

**A Comparative Study of the Development
of the Primary Stage of Islamic Religious
Education in the State of Kuwait and
the Kingdom of Saudi Arabia
from 1950 to 1990**

**Thesis submitted for the award of Doctor of Philosophy
to the Division of Education
at the University of Sheffield**

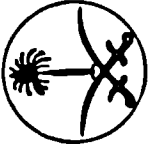
1992

by

Adel Abdulwahab Eissa Al Sharaf

APPENDICES

APPENDIX 1



قربت وزارة المعارف تدريس
هذا الكتاب وطبعه على نفقتها

المملكة العربية السعودية
وزارة المعارف

النوم والفتمة

للصيف الأول الابتدائي

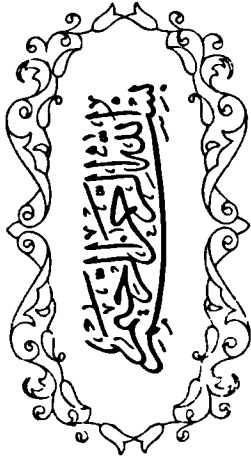
مراجعة

الشيخ محمد بن صالح العثيمين

الطبعة الثالثة عشرة

١٤١٠ هـ - ١٩٨٩ م

موزع بحاثا ولايباع



حقوق الطبع والنشر محفوظة لوزارة المعارف

بالمملكة العربية السعودية

أشرف على طبعته وتصحيحه

أشرف على تأليفه ومراجعته

إدارة المقررات المدرسية بالشؤون المدرسية

الإدارة العامة للمناهج بالتطوير التربوي

الفصل الدراسي الأول

توجيهات

- ١ - غرس العقيدة الصحيحة في نفوس الطلاب وتوعيمهم بما ينعمهم في دينهم وديانهم .
- ٢ - تويد الطلاب أداة الفرائض والواجبات الدينية منذ الصغر من خلال ما يعرض عليهم من دروس .
- ٣ - يجب على المعلم أن يقتدي برسول الله ﷺ في كل شأن من شؤونه .
- ٤ - أن يشر المعلم بالأمانة المتقاة على عاتقه في تكوين جيل مؤمن بالله بحس بما له وما عليه .
- ٥ - يجب على المعلم أن يكون ذا هيئة حسنة ووقار . وأن ينظر إلى مادته بعين التقدير والاهتمام ويعمل مخلصاً أن يسود الفصل جو من الأثفة والحيمة والاحترام .
- ٦ - ينبغي للمعلم أن يعين حدود مادة درسه وأن يرتب نقاطه على خير طريقة تناسب عقول طلابه . ويستعين على ذلك بالرجوع إلى المناهل العلمية والطرق التربوية .
- ٧ - عرض السؤال والجواب على الطلاب بطريقة شيقة ومثيرة .
- ٨ - يقسم مقرر التوحيد إلى فصلين دراسيين .
(أ) يبدأ الفصل الدراسي الأول من أول المقرر إلى نهاية قوله : الله الذي خلق الأشجار وأخرج منها النار .
(ب) يبدأ الفصل الدراسي الثاني من قوله : لماذا خلق الله الخلق ؟ إلى نهاية المقرر .
- ٩ - يقسم مقرر الفقه إلى فصلين دراسيين .
(أ) يبدأ الفصل الدراسي الأول من أول المقرر (الوضوء) إلى قوله اجلس للشهد الأول .
(ب) يبدأ الفصل الدراسي الثاني من قوله : (الشهد الأول) إلى نهاية المقرر .

أولاً : التوحيد

قال الله تعالى :
وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

الساء آة ٣١

س - من رَبُّكَ ؟

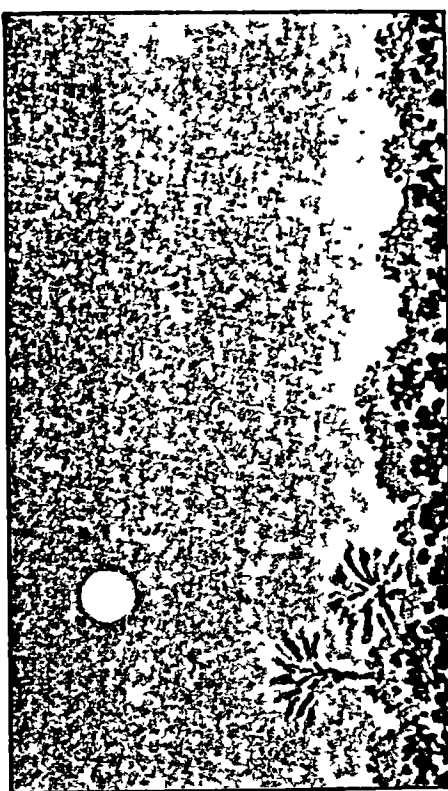
ج - رَبِّي اللهُ .

س - منَ الَّذِي خَلَقَكَ ؟

ج - اللهُ الَّذِي خَلَقَنِي وَخَلَقَ النَّاسَ جَمِيعاً .

س - منَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ؟

ج - اللهُ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ .



س - من الذي ينزل المطر من السماء ؟

ج - الله الذي ينزل المطر من السماء .

س - من الذي خلق الأشجار وأخرج منها الثمار ؟

ج - الله الذي خلق الأشجار وأخرج منها الثمار .



س - من خلق الأرض التي نمشي عليها ؟

ج - الله الذي خلق الأرض التي نمشي عليها .

س - من الذي خلق الجبال بأنواعها المختلفة ؟

ج - الله الذي خلق الجبال بأنواعها المختلفة .



الْوُضُوءُ

- س - مَاذَا يَجِبُ عَلَيْكَ أَنْ تَعْمَلَهُ قَبْلَ الصَّلَاةِ ؟
- ج - يَجِبُ عَلَيَّ أَنْ اتَّوَضَّأَ لِأَقِفَ أَمَامَ رَبِّي طَاهِرًا وَنَظِيفًا .

كَيْفِيَّةُ الْوُضُوءِ

- س - كَيْفَ تَتَوَضَّأُ ؟
- ج - ١ - أَحْضِرُ الْمَاءَ وَأَنْوِي الْوُضُوءَ بِقَلْبِي وَأَقُولُ :
بِسْمِ اللَّهِ . وَأَغْسِلُ كَفِّي ثَلَاثَ مَرَاتٍ .
- ٢ - أَمْتَضِّمُ ، وَأَسْتَشِيئُ ، وَأَغْسِلُ وَجْهِي .
- ٣ - أَغْسِلُ يَدَيَّ إِلَى الْمِرْفَقَيْنِ .

ثانياً : الفقه

٦- أَكْبَرُ وَأَجْلِسُ وَأَقُولُ فِي الْجُلُوسِ « رَبِّ اغْفِرْ

لِي » .

٧- أَكْبَرُ وَأَسْجُدُ ثَانِيَةً وَأَقُولُ فِي السُّجُودِ

« سُبْحَانَ رَبِّيَ الْأَعْلَى » .

٨- أَقُومُ لِلرُّكْعَةِ الثَّانِيَةِ مُكَبِّرًا .

س - هَلْ تَفْعَلُ فِي الرُّكْعَةِ الثَّانِيَةِ مِثْلَمَا فَعَلْتَهُ فِي الرُّكْعَةِ

الْأُولَى ؟

ج - نَعَمْ وَلَكِنْ فِي نِهَآيَةِ الرُّكْعَةِ الثَّانِيَةِ أَجْلِسُ لِلتَّسْبِيحِ

الْأُولَى .

٤- أَمْسَحُ رَأْسِي مَعَ أُذُنِي .

٥- اغْسِلُ رِجْلِي إِلَى الْكَعْبَيْنِ .

الصَّلَاةُ

س - تَوَضَّأْتُ فَكَيْفَ تُصَلِّي

ج - ١- اسْتَقْبَلُ الْقِبْلَةَ وَأَكْبَرُ .

٢- أَقْرَأُ الْفَاتِحَةَ . وَبَعْدَهَا أَقْرَأُ مَا تَيْسَّرُ مِنِ

الْقُرْآنِ .

٣- أَكْبَرُ وَأَرْكَعُ . وَأَقُولُ فِي الرُّكُوعِ « سُبْحَانَ

رَبِّي الْعَظِيمِ » .

٤- أَرْفَعُ مِنِ الرُّكُوعِ وَأَقُولُ « سَمِعَ اللَّهُ لِمَنْ

حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ » .

٥- أَكْبَرُ وَأَسْجُدُ وَأَقُولُ فِي السُّجُودِ « سُبْحَانَ

رَبِّي الْأَعْلَى » .

الفصل الدراسي الثاني

س - لِمَاذَا خَلَقَ اللهُ الْخَلْقَ ؟

ج - خَلَقَ اللهُ الْخَلْقَ لِعِبَادَتِهِ وَطَاعَتِهِ .

س - مَا دِينُكَ ؟

ج - دِينِي الْإِسْلَامُ .

س - مَا الْإِسْلَامُ ؟

ج - الْإِسْلَامُ هُوَ تَوْحِيدُ اللهِ ، وَطَاعَةُ اللهِ ، وَتَرْكُ مُخَالَفَةِ أَمْرِ اللهِ .

س - مَا أَسَاسُ الْإِسْلَامِ ؟

ج - أَسَاسُ الْإِسْلَامِ شَهَادَةُ الْإِلَهَةِ إِلَهًا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ .

س - لِمَاذَا تَقُومُ جَمِيعًا لِإِدَاءِ الصَّلَاةِ عِنْدَ سَمَاعِ

الْأَذَانِ ؟

ج - لِأَنَّ الصَّلَاةَ رُكْنٌ مِنْ أَرْكَانِ الْإِسْلَامِ وَلَا يَكُونُ

الْإِنْسَانُ مُسْلِمًا إِلَّا بِتَأْدِيتِهَا .

أولاً : التوحيد

س - من الرسول الذي أرسله الله إلينا ؟

ج - الرسول هو النبي محمد ﷺ بن عبد الله .

س - لماذا أرسل الله محمدا ﷺ إلى الناس ؟

ج - أرسله الله إلى الناس ليُعلمهم الإسلام .

س - ما الذي يدعو إليه النبي محمد ﷺ ؟

ج - يدعو النبي محمد ﷺ إلى عبادة الله وحده ،

وترك عبادة ما سواه .

س - هل يجب علينا التصديق برسالة محمد ﷺ

ومجيبه ؟

ج - نعم . لأنه لا يصير الإنسان مسلماً حتى يُصدق

بالرسول محمد ﷺ ويحبه .

ثانياً : الفقه

إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ . وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ .

الصَّلَوَاتُ الْمَفْرُوضَةُ وَعَدَدُ رُكْعَاتِهَا

الصلاة	عدد رُكْعَاتِهَا
صلاة الظهر	٤
صلاة العصر	٤
صلاة المغرب	٣
صلاة العشاء	٤
صلاة الفجر	٢

« التَّشَهُدُ الْأَوَّلُ »

س - مَا التَّشَهُدُ الْأَوَّلُ ؟

ج - هُوَ « التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ . السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ . أَشْهَدُ الْأَلَّهِ إِلَّا اللَّهُ . وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ .

« الصَّلَاةُ عَلَى النَّبِيِّ ﷺ »

س - مَاذَا يُزَادُ فِي التَّشَهُدِ الْأَخِيرِ ؟

ج - بَعْدَ قِرَاءَةِ التَّشَهُدِ أَقْرَأُ الصَّلَاةَ عَلَى النَّبِيِّ ﷺ وَأَقُولُ : « اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ

« الصَّلَوَاتُ الْمَفْرُوضَةُ »

س - مَا الصَّلَوَاتُ الْمَفْرُوضَةُ ؟ وَكَمْ عَدَدُ رَكَعَاتِهَا ؟
ج - الصَّلَوَاتُ الْمَفْرُوضَةُ خَمْسٌ :

١ - الْأُولَى : صَلَاةُ الظُّهْرِ وَهِيَ أَرْبَعُ رَكَعَاتٍ .
٢ - الثَّانِيَّةُ : صَلَاةُ الْعَصْرِ وَهِيَ أَرْبَعُ رَكَعَاتٍ .
٣ - الثَّلَاثَةُ : صَلَاةُ الْمَغْرِبِ وَهِيَ ثَلَاثُ رَكَعَاتٍ .

٤ - الرَّابِعَةُ : صَلَاةُ الْعِشَاءِ وَهِيَ أَرْبَعُ رَكَعَاتٍ .
٥ - الْخَامِسَةُ : صَلَاةُ الْفَجْرِ وَهِيَ رَكَعَتَانِ .

« مُبْطَلَاتُ الصَّلَاةِ »

س - مَاذَا يُبْطِلُ الصَّلَاةَ ؟
ج - يُبْطِلُ الصَّلَاةَ : الْأَكْلُ ، وَالشُّرْبُ وَالْكَلامُ ، وَالضُّحُكُ .

APPENDIX 2



وزارة التربية

التربية الإسلامية الأولى

الصف الأول الابتدائي

بالتفصيل

د. محمد صلاح الدين علي مجاور - مشرفاً
مكتبة محمد عبد السلام الشيخ
عبد الفتاح علي السكري
حسام الدين حريه - مخرجا

الطبعة الرابعة

١٤١١ هـ
١٩٩٠ - ١٩٨٩ م

حقوق الطبع والنشر محفوظة لوزارة التربية بدولة الكويت
إدارة الناشر والكتب المدرسية

الطبعة الأولى ١٩٨٥ - ١٩٨٦ م تجريبية
الطبعة الثانية ١٩٨٦ - ١٩٨٧ م تجريبية
الطبعة الثالثة ١٩٨٧ - ١٩٨٨ م

د. محمد صلاح الدين محمد مجاور (مشرفاً)
محمد محمد عبد الحلیم الشيخ
عمود أحمد حنجر
عبد الفتاح علي السكري
حسام الدين حريه (مخرجا)

محتوى الكتاب

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نزل جبريل - عليه السلام - على الرسول - صلى الله عليه وسلم - بالوحي في غار حراء.....

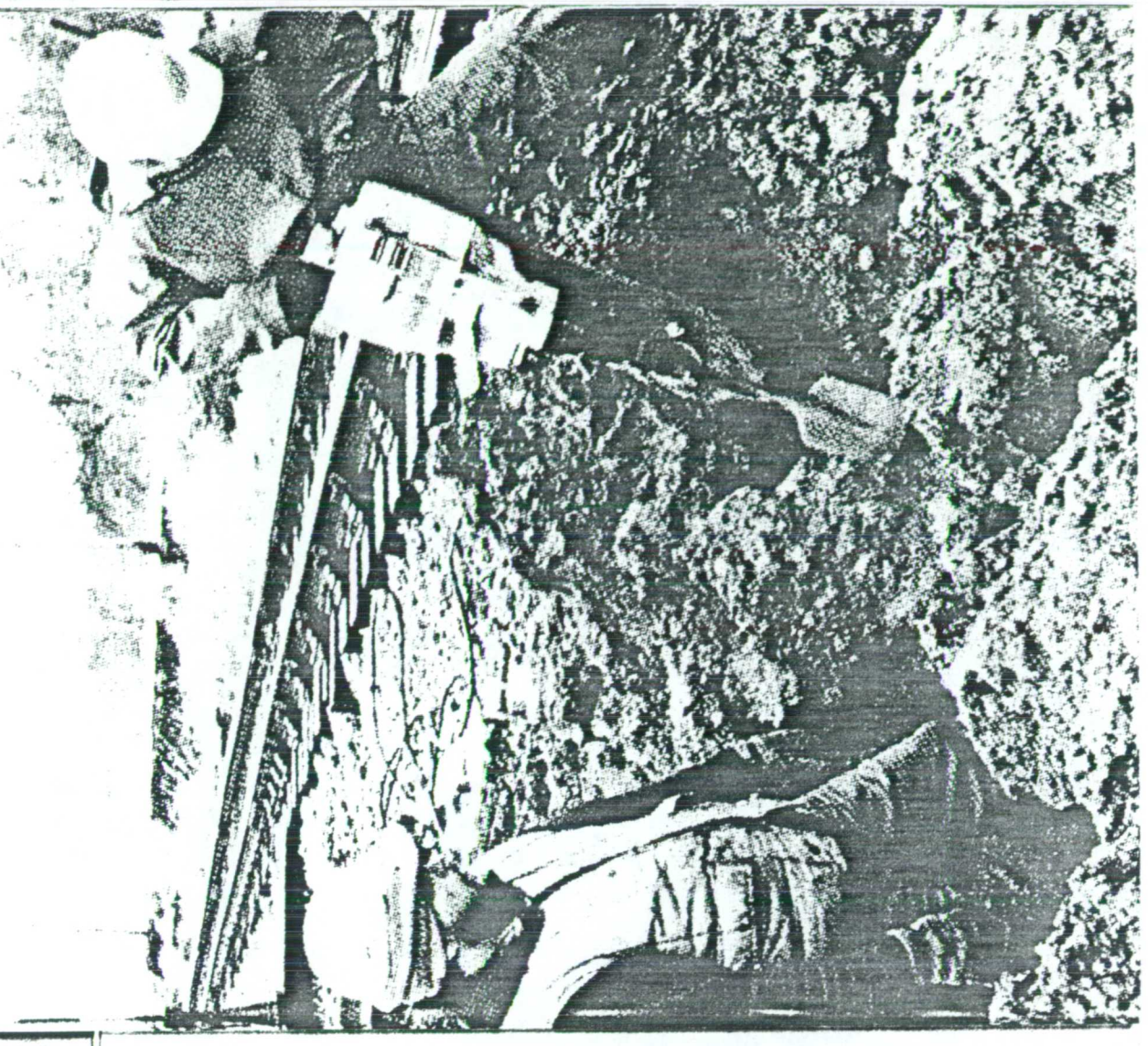
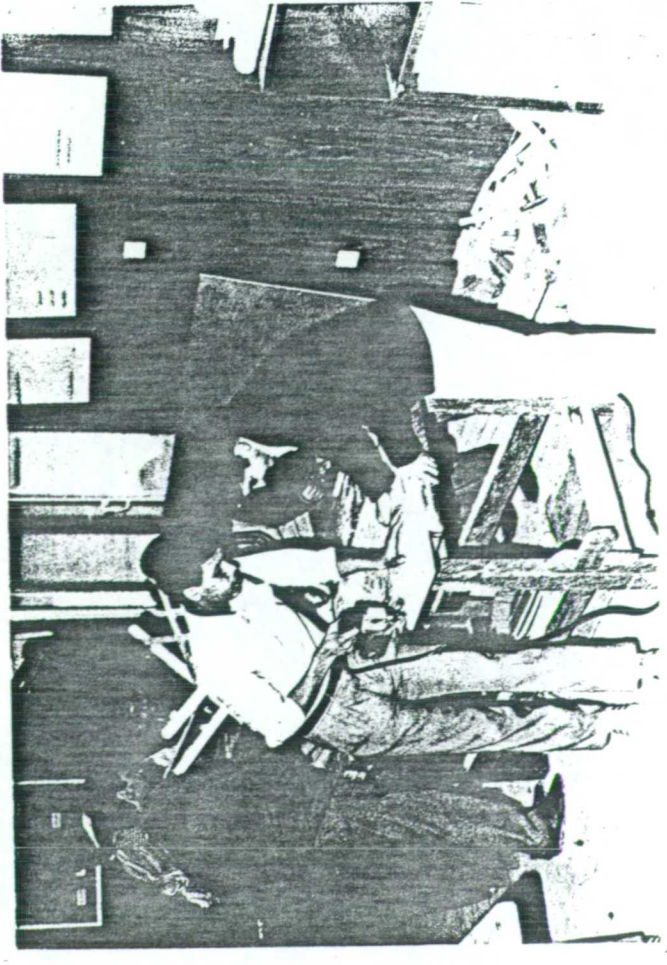
علمنا الرسول - صلى الله عليه وسلم - الوضوء والصلاة.....

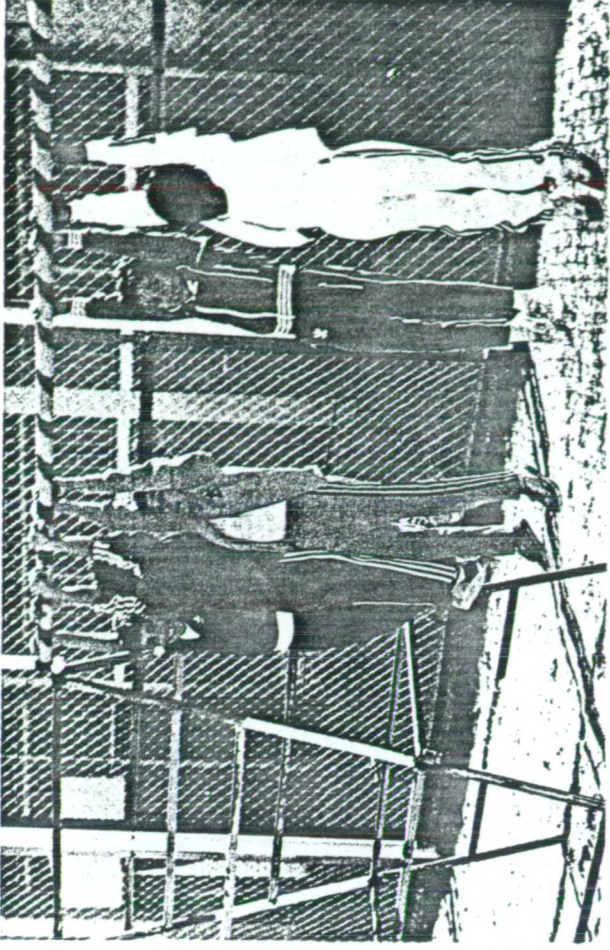
القرآن الكريم كتاب الله تعالى.....

كانت السيدة خديجة - رضي الله عنها - خير عون للرسول، صلى الله عليه وسلم.....

