become too weak to fight, peace is permitted. Otherwise, war is preferred.

When is it permissible to leave non-Muslim enemies [Ahl al-Harb] alone?
If the Muslims have [enough] power it is not proper for them to leave the non-Muslim enemies alone, because there is no interest in that, as it entails giving up Jihad in essence and in form, or delaying it, because “leaving alone” means requesting quarter and the abandonment of fighting. God has said [in the Qur’an]: “Do not falter or sue for peace when you have gained the upper hand.”

If they [i.e., the Muslims] do not have [enough] power, then, there is no objection to it, because it is better for the Muslims [than war]. God has said: “If they incline to peace, make peace with them”, namely, if they incline to making peace, incline to that [too] and make peace with them. What should be considered here is the interest of Islam and the Muslims, and it [i.e., making peace] is permissible when it is in [the Muslim’s] interest and not [permissible] when it is not [in such interest], because they have to protect themselves by disengagement... If disengagement is in the Muslims’ interest, it is Jihad in essence, as defense against evil is intended [here]...

If he [i.e., the Muslim commander] left them [the infidels] alone and then thought it more advisable to fight [them], he [should] send a notification of renunciation to their king and then fight them... Because [the Muslims’] interest is what should be considered, as we have explained – if that interest changes, then, sending a notification of renunciation [to the enemy’s king] is Jihad and not doing that means the abandonment of Jihad in essence and in form. Sending a notification of renunciation is inevitable in order to guard against [the possibility that the enemy will accuse the Muslims of] treachery, which is forbidden [by Islam]... There should be a condition of a certain period of time during which the notification of renunciation will reach their camp... And if they have come to the Muslims’ camp, they should be given quarter until they return to their fortress...

It is permissible [for the Muslim commander] to leave them [i.e., the enemies] alone in return for money or something else – if that is in the Muslims’ interest and [if] they are in need of money.

Selections for the Explanation of [the Book of] "Selection", Grade 11 (2002) pp. 333-334

“Therefore do not falter or sue for peace when you have gained the upper hand” (Muhammad, 35)... that is, do not be too weak to fight the infidels and do not invite them to make peace and reconciliation because you are afraid of them and show [your] weakness in front of them, as that is a kind of a disgraceful behavior which is rejected by your religion’s precepts... In other words, do not be weak and do not yield to your enemies while it is you who have the upper hand, i.e., more able to have victory and subjugate your enemies...

... The prohibition not to call for peace and reconciliation with the infidels is when such a peace, or such reconciliation, leads to the humiliation of the Muslims or shows them to be the weak party that accepts the conditions of their enemies. But if the call for peace does not harm the Muslims' interests, then there is no objection to accepting it, in accordance with God's words: "If they incline to peace, make peace with them and put your trust in God."

Commentary on the Surahs of Muhammad, Al-Fath, Al-Hujurat and Qaf, Grade 11, (2002) pp. 82-84

Jihad in God's Cause

Implied Issues

Education for peace...

With that peace [the short-lived peace of Hdaybiyyah between the Prophet and the people of Mecca – 628 CE], Islam's authority increased, the Muslims grew in number and their power increased during the truce period. It became obvious that the peace of Hdaybiyyah was tremendously good for Islam and the Muslims.

Islamic Religious Education, Grade 6, Part 1 (2002) pp. 44, 46

Conditional Peace

Peace is conditioned, of course, on the other side's readiness for reconciliation. Otherwise, war should be pursued. As long as the other party's sincerity is in doubt, one should be prepared for war. The other party's sincerity is judged by its readiness to comply with the political demands of the Arabs. In other words, conditional peace, or "just peace", rather than peace for peace's sake, is the type that is sought.

We keep the peace with those who keep the peace with us and we show enmity to those who show enmity to us; we defend our homeland with our souls.

Booklet of Arabic Script, Grade 4, (2002) pp. 37, 74

It is our right to [...make peace...] with those who make peace with us.

Language exercise, Our Beautiful Language: Grammar and Grammatical Exercises, Grade 6, Part 1, (2002) p. 38

If They Incline to Peace

What do we learn in this lesson?

- When war becomes a necessity

Implied Issues

- Tolerance and education for peace
- National unity and fighting extremism

As we have mentioned regarding the meaning of peace in the previous lesson, war sometimes becomes a necessity in order to preserve peace, avert aggression, defend the homeland and purify the land of oppression and tyranny. Therefore, every nation and every state should have an interest in creating a strong army, which will be armed with most modern weapons and developed military equipment, so that the enemies will fear it and the covetous ones will hesitate to approach the borders of this homeland and [infringe] its rights.

But if the aggressor backs off from war and asks for peace, then God orders us to agree to this demand and incline to peace...

Our Beautiful Language: Reading and Texts, Grade 7, Part 1 (2002) p. 24

Society of Peace

What do we learn in this lesson?

- The importance of peace in life
- Peace does not contradict preparation for war
- The Arabs' past proves that they are capable of reclaiming their rights

Implied Issues

Education for peace

Peace is a nice word, a delight to the ear and a cause of happiness to the soul. There is nothing better for a man than to live in a durable peace with himself, with his family, with his neighbors and with all things surrounding him, so that he can live a stable life and devote himself to his work. Thus, he will achieve prosperity for himself and for his nation, and live secure in his society...

My greeting to the society of peace
While my hand [still] holds the sword
If they incline to peace, then there is peace
Fluttered over by doves of pigeons
If they incline to war, then there is war
The horror of which makes the boy's head become white-haired...

Explanation

In this text the poet speaks of peace and of the Arabs' necessity to be awake when they seek peace, for seeking peace does not mean resorting to ease and

inattention regarding what surrounds us and what is planned for us. The poet says: I am sending my greetings to the society of peace and at the same time my hand is holding the sword on guard against any treason and in preparation for any possibility. If the enemies incline to peace, then we are a people of peace and coveys of pigeons will then rush to express the peace we hope for.

If this is a deceit and they [actually] want betrayal and war, then there will be a fierce war against them and its severe calamities will make the little children white-haired...

Exercises

- What are the conditions of real peace, as you [might] understand from the verses?
- Give example from the text that would express the following: Peace does not mean laxity and negligence.

Our Beautiful Language: Reading and Texts, Grade 7, Part 2 (2002) pp. 29-32

In spite [of the fact] that President [Husni] Mubarak declared that peace had become Egypt's strategic choice, he did his best to develop the military industries and to strengthen the powerful army, which had formerly gained victory over Israel in the October War [1973]. He continues to equip it with the latest developments in weaponry in the world of developed weapons, on land, in the air, and at sea, until it has become today one of the strongest armies in the Middle East, the best in terms of training and the most modern in terms of armaments.

History for Public High School, Grade 11, (2002) p. 248

Peace is one of God's sublime names. It is the greeting to those we meet and a precious wish of mankind. Yet it is amazing that you find one who talks of peace while his land is full of weapons of mass destruction, and he kills and destroys and then sits and weeps about the damage inflicted upon his own people. How can a person contradict himself by speaking of peace, while preparing for a destructive war?

What do we learn in this lesson?

Security is [achieved] within real peace...

Implied Issues

Tolerance and education for peace

Our Beautiful Language: Reading and Texts, Grade 6, Part 1 (2002) p. 35

Exercises

2. What is the value of peace in our life?

6. When does war become a necessity?

12. Discuss with your classmates the following questions:

- Israel has nuclear weapons with which it threatens its neighbors
- The spread of weapons of mass destruction, such as missiles and chemical and biological weapons, among many states.

Our Beautiful Language: Reading and Texts, Grade 7, Part 1, (2002) pp. 26-27

The world has come to believe that the flags of peace in the Middle East will not flutter unless the Arabs get back every inch of their land and unless the Palestinian people gains its right to honorable life on its land. The first signs of peace have just appeared in the Arab region.

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 6, Part 1, (2002) p. 6

Peace is the peoples' hope and it will not be realized except by responding to the call of homeland and duty, and in firm cooperation between the peoples of the [Middle East] region.

Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 7, Part 1, (2002) p. 15

We support a just peace.

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 6, Part 1, (2002) p. 19

The Meaning of Peace

The main theme in this respect is that “war is peace’s partner” and peace is not necessarily the opposite of war.

Unit 2: Peace is Man’s Hope

The lessons of this unit deal with the issue of peace. They explain the broader meaning of peace on the levels of individuals, families, societies, and states; the importance of dialogue; receptivity to others' opinions and tolerance; the need to protect security and peace and to prepare for averting aggression against the homeland; with some reading in several Qur'anic chapters about peace and the poem “O Jerusalem” and the Arabs' role in saving it from the Imperialists. The unit ends with a lesson about human rights, most important of which is the right to a just peace.

