CHAPTER 3

Endeavour of King Fahd bin Abdul Aziz in advancement of modern Saudi Arabic literature

A) A brief description of King Fahd bin Abdul Aziz

His birth and Upbringing

His lineage: Fahd bin Abdul Aziz bin Abdur Rahman bin Faisal bin Turky bin Abdullah bin Mohammad bin Saud bin Mohammad bin Muqrin bin Markhan bin Ibraheem bin Musa bin Rabia bin Mane' al-Moridi from the tribe of Masaleekh of Antarah of Bani Jazilah bin Asad bin Rabia bin Nezar bin Ma'd bin Adnan.[340]

His Upbringing: King Fahd was born in Riyadh; many of references reveal that he was born in 1338H./1920A.D.[341] He was the ninth son of his father King Abdul Aziz, where his elder brothers were as following respectively:

Prince Turky-I, King Saud, King Faisal, Prince Mohammad, King Khalid, Prince Sa'd, Prince Mansoor,[342] then King Fahd. He was born in the house of pride and a glorious family, known by its dedication in rendering the services for Islam and very committed for propagating the true faith of Islam, and defending it. He and his father had lived struggling for consolidating the security and peace process and uniting the country. He brought up in an environment of knowledge and wisdom. He had various recourses to develop his abilities and refine his sense, driven from Islamic education, as he got enough education under the care and shadow of his father King Abdul Aziz and mother.

These nice surroundings of King Fahd since his childhood was not any matter of weird and wonder for this honorable family, since generations, which resulted in promoting togetherness and great love connecting the members of this family, then the Saudi community, under their leadership, by merging their strength and boosting their confidence upon the family. The most important factor of this alliance, togetherness and collective strength, is represented in the faith (*Aqeedah*) of Islam, that is considered the connecting points among them, the key reason of this alliance according the analysts of the History of Al-Saud Family, is the firm association between the two Mohammads; Mohammad bin Saud and Mohammad bin Abdul Wahhab, on building the true faith of Islam, propagating the same, and raising its flags. This manifestation of rendering religious services and defending the religion is very rare for others.

The noted historian, Abdur Rahman al-Rowaishad, said that, "the members of Saud Family are unique among the history of royal families, as you cannot find

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375. *Wazaratu al-Ma'rif fi A'hdi wazeeriha al-Awwal*, p.61. *Al-watan* journal, issue no.403, sha'ban 1422A.H p. 37.

342. *Al-malik Fahd fi Qalbi al-A'lam*, p. 27. *Fahd bin Abdul Aziz Qaidu Maseeratin*, p.37. Zakali, *Shibhu al-Jazeerah al-Arabia* 4/1408.Wazaratu al-Ma'rif fee A'hdi Wazeeriha al-Awwal, p.61.

343. *Al-Majallah*, magazine, isuue no. (1134), 19 Sha'ban, 1422 H.p.23

someone who use to spend money from his own pocket in state affairs, while the royal family of Saud, has did it, I came across to know this strange fact, in some documents, while working as a member in the Department of the Family Endowments."[343]

This is King Fahd in his first runways and auspicious childhood, and this is the environment in which he was incorporated with, in the cradle of faith and wisdom analyst, where there all had been working for the sake of Faith (*Aqeedah),* raising its flag, and defending it, considering it, their religious duties and first and foremost preferences.

The Source of his Faith (Iman)

The researchers and thinkers never face any difficulties in indentifying the Source of the faith of King Fahd, since his early ages; this was his beloved and loving mother who brought up him on high moral values and instilled in his heart the love of Allah and His Messenger. His father was another source of his faith, who left no stone unturned in his education and refinement.

Even before his father, he has many ancestors over years of the history till Imam Mohammad Saud (may mercy of Allah be upon him) all of them tried their bests in propagating their faith (*Aqeedah*), raising its flag, and scarifying their lives to make the word of Allah, superior.

The raising of a child on the basis of faith and upbringing of him in good manner is the key to a pious personality, nevertheless of the place and position. Almighty Allah has managed for this pious King Fahd bin Abdul Aziz, a faith worthy source, a good family, as well as a pleasant cradle and glorious lap. There should not be any space for strangeness, on this, because, the King had been belonging to a family, well-known dedicated for rendering services for Islam; for Islamic Aqeedah, raising its flag, and scarifying for the same faith, so that, the name of Islam could be superior in the whole world. One of his mentionable statements in this regard, is: "It is well known that, the State and its formation is based on Islamic Faith *(Aqeedah*), which a matter of great honors and highly prides, for the State and the Citizens. This Faith came into existence and was started by the two well-known leading figures; Imam Mohammad bin Saud and Imam Mohammad bin Abdul Wahab, every one of us knows what kind of problem has happened after these pioneer leaders, and what kinds of socio political evaluation or misbalances had occurred, before these leader but we also know, that the right always prevails. So, as long as the base will be starting from and for the sake of Islamic faith, إنشاء الله the victory must be accompanied at the end.[344]"

Source of his Education

344. *Ibid*, p.24.

345. *Malik Fahd Yabni Ummatan*, p. 4.

His Education: King Fahd was raised up and educated in the School of his father King Abdul Aziz- may Mercy of Allah be upon him- which imbued him with Islamic Culture, which was known to him. Most of the historians agree that King Abdul Aziz- may Mercy of Allah be upon him- a man of approach; and his approach is derived from the Holy Book of Allah, and the Sunnah of His messenger (may mercy of Allah be upon him) so, he observed and dealt all matters according to the standard of firm Islamic belief and firm contentment derived from clear Islamic Approach. If King Abdul Aziz has the good to establish this great Islamic entity with its all aspects, characteristics and constants in upbringing of his sons, he was much more reconciled. But, they are after Almighty Allah the real pillars of this entity and its glorious structure.

King Fahd bin Abdul Aziz (may mercy of Allah be upon him) said that, "The most important thing, of King Abdul Aziz, by which I was very much influenced that, he was a great educator and caring of figure. Whenever, we were around him, we found him keen of teaching us and explaining the meaning of Islamic Aqeeda (Faith), instructing us or talking with us, as his children, he always focused on clarifying the meaning of Islamic Doctrine, and its impact on human being when he upholds it. The King (may mercy of Allah be upon him) was a good instructor and prudent to see us performing the duties imposed by Almighty Allah, hence, by this points of view he performed his duty and explained our ways, methods and strategies, which a person could adhere for himself and for formulation of his personality." [345]

The strongest base of King Fahd's education in the school of his father is assimilated into the depth of belief in Almighty Allah; this is the base of accurate education. The second base of King's education assimilated in pure Islamic moral values, which he learnts by his late father, and tried to follow him. Once upon a time King Fahd said, that: "there is no enough time for elaborating the unique attributes and peerless virtues of King Abdul Aziz, which drew the attention of the researchers and writers, hence, it well be enough for me to mention the most prominent virtues and attributes of King Abdul Aziz, that is his firm belief (Iman) in Almighty Allah, which made him seeking the divine help in his all acts, deeds and all affairs. His speeches and words revealed this fact. It was the backbone of his ruling concept over the country, since he tried to establish the Kingdom, to establish the rules of Sharia given by Almighty Allah, and implementation of the same on this country. It became the first and foremost preference of King Abdul Aziz, for which he struggled a lot throughout his entire life. By this, the Sharia became the base of the Kingdom after the federalizing the country. After *Iman*, the important attributes of King Abdul Aziz was, his wisdom; the natural wisdom, which played very significant role in the federalization steps." He also say, regarding the attributes and virtues of the king, that apart from the virtues of Iman and wisdom, they find him brave, a man of

346. *Ta'leemu al-Marati fi al-Mamlakati al-Arabiati al-Saudiati*, p.77. Malik Fahd Yabni Ummatan, p.14

determination, passions, stamina, hospitality and generosity, in addition to these qualities; he has had an another quality of love and affection for all the citizens. King Fahd often used to say, that, "He has been considering the elders as *father*, the middle aged *brothers*, and younger *children*, this aspect of his life never vanished from my mind for any moment, and I have been doing my efforts to follow him and walk on the same path, in various occasions of responsibilities assigned to me. Indeed, King Abdul Aziz was by the bless of Almighty Allah, an ideal and good example, despite of my age relatively at the time of the King, I was interested to follow all of his orders and deeds, hence, I was deeply and completely, influenced by his personality." [346]

The history reveals that "King Abdul Aziz has had public sittings, among which there were two sittings maintained in day and night, where he accompanied with his children use to sit among the great writhers, the readers of the Holy Qur'an, the scholars of Islamic Fiqh, Doctrine (Aqeedah), origins and principles, literatures, ancient and modern history; Among the most eminent readers was Abdul Rahman Al-Qowaiz and others. This school has had a significant impact in educating the both; rural and desert natives. King Abdul Aziz (may mercy of Allah be upon him) if likes some literary pieces; wisdom or any wonderful couplets of poetry, he use to order his dictator to dictate the same, then he memorized it. Once upon a day, one of the readers recited the couplet of the poet:

إنا وإن كرمت يوما أوائلنا لسنا على الآباء نتكل
نبني كما كانت أوائلنا تبني ونفعل مثلما فعلوا

The King asked to change the word 'مثلما' into 'فوق ما يكون' and ordered to put the same at the interface of the board.[347]We cannot forget the impact of his elder brother; King Faisal, on him, whom he regarded his teacher after his father, and who accompanied him very much during his official visits and missions, as the father did with King Faisal. King Fahd has gained lots of political and administrative experiences through these visits and missions. [348]Hence, King Fahd bin Abdul Aziz drunk from many sources, helped in the formulation of an Islamic personality, and the visionary leader. And first and foremost source of his personality formulation was his father, as he was raised in his lap and acquired his bravery, courage, and wisdom, which helped at a great extent to make him a great emperor and wised leader.

School of Princes

The first and foremost thought which occurred in the mind of King Abdul Aziz (may mercy of Allah be upon him) after cementing the peace and security in the Kingdom, was education. So, he established a special school to educate and teach his sons and sons many of great figures of the Kingdom. It was a school running systemically and scientifically, among the most eminent teachers of this school the

347. *Malik Fahd Yabni Ummatan*, p.9
348. *Fahd bin Abdul Aziz wa Maseeratu Daulatin*, p.53.
349. *Al-hees al-watani*, issue no.(10), Shawwal, 1402a.h., article: *Lamhatun min Hayati Jalalati al-Malik Fahd*, p.4.

names of Ahmad al-Arabi, Hamid Jasi and Abdullah Khayyat, is worthy to be mentioned.[349]

He also joined the Saudi Scientific Institute of Mecca, which includes the teaching of religious sciences and Arabic language. He also received some other studies in abroad, along with his visiting trips of most of the European, Asian, African and American countries.[350]

In fact, talking about King Fahd bin Abdul Aziz, is the extension of his founder father, King Abdul Aziz himself, it is talking about a man who has rendered the religious and national services and worked hard for the welfare of his people and their prosperity, he was a man attained the most purified experiences, and high level wisdom, then before all of these qualities, Almighty Allah has already given him purity of perception and accurate opinion. It said about him, that "most of the politicians, observers, analysts and media institutions of many countries across the world, have agreed that King Fahd was a genius administrator and leader. He was a man of great wisdom having a insightful political vision and modesty of the measurements, his ambitions were fully occupied by the power of determination, well planning and ability to tackle the challenges." [351]

His father realized, since his adolescence, that King Fahd is keen to stable the peace process, by each and every means, that is why his father use to take his help, in the implementation of critical situations, such as reconciliation among bickering tribal and feuding members of a big family among themselves, he had been also assigned to resolve the disputes among the businessmen and traders, and he always succeeded in settling these disputes and resolving the conflicts.[352]

Scientific Characteristics of King Fahd

Anyone who use to trace the biography of the Custodian of the Two Holy Masques, King Fahd bin Abdul Aziz, and his efforts for laying the foundations of the education in the kingdom, he must find a lot of work and great efforts and outrageous love of Science, knowledge and Ulamas (Scholars), as well as he will also see a far sighting vision in the personality of King Fahd. Hence, he was a man of education before being a man of ruling, wisdom and politics, and the characters of his personality could be summarized in the following points:

- His Love of Science, knowledge and their holders

King Fahd said, in 1373 A.H.: "I love science, I also love those who love science, I love work, as well who work for the sake of work alone. And you guys, here in University! Are my brothers, I – after Almighty Allah – am your supporter, we should move towards our desired goal, expected by all of us! Come one guys! Be true in

350. *Fahd bin Abdul Aziz wa Maseeratu Daulatin*, p.52.
351. *Wazaratu al-Ma'rif fi A'hdi Waziriha al-Awwal*, p.61.
352.*Khadimu al-Harmain al-Sharifain al-Malik Fahd bin Abdul Aziz Qaidu Maseeratin*, p.10.
353. *Al-Majallah*, issue no.(1134), p.26.

your words and be sincere in your deeds, seeking the pleasures of Almighty Allah, Allah must bless who believe in work." [353]

He said in a speech delivered by him in King Fahd bin Abdul Aziz University for petroleum and Minerals, in 1402A.H : " I'm not stranger to the men of science and knowledge, and the students acquiring knowledge, I think the best of my days, which I cherished in the past, and have been cherishing at present, and will be cherishing in the future, that are when I took the responsibility of working in ministry of education, introduced for the first time, in Kingdome of Saudi Arabia, along with I held other positions, but really, I feel that, I do find always around me the knowledge and men of knowledge and science, as well I find myself around them." [354]

The endless funding for knowledge and education is the most important factors in the view of the researchers in the process of education, which started with holding the Ministerial position in ministry of education and continued till his death. The King himself says that "I remember very well, that when I became first minister of education ministry, there was only one secondary school in the Kingdom, and the total number of enrolled students was not more than 35 thousands, but now, they are more than two million students, both male and female, studying in thousands of schools, until, it is said that, within every two weeks, one building of a elementary or secondary schools, is built throughout the year."[355]

King Fahd bin Abdul Aziz and Ideal Muslim Ruler

The King Fahd (may mercy of Allah be upon him) like his predecessors was an unique ideal ruler in the contemporary age. He was a king tried to apply the Law of Allah, and never adopted any non-Islamic slogans as ruling approach. He said, pointing towards the basis of his approach of ruling and governing: "That Islamic doctrine (*Aqeedah*) is the basis of justice, and justice is the basis of the government, and the instructions given by Almighty Allah, is our responsibility, and assignment of addressing, and we responsible before Almighty Allah, and we should feel fear in case of any failure in performing our duties, and punishment of Almighty Allah." [356]

He said describing the basis of government and ruling affairs, by a spirit of a pious Muslim ruler: "I have been feeling the importance and consequences of this responsibility and the heaviness of the fidelity, which I took over, by the willingness of Almighty Allah, I hope He will help me, I do promise Allah and you too, that I will devote my all efforts and times working for your relief and providing security and stability to this beloved country, and I will be father for the youngers' and brother

354. *Al-Manhal*, issue of the month of Moharram, 1373a.h. P.371.
355. *Fahd bin Abdul Aziz Qaidu wa Maseeratun*, p.100-101.
356. Ibid
357. *Malikun Yabni Ummatan*, p.11.

for elders', I'm nothing, but one of you, It pains me which pains you, and pleasures me which gives you pleasure." [357]

His son the Prince Abdul Aziz bin Fahd bin Abdul Aziz, has said, pointing out towards the orientation of Iman in his father the great King Fahd : "That perhaps the most important fact, which highlights this aspect of his life, is adopting the title of the *Custodian of the Two Holy Masques* ***(خادم الحرمين الشريفين)*** instead of *His Majesty* ***(جلالة الملك)***, this title, itself reveals the nature of King Fahd; as being a Muslim fellow having the real feeling of a Muslim. Apart from the character of modesty as reflected in this title, the meaning of Fahd (leopard) is denying any kind of weakness, and conveying the meaning of frightening by the empowerment of Islamic Faith (power of Iman). So, this reveals his deeds achieved by him, during his regime, serving the religion, and its belongings through the services of the two Holy Masques, and paying a huge amount of attention on their maintenance etc. and through tireless efforts in building Masques and Islamic Centers, across the world, in compliance with the holy verse of the Holy Qur'an *The* ,means [358] ***إنما يعمر مساجد الله من أمن بالله واليوم الأخر*** *Masques of Allah shall be maintained only by those who believe in Allah and the Last Day*. And being a man of Muslim fellow, he got the high rate of sensitivity against the injustice and realizing the great importance of Justice, this intention led to work for eradicating injustice and promoting social justice, the most pleasant moment of his life was, when he prevent any injustice and oppression or bring any hindrance in the way to injustice, realizing the saying of the Prophet : ***أنصر أخاك ظالما أو مظلوما فقال رجل يا رسول الله أنصره إذا كان مظلوما، أرأيت إن كان ظالما كيف أنصره؟ قال: تحجزه أو تمنعه من الظلم فإن ذلك نصره*** [359] ,means *Help your brother, whether he is an oppressor or is oppressed.* A man enquired: *O Messenger of Allah! I help him when he is oppressed, but how can I help him when he is an oppressor*? He (peace be upon him) said, *You can keep him from committing oppression. That will be your help to him.*

The character of a Muslim person, practicing the teachings of religion in all affairs of the life; both great and minor, is reflected in tackling all the issues, in a comprehensive manner, and with objectivity of the issues, tracing carefully all the levels of the subject, in each and every issue, at different levels and various topics, abiding by the teaching of the Prophet (peace be upon him) ***إن الله يحب إذا عمل أحدكم عملا أن يتقن*** [360] means Hadith translation; *Allah loves someone who when works, he performs it in perfect manner (itqan).*

We cannot stop talking about King Fahd, without pointing out towards one of his immortal activities, which is reflected in his habit while speaking, with a tongue, which was keen of remembering the name of Allah and with a heart devoted to Iman; as he often used the phrase of ***رب العزة والجلال*** in his overall speeches, dialogue

358. *Ibid*, p.3
359. *Surah al-Taubah* p: 18.
361. Narrate by Imam Muslim, chpter: *Al-Birr wa al-Silah*, no.(2584).
362. Narrated by Imam al-Baihaqi, chapter: *Sha'bu al-Iman*, no. (5312).

and talks, which indicates that, the cancellation of the title of *Sahibu al-Jalalah*(*His majesty*) referring to the emperors, and adopting the title of *Khadimu al-Harmain al-Shareefain* (*the Custodian of the Two Holy Masques)* was due to his firm believe in the majesty of Almighty Allah, he thought that the *Jalalah* phrase in special for only Allah.

