

## *Chapter Ten*

### *Notions about Government and Society*

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#### **Government**

Western principles of democracy are not part of the Saudi political worldview. The Saudi regime is based on Islamic law [*Shari'ah*], one of the basic tenets of which is complete obedience to one's rulers—even if they are oppressive—as long as they do not order their subjects to do something contradictory to the *Shari'ah*. The Muslim subject should not only obey his rulers, but also love them, whatever their nature, and be patient vis-à-vis their oppressive measures—if these are taken. The reason for this is: an organized government, even an oppressive one, is much better than anarchy. Within this framework, duties, rather than rights, should be the citizen's main concern. Yet, there is another aspect of government procedure, unique to Saudi Arabia, which is the family-like interconnection between the ruler and the ruled. This point is emphasized in the textbooks. It is interesting to note that one of the government's duties toward the citizens is protecting them against “misleading” ideas, namely, ideas that are not in line with prevailing religious and political doctrines.

Imperialism has succeeded in creating in the Muslim world a class of people who takes upon itself to spread the principles and trends of Western civilization that contradict the spirit of Islam. Imperialism has poisoned the mentality of this class and made it believe—out of ignorance of its own religion—that Islam is not compatible with the developments of the modern age.... The call

for Westernization, the features of which have already become clear ... has taken various forms—all aimed at discarding the Islamic spiritual and moral values.

*Manifestations of the Call for Westernization...*

— Introducing Western political institutions such as [political] parties and parliaments into the Muslim societies, which has resulted in tragedies and fragmentation among sons of the same society.

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

The regime in our beloved country is based upon the honorable Islamic law [*Shari'ah*]; it relies on God's Book [i.e., the Qur'an] and on His Messenger's tradition [*Sunnah*]; it endeavors to preserve the Islamic ideals and the noble Arab morality.

*Grammar, Grade 10, (1999) p. 12*

It is clear from the Book and from the Prophetic Tradition [*Sunnah*] that Islam has imposed on the citizens obedience to their rulers and governors, and has forbidden any Muslim from disobeying those in charge, as long as they do not order [him] to disobey God. Being obedient to those in charge includes compliance with their orders, loving them, and praying for their well-being.

*National Education, Grade 7, (2001) p. 34*

#### Activity 1

It is incumbent upon the Muslims to obey those in charge as long as they do not order [them] to disobey God. Form groups of students to discuss this statement and realize its impact on the state's strength and unity.

*National Education, Grade 7, (2001) p. 35*

Why has Islam made obedience to those in charge a duty?

There is no doubt that disobeying those in charge is a clear call for anarchy and disorder, for the dissemination of disunion and break-up, and for the spread of problems, because everyone would become a selfish person who thinks of himself only. But

obeying those in charge would guarantee for all the attainment of their rights in an orderly manner that will realize justice and equality for all in the shadow of the homeland where they live upon its land and respect its regime.

*National Education, Grade 7, (2001) p. 37*

It is not permissible to stage a revolt against those in charge, nor desist from obeying them—even if they are oppressive—nor pray against them. But the Muslim has a duty to hate their oppression and [also hate] disobedience to them, and to be patient and give sincere advice to them. It is the duty of the learned ones and the men of virtue to endeavor to give them sincere advice secretly, without provoking dissension nor inciting against them.

*[Islamic] Jurisprudence, Grade 10, (2001) p. 111*

Revolting against the imam [the Muslim authority] is not permissible, unless he commits an open [act of] unbelief.

*[Islamic] Jurisprudence, Grade 10, (2001) p. 112*

[Some] of the fundamentals of the Sunnites:

—Hearing and obeying the imams [i.e., the political authority] of the Muslims, be they pious or rake, as long as they do not order to disobey God, for there is no obedience to a created being in disobedience of the Creator.

—Performing the pilgrimage [hajj], the Friday public prayer, and the jihad in God's cause with them.

—Not revolting against them, for that leads to division and provokes dissension among the Muslims.

Questions:

1. What are the duties of the Muslims toward their ruler?
2. What is the mission of the Muslims' ruler?
3. Why is it not permissible to revolt against the ruler of the Muslims, even if he is a rake?
4. Is it permissible to obey the ruler if he orders [you] to commit a sin?

*Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 6, pt. 2 (1999) p. 23*

If the demand for [one's] rights increases, performing duties decreases. There is no difficulty in explaining this clear fact, because the country where every person does his duty—no right is lost there and there is no need to demand it or to feel that it is missing. If we see a country where those who demand their rights are many, then the best thing to do for the benefit of that country is to remind them of their duties and to repeat a single maxim which they will read in every place and hear on any occasion: You do [your] duty and let the rights come to you quickly and with no effort.

*Facilitating the Rules of the Arabic Language, Grade 9, pt. 1 (1998) p. 169*

*The Interrelationship between the Ruler and the Ruled*

You may have seen in the media the numerous meetings of the rulers with the citizens for discussion of their affairs, listening to them, and relating with them. The relationship between the ruler and the ruled in our homeland, the Kingdom of Saudi Arabia, is considered one of the most important characteristics of Saudi society. That is [done] through the pursuit of the open-door policy to which our leaders are committed, from the time King Abd al-Aziz—may God have mercy on him—established this young state. His sons after him have followed his way. Their doors are open to all, and every citizen can reach them, so that they will listen to his opinion or complaint or demands, solve his problem, facilitate [the conduct of] his affairs, and implant confidence in his soul.

الدروس التاسع

وطني : خصائصه وسماته

(٣)

٦ - التواصل بين الحاكم والمحكوم :

لعلك تشاهدني وسائل الإعلام المتعددة لولاية الأمر مع المواطنين؛ لمناقشة أمورهم والاستماع إليهم والتواصل معهم. ويعد التواصل بين الحاكم والمحكوم في وطننا المملكة العربية السعودية من أهم مميزات المجتمع السعودي، وذلك من خلال اتباع سياسة الباب المفتوح التي يحرص عليها قادتنا منذ أن أسس الملك عبدالعزيز - يرحمه الله - هذه الدولة الفتية، وقد سار على نهجه أبنائه من بعده، فأبوابهم مفتوحة للجميع، وأي مواطن يستطيع أن يصل إليهم ليستمعوا إلى رأيه أو نظلمه أو مطالبه، وليلحوا مشكلته ويسهلوا أمره ويزرعوا الثقة في نفسه.



استقبال خادم الحرمين الشريفين للمواطنين.

The reception of the citizens by the Servant of the Two Noble Sanctuaries  
[King Fahd Bin Abd al-Aziz]

*National Education, Grade 7, (2001) p. 29*

*Lesson Three: Security—Its Concept and Benefits. . .*

4. Protecting the citizens from any misleading ideas that are spread through the media and other means.

*National Education, Grade 7, (2001) p. 49*

## Women in Society

Women's status in Saudi society is determined by Islamic tenets, as interpreted by the Saudi clerics who follow the Wahhabi doctrine. Contrary to Western perception, women in Saudi Arabia are not despised; rather, the opposite is the case. But they must comply with certain rules that make them inferior to men by Western standards.

This begins at home, where women are restricted to the performance of specific roles and duties. Outside the home they are required to dress and behave in a certain way that segregates them from male society. From the legal aspect, blood money paid for the killing of a woman is half that of a man, a woman's testimony is not accepted in court in certain matters, and—most importantly—she is placed under the jurisdiction of her husband at all times. Divorce is the legal right of the husband alone.