Our Beautiful Language: Reading and Texts, Grade 7, Part 1, (2002) p. 16

The Meaning of Peace

What do we learn in this lesson?

1. The correct meaning of peace
2. The value of tolerance and peace
3. A noble Prophetic Saying [Hadith] about peace
4. Levels of the meaning of peace and their relation to society
5. The meaning of education for peace

Implied Issues

- Human rights
- Education for Peace
- Globalization and integration among peoples of the world
- National unity

...People often connect between the meaning of peace and the meaning of war and look at peace as if it were the opposite of war. This is not correct. War may be a necessity for the achievement of peace and warding off aggression, as was the case with the October War of 1973 ...

But the broader meaning of peace means positive peace, peace as a vital conduct of life emanating from society's values and orientations. This concept means that the individuals are educated from childhood to practice peace for the solution of simple conflicts in their daily life and that the individual discards the orientation of violence and does not resort to it in order to deal with human beings, or the material environment around him. Thus, tolerance and peace will be the individual's natural behavior while confronting his problems, solving his conflicts and interacting with others in the framework of a society that relies on the exchange of benefits and ideas...

This is the primary level of understanding peace. There is a higher level which appears in the active participation in measures [taken] for the protection of peace, for raising the value of dialogue, opposing the idea of violence by dialogue, and for the participation in activities [aimed at] the protection of the environment and in efforts toward economic and social development in order to make our conditions better.

But, whose responsibility is it to educate for peace? It is a collective responsibility, to be shared by all the educational institutions, beginning with the family... Also, no one denies the role of the other influencing factors, such as friends, or the media... and also houses of worship...

Exercises

2. What is the true meaning of peace?
11. Write a line about each of the following meanings of peace:
(Positive peace – Just peace – Comprehensive peace – Everlasting peace).
12. Write in the cursive script once, and once in the regular script:

“There is no meaning to a society without love, and no love exists without peace”.

Our Beautiful Language: Reading and texts, Grade 7, Part 1 (2002) pp. 17-20

“People often connect between the meaning of peace and the meaning of war and look at peace as if it were the opposite of war. This is not correct.

1. What is the meaning of peace among the people?
2. ‘Peace is realized by following the principle of power.’ Explain that.

War resembles a two-sided coin, one of which is ugly and the other one is full of light. Explain that.

[Answers:]

1. The meaning of peace among the people is that it is the opposite of war, and this concept is incorrect, for war may become a necessity in order to achieve peace, as happened in the war of 1973.
2. Peace is realized by following the principle of power because sometimes the aggressor is tempted by his power and considers the call for peace a kind of weakness. [Hence] he does not pay attention to it and thinks that he can dictate his conditions based on his power. But if he finds before him a force that is capable of threatening him and keeping him at bay, then he thinks of the logic of peace, as he is afraid that if he attacks he will be similarly attacked.

War is legitimate if it is a response to aggression. War is ugly when it is an aggression...and is full of light and legitimate if it is [waged] to repulse aggression.

Our Beautiful Language: Reading and texts – Exercise and Activity Booklet, Grade 7, Part 1, (2002) pp. 9, 10-answers side, respectively

Go to the school library and prepare studies you will publish in the school magazine about the following subjects:

- War is peace’s partner.
- Peace achieves prosperity for the nations.
- Islam is the religion of peace.

Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 7, Part 1, (2002) p. 13

War in the Name of Peace

The following quotations call for, or talk of, war or military treaties in the context of peace.

O my brother man, the voice of peace calls upon you to stop producing weapons of destruction. It is enough that people have greatly suffered from

the woes of wars. O people who are sincere in their call for peace, let us draw the claws of evil, that is, nuclear and chemical and other weapons, out of the hands of the wicked aggressors. Let us shatter their existence and break their oppression....

Exercises

The call for peace does not mean surrendering to the aggressors and oppressors who store weapons. Discuss that.

Our Beautiful Language: Reading and Texts, Grade 6, Part 1, (2002) pp. 37-38

The Raid against [the Jews in] Khaybar

What do we learn in this lesson?

Implied Issues

- Education for peace

Islamic Religious Education, Grade 6, Part 2 (2002) p. 47

Goals of Unit 4

- That they [the students] assess the value of military treaties for the establishment of peace.

Social Studies: My Homeland Egypt – Place and Time, Grade 6, Part 1, (2002) p. 53

Chapter Ten: The Attitude to War

The attitude of the Egyptian school textbooks toward war is ambivalent. On the one hand, war is a negative phenomenon, but it also has a bright side. Besides this ambivalence, there is much praise for Egypt's army and individual fighters and for their courageous and decisive stand in battle. The enemy is depicted in most cases in a negative light and is always defeated. The Islamic rules of war belong to this subject.

The Nature of War

War means destruction and backwardness. Mention a verse from a poem that you remember that indicates this.

Language Exercises, Grade 11, (2002) p. 101

Write a short letter to one of the leaders who kindle the fires of war in various places in the world, in which you make them aware of its harm and of what it brings upon mankind.

Language Exercises, Grade 11, (2002) p. 102

War resembles a two-sided coin, one of which is ugly and the other one is full of light. Explain.

Our Beautiful Language: Reading and texts – Exercise and Activity Booklet, Grade 7, Part 1, (2002) p. 9

Egypt's Army

Egypt has prepared a strong army.

Arabic Language: Read and Discuss, Grade 5, Part 1 (2002) p. 17

He loves the army of Egypt that expelled the Imperialists from her.
The army of Egypt put an end to the tyrants.

Arabic Language: Read and Discuss, Grade 5, Part 1, (2002) p. 22

The army defended the homeland ... [adverb].

The army attacked the enemy violently.

Exercise, Arabic Language: Read and Discuss, Grade 5, Part 1, (2002) p. 32

The army fights the enemies [...in defense...] of the homeland.

Arabic Language: Read and Discuss – Exercise Booklet, Grade 5, Part 1 (2002) p. 13

The army [...] the aggression away from the homeland and [...] victory.
Our Beautiful Language: Grammar and Grammatical Exercises, Grade 7, Part 1, (2002) p. 32

The army returned victorious.
The army drew near victorious.
Language exercises, **Our Beautiful Language: Grammar and Grammatical Exercises, Grade 7, Part 2 (2002) p. 30**

The army returned victorious.
(Language Exercises, Grade 11 (2002) p. 41)

The army's strength granted the homeland [...].
Our Beautiful Language: Grammar and Grammatical Exercises, Grade 7, Part 2 (2002) p. 10

The people stayed behind the army and did not abandon it.
Our Beautiful Language: Grammar and Grammatical Exercises, Grade 7, Part 1, (2002) p. 37

Egypt's army still defends the countries of Islam. Also, Egypt faces the external enemies and works for the spreading of peace in the region.
Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 6, Part 1, (2002) pp. 1-3, answers side

Brave Soldiers

These are two brave soldiers.
Arabic Language: Read and Discuss, Grade 5, Part 1, (2002) p. 17

The soldiers fight the enemy.
Arabic Language: Read and Express – Exercise Booklet, Grade 4, Part 2, (2002) p. 32

The soldier fights the enemies with his weapon.
Arabic Language: Read and Express, Grade 4, Part 1 (2002) p. 75

I am amazed at the soldier [...].
Our Beautiful Language: Grammar and Grammatical Exercises, Grade 7, Part 2 (2002) p. 29

The soldier advanced courageously, and the enemy ran away terrified.
We went out armed against them and met them strong and steadfast.
Our Beautiful Language: Grammar and Grammatical Exercises, Grade 7, Part 2, (2002) p. 28

The soldier attacked in battle, smiling.
Language Exercises, Grade 9, (2002) p. 44

The soldier shall not [...stay behind...] the battle.
Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 8, Part 1, (2002) p. 50

The brave soldier does not fear the enemy.
Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 8, Part 1 (2002) p. 8-answers side

The Fida'is

The Fida'i³² makes sacrifices for his homeland's sake.