The Custodian of the Two Holy Masques and Da'wah Cause

The King Fahd bin Abdul Aziz, was a member of a noble family, known by its Da'wah (call and guidance towards the Almighty, Allah) cause, defending it, and propagating the concept of *Tauheed* (Monotheism).The contemporary age is regarded as the age of international grouping and strategic alliances, might is right is the key factor of so-called human upliftment, and the logic of power has become the best standard of dealing with others, rather than, the logic of wisdom, amongst those, who stood up with the cause of Da'wah, in this area, the Kings of Saud family, are regarded the best one, as their Da'wah, is characterized by its constants. The history will remember them for this.

For the sake of Dawah, The Kingdom has built several edifices, such as the Ministry of Islamic Affairs, Endowments, Call and Guidance (Da'wah), the bodies of *Amr bi-al Maroof wa al-Nahe al-Munkar*, as well as the bodies denoted for preparing preachers and skilled them, by establishing several institutions, like Islamic University of Medina, the Islamic University of Imam Muhammad bin Saud, in Riyadh, and the Muslim World League, in Mecca, and several others.

The Custodian of the Two Holy Masques, King Fahd bin Abdul Aziz, once upon a time, during his visit to Islamic University of Medina, in 1403 Hijra, while addressing the students, told, "The main purpose for which, this Islamic University, was established is serving Islam and Da'wah towards Allah, and this is the same basis upon which the Kingdom of Saudi Arabia, is established. That's why at the forefront task of this Islamic University, is to explain the Islamic Faith, and it propagation, by its students, and scholars, after going back to their home and mother countries, purely and correctly, in the same ways as defined by our beloved prophet Muhammad- peace and blessing of Allah be upon him-, without the fads and delusions, that swept the Muslim world in the ages of darkness and ignorance.[361]

In a very obvious sense, the Custodian of the Two Holy Masques briefed the most important features of Da'wah, and the importance of true faith (Aqeedah) in the contemporary era. As he (may mercy be upon him)said, we are all known very well that the Muslim world faced a very hateful colonialism for decades, some others Muslim countries faced it more than a hundred years. Even the Arabic language wiped out from some countries, or great efforts were made in an attempt to dissolve the Islamic faith and Aqeeda (Monotheism), in the psyche of Muslim, particularly, who does not speak Arabic, as well as they tried to enter a lot of things, so that, they

363. *Fahd bin Abdul Aziz wa Maseeratu* Daulatin, p. 173.

could create confusion among those Muslims, regarding his Islamic faith, but right now , by the Grace of Allah, the Muslim and non-Muslim countries have become independent, all have been enjoying with complete freedom, the Muslim leaders are responsible directly, to treat the Islamic faith (Aqeeda***)*** as the base of their formation and building of the society, they should consider it in each and every walk of life. And by the virtue of Allah *Al Hamduli-llah* Islamic faith (Aqeedah)is very clear, and who will follow the Islamic way of life on true grounds, he would be blessed with two rewards, here and in the life of Hereafter, where the biggest reward has been awaiting us, Our Lord has clear the path, Whole the world is about to end, noting will be remaining expect our good deeds *Aamal -e- Saliha*[362].

He further said, while highlighting the importance of establishing Da'wah on Faith (Aqeedah), that, Islamic Doctrine (Aqeedah) is never the property of any particular country, rather than, it is valid for every place and in every phase of the human history, moreover, it's not true and just that, Aqeedah, creates hindrance in the way of development, your can't find any useful thing, but, Aqeedah, has its positive stands about that, and has described it clearly."[363]

Apart from this, a huge number of Muslim Scholars and Ulamas, have confessed, his majesty's efforts for sake of Da'wah, by its every possible and available means, as Dr. Mohammad Sayyed Tantawi, Chancellor of Al-Azahar, says " The King Fahd bin Abdul Aziz, took care all of the issues pertaining to Muslim Ummah, everywhere, he was one of the strongest supporters and donators of Palestine issue, as well as, he stood shoulder to shoulder, with Bosnian Muslims, on his order, the government of the Kingdom rebuilt the destroyed Masques there, and Islamic Centers, and extended its hands to help the Bosnian Muslims. This Kingdom is always ready to spread Islam, and help the Muslims in everywhere, and to establish Islamic Centers in all the capitals of the World, in East and West[364]." As well as, the Chancellor drew the attention, towards the most important measures, taken by the King, which reveals his dedication and commitments for rendering the services for Islam and Muslims, when he adopted the title of *Khadim al-Harmain al-Sharifain* (The Custodian of the Two Holy Places) and cancelled all other titles, such as *His Majesty*, pointing out, that it's a living and distinguishing example of King's love for Allah, and his dedication to Islam and his religion, and how it reveals the extent of his eagerness to please the Almighty Allah.[365]

It is the adherence to the Islamic teachings, which made the Custodian of the Two Holy Masques, realizing his duties, and responsibilities on both Islamic and Humanity levels. The Prince Abdul Aziz bin Fahd bin Abdul Aziz said: " I believe firmly, that the key to this great personality could be reflected in the phrase; the King Fahd,

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364. *Hadith Khadim al-Haramin al-Sharifain*, p. 19.
365. *Malikun Yabni Ummatan*, the preface of the book.
366.*Sahifa al-Watan* issue no.403 p.40
367. *Sahifa al-Watan* issue no.403 p.40

is a devout muslim , having deep faith in his Lord, adheres firmly to the teachings of his religion." [366]

The most important positions which King Fahd has held

The first official position that Custodian of the Two Holy Masques; King Fahd bin Abdul Aziz, held, during the regime of his father King Abdul Aziz, who appointed him a member of the Kingdom delegation at the United States, in New York, headed by the King Faisal (the then external affairs minister) to signing on the charter of its foundation and opening of its activities in 1945.[367]

He has held several positions which resulted in polishing his talents, and highlighted the elements of his personal leadership, and earned him extensive experiences, as the Almighty Allah, wanted to prepare him for numerous Islamic works, which were accomplished later, by him, by the bestow of Allah. Some other key positions held by him, are as below:

- **Education Minister**

The Ministry of education was established in 1373Hijra, it was a matter of great honor, that, the leadership of this ministry was handed over to Khadim al-Harmain al-Sharifain, the King Fahd bin Abdul Aziz, according to a Royal decree number5/3/26/4950, dated 18 of Rabi-al- Awwal 1373A.H, hence he was the first education minister of the Kingdom.[368]

Zarkali says, King Fahd took over the ministry of education in late reign of his father, King Abdul Aziz.[369]

- **Interior Minister**

Khadim al-Harmain al-Sharifain, the King Fahd bin Abdul Aziz, took over the keys of Interior Ministry on 3/6/1382A.H, so he reorganized it, according to the modern requirements, and established its many amenities, such as *Internal Security Forces College*, which later became famous by the name of *King Fahd Security College*, as well as he established other institutions, like the Institute of Non-Commissioned Officers, and Soldiers, the Institute of Traffic, the Institute of Mechanical Vehicles Driving, the Institute of Languages, the Institute of Physical Training, the International Ground for Shooting, and many other especial institute as per the need and requirements of the ministry, the Agencies and Arms of the ministry have also been developed in his supervision. The Interior Ministry, during the administration of Khadim al-Haramain al-Sharifain, the King Fahd bin Abdul Aziz, took several positions pertaining to Public Security, Coast Guard, Civil Defense, Passports, Criminal Affairs, Municipality, and other branch departments.[370]

- **Second Deputy Prime Minister**

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368. Okaz newspaper, issue no. 12855, title: *Khadimu al-Harmain al-Sharifain al-Malik Fahd bin Abdul Aziz Qama a'rifuhu*, p.3.
369. *Al-Malik Fahd fi Qalbil A'lam*, p. 28.
370. *Al-Tauseeq al-Tarbawi*, issue no.40, 1491 H, p. 41.
371. *Shibh ul-Jazeerz al-Arabia*, by Zarkali, (4/1408).
372. *Khadimu al-Harmain al-Sharifain al-malik Fahd bin Abdul Aziz Qaidu Maseerati al-Tanmiya*, p. 37. Al-*Medina* journal, issue no. (14076), p. 25.

In 1387Hijra/1967 A.D, King Faisal – Mercy of Allah be upon him – assigned King Fahad, the designation of second deputy prime minister, apart from his responsibilities as an interior minister, and as being the Second Deputy he headed over most of the meetings of ministry. In addition to his responsibilities of foreign policies of the Kingdome, with supervising the High Executive Affairs of major sectors, including educational, economic and petroleum sectors. [371]

- **Crown Prince**

The king Faisal (mercy of Allah be upon him)was died on 13/3/1395 Hijra/25th March 1975, and King Khalid (mercy of Allah be upon him)took over the crown of the Kingdom, at that occasion, King Fahd was nominated the crown prince and Deputy prime minister.[372]

He presided over the Kingdom's delegation to the meeting of the Council of Arab League, in its 33rd session, held in White House, in 1959 A.D. He also presided over the Kingdom delegation participated in Conference of Heads of the Arab governments, in its first session, held in Cairo, in the same year, as well as he also presided over the delegation, on behalf of King Khalid, in Arab Summit held in Baghdad, in 1987A.D. and in another Summit, held in Morocco, in 1980 A.D.

As well as he also chaired a number of supreme councils and supervising bodies on important sectors of the Kingdom, as given below:

- Supreme council of Petroleum and Minerals.
- Supreme Council of Universities.
- Royal Commission for Jubail and Yanbu, (the two industries).
- Supreme Council of Youth Welfare.
- High Commission for Education Policy.
- High Commission for Hajj Affairs.
- Royal Commission for Development of Medina al Manawwarah.[373]

- **The Honor of being King Fahd of Islam and his nomination as King**

He was nominated as King on 21st Sha'ban 1402 Hijra/ 13 June 1982 A.D,[374] and even being a King of the Kingdom of Saudi Arabia, he never forgot education, furthermore, he always expected good and healthy education, and worked for increasing the number of schools, meeting with students on many occasions and felt proud of his task in the Ministry of Education, as being it's first minister.

In his first speech, just after putting the crown of Kingdom, he said explaining his governance approach and enthusiasm that, "I have been feeling the importance and consequences of this responsibility and the heaviness of the fidelity, which I took over, by the willingness of Almighty Allah, I hope He will help me, I do promise Allah and you too, that I will devote my all efforts and times working for your relief and

373. *Al-Medina* journal, issue no. 14076, special issue, p. 52.
374. *Ibid*
375. *Al-Malik Fahd fi Qalbi al-A'lam*, p. 30-31. Al-Watan, journal, issue no. 403, p. 37. *Al-Manhal*, issues of Moharram and Safar, 1402 A.H. *Al-Faisal*, issue no. 128, p.56.
376. *Al-Malik Fahd fi Qalbi al-A'lam*, p.31.

providing security and stability to this beloved country, and I will be father for the youngers' and brother for elders', I'm nothing, but one of you, It pains me which pains you, and pleasures me which gives you pleasure[375]."

Major Achievements of King Fahd and his huge services for Islam and Muslims and Development of Arabic Language

The achievements of Khadim al-Harmain al-Sharifain, are the beacon on different levels: on National, Arabic, Islamic and International levels. These are not mere achievements, achieved by ordinary officials and leaders, but these are historical achievements, characterized by inclusiveness and depth. Here is mentioned the total outcome of his achievements, during his 20 years prolonged auspicious regime, till 1419 Hijra. We are mentioning these achievements, in year wise order, as stated in *Al-Watan* Newspaper:

1402 Hijra: In this year the TV building, in Riyadh, was completed, and second channel began telecasting its programs, with three operating stations in each of Jubail, Yanbu and Raghib.

1403 Hijra: The opening of *King Abdul Aziz Library* and laying the foundation stone for the King Fahd Complex for the Printing of the Holy Qur'an.

1404 Hijra: The opening of expansion project of King Faisal Hospital, and issuance of high approval for the establishment of Saudi Center for Organ Transplantation, and starting work in King Fahd International Airport, and first Saudi participation in Asian Cup and wining it.

1405 Hijra: Establishment of King Fahd Complex for the Printing of the Holy Qura'n in Medina, Opening of a new building for Kind Saud University, in Riyadh, launching of Janadrian Festival, Laying Foundation Stone for third Saudis expansion of Masjid-e-Nabwai, in Medina. Starting the Highway of Mecca – Medina, and the Highway of Riyadh - Dammam.

1406 Hijra: Laying Foundation Stone of New University City for Umm al-Qura, Maecca. Opning of Marko Care and Rehabilitation of Disabled Children in Riyadh. Opening of Riyadh– Qaseem highway. Establishment of National Commission for Wildlife Conservation development. First phase expansion project of Desalination plant Station, and the second phase of expansion of the two Airports; Al-Khafji, and Amlaj. And taking participation in 10th session of North Korean Seoul, and wining second position in that competition.

1407 Hijra: Opening of King Fahd Causeway between the Kingdom and Bahrain, Changing the name of *Petroleum and Minerals University* into *The King Fahd University for Petroleum and Minerals*. Adaptation of the title of *Khadim al-Harmain al-Sharifain (the custodian of the two Holy Masques)* instead of *His Majesty*. Opening of the King Fahd City for Space (Satellite) Communications, in Jeddah. Functioning of the first phase of Desalination plant Station and Research and Development Center.

377. *Khadimu al-Harmain al-Sharifain, al-Malik Fahd bin Abdul Aziz Qaidu Maseeratin*, p.52

1408 Hijra: Opening of King Fahd Stadium, Participating in Olympia Seoul in athletics, archery, shooting and taekwondo.

1409 Hijra: Issuing his order to start, implementation of the 3rd Saudis expansion of Masjid al-Haram (the grand Masjid), Functioning of five desalination plants: Duba 3rd phase, Flip, the 2nd expansion of Jeddah, the first phase with reverse osmosis, SAA first phase, and the another part of first phase.

1410 Hijra: Beginning of Liver Operation Plant, Functioning of second phase of desalination plant, as well the Functioning of First Expansion of nights Station.

1412 Hijra: Issuance of new system of the *Shura Council*. Recognition of the independence and sovereignty of Bosnia and Herzegovina.Holding *Taif Conference* to end the war in Lebanon.

1413 Hijra: Establishment of King Fahd Chair in Harvard University, Launching Saudi Academy, in Moscow. Functioning of the desalination plant face of 3rd expansion.

1414 Hijra: Introducing Cabinet Ministry System, and Regional System of administration. Functioning of Desalination Plant of Jeddah, with reverse osmosis, as well as the Desalination of Rabigh Plant, of the 1st expansion.

1415 Hijra: Establishment of King Fahd Chair in London University. Introducing the Council of Call and Guidance of the Kingdom. Introducing Supreme Council of Islamic Affairs. Opening of King Fahd Academy in Bonn.

1417 Hijra: Launching Saudi Arabia Mineral Company.

1418 Hijra: Laying Foundation of Saudi Communications. Changing of Hajj Research Center into Khadim al-Harmain al-Sharifain Institute of Hajj Researches.

1419 Hijra: Opening of the King Fahd Dam, in the Valley of Bisha. The integration of Electricity Companies.

1420 Hijra: Opening of King Fahd International Airport, in eastern region. Functioning of the two Desalination Plants of Yanbu, the 2nd phase, with Evaporation Pulsed. Winning the award of World Desalination Plant Organization.

1421 Hijra: Signing the agreement of Border with Yemen. Signing the agreement of Border with Kuwait, Signing the agreement of demarcation of Border with Doha Qatar. Opening of King Fahd Cultural Center. The number of the Dams in the regime of King Fahd reached 200.

1422 Hijra: Holding the Security agreement with Iran. Mediation in solving the border conflict between Qatar and Bahrain.[376]

378. *Al-Watan*, journal, issue no.403, p. 72, conclusion.

Important Historical Work of King Fahd bin Abdul Aziz

Expansion of the Grand Masjid (Al-Masjid al-Haram):

The Kind Abdul Aziz – Mercy of Allah be upon him – initiated the reconstruction of the Two Grand Masques (Harmain Sharifain), whereas he issued his noble order, in 1346Hijra, for renovation of Masjid-e-Haram, from inside and outside. In the following days, after his death, his faithful sons walked on the same path, hence the rehabilitation of these Masques and serving them, became an inherited commitments for the Kings of this countries, till the trend reached its peak, by the grace of Almighty Allah, during the age of late King Fahd bin Abdul Aziz – Mercy of Allah be upon them – which are regarded as his noble work. In this regard, first and foremost, mentionable thing is:

- As per his order in 1403 Hijra, to possess the neighboring real estate properties in order to expand the space of Salah, more than 30000 sq meter, then allotting the same for Salah Performers.
- In 1406 Hijra, the King order to implement the project of improvement, preparing the surface of the Grand Masjid (Masjid-e-Haram) and fixing cold marbles, for performing Salah, by adding an area of approximately one and sixty thousand Sq meters, enough for more than ninety thousand Salah Performers.
- In 1409 Hijra, the King Fahd ordered the expansion of the Grand Masjid (Masjid-e-Haram), which the largest expansion in the history of the Grand Masjid, The implementation of this project started in the month of Jomadi Al-Thani 1409 Hijra, by this, total area of King Fahd's expansion reached to 76,000 sq meters, which can accommodate near about 152000 Salah performers. This expansion includes the improvement of and equipping the outer Yard around the Masjid and fixing marbles on it, by this the total area reached near about 88000 meters, to accommodate 190000 salah performers, and this project was completed on 30/11/1413 Hijra. The King Fahd on this occasion said, that, "the projects and services rendered for the two greatest Cities in the world; Mecca al-Mokarramh and Medina al-Manawwarh, are highly important and attention, for me, and we, by the bestow of Almitghy Allah, will render our services for the both greatest cities, and this would be a matter of great honor for us, and it's our responsibility, Allah has chosen us for this."[377] The current expanded area of this Grand Masjid, reached 366168 meters, including the building of Masjid, it roofs and total yards, which could accommodate about 820 Salah Performers in ordinary days, and about one million performers, during the times of seasons (like Omra, Ramazan and Hajj).[378]

379. *Al-Watan*, journal, issue no.403, Tuesday, Sha'ban, 1422 A.H, p. 46.
380. *Al-Harman al-Sharifan,* p. 57. See also, *Al-Watan*, journal, issue no.403, Tuesday, Sha'ban, 1422 A.H. P.46.