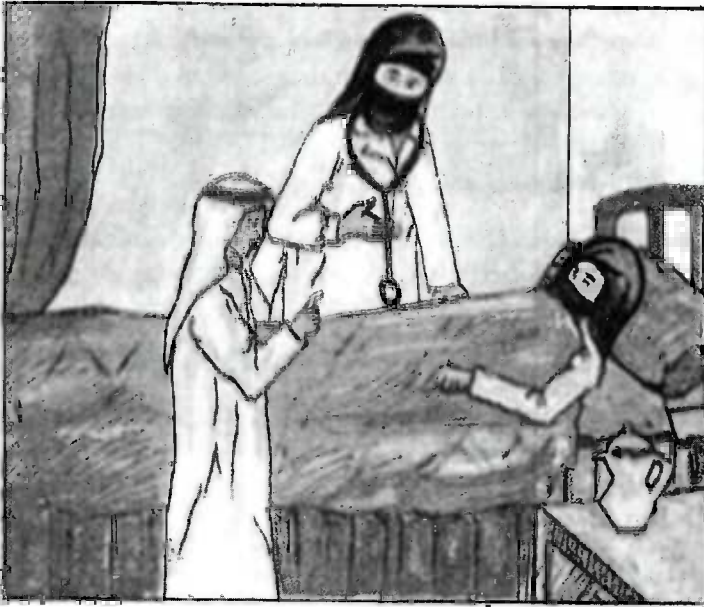
In the field of education, women enjoy the same rights as men. This does not advance them greatly, however, as they are not permitted to pursue independent careers, other than those of teachers, nurses, and physicians—for female students and patients. An interesting illustration in one of the textbooks shows a female doctor with a veil standing beside a female patient in bed, also wearing the veil.

The father is the head of the family. He provides its members with the necessities of life and educates them to obey God. The members of the family resort to him whenever they face a problem that they cannot solve. He receives them with an open mind, and they find that he has the satisfactory solution, a sympathetic heart, and the sound direction which drives away from them any offense and makes them distant from any sin. That is the father's responsibility toward his sons.

*Dictation, Grade 5, pt. 1 (2001) p. 61*

My family is formed by my father, my mother, my brothers and my sisters ... My father works, endeavors, and toils for us, and my mother cooks, washes, and keeps the house in order. I and my brothers help our father, and my sisters help our mother with the household chores.

*Reading, Writing and Poems, Grade 2, pt. 2 (1999) p. 13*



An ambulance came and took Zaynab to the first-aid center. The female doctor checked Zaynab over.

*Reading, Writing and Poems, Grade 2, pt. 2 (1999) p. 59*

Women have taken their share in learning since the emergence of the light of Islam. There were among the Muslims learned women like Aishah, “Mother of the Believers,” who was an authority on the compilation of the sayings [*Hadith*] of God’s Messenger. Among them were *Hadith* transmitters, jurists, and writers who took part in spreading science throughout the ages.

And in modern times the state has paid attention to the education of girls and mothers. It has opened a large number of elementary, intermediate, and high schools, as well as female teachers’ institutes. It has also established intermediate and academic colleges. Hence, girls have gained their share of education and then started teaching other [girls].

#### Questions

1. What are the manifestations of the state’s interest in women’s education?

*Rules of the Arabic Language, Grade 7, pt. 1 (2002) p. 42*

Women in Islam enjoy an important position and great value. Therefore, the state provides them with all necessary services, including education. The kingdom is thus intent on providing girls with education with no mingling [between the sexes], which is harmful to their dignity.

*National Education, Grade 7, (2001) p. 27*

Islam did not neglect women, as it gave them their role in building the Muslim society, having liberated them from their slavery, prevented their burial at birth [*wā'd*],<sup>1</sup> guaranteed their rights of education, inheritance, and choosing a husband, and entrusted them with the same religious concerns with which it has entrusted men.

*Arabic Literature, Grade 10, (1999) p. 9*

The believers are brothers in Islam's view. There is no difference between a black man and a white man, neither between the ruler and the ruled, nor between a man and a woman.

*Biography of the Prophet and History of the Muslim State, Grade 10, (2001) p. 63*

O people, you owe your wives [their] right and they owe you [your] right. They are obliged to you not to let someone else into your bed, not to let someone whom you hate into your house without your permission, and not to commit ... adultery. If they do, then God has permitted you to oppress them, avoid being with them in bed, and beat them—but not harshly. If they give up and obey you, then you should provide them with the means of subsistence and clothing in all fairness. Fear God with regard to women and have the best intentions toward them.

[From Muhammad's last sermon] *Arabic Literature, Grade 10, (1999) p. 51*

٥- للنساء غيرة فظرية شديدة، قد تدفع إلى مواقف غريبة كما حصل من أمهات المؤمنين، وهذا لا ينزل من قدرهن ومكاتبهن.

1. *Wā'd* was a practice followed by pre-Islamic Arabians who preferred male newborn babies.



Women have a strong innate [sense of] jealousy, which may lead to strange attitudes, as happened to the “Mothers of the Believers” [i.e., Muhammad’s wives]. That does not diminish their rank and dignity.