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 5, Part 2 (2002) p. 9

The Fida'i cleansed the place of the enemy.
Arabic Language: Read and Express – Exercise Booklet, Grade 4, Part 2 (2002) p. 31

The Fida'i heard the explosion.
Arabic Language: Read and Express – Exercise Booklet, Grade 4, Part 2 (2002) p. 16-answers side

Egyptians in Battle

Two girls took part in the battle.
Exercise, Arabic Language: Read and Discuss, Grade 5, Part 1, (2002) p. 14

The Egyptians excelled in face-to-face fighting because of their bravery.
Arabic Language: Read and Discuss – Exercise Booklet, Grade 5, Part 1, (2002) p. 3-answers side

The Egyptians attacked them [the British forces in the battle of Kafr al-Duwar in 1882] ferociously, using against them claws and fangs and showing them a [real] fight, as well as the consequences of their aggression against the

³² The Egyptian textbooks refer by the term Fida'i to Egyptian guerrilla fighters against the British along the Suez Canal in the early 1950s, Egyptian commandoes and, at times, to members of the Palestinian armed organizations. The literal meaning of this term is "one [a warrior] who is ready to sacrifice oneself for a cause".

land of the heroes... They chopped off their heads, split open their chests, cutting their hands and legs off, and hacked their limbs.

The Courageous Hawk, Grade 8 (2002) p. 61

Traitors

This traitor was executed because he served as an eye for the enemy against his country.”

Our Beautiful Language: Reading and Texts, Grade 8, Part 1 (2002) p. 51

The Enemy

The enemy lies in wait for Egypt and for the Arabs, who must be on constant guard against it, unite and prepare a strong force that will deter it. On the other hand, if that enemy asks for peace, its wish should be granted. There is at least one case in which the enemy is portrayed in a less negative light.

Propose solutions for the following:

...The enemies’ attempt to harm Egypt’s position as well as her leadership [role] among her sisters [i.e., her fellow Arab countries].

Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 6, Part 1, (2002) p. 7

Our enemies are lying in wait for us on all sides.

Booklet of Arabic Script, Grade 2, (2002) p. 19

If you know your enemy, you will be safe from its betrayal.

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 7, Part 1, (2002) p. 49

[Question:]

Command the Muslims the following:

...To be on their guard against the enemies’ breach of faith and prepare for them the force that will frighten them.

[Answer:]

Be on your guard against the enemies’ breach of faith and prepare for them the force that will frighten them.

Language exercise, Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 6, Part 1, (2002) pp. 10, 7-answers side, respectively

To what extent do the Arabs need unity in order to confront the dangers that surround them? Analyze some of the current events, clarifying your view whether it is better that the Arabs have a unified force or scattered [i.e., several independent] forces.

The Arabs badly need unity, the abandonment of internal struggles, and the coordination of their efforts in order to confront the dangers that surround them. The student will select one of the current events, analyze it, and express his view regarding the commitment to Arab unity and to a unified force that will scare away God's enemy and the Arabs' enemy, as well as anyone who may have greedy ambitions against the Arabs.

Social Studies: Geography of the World and Studies in Modern History of Egypt – Exercise and Activity Booklet, Grade 8, Part 1, (2002) p. 30-answers side

The Arabs should unite so that their enemy will fear their might.

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 7, Part 1 (2002) p. 37

... If the enemies incline to peace and clearly show their desire for it, then respond to their call for peace and rely on God, for He hears and knows what is in their heart and what they plan. If they want to deceive you... then know that God is enough for you[r protection].

Our Beautiful Language: Reading and Texts, Grade 7, Part 1 (2002) p. 25

God orders His servants to have power, all possible power in all fields - military, economic, scientific, social, and other [fields] in order to strike fear in the hearts of the enemies, God's enemies and yours, as well as the hypocrites who show their hostility when they see that you are weak. The aim of power is to deter all those, so that they will not think of attacking the Muslims.

Our Beautiful Language: Reading and Texts, Grade 7, Part 1, (2002) p. 25

A three-sequence story titled "For My Country" describes a heroic operation by a group of Egyptian civilians against the enemy. The story is full of patriotic expressions, but devoid of hatred and animosity toward the enemy whose identity is not revealed. Moreover, in one case the enemy soldiers are depicted in a humane light as they watch Egyptian children playing soccer.

Arabic Language: Read and Express, Grade 4, Part 2, (2002) pp. 48-69

The Enemy's Defeat

The shell [...hit...] the target and the enemy was [...stricken...] with panic.
Language Exercises, Grade 9, (2002) p. 20

The enemy ran away.

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 7, Part 1, (2002) p. 14

The enemy tasted the bitterness of defeat.

Arabic Language: Read and Express – Exercise Booklet, Grade 4, Part 2, (2002) p. 15-answers side

The enemies reaped death.

Our Beautiful Language: Grammar and Grammatical exercises, Grade 7, Part 2, (2002) p. 36

Following is a gruesome picture of the enemy's defeat in a storybook for Grade 8.

The joyful birds [of prey] were delightedly hovering over the corpses, then descending upon them, tearing their flesh, and playing with it. Leading them was that courageous hawk, plucking hearts out of chests and tearing them to pieces with its sharp beak. Then it would fly upward in the air and again swoop down on them forcefully and angrily.

The English will find out that they will serve us there with another banquet of their flesh, a bigger, fatter and tastier one.

What was the courageous hawk doing with the Englishmen's corpses after the battle of Kafr al-Duwar?

The Courageous Hawk, Grade 8, (2002) pp. 68-70

Islamic Rules of War

The Messenger made it a duty upon the Muslims in their wars not to kill an old man, nor a child or a woman.

Reading, Grade 11, (2002) p. 9

[Some] of Islam's Rules of War

It is proper for Muslims not to betray, nor to cheat or mutilate.... Cheating means betraying and stealing from the spoils. Betrayal [means] violation of treaties. It is not permissible [to do that] after giving quarter [to the enemy], but there is no objection to doing that before [giving quarter], as a stratagem

and a trick.... Mutilation of their corpses is forbidden after [the achievement of] victory but there is no objection to doing it before that, because it is most effective in repressing them and is most harming to them....

Do not kill an insane person, nor a woman or a child, nor the blind or the invalid, and the one whose right hand is cut off, nor a very old man – except when one of these is a king or able to fight or incites [others] to do so, or is learned regarding matters of war, or has the ability to urge [others to fight], or if the old man is one of those who use stratagems.

Monks and hermits who are involved with the people or [may] lead [the enemy] to the Muslims' weak spots are to be killed.... But if they are not involved with the people and confine themselves in a mountain or in a monk's cell and the like, they are not to be killed...

Selections for the Explanation of [the Book of] "Selection", Grade 11 (2002) pp. 332-33

If he [i.e., the Muslim commander in a war] so wishes, he may kill the prisoners of war, because the Prophet killed [some of them] and [because] the mass of unbelief and corruption was decreased [by that]. The Prophet killed... the [men of the Jewish] tribe of Qurayzah after having overcome them. Or, if he so wishes, he may enslave them, because that prevents their causing harm and benefits the Muslims... except for apostates and Arab pagans. It is not permissible to return them to the enemy's territory because that may strengthen the infidels against the Muslims...

As for the prisoners of war, they [should] walk to the lands of Islam. If they are incapable [of doing that] the men [should] be killed and the women and children [should] be left in the wilderness, so that they will die of hunger and thirst. We do not kill them because of the prohibition, and if they are left in a populated land they will become again an enemy: The women will produce offspring and the children will grow up and wage a war against us...

If the Muslims find in the enemy's land snakes and scorpions, they [should] pull out the scorpion's sting and the snake's fangs, in order to defend themselves against their harm, without killing them – so that their offspring will not be cut off, and thus benefit the infidels, while the opposite is what we have been ordered [to do].

Selections for the Explanation of [the Book of] "Selection", Grade 11 (2002) pp. 339-340 [Azharite]

As regards the... enemy prisoners of war, the decision regarding them should be taken in accordance with what is decreed by the Muslims' interest.

Commentary of the Surahs of Muhammad, Al-Fath, Al-Hujurat and Qaf, Grade 11 (2002) p. 25 [Azharite]

Chapter Eleven: Jihad and Martyrdom

Jihad

The sometimes elusive concept of jihad is interpreted in the Egyptian school curriculum almost exclusively as a military endeavor. In religious terms, it is war against God's enemies, i.e., the infidels. In secular terms, it is war against the homeland's enemies and a means to strengthening the Muslim states in the world. In both cases, jihad is encouraged, and those who refrain from participating in it are denounced.

The Muslims' duty to fight the infidels vigorously

[One] of the rules derived by the [Muslim religious] scholars from these [Qur'anic] verses is the following:

1. Obligation to fight the infidels with utmost vigor and power until they become weak, their state disappears and they submit to the rule of the law of Islam.