Expansion of Masjid of Prophet (Masjid-e-Nabwi)

The work of expansion began in the month of Moharram 1402Hijra, when the King felt the need to expand it, considering the increasing number of Salah performers and visitors. On 9th Safar 1405Hijra, the foundation stone was laid down, for this expansion, which exceeding all the expansions, since the time of the Prophet Mohammad – peace and blessing of Allah be upon him –. The recent expansions includes constructing new buildings neighboring the old building form northern, east and west sides, with an area of about 82000 sq meters, enough for about 150 thousand salah performers, as well, the roof became useful for performing salah, by fixing marbles, the area of roof is approximately 67 sq meters, accommodation about 190 thousand salah performers. Hence this masjid after expansion has been accommodation more than 270 thousand Salah performers, as total area reached 165500 sq meters, a part from the expansion around the Masjid and the basement. [379]

Establishment of King Fahd Complex for Printing of the Holy Qur'an

The Khadim al-Harain al-Sharifain, King Fahd has chosen the City of Medina, to establish here the King Fahd Complex for the Printing of the Holy Qur'an, because it is the historical city, where, the Holy Qur'an was collected for the first time, and it was written in the early ages of Islam. He has laid its foundation stone in 1403 Hijra. After the complex that was opened by the King in 1405 Hijra it was the largest and biggest projects known in the history of the printing of the Holy Qur'an and translation of its meanings in different languages. It is regarded a specialized scientific center for attentive research in the noble Qur'an and its Sciences, and it is published and distributed in every part of the world. The Complex is located, having an area of 206000 Sq meters, on the Tabook road of Medina, whereas, about one thousand staffs, including the Ulamas, Scholars, Calligraphers, technicians, workers and administrators have been working, and all of them are specialized in their respective fields. The total productive capacity of the Complex amounts about seven million copies of the Holy Qur'an per annum, of which one million copies are the translation of the commentary of the Holy Qur'an, as well as the recitation of the noted Qurra, from inside the Kingdom and Muslim world, is also recorded in voice cassettes.[380]

Issuance ordinance pertaining to Governance, Counseling and Provincial System

Ten years later, after putting the crown of the Kingdom on head, Khadim al-Harmain al-Sharifain, on 27/8/1412Hijra (1/3/1992) three royal ordinances requiring the approval of a political governing system, the system of Shura Council, and the Provincial System.[381]

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381. *Al-Harman al-Sharifan*, p.87.

382. *Majamau al-Malik Fahd*, p. 8, and closing pages, consult: *Al-Majallah*, magazine, issue no.1134, p.27.

383. *Al-Majallah*, magazine, issue no. 1134, p.28.

The Kind Fahd, at time of issuing this ordinance, said, that, "the issuance ordinance of the following system; approval of a political governing system, the system of Shura Council, and the Provincial System, in new forms never come with any vacuum or interruption, it's a mean to strengthen the already existing system, and formulating a matter, that is in practice already. These systems will work in accordance to the interest of the Kingdom, and its circumstances, and the said three systems, were formulated in the light of the guidance of the Islamic Shariya, with consideration of our customs and strong rituals and our good deeds".[382]

Helping the Victims and needy Muslims

This is a very vast area of cooperation and helping others. The Kingdom has a glorious trend of helping the victims and needy Muslims across the world, such as the muslims of Palestine, Bosnia, Burma, Chechnya, Afghanistan and many others, even it included non-muslims on the ground of morality, humanity and welfare.

And the biggest Islamic issues tackled and supported by the Kingdom by each and every means, that is the issue of Palestine. Khadim al-Harmain al-Sharifain, said: "I hope, all the Arabs, rulers and public, get together on a platform, standing for one goal, that is working for the interest of Arab community, particularly, for the interest of Palestine issue, which is our main goal, we have been paying our attention, concern and commitments, considering it the first and foremost issue of Arabs and Muslims".[383]

Death: King Fahd bin Abdul Aziz – May Mercy of Allah be upon him – was died on Monday, the 26th of Jomadi al-Thani 1426H./ 1st August 2005, in King Faisal Hospital of Riyadh, after living 84 years and ruling between the period of 1982-2005 A.D. And was buried on 2nd August of 2005.

B) Some activities in favor of Arabic Literature

Part: i

The Custodian of the two Holy Masques, the King Fahd bin Abdul Aziz, caring the Holy Qur'an:

a) Adopting the noble Qur'an as the constitution of Kingdom of Saudi Arabia.

The noble Qur'an is the divine guidance for mankind, it's the Allah's Law for the people of earth, it is an immortal and everlasting general legislation, which ensures, the availability of every needs of human beings, in each and every walk of life, in the matters of faith, morality, worship, civilian, criminal, economics, politics, war and peace, treaties and international relationship, with a wise and wisdom approach, without any deficiency. Allah says in the Holy Qur'an: *أفلا يتدبرون القرآن ولوكان من عند غيرالله لوجدوا فيه اختلافا كثيرا* means that, *Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein many a contradiction*. (Surah Al-Nisa:82)

384. *Al-Watan* journal, issue no. 403, Tuesday, 21 Sha'ban, 1422A.H, p.42.
385. *Al-Faisal*, issue no. 128, p.56-57.

b) His concern in the education of the noble Qur'an and its Sciences

The Custodian of the two holy Masques, King Fahd bin Abdul Aziz (may mercy of Allah upon him-)hold the post of the first education minister in 1373A.H. and exploited all his time for the development of education, the only ambition of the King was to see an illiteracy free country, well dominated by knowledge and education, in its all specializations and of each levels. He was well aware, that the establishment of a modern, economically developed and socially comprehensive State does not possible without the utilization of human mind, the development of its capabilities, skills, tendencies, and its creative talents, through employing its capacities in order to acquire knowledge and sciences to meet the challenges and keeping pace with scientific and technological development, hence the King established the pillars of educational renaissance and put an educational system on the basis of Qur'an and Sunnah. Hence, education system boosted both, in quality and quantity, which made the Kingdom a very developed country, by educational and scientific aspects, and Kingdom became the pioneer in regulated systematic education and fore father of the modern educational renaissance. Undoubtedly, it was the fruit of the huge efforts made by the King Fahd, as being education minister and a caring King.

His commitment of education of Qur'an and its Sciences was as following:

i- **His concern for the education of Qur'an and its Sciences, by establishing Charitable Societies for the Memorization of the Holy Qur'an**.

The Charitable Societies for the Memorization of the Holy Qur'an grew up on a rapid pace, in the reign of the Custodian of the two Holy Masques, developed and brought their fruits within the last 20 years of his regime, as his government paid its attention on this, provide all financial and moral supports them, allocated annual relief, and granted land for its buildings, and assigned the Ministry of Islamic Affairs, Endowments, Dawah and Guidance, the supervision of these Charities, by a Royal Decree No.05/07/1037 on 10/07/1414H. These Societies spread widely in all parts of the Kingdom, until reached sixteen.

And it is intended by the Societies of memorization of the Holy Qur'an each and every Society, established on regional level with accordance to Statutes provisions of the Charitable Societies for Memorization of the Holy Qur'an with the aim of teaching of the Holy Qur'an; its recitation, memorization, its phonematical system and other related teachings, provided that it be based in the capital of the region.

ii- His concern for the education of Qur'an and its Sciences, by opening Qur'an Memorization Classes in prison and Observation Houses:

The helping hands of the Custodian of the two Holy Masques, reached to a class of people, the circumstances forced them to be in prisons, and observation houses,

by this way, the mercy of Allah, covers them, with the blessing of recitation of the Holy Qur'an and its memorization.

iii-His concern for the education of Qur'an and its Sciences, by organizing the competition of memorization of the Holy Qur'an and its Commentary (Tafseer):

And one of the manifestations of his keen interest in the noble Qur'an and its Sciences is reflected in his royal support and sponsorship of the *International Holy Qur'an memorization, recitation and commentary writing competitions* based in Mecca, which became well known by name of *the King Abdul Aziz International Competition*.

That competition, promoted by the king Fahd bin Abdul Aziz amongst the Muslim generation and youths, and supported by him, became a door of goodness, vying therein, all the competitors, from across the world, around the table of Qur'an in the rehab of the Holy Ka'abah, and at the sight of the revelation.

The organizer of this competition is the Ministry of Islamic Affairs and Endowments, Dawah a Guidance of the Kingdom, established in 12/11/1398A.H, under the royal decree No.25281, which is responsible to held this competition every year in Mecca.[384]

iv-His concern for the education of Qur'an and its Sciences, by harnessing the Saudi Media:

The government of the Custodian of the two Holy Masjids has adopted an approach in its Media policy that is harmonized with the content of general policies of the State. At internal level, the Media has been trying rooting the Sharia principles of tolerance and hormone in the hearts of people, and consolidating the Arab traditions and customs, strengthening the links of love and affection and synergies, and developing the spirits of social solidarity among the citizens.

It also implies the advancement of intellectual, cultural, and emotional levels of the citizens, by taking care the situation of the youth, meeting their needs, and by supporting the scientific and cultural renaissance, combating illiteracy, highlighting the importance of heritage and spreading them through various communicational and others channels based on education and guidance, as well through reliable newspapers, which give only the facts being away from exaggerations.

And at external level, the media has been calling for Arab and Islamic solidarity, and to defend Arab and Muslims' issues. And its external relationship is concerned; it stands on a tendency of respecting the rights of people and individuals and to address the challenges of hostile media, that is in a framework of general policies of the state in respect of its international relationship based on mutual respect, good neighborliness and non-interferences in the affairs of other countries.

386. *Al-Tazamun al-Islami*, volume i, 1409 a.h., p. 93.

And this media policy is based on the principles and objectives that underpins the media of the Kingdom, and requires the same. This media policy stems from Islam, which is followed by all Muslims as their belief and Shariah (divine law), as well as the policy aims to entrance the believe in Almighty Allah, in the heart of people, and to uplift the intellectual, cultural and emotional level of the citizens, and to address social problems and others, as well it also aims to intensify the idea of obedience of Almighty Allah and his beloved prophet Muhammad (Peace and Mercy of Allah be upon him) then the obedience of the ruling authorities, and to encourage them for respecting the system, and its implementation, this system includes a number of outlines adhered by the Saudi Media, in order to achieve these goals through cultural education, guidance, and news. This policy is a part of the general policies of the State. [385]

His highness Prince Nayef bin Abdul Aziz, the external affairs minister and chief of the Supreme council of the media, said, in the forefront of Kingdom's media, that: The media policy is a general official framework, which determines the objectives of Media, in Kingdom of Saudi Arabia, and puts its outlines, tracks, and particular features. He further said that, the media policy is a part of the general policy of the State, emerges from Islamic teachings which are followed by our media. This policy drives its meaning from Islamic Sharia, and its strength and values are based on Islamic thoughts and live human conscience and the sense of a true national belongingness. [386]

v- His concern for the education of Qur'an and its Sciences, through broadcasting

Broadcasting is considered one of the important means of media, due to its capacity of quick spreading, and reaching at a pace that is not attainable by any other means. By this, broadcasting is capable to overcome all barriers and remote distances, we can watch and listen broadcasting and telecasting here and there and everywhere, on land, sea, space, and urban, both of literate and illiterate. With an tiny device of broadcasting (such as radio), we can know about the world, that is why, it is considered the best means of Da'wah, by utilizing it, through broadcasting the verses of the Holy Qur'an and its commentaries, describing the commands of Qur'an and Sunnah, and explaining of the faith, so that, it could be purified and refined from impurities of polytheism, all of this has good impacts on human beings sooner or later.

Broadcasting of Kingdom of Saudi Arabia for the first time, was started on 13rd of Rajab,in 1368A.H. and transmission was began from Jeddah, on Sunday, 9th Zilhaz, 1368A.H. followed by the broadcasting from the city of Riyadh, from the month of Ramazan in 1384A.H.[387]

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387. *It-Tikhazu al-Qur'an al-Kareem Asasan li-shouni al-Hayat*, by Dr. Saleh bin Hameed. P. 40.
388. *Al-E'lam al-Saudi al-Nash'tu wa al-Tatawur Wazaratu al-E'lam*, p. 141, al-Riyadh, Dar al-Qemam, 1413 H.
389. *Nash'tu wa Tataworul Edha'ti fi al-Mujtama al-Saudi*, Badr Kareem, p. 37.

The past twenty years, since the Custodian of the two Holy Masques, started ruling over the country, granted the Muslim Ummah, both in East and West, a very pleasant surprise. The broadcasting of the Holy Qur'an started in the month of Moharram, in 1403A.H. then the broadcasting of Mecca and Riyadh integrated in one unite, and became known by the name of *Broadcasting of the Holy Qur'an*, which has been functioning throughout past twenty years, and broadcasting the recitation of the Holy Qur'an amounting 75% of its total programmes.

The main objective of this broadcasting is serving the Holy Qur'an, its sciences, and other related knowledge and sciences, as the verses of the Holy Qur'an travel through the waves, recited by the famous *Qurra*, particularly, the recitation of the imams of the two Holy Masques, along with recitations, the programmes of *Hadith*, and other programmes related to the Holy Qur'an, like *Tafseer*, and describing the holy commands, and explaining the true faith driven from Qur'an and the programme of *Ifta"* are also broadcasted.

The is a close cooperation between the broadcasting unit and the Holy Qur'an college of Islamic University of Medina, in broadcasting a program named *Lessons from the Holy Qur'an* which is recorded in the Studio of the college, then after completion of the correction and revision it is sent for broadcasting.

The *Broadcasting of the Holy Qur'an*, between 5th Shawwal till 15th of Zilhazza, 1420 H. received about 142 thousand of message, participating in response to *Ramazan Competition*, from across the 64 countries, undoubtedly, it gives a clear impression of its popularity, by the Grace of Almighty Allah at first and at last by the huge efforts of information ministry officials, which reveals their sense of the importance of this broadcasting mission. [388]

vi-His concern for the education of Qur'an and its Sciences, through Telecasting:

The Television is considered one of the greatest inventions of human being; it is used to transfer information to visual medium, by sound and image effects. The scientists say that human acquires 98% of his knowledge through the senses of hearing and sight, and these are the two senses, the technology of Television based on them. The services of telecasting, in Kingdom of Saudi Arabia, started in 1385 A.H. in each of the stations of Riyadh and Jeddah. The Kingdom made its best effort in order to develop and support it, so that it could keep pace with the rapid technological progress. In the beginning period it was based on cables, then within twenty years regime of the Custodian of the two Holy Masques, connected to Arab and European Satellites, which resulted in widening the coverage of the telecasting covering many countries across the world.[389] The both broadcasting and telecasting channels of the Kingdom, use to broadcast their programmes, within the framework of media policy of the Kingdom, abiding by Islam and its teachings.

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390. *Johoodu Edha'ti al-Qur'an al-kareem fi Khidmati al-Qur'an*, by Mohammad bin Saeed al-Sifar, p.11.

391.*Telfiziyoun al-Mamlakti al-Arabia al-Saudia wa al-Marahili Tataworihi*,p. 32, by Dr, Mohammad Subhi.

The deep concern of the both channels for the Holy Qur'an and its sciences is reflected, within the following activities:

A) Starting of the both channels with Qur'an and ending with the same.
B) Broadcasting and telecasting the Salah of Taraweeh and Tahajjud, performed in the Holy cities Mecca and Medina.
C) Giving coverage for local and international competitions for memorization of the Holy Qur'an, its commentaries (Tafseer), and releasing the recitations of the competitors.
D) Giving coverage for the activities Charitable Societies for memorization of the Holy Qur'an and competitions conducted by them.
E) Following up the activities of *Holy Qur'an memorization Schools*, run by Ministry of Education.
F) The first channel, presents a special programme to encourage the beginners on memorizing the Holy Qur'an, by offering cash prizes.
G) The Qur'anic competitions and economical supports are nothing but, a means of encouraging people, in order to comeback towards the Qur'an, for finding out the answers of the questions.
H) The programmes of teaching the Holy Qur'an and giving lesson of the same, has also been reflecting their interest to serve the noble Qur'an, and its sciences.
I) Presenting the voice of the Holy Qur'an during the visual presentation of information.[390]

vii-His concern for the education of Qur'an and its Sciences, by establishing *King Fahd Complex for the Printing of the Holy Qur'an*.

It is among an important and historical work of King Fahd, for which the Custodian, of the Holy Masques, has taken an oath, to do that honestly and faithfully, until it reaches the peak or so, and utility prevails for everyone, near and far, particularly, if there is any possibility of the service of Islam and Muslims.

Giving order to build a complex for the printing of the Holy Qur'an, is among the most important work, it was a project, which is really, the most prominent and the most important event in the contemporary history of Muslim Ummah, aims to cover the needs of the Muslim world, regarding the copies of the Holy Qur'an, totally free from any kind of distortion, falsification, interpolation and alteration, at a time, the commercial printings of the Holy Qur'an have become common phenomenon, without sufficient care, apart from existence of distorted copies of the Holy Qur'an in a bid to change the words of Almaighty Allah, who has ensured to protect it from any distortion.

The choice of the Custodian of the two Holy Masques, was Medina, for making it the headquarter of the Complex, because it was the first Capital city of Islam, where

392. *Wazartu al'e'lam; Nasha'tu wa Qita'tu wa Injazatu*: information ministry, p.36, media cell, Riyadh, 1408 H.

the Qur'an had been revealed on Prophet Muhammad (Peace and blessing of Allah be upon him), as well as the compilation of the Holy Qur'an for the first time, during the regime of Abu Bakr -May Allah be pleased with him- the first Caliph of Islam.