*[Qur’an] Commentary, Grade 9, (2000) p. 148*

*Blood money for [killing] a soul*

Blood money [*diyah*] for a free male Muslim ... is a hundred camels.

Blood money for a free [male] infidel is half the blood money for a Muslim....

Blood money for a woman is half the blood money for a man, each one according to his religion, as blood money for a Muslim female is half the blood money for a Muslim [male] and blood money for an infidel female is half the blood money for an infidel [male].

Blood money for a slave: A slave is a property to be sold and bought like [any other] property, and he has no legal blood money. But his value is to be paid if a crime is perpetrated against him.

*[Islamic] Jurisprudence, Grade 10, (2001) p. 46*

As for women—their testimony is not accepted in [matters of] legal punishments [*Hudud*] and homicide cases [*Dima*’].

*[Islamic] Jurisprudence, Grade 10, (2001) p. 74*

*The Parts of the Body of a Woman that Must Be Covered*

1. The parts of the body of a woman that must be covered in prayer: The woman in prayer must be totally covered except for her face and her palms. A woman should cover all her body in prayer except her face and palms, if she is not in the presence of men foreign to her. If there are strangers with her, she should cover her face and palms as well.

2. The parts of the body of a woman that must be covered in the presence of strange men: The woman must be totally covered in the presence of strange men, and she should cover all her body because of them, except for what appears unintentionally ... such as her hands or her face....

3. The parts of the body of a woman that must be covered in the

presence of her male relatives [*maharam*]: All of her body except those parts usually seen such as the face, head, neck, palms and feet.

*The Veil of the Muslim Woman*

The veil has been prescribed for the Muslim woman for covering that part of her body that may not be exposed. That is how her religious conduct becomes correct, her dignity is preserved, her shyness is safeguarded, and the stranger's respect for her is continued.

It is desirable for a woman to take into consideration regarding her veil the following [points]:

—That it cover her in light of what has been said regarding the rule for covering her body.

—That it be thick, not transparent, which would show the complexion.

—That it be wide, not tight, which would show the size of the features.

—That she does not imitate the clothing of infidel women or of men with it.

The Muslim woman should adhere to [the rules of the] ... veil and observe its conditions. What some women do, i.e., being tolerant regarding the veil in front of men foreign to them, such as exposing the face, or the hands, or the legs, etc., is a great sin and a big error.

*[Islamic] Jurisprudence, Grade 9, (2000) pp. 64-65*

There have been many [Qur'anic] proofs for the command of [using] the veil and the prohibition of beautification and unveiling.... God has imposed on the woman the duty to cover her whole body in order to be safe because of her veil from the offenders' insults.... He has prohibited beautification and unveiling because of the scandalous deeds they lead to.

*[Islamic] Jurisprudence, Grade 10, (2001) p. 65*

[A *Hadith* told] by Aishah—may God be pleased with her: May God have mercy on the first emigrant women.<sup>2</sup> When God re-

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2. The emigrant women were the Muslim women who emigrated from Mecca to Medina in the time of the Prophet.

vealed [the verse] “Let them pull their veils upon their pockets,” they split their garments and used them as veils.

And it is meant by that that they covered their faces. Because if a woman lets her veil fall down on her pocket [which is under her garment in the chest area], it is imperative that it cover her head and chest and what is in between, namely, the face and the neck.

*[Islamic] Jurisprudence, Grade 10, (2001) p. 66*

It is forbidden for a man to resemble a woman in her dress and ornaments with which she distinguishes herself, as well as in her [way of] talking, or in her movement, and the like. It is likewise [forbidden] for a woman to resemble a man in the above-mentioned [characteristics]....

The wisdom of [this] prohibition is that imitation of external affairs leads to imitation of morals, acts, and attributes, as well as to deviation from what God has molded. The imitation of women by men leads to instability, coquettish behavior, and acquiring of female attributes. The imitation of men by women [leads] to acting like men and to the deviation of the woman from her natural disposition.

*[Islamic] Jurisprudence, Grade 9, (2000) pp. 76-77*

Clothes and ornaments that are prohibited are as follows:  
Wearing silk and gold for males...