Commentary on the Surahs of Muhammad, Al-Fath, Al-Hujurat and Qaf, Grade 11, (2002) p. 24

God has ordered us to prepare ourselves for defeating His enemies and our enemies and has said [in the Qur'an]: "Muster against them all the men and cavalry at your command, so that you may strike terror in the enemy of God and your enemy". (Al-Anfal, 60), that is, you should, O believers, prepare the various kinds and types of means of power you can prepare for [the purpose of] fighting your enemies, such as castles, fortresses, weapons and horses – for the jihad in God's cause.

... The Muslims in this era are obliged by the Qur'an to make modern weapons for battle that will be superior to those that are with their enemies, in order to preserve their prestige, liberty and dignity. They also should learn all the sciences and arts so as to defeat those who attack them.

Studies in Theology: Tradition and Morals, Grade 11, (2001) pp. 291-92

If the Muslims besiege [non-Muslim] enemies [Ahl al-Harb] in a city or a fortress – they [should] call upon them to [embrace] Islam... If they do not embrace Islam, they [i.e., the Muslims, should] call upon them to pay the Jizyah [poll tax paid by non-Muslims in a Muslim country]... If they agree, they [should] have the same rights and duties as we have... If they refuse, that is, to embrace Islam or pay the Jizyah, they [i.e., the Muslims, should] turn to God's help against them and fight them... and destroy their plants and trees.

Selections for the Explanation of [the Book of] "Selection", Grade 11 (2002) pp. 330-332

Write for the school magazine essays about:

- God's promise to His servants, the believers [i.e., the Muslims]... regarding victory over their enemies.
- The infidels [i.e., non-Muslims] are defeated and unbelief vanishes before the [Islam's] belief and its people.

**Our Beautiful Language: Reading and texts – Exercise and Activity
Booklet, Grade 7, Part 2 (2002) p. 3**

... This noble [Qur'anic] Surah [Surat Muhammad]... deals with questions of which the most important are as follows:

- Encouraging the faithful to perform jihad in God's cause, to behead the infidels, take them prisoner, break their power, and make their souls humble – all that in a style which contains the highest examples of urging to fight. You see that in His words: “When you meet the unbelievers in the battlefield strike off their heads and, when you have laid them low, bind your captives firmly. Then grant them their freedom or take a ransom from them, until war shall lay down its burdens.”

Commentary on the Surahs of Muhammad, Al-Fath, Al-Hujurat and Qaf, Grade 11, (2002) p. 9

When you meet them in order to fight [them], do not be seized by compassion [towards them] but strike the[ir] necks powerfully.... Striking the neck means fighting, because killing a person is often done by striking off his head. Thus, it has become an expression for killing even if the fighter strikes him elsewhere. This expression contains a harshness and emphasis that are not found in the word “kill”, because it describes killing in the ugliest manner, i.e., cutting the neck and making the organ – the head of the body – fly off [the body].

Commentary on the Surahs of Muhammad, Al-Fath, Al-Hujurat and Qaf, Grade, 11 (2002) pp. 19-20

The rules of jihad in this context

Jihad is a religious duty of every individual at a time of general call to arms, and a religious duty of a sufficient number [of Muslims] in other times. Jihad is a firm religious duty and anyone [i.e., any Muslim] who repudiates it should be considered an unbeliever. Its being a religious duty is proven by the Book [i.e., the Qur'an], the Prophetic Tradition [Sunnah] and the [Muslim] nation's consensus. As for the Book, there are His words: “Fight those who do not believe in God, neither in the Last Day” and the rest of the verses regarding the command to fight the infidels. [As for] the Sunnah, [there are] the Prophet's words: “I have been ordered to fight the people until they say that there is no god except God....”

Fighting the infidels is a duty of every man who is in full possession of his mental faculties, healthy, free [i.e., not a slave] and able [to perform jihad], because a woman and a slave are occupied by [the task of] serving the master and the husband...

If the enemy attacks, it is the duty of all people to [participate in the] defense: Women and slaves go out [even] without the permission of the[ir] masters and husbands, because it [i.e., jihad] becomes [in such a case] a personal religious duty, and the husband's and master's right is not superior to a personal religious duty, as is [the case with] prayer and fasting.

Selections for the Explanation of [the Book of] "Selection", Grade 11, (2002) p. 329

"[Question:]

What are the rules of jihad? What is the proof [of that]? When does it become a personal religious duty? When is it a collective religious duty? Give the evidence for what you say.

Selections for the Explanation of [the Book of] "Selection", Grade 11, (2002) p. 483

Islam was not spread by war or by the sword, or by any kind of force and coercion. Rather, the rule regarding the legality of jihad is summarized as defending religion, as safeguarding the means for Islamic missionary work, as self-defense and as defending the homeland. This is jihad in God's cause. It has no connection with [any] type of coercion, pillage, and imperialism. Those who follow the jihad verses in the Holy Qur'an will discover that they have given it a sound and pure framework, namely, that it is [done] in God's cause.

Security in Islam, Grade 10, (2002) p. 26

Anyone who fights so that God's word would be the highest one is [fighting] in God's cause.

Selected Prophetic Sayings [Ahadith], Grade 10, (2002) p. 82

Jihad's various attributes

Jihad is a duty.

Our Beautiful Language: Grammar and Grammatical exercises, Grade 8, Part 1, (2002) p. 7

Jihad is honor. Inability to perform it is a cause for grief.

Islamic Education, Grade 10, (2002) p. 69

The best means of profit is Jihad, because it combines the attainment of profit, the strengthening of religion and the vanquishing of God's enemy.

Selections for the Explanation of [the Book of] "Selection", Grade 9, (2002) p. 297

Jihad is one of Heaven's gates. Whoever desists from it willingly is humiliated by God...

Arabic Literature: Literature, Texts, Eloquence, Grade 9, (2002) p. 144

Jihad's rank among other religious duties

There is some ambivalence on this topic. Some quotations present jihad as superior to other religious duties, while others indicate the opposite.

Exercises

Give three verses from the Qur'an and three Prophetic Sayings from the Hadith that expound the superiority of Jihad in God's cause.

Islamic Religious Education, Grade 5, Part 1 (2002) p. 40

The noble Surah ends with a call for spending [one's money] in God's cause..., that is, for good purposes, of which first and foremost is jihad for the sake of raising God's word and supporting His religion.

Commentary on the Surahs of Muhammad, Al-Fath, Al-Hujurat and Qaf, Grade 11, (2002) p. 86

The Tabuk Raid and the Lessons Learned from It
What do we learn from this lesson?

...Jihad in God's cause is one of the highest degrees of worship.

Islamic Religious Education, Grade 8, Part 2, (2002) p. 55

A man came to God's Messenger and said: "Guide me to a deed that is equivalent to jihad." He [the Messenger] said: "I do not find it!"

Selected Prophetic Sayings [Ahadith], Grade 10 (2002) p. 81

In the following passage the contradiction regarding the rank of jihad is expressed by the words of the Prophet versus those of his wife.

A'ishah [one of Muhammad's wives]... said: "O Messenger of God, we see that jihad is the best of [all] deeds. Will we not go to fight in a jihad?" He said: "No. The best jihad is a blessed pilgrimage."

Selected Prophetic Sayings [Ahadith], Grade 10, (2002) p. 55

Another quotation ranks jihad and helping the poor on the same level.

The one who endeavors for the sake of a widow and the poor is like a jihad fighter in God's cause.

Selected Prophetic Sayings [Ahadith], Grade 10, (2002) p. 99

The following passage ranks jihad lower than fasting (in Ramadan).

The effect of fasting is better than the effect of Jihad, because fasting is one of the pillars of Islam... and because jihad is a collective commandment, while fasting is a personal commandment, and a personal commandment is better than a collective commandment.

Selected Prophetic Sayings [Ahadith], Grade 11, (2002) p. 57

Nevertheless, jihad is important enough, as we can see in the following examples.

Emphasizing the importance of jihad

Al-Qadr Night [27th of Ramadan] is better than all other times, no matter how long they are. But, in what [sense] is it better than thousand months? ...In carrying a sword in God's cause.

The Miracle of the Qur'an, Grade 9 (2002) p. 87

A day in a fighting position in God's cause is better than this world and whatever is in it.

Selected Prophetic Sayings [Ahadith], Grade 10, (2002) p. 85

The importance of jihad is explicitly taught to students of the eighth grade:

The essence of the focus in this curriculum is helping the students to deepen their Islamic perception and their understanding of the matters of religion, Islamic values and social systems, as well as emphasizing the belief in the divine mystery and the importance of jihad in God's cause.

