

Chapter Five

The Jews in History

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

Characteristics

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

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

Monotheism, Grade 9, (2000) p. 27

The Jews' deception, slyness and crookedness [was shown] when they used to greet the Prophet by saying, "Poison be upon you"

[*al-sam alayka*] as if they were saying, “Peace be upon you” [*al-salam alayka*].

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

اليهود هم الخبث عينه

The Jews are wickedness in its very essence.

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

والآن يحتلها اليهود ذوو العُدْر والحِيَانَةِ الَّذِينَ تَجَمَّعُوا فِيهَا مِنْ كُلِّ مَكَانٍ : مِنْ بُولْتَدَاءِ
وَأَمْرِيكََا وَغَيْرِهَا، وَمَأْتُهُمْ . بِإِذْنِ اللَّهِ . إِلَى الْهَلَاكِ .

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

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

...The enemy of God.

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

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

The Jews in Antiquity

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

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

The Jews in Arabia before Islam

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

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

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

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

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

Yathrib is the town the name of which became Medina after the Prophet's immigration to it. Its earliest inhabitants were the Amalekites. Later it was inhabited by groups of Jews, the majority of whom belonged to the tribes of Qaynuqa', Nadir, and

Qurayzah. They came to be in control of the town's agricultural and commercial resources. Then there came to Yathrib [the Arab tribes of] Aws and Khazraj from Yemen, and the Jews benefited from them in agriculture. But the Jews, having seen the power of Aws and Khazraj growing, feared them. So they nurtured conflicts between them [i.e, the Aws and the Khazraj] until wars broke out between them, the effects of which did not end until they [both] embraced Islam and became brethren by the grace of God.

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

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

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

The Jews in Arabia in Early Islam

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

The Jews were the most dangerous group in Medina then, and the Prophet thought it advisable to organize the relations of the Muslims with them in order to be safe from their evil and treach-

ery. He made a written agreement between himself and them to regulate those relations. The most important point thereof stipulated that they would remain secure as far as their religion and property were concerned, on the condition that they stand by him against any enemy who might attack Medina.

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

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

Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) p. 40

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

Monotheism, Grade 9, (2000) p. 29

One of the wicked ways of the Jews is that they whisper to one another among themselves, look at the believers, and wink at one another with a view to irritating the believers and filling them with fear.

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

After God had said [in the Qur'an] that the Jews and the hypocrites whisper to one another in [matters of] crime and aggression, He expounded [on] the manners of confidential talk among the believers.

[Qur'an] Commentary, Grade 9, (2000) p. 22

The Jews would come to Muhammad and say, "Poison be upon you," [*sam alaykum*] instead of [*salam alaykum*], "Peace be upon you," as if they were greeting him, whereas [in fact] they were praying for his death.

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

Chapter Nine: The Muslims and the Jews

The Jews' Attitude to Islam

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

*Biography of the Prophet and History of the Orthodox Caliphs,
Grade 7, (2000) p. 51*

The Attitude toward the Tribe of Qaynuqa', Year 2 of the Hijrah¹

The people of Qaynuqa' were the richest among the Jews of Medina and its surroundings, for they were goldsmiths, silver-smiths, and arms manufacturers. They were troubled by the Mus-

1. *Hijrah*: Muhammad's emigration from Mecca to Medina in 622 C.E., which marks the beginning of the Muslim calendar that is used in the Saudi textbooks. A *Hijri* year is indicated by the abbreviation A.H.

lims' rising status, especially after the battle of Badr. They could not hide their hatred and contempt toward them. One day in the month of Shawwal in the year 2 of the *Hijrah*, a Muslim woman entered their market to buy something from one of the smiths. A number of Jews encircled her and molested her in a manner that any free woman would disdain. She called for the Muslims' help. One of them rushed in and killed the Jew who had hurt her most. The rest of the Jews pounced on the Muslim and killed him. In the light of this scandalous behavior on the part of members of the Qaynuqa', the Prophet came to them with some of his companions and warned them of the consequence of their actions. But they answered him provocatively. Therefore he went to them with the Muslims and besieged them in their castles fifteen nights. Then he lifted the siege and expelled them from Medina, after he had taken their weapons. They stayed for a while in [the Jewish area of] Wadi al-Qura and later moved to Syria.