As for women, it is permissible for them to wear silk [garments] and be adorned with gold on their hands, legs, necks, and other parts of their body.

*[Islamic] Jurisprudence, Grade 9, (2000) p. 75*

The Prophet said: “It has been forbidden for the males of my nation to wear silk and gold, which has been permitted to their females.”

*Hadith and Islamic Culture, Grade 10, (2001) p. 75*

*Handshaking of a man with a strange woman*

The Prophet used to make contracts with women by words only, without shaking their hands.... If that was the case with the Messenger of God, in spite of his purity and his being above suspi-

cion, and in one of the greatest matters—such as contract [making]—then the more so with others. Anything more than handshaking is more serious and more worthy of prohibition. All this is one of the ways leading to adultery and one of its strong motivations.

*[Islamic] Jurisprudence, Grade 10, (2001) p. 67*

*Privacy and mingling [between the sexes]*

The presence in private of a man with a strange woman, as well as [social] mingling of women and [non-relative] men, are [two] of the most serious things leading to adultery and of their greatest [sources of] harm. Therefore, God's Messenger forbade such mingling...

Mingling of a woman with strange men not in private has two instances:

—She is beautified [i.e., using make-up and lipstick] and unveiled, which is more forbidden.

—She goes out with a veil and [behaves] modestly without pushing [herself] among the men. It is permitted for her [to do that], especially when there is need [for that].

[One] of the manifestations of a forbidden privacy nowadays is a woman who sits in the car with the [strange] driver with no male relative [*mahrim*]. It is best for a woman to protect herself from going out from home whenever possible.

*[Islamic] Jurisprudence, Grade 10, (2001) pp. 67-68*

*A Woman Traveling with No Male Relative*

That is forbidden because it is [one] of the things leading to adultery... This law does not change with the transformation of the means of transportation used by the traveler, be it traveling on beasts, or in cars, or planes, or boats, etc.

*[Islamic] Jurisprudence, Grade 10, (2001) p. 68*

[One] of the most difficult matters for a sensible woman is threatening her with divorce. The matter becomes more difficult if [the husband] replaces her with someone who is better than her.

*[Qur'an] Commentary, Grade 9, (2000) p. 151*

[One] of the good qualities of this [Islamic] law [*Shari'ah*] is the permission to divorce when that is needed, namely, when there is no other solution, such as when conflict between the couple increases, living together becomes difficult, and other means such as admonition, separation, and attempts at reconciliation between them become useless.

The usage sanctioned by tradition in [matters of] divorce is that it takes place when the woman is not in her monthly period, no intercourse occurs between the couple, and he divorces her not in a definite manner [i.e., saying the phrase of divorce once, or even twice, but not thrice]....

These stipulations that have been enacted in [matters of] divorce are for the benefit of the couple and for safeguarding their rights. [One] of them is safeguarding the woman's right not to prolong the *iddah* [the period that a woman should wait before remarrying] as well as safeguarding the husband's right to have the possibility of reconsidering if he wants that.

The revocably divorced<sup>3</sup> [woman] is not permitted to leave her husband's house so long as she is within the *iddah* period, and it is not permitted to eject her. But she will spend her *iddah* period in her husband's house, so that her [mere] presence in the house will be a reason for revocation of the divorce.

[*Qur'an*] Commentary, Grade 9, (2000) p. 132

It is permissible for the husband to come back to the woman so long as she does not come out of the *iddah* period.

[*Qur'an*] Commentary, Grade 9, (2000) p. 134

The *iddah* [clause] has been enacted out of great wisdom, such as:

—Making sure that the woman is not pregnant.

—Giving an opportunity for the husband to come back to his wife as long as she is within the *iddah* period, if the divorce is revocable, [namely] by saying the phrase [of divorce] once or twice.

If the *iddah* period nears its end, the husband is given the choice between coming back to her and desisting from the divorce, or letting her come out of her *iddah* period and by that, separation takes place.

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3. Revocably divorced—when the husband has said the phrase of divorce, “I have divorced you,” once or twice, but not thrice.

In both cases, coming back or separation, it should be done amicably. If he comes back to her, [he should do that] with the intention to live nicely together. If he separates from her, he [should] give her her rights without harming her.