Introduction, Islamic Religious Education, Grade 8, Part 2, (2002) pages not numbered

Unit Four: Jihad in God's Cause

This unit deals with the Tabuk raid.... The unit also deals with the importance of jihad in God's cause."

Islamic Religious Education, Grade 8, Part 2, (2002), p. 54

Participation in jihad is urged

One who truthfully participates in jihad will be rewarded by God, while those who refrain from doing so should repent and change their ways, or they will have to take the consequences of their evasion in the hereafter.

What the noble verses guide to

Jihad in God's cause is a religious duty, and staying behind is disobedience [of God], which necessitates penitence.

Islamic Education, Grade 11, (2002) p. 47

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

- Staying behind in the jihad in God's cause is disobedience, which necessitates penitence.

Islamic Education, Grade 11,(2002) p. 48

The jihad fighters get the fruit of their jihad.

Grammatical Exercises, Grade 9, (2002) p. 110

Whoever is not sincere in his work for God but [does it] for a worldly goal only..., there is no reward for him [in the hereafter], like the one who fights the jihad only for the spoils – there is no reward for him.

Selected Texts from the Prophetic Tradition [Sunnah], Grade 7, (2000) p. 19

Anyone who holds back a horse [from participating in a Jihad] in God's cause... [the quantity of food] that satisfies it and [the quantity of water] that quenches its thirst, as well as its droppings and its urine, will be weighed against him on the Day of Resurrection.

Selected Prophetic Sayings [Ahadith]..., Grade 10 (2002) p. 84

Boycotting those who refrain from participating in a jihad is an effective means to bringing them back to the tenets of religion and to its rightly guided principles. It will make every Muslim embark upon defending his homeland if an oppressive enemy attacks it, for the love of one's homeland is an article of faith.

Islamic Religious Education, Grade 8, part 2, (2002) p. 57

Following are texts that indirectly advocate jihad in a modern context:

Hymn of Egypt

...And with me are my heart and my determination for jihad ...

Arabic Language: Read and Learn, Grade 2, Part 2, (2002) p. 15

Everyone performs the jihad for the homeland's sake.

Arabic Language: Read and Express, Grade 4, Part 2, (2002) p. 56

The brave one fights the jihad by himself.

Islamic Religious Education, Grade 8, Part 1, (2002) p. 61

Jihad in Islamic History

He [Al-Izz Bin Abd al-Salam, 1181-1262] also called for equality between the people and the rulers in undertaking the burden of Jihad in the cause of liberating the homeland from the Tartars.

Islamic Education, Grade 10 (2002) p. 107

The Political Importance of Jihad Nowadays

Jihad is presented as an effective tool in the hands of the Muslim states against their enemies.

With these souls full of faith, which are bent upon jihad in God's cause... the states of Islam become strong and they rise and live honored and respected, powerful and lofty.

Islamic Religious Education, Grade 8, Part 2, (2002) p. 56

Even if it seems to the malicious that we are disunited, we will still move forward on the road to glory, under the Arab flag, on the day we are called to jihad.

Our Beautiful Language: Reading and Texts, Grade 6, Part 1, (2002) p. 15

What will happen:

- If the Muslims are afraid of confronting their enemies?
- If the Muslims of our time follow the example of the early Muslims?

Our Beautiful Language: Reading and texts – Exercise and Activity Booklet, Grade 7, Part 2 (2002) p. 2

Jihad in the Palestinian context

The ongoing violence in the Holy Land is defined as jihad. Also, Jerusalem must be liberated by jihad.

The Palestinian people still fight a jihad in the cause of attaining the rest of its rights, establishing its state on its land and making noble Jerusalem its capital.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1, (2002) p. 24

Here I am! O Jerusalem of peace. Welcome the jihad fighters who will respond to the call for your rescue. Let eternal damnation be upon those who do not hurry to jihad!

Our Beautiful Language: Reading and Texts, Grade 7, Part 1, (2002) p. 30

Martyrdom

Martyrdom, one of jihad's two prizes – the other one being victory, is an exalted value in the Egyptian school textbooks. The books define the martyr,

talk of his high status in God's eyes and of his reward in Heaven, provide the students with examples of heroic martyrdom, both in Islamic and modern history, and feature expressions of readiness for martyrdom.

Know, O dear Muslim student, that in war the true Muslim has no alternative, except victory or martyrdom.

Islamic Religious Education, Grade 7, Part 2, (2002) p. 52

Definition of martyrdom and martyrs

The concept of martyrdom in Islam is broad enough to include any Muslim who is killed unjustly, even while defending worldly interests. But the main sense of the word is closely related to defense of religion, and in modern times – defense of the homeland.

The Martyr [Shahid]

What do we learn in this lesson?

- Acquaintance with the meaning of “martyr”
- The martyr's reward from God is enormous
- ...

Who is a martyr?

Is he the one killed in his nation's battle? Is he the one killed in one of the events of life? That is what you will know from the following Prophetic Saying [Hadith]:

...The Messenger of God said: “One who is killed defending his property is a martyr. One killed defending his life is a martyr. One killed defending his religion is a martyr. One killed defending his family is a martyr.”

Explanation

This noble Hadith makes it clear for us whom we should call by the term “martyr”. The one who defends his property against a robber, and that robber kills him, is a martyr. The one who defends himself against his enemy, and is killed, is a martyr. The one who defends his religion, and is killed for his religion's sake, is a martyr. The one who defends his family, protecting them from harm, and is killed, is a martyr. That means that a martyr is any person killed in the cause of dignity and a noble goal.

Arabic Language: Read and Discuss, Grade 5, Part 1, (2002) p. 65

For the sake of defending the perfect faith, the martyrs were created, [that is,] the ones who meet death with laughing faces and rejoicing souls. The tongue of [each] one of them says when he is hit by fatal arrows [shot] by his and God's enemies: “I have won, by the Lord of the Ka'bah.”

Studies in [Islamic] Theology: Spiritual Matters, Grade 9, (2002) p. 29

How many martyrs there are in the homeland's cause!

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 8, Part 1, (2002) p. 52

The martyr's high status in God's eyes

The Martyr

God loves the strong believer who carries his weapon defending his religion, family, himself and his property. He promises him [that he will enter] Paradise, if the enemies overcome him and [if] he is killed as a martyr.

Arabic Language: Read and Discuss – Exercise Booklet, Grade 5, Part 1, (2002) p. 43

What do we learn in this lesson?

- Martyrdom in God's cause is a great honor.

Islamic Religious Education, Grade 7, Part 2 (2002) p. 53

...Martyrdom for the homeland's sake is the high[est] status in God's eyes.

...The martyrs' status is high as a result of [their] death for the homeland's sake.

Arabic Language: Read and Express, Grade 4, Part 2, (2002) p. 66

Your teacher has assigned you [the task of] preparing a speech about the martyrs and their status in God's eyes, to be delivered over the school radio. What will you say?

Arabic Language: Read and Discuss – Exercise Booklet, Grade 5, Part 1 (2002) p. 44

The martyr's high status in God's eyes is given a physical characteristic as well in Islamic tradition.

The odor of the martyr's blood is that of musk.

Selected Prophetic Sayings [Ahadith]..., Grade 11 (2002) p. 57

The martyr's reward

“As for those who are slain in God's cause”, i.e., those who fall as martyrs while fighting for the purpose of raising God's word high, “He will not allow their works to perish” – He will not let their deeds be lost, nor annul them, but rather “He will vouchsafe them guidance” – bring them to the road of happiness and salvation, “and ennoble their state” – improve their conditions, affairs and hearts ...

Commentary on the Surahs of Muhammad, Al-Fath, Al-Hujurat and Qaf, Grade 11, (2002) p. 23

The Messenger of God said: “A martyr is given six rewards: At the first drop of his blood all his sins are forgiven, he is shown his place in Paradise, he is made to marry the virgins of Paradise [Hur al-ayn], he is reassured regarding the great fear [of the Last Judgment] and regarding the grave torment [by interrogating angels, according to Muslim belief], and he is adorned with the decoration of belief.”

Commentary on the Surahs of Muhammad, Al-Fath, Al-Hujurat and Qaf, Grade 11, (2002) p. 28

The Unit's Goals

After studying this unit the student should be able to:

- Describe the reward of the martyrs in God's cause.

(Islamic religious Education, Grade 5, Part 1 (2002) p. 35

Martyrs in Islamic and Egyptian history

The lessons that are derived from the Mu'tah raid

- The Muslim fights in God's cause in order to attain one of the two best things (martyrdom or victory).
- Honoring the Jihad fighters in God's cause.
- The Muslim does not flee from battle, but rather fights bravely and has faith in God's support.