Important aims and objectives of the Complex

1- Printing the Holy Qur'an as per the prominent narrations in Muslim World.
2- The translation of the meanings of the Holy Qur'an and its commentaries (Tafseer) into the most important and most prevailed and printed languages.
3- Recording of the recitation of the Holy Qur'an, recited by the prominent Qurra.
4- Conducting research and studies related to the Holy Qur'an, Sunnah an Prophet's Biography.
5- Meeting the needs of Muslims in and abroad of the Kingdom, by repeated editions.

Braille Printing Press of King Fahd, for Blinds:

One of the manifestations of King Fahd, regarding the Holy Qur'an, is his interest in Braille printing press, for blinds, who reached twenty thousands, according to a survey report, conducted by Ministry of Education, in 1401 A.H.

The report, prepared by Dr. Nasir bin Ali al-Mosa, regarding the Presses of the Custodian of the two Holy Masques, reveals the following facts:

1- The regional office of Blind affairs, took honor of Braille printing, by the name of the Presses of the Custodian of the two Holy Masques, for the printing of the Holy Qur'an, since 24/07/1412 H. after the honorable approval of his highness.
2- The Custodian of the two Holy Masques, granted a generous moral and financial supports to these print presses, so that, it could be printed in Braille, and distributed free of cost, among blinds, which are interesting in learning the Holy book of Allah, and such people are found in different parts of the Muslim World.

Aims and Objectives of the establishment of Braille Printing Press

The aim and objective of these presses is providing printed books in Braille form, especially, providing the Holy Qur'an, Religious and cultural books, which are beneficial for readers. These printing Presses are considered the pioneers in utilizing automatic translation by computer from ordinary writing into Braille writings.

The computer system started functioning for 1402H, and about 2000 copies of the Holy Book, were printed and distributed on the expenditures of the Custodian of the two Holy Masques, in order to meet the needs of blind fellows in the Kingdom and abroad.

His concern for teaching the Noble Qur'an by promoting higher education on national level:

The Custodian of the two Holy Masques, King Fahd- Mercy of Allah be upon him- did not pay his attention only on general stages of the teaching of the Holy Qur'an, but furthermore, he promoted higher education in colleges and universities, he is the pioneer of higher education in the Kingdom. He laid the foundation stone of the same, nourished it, supported it and funded it, until it became well established, and the number of students in higher education within forty years increased from (1300) to (360,000) both male and female students, within more than (250) colleges.

The King Fahd bin Abdul Aziz –May the mercy of Allah be upon him – said, expressing his joy and delighted, while opening the first University in the Kingdom of Saudi Arabia, Known as *King Saud University* in Reyadh, in 1377A.H. that " This is an important moment and great event in the history of the Kingdom, it represents a new starting point in the field of education. Undoubtedly, the establishment of this University will lead the new generation of the country to enter a new phase of the history, and this University will provide them a golden chance of study in various subjects, targeting justice, truth, peace and prosperity by scientific studies. Undoubtedly, this and that studies aim to establish an ideal concept of life. The immortal history will be recording this great day in the history of this country, and the coming generation will remember this Wednesday, the 14th of the month of Rabi al-Thani."[391]

The universities of the Kingdom, according to their establishment, are as given below:

1) King Saud University, Riyadh, 1377A.H.
2) Islamic University, Medinah Manawwarah, 1381A.H.
3) King Abdul Aziz University, Jeddah, 1387A.H., it was a private university, and then turned into Government University, in 1391A.H.
4) Imam Muhammad bin Saud Islamic University, Riyadh, 1394 A.H. and a College for Sharia and Language, was established later on, affiliated to this University, in 1373 A.H.
5) King Fahd University of Petroleum and Minerals, Dhahran, 1395 A.H.
6) King Faisal University, Al-Ahsa, 1395 A.H.
7) Umm Al-Qura University, Mecca Mokarrmah, 1401A.H., A Sharia College, was established, affiliated to this University, in 1367 A.H.
8) King Khalid University, Abha, 1419 A.H.

And by having a quick look on the syllabus of the Holy Qur'an and its Sciences adopted by these Universities, we came across to know the utmost attention, given by this headquarter, wherever it was found. Hence, here we are mentioning the

393. *Al-Adwar al-Tarikhiya li-Khadimi al-Harmain al-Sharifain*, p.87.

syllabus of Qur'an and its sciences, adopted by universities; in order highlight the extent of their interest in the teaching of the Holy Qur'an and its Sciences.

King Saud University

27 Unites of the Holy Qur'an and its Sciences are taught In Cultural Department of Education Faculty, in which 8 unites are related to recitation, Tajweed and other Qur'anic sciences, while 3 unites of Qur'anic Sciences are taught in Language Department of the Faculty.[392]

King Abdul Aziz University

The Faculty of Islamic Studies pays much attention on the Holy Qur'an and its Sciences, wherein students are taught 15 Unites, related to the Holy Qur'an and its Sciences, as a part of specialization. [393]

King Fahd University for Petroleum and Minerals

This University takes very much care of the Holy Qur'an and its Sciences, through the Department of Islamic and Arabic Studies, in the Science Faculty, all students are taught the subject of Qur'an and memorize some Surah, (chapters).[394]

King Faisal University

This University pays its full attention on the Book of Almighty Allah, as students are taught here 13 Unites related to the Holy Qur'an and its noble sciences, during three academic years, as a compulsory subject.[395]

King Khalid University

This University paid its full attention of the Holy Qur'an and its Sciences through its different Faculties and Departments, as the numbers of unites, related to the Holy Qur'an and its Sciences, reached 151, and each unite has its importance. [396]

Imam Muhammad bin Saud University

This University is specialized for Islamic Sciences and do focuses on the Holy Qur'an and its Sciences. Even a particular department of Qur'an and its Sciences, was launched under the Faculty of Theology, where, students are taught 78 unites, related to Qur'an and its Sciences.

The Section of Qerat, running under the Department of Qur'an and its Sciences, have been teaching students 77 unites, related to the Holy Qur'an and its Sciences, and the total numbers of the unites in rest departments, related to the Holy Qur'an and its Sciences, reached 145, and every department has its value and importance. [397]

Umm al-Qura University

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394. *Jamiatu al-Malik Saud ; Dalilu al-Kulliya al-Tarbiyati*, p. 27, published in 1401 A.H.
395. *Dalilu Qismi al-Dirasati al-Islamiah, Jamiatu al-Malik Abdul Aziz*, published in 1422 A.H.
396. *Dalilu Qismi al-Dirasat al-Islamia, Jamiatu al-Malik Fahd*, 1421 A.H.
397. *Dalilu Jamiatu al-Malik Faisal* ,1421 A.H.
398. *Dalilu Jamiatu al-Malik Khalid*, p. 226, published in 1409 A.H.
399. *Dalilu Jamiati al-Imam Mohammad bin Saud al-Islamiah*, 1415 A.H.

It's another University, specialized for Sharia Sciences, pays its full attention on the Holy Qur'an and its Sciences. There is a department of Qerat, in this University, wherein, students have been memorizing whole of the Qur'an, and study the Science of Qerat, and other Qur'anic Sciences, hence, the numbers of unites related to Qur'an and its Sciences, in different Faculties and Departments of the University, reached 65, apart from the Department of Qerat. All Unites are distributed in different departments, and have its value and importance.[398]

Islamic University

It is an Islamic Institution, in term of global and a Saudi Institution in term of dependency, it aims to meet the following objectives:

1- To convey the everlasting message of Islam, through Da'wah, university education and higher studies.
2- Instilling the Spirit of Islam and developing it, and intensifying practical religion in the life of individuals and community, on the basis of dedication in worship for only Allah, and on the obedience of His Messenger Mohammad-Peach and Blessing of Allah, be upon him-.
3- Preparation of Scientific researches, its translation and publishing, and encouraging, specially, in the field of Islamic and Arabic Sciences, and in the area of all other sciences and human information, as per the needs of the Muslim society.
4- Imparting education among all muslim students taking admission in this University, from various parts of the world, and making them specialized scholars in such sciences, which could prepare them for the Dawah mission, so that, they could be able to solve easily, all problems of Muslims in their worldly and religious affairs, in the guidance of Qur'an, Sunnah and practices of our ancestors. [399]

Hence, out of the said goals, Islamic University, put it all efforts to educate all enrolled Muslim students, pure religious education, derived from the Holy Book of Allah, the Sunnah of His beloved messenger, and as the Holy Qur'an was the base of all Islamic Sciences. That's why; it became the central point of concentration, and its sciences as well. There are five Faculties in the University, and each of them concentrates on the Holy Book of Almighty Allah, and its Sciences, which are mentioned below:

1- Faculty of Sharia: The students are taught 108 unite in this Faculty, among which 29 unites are related to the Noble Qur'an.
2- Faculty of Da'wah and Principles of Deen: Students learn 84 unite, of which 21 unites are dedicated to the Holy Qur'an.

400. *Dalilu Jamiati al-Ummu al-Qura*, published in 1417, university press.
401. *Al-kitab al-Wathaiqui an al-Jamiati al-Islamia*, p. 47-48.

3- Faculty of Language: in this faculty 29 unites of the Holy Qur'an and its Tafseer, are taught, of which 21 unites are dedicated for only the Holy Qur'an.
4- Faculty of Hadith: in this faculty 36 unites of the Holy Qur'an and its Tafseer, are taught, of which 12 unites are dedicated for only the Holy Qur'an, and each of these unites are compulsory.
5- The Holy Qur'an Faculty: It's a mediator faculty connects among the different faculties of the University, before of this faculty, both of the Faculty of Sharia, and Faculty of Da'wah were established, and after the establishment of the Holy Qur'an Faculty, the two Faculties of language and Hadith, came into existence, but among all of these four Faculties this Faculty, was specialized for *Qerat Science (علم القراءات)*, at world level. Indeed, it was a gift, for the Muslim World, granted by King Fahd bin Abdul Aziz, which has been concentrating on the Qur'an and its Sciences, particularly, for rare sciences, such as the Science of Qerat, *Drawing and Seizure Science* (*علم الرسم والضبط*), Rhyming Science, which were about to become invisible , due to rareness of its experts, and knowing figures, if this pious faculty, was not come into existence, in the holy city of the prophet. This Faculty, also care of the both sections of analytical and objective Tafseer.

Part: ii - The attention of King Fahd bin Abdul Aziz, on Islamic University, of Medina Manawwarh:

A)Paying attention on Islamic University of Medina, by King Fahd bin Abdul Aziz, is regarded as one of the most prominent efforts made by him, The Islamic University, had been receiving full attention of King Fahd, since its establishment, when, the King was then an official in the Ministry of Education. As well in the regime of his highness King Khalid bin Abdul Aziz(may mercy of Allah be upon him-)who issued a royal decree no. 1/189, dated 25/8/1495 A.H, appointing the then HRH Prince Fahd bin Abdul Aziz, as Crown Prince, and First Deputy Prime Minister, and the chairman of Islamic University, of Medina. One of the very famous examples of caring the Islamic University, is honoring the eve of the annual Ceremony of passing out university Graduates, for the year 1496/97 A.H , on Saturday evening 16/7/1397A.H, and said whiling addressing students, teachers and others:

"The Kingdom of Saudi Arabia, led by His Majesty King Khalid bin Abdul Aziz, in terms of their responsibilities, have been looking for spreading the Islamic Da'wah, and calling people towards, the truth, goodness, peace and prosperity, all over the world, in east and west, and trying to work for the sake of Muslims upliftment, at every extent, in order to regain the their lost positions in the leadership of the life on the path of truth and divine guidance, and this University was established, in order to full fill these requirements and realizing our dreams, in a bid to contribute in achieving

the said goals, by the bestow of Almighty Allah. And I hope that, the university graduates would be playing a vital role by imparting the desired influences in the field of Da'wah towards Allah, and changing the living styles, into optimum manners and better future."

The late King Fahd (may mercy of Allah be upon him) was keen to attend all sessions of the Supreme Council of the University, personally, or used to depute some other representative on behalf of him, in some sessions. He presided over, its first session, as well the 10th session, on Sunday, 5th Zil- Qa'dah, 1400 A.H. and started the session with his honorable inaugural speech, in which he praised the efforts of the University in spreading the true Islamic culture among Muslim students, in various parts of the world.

After putting on the crown of the Kingdom, and due to his interest and care of the University, he retained the right to direct supervision of this university and issued a royal decree no.1/505, dated 17/11/1402A.H, stated that, "The prime minister will be considered the chairman of Islamic University of Medina al-Manawwarah". And the direct supervision reveals his full attention and care of the University.

A)Islamic University of Medina; Establishment, Aims and Development:

Islamic University of Medina, was established as per a royal decree no. 11 dated 25/3/1381 A.H, followed by another royal decree no. 21 , dated 16/4/ 1381 A.H, with the approval of Advisory Council of the University. The study in this university began on Sunday, 2nd Jomad al-Akhir, of the same year. And by issuance of another royal decree no.18, dated 18/5/1481, the University system was approved, after that; another system was introduced for the University, according to a royal decree no. 70, dated 7/8/1395 A.H. Later on, a system of Higher Education and Universities Council was introduced as per the royal decree, no. 8, dated 4/6/1414 A.H.

The University has identifies the following objectives:

i)To convey the everlasting message of Islam, through Da'wah, university education and higher studies.

ii) Instilling the Spirit of Islam and developing it, and intensifying practical religion in the life of individuals and community, on the basis of dedication in worship for only Allah, and on the obedience of His Messenger Mohammad (Peace and Blessing of Allah, be upon him-

iii)Preparation of Scientific researches, its translation and publishing, and encouraging, specially, in the field of Islamic and Arabic Sciences, and in the area of all other sciences and human information, as per the needs of the Muslim society.

iv)Imparting education among all Muslim students taking admission in this University, from various parts of the world, and making them specialized scholars in such sciences, which could prepare them for the Da'wah mission, so that, they could

be able to solve easily, all problems of Muslims in their worldly and religious affairs, in the guidance of Qur'an, Sunnah and practices of our ancestors.

v)Compilation of the Islamic heritage, caring of, protecting it, and conducting research in this regard then publishing the same.

vi)Establishing inter-universities, inter-institutions, and inter-bodies Scientific and Cultural cooperation and ties, at world level, and strengthening them, to serve Islam and achieving its goals.

University Education:

The University has, at present, the following Faculties:

S. No.	Name of Faculties	Year of establishment
1.	Faculty of *Sharia*	1381 A.H.
2.	Faculty of *Dawah* and Principles of *Deen*	1386 A.H.
3.	Faculty of the Holy Qur'an and Islamic Studies	1394 A.H.
4.	Faculty of Arabic Language	1395 A.H.
5.	Faculty of Hadith, and Islamic Studies	1381 A.H.
6.	Institute of Arabic Teaching for non-Arabic Speakers	1386 A.H.

Here, a brief accounts of the faculties running under Islamic University, are given below, as per their establishment and goals:

1ST : Faculty of Sharia: [400]

A) Establishment and Objectives:

The Faculty of Sharia, is the first faculty of the University, estabilsed in 1381 A.H. under a royal decree, no.(11), dated 25/3/1381 A.H. The study, began on Sunday, 2nd of Jomad-al-Akhir, 1381 A.H, at the time of opening the total number of students was 85, but soon after it was increased on a rapid paces, for example in the academic year of 1421/1422A.H. the number of students reached 2209, from 120 countries.

This Faculty aims to pay its attention on Islamic Fiqh (Islamic Jurisprudence) and its Sciences, and has been concentrating on preparing expert Scholars of Islamic Fiqh, having much knowledge of Sharia Commands, so that could able to carry out the duties of Judiciary, Fatwa and teaching, and well versed in conducting scientific research and extracting Islamic commands from its original sources.

B) Department of the Faculty:

1- Department of Fiqh (Jurisprudence), includes the following subjects: Comparative Jurisprudence, The history of Islamic legislation and obligatory commands.

2- Department of the principles of Jurisprudence, which includes the following subjects: the principles of Fiqh and Jurisprudential Grammars.

402. Brief report about the academic year 1421-1422 H. (Arabic), p.7 and afterwards.

3- Department of Judiciary and Sharia politics, which includes the following subjects: Sharia Politics, the History of Judiciary and the Judiciary system of Islam.

C) Degrees awarded by the Faculty:

The Faculty, awards the Degree of Graduation in Sharia Sciences, and the Degree of PG, as well Ph.D for specialized courses.

2nd : Faculty of *Da'wah* and Origins of Religion:[401]

A)* Establishment and Objectives*:

By the spirit of Islamic Dawah and purifying the Faith (Aqeedah), and instilling it in the hearts of people, free from fads, myths and misleading philosophies as well as instilling Islamic spirit and developing the same in the life of individuals, peoples and community. This faculty was established in Islamic University in 1386 A.H, named by Faculty of *Dawah* and Principles of *Deen* under an honorable royal decree no. 332/m, dated 4/5/1386 A.H. The study was began on Saturday, dated 1/7/1386A.H.

This Faculty focuses on Islamic Faith (Aqeedah) and preparation of experts in the field of *Da'wah*, able to handle the cause of *Dawah* on the basis of knowledge and insightfully, could utilize the modern means of Da'wah to meet these objectives. After returning to their home, they could guide the people towards the best values of life, and solve their problems, provide them peace and satisfaction in their life, here and hereafter.

B) Departments of the Faculty:

1- Department of Aqeedah (Faith): the following core subjects are taught in this department; Tauheed, Religions, and Sects.
2- Department of Da'wah: the following core subjects are taught in this department; Principles of Da'wah and its methods, Intellectual invasion, and the history of Da'wah.
3- Department of Islamic History: the following core subjects are taught in this department; The Biography of the Prophet, Islamic History, the contemporary Muslim World, and the history of Kingdom of Saudi Arabia.
4- Department of Pedagogy: the following core subjects are taught in this department; Islamic Pedagogy, Research Methodology, Teaching Methodology, Scientific Pedagogy, and educational Methodology, Means of education, Pedagogy Physiology, Administration and Management.