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

The Attitude toward the Tribe of Nadir, A.H. 4

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

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

The Attitude toward the Tribe of Qurayzah, A.H. 5

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

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

The Attitude toward the Jews of Khaybar, A. H. 7

Khaybar was among the richest areas of the Arabian Peninsula in agriculture, principally in dates. Many Jews inhabited it. The number of those Jews increased as some of the members of [the Jewish tribe of] Nadir joined them following their expulsion from Medina. Khaybar became a Jewish stronghold, rich in resources, with strong castles and many fighters. Some of the leaders of Nadir who had settled there incited the [pagan] groups against the Muslims. After the Prophet had made the Hudaibiyyah peace with Quraysh [628 C.E.] and was secure from that area, he realized that there was no choice but to punish those Jews and eliminate their power, in order to be safe from their attack. After the Prophet had returned from Hudaibiyyah to Medina, he started making preparations for the invasion of Khaybar. In the month of Muharram in the year A.H. 7 he set out at the head of 1,600 fighters, among them 200 cavalymen. When he arrived at its castles, the war between the two parties began. Ali Bin Abi Talib [Muhammad’s cousin] was among those who carried the Muslims’ banner, and God gave him the victory over the strongest of those castles. Then the rest of them began surrendering one after another until the conquest of all of them was com-

plete. That fertile region and the property within it became the spoils of the Muslims. The Prophet intended to expel the Jews from it, but they asked him to leave them there and they would till the land and pay half its produce to the Muslims. He agreed to that on condition that the Muslims would have the right to expel them whenever they wanted. They [i.e., the Jews] remained there until their expulsion by Caliph Umar Bin al-Khattab, may God be pleased with him.

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

The Prophet was now free to invade the Jews in Khaybar and put an end to their dissension.

Biography of the Prophet and History of the Orthodox Caliphs,
Grade 7, (2000) p. 50

Questions

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

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

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

fought until God gave them victory, and they took control of Khaybar and its castle.

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

Choose the correct answer from the following [ones]:

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

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

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

[Questions:]

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

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

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

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

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

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

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

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

After the battle of Uhud the plots of the Jews and the hypocrites against the Muslims increased.... In the fifth year of the *Hijrah* some Jews went to Mecca and incited the members of the Quraysh² to carry out a military expedition against the Muslims in Medina and promised them [their] support. They [i.e., the members of the Quraysh] accepted. Then those Jews incited other tribes to invade the Muslims, and they agreed.

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

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

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

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

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

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

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

Examples of Zionism's Methods for Realizing its Goals

1. Stirring up sedition and conspiracies throughout history.
Examples:

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

—When the Messenger immigrated to Medina, he made an agreement with the Jews there, but it did not take long before they denied this agreement [treaty] and started to intrigue in order to divide the Muslims. They incited the polytheists against the Muslims until the Prophet expelled them from Medina in disgrace.

—Ibn Saba' the Jew [actually, a convert to Islam] started the sedition against the orthodox caliph, Uthman Bin Affan—may God be pleased with him. The result of his destructive stirring was the martyrdom of Uthman—may God be pleased with him—at the hands of the rebels. Ali—may God be pleased with him—opposed the Saba'i movement strenuously and attacked the followers of Ibn Saba'. (See *Roots of Misfortune*, pp. 164-165 [Arabic].) *Hadith and Islamic Culture, Grade 10, (2001) p. 104*

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

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

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

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

Choose the correct answer from the following:

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

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

Examples of the Deviationist Religious Groups [in Islam]

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

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

The Jews in World History

The material appearing in this section derives mostly from European anti-Semitic literature, including the *Protocols of the Elders of Zion*, which are attributed by the Saudi textbooks to the First Zionist Congress in Basel, 1897. (See Chapter Six on Zionism.)