« رَبَّنَا أَلَمِمْ لَنَا نُورَنَا وَأَغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ »

سورة التحريم





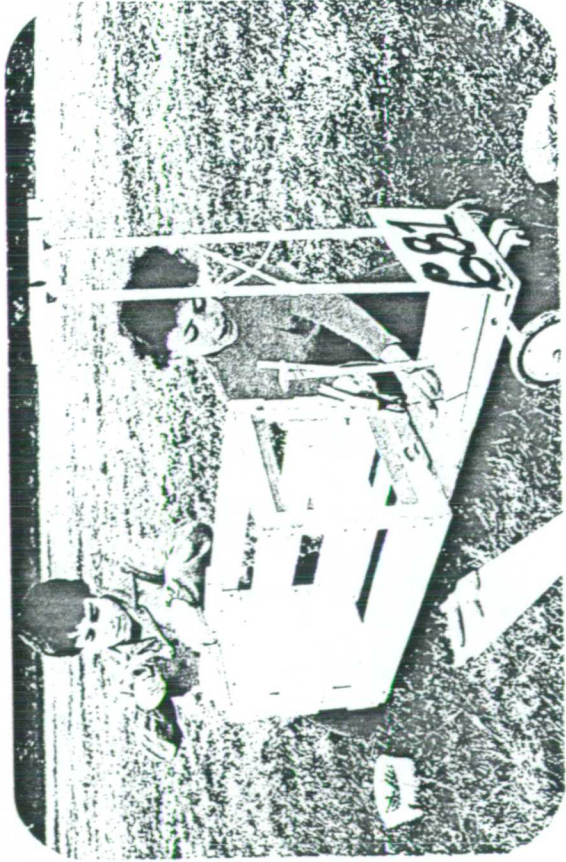
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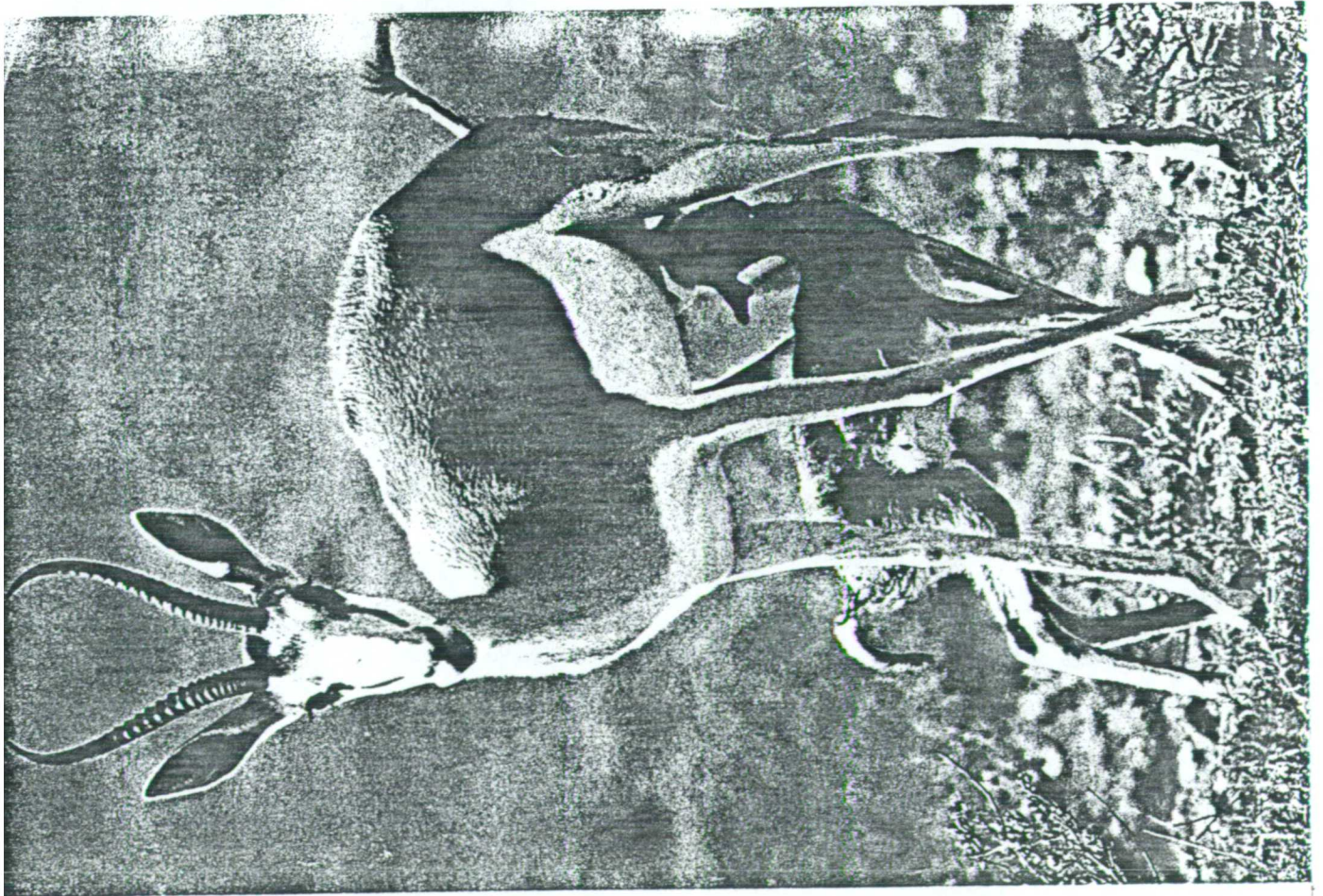
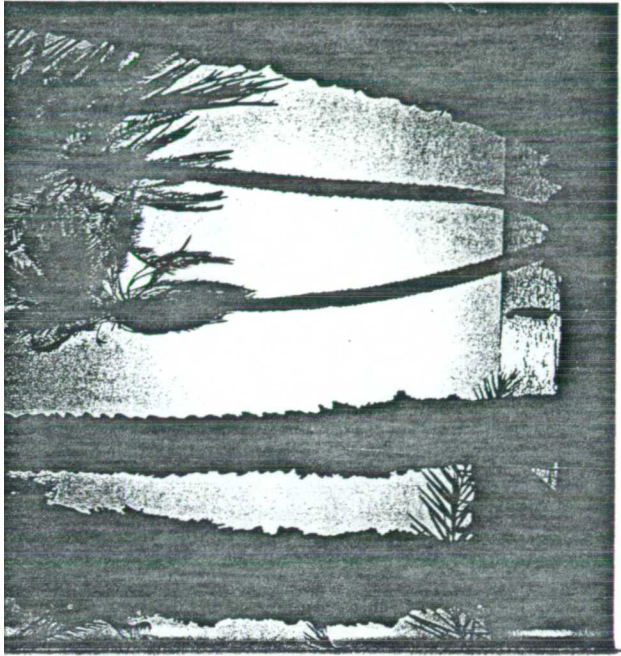
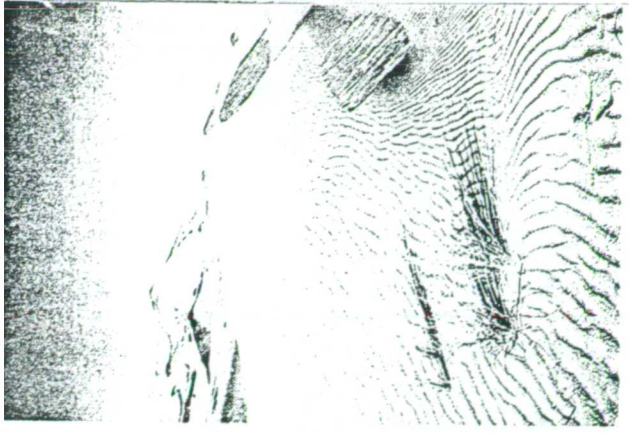
« يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ
الْكَرِيمِ ﴿١﴾ الَّذِي خَلَقَكَ
فَسَوَّيَكَ قَدَّامَكَ ﴿٢﴾ فِي أَيِّ
صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٣﴾ »

سورة الانفطار



أنا أجب الله، لأنه خلقني في أحسن صورة



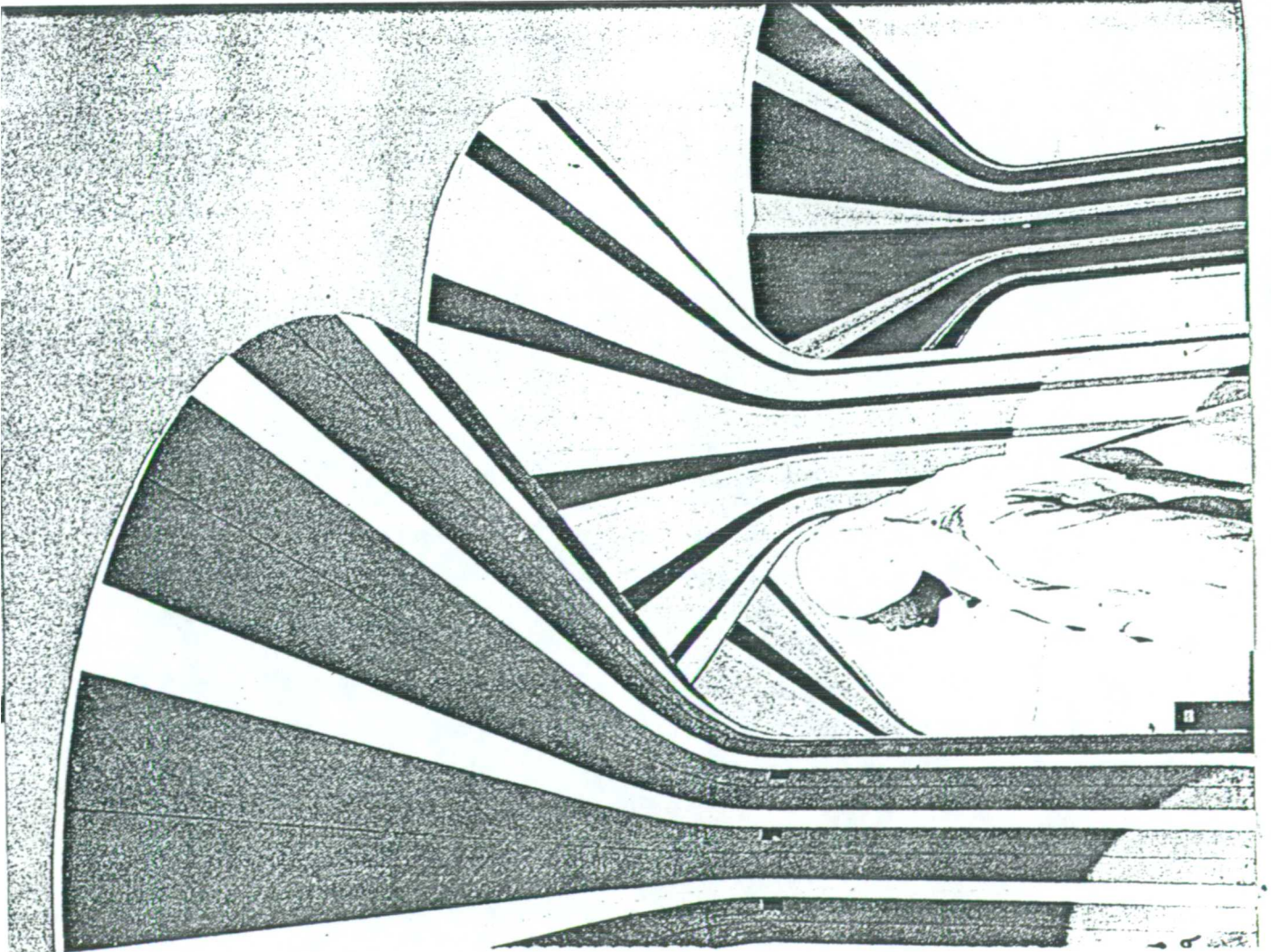




قال الله تعالى :

« يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ
وَأَشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٦﴾ »

سورة البقرة

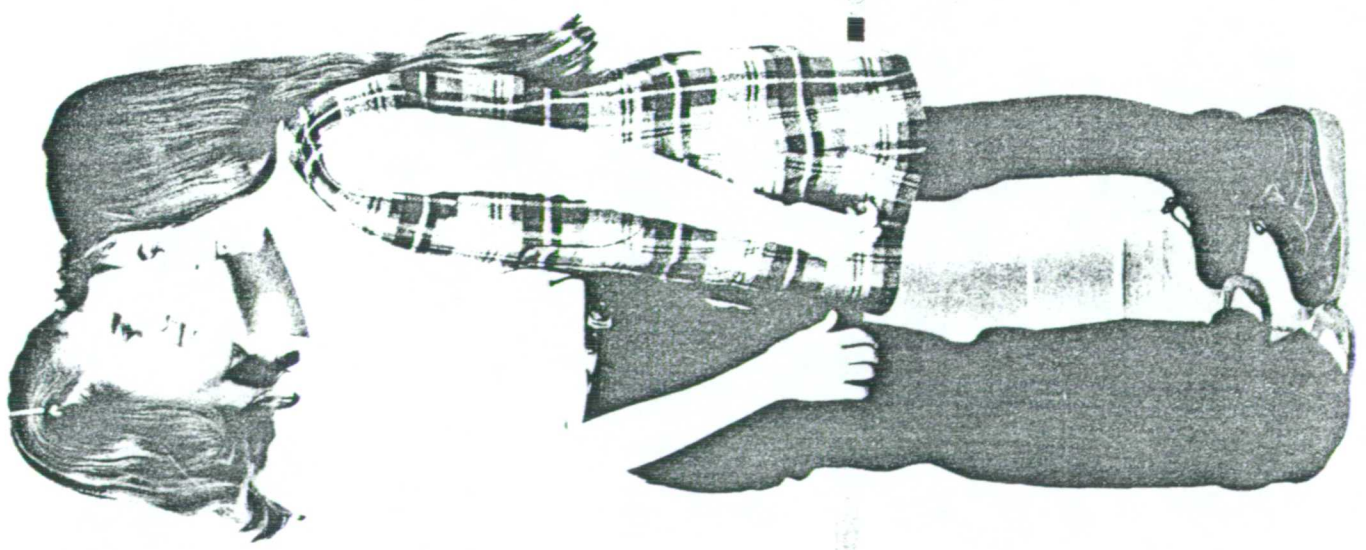


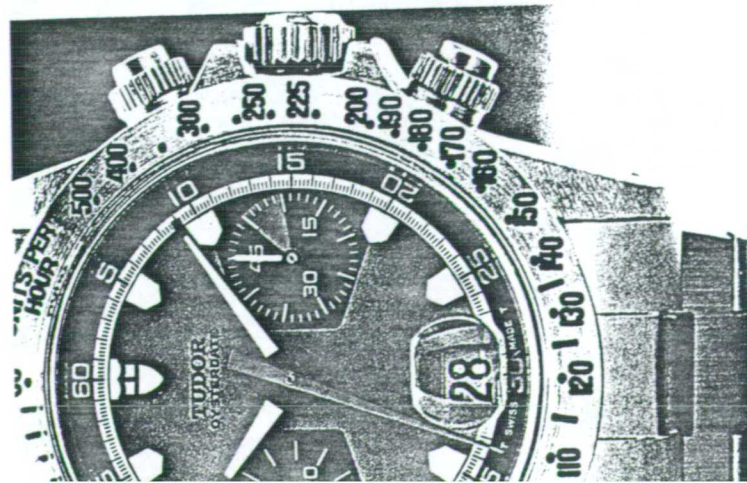
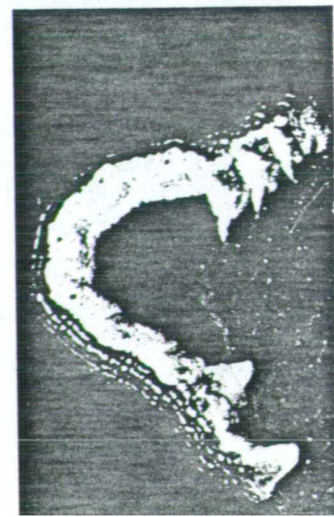
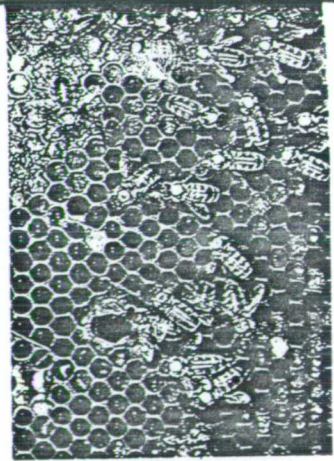
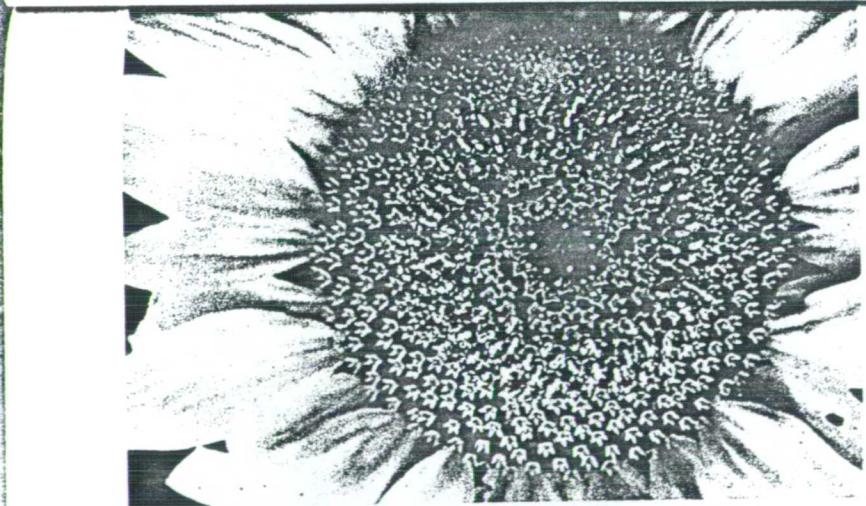
دعاء: اللَّهُمَّ بَارِكْ لَنَا فِيهَا وَرِزْقَنَا، وَقِنَا عَذَابَ النَّارِ.
بِسْمِ اللَّهِ.

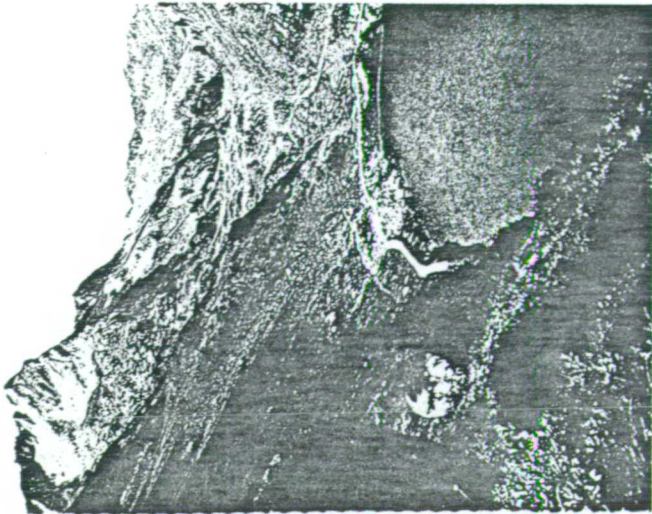
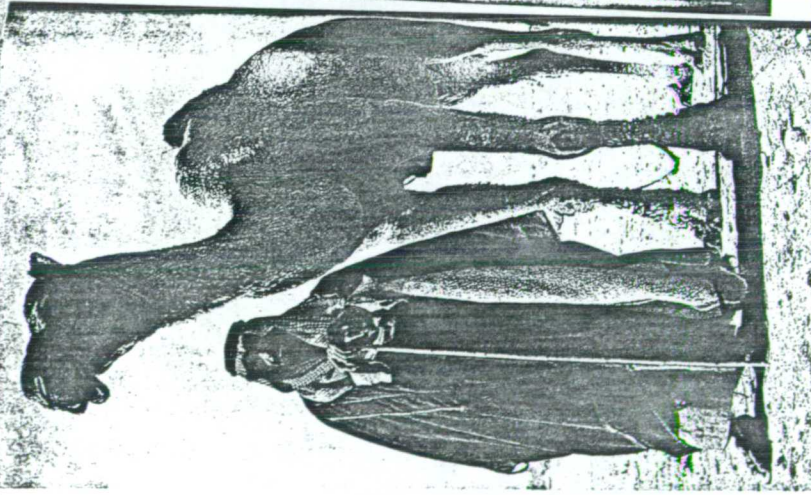
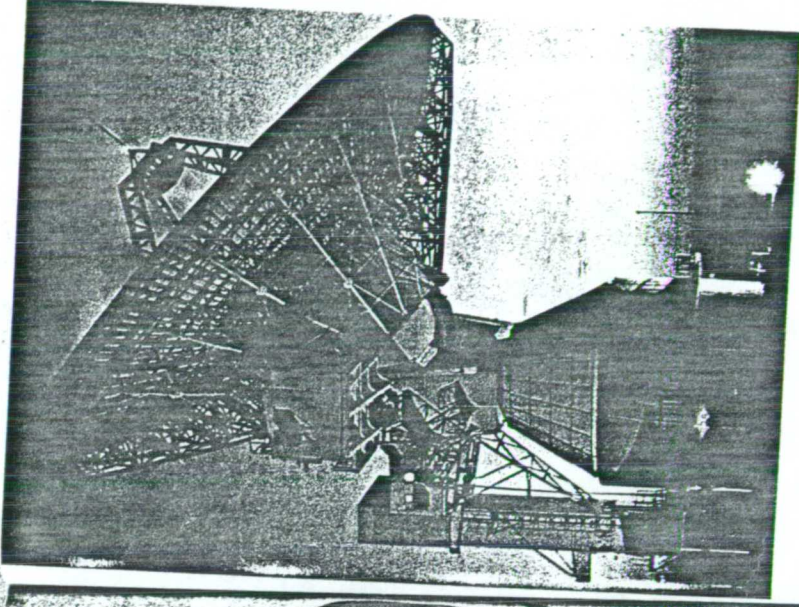
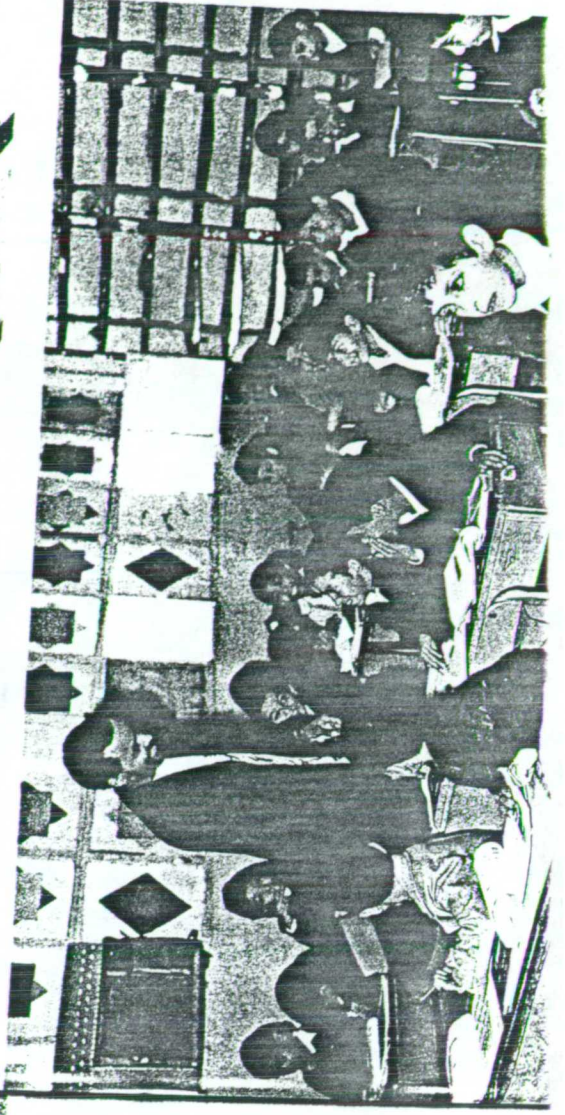


٨

أَنْعَمَ اللَّهُ تَعَالَى عَلَى الْإِنْسَانِ بِالطَّعَامِ
وَالشَّرَابِ؛ لِيَحْيَا وَيَنْمُو.