C) Scientific Degrees, awarded by the Faculty:

The Faculty, awards the Degree of Graduation in Da'wah and Origins of Religion, and the Degree of PG, as well the degree of Ph.D for available specialized courses.

403. *Ibid*, p.12.

3rd: Faculty of the Holy Qur'an and Islamic Studies:[402]

A) Establishment and Objectives:

The Faculty of the Holy Qur'an and Islamic Studies, was established under a royal decree no. 6511, dated 6/9/1394 A.H., and the study in this Faculty was began since Monday, 6/10/1494 A.H. It is a unique and rare Faculty of Islamic University, in the world, has been focusing on the service of the Holy Book of Almighty Allah, paying its full attention on its protection and conducting a comprehensive study of Qur'anic Sciences, preparing of well expert scholars in this field, who would be able to cover all Qur'anic aspects and sciences, including Qerat with Tajweed, Tafseer, complete information about the memorizing the Holy Qur'an, its calligraphy, and knowledge of other useful sciences.

B) Scientific Departments of the Faculty:

1- Department of Qerat: the following core subjects are taught in this department; The Holy Qur'an, Study of the ten trends of Qerats, Presentation of the Holy Qur'an with Qerat, Calligraphy of the Holy Qur'an, Tuning the Holy Qur'an and counting the Holy Verses.

2- Department of Tafseer (Commentary and explanation of Qur'an) : the following core subjects are taught in this department; Tafseer, Methods of the Tafseer Scholars, Sciences of the Holy Qur'an, Comprehensive Tafseer, and Miracles of the Holy Qur'an.

C) Scientific Degrees, awarded by the Faculty:

The Faculty, awards the Degree of Graduation in the Holy Qur'an and Islamic Sciences, and the Degree of PG, as well the degree of Ph.D for available specialized courses.

4th: Faculty of Hadith and Islamic Studies: [403]

A) Establishment and Objectives:

In an attempt to increase the number of Hadith' Scholars in Muslim World, and fulfillment of the duties, in this respect, making all efforts, after establishing the Faculty of the Holy Qur'an, the Islamic University, thought to introduce the Faculty of Hadith and Islamic Studies, in the Holy city of Medina, which shone the light of Islam, hence, it was spread in the different parts of the world. This dream came into existence, under the royal decree no. 15653, dated 23/6/1396A.H., resulting in the establishment of the Faculty of Hadith and Islamic Studies. The study began since Sunday, 24/ 10/ 1396A.H. The Faculty, has been concentrating on Sunnah, it services, conservation of Hadith, defending of Hadith, and preparation of well to do Scholars in the field of Sunnah, and its various sciences, with acquiring helpful knowledge in this regard.

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404. *Ibid*, p.14.
405. *Ibid*, p.16.

B) Scientific Departments of the Faculty:

1- **Department of Understanding of Hadith:** the following core subjects are taught in this department; Hadith (Sayings of the Prophet), Studies in the Books of Hadith and it codification.

2- Faculty of Hadith Sciences: the following core subjects are taught in this department; the terminologies of Hadith, Jarh wa Ta'deel, Narrators of Hadith and their categories, false narration and their narrators, Takhreej and Study of Asaneed.

C) Scientific Degrees, awarded by the Faculty:

The Faculty, awards the Degree of Graduation in Hadith and Islamic Studies, and the Degree of PG, as well the degree of Ph.D for available specialized courses.

5th: Faculty of Arabic Language:[404]

A)Establishment and Objectives*:*

The message of the University is the immortal message of Islam, derived from the Holy Book and Sunnah, and Arabic language, which the language of the two holy sources of Islam, Qur'an and Hadith, and knowledge of this language is very helpful in understanding the meanings of the both sources, as well as it is also the key to know other Islamic sciences. For the purpose of boosting this language and developing it, the Faculty of Arabic Language, was introduced under the royal decree no. D/M/70, dated 7/8/1395A.H. The study in this Faculty, was began by Saturday, dated 27/10/1395A.H. The number of students in the year of beginning was only 60, which was increased rapidly, within few years, as it reached up to 625 in the academic year of 1421/1422A.H.and the number of passing students increased from 36, in the first batch of 1398/1399 A.H. to 80 students in 1420/1421 A.H.

The aims of this Faculty, are reflected in taking care of the Arabic Language and maintaining its standard, facilitating its publication and education. The Faculty was established to serve the language of the Holy Qur'an, to save its subjectivity, to form its skills, and deepening the studies of its sciences and literature, graduating well skilled Arabic scholars, and experts of Qur'an, Sunnah and the sources of Islamic culture, and to build confidence and to make them feel pride on the language of Qur'an, and demonstrating their abilities to absorb all kinds of knowledge and Sciences.

Scientific Departments of this Faculty are as given below:

1- Linguistic Department*:* the following core subjects are taught in this department; Al-Naho, Al-Sarf (grammar), Understanding of Language and Dictionaries, Dialects, and Sounds, Studies of Linguistic and Poetics.

402. *Ibid,* p.18.

2- Department of Rhetoric and Literature: the following core subjects are taught in this department; Literature and literary texts, Rhetoric, Speech.

Scientific Degrees, awarded by the Faculty:

The Faculty, awards the Degree of Graduation in Arabic Language, Degree of PG, as well the degree of Ph.D for available specialized courses. [405]

6th: Institute of Arabic Language for non-native Speakers:[406]

There is a special section for teaching Arabic, for non-native speakers; at the time of its beginning in 1368 A.H. it was a department of teaching Arabic for non-native speakers, but in 1422A.H. it became an institute, at that time the total number of the students was 16. This institute has been teaching Arabic for non-native speakers, coming from foreign countries to the University, and could not speak Arabic, or they not well to do in Arabic language, so that they could continue the study, just after pursuing two years, each year has two standards.

Part iii:

Attention, King Fahd bin Abdul Aziz, on Girls' Education

When we have mentioned above, the giant efforts of the Custodian of the Two Holy Masques, King Fahd bin Abdul Aziz (may mercy of Allah be upon him) in the development of education at national level, it should be mentioned, the attention of the King in Girls' education too. Because the attention of the rulers on Girls' education, is supposed to be one of the episodes of the attentions on all progress and prosperity, achieved by any citizen. And the appointment of his Eminence Shaikh Mohammad bin Ibrahim Ali (sons of Shaikh Mohammad bin Abdul Wahab, the forefather of the Kingdom), the then Mufti of the Kingdom, as Supervisor General of the Girls' education, in which the extent of interest of the Kingdom, in girls' education, is reflected vibrantly.

The Custodian of the Two Holy Masques, King Fahd bin Abdul Aziz (may mercy of Allah be upon him)said that " Saudi girl has a right and duty, like her brother the Saudi male student, and anything raising her status and could be beneficial for the Kingdom is very considerable, indeed, that is appealing too. He further said,: I don't think that there is any contradictions if the Saudi girl tries to go ahead, abiding by the limits of Islamic faith, and are permissive for Saudi women."[407]

The education policy devoted and important aspect of girls' education, to highlight some basic principles, characterized by the trend of girls' education in Kingdom of Saudi Arabia, so, as a key factor, the education policy has decided the equivalent right to education for the both genders; male and female. As stated in Article ix, of Education policy, that, "Approval of girls' right to education, according to their nature, and duties in the life, provided, that, this should be given with honor

407. Magazine of Islamic university (Arabic), issue no.118, p.402.

408. A brief report of academic year of 1421-1422 A.H. p.18.

409. *Malikun Yabni Ummatan*, p.63, *Al-Watan*, Journal, issue no. 403, Tuesday, Sha'ban 1422 A.H. p,42.

and dignity, in the light of Islamic Sharia, as the beloved prophet (Peace and Blessing of Allah, be upon him) that النساء شقائق الرجال means, women are the twin halves of men."[408]

At the same time, the method of this education was defined in few points, which are compatible with women, as given below:

1- Educating women, what are conform to the nature of women.
2- Educating women, in order to prepare her, for the mission of their life.
3- Educating women, in an Islamic atmosphere, characterized by and Islamic values according to the *Sharia*.

These norms has distinguished this type of education, as well as identified the tracks, goals and objectives, maintained by this education, and succeeded in whatever success achieved, and achieved high rates of the achievements within this framework.

The Girls' Education policy has indentified the following targets:

- Article (153): The girls' education aims to raising them according to true Islamic points of view, so that, she could be able to carry out her mission in life, and could be a successful housewife, an ideal life partner, a good mother, as well as to prepare her, to do what fits her nature, such as teaching, nursing and medication.
- Article (154): The Kingdom is very interested in educating the girls, and providing them every possible means of education for each girl, up to the age of education, and giving an opportunity of every type of education, fits the nature of women, meeting the needs of the Kingdom adequately.
- Article (155): Direct interaction between boys and girls would be prevented at all levels of education, except in Nurseries and Kindergartens (KG).
- Article (156): This type of education, would be imparted in an atmosphere of decency, dignity and chastity, and would be with accordance to Islamic commands, in its method and variety.
- Article (149): Girls' colleges will be established, as much as, to meet the needs of the Kingdome, related to women fields, in accordance with Sharia.

These paragraphs are very clear, in identifying the basis of girls' education, putting sharia based norms and conditions, and in specifying the functions of the presidency in sponsoring this education. The presidency has been trying to do the following tasks:

- Implementation of girls' education policy in Kingdom of Saudi Arabia, as it has been defined by education policy document, realizing the various stages of education and completing the curriculums.
- Performing all duties, pertaining to the Saudis girls' education, and supervising over this mission, in order to prepare them suiting their

410. *Ta'leemu al-Mara fi-al Mamlakai al-Saudiat- Khilal Mi'ati Aaman*, p.225.

nature and meeting the national needs, in an atmosphere of decency, dignity, and chastity, in accordance with the provisions of Islam.

- Preparing curriculums, methods, plans, programmes, of study required for all stages of girls' education and its various types.
- Supervising of girls' colleges, developing their curriculums, plans, and programs, in order to find out the appropriate disciplines for women.[409]

The process of education of Saudi women, started from Primary Schools, the evolved and shaped the Private School, which was first established in western region, where first Girls' School was established in 1362A.H, in Mecca, bearing the name of *Marassa al- Banat al-Ahliyat*, before 18 years of the establishment of the General Presidency for Girls' Education.

Caring of women's education, began since the time of the founder of Kingdom of Saudi Arabia, King Abdul Aziz (may mercy of Allah, be upon him) with his invasion on Mecca, in Jomad al-Ula, 1343 A.H. His first initiative in this regard, was, calling a meeting consisting of Mulsim Ulamas, in which gathering he provoked all of them on spreading of knowledge and imparting education among the citizens. At that time, Girls' education was similar to Boys' education, before the establishment of Directorate of Knowledge in 1343 A.H., and then it formed the shape of Primary School, followed by Proprietary Schools, until the King Saud released a royal decree, obligates launching schools for Girl's education, in the Kingdom. The General Presidency for Girl's education took over the responsibility of establishing the first School in 1380 A.H. followed by 15 primary schools and one for Girls teacher training in the same year, and total number of girl students reached up to 5180. And in 1390A.H. first girls' college was established, in Riyadh, in which 82 female students got enrolled. Apart from these schools, and colleges, all Universities of the Kingdom, have been providing the girls, opportunities for study, except, Islamic University of Medinah and King Fahd University for Petroleum and Minerals, where there are no sections for girls education.

The growing interest is also reflected in expanding the specializations in girls' education. In this regard, the *Faculty of Medicine and Medical Sciences for Girls* in Ummu al-Qura University, of Mecca, in 1419 A.H., and the *Faculty of Pharmacy for Girls* in King Abdul Aziz University of Jeddah, in 1422A.H. were introduced. [410]

Dr. Ali al-Murshid, the general president of Girls' Education of Kingdom of Saudi Arabia, said that, "Today we have 2.7 million female students, in all general education, levels, in the current year; all colleges have been well developed, they have reached to 87, and illiteracy rate has fell from 40% to 20% in this year".[411]

Due to the concern of the Custodian of the Two Holy Masques, King Fahd bin Abdul Aziz (may mercy of Allah be upon him) a number of girls' colleges have

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[409]. *Ibid*, p.226-227.

[410]. *Al-Watan*, journal, issue no.403.*Malikun Yabni Ummatan*, p.56.

[411] . *Al-Medina*, Journal, issue no. 14076, Sha'ban, 1422 A.H. P. 34.

been established in different cities of the Kingdom, which have been qualifying Saudi girls in various disciplines. Some of them are mentioned here with mentioning the names of respective cities:

Riyadh:

Education College (Literary Departments), in 1391 A.H., Education College (Science Departments) in 1403 A.H., College of Social Work, in 1396 A.H. College of Arts, in Riyadh in 1400 A.H., Education colleges for training of teachers for primary levels, in 1403 A.H. College of Home Economics and Mechanical training in 1412 A.H.

Jeddah:

Education College (Literary Departments), in 1395 A.H., Education College (Science Departments) in 1417 A.H., College of Home Economics and Mechanical training in 1412 A.H.

Mecca:

Education College, in 1396 A.H.College of Education for Home Economics, in 1412 A.H.

Medina:

Education College (Literary Departments), in 1402 A.H., Education College (Science Departments) in 1417 A.H.

Dammam:

Science College, in 1400 A.H. College of Arts, 1400 A.H.

Abha:

Education College, 1402 A.H.

Qaseem:

Education College (Literary Departments), in 1403 A.H., Education College (Science Departments) in 1417 A.H., Education colleges for training of female teachers for primary levels, in 1417 A.H.

Hael:

Education College (Literary Departments), in 1412 A.H., Education College (Science Departments) in 1412 A.H.

Baha:

Education College (Literary Departments), in 1413 A.H., Education College (Science Departments) in 1413 A.H.

Ahsa:

Education College (Literary Departments), in 1412 A.H., Education College (Science Departments) in 1418 A.H.

Tabook:

Education College, in 1403 A.H.

Jazan:

Education College (Literary Departments), in 1403 A.H., Education College (Science Departments) in 1415 A.H.

Apart from the above mentioned art, science and other humanities colleges Girls' Medical Colleges, have also been introduced, as given below:

Medical College of Riyadh, established in 1416 A.H., Medical College of Mecca, established in 1415 A.H., Medical College of Jeddah, established in 1416 A.H., Medical College of Dammam, established in 1415 A.H., Medical College of Onaiza, established in 1416 A.H., Medical College of Abha, established in 1415 A.H., (19)

The basic principles of education in Kingdom of Saudi Arabia:

The education system of Kingdom of Saudi Arabia, in its all kinds and at all level, depends on some basic principles. The important principles are given below:

- **Islamic guidance in educational curricula:**

It's one of the constants which manifested clearly, since the beginning of the educational process in the Kingdom, as it is mentioned (in basic instruction of the governmental system, 1345 A.H. where the definition of knowledge and educational affairs, has been given) that "education is a sum of the dissemination of Sciences, information, skills, opening schools, and colleges, and giving protection the educational institutes, with keeping in view the fundamentals of Islam and basic principles of the religion".[412]

Iman (Islamic faith) is the basis of each and every regulations of the country, as it is mentioned in the 'basic governance law' in Artilce: i, which reveals that, "Kingdom of Saudi Arabia, is an Arabic Islamic and fully sovereign state", Islam is the religion, the Holy Book of Allah, and the Sayings of the Prophet – peace and blessing of Allah be upon him, (أحاديثالرسول) form its constitution, Arabic is its national language and Riyadh is the Capital of the state."[413]

Part IV:

Higher Education in Kingdom of Saudi Arabia, in the regime of King Fahd

1st: The Emergence of Education in Kingdom of Saudi Arabia:

It would be better to talk first of all, about the history of higher education in Kingdom of Saudi Arabia, before discussing the development of higher education in the regime of the Custodian of the Two Holy Masques, the King Fahd; The concept of higher education in Kingdom of Saudi Arabia, came into existence in the beginning period of king Abdul Aziz, even before the unification of all entities under the banner of the founder king. This is an evidence of foresight of the King, and his firm belief in that the knowledge is the strong basis on which the state should be built. Hence, he started sending students (missions) abroad in 1346 A.H., just after three months of his invasion on Mecca.[414]

Sending Students abroad, was the only option; due to lack of higher education in the Kingdom, then the King Abdul Aziz, issued a royal decree no. 185

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[412] . *Fahd bin Abdul Aziz wa Maseeratu Daulatin*, p.158.

[413] . *Ibid*, p.74.

416. *Lamhatun Ani al-Ta'leem Wa Bidayatihi*, by Abdul Aziz bin Abdullah, Alu al-Shaikh, p.70.

dated 18/1/ 1347 A.H., appointing a number of Islamic Scholars, teaching Tauheed, Tafseer, Fiqh (Islamic Jurisprudence), Principles of Fiqh, in Masjid – e – Haram (the Grand Masjid of Mecca), also imparting advanced education at higher level. [415] This is the emergence of higher education in Kingdom of Saudi Arabia.

It is notable, that higher education in Kingdom of Saudi Arabia, since its emergence, has two honors; the honor of Islamic sciences and Arabic language, and the honor of the place, the Grand Masjid of Islam, and the Ka'aba, the dearest direction, to the hearts of Muslims.

2nd: Development of Higher Education in Kingdom of Saudi Arabia:

Then the higher education receive high rate of attention in the following years by Saudi rulers. Because of the closeness of higher education to the human centered development, hence, by 1369 A.H. the Sharia College of Mecca, was established, for the purpose of producing skilled manpower, eligible for the employments of judiciary, Dawah and Guidance, and teaching. This college of fed of, at the beginning, by the products of *Dar* al-*Tauheed Secondary School* of Taif, *Saudi Institute of Mecca,* along with the products of other government secondary schools, of the Kingdom[416]. In the first session, in its starting year, in 1369 A.H. 15 students got admission. In the coming years, the college witnessed different levels of educational developments in terms of curriculums,methods, departments, and management.

The institutions of higher education continued developing and growing with the passes of time. The Sharia College became able to bring its first batch of products in 1327 A.H., because of establishment of the Teacher Training College of Mecca, for the purpose of producing teachers for middle and secondary level of education, due to insufficient number of products in Sharia College[417]. As well as the students after passing out the secondary level education, were sent to other Arabic Sister Universities, on scholarship, at the beginning, in order to, build self confidence in the field of higher education[418].