Islamic Religious Education, Grade 7, Part 2, (2002) p. 55

The Martyr Commanders of the Mu'tah [Raid]

What do we learn in this lesson?

That I [should] fight God's enemies if they attack my religion or my homeland.

Islamic Religious Education, Grade 7, Part 2, (2002) p. 56

In 629 CE the Byzantines defeated an expedition force sent by Muhammad to southern Syria. Three of the Muslim commanders were killed in that battle while fighting relentlessly, and have become since then a symbol of martyrdom in Islam.

The Unit's Goals

After studying this unit the student should be able to:

- Sum up what he has read about Al-Khansa's personality.

Islamic religious Education, Grade 5, Part 1 (2002) p. 35

Al-Khansa' was a known poetess before Islam. Her most famous poem then was the lamentation over her killed brother. She later became a devoted Muslim. Her four sons were killed in the battle of Al-Qadisiyyah in which the Muslims defeated the army of the Persian Empire (637)

The Mother of the Martyrs (Al-Khansa' Bint Amr)

The student chose Al-Khansa' Bint Amr to be the "Issue Personality" of the religious magazine issued by the school...

Al-Khansa' witnessed the battle of Al-Qadisiyyah and recruited her four sons to fight the Jihad in God's cause...

When she heard the news of their martyrdom she said: "Praise to God who has honored me with their death"...

Look how Islam had changed her personality! She, who had filled the world with weeping over her brother [before she became a Muslim], is now happy to that degree with the martyrdom of all her sons in God's cause. How wonderful is religion and Islam! How wonderful is death and martyrdom! How wonderful is this woman, Al-Khansa'.

Islamic Religious Education, Grade 5, Part 1, (2002) pp. 39-40

Exercises

5. What do you think of al-Khansa's reply when the news of her sons' death reached her?

Islamic Religious Education, Grade 5, Part 1, (2002) p. 40

The Egyptians are a religious people. Therefore, they are a tolerant people, and religious fanaticism has not entered their hearts. They have never refrained from martyrdom for religion's sake.

Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 8, Part, 1(2002) p. 63

The passage's phrase "for religion's sake" in this context may indicate a broader concept of martyrdom to include the Coptic martyrs of Roman times as well.

Exercises

How old was Nabil Mansur³³ when he died as a martyr?

Arabic Language: Read and Discuss, Grade 5, Part 1, (2002) p. 57

Expressions of readiness for becoming a martyr

Such expressions are not frequent, but they mostly appear in books for the lower grades, with a view – so it seems – to instilling in the minds of the young students a positive attitude to martyrdom.

³³ This question is part of a lesson about an Egyptian boy who was killed in Port Said in 1956 while fighting the Anglo-French forces.

The martyr died repeating ... [the phrase]: "Praise to God, for I have done my duty."

Arabic Language: Read and Discuss, Grade 5, Part 1, (2002) p. 58

The most precious thing in a man's eyes is the homeland. Therefore, I am ready to sacrifice myself for it, to answer its call at the time of need and to present my soul for its sake contentedly and faithfully. If I fall as a martyr, then that is what I wish...

Arabic Language: Read and Express, Grade 4, Part 2 (2002) pp. 65-66

Making the students ready for martyrdom is an explicit goal of one of the lessons:

What do we learn in this lesson?

- That I [should] fight in God's cause until I attain one of the two best things: martyrdom or victory."

Islamic Religious Education, Grade 7, Part 2, (2002) p. 53

And a more vivid description of readiness for martyrdom is given in a poem intended for fifth grade students.

The Hymn of My Country

O my country, my country, Feel secure and comfortable

I will let you drink my blood in times of thirst

Islamic Religious Education, Grade 5, Part 1 (2002) p. 41

Language exercises that refer to martyrdom

The word "martyr" is also used in language exercises, probably as part of the indoctrination process in this respect.

The two soldiers fell as martyrs.

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 8, Part 1, (2002) p. 21

Put in each empty space the appropriate word:

A. The two martyrs [...] B. [...] the two martyrs.

Arabic Language: Read and Discuss, Grade 5, Part 1, (2002) p. 14

Put a vowel on the following and explain the difference between the two verbs:

- He brought [several] verses of poetry as a proof [istash'hada] of that rule.
- He fell as a martyr [ustush'hida] on the battlefield.

Language Exercises, Grade 11, (2002) p. 30

Chapter Twelve: Terror

Terror as such is totally rejected by the Egyptian textbooks, which strive to arouse among the students feelings of disgust towards it and promote the cooperation of the individual citizens with the security authorities against this phenomenon. Strict Islamic laws against banditry are also reiterated in this context, in order to give the anti-terrorist campaign inside Egypt religious legitimacy against the local terrorists who are mainly Muslim extremists. But the books fail to apply these strict standards to other cases of terrorism, such as, for example, Palestinian terrorism.

Expressions against Terror

Terror should be fought against, and not only by the police. All Egyptian citizens have a responsibility in the campaign against terrorism, both by cooperating with the police and by refuting any Islamic legitimization of terrorism.

[...] will not [...] until [...] terror.

Language exercise, **Our Beautiful Language; Grammar and Grammatical Exercises, Grade 6, Part 1 (2002) p. 38**

The policemen fight terrorism in Egypt.

Social Studies: My Governorate Is Part of Egypt, Grade 4, Part 2 (2002) p. 48

Write a telegram to each of [the following persons]:

- A policeman who participates in the elimination of terrorism.

Social Studies: My Governorate Is Part of Egypt, Grade 4, Part 2, (2002) p. 49

The citizen and the policeman cooperate in fighting terrorism.

Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 7, Part 1, (2002) p. 6

We are all responsible for Egypt's safety and security.

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 8, Part 1 (2002) back cover

We should fight extremism and terrorism and stand against them together, as individuals and as the government.

Islamic Notions in Environmental and Demographic Education, Grade 8, (2002) p. 90

Write a newspaper article in which you call upon the people to promote goodness on earth and desist from corruption, murder and terrorism.

Islamic Religious Education, Grade 7, Part 2 (2002) p. 25

The terrorists allege that by their aggression that they defend virtue. How should we answer them?

(Islamic Religious Education, Grade 8, Part 1 (2002) p. 30)

What a wonderful leader is President [Husni] Mubarak! He has led the march attentively, stood steadfast facing the fortress of terrorism and opportunism and served as the most wonderful example for his people, as well as for his Arab nation, in [his] persistent work and remarkable struggle. Is it not [our] duty to follow his example because he is a true mirror of our hopes and aspirations?

Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 8, Part 2, (2002) pp. 61-62

Islamic Aspects of the Anti-Terrorist Campaign

Terrorism contradicts the spirit of Islam. Those who commit acts of terror cannot be considered real Muslims.

Extremism and Terrorism

Extremism: means exceeding the bounds of moderation and the middle course, and inclining to exaggeration and strictness.

Terrorism: is intimidation, terrifying and using brute force that does not make distinction between an enemy and a friend, and between a small [child] and a grown up [man], in order to attain illegal gains. A terrorist is the one who follows the road of violence and terror in order to realize his goals.

Extremism and terrorism are things that cause great damage to the environmental balance by causing corruption and disorder in society, fear in [the hearts of] its sons, loss of its wealth, and the dissipation of its power. Oppression is substituted for justice, fear is spread, and security – which is one of God's favors upon His servants – is lost.

One of the errors many people commit is that they talk about terrorism as a modern phenomenon. Had they read history and been aware of [what happened in the past], they would have discovered their error, for terrorism and extremism in opinion, thought and belief are as old as man. It will be sufficient for us [to mention] some historical events that will clarify that:

The two brothers Cain and Abel, Adam's sons, were quarreling... Cain turned into a terrorist when he became an extremist in his thought and [when] he was blinded by malice and jealousy towards his brother – the closest person to him of all people. Thus, the terrorist harms himself, his family, and all humanity. Cain was the first killer and the first terrorist on earth.

If we move on with the stories of the prophets, we shall find extremism and terrorism on the part of the stubborn infidels, beginning with the people of Noah and ending with the people of Muhammad.