Coming back is not valid, except within the *iddah* period. If the *iddah* has ended, the woman is given the choice to marry him under a new contract or [to marry] someone else.

4. What is the Muslim husband's duty toward his divorced wife and her relatives?
5. Is it pious behavior for a husband and his divorced wife and her relatives to hate and fight [with] each other?

[*Qur'an*] *Commentary, Grade 9, (2000) pp. 135-136*

*Moral and legal consequences*

1. God has commanded to safeguard the divorced woman's right regarding habitation, good treatment, and payment of alimony in goodwill and generously.
2. The divorced husband is obliged to put up his divorced wife with him, [namely,] where he lives, during the *iddah* period, or to provide her with a domicile of the same type according to his ability....
3. It is not permissible for a man to harass his divorced wife by word or deed, nor to be remiss in [paying] alimony in order to weary her so that [she] leaves her home, because these are her rights as God has commanded....
4. It is incumbent upon a husband to pay alimony to his pregnant divorced wife during her pregnancy until she gives birth....
5. The divorced wife, if she nurses her baby, has the right to receive a feeding fee from his father. She will not be forced to feed her baby as long as there is no fear for his safety....
6. The parents should consult with each other and agree upon any matter which is in the interest of the child....
7. The noble verses [of the *Qur'an*] include complete solutions for the problems of family life from which nations and peoples suffer, concerning divorce, the *iddah* period, and the divorced woman's rights to alimony, domicile, [good] treatment, and nursing [fee]. Islam has provided that these be dealt with in a good spirit of mutual consultation and moral interaction, [and] has

urged [all parties] to behave in fairness and balance between the rights and duties of each party.

*[Qur'an] Commentary, Grade 9, (2000) pp. 141-142*

## Children's Status in the Family and at School

The child's right to love, education, parental guidance, and means of subsistence is greatly emphasized in Saudi Arabian textbooks. Strong emphasis is also placed on the child's filial piety toward his parents throughout his life. Obedience of the student to his teachers is also required.

A pious father is bent upon giving his children the best education and teaching them the best knowledge. The first thing he [should] be intent upon is to advise them to worship only God, to pray, to be patient in the face of difficulties, to treat others well, and to enjoin good and forbid evil.

*Reader and [Holy] Texts, Grade 4, pt. 2 (2001) p. 8*

It is not enough for a father to provide for the sustenance of his sons in a manner appropriate to his position and corresponding to his condition. He further has to teach them an occupation that will help them make a living in an honorable way.... He has no excuse to be lenient in teaching them one of the occupations that will open to them the doors of gaining profit, relying on the property he [already] has.

*[Literary] Study, Grade 10, (2001) p. 61*

God commands man to be kind to his parents and to treat them well, because of the hardship they endured while educating him, especially the mother.

*Reader and Texts, Grade 7, pt. 1 (2002) p. 108*

God is pleased with the one who pleases his parents.

*Dictation, Grade 9, pt. 2 (2000) p. 50*

[A *Hadith* told] by Abu Hurayrah—may God be pleased with him: A man came to the Messenger of God and said: "Who among [all] people best deserves my friendly association?" [The

Prophet] said: "Your mother." [The man] said: "And then?" [The Prophet] said: "Then, your mother." [The man] said: "Then who?" [The Prophet] said: "Then your mother." [The man] said: "Then who?" [The Prophet] said: "Then your father..."

*Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 6, pt. 2 (1999) p. 35*

Being kind to one's parents: obeying them, respecting them, not disobeying them, nor cutting in on or interrupting their talk, nor harming them, praying [to God] for them while they are alive or after their death, and visiting their friends.

Obeying one's parents is a cause of [one's] entry to Paradise. Disobeying them is a cause of [one's] entry into the fire [of Hell].  
*Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 6, pt. 2 (1999) p. 35*

*Being kind to one's parents*

My father and my mother's kindness to me is great. My father harbors affection for me and strives for my good. He works day and night to provide me with my food, drink, clothes, and a home and is bent on having me educated, to become able in the future to make my living and to be fit for the service of my religion, nation, and homeland.