Afterwards, a number of colleges were established. In 1373 A.H. at Sharia College was established in Riyadh. Shaikh Mohammad bin Ibraheem, the then Grand Mufti of the Kingdom, took over the responsibility of supervision at the beginning. Then a year later, in 1374 A.H. the college of Arabic Language, of Riyadh, was established. The purpose of the two colleges was to produce teachers and staffs for various agencies of the State.[419]

3rd: The First Saudi University:

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417. *Jamiatu al-Malik Saud* (*Al-Ta'leem al-a'li fi al-Mamlaka al-Arabia al-Saudia*), university press, 1419 A.H P.22.

418. *Tareekhu al-Harakhati al-Ta'leemiyati fi al-Mamlakati al-Arabiati al-Saudiati*, by Hamd bin Ibraheem al-Saloom, international graphics press, Washington, pub. 1411A.H. Addition: iii, volume: iii. P.401.

419. Jamiatu al-Malik Saud *Al-Ta'leem al-A'li fi al-Mamlaka al-Arabia al-Saudia*, university press, 1419 A.H. P.23.

420. *Tareekhu al-Harakhati al-Ta'leemiyati fi al-Mamlakati al-Arabiati al-Saudiati*, by Hamd bin Ibraheem al-Saloom, international graphics press, Washington, pub. 1411 A.H. Addition: iii, volume: iii. P.411-412.

421. Jamiatu al-Malik Saud, *Al-ta'leem al-A'li fi al-Mamlaka al-Arabia al-Saudia*, university press, 1419A.H. P.23.

The Custodian of the Two Holy Masques, King Fahd bin Abdul Aziz, during his tenure of Education Minister, thought to establish an university, consisting of various faculties and different disciplines. In this regard, he consulted a number of experts, such as Dr. Ahmed Morsi, the President of Cairo University, Professor Abdul Aziz Salam, the Chairman of Egyptian Educational Mission, in the Kingdom, the directors, and Presidents of the Universities of other Arab countries, and some employees in the Kingdom. Then the proposal was put before the King Abdul Aziz, seeking the establishment of the first Saudi University, which was honored by approval, by this, The King Saud University, was established in 1377 A.H[420].This University has been including a number of Art Faculties. And with the passes of time, as per the needs and developments and by the Kingdom, increased the number of Universities, Colleges and Faculties, accordingly.[421]

4th :

The Goal and Objectives of Higher Education in Kingdom of Saudi Arabia

The Kingdom of Saudi Arabia has defined the goal of education, by saying that: understanding Islam truly and completely, Planting the Islamic faith and spreading the same, providing the student the values, and Islamic teachings, imparting knowledge, and various skills, developing constructive behavioral trends, and to develop the community, economically, socially and culturally, as well as preparing the individual to be a useful member in building his society.[422]

As the objectives of higher education, in Kingdom of Saudi Arabia, is concerned, these have been derived from the aforementioned significant goal, and are as given below:

1- Boosting up the concept of love for the cause of Allah, and following up the Prophet's way in order to enrich the students with Islamic culture, which make them responsible for standing before Almighty Allah, and the Ummah, so that, the scientific and practical possibilities could be useful and fruitful.
2- Preparing well qualified and competent citizens, both scientifically and intellectually, making them able to perform their duties serving their country. And working for the advancement of their nation in the light of true Islamic doctrine, and sounded principles of Islam.
3- Providing an opportunity in the circle of the talented figures, so that, they could project themselves, and continue their higher studies in different scientific disciplines.

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422. At the time of establishment, this university was named by *King Saud University* then it was changed into *Riyadh University* in 1384 A.H., and on the occasion of the celebration of a quarter century of its foundation in 1402 A.H. It was turned into its former name. Consult: *Tareekhu al-Harakhati al-Ta'leemiyati fi al-Mamlakati al-Arabiati al-Saudiati*, by Hamd bin Ibraheem al-Saloom, international graphics press, Washington, pub. 1411 A.H. Addition: iii, volume: iii. P.424.

423. Jamiatu al-Malik Saud *Al-Ta'leem al-a'li fi al-Mamlaka al-Arabia al-Saudia,* university press, 1419A.H. P.23-24.

424. Ministry of higher education, a comprehensive national report on higher education in kingdome of Saudi Arabia, press of Imam Mohammad bin Saud Islamic University, 1420/1421 A.H. P.3.

4- Playing a positive role in the field of Scientific Research, this would contribute to the field of global progress in Arts and Sciences.
5- Uplifting the movement of writing and production of knowledge, which could utilize the science in the favor of Islamic thinking, and the country should be able to play its role in construction of the human civilization on its original basis, which could lead the human being towards righteousness and betterment, and save them from materialistic and atheistic deviations.
6- Translation of useful Sciences, and Arts of knowledge into Arabic language, which is the language of the Holy Qur'an, and enriching the heritage of Arabic language with introducing the required terminologies for the localization, and making the knowledge accessible for the greatest number of citizens.
7- Providing the services of trainings and studies (reformative) dedicated to those people, who have been in jobs, and could not acquire the knowledge during their academic years.[423]

5th :

Types of Higher Education in Kingdom of Saudi Arabia and Supervising bodies

There are various types of higher education in Kingdom of Saudi Arabia, with multiple scientific, theoretical, technical, and military specialties. These disciplines fit suite with comprehensive renaissance witnessed by the Kingdom, imparted by different institutions, among which the following eight universities are mentionable:

1- King Saud University (1377 A.H.), it's regarded as the first university in the Kingdom. The university started its journey with only one faculty; Faculty of Arts, but right now, it has a number of Faculties and specialties.
2- Islamic University of Medina (1381 A.H.),dedicated for teaching Arabic language and Islamic culture, in addition to history and education, and includes five colleges and faculties; colleges of Sharia, Faculty of Da'wah and origins of religion, College of the Holy Qur'an and Islamic Studies, College of Hadith and Islamic Studies, Faculty of Arabic Language,
3- King Abdul Aziz University (1391 A.H.), it includes a number of scientific and theoretical colleges and faculties for girls and boys.
4- Imam Mohammad bin Saud Islamic University (1494 A.H.), it covers theoretical subjects (Sharia and Humanities), since the last few years it has been teaching computer education through a specialized scientific department.
5- King Fahd University of Petroleum and Minerals (1395 A.H.), which is specializes in studying Science, Engineering, Architecture, Management, and Computer, in addition to the relevant study of petroleum and minerals.
6- King Faisal University of Ahsa (1495 A.H.). This university has been imparting studies related to human and veterinary medicine, Livestock wealth,

425. *Ibid*, p.4.

Agricultural Food Sciences, Architecture, and Planning, in addition to some other disciplines of Humanities, management and education.

7- Umm al-Qura, Mecca (1401 A.H.), which have been concentrating on graduating the specialists in Islamic Jurisprudence, Islamic Doctrine (Aqeeda), Applied Scinces, Social Sciences and Languages.

8- King Khalid University, Abha (1419 A.H.).

The above mentioned out lines of the teaching and educational institutions, reveal the extent of interest of Kingdom of Saudi Arabia, in imparting higher education and developing it throughout the country, despites of the vast geographical area of the Kingdom, it also shows that the Kingdom is not only interested in boosting higher education, but has also been concentrating on the types of education, in each of the eight universities, according to their objectives, the nature of specialization reflects the needs of the hour in the area, where there have been functioning. Hence, these institutions have been contributing to prepare skilled full national cadres to meet the needs of economic and social development.[424]

During the reign of the Custodian of the Two Holy Masques, King Fahd, the idea of merging all branches of the universities, in the same city, in order to develop a great University, which is regarded the best education policy, and could contribute to solve the problem of growing demands of universities, as well as it would be resulted in a nucleus great university in a city, giving benefits all male and female students, which was witnessed in Abha, on the establishment of King Khalid University.

There are a number of colleges, institutes and military colleges, supervised by skilled and competent bodies, in which the honor for specialization is reflected, and the rate of accuracy in supervision and quality in outputs of higher education also could be seen.

The observing and supervising institutions on higher education system, in the Kingdom are given below[425]:

1- Ministry of Higher Education: The ministry has been supervising the above mentioned eight universities, their seven branches, which will be integrated in near future, in form of permanent universities, as well as six community colleges have also been supervised by this ministry.

2- Ministry of Education: This ministry has been supervising eighteen teacher training colleges, the period of study is four years, after completing these academic years students are awarded the Degree of Bachelor. These colleges have been dedicated to teaches; Islamic studies, Humanities and Social

426. Secretariat general of higher education council, resolutions of the council and their implementation, (Arabic), press of Imam Mohammad bin Saud Islamic University, Riyadh, edition i, 1420 A.H P.23.

427. *Anmatu al-Ta'leem al-A'li fee Duwali Majlisi al-Ta'on al-khalijee al-Arabia*, by Abdur Rahman bin Sa'd al-Humaidi, press of Imam University, 1420 A.H.

sciences, natural sciences. These colleges are scattered throughout Kingdom of Saudi Arabia.

3- General Presidency of Girls' education: The presidency has been overseeing thirty seven (37) education and female teachers colleges, which are dedicated to impart education in the fields of Islamic studies, Arabic language, English Language, Science, Mathematics, and Home economics, and award the degree of Graduation, Diploma, post graduation, and Ph.D.
4- General Foundation for Professional education and technical training: which have been supervising twelve (12) technical colleges.
5- Ministry of Health: has been looking after thirteen (13) health colleges for both; male and female and twenty four (24) health institutes.
6- Royal Commission for Jubail and Yambu: two industrial colleges have been running under the supervision of this Commission.
7- Higher military education in its various sectors.
8- Field services Bureau.
9- Ministry of post, Telegraph and Telephone.

The above mentioned variation in specialization of the higher education in Kingdom of Saudi Arabia, and various in their supervising bodies, as well as in their location, has been resulting in meeting the needs of the society in various specialties and fulfilling the dreams of citizens. The presence of higher education in different parts of the Kingdom, despite of the vastness of the geographical area, has been giving the interesting Saudi citizens, golden opportunities of acquiring higher education.

6th: Development of Higher Education in the regime of King Fahd:

a) The era of King Fahd witnessed a huge development in entire area of higher education; by management, academic, financial points of view and also in producing skilled men power through the educational institutions. The quantity development in higher educational institutions[426] is as given below:

Statement	Year 1402 A.H.	Year 1422 A.H.	Increasing Rate
Budget	9354 million SR	11000 million SR	118%
Enrolled	75118 million SR	396029 million SR	527 %
Passed out	8521 million SR	52747 million SR	619%
Teaching Faculties	6943 million SR	18925 million SR	273 %
Administrators	8419 million SR	18426 million SR	220 %
Colleges/ Faculties	73 million SR	214 million SR	293 %

428. Secretariat general of higher education council, resolutions of the council and their implementation, (Arabic), press of Imam Mohammad bin Saud Islamic University, Riyadh, edition i, published in 1420 A.H P.8.

The above mentioned table reveals the extent evaluation of higher education in Kingdom of Saudi Arabia, since putting the crown of the Kingdom, during his regime for twenty (20) years. The budget allocated for higher education increased by more than cent percent (100%), the number of enrolled students in higher education also increased by five hundred percent (500%), followed by the increasing rate of the teaching faculties, administrators, faculties and colleges accordingly. This table also shows the increasing rate of graduates and passing out students, by 619%, which ensures an opportunity of jobs for them. And this is goal of competent authorities, for which they have been trying to achieve by Saudization of education, and cooperation with private sectors for creating employment for these products.

b) Development in the field of higher education

The organizational rules and administrative regulations of higher education have been varying from one university to another, till the near past, as well as the relevant documents were scattered in a single university here and there at different places. This led to issue unified single administrative regulations, could organize the administrative works of Saudi Universities.[427]

Hence, the Higher educational and university council system and administrative regulations came into existence in the regime of the Custodian of the two Holy Masques, the system includes the following rules and regulations:

1. Higher educational and Universities Council System.
2. Rules and regulations for university level study and examinations.
3. Rules and regulations for financial Affairs of the Universities.
4. Rules and regulations for sending students abroad on scholarship, and training of the employees of Universities.
5. Rules and regulations for employment of non-Saudis in Universities.
6. Unified rules and regulations for higher studies in Universities.
7. Systematic rules and regulations for the employees of the Saudi Universities consisting of teaching faculty members and their equivalents.
8. Unified rules and regulations for scientific research in Universities.[428]

After having a look on these rules and regulations we find out that they played an excellent role, in the development of higher education in era of King Fahd bin Abdul Aziz. Each and every rule and regulation pertains a specific area of the higher education; the area of academic, administration, and finance.

7th Expansion in the establishment of Scientific and Applied Colleges and Faculties.

The regime of the late King Fahd bin Abdul Aziz has witnessed a huge expansion in the establishment of scientific colleges, faculties, and medical colleges, for

429. Ali bin Sa'd Aal Hoza' al-Qarni: *Al-Laiha al-Monimmatu li-shouni Mansoobi al-jamiati al-Saudiati min A'dha –e- Haiyati al-Tadreesi waman fi Hukmi-him:* Naqd wa Tahleel, a research paper presented in an *international seminar on custodian of the two holy Masjids king Fahd bin Abdul Aziz wa Injazatuhu* on the occasion of completing of twenty years of holding the key of ruling, hosted by king saud university, in 1422 A.H.

430. Secretariat general of higher education council, (rules and regulations of higher educational and universities council), edition i, 1420 A.H.

providing qualified medical and technical cadres; hence the following colleges and faculties came into existence:

- Establishment of a medical and natural science college, in the branch of King Abdul Aziz University, in Medinah.
- Establishment of Science College in branch of King Abdul Aziz University, in Medina.
- Conversion of the Dentistry Depart of the medical and natural science faculty of King Faisal University into Dentistry medical College. As well as the conversion of Department of technical laboratory of Medicine and Natural Science of King Faisal University, into Applied Medical Science College.
- Establishment of seven departments in the Applied Medical Science College of King Faisal University, to cover the following specializations; Department of Technical Laboratory, Department of Psychological Treatment, Department of Natural Cure and Alcohol , Department of Radiological Science, Department of Health Education, Institute of Health Services and Medical Equipments.
- Establishment of a Science College in the branch of King Saud University, in Al-Qaseem, comprising of four departments; Department of Physics, Department of Mathematics, Department of Computer Science and Department of Biology.
- Establishment of Computer and Information System, in Faculty of Social Sciences in Imam Mohammad Bin Saud Islamic University of Riyadh.
- Establishment of Science Faculty in the branch of Umm al-Qura University, in *Taif* , comprising of four Departments; Department of Mathematics, Department of Biology, Department of Computer, and Department of Home Economics for female students.
- Conversion of Environmental Designing Faculty Department of the Engineering Faculty of King Abdul Aziz University, into an independent College, named, 'College of Environmental Designing'. As well as the conversion of Home Economics Department of Girls' section of King Abdul Aziz University, into an independent college, bearing the name of 'College of Home Economics'.

PartV :

Care King Fahd bin Abdul Aziz for higher education and care to Universities

We discussed in this section about the care of King Fahd bin Abdul Aziz to Saudi Arabian Universities and we have taken some of these universities in details.

First: King Saud University

Establishing Saudi Arabia's first university was a response to the educational and professional needs of a young nation. Abdul Aziz al-Saud, proclaimed the King in 1932, and began laying the foundations for modernizing his country and establishing an educational system. In 1953, Saud, the eldest son of Abdul Aziz, acceded to the throne upon his father's death. He would soon institute the Council of Ministers and establish the Ministry Education.

First Ministry of Education, and following the first session of the Council of Ministers, he announces, "We will shortly establish the first Saudi University, and this is a foregone conclusion. This university will be one of the most prominent houses of culture and sciences and will be worthy of our country where the light of Islamic faith and civilization has emanated." The Kingdom's first institute of higher education, King Saud University, was subsequently opened in Riyadh in 1957A.D.

Prince Fahd was committed to promoting higher education, and once said, "I am interested, before anything else, in supporting higher and vocational education in this country in order to add a new and illustrious chapter to our glorious history. Establishing a Saudi university with all its colleges, institutes and laboratories, built according to the highest of standards, is my immediate concern."

In 1957, according to the dictates of the Royal Decree No. 17, Prince Fahd announced the founding of King Saud University, established in order to, "Disseminate and promote knowledge in Our Kingdom for widening the base of scientific and literary study, and for keeping abreast with other nations in the arts and sciences and for contributing with them discovery and invention, in addition to reviving Islamic civilization and articulate its benefits and glories, along with its ambitions to nurture the young virtuously and to guarantee their healthy minds and ethics."

King Saud University: A History of Success

Students began studying in the College of Arts in the 1957-58 academic years. Since that time, KSU has gone through many stages of developments, and its administrative organization has developed and adapted according to the diverse needs and expanding role of the nation.

A great many of changes would take place in the coming years, such as the establishing of new colleges and opening of new branches throughout the Kingdom. Below is a collection of some of the most significant changes and developments to take place at King Saud University since its founding in 1957:

•Between 1958 and 1960, three colleges are established: the College of Sciences, the College of Business (now the College of Public Administration) and the College of Pharmacy.