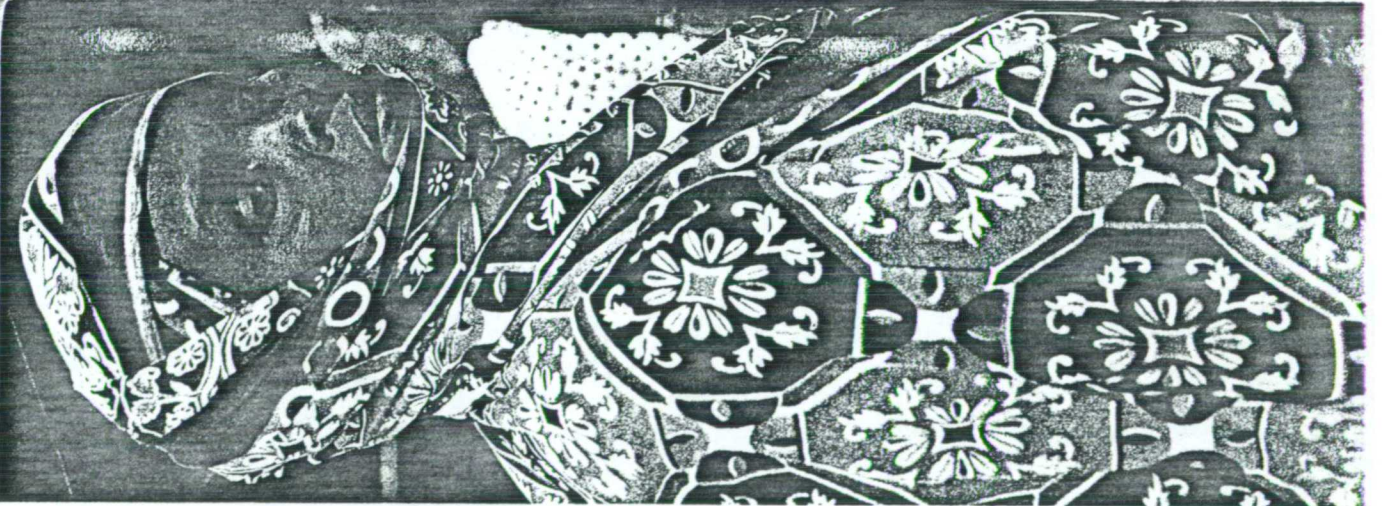
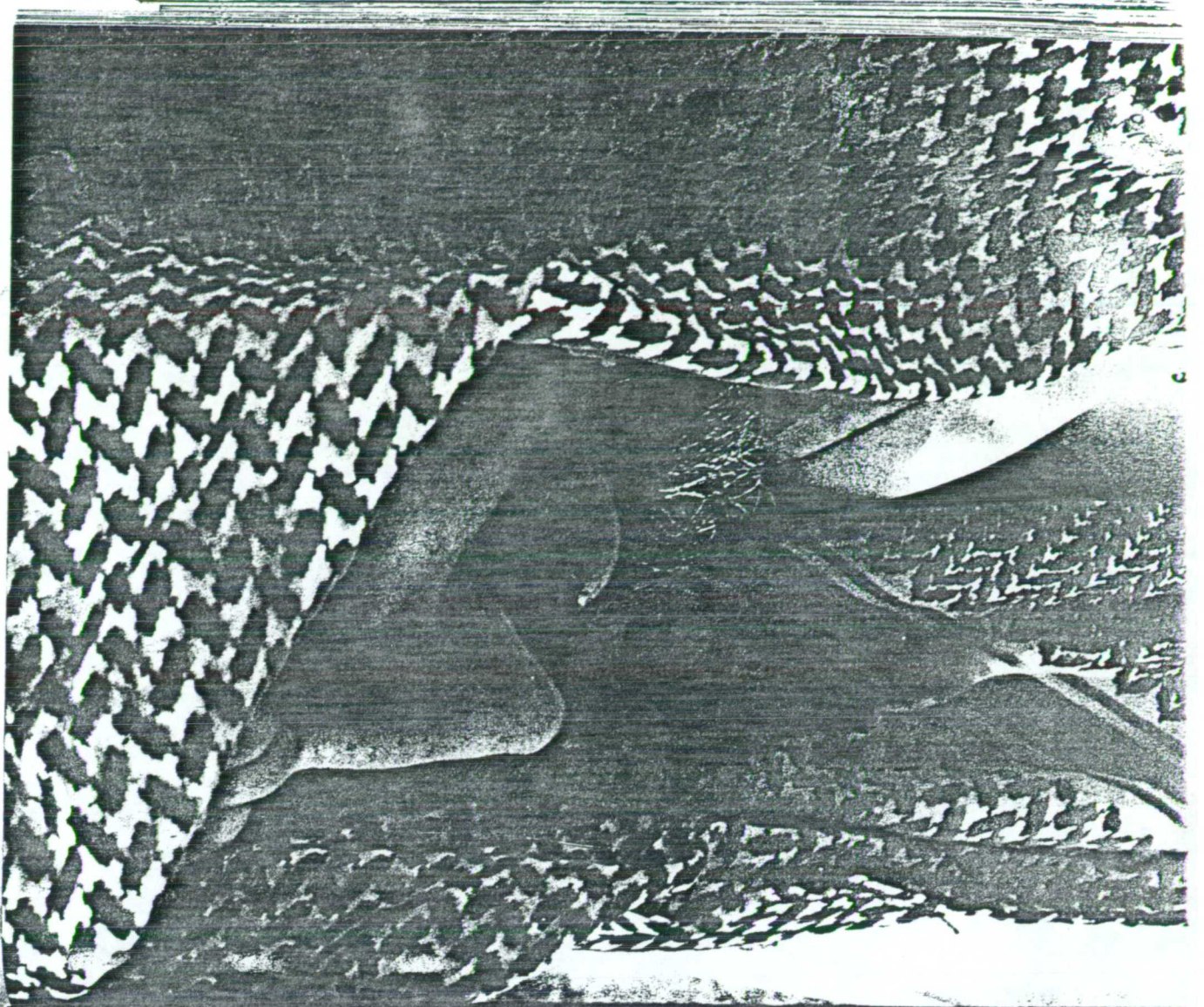






قَالَ اللَّهُ تَعَالَى :
 ﴿١٧٨﴾ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خَلَقْتَهَا وَهِيَ تَنْسَاءُ كَيْفَ رُفِعَتْهَا
 وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٧٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿١٨٠﴾ فَذَكَرْنَا أَنَّ
 أَنْتَ مُذَكِّرٌ ﴿١٨١﴾ لَسْتَ عَلِيمٌ بِمُصِطَرِّ ﴿١٨٢﴾ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿١٨٣﴾ فَيُعَذِّبُهُ اللَّهُ
 الْعَذَابَ الْأَكْبَرَ ﴿١٨٤﴾ إِنَّ إِلَهَنَا يَا بَنِي آدَمَ ﴿١٨٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿١٨٦﴾ «

سورة العنكبوت



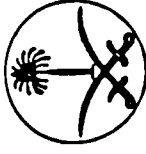


سورة الانبياء

« وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿٣٦﴾ »

قال الله تعالى :

APPENDIX 3



قررت وزارة المعارف تدریس
هذا الكتاب وطبعه علی نفقتها

المملكة العربية السعودية
وزارة المعارف
الشؤون المدرسية إدارة المقررات

التوجيه والفقه

للصّف الثاني الابتدائي

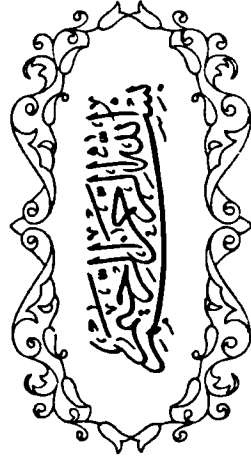
مراجعة

الشيخ محمد بن صالح العثيمين

الطبعة الثالثة عشرة

١٤١٠ هـ - ١٩٨٩ م

بمؤنر مجانات ولايباع



حقوق الطبع والنشر محفوظة لوزارة المعارف

بالمملكة العربية السعودية

أشرف على طبعه وتصميمه

أشرف على تأليفه ومراجعته

إدارة المقررات المدرسية بالشؤون المدرسية

الإدارة العامة للتطوير التربوي

الفصل الدراسي الأول

توجيهات

- ١ - غرس العقيدة الصحيحة في نفوس الطلاب وتوهمهم ما ينفعهم ما دينهم وديانهم .
- ٢ - تويد الطلاب أداء الفرائض والواجبات الدينية منذ الصغر من خلال ما يعرض عليهم من دروس .
- ٣ - يجب على المعلم أن يقتدي برسول الله ﷺ في كل شأن من شؤونه .
- ٤ - أن يشعر المعلم بالأمانة الملقاة على عاتقه في تكوين جيل مؤمن بالله يحس بما له وما عليه .
- ٥ - يجب على المعلم أن يكون ذا هيئة حسنة ووقار . وأن ينظر إلى مادته بعين التقدير والاهتمام ويعمل مخلصاً أن يسود الفصل جوُّ من الألفة والحب والاحترام .
- ٦ - ينبغي للمعلم أن يعين حدود مادة درسه وأن يرتب نقاطه على خير طريقة تناسب عقول طلابه . ويستعين على ذلك بالجواب على الطلاب بطريقة شيقة ومثيرة .
- ٧ - عرض السؤال والجواب على الطلاب بطريقة شيقة ومثيرة .
- ٨ - يقسم مقرر التوحيد إلى فصلين دراسيين .
(أ) يبدأ الفصل الدراسي الأول من أول المقرر إلى قوله : والصوم والحج .
(ب) يبدأ الفصل الدراسي الثاني من قوله : (مراتب الدين) إلى نهاية المقرر .
- ٩ - يقسم مقرر الفقه إلى فصلين دراسيين .
(أ) يبدأ الفصل الدراسي الأول من أول المقرر إلى قوله : وعليه أن يجدد الوضوء .
(ب) يبدأ الفصل الدراسي الثاني من قوله : الصلوات المفروضة وعدد ركعاتها إلى نهاية المقرر .

أولاً : التوحيد

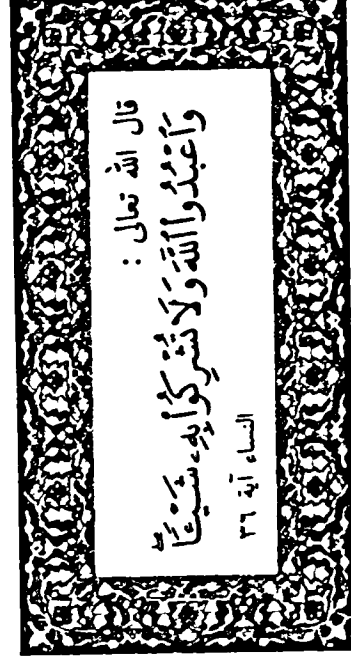
« الأُصولُ الثلاثةُ »

الأُصولُ الثلاثةُ التي يجبُ على الإنسانِ
مَعْرِفَتُهَا وَالْعَمَلُ بِهَا هِيَ :

أَوَّلًا : مَعْرِفَةُ الْعَبْدِ رَبِّهِ .

وَهُوَ اللَّهُ الَّذِي أَوْجَدَهُ مِنَ الْعَدَمِ وَمَتَّعَهُ بِالنَّعِيمِ .
وَأَنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى هُوَ خَالِقُ السَّمَوَاتِ
وَالْأَرْضِ وَاللَّيْلِ وَالنَّهَارِ وَالشَّمْسِ وَالْقَمَرِ .

وَهُوَ الَّذِي يَنْزِلُ الْمَطَرَ وَيَنْبِثُ الزَّرْعَ وَيَرْزُقُ
عِبَادَهُ . فَهُوَ الَّذِي يَسْتَحِقُّ الْعِبَادَةَ دُونَ سِوَاهُ .



الْعِبَادَةُ :

الْعِبَادَةُ كُلُّ مَا يُجِبُهُ اللهُ وَيَرْضَاهُ مِنَ الْقَوْلِ
وَالْعَمَلِ كَالدُّعَاءِ وَالصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ
وَالْحَجِّ .

ثَانِيًا : مَعْرِفَةُ الْعَبِيدِ دِينَهُ وَهُوَ الْإِسْلَامُ وَمَعْنَاهُ :

الْإِسْتِسْلَامُ لِلَّهِ بِالتَّوَجُّهِدِ ، وَالْإِتْقَانُ لَهُ بِالطَّاعَةِ
وَالْخُلُوصُ مِنَ الشَّرْكِ .

قَالَ اللهُ تَعَالَى :

﴿إِنِ الدِّينُ عِنْدَ اللهِ الْإِسْلَامُ﴾ (١) .

ثَالِثًا : مَعْرِفَةُ الْعَبِيدِ نَبِيِّهِ مُحَمَّدًا ﷺ .

وَهُوَ : مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ
هَاشِمٍ . وَهَاشِمٌ مِنْ قُرَيْشٍ وَقُرَيْشٌ مِنَ الْعَرَبِ وَهُوَ
خَاتَمُ الْأَنْبِيَاءِ وَأَفْضَلُهُمْ .

(١) آية ١٩ من سورة آل عمران .

« الاستنجاء والاستجمار »

س- ما معنى الاستنجاء ؟

ج- الاستنجاء تطهير الفرجين بالماء من البول أو الغائط .

س- ما معنى الاستجمار ؟

ج- الاستجمار إزالة البول والغائط الخارج من الفرجين بالأحجار أو بكل ما طاهر مباح غير محترم ولا مطعوم والاستجمار يُجزى عن الاستنجاء بالماء .

« صفة الوضوء »

س- كيف يتوضأ المسلم ؟

ج- يبدأ فينوي الوضوء بقلبه ثم يقول : بِسْمِ اللَّهِ

ثانياً : الفقه

الفصل الدراسي الثاني

ثُمَّ يَغْسِلُ كَفَّيْهِ ثَلَاثًا ثُمَّ يَتَمَضَّمُ وَيَسْتَنْشِقُ
وَيَغْسِلُ وَجْهَهُ ، ثُمَّ يَغْسِلُ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ
ثُمَّ يَمْسَحُ رَأْسَهُ مَعَ أُذُنَيْهِ ، ثُمَّ يَغْسِلُ رِجْلَيْهِ
إِلَى الْكَعْبَيْنِ (١) .

« نَوَاقِضُ الْوُضُوءِ »

س - مَا الْأَشْيَاءُ الَّتِي تَنْقُضُ الْوُضُوءَ ؟
ج - لِلْوُضُوءِ نَوَاقِضُ مِنْهَا :

١ - الخارج من الفرجين من بول أو غائط
أو ریح أو غير ذلك .

٢ - النَّوْمُ . ٣ - أَكْلُ لَحْمِ الْإِبِلِ .

فَمَتَى حَصَلَ لِأَحَدِنَا شَيْءٌ مِنْهَا فَإِنَّهُ يَنْتَقِضُ
وَضَوْءُهُ وَعَلَيْهِ أَنْ يُجَدِّدَ الْوُضُوءَ .

(١) على المدرس أن يتوضأ عملياً أمام تلاميذه ويطالبهم بتطبيق الوضوء عملياً .

أولاً : التوحيد

الخامس : حج بيت الله الحرام من استطاع
إليه سبيلاً .

الإيمان :

هُوَ الْإِيمَانُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ
الْآخِرِ ، وَالْإِيمَانُ بِالْقَدْرِ خَيْرُهُ وَشَرُّهُ .

الإحسان :

الْإِحْسَانُ هُوَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ
تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ . قَالَ اللَّهُ تَعَالَى : ﴿
إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾ (١)

(١) آية ١٢٨ من سورة النحل .

مَرَاتِبُ الدِّينِ :

مَرَاتِبُ الدِّينِ ثَلَاثٌ :
الْإِسْلَامُ - الْإِيمَانُ - الْإِحْسَانُ

أَرْكَانُ الْإِسْلَامِ :

أَرْكَانُ الْإِسْلَامِ خَمْسَةٌ :
الْأَوَّلُ : شَهَادَةُ الْإِلَهِ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ .

الثَّانِي : إِقَامُ الصَّلَاةِ .

الثَّالِثُ : إِيتَاءُ الزَّكَاةِ .

الرَّابِعُ : صَوْمُ رَمَضَانَ .

الصَّلَوَاتُ الْمَفْرُوضَةُ وَعَدَدُ رَكَعَاتِهَا

الصَّلَاةُ	عددُ رَكَعَاتِهَا
صلاةُ الظُّهْرِ	أربعُ رَكَعَاتٍ
صلاةُ العَصْرِ	أربعُ رَكَعَاتٍ
صلاةُ المَغْرِبِ	ثلاثُ رَكَعَاتٍ
صلاةُ العِشَاءِ	أربعُ رَكَعَاتٍ
صلاةُ الفَجْرِ	رَكَعَتَانِ

س - لَقَدْ عَرَفْتَ الْوُضُوءَ وَمَا يَنْقُضُهُ فَهَلْ تَعْرِفُ

الصَّلَاةَ وَعَدَدَ رَكَعَاتِهَا ؟

ج - أَعْرِفُ أَنَّ الصَّلَاةَ هِيَ الرُّكْنُ الثَّانِي مِنْ

أَرْكَانِ الْإِسْلَامِ . وَالصَّلَوَاتُ الْمَفْرُوضَةُ

خَمْسٌ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ وَهِيَ :

ثانياً : الفقه

ج- يُقَالُ هَذَا الدُّعَاءُ بَعْدَ تَكْبِيرَةِ الإِحْرَامِ وَقَبْلَ قِرَاءَةِ الْفَاتِحَةِ فِي الرَّكْعَةِ الْأُولَى مِنَ الصَّلَاةِ .

« الشَّهْدُ وَالصَّلَاةُ عَلَى النَّبِيِّ ﷺ »

س- مَا الشَّهْدُ ؟

ج- الشَّهْدُ هُوَ « التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ . السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ . السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ . »

س- أَيْنَ مَوْضِعُ الشَّهْدِ مِنَ الصَّلَاةِ ؟

ج- مَوْضِعُهُ فِي جِلْسَةِ الشَّهْدِ الْأَوَّلِ بَعْدَ الرَّكْعَةِ

- ١- صَلَاةُ الظُّهْرِ وَعَدَدُ رَكَعَاتِهَا أَرْبَعٌ .
- ٢- صَلَاةُ الْعَصْرِ وَعَدَدُ رَكَعَاتِهَا أَرْبَعٌ كَصَلَاةِ الظُّهْرِ .
- ٣- صَلَاةُ الْمَغْرِبِ وَعَدَدُ رَكَعَاتِهَا ثَلَاثٌ .
- ٤- صَلَاةُ الْعِشَاءِ وَعَدَدُ رَكَعَاتِهَا أَرْبَعٌ .
- ٥- صَلَاةُ الْفَجْرِ وَعَدَدُ رَكَعَاتِهَا اثْنَانِ .

« دُعَاءُ الْإِسْتِفْتَاكِحِ »

س- هَلْ تُعْرَفُ دُعَاءُ الْإِسْتِفْتَاكِحِ ؟

ج- دُعَاءُ الْإِسْتِفْتَاكِحِ هُوَ « سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ . وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ » .

س- أَيْنَ مَوْضِعُ دُعَاءِ الْإِسْتِفْتَاكِحِ مِنَ الصَّلَاةِ ؟

« مُبْطَلَاتُ الصَّلَاةِ »

س- مَاذَا يُبْطَلُ الصَّلَاةَ ؟

ج- يُبْطَلُ الصَّلَاةَ أَشْيَاءُ مِنْهَا :
الْأَكْلُ ، وَالشُّرْبُ ، وَالْكَلامُ ، وَالضَّحِكُ
وَالْحَرَكَةُ الْكَثِيرَةُ لغير ضرورة .

س- ما كيفية الصلوة ؟

ج- كَيْفِيَّةُ الصَّلَاةِ : نَسْتَقْبِلُ الْقِبْلَةَ وَنُكَبِّرُ تَكْبِيرَةً
الْإِحْرَامَ .

ثُمَّ نَقْرَأُ دُعَاءَ الْإِسْتِغْفَارِ .

ثُمَّ نَقْرَأُ الْفَاتِحَةَ وَنَقْرَأُ بَعْدَهَا مَا يَسَّرَ مِنَ

الْقُرْآنِ .

ثُمَّ نُكَبِّرُ وَنَرْكَعُ وَنَقُولُ فِي الرَّكْعَةِ :

سُبْحَانَ رَبِّيَ الْعَظِيمِ ثَلَاثَ مَرَّاتٍ .

الثَّانِيَةَ مِنَ الصَّلَاةِ ، وَفِي جِلْسَةِ الشُّهُدِ
الْأَخِيرِ فِي نِهَايَةِ الصَّلَاةِ .

س- عَرَفْتُ الشُّهُدَ . فَهَلْ تُعْرَفُ الصَّلَاةَ عَلَى
النَّبِيِّ ﷺ ؟

ج- الصَّلَاةُ عَلَى النَّبِيِّ ﷺ هِيَ «اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
مَجِيدٌ . وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ » .

س- أَيْنَ مَوْضِعُ هَذَا الدُّعَاءِ مِنَ الصَّلَاةِ ؟

ج- يُقَالُ هَذَا الدُّعَاءُ فِي جِلْسَةِ الشُّهُدِ الْآخِرِ فِي
كُلِّ صَلَاةٍ .

س- هَلْ تَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ مَا فَعَلْنَا فِي
الرَّكْعَةِ الْأُولَى

ج- نَعَمْ تَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ مَا فَعَلْنَا فِي
الرَّكْعَةِ الْأُولَى .

وَلَكِنْ بَعْدَ الْإِنْتِهَاءِ مِنَ الرَّكْعَةِ الثَّانِيَةِ
تَجْلِسُ لِلشَّهَادِ الْأَوَّلِ فِي صَلَاةِ الظُّهْرِ
وَصَلَاةِ الْعَصْرِ وَصَلَاةِ الْمَغْرِبِ وَصَلَاةِ
الْعِشَاءِ .

ثُمَّ نَهْضُ لِإِكْمَالِ الصَّلَاةِ .

وَفِي نِهَائِهِ الرَّكْعَةُ الْآخِرَةُ مِنَ الصَّلَاةِ
تَجْلِسُ لِلشَّهَادِ الْآخِرِ ثُمَّ نُسَلِّمُ .

ثُمَّ تَرْفَعُ مِنَ الرُّكُوعِ وَيَقُولُ الْإِمَامُ
وَالْمَنْفَرِدُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ
الْحَمْدُ ، وَيَقُولُ الْمَأْمُومُ : رَبَّنَا وَلَكَ
الْحَمْدُ .

ثُمَّ نَكْبِرُ وَنَسْجُدُ وَنَقُولُ فِي السُّجُودِ :
سُبْحَانَ رَبِّيَ الْأَعْلَى ثَلَاثَ مَرَّاتٍ .

ثُمَّ نَكْبِرُ وَنَجْلِسُ وَنَقُولُ فِي الْجُلُوسِ :
رَبِّ اغْفِرْ لِي .

ثُمَّ نَكْبِرُ وَنَسْجُدُ ثَانِيَةً وَنَقُولُ : سُبْحَانَ
رَبِّيَ الْأَعْلَى ثَلَاثَ مَرَّاتٍ .

ثُمَّ نَكْبِرُ وَنَقُومُ (هَذِهِ رَكْعَةٌ) (١) .

(١) يحسب على المدرس أن يصل عملياً أمام تلاميذه ويطلبهم بتأدية الصلاة عملياً .

APPENDIX 4



وزارة التربية

التربية الإسلامية الإسلامية للصف الثاني الابتدائي

تأليف

د. محمد صلاح الدين علي مجاور (مشرفا)

عمود أحمد حجر

محمد محمد عبد الحلیم الشیخ

سند السيد عمارة

أسامة محمد النياوي

إخراج : حسام الدين غربية

علي حسن عثمان

الطبعة الثالثة

١٤١٠ هـ

١٩٨٩ - ١٩٩٠ م

حقوق الطبع والنشر محفوظة لوزارة التربية بدمرة الكوريت
إدارة الناھج والكب المدرسية

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مقدمة

الحمد لله الذي هدانا لهذا، وما كنا لنهتدي لولا أن هدانا الله. والصلاة والسلام على رسوله الكريم محمد بن عبد الله، وعلى آله وصحبه، ومن اهتدى بهديه إلى يوم الدين.

ويعد .

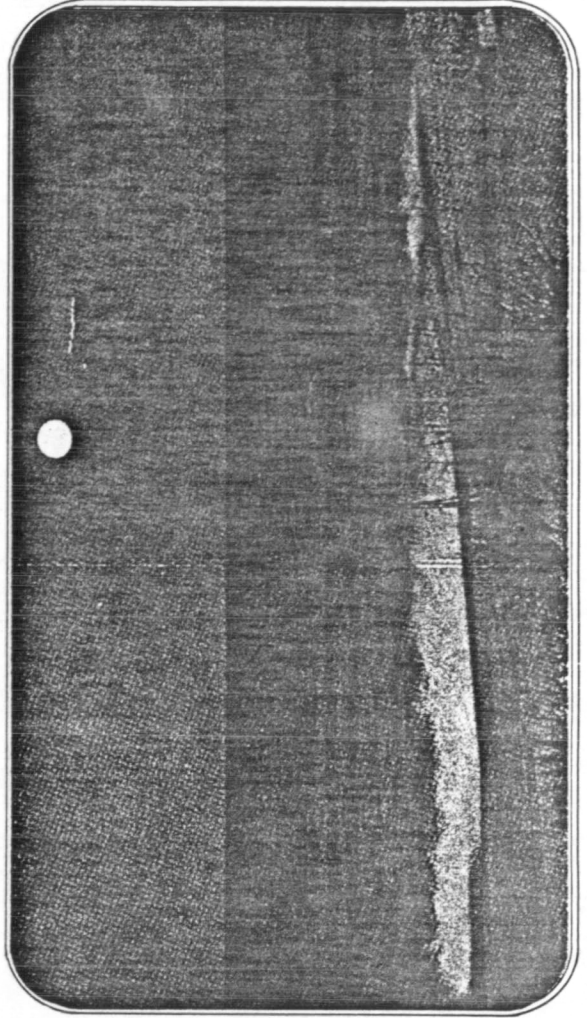
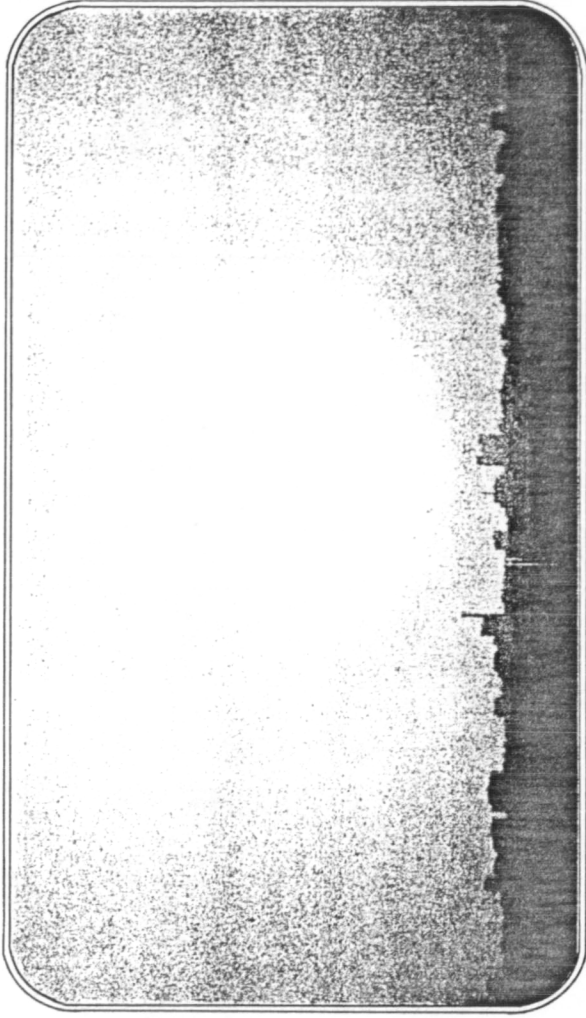
فهذا الكتاب الثاني من سلسلة كتب التلميذ في التربية الإسلامية للصف الثاني من المرحلة الابتدائية، تقدمه لأبنائنا وبناتنا في مستقبل حياتهم التعليمية؛ لنخطو بهم خطوات رشيدة نحو مقررات التربية الإسلامية والتفاعل معها والاستجابة لها، بعد أن قدمنا لهم كتابا مماثلا في الصف الأول.