My mother takes great pains for my sake: She carried me in her womb for nine months, suffered pain while she bore me, took care of cleaning my body and clothes, remained awake next to me at night when I was sick, and offered what she could for the sake of my good and happiness.

Then, what is my duty toward my mother and father?

My duty is to be nice to them, to treat each one of them gently and humbly, not to do anything that would make them angry, to be kind and friendly to them when they are old, and to pay them back their good [deeds they did] to me while I was young.

*Reader and Poems, Grade 3, pt. 1 (1999) pp. 8-9*

Answer the following questions:

1. What is your father's kindness to you?
2. What is your mother's kindness to you?
3. What is your duty toward your parents?



4. What would you say to one who makes his parents angry?

*Reader and Poems, Grade 3, pt. 1 (1999) p. 10*

I remembered my mother's kindness and knew what she endured for me: She carried me in her womb, then bore me and fed me. She took pains with my education. I, therefore, obey her and pray to God from [the depth of] my heart that He protect her.

*Reader and Poems, Grade 3, pt. 1 (1999) p. 39*

5. Mention something of your mother's kindness to you.

6. What is your duty toward your mother?

*Reader and Poems, Grade 3, pt. 1 (1999) p. 41*

I love my father and I respect him, for his kindness to me is great, because he always endeavors to make me happy. He works hard for my success. And my mother is the one in my family I love best, because I am her own child. She carried me, bore me, and educated me. I would sacrifice for her sake my soul and life. I love my parents. Both of them are precious to me. They have lit for me the path of my life. Therefore, all of my love, prayer and allegiance are [dedicated] to them.

O my father, you are my love/You are a person of noble deeds  
You work for my happiness/You endure trouble for my safety  
Everything you want/Is to see me in the morning.  
To my mother all grace/As she is my soul and life  
You both are the light of my sky/Like radiant stars  
To you is my love as long as I live/And my plea [to God] in my prayer.

*Reader and Poems, Grade 3, pt. 1 (1999) p. 87*

Answer the following questions:

1. What does the father do for the sake of his children?
2. Why do you love your mother greatly?
3. What would you say to one who disobeys his father or mother?
4. What do you request for your parents during [your] prayer?
5. How do you treat your mother and father?
6. Mention something of what God has commanded us regarding our parents.

*Reader and Poems, Grade 3, pt. 1 (1999) p. 88*

Talk about your mother and father's kindness.

*Reader and Poems, Grade 3, pt. 1 (1999) p. 90*



Respect for parents

*Lesson Four: Mother's Rights*

You owe your mother many duties. She carried you in her womb and took care of you after you were born, when you were a baby. She stays awake at your side at night when you are sick and prays to God for your recovery. She bestows on you her affection and takes trouble for the sake of your happiness. She protects you from [any] harm. Remember that [some] of the duties you owe to your mother [are the following]:

- Obeying her.
- Praying for her [well-being].
- Being the first one to greet her and kiss her head.
- Causing happiness to her soul.
- Asking her permission when going out from home.
- Helping her whenever necessary.

Discuss with your classmate a deed that would make your mother happy and write a sentence about it.

*National Education, Grade 4, (2000) p. 21*

*Lesson Five: Father's Rights*

You owe your father many duties. He toils and works in order to guarantee our living. It is he who strives for the comfort of all family members, including the protection of mother and children, and is concerned for their education. It is he who gives advice to his children. Therefore, they consult with him regarding their actions and [regarding] the future of their life. By virtue of his experience, father understands many matters that will benefit his children and protect them from harm. Remember the duties you owe to your father:

- Causing happiness in his soul.
- Obeying him and praying for his well-being.
- Asking his permission and consulting him.

Also remember:

- That he protected you and worked hard for your sake.
- That you need to please him.
- That you need him while you are young and he needs you when he is old.

After you mention the duties you owe to your father, mention to your teacher a deed of yours that made your father happy and pleased.

*National Education, Grade 4, (2000) p. 23*

*Lesson Six: Being Kind to Your Parents*

Grandfather Saleh was sitting with his family at home following the afternoon prayer. Mother asked her son to bring a plate with fruit from the kitchen. The son became angry and said: "Ask my brother to bring it. I am playing!" Grandfather Saleh said: "Come, my little son, and sit next to me." Then he said: "Don't you want to be kind to your parents?" The son said: "And what does it mean, to be kind to one's parents, Grandfather?" Grandfather Saleh said: "Being kind to one's parents is obeying them and being nice to them...."