•Royal Decree No. 112 grants King Saud University independent status with its own budget; the University was now responsible for higher education, promoting scholarly research and advancing the sciences and arts in the country. The Minister of Education was to be Rector of King Saud University, while the administrative positions of Vice Rector and Secretary General were established and each college and institute was required to have a dean, a vice dean, and a university council. (1961)

•The College of Agriculture is established; in the same year, control over the Colleges of Engineering and Education, having been under the Ministry of Education in cooperation with UNESCO, is assumed by the University (1965)

•The name King Saud University is changed to the University of Riyadh (1967)

•The College of Medicine (1969)

•Arabic Language Institute for non-Arabic speakers, as well as the Deanships of Admission and Registration and Students Affairs and Libraries (1974)

•The College of Dentistry and the College of Applied Medical Sciences are added to the Riyadh campus and the launching of the Abha campus with the College of Education (1976)

•The Graduate College assumes role of supervising and organizing all graduate programs in the various departments of the University (1978)

•The College of Medicine at Abha (1980)

•A branch in Qassim opens with the Colleges of Agriculture, Veterinary Medicine, and Economics and Administration (1981)

•Celebrating its 25th anniversary, the University of Riyadh goes back to its original name of King Saud University at the orders of King Khalid bin Abdul Aziz. The Deanship of Community Service and Continuing Education replaces the Centre for Community Service and King Khalid University Hospital (KKUH) is formally opened (1982)

•The Colleges of Computer and Information Science Sciences and Architecture and Planning (1984)

•The Institute of Languages and Translation (1991), but becomes the College of Languages and Translation (1995)

•The Council of Higher Education approves the creation of the Centre for Consulting and Research, which would eventually be renamed the King Abdullah Centre for Consulting and Research (1996)

•King Saud University Community College in Jazan and the College of Sciences at the Qassim campus (1997)

•King Khalid University is accorded university status in southwest Saudi Arabia. The branch of Imam Islamic University becomes an independent university. After unified regulations for graduate studies are established for Saudi universities, the Graduate College becomes the Deanship of Graduate Studies, while the Deanship of Academic Research is established in accordance with the dictates of the System of Academic Research (1998)

•The College of Medicine is established at the Qassim campus, and the Deanship of Community Service and Continuing Education was turned into the College of Applied Studies and Community Service (2000)

•The Community College in Riyadh (2001)

•The College of Science at Al-Jouf is established, and the College of Engineering is opened at Qassim, which becomes an independent university. Community colleges are approved for Al-Majma'ah, Al-Aflaj, and Al-Qurayyat (2003)

Past Rectors of King Saud University:

Dr. Abdulwahab bin Mohammed Azam (1957-1959)

Sheikh Nasser al-manqour (1959-1960)

Abdul Aziz bin Muhammad al-Khwaiter (1961-1971)

Abdul Aziz bin Abdullah al-Fadha (1971-1979).

Mansour bin Ibrahim al-Turki (1979-1990)

Ahmad bin Muhammad al-Dhubaib (1990-1995)

Abdullah bin Muhammad al-Faisal (1995-2007)

Abdullah bin Abdulrahman al-Othman (2007- 2012)

Badran A. O. AlOmar

Mission

To provide students with a quality education, conduct valuable research, serve the national and international societies and contribute to Saudi Arabia's knowledge society through learning, creativity, the use of current and developing technologies and effective international partnership.

Vision

To be a world-class university and a leader in developing Saudi Arabia's knowledge society.

Values:

Based on the Islamic and traditional cultural values.

Quality and Excellence

The Saudi people hold their values according to extremely high standards, honoring lofty ambitions and the pursuit of excellence through a commitment to the rigorous intellectual standards in teaching, learning and innovation.

Leadership and Teamwork:

The Saudi people are committed to promoting individual and institutional leadership roles, which drive social development, professionalism, responsibility, and innovation. Collaboration and cooperation are recognized as necessary means of attaining excellence.

Freedom of Inquiry:

Rigorous and honest intellectual exploration is fundamental to thier academic traditions, and reflected in every facet of scholarship at King Saud University.

Fairness and Integrity:

They abide by the principles of social justice, equal opportunity and cultural diversity, holding members of our community to the highest standards of honesty, respect, and professional ethics.

Transparency and Accountability:

They are committed to openly placing their scholarly ideas and works for society and scholars to judge. In their pursuit of excellence, they hold everybody in their community accountable for respecting and upholding their values in all forms of their scholarly activities.

Lifelong Learning:

They are committed to lifelong learning inside and outside the KSU community, ensuring continued intellectual growth and welfare of society.

Strategic Objectives

Maintain a distinctive faculty possessing the highest credentials and abilities;

Provide graduate students with the best education and opportunities that will enhance their knowledge, skills and relevant experience;

Establish excellence in all fields of scholarship and research;

Building bridges locally, nationally and internationally;

Provide a supportive learning environment for faculty, staff and students;

Ensuring a sustainable environment for the pursuit of excellence;

Establishing flexibility and accountability.

The university has an Institute of Arabic Language for development and advantage of Arabic literature, so I talk about this Institute:

Introduction:

Arabic Linguistics Institute (ALI) was established in 1975A.D with the intention to be an internationally and scientifically pioneering institute in its programs on Arabic to Speakers of other Languages. ALI's main mission is to provide a learning and highly motivating environment in order to promote nationally and internationally, via offering teaching, training and research outstanding programs in the field of teaching Arabic to speakers of other languages and establishing a real partnership with the local and international communities.

ALI's main objectives are to:

- Teach Arabic to non-Arabic speakers and the Islamic Arab culture through two programs: (1) the intensive full time language and culture program, and (2) the part time evening program.
- Prepare qualified teachers in teaching Arabic to non-Arabic speakers.
- Train teachers in-service working in the field of teaching Arabic to non-native speakers.
- Improve scholarly research activities in the fields of linguistics, applied linguistics and education.

The institute consists of three teaching programs:

- Intensive Language Program.
- Training Teachers of Arabic to Non-native Speakers Program.
- Teaching Arabic to Non-native Speakersprogram.

And several supporting units such as (1) the Department of Graduate Studies and Scientific Research, and (2) the TASOL Chair, which both promote and encourage research activities at and outside the institute. This overview provides more

information about these two units, and then presents details about ALI's three programs.

Students learn Arabic thanks to KSU support

Students in the USA are flocking to learn Arabic thanks to the generosity of students from King Saud University and the work of the Languages Department in Riyadh. Saudi students studying on scholarships at the Southern Illinois University in the USA volunteered to give free Arabic lesson in the evening at the university and saw.

Arabic Language Institute in the spotlight during accreditation tour

King Saud University's Arabic Language Institute (ALI) shone during a visit from the national accreditation body earlier this month aimed at familiarising them with the language facilities available on campus. The group from the National Authority for Assessment and Accreditation (NAAA) toured administrative units, academic departments, computer labs and the high tech 'smart classrooms' at the institute.

KSU Rector on importance of Arabic at ALI forum

In King Saud University's first forum for Arabic Language Institutes and Colleges in Saudi universities, KSU Rector Badran Al-Omar's message emphasised the religious and patriotic role of Arabic language institutes in spreading Arabic throughout the world. Rector Al-Omar did not attend the event, organized by the KSU Arabic Language Institute (ALI), but was represented by KSU Vice Rector for Education.[429]

KSU Council recommends that Arabic Language Institute be renamed Arabic Linguistics Institute

King Saud University's Arabic Language Institute (ALI) would become recognized as the Arabic Linguistics Institute under a recommendation introduced by the University Council. The council also recommended that the institute's Teachers Preparation Department be renamed the Applied Linguistics Department. These recommendations initially were made by the Vice Rectorate for Graduate Studies and Scientific Research's Permanent Committee for the Institute.

Second: Imam University in Riyadh:

Genesis and history of the university

The teaching of forensic science and Arabic in Saudi Arabia before the opening of public schools and scientific institutes available in most regions of the

[429] www.ksu.sa.org

kingdom inhabited by Mosques and some houses scientists who go out on their hands many judges , and had to Shaykh Muhammad bin Ibrahim al -Sheikh - God's mercy - and his brothers active role in enrich the scientific movement in Riyadh and its environs , the beginning of the scientific renaissance overall in 1370 A.H , due to the popularity of youth Fountains of science and because of its active role in carrying the message that the renaissance and walk by the light of God and the faith of him, opened the Government of his Majesty the King Abdul Aziz - have mercy God - Institute for scientific Riyadh and assigned to supervise the Grand Mufti of Saudi Arabia Sheikh Mohammed bin Ibrahim world God's mercy, and was the first building block of scientific institutes in various regions of the Kingdom .

Then opened the Faculty of Sharia in Riyadh in 1373A.H and the Faculty of Arabic Language in Riyadh in 1374 A.H, and then follow the opening of scientific institutes and was under the umbrella name of "General Presidency for colleges and institutes".

On 08.23.1394A.H was issued Royal Decree No. M / 50 based on the Council of Ministers Resolution No. 1100 dated 17/08/1394 , the approval of the University System of Imam Muhammad bin Saud Islamic University , considered a cultural and educational institution is high, have included higher institutes , colleges and scientific institutes.

Since the establishment of the university is in the continuously expanding as there are now eleven College , including five in Riyadh and six outside Riyadh in each of the regions of Qassim , Al-Ahsa , south and Medina, and two in Riyadh , one of the Judiciary and the other for teaching Arabic to non-native speakers , and six institutes abroad for science education Islamic and Arab in Ras al Khaimah , Mauritania , Djibouti , Indonesia , America, Japan, and Stone scientific institute scattered in various cities of the Kingdom.

Based on this expansion and development reached by the university has been adopted in the second five year plan the establishment of University City University and locate the project in the north of the city of Riyadh and prefer Custodian of the Two Holy Mosques King Fahd bin Abdul Aziz laid the foundation stone for the project in 03/09/1402 AH. Since that date, the university began its implementation has been the praise of God the completion of the following stages:

The first phase (the student housing area) - Phase II (the first part of the school district) - the third phase (the first part of the service area (Phase IV) medical centre and sports) and the fifth phase (the first part of the faculty housing).

It was moving to the university town at the beginning of the academic year 1411AH, and it was for this transition positive effects large scientific education at the university and all other activities by, not only the effects of this paradigm of civilization on the quantitative aspects only, but have had their good in aspects of

how and quality in all university colleges and institutes and Imadadtha assistance and its various units.

Imam University's colleges

College of Languages and Translation, Faculty of Computer Science and Information.

Faculty of Sciences.

Faculty of Economics and Administrative Sciences.

Faculty of Medicine, Faculty of Engineering.

Community College, Al-Kharj.

College of Medicine.

Institutes and colleges:

Contribute to the University of Imam Muhammad bin Saud Islamic University in advancing human development through the provision of programs of study varied and at different levels, both at the level of scientific institutes or at the undergraduate and graduate levels , and in spite of Excellence University and visibility in the outputs of legitimacy and language since its inception , but it is not limited to only that , but also created colleges and institutes to provide other science programs such as science , computers, administration , economy and finally to the College of Medicine.

Deanship of Library Affairs aims primarily to provide library and information services in the framework of the activities of research and education at the university and support cultural activities in the community. Branch libraries working to achieve this goal through the following functions:

- Provision of books and other information sources in all branches of human knowledge, so as to enhance the processes of research and teaching at the university.
- Various technical procedures for organizing and keeping utensils information.
- Prepare for the library collection indexes on different forms.
- Prepare Bibliography with national coverage or Arab or international, and presented to various institutions and bodies concerned with research and teaching.
- Media and definition of university publications, and encourage the exchange, distribution and sale at the local, Arab and international.
- Organizing book fairs, and participation in local book fairs, Arab and international.
- Cooperation with libraries and information facilities of all kinds, both within and outside the Kingdom.

- Organizing training programs for students of libraries, universities and institutes of the city of Riyadh and supervision, and the organization of continuing education programs and develop the skills of workers in the field of library and information both within the university libraries or other entities Wishing to do so

For this Central Library has adopted plans to modernize and develop its services through the introduction of the latest techniques of automated library systems, this has been achieved through the introduction of a horizon, a specialist in Arab libraries automation.

- **Digital Library**

With the growing rich digital content in various sciences and disciplines in the University Portal Imam Ncit the need for a sophisticated user interface facilitates the search within the content and speed up access to the required information within it by the users of the electronic gate and visitors.

Based on this need has been designed digital library system (the repository), which allows users of the gate and visitors access to the contents published through a system of publishing content via advanced search or browse the direct tree classification content without having to know the sites that publish the content in order to get it.

University Libraries

Library students Batha

Library student's shamrock

Library students Malaz

Library of the Faculty of Sharia and Islamic Studies Ahsa

Library of the Institute of Islamic and Arabic Sciences in Indonesia Library of the Islamic Institute in Djibouti Library Arabic Islamic Institute in Tokyo - Japan
The achievements of the university:

- actively participate in the First Saudi International Conference on Medical Education in place of King Fahd Medical City in period from 21-24-4-1429AH
- Signing a contract with Spanish Tbassa Company to work designs Faculty of Medicine and University Hospital.
- The implementation of certain plans and projects in the field of research and encyclopedias, investigation, and publishing, and translation through research that have been issued or being printed or setting.

- The University during the year 1429A.H / 1430A.H made great efforts in the field of scientific research through discussions MA and Ph.D thesis, and through research provided by the faculty to upgrade its purpose, as well as scientific advice requested by some quarters of the university.
- In the area of scientific cooperation continuous University collaborated with a number of universities and Islamic centres at home and abroad will enrich scientific research and exchange of experiences.
- establishment of a number of university research chairs including Prince Naif Chair for the prevention of drug , and chair of Prince Sultan bin Abdul Aziz, the educational endowment projects at the university, and chair of Social Affairs to care for orphans and research with special circumstances .
- Participate in a number of electronic databases and Arab and foreign countries .
- Continued update addresses at the base of Theses even amounting to (7100) inserted message.
- Shares University Centre for Community Service and Continuing Education University in community service through the establishment of courses in disciplines that serve the community and aims to raise enough educational and professional personnel in disciplines needed by the community, and return it benefit and interest as the Centre participated in a number of cultural events social that are held within the Kingdom, have benefited from these courses , which was held in Riyadh and branches cutting.
- University contributed their expertise in the service of scientific institutions and the fact that faculty members teach some of the material in civilian and military colleges and work part-time consultants in many countries devices according to the specialization of each of them.
- The university represented the Institute of research and advisory services closer relations university scientific institutions of the public and private sectors through conducting studies and research funded for those sectors, and provide supervision academic programs for a number of educational facilities.
- Develop a time plan for the development of the base of faculty members within the university and running.
- University worked on the development of human resources through training and scholarship programs for staff and faculty members inside and outside the university.
- Raise the level of medical services, where they were providing medical services and modern medical devices that needed to diagnose many diseases and treatable. It also has been updated ambulance and emergency department.
- The work of restructuring of medical services and the development of job descriptions to manage and determine the policies and work procedures.
- Completion of the big stage of the project area instruction to students in the University City.

- The signing of an agreement between the University and the pilot to open offices at the University for you to secure and arrange reservations and tickets to employees of the university and its students.
- Establishment of an agency in colleges and scientific support means things Development and Quality Assurance and Academic Accreditation and replace the Calendar module and quality of existing colleges and deanships.
- The signing of a memorandum of understanding for the University of with QS Thames Foundation so as to promote quality in education and scientific research in the university and the development of strategies for quality applications and measurement and evaluation[430].

Third: King Faisal University

The Royal Decree No. H / 67 dated 28 / Rajab / 1395, to establish university in Hofuf, Governorate Al-Ahsa in the Eastern Province, had the greatest impact in the hearts of citizens, which planted the scientific hope and gave the students the strength that pushed their scientific hopes to achieve the excellence and reflect their belonging to this university, as well it motivated them to development and achieving self-realization of the region, and from the beginning the university has gained a special effort from our government gave it a chance of sustained growth .The university was initiated in 1395/1396A.H, in some rented premises, in subsequent years it established and used some of the prefabricated buildings as headquarters of the colleges; the beginning was the College of Agricultural and Food Sciences, College of Veterinary Medicine and Animal Resources. As the confidence is in the ability of extensive knowledge to contribute to the education lies behind the formation of new colleges after the completion and integration of colleges that already existed, Thus there was the decision to establish the College of Education, in 1401/1402 A.H, and the College of Business Administration in 1404/1405 A.H and successively opening colleges even became the 16 college in year 1433/1434 A.H .On 7 Shawwal 1418A.H, His Royal Highness Prince Sultan bin Abdul Aziz Al Saud, Crown Prince, Deputy Prime Minister and Minister of Defence and Aviation and Inspector General, laid the foundation stone for the first phase of the new Campus of King Faisal University, till KFU as planned, because of the support given by the Custodian of the Two Holy Mosques, sponsor of our renaissance King Abdullah bin Abdul Aziz al Saud, and the Crown Prince His Royal Highness Prince Slman bin Abdul Aziz al Saud, become and remain a monument and a beacon of knowledge, and close to the heart of the community and the focus of attention of the students of this region to gain science and knowledge and go ahead in different fields to meet the expectations of their nation.

The number of students was increasing from 170 students in 1395/1396 A.H, and now reached more than 33691 students & female students in 1433/1434 A.H. It should be noted that the University provided many educational opportunities for female students which started offering

[430] http://www.imamuniversity.edu.sa.

specialty of home economics for female students in 1398, and began admission female students in educational disciplinary in 1401/1402A.H, followed by the entry of female students in administrative disciplinary, medical, pharmaceutical, and computer. And the number of faculty members, lecturers and teaching assistants was increasing from 46 members, and now 1657 members. The number of administrators, technicians and labours was increasing from 166, and become 1485 males and females in 1433/1434 A.H .Proceeding from the contentedness of the university to provide opportunities for graduate studies inside to Saudi youth (male & female) it is particularly focused on graduate programs, and worked to provide all the necessary ingredients to start these programs, and the university has taken wide steps from the beginning in this regard. The number of students enrolled in graduate programmes for the year 1433/1434 A.H (1241) students and female students, although the slowness to offer graduate programmes, but what has been achieved so far is proudly pioneer educational achievement of the University.