The people of Noah mocked and tormented him as well as those [who were] with him who believed [in God]. The people of Abraham put him in the furnace in order to burn him, [and he would have been burnt], had it not for God's providence. The series of [acts of] extremism and terrorism against [God's] messengers and against those who believed in them among men continued. The Romans showed extremism against the [early] Christians and used the cruelest means of terrorism against them. They used to daub a Christian with tar and set him on fire. They used to tie a person between two branches of two [different] trees so that his limbs would be torn apart. The Jews in the [Arabian] Peninsula showed extremism towards the Christians of Najran, and kindled a fire in a trench and led twenty thousand Christian believers to that fire...³⁴

But the grave mistake made by many Westerners – which clearly incriminates them – is [the claim] that terrorism is an Islamic product. They have attached terrorism to Islam as [a result of] increased fanaticism and obstinacy. This is [a result of] ignorance of Islam and of its tenets, for Islam is a religion of moderation, compassion and kindness.

This allegation is one of the dishonorable forms of the war that is waged against Islam, bearing in mind that those who wage this war practice the gravest types of extremism and terrorism [themselves], [both] as individuals and as governments. What Israel is now doing is considered the most hideous of [all] types of terrorism and extremism! For how else should we name the expulsion of a whole people from its country, the seizure of its homes by force and their destruction?! Is Carlos – the famous terrorist, who practiced terrorism in most countries of the world, a Muslim?! Do not treat Islam unjustly, for it is a religion of tolerance and kindness...

(Islamic Notions in Environmental and Demographic Education, Grade 8 (2002) pp. 80-83)

³⁴ Qur'an commentators attribute this atrocity to the Yemenite king Joseph Dhu Nuwas (6th century CE) who converted to Judaism and persecuted the Christian community of Najran in northern Yemen.

Islam determines that an assault on one human soul is an assault on all mankind... The last of the Messenger's commandments in his Farewell Sermon relates to the inviolability of [the believer's] soul, property and dignity.

Islamic Notions in Environmental and Demographic Education, Grade 8 (2002) p. 86

[Questions]:

- Extremism and terrorism cause damage to the environment. Explain that.
- Terrorism is not a modern phenomenon. Rather, it is an old phenomenon, as old as man. Discuss, with examples.
- How would you answer those who repeat [the claim] that terrorism is an Islamic product?
- Islam determines that an assault on one human soul is an assault on all mankind.

Islamic Notions in Environmental and Demographic Education, Grade 8 (2002) p. 91

... The Messenger of God said: "A Muslim is one whose tongue and hand do not harm the people, and a believer is one whom the people trust with their lives and property".

Islamic Notions in Environmental and Demographic Education, Grade 8 (2002) p. 85



A charred Egyptian bus

"Is the one who did this a Muslim, while the Messenger [Muhammad] has said: 'A Muslim is one whose tongue and hand do not harm the people'?"

(Islamic Notions in Environmental and Demographic Education, Grade 8 (2002) p. 85)

Those who link terrorism and extremism to Islam commit a grave error, for Islam is innocent of that... Islam is a religion of moderation and kindness under all circumstances.

(Islamic Notions in Environmental and Demographic Education, Grade 8 (2002) p. 90)

"Islam has been a symbol of moderation, kindness, righteousness, compassion, the good word, the good exhortation, and everything beautiful and nice for a period of more than fourteen centuries. Now come some of its people who do not deserve to be part of it, whose souls are sick and whose minds are empty and ruined, and try to distort these beautiful and noble values. But wrong!... They have been strict, have made [Islam's tenets] difficult, have become fanatics. They have cut family ties, killed the innocent, made what is permissible forbidden and permitted themselves [to do] what is forbidden. But the true Muslims are lying in wait for them. In spite of their extremism and their terrorist activity, the sun of Islam will continue to shine and spread love, goodness, beauty, kindness and moderation to all mankind.

(Islamic Notions in Environmental and Demographic Education, Grade 8, (2002) p. 107)

Islam's strict rules against banditry apply to terrorism, including that type of terrorism that unjustly derives its legitimacy from religion itself.

Deviance, Banditry and the Spreading of Evil in the Land

The meaning of deviance is turning aside from the right path and from the order set by God for the Muslims in their life. It has degrees, beginning with small offenses against [this] order and ending with the greatest sins and crimes that destroy security and order within the state and spread corruption in it, which makes the lives of the servants [of God] miserable there. Some of the great crimes [are the following]:

Banditry [hirabah]

This [term] is taken from His words: "the punishment of those who fight God and His Messenger and spread evil in the land..." Its meaning is wider than murder because it can be [perpetrated] without the use of murder, like kidnapping girls and women, setting farms and houses on fire and other such crimes where murder is not committed. Rather, [other] criminal means are used in order to plunder property, spread fear and do what harms the interests of the people – both in terms of health and economy. What is meant by their fight against God and His Messenger is their revolt against the order that was determined by God, relying on their skills or power, etc.

Hirabah represents the peak of revolt against order and law, which spreads worry and fear within the nation, spoils the people's life and ruins their interests property by plunder, robbery, murder, destruction of plantations, damaging factories and highways, violation of dignity, trafficking in white poisons [i.e., drugs] and tempting people to use them, bank fraud, selling bad food to the people, attacking trains and cars in order to rob their passengers by force, forming armed groups in order to attack people even though they are [protected] under the protection of Islam [i.e., non-Muslim citizens in a Muslim state]. All that and similar [deeds] are considered fighting against God and His Messenger and spreading of evil in the land.

Their punishment in this world is given by the [following] noble [Qur'anic] verse: "Those that make war against God and His apostle and spread disorder in the land shall be slain or crucified or have their hands and feet cut off on alternate sides, or be banished from the land. They shall be held up to shame in this world, and in the world to come grievous punishment awaits them." (Al-Ma'idah, 33)

Had this sentence that was determined by God been applied, those who spread evil would have stopped their evil and desisted from it, and the people would have found respite from their evil...

[Some] of these Hirabah people who spread evil in the land are a group of youths and others who declare that they are Islamic and that they have zeal for Islam!! But [in fact] they fall under the influence of destructive people who are filled with psychological complexes against state and society. They disseminate among them tenets which they say are Islamic, but [in fact] have no connection with Islam, and instill in their souls [the idea] that the society – and even their own families – are non-Muslim infidels, that the state is [an] infidel [one] and that the men of religion are agents of the authorities – even those who oppose the authorities. They have legitimized robbing and killing those who differ from them in their views. They have taught them that they are the only [true] Muslims and they have the right to enjoin good and forbid evil by the power of knives, chains, daggers, rifles, cannons, bombs, etc.

Enjoining good and forbidding evil has its own methods, ways and degrees in Islam. But these [people] do not know that. They have formed armed groups which manufacture bombs and buy arms, or they [rather] steal them by force from those who carry them in order to use them for enjoining good and forbidding evil and for attacking anyone who differs from them in his views or acts to keep their evil away from the people.

[Even] if we agree with what they say, that they have zeal for Islam, it is impossible ever to agree with them regarding the legitimacy of what they do. They harm Islam, [harm] themselves and [harm] their country. They do not represent Islam anymore. Rather, they mutilate Islam and provide an

opportunity for its enemies to accuse it of being a bloody religion that uses murder as means of missionary propaganda. Also, with this activity of theirs, they have scared the Muslims away from the rule of Islam and the implementation of God's law, because it has been firmly embedded in the minds of many [people] that if Islam were to rule, they would see from it what they see from those [people].

Had they called for [following] God in a friendly manner and by persuasion, we would have hoped for much good from them, and anyone who loves Islam would have supported them...

We expect our youth to understand its religion correctly, assess the conditions through which the country is now passing and do whatever it can to get out of the bottleneck and get rid of the debts and the bitter need for the [aid of] foreign states...

If these young people directed their efforts to the development of the state's resources and to building it, instead of directing them to conspiracy, murder, destruction and the disruption of the people's security, it would be better for themselves and for their country, as well as a better guided path [religiously].

Islamic Education, Grade 9, (2002) pp. 63-5

[Questions:]

- One of the greatest crimes is Hirabah. Write down its meaning and explain its gravity.
- What is the punishment for Hirabah? Mention the evidence for what you say.
- Put a V sign next to each of the Hirabah types of what follows: Murder, cursing others, spreading panic, stealing, violation of honor, providing bad food to the people.
- Violence and extremism harm Islam and the Muslims. Explain that.
- There is a big difference between extremism and adherence to the tenets of religion. Explain this phrase.

Islamic Education, Grade 9 (2002) p. 69

Palestinian Terrorism is Considered Legitimate Resistance

While uncompromisingly fighting against terror in Egypt, the Egyptian school textbooks tend to see similar attacks by Palestinians against Israelis in a different light, i.e., as resistance against occupation. Egypt is said to have supported such acts.

The development of the Resistance Movement in Palestine..., the continuation of the Palestinian Fida'i movement....