Examples of Zionism's Methods for Realizing its Goals

1. Stirring up sedition and conspiracies throughout history. Examples: ...

— The French Revolution: The Jews exploited the French Revolution to attack [other] religions, striking at values and circulating hollow slogans. They had a role in its schemes and moral constitution.

— The First World War. The Jews had a role in kindling its blaze.

— The overthrow of the state of the Ottoman Islamic Caliphate.

— The role of the Sabbatian³ Jews in this [affair] is well known.

— The Russian Bolshevik revolution against Czarist rule. It is well known that the roots of Marxist ideology are Jewish. Karl Marx was a German Jew. (See *Pawns in the Game*, by William Guy Carr, p. 35.) You will hardly find any sedition without the Jews having part in it.

3. Sabbatian—Dönmeh in Turkish—is the name of a sect that was formed in the Ottoman Empire in the seventeenth century, following the appearance among the Jews of a false messiah, Shabbatai Sevi, who later converted to Islam. His followers did the same, but remained a secluded sect for almost three hundred years. Their Jewish connection had ceased to exist well before the twentieth century, and they had no role in the abolition of the Ottoman Caliphate by Kemal Atatürk in 1924.

3. Attempting to immerse the peoples in vices and spreading prostitution. The Jews have taken upon themselves to run that [vice], to spread it, and to run the bars in Europe and America and in Israel itself. (See *Roots of Misfortune*, p. 172 ff. [Arabic].)

4. Controlling literature and art by publishing decadent and licentious literature and encouraging perverted inclinations in literature, intellect, and art. (See *Pawns in the Game*, by William Guy Carr, p. 35.)

5. Controlling the cinema and art industries in the Western world and elsewhere. (See *Roots of Misfortune*, p. 172 ff. [Arabic].)

6. Fraud, bribery, stealing and trickery.

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

The Protocols of the Elders of Zion

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

5. Upsetting the foundations of the world's present society and its systems, in order to enable Zionism to have a monopoly on world government.

6. Eliminating nationalities and religions, especially the Christian nations.

7. Striving to increase corruption among the present regimes in Europe, as Zionism believes in their corruption and [eventual] collapse.

8. Controlling the media of publications, propaganda, and the press, using gold for stirring up disturbances, seducing people by means of lust, and spreading wantonness.

The cogent proof of the authenticity of these resolutions, as well as of the diabolical Jewish schemes included therein, is the [actual] carrying out of many of those schemes, intrigues, and conspir-

acies that are found in them. Anyone who reads them—and they were published in the nineteenth century—grasps today to what extent much of what is found there has been realized. (See *The Danger of World Jewry*, by Abdullah al-Tall, pp. 140-41 [Arabic].) *Hadith and Islamic Culture, Grade 10, (2001) pp. 103-104*

Characteristics of the Nationalist Idea

1. [It is] European in origin [and] Jewish in its motivation. *Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 89*

The Communist Invasion of the Muslim Countries

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

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

Communism

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

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

The Jews vs. the Arab and Muslim World

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

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

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

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

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

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

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

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

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

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

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

The Jews of Salonika were behind the leaders of the Committee of Union and Progress [the “Young Turks”] and they spread

among them the Turanian [Pan-Turkish] notion and the call for the resurrection of ancient pre-Islamic [religion,] culture and literature, as well as the [hostile] attitude to Islam, which had been spread by the Arabs, and to its law, culture, and language, as if they were foreign and incidental to Turkish nationalism. The Jewish elements completed their conspiracies by pushing the group of Union and Progress to adopt a policy of Turkification, that is, incorporating all the [ethnic] elements that constituted the Ottoman Empire within the Turkish nationality and imposing the Turkish language on them. The Ottoman Empire included numerous nationalities and had been established on the foundation of the [Islamic] faith. Only faith could have united it. *Biography of the Prophet and History of the Muslim State, Grade 10, (2001) pp. 87-88*

The End of the Jews

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

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