Grandfather Saleh said: "Pay attention to this, my son. Our family, thank God, is a Muslim family, the foundation of which is being kind to parents, the young respecting the old, and the

old [harboring] affection for the young.” The son then hurried to his mother, apologized, and brought the fruit plate.  
*National Education, Grade 4, (2000) pp. 25-26*

### *The Parents' Rights*

1. Their general rights: being kind to them, treating them well, and not being recalcitrant to them.... God's Messenger has made [the duty of] being kind to one's parents one of the best deeds and one of those most loved by God. [A *Hadith* told] by Ibn Mas'ud—may God be pleased with him—that he asked the Prophet: “What is the deed that is loved best by God?” [The Prophet] said: “Praying on time.” [The man] said: “And next?” [The Prophet] said: “Being kind to one's parents.” [The man] said: “And next?” [The Prophet] said: “Jihad in God's cause.... Recalcitrance is harming one's parents in word or deed or omission, except when it is done with a legal justification, for then it is not recalcitrance—if the parents order [him] to commit a sin or neglect a religious duty. God's Messenger has forbidden recalcitrance and put us on notice that it is one of the greatest sins.... Recalcitrance includes: being angry at them [one's parents], not obeying them, not listening to their talk, rebuking them, grumbling about their needs and talk, etc.
2. Obeying them: It is obligatory to obey them in what they enjoin and forbid. This is conditional obedience:  
 —That it be in [matters where] no disobedience of God [occurs].  
 —That it be feasible.
3. Talking to them gently and not being irritated whatsoever, not even grumbling when they speak or request something to be done.
4. Being humble with them, having forbearance in front of them, and not considering oneself higher than them because of a science one has learned, or money one has gained, or a position one has obtained.
5. Praying for their well-being. The child should pray for the well-being of his parents during their lifetime and after their death.
6. Not being the cause of their being cursed.... [The Prophet] said: “[One] of the greatest sins is a man cursing his parents.” It

was said [to him]: “O Messenger of God, how would a man curse his own parents?” [The Prophet] said: “He would curse someone else’s father and then that one would curse his father....”

7. Maintaining ties with their relatives and friends and respecting them while they [i.e., one’s parents] live and after their death.

8. Calling upon them [to follow the right path] and advising them. One’s parents are most worthy of all [other] people for having advice and help. Anyone who notices an error made by his parents that deserves a remark, [should] be gentle and polite while making his remark to them.... It is best to advise indirectly.

9. Being a friend of theirs....

10. [Some] concluding courtesies in the son’s treatment of his parents:

He should not call him by his name, neither sit down before [his father sits down], nor walk in front of him except when he precedes him for the purpose of removing an obstacle or opening a door and the like, serve him, answer his call, speak to him gently and politely. He [should] not cut in on his talk, neither say that he is wrong, nor say to him: “You do not know.” He should endeavor to make his parents happy in all matters that are legally permissible.

*Hadith and Islamic Culture, Grade 10, (2001) pp. 111-114*

Is it permissible for a Muslim to make his parents angry? Clarify.  
*Dictation, Grade 8, pt. 2 (2002) p. 19*

Obeying one’s parents: God has commanded us to obey [our] parents.... It is impossible for a family to function in a natural manner if there is disobedience to the parents, as it is a great crime and one of the greatest sins which decrees a punishment in this world and entering the fire [of Hell] in the hereafter....

Obeying the teacher: My brother the student, your teacher is a lamp that lights the way for you. Therefore, you should obey him.

*National Education, Grade 7, (2001) p. 36*

What is our duty toward the teacher?

*Dictation, Grade 8, pt. 2 (2002) p. 30*

The five prayers are obligatory for every adult Muslim who possesses his mental powers, either male or female. As to the young, they should be ordered [to perform] them when they reach the age of seven, in order to train them to perform this great worship. When he reaches the age of ten, he should be beaten for it [i.e., for not performing it], but not harshly.

*[Islamic] Jurisprudence, Grade 7, (2001) p. 41*