وهذا الكتاب يأتي استجابة للنهج التربوي الذي تمثله المناهج الجديدة للتربية الإسلامية. فهو محاولة لتقريب خبرات المقرر الدراسي من نفوس التلاميذ، وتصوير الإسلام تصورا شاملا يسهل جميع جوانب الحياة، وربط التلميذ بكتاب الله تعالى، وبهذا الكون الكبير من حوله؛ ليرى فيها آيات القدرة الإلهية، ومظاهر رحمة الله به فيها أوجده سبحانه من مخلوقات كثيرة مختلفة الأشكال، لكل منها وظيفته النافعة.

اقرأ قول الله تعالى:

وَأَخْلَصَ وَالْبَقَالِ وَالْحَمِيرِ لَتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

(٨ سورة النحل)

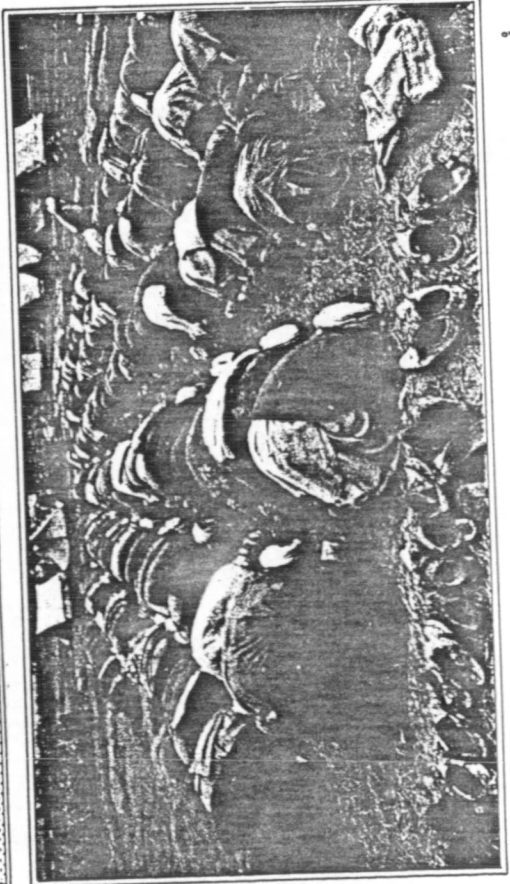


المُسلِمُ يَقْتَدِي بِالرَّسُولِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - فِي طَاعَتِهِ لِرَبِّهِ.
اقْرَأْ قَوْلَ اللهِ تَعَالَى:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

(سورة الأحزاب)



اقْرَأْ قَوْلَ رَسُولِ اللهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ :
« صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي » .

اقْرَأْ مَا يَلِي :

○ اللهُ تَعَالَى الْخَالِقَ الرَّزَّاقَ .

○ النَّاسَ كُلَّهُمْ يَأْكُلُونَ وَمِمَّا خَلَقَ اللهُ .

○ الْمُسْلِمُ يَأْكُلُ الْأَشْيَاءَ النَّافِعَةَ .

○ الْمُسْلِمُ يَشْكُرُ اللهُ عَلَى نِعْمِهِ .

○ الْمُسْلِمُ يَقُولُ عِنْدَ الطَّعَامِ : (بِسْمِ اللهِ ، اللَّهُمَّ بَارِكْ لَنَا فِيْمَا

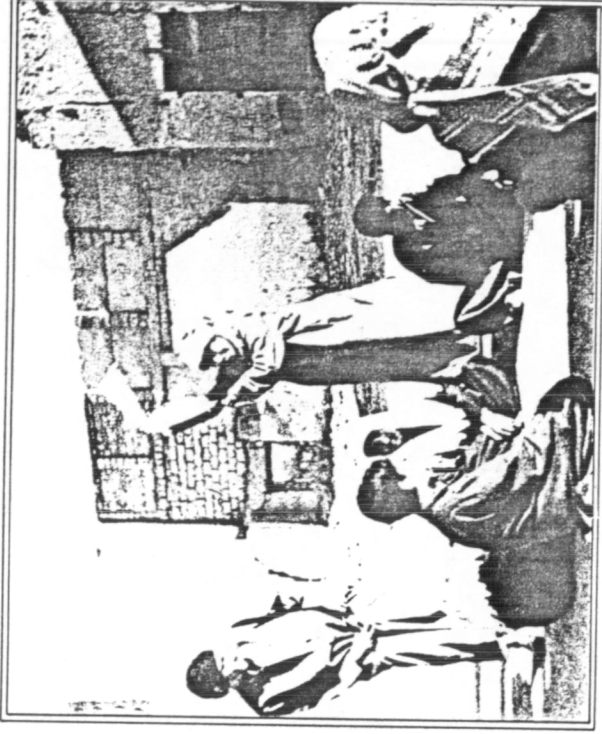
رَزَقْتَنَا ، وَفِيْنَا عَذَابَ النَّارِ) .

○ الْمُسْلِمُ يَقُولُ بَعْدَ الطَّعَامِ : (الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا

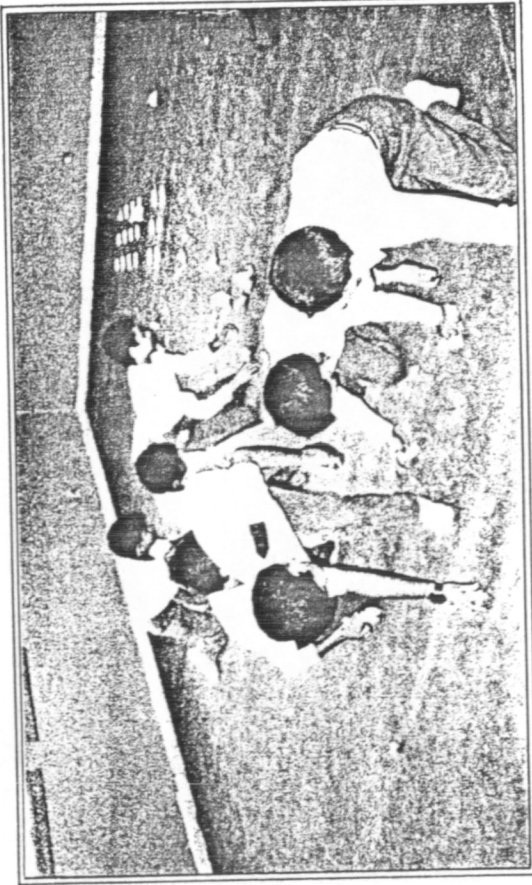
وَجَعَلَنَا مُسْلِمِينَ) .

○ نِعْمَ اللهُ تَعَالَى كَثِيرَةً .

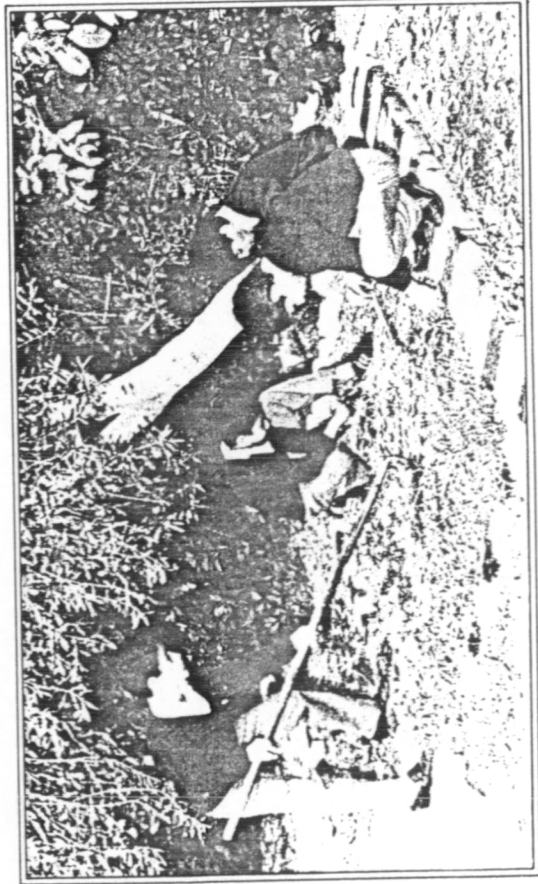
أَنَا الْمُبُ مَع
جِيرَانِي وَأَقَارِبِي
وَأَصْدِقَائِي .



نَحْنُ نَسَاعِدُ
الضُّعْفَاءَ .

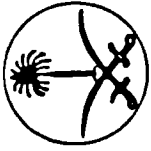


نَحْنُ نَحْرِصُ عَلَى نِظَافَةِ الْمَسْجِدِ .



نَحْنُ نَهْتَمُّ بِجَمَالِ الْحَدِيقَةِ وَنِظَافَتِهَا .

APPENDIX 5



قررت وزارة المعارف تدريس
هذا الكتاب وطبعه على نفقتها

المملكة العربية السعودية
وزارة المعارف
الشؤون المدرسية إدارة المقررات

التوجيه والفقه

للصف الثالث الابتدائي

مراجعة

الشيخ محمد بن صالح العثيمين

١٤١٠ هـ - ١٩٨٩ م

يوزع مجاناً ولا يسع

أولاً : التوحيد

وهو

رسالة مختارة من رسائل

الشيخ محمد بن عبد الوهاب

في تلقين أصول العقيدة

الأصل الأول « معرفة الرب »

مقدمة :

إن الواجب على المسلم أن يعرف ربه وأن يعبده وحده كما يجب عليه أن يعرف دينه ونبيه محمدًا ﷺ ليكون بذلك مؤمنًا حقًا بالإيمان . ولن يحصل له ذلك إلا بمعرفة ما يأتي :

أولاً - معرفة الرب :

س - فإذا قيل لك من ربك ؟

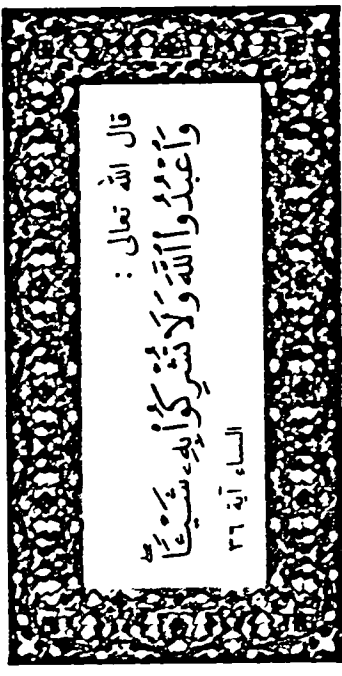
ج - فقل ربي الله .

س - فإذا قيل لك ما معنى الرب ؟

ج - فقل : معناه المعبود المالك المتصرف .

س - ما أكبر ما ترى من مخلوقاته ؟

ج - أكبر ما أرى من مخلوقاته السموات والأرض .



س - ما أول شيء فرضه الله عليك ؟
 ج - أول شيء فرضه الله على الكافر بالطاغوت ،
 والإيمان بالله والدليل قول الله تعالى :

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ
 بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٥١﴾﴾ (١)

س - ما العروة الوثقى ؟
 ج - العروة الوثقى هي لا إله إلا الله .
 س - ما معنى لا إله إلا الله ؟
 ج - معنى لا إله إلا الله لا معبود بحق إلا الله .

(١) آية ٥١ من سورة البقرة .

س - بأي شيء تعرف ربك ؟
 ج - اعرف ربي بآياته ومخلوقاته .
 س - ما أعظم ما ترى من آيات الله ؟
 ج - أعظم ما أرى من آيات الله الليل والنهار . والدليل
 على ذلك قول الله تعالى :

﴿لَيْلٌ رَّيَكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
 ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ الْعِلْمَ اللَّيْلِ الرَّطْبُ كَغَيْثِنَا﴾ (١)

س - ما معنى الله ؟
 ج - معناه ذو الألوهية والعبودية على خلقه أجمعين .
 س - لأي شيء خلقك الله ؟
 ج - خلقني لعبادته .
 س - ما عبادته ؟
 ج - عبادته توجيده وطاعته . والدليل قول الله تعالى :

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾﴾ (٢)

(١) آية ٥٤ من سورة الأعراف .

(٢) آية ٥٦ من سورة الداربات .

الأصل الثاني - معرفة النبي ﷺ :

س - من نبيك ؟

ج - نبي محمد بن عبد الله بن عبد المطلب بن هاشم
و هاشم من قريش وقريش من العرب ، والعرب من
ذرية إسماعيل بن إبراهيم الخليل عليهما السلام .

س - هل الناس إذا ماؤا يعنون ؟

ج - نعم ، يعنى الله الناس ، بعد موتهم والدليل قول الله

تعالى :

﴿ وَمِنَّا خَلَقْنَاكُمْ فِيهَا نَعِيدُكُمْ وَمِنَّا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾ (٥٥)

س - ما حكم من ينكر البعث ؟

ج - إن من ينكر البعث كافر . والدليل قول الله تعالى :

﴿ زَعِمَ الَّذِينَ كَفَرُوا أَنْ يَبْعُثُوا قُلُوبًا وَرِي لَتُبْعَثُنَّ لِلنَّبِيِّ إِنْ أَمَرَ اللَّهُ بِمَا عَمِلْتُمْ

وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾ (٦) .

(١) آية ٥٥ من سورة الطه .

(٢) آية ٧ من سورة التعالى .

ثانياً : الفقه

مَرَجَعَةٌ لِمَا سَبَقَتْ دِرَاسَتُهُ :

- س ١ : كَيْفَ تَتَوَضَّأُ ؟
- س ٢ : مَا الْأَشْيَاءُ الَّتِي يَنْتَقِضُ بِهَا الْوُضُوءُ ؟
- س ٣ : كَيْفَ تُصَلِّي ؟
- س ٤ : مَا الَّذِي يُبْطِلُ الصَّلَاةَ ؟
- س ٥ : مَا دُعَاءُ الْأَسْتِغْنَاةِ ؟
- س ٦ : هَلْ تَحْفَظُ الشَّهَادَةَ ؟ وَمَا هُوَ ؟

آدَابُ قَضَاءِ الْحَاجَةِ

إِذَا أَرَدْتَ قَضَاءَ حَاجَتِكَ مِنْ بَوْلٍ وَبَرَّازٍ فَلَا تَسْتَقْبِلِ الْقِبْلَةَ وَلَا تَجْعَلْهَا خَلْفَكَ تَكْرِيماً لِبَيْتِ اللَّهِ الْحَرَامِ ،
وَاعْلَمْ أَيُّهَا التَّلِيمُذُ أَنَّهُ لَا يَجُوزُ الْبَوْلُ فِي الطَّرِيقِ ،
وَالظِّلُّ الَّذِي يَجْلِسُ فِيهِ النَّاسُ وَالْحَدَائِقُ الْعَامَّةُ ،
وَإِخْرَاصُ عَلَيَّ نَظَائِفَتِهَا دَائِماً .

في الحديث الصحيح :

(من يرد الله به خيراً يفقهه في الدين)

- ٢ - أَنْ يَكُونَ الْمَاءُ الَّذِي تَتَوَضَّأُ بِهِ طَهُورًا .
٣ - إِزَالَةُ مَا يَمْنَعُ وَصُولَ الْمَاءِ إِلَى الْحُلِّ الْمَطْهَرِ مِثْلُ
الطَّيْنِ وَالْعَجِينِ وَغَيْرِهِمَا .

فُرُوضُ الْوُضُوءِ

- ١ - غَسْلُ الْوَجْهِ وَمِنْهُ الْمَضْمَضَةُ وَالْاسْتِنْشَاقُ .
٢ - غَسْلُ الْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ .
٣ - مَسْحُ جَمِيعِ الرَّأْسِ وَمِنْهُ الْأَذْنَانُ .
٤ - غَسْلُ الرَّجْلَيْنِ مَعَ الْكَعْبَيْنِ .
٥ - التَّرْتِيبُ .
٦ - الْمَوَالَاةُ .

الْاسْتِنْجَاءُ وَالْاسْتِجْمَارُ

إِذَا قَضَيْتَ حَاجَتَكَ مِنْ بَوْلٍ وَبِرَازٍ فَتَنْظِفْ بِالْمَاءِ
أَوْ بِالْوَرَقِ أَوْ بِالْحَجَرِ وَيُسَمَّى التَّنْظِيفُ بِالْمَاءِ لِمَحَلِّ
البَوْلِ وَالبِرَازِ اسْتِنْجَاءً . وَيُسَمَّى التَّنْظِيفُ بِالْوَرَقِ
أَوْ الْحَجَرِ لِمَحَلِّ البَوْلِ وَالبِرَازِ اسْتِجْمَارًا وَيَجُوزُ
الاسْتِجْمَارُ بِكُلِّ مُنْظِفٍ طَاهِرٍ مُبَاجٍ .

وَاعْلَمْ أَنَّ هُنَاكَ أَشْيَاءَ يَحْرَمُ الْاسْتِجْمَارُ بِهَا مِثْلُ
الطَّعَامِ وَالْعِظَامِ ، وَالرُّوْثِ وَالْوَرَقِ الْمَكْتُوبِ فِيهِ
كَلِمَاتُ أَمْرِ اللَّهِ بِاخْتِرَامِهَا .

شُرُوطُ الْوُضُوءِ

لِلْوُضُوءِ شُرُوطٌ مِنْهَا :
١ - النِّيَّةُ عِنْدَ الْوُضُوءِ ، يَقُولُ الرَّسُولُ عَلَيْهِ صَلَّاهُ
الْأَعْمَالُ بِالنِّيَّاتِ » .

أوقات الصلوات المفروضة

- للصلوات الخمس المفروضة أوقات لا تصح الصلاة قبلها ، وهي :
- وقت صلاة الصبح : من طلوع الفجر الثاني إلى طلوع الشمس .
- وقت صلاة الظهر : من زوال الشمس إلى أن يصير ظل كل شيء مثله .
- وقت صلاة العصر : من خروج وقت صلاة الظهر إلى اضفرا الشمس والضرورة إلى غروبها .
- وقت صلاة المغرب : من غروب الشمس إلى أن يغيب الشفق الأحمر .
- وقت صلاة العشاء : من مغيب الشفق الأحمر إلى نصف الليل .

الفصل الدراسي الثاني

٢ - إقام الصلاة .

٣ - إيتاء الزكاة .

٤ - صوم رمضان .

٥ - حج بيت الله الحرام مع الاستطاعة .

س - ما دليل شهادة الأئمة ؟

ج - دليل شهادة : لا إله إلا الله : قول الله تعالى :

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾ (١)

س - ما دليل أن محمداً رسول الله ﷺ ؟

ج - دليل أن محمداً رسول الله : قول الله تعالى :

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾ (٢) .

س - ما دليل الصلاة والزكاة ؟

ج - دليل الصلاة والزكاة قول الله تعالى :

(١) آية ١٨ من سورة آل عمران .

(٢) آية ٤٠ من سورة الأحزاب .

الأصل الثالث : معرفة الدين .

س - إذا قيل لك ما دينك ؟

ج - فقل ديني الإسلام وهو ما أرسل الله به محمداً ﷺ

إلى جميع الناس وأمرهم باتباع أوامره واجتناب
نواهيه قولاً وعملاً .

س - ما أعظم ما أمر الله به ؟

ج - أعظم ما أمر الله به هو عبادته وحده لا شريك له .

س - ما أعظم ما نهى الله عنه ؟

ج - أعظم ما نهى الله عنه أن يجعل له شريك في عبادته .

س - كم أركان الإسلام ؟ وما هي ؟

ج - أركان الإسلام خمسة :

١ - شهادة الأئمة بالله ، وأن محمداً رسول

الله .

٣ - الإيمان بالكُتُب .

٤ - الإيمان بالرُّسُل .

٥ - الإيمان باليوم الآخر .

٦ - الإيمان بالقدرِ خيره وشره .

س - للإحسان رُكْنٌ واحدٌ فما هو ؟

ج - هو أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه

يراك .

(وصلى الله على مُحَمَّدٍ وآله وصحبه وسلّم)

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا
الصَّلَاةَ وَيؤْتُوا الزَّكَاةَ ﴾ (١) .

س - ما دليل الصَّوْمِ ؟

ج - دليل الصَّوْمِ قولُ الله تعالى :

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى
الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾ (٢) .

س - ما دليل الحَجِّ ؟

ج - دليل الحَجِّ قولُ الله تعالى :

﴿ وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴾ (٣) .

س - كم أركانُ الإيمان ؟ وما هي ؟

ج - أركانُ الإيمانِ ستةٌ :

١ - الإيمانُ بالله .

٢ - الإيمانُ بالملائكة .

(١) آية ٥ من سورة البقرة .

(٢) آية ١٨٣ من سورة البقرة .

(٣) آية ٩٧ من سورة آل عمران .

ثانياً : الفقه

أركان الصلاة

أركان الصلاة أربعة عشر ركناً - وهي :

- ١ - القيام : مع القدرة في الفرض .
- ٢ - تكبيرة الإحرام .
- ٣ - قراءة الفاتحة .
- ٤ - الركوع .
- ٥ - الرفع منه .
- ٦ - السجود على الأعضاء السبعة .
- ٧ - الاعتدال منه .
- ٨ - الجلسة بين السجدين .
- ٩ - الجلوس للشهد الأخير .
- ١٠ - قراءة الشاهد فيه .
- ١١ - الصلاة على النبي ﷺ فيه .
- ١٢ - التسليمات .
- ١٣ - الطمأنينة في جميع الأركان .
- ١٤ - الترتيب .

شروط الصلاة

لصحة الصلاة شروط تسعة :

- ١ - الإسلام، وضدّه الكفر، والكافر عمله غير مقبول .
- ٢ - العقل، وضدّه الجنون والمجنون مرفوع عنه القلم .
- ٣ - التمييز، وضدّه الصغر، وحدّه سبع سنين ثم يومر بالصلاة .
- ٤ - الوضوء .
- ٥ - إزالة النجاسة، من البدن والثوب ومكان الصلاة .
- ٦ - ستر العورة، وعورة الرجل من السرة إلى الركبة، والمرأة كلها عورة إلا وجهها في الصلاة .
- ٧ - دخول وقت الصلاة .
- ٨ - استقبال القبلة .
- ٩ - التنية : ومحلها القلب والتلفظ بها بدعة .

الفرق بين الركن والواجب

الفرق بينهما أن الركن إذا تركه المصلي عندما بطلت صلاته ، وإن تركه سهواً أعاده وجبره بسجود السهو .

أما الواجب إذا تركه المصلي عندما بطلت صلاته ، وإذا تركه سهواً جبره بسجود السهو .

انتهى وصلى الله على محمد وعلى آله وصحبه وسلم

واجبات الصلاة

واجبات الصلاة ثمانية وهي :

- ١ - جميع التكبيرات : غير تكبيرة الإحرام .
- ٢ - قول : سبحان ربي العظيم في الركوع .
- ٣ - قول : سمع الله لمن حمده للإمام ، والمنفرد .
- ٤ - قول : ربنا ولك الحمد للإمام والمأموم .
والمنفرد .
- ٥ - قول : سبحان ربي الأعلى في السجود .
- ٦ - قول : ربي اغفر لي بين السجدين .
- ٧ - الجلوس للشهد الأول .
- ٨ - قراءة الشهد فيه .