Modern Arabic Literature, Grade 11, (2002) p. 121

At that time [after 1967] Egypt began supporting the Palestinian resistance inside the occupied territories. It [i.e., Egypt] began supporting and backing it [i.e., the Palestinian resistance] until it became a thorn [in Israel's side] causing Israel pain and concern...

The Fida'is³⁵ started infiltrating into Israel day and night, hitting the settlements, destroying roads, planting road mines, destroying power plants and water [pumping] stations, until fear, worry and confusion became widespread in Israel and its people lived in the trenches day and night. There were no more safe borders for them, as they had been claiming.

The Struggle of the People of Egypt, Grade 7, (2002) pp. 106-07

³⁵ Fida'i [plural fedayeen]: a warrior who is ready to sacrifice himself for a cause. In recent decades this term has become a title for members of the Palestinian armed organizations. In Egypt, it serves also as a title for men of the regular commando forces, as well as the guerrilla fighters who fought against the British forces along the Suez Canal in the early 1950s.

Conclusion

Egypt's status within the Arab world is unique. It has a long history of an organized state apparatus, a relatively democratic regime, and a well-established, educated elite. Egypt has close ties with the West, both with the United States and Western Europe. Egypt was the first Arab state to make peace with Israel, long before any other state in the region, and it has maintained formal diplomatic relations with Israel ever since, in spite of some severe crises that have arisen between the two countries.

All this, as well as Egypt's significant role within UNESCO, has placed it in an opportune position to promote education for peace and the recognition of the "other". However, the findings from the examination of 119 recently published Egyptian school textbooks, presented in this report, are disappointing. In most areas surveyed, the Egyptian textbooks have failed to meet the standard that could be hoped for from a country in this unique position.

A main source of concern is the fact that the Egyptian school textbooks tend to deliver contradictory messages to the students in various fields: Judaism and Christianity are both respected as monotheistic religions, and despised as unbelief; the attitude to the Christian West in general is not antagonistic, but past conflicts with it are described in hostile language; tolerant and non-tolerant attitudes to non-Muslims are equally present; peace and war are both praised; terrorist activity is rejected inside Egypt and supported (under a different name) in Palestine. It should be noted that the books of the religious Azharite schools contain a less tolerant position in most cases. Especially harsh in this respect is a jurisprudence book entitled "Selections for the Explanation of [the Book of] 'Selection'" for Grades 9, 10 and 11.

On the other hand, there are several issues on which the textbooks speak in one voice. Two of such issues relate to the internal situation in Egypt, namely, the tremendous efforts to foster a positive attitude towards the Copts, and to check Islamic extremism. Other such issues are all related to the Middle East conflict. The Jews are presented to the student in a negative light, with many derogatory references to them. Israel is not treated as a neighboring sovereign state but rather as the usurper of Palestine. The peace treaty that exists between Israel and Egypt is mentioned in some detail, but the textbooks do not endorse the spirit of the treaty, particularly Article 5, Annex III in which "the parties shall seek to foster mutual understanding and tolerance, and will accordingly, abstain from hostile propaganda against each other". Egypt's past wars against Israel – especially the October or Yom Kippur War of 1973 – are discussed and Egypt's performance in them praised at much greater length. Peace itself, both generally and within the context of

relations with Israel, is always conditional: If the enemy (and there are references to the Jews as enemies even today) complies with the Arab demands, peace will last. Otherwise, war is still an option. Expressions that advocate war with Israel still exist in the Egyptian textbooks, although they are very few. Finally, jihad, which is interpreted almost solely as a military endeavor, and martyrdom are exalted and encouraged.

It is important to note that these are new books (the vast majority were published in 2002) issued in the framework of the educational reform of the 1990s. CMIP has not checked the earlier books, but these new books do not conform to most of the UNESCO and CMIP criteria set out in the Introduction.

The CMIP Criteria

- *Jews are presented in a stereotyped and prejudiced manner. Israel is not recognized and accepted in principle as an equal neighbor. Neither the Jews nor Israel are treated with any respect.*
- *Egyptian education fosters peace in principle but does not encourage the school child to enter into the spirit of the peace treaty with Israel. Rather, it advocates a conditional peace and there is much praise for war as well.*

The UNESCO Criteria

- *Data are not always accurate and complete. For example, the Egyptian textbooks create the impression that the territory of Sinai was liberated in the war of 1973. This is not accurate, as the bulk of the Peninsula was returned to Egypt as a result of mutual agreements, including the peace treaty between the two countries, and not in that war. By not emphasizing this to the students, the Egyptian education system is, in fact, working against the interests of peace. Another inaccuracy is the claim made that Zionism and Israel aspire to take control of the whole area between the Nile and the Euphrates, although there is no evidence provided in the books to support such a claim. This allegation is particularly incongruous, since the same textbook, in which it is made, determines that such expansion is to be accomplished by the end of the twentieth century, while the book itself was printed after that date. Incomplete data are given in various major fields including Western civilization and culture, Judaism and Christianity, and Jewish history,*
- *Maps that show Israel's territory are not accurate. Except for two maps in a history textbook that refer to the "Jewish State", almost all of them do not label Israel's territory as such.*
- *Achievements of others are sometimes discussed, such as the cultural achievements of the Copts of Egypt throughout history. The*

achievements of Western civilization, on the other hand, are hardly discussed, except as an extension of the Muslim civilization.

- *Equal standards are not applied when the same acts of terror that are rejected, when committed in Egypt, are acceptable when directed against Israel (defined as “resistance” or “Jihad”). The Arab struggle for independence against Western Imperialism is emphasized, the Jews’ struggle for independence in ancient Palestine against Roman rule is described as stirring up disturbance and trouble. There is, however, one case in which a reference is made to the rights and principles of the two parties – the Arab and the Israeli ones thus placing them on an equal footing.*
- *The political dispute between Israel and the Arab side is not presented in an objective and honest manner. For example, the Jews and Israel are depicted as the aggressor against the Arab inhabitants whereas the part played by the Arabs, led by Egypt, who initiated the war against the Jews in defiance of and following the UN Partition Resolution of November 1947, is ignored.*
- *Negative wording is sometimes used in the Egyptian textbooks to describe the followers of Judaism and Christianity, as well as followers of sects that originated in Islam, and non-Sunni Muslims. A reference to the Jews, such as “people of betrayal and treachery”, is likely to create prejudice, apprehension and could lead to conflict.*
- *General ideals of freedom, dignity and fraternity are advocated in the Egyptian textbooks, in particular in the context of Muslim-Copt relations inside Egypt, and in the framework of the campaign against religious extremism.*
- *The need for international cooperation and the formation of common human ideals are generally supported by the Egyptian school textbooks. Enforcement of the law is another ideal supported by the textbooks, especially against violence and terrorism inside Egypt. As regards peace, it is generally presented as an ideal, but a closer look at it makes it clear that peace in the eyes of Egyptian educators is always conditional and not in itself an independent value. It is most worrying that the existing peace with Israel is not fully supported, but rather presented as a conditional option.*

These are some examples of relevant material in the report. It is disturbing that even today, twenty-five years after the signing of the peace treaty between Egypt and Israel, Egyptian school textbooks do not conform to the spirit of that treaty. Instead of encouraging the ideal of peace with Israel and presenting the Jewish State as a legitimate sovereign neighbor, the Egyptian school textbooks focus on past wars with Israel and thus instill in the students’ minds the idea that the peace process is a phase in a long struggle for the liberation of usurped Palestine. The Jews are still not recognized as a legitimate nation, with its own rights and interests and its own ties with the

holy land. No adequate and objective information is given to the Egyptian school student about Israel, its achievements, problems, society, etc.

CMIP would like to highlight the two cases in which the Egyptian school textbooks talk of the rights and principles of the two parties – the Arab and the Israeli ones, and of a solution for the Palestinian problem within the occupied territories of 1967 only, as well as the two maps in which Israel's territory is entitled “the Jewish State”. Such expressions and maps should be the prevailing ones, and could be used as the forerunner for change. Textbooks and curricula are a crucial factor if notions of peace are to take root among the younger generation in Egypt.

List of Sources

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Language (32)

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Arabic Language: Read and Learn, Grade 2, Part 1, (2002) 42 pages.

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Arabic Language: Read and Think, Grade 3, Part 1, (2002) 38 pages.

Arabic Language: Read and Think – Exercise Booklet, Grade 3, Part 1, (2002) 35 pages.

Arabic Language: Read and Think, Grade 3, Part 2, (2002) 40 pages.

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