The first batch of university graduates, 9 students from Saudi graduates in 1398/1399 A.H, then the number has increased up until the year 1433/1434A.H, reached (32534) graduates (male & female) in vital and important disciplines: Medicine, Agricultural science, Administrative, Architectural, & Food, Veterinary medicine, and Animal Resources, and disciplines of College of Education and College of Business.Among these graduates 641 graduates and female graduates from Islamic and Arab countries. The deanships at university are established exponentially: starting with one deanship, in the first year, namely the Deanship of Student and Learning Affairs, which was overseeing student affairs, admissions, registration, and now the university has eleven independent Deanships each has identified objectives and tasks, these deanships are: Deanship of Student Affairs, Deanship of Admission and Registration, Deanship of Library Affairs, Deanship of Graduate Studies, Deanship of Faculty Affairs, Deanship of Scientific Research, Deanship of Higher Education Development, Deanship of Information Technology, Deanship of E-learning and Distance Education, Deanship of Quality Assurance and Academic Accreditation, and Deanship of Preparatory Year.The number of scholarships for postgraduate studies from 15 scholarships in the year 1395/1396 A.H, to become in 1433/1434 A.H (417) scholarships (students & female students) studying for masters degrees and doctorates in many prestigious universities in some Arab countries, Islamic and friendly countries, in addition to the scholarship of procedure of the study of Saudi universities. And also the university's library has grown from a small library of 4529 books and scientific journals even become one of the larger libraries, which includes a sufficient number of readers films two types of microfiche and microfilm, and the total number of books and journals in libraries currently 289,954 books, (23 339) journals. Proceeding from the contentedness of the university of the importance of conferences and symposia, scientific and cultural enrichment of knowledge and community service, the University has paid the conferences special attention,

as the number of conferences organized by the university in this period more than 66 conference and a symposium of local and global set up in KFU, in addition to the participation of University in numerous conferences and seminars local and external represented by faculty members, including more than 300 conferences and scientific symposium at home and abroad. In scientific research area which is one of the main goals of the University as a one of the basic requirements to address the problems of society, so KFU made sure since its inception and over the years developed to support and promote scientific research in various fields and disciplines, through intensive activity undertaken by colleges and specialized research centres in the university, along with coordination with other parties from outside the university, and the university has managed by the grace of Allah to accomplish more than forty national research projects relevant to problems of production and the need of the environment, in addition more than 2000 scientific research had been deployed in scientific journals, local and international . In confirmation of this the University established during that period many of the scientific and research specialized centres, which works to achieve its goals under the leadership and supervision of many of the national experience scientifically highly qualified (see centres and deanships)

Agriculture Sciences
Veterinary Medicine College
College of Education
College of Business Administration
Medical Sciences College
College of Applied Sciences & Community Service
Medicine College
College of Science
Computer Sciences & Information Technology
Clinical Pharmacy
College of Dentistry
College of Engineering
Girls Sections
College of Education for Girls - Scientific sections
College of Education for girls art sections
College of Community for Girls
College of Intermediate Health for Girls
College of Health Sciences for Boys
Community College in Abqaiq
Law[431]

Fourth: Umm al-Qura University

Umm al-Qura University is a public university in Mecca, Saudi Arabia. It is considered one of the most prestigious universities in the entire Islamic world due to its unique location in Mecca al-Mukarramah. It was established as the College of

433.http://www.kingfaisaluniversity.org.sa

Shari`a (Islamic Law) in 1949 before being joined by new colleges and renamed Umm -al-Qura by royal decree in 1981.

Although it started primarily as an Islamic university offering degrees in Islamic Law and Arabic language studies, it offers scores of degrees in Technology Management, Business Management, Islamic Economics, Marketing, Engineering, Technology, Medicine, Education, Architecture, as well various Applied Sciences.

History

In 1949 King Abdul Aziz Al-Saud established the College of Shari'a (Islamic Law) in Mecca, making it the first higher education institution in the country. It constituted the kernel of Umm al-Qura University and its most prominent college. It was followed by the establishment of the Teachers' College in 1952. This continued until 1959 when the College of Shari'a took the responsibility of teachers' preparation and became the College of Shari'a and Education. In 1962 the College of Education was established as an independent college.

In 1971 the Colleges of Shari'a and Education became part of King Abdul Aziz University in Jeddah and constituted its branch in Mecca. However, The University of Umm Al-Qura was established in 1981 by the royal decree number 39 in 1981 and the colleges of Shari'a and Education were detached from King Abdul Aziz University and joined by new departments to form the new university.

It has student exchange programmes with Purdue University, Tufts University, and Kings College London.

Colleges

- College of Da'wa and Usul-ud-Din
- College of Arabic Language
- College of Business (CoB)

Lead by Prof. Dr. Mohammad Fawwaz Rajallah al-Omiri, the vision of the *College of Business* (CoB) is to be recognized as an institution of excellence in Business education and research both regionally and globally. Consistent with the stated University mission, the mission of the CoB is to graduate leading and inspiring business professionals, who can act as leaders of technology-enabled change and innovation as well as ethically, socially, and environmentally responsible agents in organizations. Through knowledge discovery, dissemination, and application, we want to advance the design, management, operations, and interaction of business, financial, technological, and social systems.

The College has five departments offering high quality and cutting-edge teaching and learning in various business and management programs. The forward-looking intent of the College is evident from the fact that the College started offering in September 2013 the undergraduate *Business Technology Management* programme, which is

considered to the only such undergraduate programme in the whole Middle East and North Africa as well as among the very few in the whole world.

CoB aspires to be accredited by AACSB (The Association to Advance Collegiate Schools of Business) and is an academic member of *AACSB International*. *AACSB International* is a membership association of educational institutions, business, not-for-profit, and government organizations devoted to the advancement of higher education in business. CoB also boasts the only *Centre for Teaching Excellence* in the whole university striving for achieving even higher excellence in teaching, advising, and mentoring of the college students. These efforts towards achieving AACSB accreditation as well as continuous improvement in teaching excellence, among others, are coordinated by Prof. Dr. Abdul-Rahim Nasir Ahmad.

- College of Education (in Mecca)
- College of Applied Sciences
- College of Social Sciences
- College of Engineering and Islamic Architecture
- Faculty of Dentistry
- College of Medicine
- College of Community Service and Continuing Education
- Institute of Scientific Research and Revival of Islamic Heritage
- Institute of Arabic Language for Non-Native Speakers
- College of Computers
- College of Pharmacy
- College of Applied medical Science
- College of Shari`ah and Islamic Studies
- College of Education for Girls at Al-Qunfudah
- College of Teacher Preparation in Al-Qunfudah
- College of Teacher Preparation in Mecca
- College of Education for Girls in Al Leith
- College of Education for Girls - Literature Sections
- College of Education for Girls - Domestic Economy
- College of Education for the Preparation of Female Teachers Famous alumni

- Rabee Al-Madkhali, well-known Salafi scholar, who is recognized for many well written refutations against Sayyid Qutb and other.
- Abdul Aziz al-Harbi, also a professor and member of the academic board.[3]
- Dr. Nabeel Koshak, also professor of architecture and Vice-President of Business and Innovation
- Safar Al-Hawali
- Saud Al-Shuraim, also Imam at the Masjid-al-Haram
- Abdul Rahman al-Sudais, also Imam and the President of the Decision-Making Council at the Masjid al-Haram
- Iqbal Masood Nadvi

Fith: Islamic University of Medinah

Establishment

Founded by the Royal Order No. 11 dated 25/03/1381A.H, followed by the Royal Order No. 21, dated 16/04/1381 A.H, and ratified by the Supreme Advisory Council of the University. Studies began on Sunday, 2nd of Jumada II in the same year.

In 05/18/1386 A.H a Royal Decree No. M / 18 was issued in approval of the university system. Another system for the university was issued in accordance with the Royal Decree No. M / 70, dated 08/07/1395 A.H.

Objectives:

It is not out of place to state that the Islamic University of Medinah is a global Islamic Institution in terms of its objectives, and Saudi Arabian in terms of dependency. Also, its identified objectives go thus:

1. Conveying the eternal message of Islam to the world through advocacy, preaching and undergraduate and postgraduate education.
2. Instilling and developing the Islamic spirit, and deepening practical religiosity in the life of the individual and society, based on the dedication of worship to God and absolute followership of the Messenger of Allah.
3. Preparation of scholastic researches, translating and publishing them, and encouraging such in the areas of Islamic and Arabic Sciences in particular, and other sciences and branches of human knowledge needed by the Muslim community in general.
4. Educating Muslim students from various parts of the world, and making of them scholars specialized in Islamic and Arabic Sciences, and scholars in religion well equipped with such knowledge and education that qualifies them to call, advocate and invite people to Islam, solve the problems of Muslims bothering on their religious and worldly affairs in light of the guidance of Quran and Sunnah and the work of our righteous predecessors.
5. Collection of the Islamic heritage with intent to care for it verify, save and publish it.
6. Establishing scholastic and cultural ties with universities and scientific bodies and institutions in the world and documenting it for the service of Islam and the attainment of its goals.

Vision

To be a lead beacon of Islamic knowledge distinguished global in Islamic and Arabic sciences, and other areas of knowledge.

Message

A Saudi educational institution with a global message, concerned with education, scholastic research and community service in Islamic and Arabic sciences in particular, and other sciences; using world-class standards and technology and qualitative outputs, and contributing to the spread of the eternal message of Islam from Medina (City) of the
Messenger of Allah peace be upon him for the service of the local and global communities.

Values

The University is committed to a consolidated group of Islamic values in all its activities and exercises are as follows:

- Calculation: The staff of the university believe that the reward for their efforts is not limited to the Earthly reward; but transcends to the reward of God (in the hereafter), and they advise themselves; heads and subordinates, for the benefit of everyone.
- Global: Global University is committed to its role in spreading the message of Islam timeless.
- Quality and Excellence: University is committed to a system of quality is based on the efficiency of the inputs to ensure excellence and continuous improvement of the performance and output.
- Moderation: The University is committed True moderate approach without excess or negligence.
- Justice: The University is committed to achieving justice, and equality of opportunity and fairness in dealing.
- Partnership: The University is committed to providing the opportunity for all beneficiaries to participate in decision-making, and to contribute in helping the university fulfill its mission and achieve its goals.
- Transparency: University is committed to clarity and credibility in its dealings on their performance.

The University has these Faculties (1) Faculty Of Shari'a (Islamic Law) (2) Faculty Of The Holy Qur'an and Islamic Studies (3) Faculty of Noble Hadith & Islamic Studies (4) Faculty of Noble Hadith & Islamic Studies (5) Faculty of Arabic Language (6) Institute Of Teaching Arabic For Its Non Speakers (7) Secondary Institute (8) Intermediate Institute (9) Mecca Darul Hadith Intermediate Institute (10) Dar Ul Hadeeth of Al – Medina, and there are some Faculties under construction these are: (1) College of Computer (2)Faculty of Medicine (3)Faculty of Applied Sciences (4)College of Engineering (5)College of Pharmacy.[432]

Sixth King Khalid University

Establishment

On Tuesday 09/01/1419 AH (06/05/1998 AD) HRH Crown Prince–may God protect him- ordered the merger of Imam Mohammad Ibn Saud Islamic University and King Saud University in the Southern Region into one entity under the new identity of 'King Khalid University'. Later, on 11/3/1419 AH (6/7/1998 AD), a Royal Decree, Decree 7/78/M was issued to complete all regular procedures necessary to effect the merger. The University's first budget was issued on 14/09/1419 AH (02/01/1999 A.D) within the general state budget.

436.http//www.iu.edu.sa

The merger of Imam Mohammad Ibn Saud Islamic University and King Saud University in the Southern Region of Saudi Arabia into one entity under the new identity of King Khalid University.

Restructuring of the university

Restructure

On 14/03/1420 A.H (28/06/1999 A.D) a Royal Decree, Decree No. 7/B/4096, was issued to approve the resolution from the Higher Education Council taken on 15/8/1420 A.H outlining King Khalid University's academic structure of Colleges, Institutions, Scientific Departments and Supportive Deanships.

University History

Imam Mohammad Ibn Saud Islamic University and King Saud University in Abha are considered to constitute the origin of King Khalid University. In brief, these two Universities were established as follows: Faculties

- Males

  Shariah and Fundamentals of Religion College

  - Education College
  - Medicine College
  - Financial and Administrative Sciences College
  - Applied Medical Sciences College
  - College of Humanities
  - College of Science
  - College of Engineering
  - College of Languages & Translation
  - Computer Sciences College
  - College of Pharmacy
  - Faculty of Dentistry
  - Community College in Bisha
  - Community College in Khamis Mushayt
  - Nursing College in Abha
  - Community College in Alnmas
  - College of Arts and Sciences Bisha
  - College of Education in Bishah
  - Applied Medical Sciences in Khamees
  - Arts and Sciences College in Belkern
  - College of Arts and Sciences in Mha'l Asir

<u>Females</u>

- <u>Deanships</u>
  - Deanship of Admissions and Registration
  - Deanship of Student Affairs
  - Deanship of Community Service and Continuing Education

    - Dean of E-Learning
    - Deanship of Scientific Research
    - Deanship of Library Affairs
    - Dean of Graduate Studies
    - Deanship of Academic Development and Quality
- Administration
    - Higher Adminstrations
    - University Directories
- Societies & Research Centres
- Students Guide
- Online Portal

Seventh: Imam Mohammad Ibn Saud Islamic University:

The College of Sharia was established in 1396 A.H (1976 A.D) according to a Royal Decree, Decree No. 3/C/20527, dated 26/08/1396 A.H (22/08/1976 A.D) as *The College of Sharia* and *Arabic Language in the South Region*. It was officially inaugurated on 290/2/1397 A.H (19/02/1977 A.D) under the auspices of HRH Prince Khalid al-Faisal, Governor of Asir, in the presence of the Minister of Higher Education and the President of Imam Mohammad University. Later, in 1403 A.H (1982 A.D), the College was separated into two independent colleges:

1. **College of Sharia and Religious Principles**: This included the following three Departments, which granted Bachelor's Degrees in the following specializations:

   A. Department of Sharia

   B. Religious Principles Department, which included three branches:

   1) Aqida (Belief)

   2) The Holy Qur'an and its Sciences

   3) Sunnah. (Prophet Mohammed's way of life)

   C. Economics Department

2. **College of Arabic Language and Social Sciences,** which granted Bachelor's Degrees in the following specializations:

   A. Arabic Language

   B. History

   C. Geography

   D. Sociology

   E. Psychology and Education

   F. Administrative Sciences

   G. English Language and Translation

   H. Accounting

Restructure

On 14/03/1420 A.H (280/6/1999 A.D) a Royal Decree, Decree No. 7/B/4096 was issued to approve the resolution from the Higher Education Council, resolution No.

15/8/1420 A.H outlining King Khalid University's academic structure of Colleges, Institutions, Scientific Departments and Supportive Deanships.

Eighth King Saud University:

1) College of Medicine:

A Royal Decree, Decree No. 3/M/3806, dated 19/02/1400 A.H (08/01/1980 A.D), was issued approving the establishment of the College of Medical Sciences in Abha, which was affiliated to the Ministry of Higher Education. Later, on 29/06/1401 A.H (04/05/1981 A.D), a Royal Decree, Decree No. 1528, was issued to integrate it into King Saud University. Later, a decision from the Higher Council of the University, during its 2nd sitting, was issued on 05/06/1402 A.H (31/03/1982 A.D) ordering the change of the College's name to 'The College of Medicine'. Instruction at the College began in the 1401/1402 A.H (1980/1981 A.D) academic year. The College comprised the following Scientific Departments:

1- The Department of Anatomy
2- The Department of Clinical Biochemistry
3- The Department of Physiology
4- The Department of Pharmacology & Clinical Treatment
5- The Department of Microbiology and Parasitilogy
6- The Department of Pathology
7- The Department of Family and Community Medicine
8- The Department of Internal Medicine
9- The Department of Surgery
10- The Department of Pediatrics
11-The Department of Obstetrics and Gynaecology

2) College of Education

On 16/01/1396 A.H (17/01/1976 A.D), the Supreme Policy Committee for Education, headed by HRH Prince Sultan bin Abdul Aziz, approved the establishment of an Education College in Abha, affiliated to King Saud University. The Supreme Council of the University in its third sitting, in 1395/1396 A.H (1975/1976 A.D), approved the establishment of the College. The College of Education comprised the following Departments:

1- The Department of Education
2- The Department of Curriculum and Teaching Methods
3- The Department of Psychology
4- The Department of History
5- The Department of Geography
6- The Department of English Language
7- The Department of Physics
8- The Department of Biology
9- The Department of Mathematics

10- The Department of Chemistry

The Jazan Community College was established on 18/02/1418 A.H (25/06/1997 A.D) with the approval of Royal Decree No. 33 as a College affiliated to King Saud University. The college awarded Diploma qualifications in the following areas of specialization:

1. Administrative Sciences (Marketing, Accounting, Tourism and Hospitality, Office Management).
2. Computer Science and Information Technology (Computer Operating and Programming, System Analysis and Design).
3. Applied Medical Sciences (Radiology; Physical Therapy; Medical Records).

Supportive Deanships

- Admission and Registration Deanship
- Student Affairs Deanship
- Library Affairs Deanship
- E-Learning Deanship
- Graduate Studies Deanship
- Scientific Research Deanship
- Community Service and Continuing Education Deanship
- Academic Development and Quality Deanship

Academic

- Boys Colleges
- Girls Colleges
- Academic Calendar
- Inquiries

Students

- E-Services for Admission and Registration Deanship
- E-Learning
- University Forum
- Student Activities Guide
- King Abdul Aziz Establishment
- University Prospects
- Student E-Services
- History of the university:
- King Khalid University was the fruit of the integration of two branches of Imam Mohammad Ibn Saud Islamic University and King Saud University in Abha; the establishment of the two branches was as follows:

Vision

King Khalid University strives for a leading role with regional roots, international dimensions, knowledge and research excellence and effective community contribution through qualitative competence.

Mission

King Khalid University commits to providing relevant academic environments for high-quality education, conducting innovative scientific research, providing constructive community services, and maximizing the employment of knowledge techniques.

Strategic Goals

Strategic Goals

1. Achieving the aspirations of the Kingdom of Saudi Arabia in the development of constructive knowledge that contributes to the support of the religious and national goals.
2. Attaining a distinguished level in knowledge, research and community services.
3. Achieving comprehensive quality standards and obtaining programmatic and academic accreditation in accordance with national and international standards.
4. Creating a relevant academic environment for attracting distinct faculty members and to promote their cognitive and professional capabilities.
5. Activating the utilization of technology in order to build a knowledge-based society.
6. Balancing the prospects of the University's output and job market requirements.
7. Securing an innovative and educational environment for students; and maintaining contacts with the University's graduates.
8. Establishing academic connections between the University and regional and international research centres.[433]

[433] http://www.kku.edu.sa