APPENDIX 6



وزارة التربية

التربية الإسلامية الابتدائية

للصف الثالث الابتدائي

تأليف

د. محمد صلاح الدين علي مجاور (شرفاً)

محمود أحمد حجير

محمد محمد عبد الحليم الشيخ

محمد نصر مصطفى نمر

سند السيد عمارة

إخراج : حسام الدين حسين غربية

الطبعة الثانية

١٤١٠هـ

١٩٨٩ - ١٩٩٠م

حقوق الطبع والنشر محفوظة لوزارة التربية ببلدة الكويت
إدارة المناهج والكتب المدرسية

المحتويات	
الصفحة	الموضوع
٧	التقدمة
(المفهوم الأول : المسلم يؤمن بأن الله تعالى موجود)	
١٠	كل ما في الكون يدل على وجود الله تعالى
٢٠	الله تعالى مالك الملك ومطهر عباده
٢٤	النظام والربوب في الكون دليل على وجود الله تعالى
٣٥	المسلم يشهد أن لا إله إلا الله وأن محمداً رسول الله
(المفهوم الثاني : المسلم يؤمن بأن الله تعالى خلق مخلوقات لا تعلمها)	
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٦٩	خلق الله تعالى الملايكة الميامين وطائفة وثيقة كآدم
٧٦	خلق طير الجنة والسماء وبلك الرحي
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٩٥	يدخل الله الطائفتين الجنة والداخمين النار
(المفهوم الرابع : المسلم يؤدي الصلاة في وقتها)	
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مقدمة

أبناءنا التلاميذ والتلميذات.

إخواننا وأخواتنا المدرسين والمدرسات.

السادة والسيدات أولياء أمور التلاميذ والتلميذات

نحمد الله تعالى الذي وفقنا لتقديم هذه الكتب الجديدة في التربية الإسلامية لأبنائنا وبناتنا في المرحلة الابتدائية، وسعدنا ما لمسناه من أثر طيب، وتجارب واضحة، مع كتابي الصغين الأول والثاني، مما شجعنا على المضي قدماً في إكمال هذه السلسلة المباركة من كتب التلميذ.

وهذه هو الكتاب الثالث، نقدمه لأبنائنا تلاميذ الصف الثالث من المرحلة الابتدائية، في تدرج يسائر يومهم، ويتفق مع قدراتهم ومهاراتهم، ويتجاوب مع ما يتردد في نفوسهم من تساؤلات وتطلعات، فضلاً عما يتوافر له من عناصر الوضوح والتشويق، والقرآن الكريم بالصورة المبصرة، واللوان التفرقة التي تعين على التذكر والفهم، والربط والاستنتاج، وتيسر دواعي التفكير، وتهدى إلى التطبيق العملي والسلوك الإسلامي الصحيح.

فالكتاب يهذه الصورة يُبجّل لكم أيها الأبناء فرصة واسعة للنمو إلى أقصى ما تسمح به قدراتكم واستعداداتكم، ونهضي لكم فرصة مناسبة للإعتماد على النفس، والتعلم الذاتي، ويوجب إليكم القراءة والاطلاع. والبحث عن المجهول، واستنباط الأحكام، والمشاركة الفعالة خلال ساعات الدرس، والممارسة العملية لما تضمنته من اللوان العبادات، والأعمال النافعة التي ترضي الله تعالى، وتعود عليكم بما ينفع ويفيد.

ويتناول هذا الكتاب مقرر التربية الإسلامية في هذا الصف، وهو [المسلم يعبد الله تعالى]؛ لتعيش أيها المتعلم مع هذا المقرر عاماً دراسياً مطالعاً لمفاهيمه وحقائقه، مُحصلاً لمعارفه، مُطبّقاً له في حياته، عاملاً على تأكيد ميراثك واتجاهاتك، مُكسباً لما تضمنته من القيم الإسلامية السامية، مُتميّهاً لمهاراتك وقدراتك.

وقد أفرد الكتاب ذرئاً لكل موضوع يتضمن خبرة متكاملة، يتفاعل معها المتعلم، في كل ما تضمنته من حقائق ومعلومات واتجاهات وقيم ومهارات، وما اشتملت عليه من اللوان النشاط المتعددة، بحيث تتوافر للمتعلم مشاركة إيجابية فعالة.

١٠٨	المسلم يتعلم عدد ركعات الصلاة، ووقت كل صلاة	الثاني عشر
١١٤	المسلم يتعلم ما يوضح به الصلاة	الثالث عشر
١٢١	المسلم يتعلم كيف يؤدي الصلاة	الرابع عشر
١٣١	المسلم يعرف ما يبطل الصلاة	الخامس عشر
١٣٧	المسلم يحب المساجد ويحترمها	السادس عشر
١٥١	المسلم يتعلم صلاة الجماعة، ويحرم عليها	السابع عشر
١٥٤	المسلم يحرم على صلاة الجمعة	الثامن عشر
١٥٩	الصوم فرض على كل مسلم قادر عليه	التاسع عشر
١٦٦	كيف يكون الصوم صحيحاً	المسرون
١٧٢	المسلم يزكي ماله ويعطي الفقراء والمساكين والمحتاجين	العادي والمسرون
١٨٠	المسلم يحرم بيت الله الحرام	الثاني والمسرون

(المفهوم الخامس : المسلم يؤمن بأن الله تعالى يرآب أقواله وأفعاله)

٢٠٠	المسلم يعتقد أن الله تعالى علم بكل شيء	الثالث والمسرون
٢٠٨	المسلم لا يوفي الآخرين بالقرآن أو العمل ابتداء بالرسول ﷺ	الرابع والمسرون

(المفهوم السادس : المسلم يدعو الله تعالى ويسأله الخير دائماً)

٢١٤	الدعاء عبادة لله تعالى	الخامس والمسرون
(المفهوم السابع : المسلم يعمد بسماع القرآن الكريم وتلاوته وفهمه وحفظه)		
٢٢٤	القرآن الكريم كتاب الله تعالى المنزل على سيدنا محمد ﷺ	الخامس والمسرون
٢٣٢	المسلم يتعلم القرآن الكريم، ويعمل به	السابع والمسرون

والآن اقرأ هذا النشيد

[أَتَخَلَقُ نَفْسَهَا؟]

تَذَكَّرُ كُلُّ وَفَيْكَ يَا فَطِينَا بِأَنَّكَ قَدْ خُلِقْتَ وَكُنْتَ طِينًا
وَسَائِلَ كَاتِبَاتِ اللَّهِ حِينَا أَنْخَلَقُ نَفْسَهَا؟ لَا لَنْ يَكُونَا

فَذَاكَ تَصَوَّرَ يَبْدُو جُنُونَا

فَهَذَا الْكَوْنُ فِي أَهْمَى نِظَامٍ وَفِي أَرْقَى اتِّسَاقٍ وَالنِّبَامِ
أَيَجْرِي وَخَلْدَهُ مِنْ غَيْرِ حَامٍ عَلَى مَرِّ اللَّيَالِي وَالسَّنِينَا؟

فَذَاكَ تَصَوَّرَ يَبْدُو جُنُونَا

إِذَنْ فَاللَّهُ مُوجُودٌ مُدَبَّرٌ وَكُلُّ الْخَلْقِ مَمْلُوكٌ فَكَبِيرٌ
وَرَبُّ الْعَرْشِ خَلَّاقٌ مُصَوِّرٌ بِنَعْمِ اللَّهِ هَلْ لِي أَنْ أَكُونَا؟

فَذَاكَ تَصَوَّرَ يَبْدُو جُنُونَا

(١٧) سُبْحَانَ الْمَلِكِ يَوْمِ الدِّينِ
وَإِنَّا تَابِعَاتٌ لِذَلِكَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبْرَكَ الَّذِي يَمْلِكُ الْمَلَكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾
الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا
وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿١٨﴾ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا
مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَأَرْجِعِ الْبَصَرَ هَلْ
تَرَى مِنْ فُطُورٍ ﴿١٩﴾ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ
إِلَيْكَ الْبَصَرُ حَاسِمًا وَهُوَ حَسِيرٌ ﴿٢٠﴾ وَلَقَدْ زَيَّنَّا السَّمَاءَ
الَّذِيَا بِمَصْبِيحٍ وَجَعَلْنَاهَا رُجُومًا لِّلطَّالِقِينَ وَأَعَدْنَا
لَهُمْ عَذَابَ السَّعِيرِ ﴿٢١﴾

* * *

اقْرَأْ قَوْلَ اللَّهِ تَعَالَى :

وَأَوْجِبْنَا لَكَ إِيمَانَ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خَفْتِ عَلَيْهِ
قَالَغِي فِي اللَّيْلِ وَلَا تُخَافِي وَلَا تُحْزَنِي إِنَّا زَاوَاهُ وَإِنَّكَ
وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿١٤٠﴾ قَالَفَطَهَّرَهُ آلُ فِرْعَوْنَ
لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَلْمُنَّ وَجُنُودَهُمَا
كَانُوا خَاطِبِينَ ﴿١٤١﴾ وَقَالَتْ أُمَّرَاتُ فِرْعَوْنَ قُرَّتْ عَيْنُ لِي
وَلَاك لَا تَنْقُضُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ
لَا يَشْعُرُونَ ﴿١٤٢﴾ وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا إِنْ
كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ
مِنَ الْمُؤْمِنِينَ ﴿١٤٣﴾ وَقَالَتْ لِأُخْتِهِ قُصِّبِي فَبَصَّرَتْ
بِهِ عَنْ جَنِّبٍ وَهُمْ لَا يَسْمَعُونَ ﴿١٤٤﴾ * وَحَرَمْنَا عَلَيْهِ
الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ
يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٤٥﴾ فَرَدَدْنَاهُ إِلَىٰ
أَبِيهِ كَمَا تَفَرَّقْنَا وَلَا تُحْزَنُ وَتَلْعَلَّ أَنْ وَعَدَ اللَّهُ حَقًّا
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٤٦﴾

(سورة المصم)

ولما صار شاباً ترك مصر، وذهب إلى مدين وتزوج ابنة رجل صالح منها، الرجل الصالح شعيب . واختاره الله ليرجع إلى مصر ويدعو فرعون إلى عبادة الله، وإلى ترك بني إسرائيل ولا يعذبهم، فاطاع موسى ربه، وذهب إلى فرعون، ودعاه إلى عبادة الله، فطالبه بدليل على صدق رسالته. فقال له موسى ؛ إن هذه العصا التي في يدي تتحول بقدرة الله تعالى، إلى ثعبان كبير، يمشي، ويتحرك، فقال له فرعون : إن عيدي سحرة يفعلون مثل ذلك. فانفقوا على أن يقيموا مباراة بين (موسى) عليه السلام وسحرة فرعون، ويجتمع الناس لمشاهدتها في يوم العيد.

وفي ذلك اليوم اجتمع آلاف من الناس لمشاهدة المباراة، وجاء السحرة ومعهم جبال طويلة، ألقوها في الساحة، فخيّل للناظر أنها تتحرك ، فصارت مثل الثعابين.

وجاء (موسى) عليه السلام، فألقى عصاه، فتحوّلت إلى ثعبان كبير، ألهم كل ما ألقاه السحرة من جبال.

عند ذلك عرف السحرة أن (موسى) رسول من عند الله، لأن عصاه هذه أكلت جبالهم بقدرة الله تعالى .



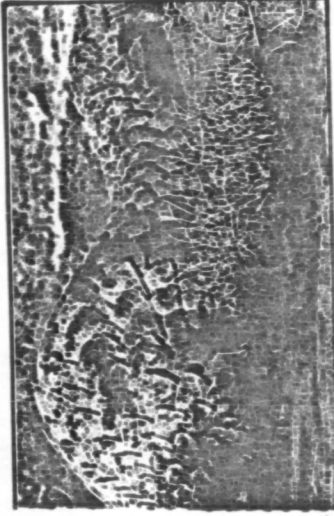
● وإقرأ قوله تعالى :

﴿ يَنْزِلُ الْمَلَكُ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُمْ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴾ (النمل)

● وَقَدْ سَأَلَ بَعْضُ النَّاسِ الرَّسُولَ

- ﷺ - عَنِ الرُّوحِ فَكَانَ رَدُّ اللَّهِ تَعَالَى عَلَيْهِمْ (﴿ وَسِعَتْ رُوحٌ عَنِ الرُّوحِ كُلِّ رُوحٍ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾)

(سورة الإسراء)



وَهُنَاكَ كَوَاكِبٌ وَنُجُومٌ وَسُحُومٌ وَأَقْمَارٌ، خَلَقَهَا اللَّهُ تَعَالَى، وَلَكِنَّا لَا نَرَاهَا.
 وَفِي أَعْمَاقِ الْبَحْرِ مَخْلُوقَاتٌ، نَرَى بَعْضَهَا، وَالْبَعْضُ الْآخِرُ لَا نَرَاهُ.
 وَمِمَّنْ هَذَا نَعْرِفُ أَنَّ قُدْرَةَ اللَّهِ تَعَالَى عَلَى الْخَلْقِ أَكْبَرُ مِنْ أَنْ يُحِيطَ بِهَا الْإِنْسَانُ، وَأَنْ يَرَى كُلُّ مَا أَوْجَدَتْهُ هَذِهِ الْقُدْرَةُ الْإِلَهِيَّةُ.
 ● اقْرَأْ قَوْلَ اللَّهِ تَعَالَى :

﴿ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمِإٍ مَسْنُونٍ ﴾
 ﴿ وَاللَّهُ أَنْ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السُّمُومِ ﴾ (سورة الحجر)

(سورة الحجر)

تَكَرُّمٌ أَيْبٌ :

- بعد أن قرأت الفقرة السابقة حاول أن تجيب عن الأسئلة

التالية :

* بأي شيء نزل جبريل - عليه السلام - على الرسول.

الكريم - صلى الله عليه وسلم؟

* من الذي كان ينزل بالوحي على الرسل الكرام؟

* خلق الله تعالى كل ما في الكون من ملائكة وإنسان وغير ذلك.

فمن أي المخلوقات جبريل - عليه السلام؟

* للملائكة صفات حسنة وصفهم الله تعالى بها.

اذكر بعض هذه الصفات.

* ما الذي يجب أن نتعلمه من صفات الملائكة الكرام؟

اقرأ قول الله تعالى :

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَائِيلَ

فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿١٧٦﴾

(سورة البقرة)

ردد هذه الآية الكريمة وأحرص على حفظها.

* ناقش معلمك وزملائك في معناها حتى تفهمها فهماً جيداً.

الكريم على الرسول - صلى الله عليه وسلم - ثم يَكُنْ أَحَدَ يَرَاهُ إِلَّا
الرَّسُولَ الْكَرِيمَ - صلى الله عليه وسلم - وَقَدْ وَصَفَهُ اللَّهُ تَعَالَى بِأَنَّهُ
الرُّوحُ الْأَمِينُ .

قال تعالى :

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٧٦﴾ عَلَيَّ قَلْبِكَ لِتَكُونَ مِنَ

الْمُنذِرِينَ ﴿١٧٧﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٧٨﴾

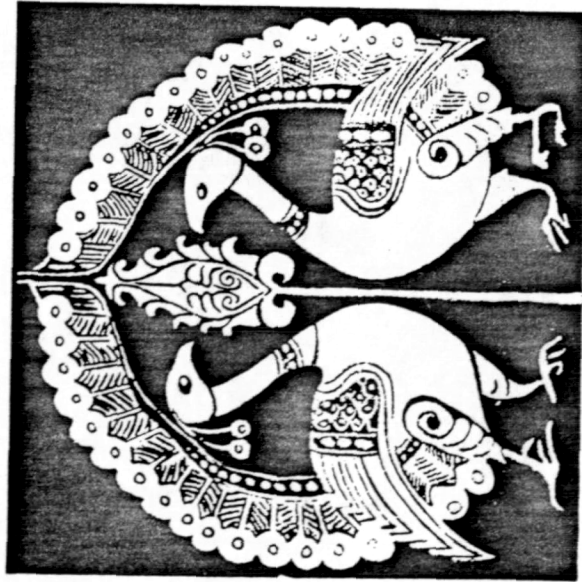
(سورة الشعراء)

وهو ذا القرآن الكريم بين أيدينا مكتوباً في المصحف باللغة
العربية الفصحى الجميلة لنحفظه ونفهمه ونعمل بما جاء فيه .



وَالآنَ فَكِّرْ ثُمَّ اجِبْ :

- ١ - لِمَاذَا يَدْعُو الْمُسْلِمُ اللَّهَ تَعَالَى ؟
- ٢ - مَا جَزَاءُ مَنْ يَدْعُو اللَّهَ تَعَالَى ؟
- ٣ - مَا جَزَاءُ مَنْ يَدْعُو غَيْرَ اللَّهِ تَعَالَى ؟
- ٤ - مَا وَاجِبُ الْمُسْلِمِ عِنْدَمَا يَطْلُبُ اللَّهَ تَعَالَى مِنْهُ أَنْ يَعْمَلَ شَيْئاً ؟
- ٥ - بِمَ تُجِبُّ أَنْ تَدْعُو اللَّهَ تَعَالَى ؟



وَعَلَّمَنَا دُعَاءَ نَقْوِهِ عِنْدَمَا نَلِيسُ مَلَاسِنَا، وَهُوَ : «اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا هُوَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا هُوَ لَهُ»^(١)،
وَعَلَّمَنَا أَنْ نَدْعُوَ عِنْدَ الْخُرُوجِ مِنَ الْمَنْزِلِ بِقَوْلِنَا : «بِاسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»^(٢).

وَكَذَلِكَ عَلَّمَنَا دُعَاءَ نَقْوِهِ عِنْدَ دُخُولِ الْمَنْزِلِ وَهُوَ : «بِاسْمِ اللَّهِ وَلِجْنَا، وَبِاسْمِ اللَّهِ خَرَجْنَا، وَعَلَى اللَّهِ تَوَكَّلْنَا»^(٣) «وَوَلِجْنَا مَعَهَا : دَخَلْنَا» وَعَلَّمَنَا أَنْ نَدْعُوهُ عِنْدَ النَّوْمِ بِقَوْلِنَا : «بِاسْمِكَ اللَّهُمَّ وَضَعْتُ جَنِيحِي وَبِكَ أَرْفَعُهُ»^(٤).

وَعَلَّمَنَا أَنْ نَقُولَ بَعْدَ الصَّلَاةِ : «اللَّهُمَّ اعْنِي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحَسَنِ عِبَادَتِكَ»^(٥).
وَقَدْ سَبَقَ أَنْ أَخْبَرْتَنِي يَا أَحْمَدُ أَنَّكَ حَفِظْتَ بَعْضَ الْأَدْعِيَةِ مِثْلَ الدُّعَاءِ الَّذِي يَقُولُهُ قَبْلَ الطَّعَامِ وَبَعْدَهُ، وَعِنْدَ دُخُولِ الْمَسْجِدِ وَالخُرُوجِ مِنْهُ. وَلَكِنِّي تَحَفَّظَ هَذِهِ الْأَدْعِيَةَ جَيِّدًا وَلَا تَنْسَاهَا، عَلَيْكَ أَنْ تَدْعُوَ اللَّهَ بِهَا دَائِمًا.

وَهُنَاكَ كُتِبَ كَثِيرَةٌ فِي الْمَكْتَبَةِ فِيهَا الْكَثِيرُ مِنَ الْأَدْعِيَةِ، فَحَاوِلْ قِرَاءَتَهَا، وَشِرَاءَ وَاحِدٍ مِنْهَا مِنَ الْمَكْتَبَةِ الْمُجَاوِرَةِ لَنَا بَعْدَ أَنْ تَسْأَلَ مُعَلِّمَكَ أَمِينَ مَكْتَبَةِ الْمَدْرَسَةِ عَنْهَا.

(٤) رواه البخاري ومسلم

(٥) رواه أبو داود.

(١) رواه البخاري.

(٢) رواه أبو داود.

(٣) رواه أبو داود.

APPENDIX 7

APPENDIX 7

Statistical treatment for results

Results which were obtained by study tools were put in files and fed into the computer in order to be able to apply the following tests:

1. Frequencies

In this test each respondent has been numerated at each level from the responses levels and has given subjective grades regarding "Likert Scales" fivefold, as follows:-

strongly agree	5
agree	4
undecided	3
disagree	2
strongly disagree	1

A negative comparison was given for the opposite measurement as follows:-

strongly agree	1
agree	2
undecided	3
disagree	4
strongly disagree	5

2. The mean equation was calculated as follows:-

$$\text{Mean} = \frac{\sum_{i=1}^n x_i n_i}{\sum_{i=1}^n n_i}$$

3. Standard deviations were calculated as follows:-

$$\text{Standard deviation} = \sqrt{\frac{\sum (X - \bar{X})^2}{n_1}}$$

4. T-tests were calculated to examine levels of significance between the means regarding two samples by using the following equation:-

$$T = \frac{\bar{X} - \bar{Y}}{\sqrt{\frac{(n_1 - 1) S_1^2 + (n_2 - 1) S_2^2}{n_1 + n_2 - 2} \cdot \frac{(n_1 + n_2)}{\sqrt{n_1 n_2}}}}$$

Where

\bar{X} , \bar{Y} means of two samples

n_1 , n_2 number of samples population

S_1 , S_2 variance of two samples

(spss/pc+) is giving the value of t-test and level of significance statistically to each value.

Reliability of study tools:

The following result shows the reliability test for both tools:

First: Parents' questionnaire.

The following tables clarify the results of the internal reliability coefficient between each question and a total item of the questionnaire.

ITEM - TOTAL STATISTICS

	SCALE MEAN IF ITEM DELETED	SCALE VARIANCE IF ITEM DELETED	CORRECTED ITEM- TOTAL CORRELATION	ALPHA IF ITEM DELETED
Q1	68.0417	54.2318	.3336	.7752
Q2	68.4821	52.9697	.3633	.7734
Q3	68.5179	53.0416	.3225	.7776
Q4	67.6250	56.2478	.3145	.7765
Q5	67.8279	54.2515	.4829	.7670
Q6	67.8571	55.3807	.3337	.7751
Q7	67.8988	54.2352	.4367	.7689
Q8	68.3095	50.4066	.5323	.7590
Q9	68.3036	51.3863	.5505	.7590
Q10	68.3690	51.6594	.5331	.7604
Q11	68.4167	51.2265	.5027	.7619
Q12	68.0893	58.0578	.0551	.7963
Q13	68.6548	50.8142	.4781	.7636
Q14	67.3929	58.3597	.3587	.7795
Q15	67.4881	57.9400	.2856	.7794
Q16	70.9524	60.4528	.0857	.7953
Q17	68.7679	53.6284	.2973	.7795
Q18	68.1667	51.4810	.5040	.7620

The result in this table shows that the internal reliability coefficient of the items of the questionnaire is high and not less than (0.750). This indicates that the result is more than the average (0.500) which means that the questionnaire items are reliable and trustworthy.

The measurement of external reliability is clarified in the split half tests in the following results:

CORRELATION BETWEEN FORMS	= .6287
EQUAL LENGTH SPEARMAN-BROWN	= .7720
GUTTMAN SPLIT-HALF	= .7658
UNEQUAL-LENGTH SPEARMAN-BROWN	= .7720

9 ITEMS IN PART 1

9 ITEMS IN PART 2

ALPHA FOR PART 1 = .7037

ALPHA FOR PART 2 = .5764

The results indicate that Spearman coefficient is reached (0.770) which shows a high reliability between the half tool. As a result of this the tool (questionnaire) is reliable both internally and externally.

Secondly, the Teachers' Questionnaire.

The following table clarifies the result of the internal reliability coefficient between each question and the total items of the questionnaire after the removal of the questions which have no high level of reliability.

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RELIABILITY ANALYSIS - SCALE (TEST)

	SCALE MEAN IF ITEM DELETED	SCALE VARIANCE IF ITEM DELETED	CORRECTED ITEM- TOTAL CORRELATION	ALPHA IF ITEM DELETED
Q1	112.7353	194.8585	.4622	.8752
Q2	112.3588	195.9711	.5789	.8736
Q3	112.5882	193.7584	.5742	.8730
Q4	113.0059	193.9704	.4435	.8757
Q6	112.5000	202.5473	.2648	.8792
Q7	112.5059	199.1390	.3420	.8779
Q8	112.4647	196.9958	.4851	.8750
Q9	111.9353	206.4277	.2099	.8798
Q10	112.8647	195.8573	.4731	.8751
Q11	112.1235	205.5290	.1937	.8801
Q13	113.7235	204.2249	.0940	.8862
Q14	112.6235	197.9284	.3991	.8767
Q15	112.6882	205.1744	.1028	.8839
Q16	112.6176	195.4920	.5129	.8743
Q17	112.4765	196.4876	.4955	.8748
Q18	112.6118	193.8721	.5325	.8737
Q19	112.7294	193.3820	.5317	.8736
Q20	114.7118	202.0644	.1821	.8825

Q20	114.7118	202.0644	.1821	.8825
Q21	113.3294	192.8968	.4525	.8755
Q23	112.4412	202.5675	.2396	.8799
Q26	113.4647	194.2266	.3356	.8796
Q27	112.4294	205.2642	.1525	.8813
Q28	112.4176	202.5760	.2534	.8795
Q29	113.0353	189.0402	.6717	.8702
Q30	113.1765	189.0574	.6439	.8707
Q31	113.1706	188.5210	.6779	.8700
Q32	113.3353	192.3899	.4845	.8746
Q33	113.1471	190.7297	.6008	.8719
Q34	113.1412	189.8734	.6583	.8707
Q35	113.1412	192.3231	.5991	.8723

The result shown in this table is that the internal reliability coefficient of the items of the questionnaire is high and not less than (0.870) which means that the questionnaire items are reliable and trustworthy.

The measurement of external reliability is clarified by the split half test in the following:-

CORRELATION BETWEEN FORMS	=	.6264
EQUAL LENGTH SPEARMAN-BROWN	=	.7703
GUTTMAN SPLIT-HALF	=	.7532
UNEQUAL-LENGTH SPEARMAN-BROWN	=	.7703

15 ITEMS IN PART 1

15 ITEMS IN PART 2

ALPHA FOR PART 1 = .7628

ALPHA FOR PART 2 = .8448

The result indicates that Spearman coefficient is reached (0.770) which shows a high reliability between the half tool. As a result of this the tool (questionnaire) is reliable internally and externally.

Section A

First: Analysis of parents' responses

Field 1

Q1.1 Sex effect upon response:

Data shows in Table [1] that schoolboys' parents response is 4.32 mean and 0.99 standard deviation, while schoolgirls' parents response is 4.16 mean and 1.00 standard deviation. The T-test value is 1.18 which means the variance has no statistical significance at the level 0.05 which indicates that the sex of the pupil has no effect on the parents' responses on this item.

Q1.2 Nationality effect upon response:

The data in Table [1] shows that Kuwaiti parents have responses of 4.5 mean and 1.08 standard deviation, while Saudi parents' responses are 4.53 mean and 0.79 standard deviation. These variances are statistically significant as the T-test shows. 3.41 at the level of 0.001 which means that Saudi parents encourage the teaching of I.R.E. in society more than do Kuwaiti parents.

Q1.3 Qualification effect upon response:

The data shows in Table [1] that parents with high qualifications have responses of 4.21 mean and 0.96 standard deviation, whereas the parents with intermediate qualifications have responses of 4.6 mean and 1.12 standard deviation. These variances have statistical significance at 0.6 T-test and at the level of 0.05. This means that qualifications have an effect on this response.

Q13.1 Sex effect upon response:

Data shows in Table [1] that schoolboys' parents responded at 3.63 mean and 1.14 standard deviation, while schoolgirls' parents response was 3.73 mean and

1.11 standard deviation. The T-test value is 0.58 which means that variance has no statistical significance at the level of 0.05 which means pupils' sex has no effect on this item.

Q13.2 Nationality effect upon response:

From the data expressed in Table [1] it can be seen that Kuwaiti parents' responded at 3.59 mean and 1.18, while Saudi parents responses were 3.79 mean and 1.05 standard deviation. The T-test value shows 0.24 which indicates that the variance has no statistical significance at the level of 0.05 which means that nationality has no effect on the response to this item.

Q13.3 Qualification effect upon response:

Data indicates in Table [1] that responses of highly qualified parents was 3.52 mean and 0.98 standard deviation. Intermediate qualified parents had responses of 3.36 mean and 1.18 standard deviation. The T-test value is 0.64 which indicates that there is no statistical significance at level 0.05, and therefore that qualification has no effect on response to this item.

Q14.1 Sex effect on the response:

Data in Table [1] clarifies that schoolboys' parents' responses were 4.91 mean and 0.29 standard deviation, while schoolgirls' parents' responses were 4.9 mean and 0.35 standard deviation. T-test value is 0.27 which means that variances have no statistical significance at the level of 0.05, and therefore pupils' sex has no effect on the parents' responses.

Q14.2 Nationality effect on the response:

From the data expressed in Table [1] the Kuwaiti parents had responses of 4.86 mean and 0.35 standard deviation. Saudi parents responses were 4.96 mean and 0.19 standard deviation. The T-test value is 2.45 which means that the variance

has statistical significance at the level of 0.01. Therefore nationality has an effect on the responses, and the Saudi parents have a greater appreciation of the importance of I.R.E. in preparing a good generation in society in both morality and behaviour.

Q14.3 Qualification effect on the response:

The data shown in Table [1] indicates that highly qualified parents have responses of 4.93 mean and 0.26 standard deviation, whereas intermediate qualified parents have responses of 4.9 mean and 0.3 standard deviation. The T-test value is 0.38 and the variance has no statistical significance at level 0.05. This means that parents' level of qualification has no effect on this response.

Q15.1 Sex effect on the response:

Data in Table [1] clarifies that schoolboys' parents' responses were 4.81 mean and 0.45 standard deviation, while schoolgirls' parents' responses were 4.77 mean and 0.42 standard deviation. T-test value is 0.72 which means that variances have no statistical significance and therefore pupils' sex has no effect on the parents' responses.

Q15.2 Nationality effect on the response:

From the data expressed in Table [1] the Kuwaiti parents had responses of 4.7 mean and 0.52 standard deviation. Saudi parents responses were 4.94 mean and 0.24 standard deviation. The T-test value is 4.0 which means that the variance has statistical significance at the level of 0.001. Therefore nationality has an effect on the responses, and the Saudi parents find that I.R.E. has an important role in society's progress, more than do Kuwaiti parents.

Q15.3. Qualifications effect on the response:

The data shown in Table [1] indicates that highly qualified parents have responses of 4.82 mean and 0.39 standard deviation, whereas intermediate qualified parents have responses of 4.83 mean and 0.37 standard deviation. The T-test value is 0.17 and the variance has no statistical significance at level 0.05. This means that parents' level of qualification has no effect on this response.

Q18.1 Sex effect on the response:

Data in Table [1] clarifies that schoolboys' parents' responses were 4.04 mean and 1.07 standard deviation, while schoolgirls' parents' responses were 4.2 mean and 0.98 standard deviation. T-test value is 1.08 which means that variances have no statistical significance at a level of 0.05 and therefore pupils' sex has no effect on the parents' responses.

Q18.2 Nationality effect on the response:

From the data expressed in Table [1] the Kuwaiti parents had responses of 3.98 mean and 1.8 standard deviation. Saudi parents responses were 4.28 mean and 0.93 standard deviation. The T-test value is 2.0 which means that the variance has statistical significance at the level of 0.05. Therefore nationality has an effect on the responses, and the Saudi parents find that teaching I.R.E. has an effect on their children, more than do Kuwaiti parents.

Q18.3 Qualifications effect on the response:

The data shown in Table [1] indicates that highly qualified parents have responses of 3.96 mean and 0.92 standard deviation, whereas intermediate qualified parents have responses of 4.09 mean and 1.01 standard deviation. The T-test value is 0.6 and the variance has no statistical significance at level 0.05. This means that parents' level of qualification has no effect on this response.

Field 2

Q3.1 Sex effect upon response:

Data shows in Table [2] that schoolboys' parents response is 3.68 mean and 1.3 standard deviation, while schoolgirls' parents response is 3.83 mean and 1.04 standard deviation. The T-test value is 0.88 which means the variance has no statistical significance at the level 0.05 which indicates that the sex of the pupil has no effect on the parents' responses on this item.

Q3.2 Nationality effect upon response:

The data in Table [2] shows that Kuwaiti parents have responses of 3.58 mean and 1.24 standard deviation, while Saudi parents' responses are 3.99 mean and 1.08 standard deviation. These variances are statistically significant as the T-test shows. 2.39 at the level of 0.02 means that Saudi parents have more conviction than Kuwaiti parents that their children's interest in I.R.E. is weak.

Q3.3 Qualification effect upon response:

The data shows in Table [2] that parents with high qualifications have responses of 3.46 mean and 1.23 standard deviation, whereas the parents with intermediate qualifications have responses of 3.86 mean and 1.18 standard deviation. These variances have no statistical significance at 1.49 T-test and at the level of 0.05. This means that qualifications have no effect on this response.

Q5.1 Sex effect upon response:

Data shows in Table [2] that schoolboys' parents responded at 4.55 mean and 0.59 standard deviation, while schoolgirls' parents response was 4.37 mean and 0.93 standard deviation. The T-test value is 1.66 which means that variance has no statistical significance at the level of 0.05 which means pupils' sex has no effect on this item.

Q5.2 Nationality effect upon response:

From the data expressed in Table [2] it can be seen that Kuwaiti parents' responded at 4.42 mean and 0.83, while Saudi parents responses were 4.53 mean and 0.65 standard deviation. The T-test value shows 1.02 which indicates that the variance has no statistical significance at the level of 0.05 which means that nationality has no effect on the response to this item.

Q5.3 Qualification effect upon response:

Data indicates in Table [2] that responses of highly qualified parents was 4.21 mean and 0.63 standard deviation. Intermediate qualified parents had responses of 4.48 mean and 0.71 standard deviation. The T-test value is 1.73 which indicates that there is no statistical significance at level 0.05 and therefore that qualification has no effect on response to this item.

Q6.1 Sex effect on the response:

Data in Table [2] clarifies that schoolboys' parents' responses were 4.5 mean and 0.75 standard deviation, while schoolgirls' parents' responses were 4.34 mean and 0.84 standard deviation. T-test value is 1.34 which means that variances have no statistical significance at the level of 0.05 and therefore pupils' sex has no effect on the parents' responses.

Q6.2 Nationality effect on the response:

From the data expressed in Table [2] the Kuwaiti parents had responses of 4.38 mean and 0.87 standard deviation. Saudi parents responses were 4.5 mean and 0.67 standard deviation. The T-test value is 1.08 which means that the variance has no statistical significance at the level of 0.05. Therefore nationality has no effect on the responses.

Q6.3 Qualification effect on the response:

The data shown in Table [2] indicates that highly qualified parents have responses of 4.43 mean and 0.69 standard deviation, whereas intermediate qualified parents have responses of 4.3 mean and 0.82 standard deviation. The T-test value is 0.71 and the variance has no statistical significance at level 0.05. This means that parents' level of qualification has no effect on this response.

Q11.1 Sex effect on the response:

Data in Table [2] clarifies that schoolboys' parents' responses were 3.83 mean and 1.1 standard deviation, while schoolgirls' parents' responses were 3.77 mean and 1.15 standard deviation. T-test value is 0.36 which means that variances have no statistical significance at level 0.05 and therefore pupils' sex has no effect on the parents' responses.

Q11.2 Nationality effect on the response:

From the data expressed in Table [2] the Kuwaiti parents had responses of 3.6 mean and 1.13 standard deviation. Saudi parents responses were 4.1 mean and 1.03 standard deviation. The T-test value is 3.19 which means that the variance has statistical significance at the level of 0.002. Therefore nationality has an effect on the responses, and the Saudi parents find that children like the subject of I.R.E. more than do Kuwaiti parents.

Q11.3 Qualifications effect on the response:

The data shown in Table [2] indicates that highly qualified parents have responses of 3.56 mean and 1.05 standard deviation, whereas intermediate qualified parents have responses of 3.63 mean and 1.15 standard deviation. The T-test value is 0.29 and the variance has no statistical significance at level 0.05. This means that parents' level of qualification has no effect on this response.

Q17.1 Sex effect on the response:

Data in Table [2] clarifies that schoolboys' parents' responses were 3.5 mean and 1.1 standard deviation, while schoolgirls' parents' responses were 3.46 mean and 1.26 standard deviation. T-test value is 0.23 which means that variances have no statistical significance at a level of 0.05 and therefore pupils' sex has no effect on the parents' responses.

Q17.2 Nationality effect on the response:

From the data expressed in Table [2] the Kuwaiti parents had responses of 3.32 mean and 1.17 standard deviation. Saudi parents responses were 3.71 mean and 1.15 standard deviation. The T-test value is 2.29 which means that the variance has statistical significance at the level of 0.05. Therefore nationality has an effect on the responses, and the Saudi parents find that teaching method of I.R.E. has a bad effect on their children, and makes them unhappy, more than do Kuwaiti parents.

Q17.3 Qualifications effect on the response:

The data shown in Table [2] indicates that highly qualified parents have responses of 3.43 mean and 1.3 standard deviation, whereas intermediate qualified parents have responses of 3.55 mean and 1.12 standard deviation. The T-test value is 0.49 and the variance has no statistical significance at level 0.05. This means that parents' level of qualification has no effect on this response.

Field 3

Q4.1 Sex effect upon response:

Data shows in Table [3] that schoolboys' parents response is 4.59 mean and 0.76 standard deviation, while schoolgirls' parents response is 4.61 mean and 0.83 standard deviation. The T-test value is 0.17 which means the variance has no statistical significance at the level 0.05 which indicates that the sex of the pupil has no effect on the parents' responses on this item.

Q4.2 Nationality effect upon response:

The data in Table [3] shows that Kuwaiti parents have responses of 4.57 mean and 0.81 standard deviation, while Saudi parents' responses are 4.63 mean and 0.74 standard deviation. These variances are not statistically significant as the T-test shows. 0.58 at the level of 0.05 which means that nationality has no effect on the response to this item.

Q4.3 Qualification effect upon response:

The data shows in Table [3] that parents with high qualifications have responses of 4.39 mean and 0.88 standard deviation, whereas the parents with intermediate qualifications have responses of 4.58 mean and 0.81 standard deviation. These variances have no statistical significance at 0.98 T-test and at the level of 0.05. This means that qualifications have no effect on this response.

Q12.1 Sex effect upon response:

Data shows in Table [3] that schoolboys' parents responded at 4.19 mean and 1.1 standard deviation, while schoolgirls' parents response was 4.13 mean and 1.08 standard deviation. The T-test value is 0.33 which means that variance has no statistical significance at the level of 0.05 which means pupils' sex has no effect on this item.

Q12.2 Nationality effect upon response:

From the data expressed in Table [3] it can be seen that Kuwaiti parents' responded at 4.06 mean and 1.17, while Saudi parents responses were 4.31 mean and 0.94 standard deviation. The T-test value shows 1.58 which indicates that the variance has no statistical significance at the level of 0.05 which means that nationality has no effect on the response to this item.

Q12.3 Qualification effect upon response:

Data indicates in Table [3] that responses of highly qualified parents was 4.37 mean and 0.84 standard deviation. Intermediate qualified parents had responses of 4.3 mean and 0.97 standard deviation. The T-test value is 0.33 which indicates that there is no statistical significance at level 0.05, and therefore that qualification has no effect on response to this item.

Q16.1 Sex effect on the response:

Data in Table [3] clarifies that schoolboys' parents' responses were 4.59 mean and 0.85 standard deviation, while schoolgirls' parents' responses were 4.67 mean and 0.78 standard deviation. T-test value is 0.46 which means that variances have no statistical significance at the level of 0.05, and therefore pupils' sex has no effect on the parents' responses.

Q16.2 Nationality effect on the response:

From the data expressed in Table [3] the Kuwaiti parents had responses of 4.46 mean and 0.83 standard deviation. Saudi parents responses were 4.8 mean and 0.63 standard deviation. The T-test value is 1.63 which means that the variance has no statistical significance at the level of 0.05. Therefore nationality has no effect on the responses, and both Kuwait and Saudi parents have a weak appreciation of the participation of developing I.R.E..

Q16.3 Qualification effect on the response:

The data shown in Table [3] indicates that highly qualified parents have responses of 4.71 mean and 0.66 standard deviation, whereas intermediate qualified parents have responses of 4.55 mean and 0.77 standard deviation. The T-test value is 1.34 and the variance has no statistical significance at level 0.05. This means that parents' level of qualification has no effect on this response.

Field 4

Q2.1 Sex effect upon response:

Data shows in Table [4] that schoolboys' parents response is 3.84 mean and 1.02 standard deviation, while schoolgirls' parents response is 3.76 mean and 1.26 standard deviation. The T-test value is 0.42 which means the variance has no statistical significance at the level 0.05 which indicates that the sex of the pupil has no effect on the parents' responses on this item.

Q2.2 Nationality effect upon response:

The data in Table [4] shows that Kuwaiti parents have responses of 3.72 mean and 1.17 standard deviation, while Saudi parents' responses are 3.93 mean and 1.06 standard deviation. These variances have no statistical significance as the T-test shows. 1.21 at the level of 0.05 means that nationality has no effect on the response to this item.

Q2.3 Qualification effect upon response:

The data shows in Table [4] that parents with high qualifications have responses of 3.74 mean and 1.2 standard deviation, whereas the parents with intermediate qualifications have responses of 3.7 mean and 1.11 standard deviation. These variances have no statistical significance at 0.16 T-test and at the level of 0.05. This means that qualifications have an effect on this response.

Q7.1 Sex effect upon response:

Data shows in Table [4] that schoolboys' parents responded at 4.44 mean and 0.73 standard deviation, while schoolgirls' parents response was 4.33 mean and 0.87 standard deviation. The T-test value is 0.98 which means that variance has no statistical significance at the level of 0.05 which means pupils' sex has no effect on this item.

Q7.2 Nationality effect upon response:

From the data expressed in Table [4] it can be seen that Kuwaiti parents' responded at 4.32 mean and 0.87, while Saudi parents responses were 4.5 mean and 0.67 standard deviation. The T-test value shows 1.58 which indicates that the variance has no statistical significance at the level of 0.05 which means that nationality has no effect on the response to this item.

Q7.3 Qualification effect upon response:

Data indicates in Table [4] that responses of highly qualified parents was 4.46 mean and 0.88 standard deviation. Intermediate qualified parents had responses of 4.33 mean and 0.81 standard deviation. The T-test value is 0.71 which indicates that there is no statistical significance at level 0.05 and therefore that qualification has no effect on response to this item.

Q8.1 Sex effect on the response:

Data in Table [4] clarifies that schoolboys' parents' responses were 4.05 mean and 1.01 standard deviation, while schoolgirls' parents' responses were 3.93 mean and 1.25 standard deviation. T-test value is 0.72 which means that variances have no statistical significance at the level of 0.05 and therefore pupils' sex has no effect on the parents' responses.

Q8.2 Nationality effect on the response:

From the data expressed in Table [4] the Kuwaiti parents had responses of 3.89 mean and 1.17 standard deviation. Saudi parents responses were 4.14 mean and 1.04 standard deviation. The T-test value is 1.5 which means that the variance has no

statistical significance at the level of 0.05. Therefore nationality has no effect on the responses.

Q8.3 Qualification effect on the response:

The data shown in Table [4] indicates that highly qualified parents have responses of 4.03 mean and 1.09 standard deviation, whereas intermediate qualified parents have responses of 4.01 mean and 1.08 standard deviation. The T-test value is 0.09 and the variance has no statistical significance at level 0.05. This means that parents' level of qualification has no effect on this response.

Q9.1 Sex effect on the response:

Data in Table [4] clarifies that schoolboys' parents' responses were 4.00 mean and 0.92 standard deviation, while schoolgirls' parents' responses were 3.8 mean and 1.11 standard deviation. T-test value is 0.71 which means that variances have no statistical significance and therefore pupils' sex has no effect on the parents' responses.

Q9.2 Nationality effect on the response:

From the data expressed in Table [4] the Kuwaiti parents had responses of 3.77 mean and 1.00 standard deviation. Saudi parents responses were 4.19 mean and 0.97 standard deviation. The T-test value is 2.92 which means that the variance has statistical significance at the level of 0.004. Therefore nationality has an effect on the responses, and the Saudi parents agree to I.R.E. textbook in a higher level than the Kuwaiti parents.

Q9.3 Qualifications effect on the response:

The data shown in Table [4] indicates that highly qualified parents have responses of 3.85 mean and 0.45 standard deviation, whereas intermediate qualified parents have responses of 0.98 mean and 3.98 standard deviation. The T-test value is

0.61 and the variance has no statistical significance at level 0.05. This means that parents' level of qualification has no effect on this response.

Q10.1 Sex effect on the response:

Data in Table [4] clarifies that schoolboys' parents' responses were 3.96 mean and 0.91 standard deviation, while schoolgirls' parents' responses were 3.77 mean and 1.09 standard deviation. T-test value is 1.33 which means that variances have no statistical significance at a level of 0.05 and therefore pupils' sex has no effect on the parents' responses.

Q10.2 Nationality effect on the response:

From the data expressed in Table [4] the Kuwaiti parents had responses of 3.7 mean and 0.96 standard deviation. Saudi parents responses were 4.11 mean and 1.01 standard deviation. The T-test value is 2.88 which means that the variance has statistical significance at the level of 0.005. Therefore nationality has an effect on the responses, and the Saudi parents find that I.R.E. textbook for the third year is more appropriate than Kuwaiti parents.

Q10.3 Qualifications effect on the response:

The data shown in Table [4] indicates that highly qualified parents have responses of 3.81 mean and 1.02 standard deviation, whereas intermediate qualified parents have responses of 3.83 mean and 0.95 standard deviation. The T-test value is 0.09 and the variance has no statistical significance at level 0.05. This means that parents' level of qualification has no effect on this response.

Section B

Second: Analysis of teachers' responses

Field 1

Teachers' responses: Field [1] effect of study variable on the responses of this field

Q1.1 Sex effect upon response:

Data shows in Table [1] that male teachers' response is 4.0 mean and 1.15 standard deviation, while female teachers' response is 4.08 mean and 0.93 standard deviation. The T-test value is 0.71 which means the variance has no statistical significance at the level 0.05 which indicates that the sex of the teachers has no effect on the responses on this item.

Q1.2 Nationality effect upon response:

The data in Table [1] shows that Kuwaiti teachers have responses of 3.78 mean and 1.14 standard deviation, while Saudi teachers' responses are 4.31 mean and 0.86 standard deviation. These variances are statistically significant as the T-test shows. 4.35 at the level of 0.001 which means that Saudi teachers are higher than Kuwaiti teachers in understanding the aims of I.R.E.

Q1.3 Qualification effect upon response:

The data shows in Table [1] that teachers with graduate qualifications have responses of 4.1 mean and 0.98 standard deviation, whereas undergraduate qualified teachers have responses of 4.01 mean and 1.06 standard deviation. The T-test value is 0.6 and the variance has no statistical significance at the level of 0.05. This means that teachers' level of qualification has no effect on this response.

Q1.4 Experience effect on the response

The data in Table [1] clarifies that teachers with less than five years experience have responses at 4.13 mean and 1.02 standard deviation. While teachers with more than five years experience have responses in 4.06 mean and 0.93 standard deviation. The T-test value shown is 0.38 which means that the variance has no statistical significance at level 0.05 which means that years of experience has no effect on the response.

Q2.1 Sex effect upon response:

Data in Table [1] clarifies that male teachers' responses were 4.18 mean and 1.02 standard deviation, while female teachers' responses were 4.43 mean and 0.74 standard deviation. The T-test value is 2.53 which means that variances have statistical significance at the level of 0.01 and therefore teachers' sex has an effect on the responses and female teachers have responses higher than male teachers.

Q2.2 Nationality effect upon response:

From the data expressed in Table [1] the Kuwaiti teachers had responses of 3.93 mean and 0.79 standard deviation. Saudi teachers' responses were 4.68 mean and 0.61 standard deviation. The T-test value is 7.8 which means that the variance has statistical significance at the level of 0.001. Therefore nationality has an effect on the responses, and the Saudi teachers find that aims of I.R.E. are clearer than do Kuwaiti teachers.

Q2.3 Qualification effect upon response:

Data shown in Table [1] indicates that graduate qualified teachers have responses of 4.45 mean and 0.77 standard deviation, whereas undergraduate qualified teachers have responses of 4.24 mean and 0.92 standard deviation. The T-test

value is 1.76 and the variance has no statistical significance at level 0.05. This means that teachers' level of qualification has no effect on this response.

Q2.4 Experience effect on the response:

Data in Table [1] shows that teachers with less than five years experience have responses in 4.52 mean and 0.72 standard deviation, while teachers with more than five years experience have responses at 4.41 mean and 0.79 standard deviation. T-test value is 0.8 which means there is no statistical significance at the level of 0.05 and the years of experience have no effect on this response.

Q3.1 Sex effect on the response:

Data in Table [1] clarifies that male teachers' responses were 4.00 mean and 1.01 standard deviation, while female teachers' responses were 4.12 mean and 1.01 standard deviation. T-test value is 1.00 which means that variances have no statistical significance at the level of 0.05, and therefore teachers' sex has no effect on the teachers' responses.

Q3.2 Nationality effect on the response:

From the data expressed in Table [1] the Kuwaiti teachers had responded at 3.91 mean and 1.01 standard deviation. Saudi teachers' responses were 4.22 mean and 0.99 standard deviation. The T-test value is 2.57 which means that the variance has statistical significance at the level of 0.01. Therefore nationality has an effect on the responses, and the Saudi teachers have seen the aims of I.R.E. more suitable than Kuwaiti teachers.

Q3.3 Qualification effect on the response:

The data shown in Table [1] indicates graduate qualified teachers have responses of 4.06 mean and 1.04 standard deviation, whereas undergraduate qualified teachers have responses of 4.03 mean and 1.03 standard deviation. The T-test

value is 0.18 and the variance has no statistical significance at level 0.05. This means that teachers' level of qualification has no effect on this response.

Q3.4 Experience effect on the response:

From the data expressed in Table [1] the teachers with less than five years experience have response of 4.07 mean and 1.03 standard deviation. Whereas teachers with more than five years experience have responses in 4.07 mean and 1.05 standard deviation, and the T-test value is 0.02 which means the years of experience have no statistical significance at the level of 0.05 and there is no effect on the response.

Q4.1 Sex effect on the response:

Data in Table [1] clarifies that male teachers' responses were 2.35 mean and 1.13 standard deviation, while female teachers' responses were 2.1 mean and 1.14 standard deviation. T-test value is 1.81 which means that variances have no statistical significance at a level of 0.05 and therefore teachers' sex has no effect on the parents' responses.

Q4.2 Nationality effect on the response:

From the data expressed in Table [1] the Kuwaiti teachers had responses of 3.59 mean and 1.25 standard deviation. Saudi teachers' responses were 3.99 mean and 0.98 standard deviation. The T-test value is 3.01 which means that the variance has statistical significance at the level of 0.003. Therefore nationality has an effect on the responses, and the Saudi teachers find that aims of I.R.E. can be achieved more than do Kuwaiti teachers.

Q4.3 Qualifications effect on the response:

The data shown in Table [1] indicates that graduate qualified teachers have responses of 3.9 mean and 0.9 standard deviation, whereas undergraduate

qualified teachers have responses of 3.7 mean and 1.23 standard deviation. The T-test value is 1.75 and the variance has no statistical significance at level 0.05. This means that teachers' level of qualification has no effect on this response.

Q4.4 Experience effect on the response:

Data shown in Table [1] that teachers with less than five years experience has response in 3.76 mean and 0.91 standard deviation, while teachers with more than five years experience have responses at 3.93 mean and 1.11 standard deviation. The T-test value is 0.9 and this means there is no statistical significance at the level of 0.05 and the teachers' experience has no effect on the response.

Q16.1 Sex effect on the response:

Data in Table [1] clarifies that male teachers' responses were 3.9 mean and 1.6 standard deviation, while female teachers' responses were 4.35 mean and 0.75 standard deviation. T-test value is 4.44 which means the variance has statistical significance at a level of 0.001 and therefore teachers' sex has an effect on the teachers' responses, and female teachers are more capable of achieving the aims of I.R.E. through their teaching methods.

Q16.2 Nationality effect on the response:

From the data expressed in Table [1] the Kuwaiti teachers had responses of 4.09 mean and 0.98 standard deviation. Saudi teachers' responses were 4.22 mean and 0.8 standard deviation. The T-test value is 1.23 which means that the variance has no statistical significance at the level of 0.05. Therefore nationality has no effect on this response.

Q16.3 Qualifications effect on the response:

The data shown in Table [1] indicates that graduate qualified teachers have responses of 4.07 mean and 0.86 standard deviation, whereas undergraduate

qualified teachers have responses of 4.15 mean and 0.92 standard deviation. The T-test value is 0.67 and the variance has no statistical significance at level 0.05. This means that teachers' level of qualification has no effect on this response.

Q16.4 Experience effect on the response:

The data in Table [1] shows that teachers with less than five years experience have responses at 4.29 mean and 0.73 standard deviation, while teachers with more than five years experience have responses of 4.18 mean and 0.88. The T-test value shows 1.05 and this means that there is no statistical significance at the level of 0.05 which means that years of experience have no effect on this response.

Field 2

Q9.1 Sex effect upon response:

Data shows in Table [2] that male teachers agreed in 4.72 mean and 0.65 standard deviation, while female teachers' agreed at 4.88 mean and 0.38 standard deviation. The T-test value is 2.53 which means the variance between the two groups is statistically significant at the level 0.01 which means the sex of the male and female teachers has an effect on the responses, and the Saudi female teachers' responses are higher than Kuwaiti female teachers.

Q9.2 Nationality effect upon response:

The data in Table [2] shows that Kuwaiti teachers agreed in 4.71 mean, 0.66 standard deviation compared with Saudi teachers who agreed at 4.91 mean and 0.31 standard deviation. T-test value is 3.39 and the variance between the two groups is statistically significant at the level of 0.001 which means that nationality has affected this response, and the Saudi teachers believe in the role of I.R.E. in society unity more than Kuwaiti teachers.

Q9.3 Qualification effect upon response:

The data shows in Table [2] that graduate teachers respond in 4.86 mean and 0.39 standard deviation, whereas the undergraduate teachers' responses 4.78 mean and 0.57 standard deviation. T-test at the level of 1.07 shows there is no statistical significance at the level of 0.05 which means that qualifications have no effect on this response.

Q9.4 Experience effect on the response:

Data in Table [2] expresses that teachers with less than five years experience have responded in 4.91 mean and 0.29 standard deviation, whereas teachers with more than five years experience have responses of 4.82 mean and 0.48 standard

deviation, and the T-test value is 1.12 which means there is no statistical significance at the level of 0.05 which means the years of experience has no effect on the response.

Q10.1 Sex effect upon response:

Data shows in Table [2] that male teachers agreed in 3.67 mean and 1.07 standard deviation, while female teachers' agreed at 3.94 mean and 1.07 standard deviation. The T-test value is 2.18 which means that variance between the two groups is statistically significance at the level of 0.03 which means the sex of male and female teachers has an effect on the response, and the female teachers' response is higher than male teachers.

Q10.2 Nationality effect upon response:

From the data expressed in Table [2] it can be seen that Kuwaiti teachers agreed in 3.71 mean and 1.12 standard deviation compared with Saudi teachers who agreed at 3.93 mean and 1.03 standard deviation. The T-test value is 1.7 and the variance between the two groups has no statistical significance at the level of 0.05 which means that nationality has no effect on this response.

Q10.3 Qualification effect upon response:

Data indicates in Table [2] that graduate teachers respond in 3.75 mean and 1.08 standard deviation, whereas the undergraduate teachers' responses is 3.83 mean and 1.08 standard deviation. The T-test value is 0.54 which indicates that there is no statistical significance at level 0.05 which means that qualifications have no effect on response to this item.

Q10.4 Experience effect on the response:

Data in Table [2] expresses that teachers with less than five years experience have responded in 3.83 mean and 0.97 standard deviation, whereas teachers with more

than five years experience have responses of 3.91 mean and 1.04 standard deviation and the T-test value is 0.44 which means there is no statistical significance at the level of 0.05 which means the years of experience has no effect on the response.

Q11.1 Sex effect on the response:

Data in Table [2] clarifies that male teachers agreed in 4.57 mean and 0.38 standard deviation, while female teachers agreed at 4.67 mean and 0.67 standard deviation. T-test value is 1.38 which means that variances between the two groups is not statistically significant at the level of 0.05 and therefore the sex of male and female teachers has no effect on the response.

Q11.2 Nationality effect on the response:

The data expressed in Table [2] shows that Kuwaiti teachers agreed in 4.49 mean and 0.79 standard deviation, compared with Saudi teachers who agreed in 4.76 mean and 0.51 standard deviation. The T-test value is 3.49 and the variance between the two groups is statistically significant at the level of 0.001, which means that nationality has affected this responses, and the Saudi teachers responded higher than Kuwaiti teachers that I.R.E. participated in developing society.

Q11.3 Qualification effect on the response:

The data shown in Table [2] indicates that graduate teachers respond in 4.65 mean and 0.63 standard deviation, whereas undergraduate teachers' responses of 4.59 mean and 0.71 standard deviation. The T-test value is 0.68 that there is no statistical significance at level 0.05 which means that qualifications have no effect on this response.

Q11.4 Experience effect on the response:

Data in Table [2] expresses that teachers with less than five years experience have responded in 4.63 mean and 0.64 standard deviation, whereas teachers with more than five years experience have responses of 4.61 mean and 0.69 standard deviation and the T-test value is 0.13 which means that there is no statistical significance at the level of 0.05 which means the years of experience has no effect on the response.

Q27.1 Sex effect on the response:

The data shows in Table [2] that male teachers agreed in 4.4 mean and 0.83 standard deviation, while female teachers agreed at 4.2 mean and 0.88 standard deviation, the T-test value is 1.97. This means that variances between the two groups is statistically significant at the level of 0.05 which means the sex of male and female teachers has an effect on the response.

Q27.2 Nationality effect on the response:

From the data expressed in Table [2] the Kuwaiti teachers agreed in 4.18 mean and 1.01 standard deviation, with Saudi who agreed at 4.36 mean and 0.72 standard deviation. The T-test value is 1.7 and the variance between the two groups is not statistically significant at the level of 0.05 which means that nationality has no effect on this response.

Q27.3 Qualifications effect on the response:

The data shown in Table [2] indicates that graduate teachers respond in 4.19 mean and 0.92 standard deviation, whereas undergraduate teachers' responses at 4.32 mean and 0.85 standard deviation. The T-test value is 1.04 and there is no statistical significance at the level of 0.05 which means that qualifications have no effect on the response.

Q27.4 Experience effect on the response:

Data in Table [2] expresses that teachers with less than five years experience have responded in 4.16 mean and 0.9 standard deviation, whereas teachers with more than five years experience have responses of 4.24 mean and 0.85 standard deviation and the T-test value is 0.5 which means that there is no statistical significance at the level of 0.05 which means the years of experience has no effect on the response.

Field 3

Q6.1 Sex effect upon response:

Data shows in Table [3] that male teachers agreed in 4.17 mean and 0.88 standard deviation, while female teachers agreed at 4.37 mean and 0.8 standard deviation. The T-test value is 1.88 which means the variance between the two groups is not statistically significant at the level 0.05 which means the sex of the male and female teachers has no effect on the response.

Q6.2 Nationality effect on the response:

The data expressed by Table [3] shows that Kuwaiti teachers agreed in 4.31 mean and 0.82 standard deviation, with Saudi teachers who agreed at 4.26 mean and 0.86 standard deviation. T-test value is 0.48 and the variance between the two groups is not statistically significant at the level of 0.05 which means that nationality has no effect on the response to this item.

Q6.3 Qualification effect on the response:

Data in Table [3] shows that graduate teachers respond in 4.15 mean and 0.76 standard deviation, whereas the undergraduate teachers' responses at 4.3 mean and 0.9 standard deviation, T-test 1.3 shows that there is no statistical significance at the level of 0.05 which means that qualifications have no effect on this response.

Q6.4 Experience effect on the response:

Data in Table [3] expresses that teachers with less than five years experience have responded in 4.11 mean and 0.94 standard deviation, whereas teachers with more than five years experience have responses of 4.26 mean and 0.82 standard deviation and the T-test value is 4.93 which means that there is no statistical

significance at the level of 0.05 which means the years of experience has no effect on the response.

Q7.1 Sex effect upon response:

Data shows in Table [3] that male teachers agreed in 4.16 mean and 1.0 standard deviation, while female teachers agreed at 4.21 mean and 1.09 standard deviation, the T-test value is 0.39 This means that variance between the two groups is not statistically significant at the level of 0.05 which means the sex of male and female teachers has no effect on this response.

Q7.2 Nationality effect on the response:

The data expressed by Table [3] shows that Kuwaiti teachers agreed in 3.97 mean and 1.15 standard deviation, compared with Saudi teachers who agreed at 4.4 mean and 0.9 standard deviation. T-test value is 3.59 and the variance between the two groups is statistically significant at the level of 0.01 which means that nationality has affected the response to this item. This means that Saudi teachers see that I.R.E. is more important to parents than do Kuwaiti teachers.

Q7.3 Qualification effect on the response:

Data in Table [3] shows that graduate teachers respond in 4.15 mean and 0.96 standard deviation, whereas the undergraduate teachers' responses at 4.14 mean and 1.11 standard deviation, T-test 0.06 shows that there is no statistical significance at the level of 0.05 which means that qualifications have no effect on this response.

Q7.4 Experience effect on the response:

Data in Table [3] expresses that teachers with less than five years experience have responded in 4.07 mean and 1.0 standard deviation, whereas teachers with more than five years experience have responses of 4.19 mean and 1.06 standard

deviation and the T-test value is 0.63 which means that there is no statistical significance at the level of 0.05 which means the years of experience has no effect on the response.

Q21.1 Sex effect upon response:

Data shows in Table [3] that male teachers agreed in 3.24 mean and 1.26 standard deviation, while female teachers agreed at 3.28 mean and 1.18 standard deviation, the T-test value is 0.33. This means that variance between the two groups is not statistically significant at the level of 0.05 which means the sex of male and female teachers has no effect on this response.

Q21.2 Nationality effect on the response:

The data expressed by Table [3] shows that Kuwaiti teachers agreed in 2.92 mean and 1.2 standard deviation, compared with Saudi teachers who agreed at 3.57 mean and 1.14 standard deviation. T-test value is 4.56 and the variance between the two groups is statistically significant at the level of 0.001 which means that nationality has affected the response to this item. This means that Saudi parents are happy with I.R.E. curriculum more than Kuwaiti parents.

Q21.3 Qualification effect on the response:

Data in Table [3] shows that graduate teachers respond in 3.27 mean and 1.17 standard deviation, whereas the undergraduate teachers' responses at 3.27 mean and 1.23 standard deviation, T-test 0.00 shows that there is no statistical significance at the level of 0.05 which means that qualifications have no effect on this response.

Q21.4 Experience effect on the response:

Data in Table [3] expresses that teachers with less than five years experience have responded in 3.37 mean and 1.06 standard deviation, whereas teachers with more

than five years experience have responses of 3.41 mean and 1.08 standard deviation and the T-test value is 0.23 which means that there is no statistical significance at the level of 0.05 which means the years of experience has no effect on the response.

Q23.1 Sex effect upon response:

Data shows in Table [3] that male teachers agreed in 4.27 mean and 0.93 standard deviation, while female teachers agreed at 4.32 mean and 0.96 standard deviation, the T-test value is 0.4. This means that variance between the two groups is not statistically significant at the level of 0.05 which means the sex of male and female teachers has no effect on this response.

Q23.2 Nationality effect on the response:

The data expressed by Table [3] shows that Kuwaiti teachers agreed in 4.18 mean and 1.02 standard deviation, compared with Saudi teachers who agreed at 4.42 mean and 0.83 standard deviation. T-test value is 2.2 and the variance between the two groups is statistically significant at the level of 0.03 which means that nationality has affected the response to this item, and the Saudi parents help in teaching their children I.R.E. more than Kuwaiti parents.

Q23.3 Effect of the qualification:

Data in Table [3] shows that graduate teachers respond in 4.49 mean and 0.67 standard deviation, whereas the undergraduate teachers' responses at 4.21 mean and 1.03 standard deviation, T-test 2.14 shows that there is no statistical significance at the level of 0.03 which means that qualifications have an effect on this response and the graduate teachers see parents help their children more than undergraduate teachers.

Q23.4 Experience effect on the response:

Data in Table [3] expresses that teachers with less than five years experience have responded in 4.46 mean and 0.81 standard deviation, whereas teachers with more than five years experience have responses of 4.34 mean and 0.92 standard deviation and the T-test value is 0.73 which means that there is no statistical significance at the level of 0.05 which means the years of experience has no effect on the response.

Q28.1 Sex effect upon response:

Data shows in Table [3] that male teachers agreed in 4.32 mean and 0.91 standard deviation, while female teachers agreed at 4.30 mean and 0.88 standard deviation, the T-test value is 0.17 This means that variance between the two groups is not statistically significant at the level of 0.05 which means the sex of male and female teachers has no effect on this response.

Q28.2 Nationality effect on the response:

The data expressed by Table [3] shows that Kuwaiti teachers agreed in 4.12 mean and 1.06 standard deviation, compared with Saudi teachers who agreed at 4.46 mean and 0.70 standard deviation. T-test value is 3.1 and the variance between the two groups is statistically significant at the level of 0.002 which means that nationality has affected the response to this item, and the Saudi teachers agreed that parents are more responsible to I.R.E. future.

Q28.3 Qualification effect on the response:

Data in Table [3] shows that graduate teachers respond in 4.35 mean and 0.79 standard deviation, whereas the undergraduate teachers' responses at 4.26 mean and 0.93 standard deviation, T-test 0.74 shows that there is no statistical significance at the level of 0.05 which means that qualifications have no effect on this response.

Q28.4 Experience effect on the response:

Data in Table [3] expresses that teachers with less than five years experience have responded in 4.34 mean and 0.78 standard deviation, whereas teachers with more than five years experience have responses of 4.36 mean and 0.81 standard deviation and the T-test value is 0.11 which means that there is no statistical significance at the level of 0.05 which means the years of experience has no effect on the response.

Q32.1 Sex effect upon response:

Data shows in Table [3] that male teachers agreed in 3.22 mean and 1.17 standard deviation, while female teachers agreed at 3.42 mean and 1.2 standard deviation, the T-test value is 1.39. This means that variance between the two groups is not statistically significant at the level of 0.05 which means the sex of male and female teachers has no effect on this response.

Q32.2 Nationality effect on the response:

The data expressed by Table [3] shows that Kuwaiti teachers agreed in 3.13 mean and 1.19 standard deviation, compared with Saudi teachers who agreed at 3.53 mean and 1.16 standard deviation. T-test value is 2.88 and the variance between the two groups is statistically significant at the level of 0.04 which means that nationality has affected the response to this item, and the Saudi teachers see that parents have a clear picture of the role of I.R.E. in society more than Kuwaiti teachers.

Q32.3 Qualification effect on the response:

Data in Table [3] shows that graduate teachers respond in 3.13 mean and 1.21 standard deviation, whereas the undergraduate teachers' responses at 3.32 mean and 1.19 standard deviation, T-test 1.19 shows that there is no statistical

significance at the level of 0.05 which means that qualifications have no effect on this response.

Q32.4 Experience effect on the response:

Data in Table [3] expresses that teachers with less than five years experience have responded in 3.29 mean and 1.16 standard deviation, whereas teachers with more than five years experience have responses of 3.3 mean and 1.2 standard deviation and the T-test value is 0.06 which means that there is no statistical significance at the level of 0.05 which means the years of experience has no effect on the response.

Field 4

Field [4] effect of study variable on the responses of this field

Q8.1 Sex effect upon response:

Data shows in Table [4] that male teachers' response is 4.08 mean and 1.06 standard deviation, while female teachers' response is 4.31 mean and 0.94 standard deviation. The T-test value is 1.98 which means the variance has statistical significance at the level 0.05 which indicates that the sex of the teachers has an effect on the responses and the female teachers' response is higher than male teachers.

Q8.2 Nationality effect upon response:

The data in Table [4] shows that Kuwaiti teachers have responses of 4.08 mean and 1.05 standard deviation, while Saudi teachers' responses are 4.29 mean and 0.89 standard deviation. These variances are statistically significant as the T-test shows. 2.11 at the level of 0.04 which means that Saudi teachers are higher than Kuwaiti teachers in their response.

Q8.3 Qualification effect upon response:

The data shows in Table [4] that teachers with graduate qualifications have responses of 4.11 mean and 1.03 standard deviation, whereas undergraduate qualified teachers have responses of 4.19 mean and 0.99 standard deviation. The T-test value is 0.6 and the variance has no statistical significance at the level of 0.05. This means that teachers' level of qualification has no effect on this response.

Q8.4 Experience effect on the response

The data in Table [4] clarifies that teachers with less than five years experience have responses at 4.18 mean and 1.08 standard deviation. While teachers with

more than five years experience have responses in 4.22 mean and 1.02 standard deviation. The T-test value shown is 0.2 which means that the variance has no statistical significance at level 0.05 which means that years of experience has no effect on the response.

Q13.1 Sex effect upon response:

Data shows in Table [4] that male teachers' response is 3.08 mean and 1.06 standard deviation, while female teachers' response is 2.71 mean and 0.94 standard deviation. The T-test value is 1.98 which means the variance has statistical significance at the level 0.05 which indicates that the sex of the teachers has an effect on the responses, and the male teachers responses are higher than female teachers.

Q13.2 Nationality effect upon response:

The data in Table [4] shows that Kuwaiti teachers have responses of 2.91 mean and 1.4 standard deviation, while Saudi teachers' responses are 3.06 mean and 1.32 standard deviation. These variances are not statistically significant as the T-test shows. 0.92 at the level of 0.05 which means that teachers' nationality has no effect on this response.

Q13.3 Qualification effect upon response:

The data shows in Table [4] that teachers with graduate qualifications have responses of 3.03 mean and 1.41 standard deviation, whereas undergraduate qualified teachers have responses of 3.03 mean and 1.34 standard deviation. The T-test value is 0.02 and the variance has no statistical significance at the level of 0.05. This means that teachers' level of qualification has no effect on this response.

Q13.4 Experience effect on the response

The data in Table [4] clarifies that teachers with less than five years experience have responses at 3.14 mean and 1.34 standard deviation. While teachers with more than five years experience have responses in 3.28 mean and 1.36 standard deviation. The T-test value shown is 0.57 which means that the variance has no statistical significance at level 0.05 which means that years of experience has no effect on the response.

Q14.1 Sex effect upon response:

Data shows in Table [4] that male teachers' response is 3.97 mean and 0.96 standard deviation, while female teachers' response is 4.15 mean and 1.03 standard deviation. The T-test value is 1.54 which means the variance has no statistical significance at the level 0.05 which indicates that the sex of the teachers has no effect on the responses on this item.

Q14.2 Nationality effect upon response:

The data in Table [4] shows that Kuwaiti teachers have responses of 3.97 mean and 1.1 standard deviation, while Saudi teachers' responses are 4.18 mean and 0.92 standard deviation. These variances are not statistically significant as the T-test shows. 1.8 at the level of 0.05 which means that nationality has no effect on the response.

Q14.3 Qualification effect upon response:

The data shows in Table [4] that teachers with graduate qualifications have responses of 4.00 mean and 1.00 standard deviation, whereas undergraduate qualified teachers have responses of 4.05 mean and 1.03 standard deviation. The T-test value is 0.36 and the variance has no statistical significance at the level of 0.05. This means that teachers' level of qualification has no effect on this response.

Q14.4 Experience effect on the response

The data in Table [4] clarifies that teachers with less than five years experience have responses at 4.13 mean and 1.00 standard deviation. While teachers with more than five years experience have responses in 4.04 mean and 0.94 standard deviation. The T-test value shown is 0.5 which means that the variance has no statistical significance at level 0.05 which means that years of experience has no effect on the response.

Q15.1 Sex effect upon response:

Data shows in Table [4] that male teachers' response is 4.13 mean and 1.09 standard deviation, while female teachers' response is 4.07 mean and 1.15 standard deviation. The T-test value is 0.46 which means the variance has no statistical significance at the level 0.05 which indicates that the sex of the teachers has no effect on the responses on this item.

Q15.2 Nationality effect upon response:

The data in Table [4] shows that Kuwaiti teachers have responses of 4.31 mean and 0.93 standard deviation, while Saudi teachers' responses are 3.88 mean and 1.26 standard deviation. These variances are statistically significant as the T-test shows. 3.36 at the level of 0.001 which means that Kuwaiti teachers are higher than Saudi teachers in using educational aids within I.R.E.

Q15.3 Qualification effect upon response:

The data shows in Table [4] that teachers with graduate qualifications have responses of 3.85 mean and 1.18 standard deviation, whereas undergraduate qualified teachers have responses of 4.16 mean and 1.1 standard deviation. The T-test value is 2.03 and the variance has statistical significance at the level of 0.04.

This means that teachers' level of qualification has effect on this response, and the undergraduate qualified teacher has response higher than other teachers.

Q15.4 Experience effect on the response

The data in Table [4] clarifies that teachers with less than five years experience have responses at 3.7 mean and 1.15 standard deviation. While teachers with more than five years experience have responses in 3.86 mean and 1.29 standard deviation. The T-test value shown is 0.75 which means that the variance has no statistical significance at level 0.05 which means that years of experience has no effect on the response.

Q26.1 Sex effect upon response:

Data shows in Table [4] that male teachers' response is 3.18 mean and 1.44 standard deviation, while female teachers' response is 3.57 mean and 1.29 standard deviation. The T-test value is 2.47 which means the variance has statistical significance at the level 0.01 which indicates that the sex of the teachers has an effect on the responses, and female teachers have responses higher than male teachers.

Q26.2 Nationality effect upon response:

The data in Table [4] shows that Kuwaiti teachers have responses of 3.27 mean and 1.41 standard deviation, while Saudi teachers' responses are 3.51 mean and 1.32 standard deviation. These variances are not statistically significant as the T-test shows. 1.51 at the level of 0.05 which means that nationality has no effect on the response.

Q26.3 Qualification effect upon response:

The data shows in Table [4] that teachers with graduate qualifications have responses of 3.50 mean and 1.32 standard deviation, whereas undergraduate

qualified teachers have responses of 3.32 mean and 1.39 standard deviation. The T-test value is 0.97 and the variance has no statistical significance at the level of 0.05. This means that teachers' level of qualification has no effect on this response.

Q26.4 Experience effect on the response

The data in Table [4] clarifies that teachers with less than five years experience have responses at 3.67 mean and 1.19 standard deviation. While teachers with more than five years experience have responses in 3.51 mean and 1.36 standard deviation. The T-test value shown is 0.69 which means that the variance has no statistical significance at level 0.05 which means that years of experience has no effect on the response.

Field 5

Field [5] effect of study variable on the responses of this field

Q17.1 Sex effect upon response:

Data shows in Table [5] that male teachers' response is 3.25 mean and 1.06 standard deviation, while female teachers' response is 4.33 mean and 0.87 standard deviation. The T-test value is 3.25 which means the variance has statistical significance at the level 0.001 which indicates that the sex of the teachers has an effect on the responses, and the female teachers' responses are higher than male teachers.

Q17.2 Nationality effect upon response:

The data in Table [5] shows that Kuwaiti teachers have responses of 4.08 mean and 0.99 standard deviation, while Saudi teachers' responses are 4.26 mean and 0.95 standard deviation. These variances are not statistically significant as the T-test shows. 1.6 at the level of 0.05 which means that nationality has no effect on this response.

Q17.3 Qualification effect upon response:

The data shows in Table [5] that teachers with graduate qualifications have responses of 4.15 mean and 0.90 standard deviation, whereas undergraduate qualified teachers have responses of 4.16 mean and 0.99 standard deviation. The T-test value is 0.07 and the variance has no statistical significance at the level of 0.05. This means that teachers' level of qualification has no effect on this response.

Q17.4 Experience effect on the response

The data in Table [5] clarifies that teachers with less than five years experience have responses at 4.17 mean and 0.95 standard deviation. While teachers with

more than five years experience have responses in 4.27 mean and 0.89 standard deviation. The T-test value shown is 0.63 which means that the variance has no statistical significance at level 0.05 which means that years of experience has no effect on the response.

Q18.1 Sex effect upon response:

Data shows in Table [5] that male teachers' response is 3.97 mean and 1.04 standard deviation, while female teachers' response is 4.18 mean and 0.99 standard deviation. The T-test value is 1.78 which means the variance has no statistical significance at the level 0.05 which indicates that the sex of the teachers has no effect on the responses on this item.

Q18.2 Nationality effect upon response:

The data in Table [5] shows that Kuwaiti teachers have responses of 3.91 mean and 1.06 standard deviation, while Saudi teachers' responses are 4.26 mean and 0.94 standard deviation. These variances are statistically significant as the T-test shows. 2.99 at the level of 0.03 which means that Saudi teachers are higher than Kuwaiti teachers in their response.

18.3 Qualification effect upon response:

The data shows in Table [5] that teachers with graduate qualifications have responses of 4.00 mean and 1.01 standard deviation, whereas undergraduate qualified teachers have responses of 4.10 mean and 1.00 standard deviation. The T-test value is 0.72 and the variance has no statistical significance at the level of 0.05. This means that teachers' level of qualification has no effect on this response.

Q18.4 Experience effect on the response

The data in Table [5] clarifies that teachers with less than five years experience have responses at 4.18 mean and 0.97 standard deviation. While teachers with more than five years experience have responses in 4.00 mean and 1.06 standard deviation. The T-test value shown is 0.96 which means that the variance has no statistical significance at level 0.05 which means that years of experience has no effect on the response.

Q19.1 Sex effect upon response:

Data shows in Table [5] that male teachers' response is 3.8 mean and 1.09 standard deviation, while female teachers' response is 4.13 mean and 0.93 standard deviation. The T-test value is 2.69 which means the variance has statistical significance at the level 0.007 which indicates that the sex of the teachers has an effect on the responses, and the female teachers' response is higher than male teachers.

Q19.2 Nationality effect upon response:

The data in Table [5] shows that Kuwaiti teachers have responses of 3.79 mean and 1.03 standard deviation, while Saudi teachers' responses are 4.15 mean and 1.01 standard deviation. These variances are statistically significant as the T-test shows. 3.0 at the level of 0.003 which means that Saudi teachers are higher than Kuwaiti teachers in their response.

Q19.3 Qualification effect upon response:

The data shows in Table [5] that teachers with graduate qualifications have responses of 3.92 mean and 1.03 standard deviation, whereas undergraduate qualified teachers have responses of 3.97 mean and 1.01 standard deviation. The T-test value is 0.38 and the variance has no statistical significance at the level of

0.05. This means that teachers' level of qualification has no effect on this response.

Q19.4 Experience effect on the response

The data in Table [5] clarifies that teachers with less than five years experience have responses at 4.00 mean and 1.03 standard deviation. While teachers with more than five years experience have responses in 3.95 mean and 1.03 standard deviation. The T-test value shown is 0.29 which means that the variance has no statistical significance at level 0.05 which means that years of experience has no effect on the response.

Q33.1 Sex effect upon response:

Data shows in Table [5] that male teachers' response is 3.26 mean and 1.18 standard deviation, while female teachers' response is 3.61 mean and 1.09 standard deviation. The T-test value is 2.65 which means the variance has statistical significance at the level 0.008 which indicates that the sex of the teachers has an effect on the responses and female teachers have a higher response than male teachers.

Q33.2 Nationality effect upon response:

The data in Table [5] shows that Kuwaiti teachers have responses of 3.28 mean and 1.18 standard deviation, while Saudi teachers' responses are 3.63 mean and 1.08 standard deviation. These variances are statistically significant as the T-test shows. 2.61 at the level of 0.01 which means that Saudi teachers are higher than Kuwaiti teachers in their response.

Q33.3 Qualification effect upon response:

The data shows in Table [5] that teachers with graduate qualifications have responses of 3.50 mean and 1.05 standard deviation, whereas undergraduate

qualified teachers have responses of 3.41 mean and 1.16 standard deviation. The T-test value is 0.58 and the variance has no statistical significance at the level of 0.05. This means that teachers' level of qualification has no effect on this response.

Q33.4 Experience effect on the response

The data in Table [5] clarifies that teachers with less than five years experience have responses at 3.71 mean and 1.00 standard deviation. While teachers with more than five years experience have responses in 3.55 mean and 1.05 standard deviation. The T-test value shown is 0.87 which means that the variance has no statistical significance at level 0.05 which means that years of experience has no effect on the response.

Q34.1 Sex effect upon response:

Data shows in Table [5] that male teachers' response is 3.34 mean and 1.16 standard deviation, while female teachers' response is 3.64 mean and 1.09 standard deviation. The T-test value is 2.25 which means the variance has statistical significance at the level 0.03 which indicates that the sex of the teachers has an effect on the responses on this item, and the female teachers had responses higher than male teachers.

Q34.2 Nationality effect upon response:

The data in Table [5] shows that Kuwaiti teachers have responses of 3.28 mean and 1.2 standard deviation, while Saudi teachers' responses are 3.73 mean and 1.01 standard deviation. These variances are statistically significant as the T-test shows. 3.48 at the level of 0.001 which means that Saudi teachers are higher than Kuwaiti teachers in their response.

Q34.3 Qualification effect upon response:

The data shows in Table [5] that parents with graduate teachers' qualifications have responses of 3.51 mean and 0.99 standard deviation, whereas undergraduate qualified teachers have responses of 3.47 mean and 1.16 standard deviation. The T-test value is 0.26 and the variance has no statistical significance at the level of 0.05. This means that teachers' level of qualification has no effect on this response.

Q34.4 Experience effect on the response

The data in Table [5] clarifies that teachers with less than five years experience have responses at 3.61 mean and 0.97 standard deviation. While teachers with more than five years experience have responses in 3.65 mean and 1.04 standard deviation. The T-test value shown is 0.19 which means that the variance has no statistical significance at level 0.05 which means that years of experience has no effect on the response.

Q35.1 Sex effect upon response:

Data shows in Table [5] that male teachers' response is 3.32 mean and 1.1 standard deviation, while female teachers' response is 3.56 mean and 1.11 standard deviation. The T-test value is 1.8 which means the variance has no statistical significance at the level 0.05 which indicates that the sex of the teachers has no effect on the responses on this item.

Q35.2 Nationality effect upon response:

The data in Table [5] shows that Kuwaiti teachers have responses of 3.16 mean and 1.16 standard deviation, while Saudi teachers' responses are 3.73 mean and 0.98 standard deviation. These variances are statistically significant as the T-test shows. 4.5 at the level of 0.001 which means that Saudi teachers are higher than Kuwaiti teachers in their response.

Q35.3 Qualification effect upon response:

The data shows in Table [5] that teachers with graduate qualifications have responses of 3.54 mean and 0.95 standard deviation, whereas undergraduate qualified teachers have responses of 3.38 mean and 1.14 standard deviation. The T-test value is 1.05 and the variance has no statistical significance at the level of 0.05. This means that teachers' level of qualification has no effect on this response.

Q35.4 Experience effect on the response

The data in Table [5] clarifies that teachers with less than five years experience have responses at 3.64 mean and 0.82 standard deviation. While teachers with more than five years experience have responses in 3.51 mean and 1.08 standard deviation. The T-test value shown is 0.73 which means that the variance has no statistical significance at level 0.05 which means that years of experience has no effect on the response.

Field 6

Teachers' responses: Field [6] effect of study variable on the responses of this field.

Q20.1 Sex effect upon response:

Data shows in Table [6] that male teachers' response is 1.87 mean and 1.1 standard deviation, while female teachers' response is 2.2 mean and 1.26 standard deviation. The T-test value is 2.31 which means the variance has statistical significance at the level 0.02 which indicates that the sex of the teachers has an effect on the responses and the male teachers' participate more in developing I.R.E. than female teachers and their response is less.

Q20.2 Nationality effect upon response:

The data in Table [6] shows that Kuwaiti teachers have responses of 2.02 mean and 1.2 standard deviation, while Saudi teachers' responses are 2.09 mean and 1.18 standard deviation. These variances are not statistically significant as the T-test shows. 0.49 at the level of 0.05 which means that nationality has no effect on this response.

Q20.3 Qualification effect upon response:

The data shows in Table [6] that teachers with graduate qualifications have responses of 1.85 mean and 1.09 standard deviation, whereas undergraduate qualified teachers have responses of 2.15 mean and 1.24 standard deviation. The T-test value is 1.76 and the variance has no statistical significance at the level of 0.05. This means that teachers' level of qualification has no effect on this response.

Q20.4 Experience effect on the response

The data in Table [6] clarifies that teachers with less than five years experience have responses at 2.2 mean and 1.17 standard deviation. While teachers with more than five years experience have responses in 2.16 mean and 1.19 standard deviation. The T-test value shown is 0.2 which means that the variance has no statistical significance at level 0.05 which means that years of experience has no effect on the response.

Q29.1 Sex effect upon response:

Data shows in Table [6] that male teachers' response is 3.48 mean and 1.12 standard deviation, while female teachers' response is 3.8 mean and 1.08 standard deviation. The T-test value is 2.4 which means the variance has statistical significance at the level 0.02 which indicates that the sex of the teachers has an effect on the responses and the male teachers' response is higher than female teachers.

Q29.2 Nationality effect upon response:

The data in Table [6] shows that Kuwaiti teachers have responses of 3.51 mean and 1.18 standard deviation, while Saudi teachers' responses are 3.8 mean and 1.02 standard deviation. These variances are statistically significant as the T-test shows. 2.18 at the level of 0.03 which means that Kuwaiti teachers are higher than Saudi teachers in their response.

Q29.3 Qualification effect upon response:

The data shows in Table [6] that teachers with graduate qualifications have responses of 3.55 mean and 1.11 standard deviation, whereas undergraduate qualified teachers have responses of 3.64 mean and 1.12 standard deviation. The T-test value is 0.54 and the variance has no statistical significance at the level of

0.05. This means that teachers' level of qualification has no effect on this response.

Q29.4 Experience effect on the response

The data in Table [6] clarifies that teachers with less than five years experience have responses at 3.61 mean and 1.02 standard deviation. While teachers with more than five years experience have responses in 3.87 mean and 1.00 standard deviation. The T-test value shown is 1.37 which means that the variance has no statistical significance at level 0.05 which means that years of experience has no effect on the response.

Q30.1 Sex effect upon response:

Data shows in Table [6] that male teachers' response is 3.33 mean and 1.16 standard deviation, while female teachers' response is 3.63 mean and 1.13 standard deviation. The T-test value is 2.24 which means the variance has statistical significance at the level 0.03 which indicates that the sex of the teachers has an effect on the responses and the female teachers' response is higher than male teachers'.

Q30.2 Nationality effect upon response:

The data in Table [6] shows that Kuwaiti teachers have responses of 3.28 mean and 1.22 standard deviation, while Saudi teachers' responses are 3.71 mean and 1.03 standard deviation. These variances are statistically significant as the T-test shows. 3.28 at the level of 0.001 which means that Saudi teachers are higher than Kuwaiti teachers in their response.

Q30.3 Qualification effect upon response:

The data shows in Table [6] that teachers with graduate qualifications have responses of 3.41 mean and 1.10 standard deviation, whereas undergraduate qualified teachers have responses of 3.45 mean and 1.17 standard deviation. The T-test value is 0.25 and the variance has no statistical significance at the level of 0.05. This means that teachers' level of qualification has no effect on this response.

Q30.4 Experience effect on the response

The data in Table [6] clarifies that teachers with less than five years experience have responses at 3.58 mean and 0.98 standard deviation. While teachers with more than five years experience have responses in 3.6 mean and 1.11 standard deviation. The T-test value shown is 0.11 which means that the variance has no statistical significance at level 0.05 which means that years of experience has no effect on the response.

Q31.1 Sex effect upon response:

Data shows in Table [6] that male teachers' response is 3.29 mean and 1.15 standard deviation, while female teachers' response is 3.64 mean and 1.11 standard deviation. The T-test value is 2.61 which means the variance has statistical significance at the level 0.01 which indicates that the sex of the teachers has an effect on the responses and the female teachers' responses are higher than male teachers.

Q31.2 Nationality effect upon response:

The data in Table [6] shows that Kuwaiti teachers have responses of 3.24 mean and 1.19 standard deviation, while Saudi teachers' responses are 3.71 mean and 1.04 standard deviation. These variances are statistically significant as the T-test

shows. 3.51 at the level of 0.001 which means that Saudi teachers are higher than Kuwaiti teachers in understanding the aims of I.R.E.

Q31.3 Qualification effect upon response:

The data shows in Table [6] that teachers with graduate qualifications have responses of 3.43 mean and 1.12 standard deviation, whereas undergraduate qualified teachers have responses of 3.43 mean and 1.15 standard deviation. The T-test value is 0.02 and the variance has no statistical significance at the level of 0.05. This means that teachers' level of qualification has no effect on this response.

Q31.4 Experience effect on the response

The data in Table [6] clarifies that teachers with less than five years experience have responses at 3.61 mean and 0.92 standard deviation. While teachers with more than five years experience have responses in 3.59 mean and 1.07 standard deviation. The T-test value shown is 0.11 which means that the variance has no statistical significance at level 0.05 which means that years of experience has no effect on the response.

APPENDIX 8

In the name of ALLAH THE MERCIFUL, THE COMPASSIONATE

Interviewing form

Department of Curriculum & Instruction
College of Education
Kuwait University

Profession:

Name:

Years experience:

Sex:

Dear Sir/Supervisor of I.R.E.

Please try to answer these questions. It is part of a PhD programme in I.R.E.

1. Does I.R.E. gain in importance within the modern curriculum?
2. Is the developed I.R.E. curriculum better than the old one?
3. Do you find that the aims of I.R.E. in the primary stage are relevant to present day life, or is there a lack of revision for the next stage?
4. In your opinion, what is society's view of I.R.E. teachers?
5. What do you feel is the role of the I.R.E. teacher?
6. Do you think that the I.R.E. textbook in the first year needs improvement?
If so, in what aspect?
7. Do you think that the I.R.E. textbook in the second year needs improvement? If so, in what aspect?
8. Do you think that the I.R.E. textbook in the third year needs improvement?
If so, in what aspect?
9. In your opinion, what are the main problems that confront the teaching of I.R.E.?
10. Do you have any suggestions or recommendations for achieving better I.R.E. teaching?

Thank you for your response

Adel Alsharaf

TRANSCRIPTION OF INTERVIEWS

The sample of Kuwait

Interviewee 1 has 3 years experience as an inspector and 7 years as a teacher.

Q. Does I.R.E. have an important role within the modern curriculum?

A. If we look to the Islamic thought and movement at the present time, we find that I.R.E. is one of those important things in society, not in terms of thinking only but in terms of curriculum and teaching methods, textbook and teacher preparation.

Q. Is the I.R.E. textbook better than the old one?

A. Education is always developed within the advancement of our lives, and I.R.E. in the past was adequate and suitable, but the development in education at the present time does not focus on the information only as there are varying directions for extending the cognitive domain. Therefore, I.R.E. should take a better place, particularly in Kuwait, when the Ministry of Education attempts to develop this subject.

Q. Are the aims of I.R.E. in Kuwait suitable to the future?

A. As I mentioned before that development of the society does have an effect upon the aims. Not only this but also the damage and crises in the Arab nation. As a result of this, the curriculum needs improving in order to overcome the fear and anxiety of the people, and be replaced by a happiness and gladness to give the Arabic nation and the Kuwaitis a better life.

Q. How does society deal with the I.R.E. teacher?

A. The answer might be about teachers in general. The teacher is more sensitive psychologically and if he/she feels bad this will affect their duties. We are looking for quality not quantity, especially in education. This cannot be achieved until the teacher feels he/she is protected from society. What we see in schools, in the classroom and in society, reflects badly upon the teacher.

Q. What is the role of the teacher in Kuwait from your point of view?

A. We could not say that the I.R.E. teacher specifically has full responsibility because when you are talking about teachers that means all teachers taking full responsibility. It is not I.R.E. only. This profession in the past was excepted. Some teachers are not fully qualified, i.e. at the present time the whole world is seeking to be specialised, particularly in education. In the meantime, if we look at the teachers themselves we have to make sure that even in education we need a specialised teacher for each subject. One of the unacceptable things is that you find someone who has a degree from university in business and he teaches I.R.E., or someone who is a qualified architect and he teaches I.R.E., and again, someone qualified in economics who wishes to teach I.R.E. The point we have to make is that we must qualify people to teach I.R.E. Teaching I.R.E. is filling people up with information. It is more than that. An I.R.E. teacher should have studied psychology and sociology as well as religious studies.

Q. Interruption from the interviewer: Have you found these cases you are talking about?

A. Go back to the Ministry of Education files and you will see these cases. Let us move to another question.

Q. What is your opinion about the first year I.R.E. textbook in the primary stage? Does it need improvement and if so, in what sense?

A. The whole textbook needs updating and improving from time to time. Education is not fixed but is subject to change. In the past there was no specific textbook for the first primary stage because pupils could not read. Therefore there is no need for the textbook. In place of it teachers give pupils hand-outs.

As a result of this the new textbook is an improvement to make education clear for the pupils as it includes verses, pictures, poems and the traditions of the Prophet Muhammed. It also gives pupils the general environment of his/her life: how to eat, how to drink, how to sleep, how to dress etc., and how to deal with things. This is so far a very good book, but does that mean we should continue on these lines for ever? The decisions would be taken by specialists of education and linked with the developments in Kuwait State in general.

Q. You have mentioned about the poems. There is a view that there are a lot of poems in the textbook. Do you agree with this view? These poems seem more than the verses of the Quran.

A. Let me tell you something. Memorising is one of the difficult skills for pupils; at the same time it can be an easy skill. When I ask pupils to memorise something, do they do it in order to have a good grade or to retain the information permanently? The one who memorises permanently means he is understanding the matter. Therefore, in order to make things easy for pupils we just give them some poems, a few lines to be memorised, and parents should support and participate in this task. Why should mother and father not teach their children as they already know the Quran? Because of the large number of pupils, teachers sometimes cannot follow each one of them. How can teachers check the large number of

pupils to make sure they are memorising well? Memorising is something which must be shared between teachers and parents. The poems sometimes become more than verses of the Holy Quran. The reason for this is that children at this stage like singing and rhyming. They are poems leading to good behaviour. It is just the sort of activity in the classroom to make pupils like the subject. It would be good if the whole curriculum in the primary stage followed the same pattern. Singing is not easy as it requires someone to arrange the music, which could prove expensive.

Q. Is the case of the I.R.E. textbook similar to the second and third years?

A. It is the same.

Q. Is there any problem facing I.R.E. from your point of view?

A. It is necessary that I.R.E. teachers be qualified socially, psychologically and scientifically because I.R.E. is a tough and boring subject, so if the teacher gives pupils information as instructions this would affect I.R.E. as a subject. So the new I.R.E. textbook is dependent on the dialogue. The information must reach the pupils orally. Some teachers, unfortunately, enter the classroom asking pupils to open the book and read, though you yourself go and check through the schools what the teachers are doing. Where is the communication in the classroom? For instance, when my child asks me questions at home and I answer him, within a few minutes he feels bored because I am just giving him instructions. Therefore, the teacher must have a variety of performance within the classroom, language technology and teaching display, particularly in the primary stage.

Q. The last question: Are there any suggestions or recommendations we can reach for better I.R.E.?

A. First of all the teacher must be prepared scientifically and educationally before entering the classroom. Teaching I.R.E. is not for any Muslim: it has to be someone who is qualified. What we have seen nowadays is that the surgeon could not do an eye operation because he is a specialist surgeon. The preparation of I.R.E. teachers nowadays must be specialised because we do not need a directive teacher who punishes with a cane. The teacher must understand the pupils socially and psychologically in order to assist in the fulfilment of their needs. This is the first point. The second point is the textbook must be adapted according to the stage of the pupils. Thirdly, the teacher must be convinced of what he is doing. In many cases the head teacher says: "Take the bad teacher to teach I.R.E." so in this case you will prevent him from being a teacher of Arabic and place him as a teacher of I.R.E., and this is a double mistake because if the teacher is weak in teaching Arabic then will he perform as an I.R.E. teacher? We should use the same criteria as other subjects to evaluate I.R.E. In this case we can get the benefit of teaching I.R.E.

Q. What is your opinion about the arts teacher, which means someone who teaches Arabic, religion and geography and history?

A. The arts teacher is not in favour with the Arabic subject, nor the Islamic subject because we are seeking a special teacher for a special subject. So, if I take a teacher who taught 10 years the Arabic language and ask him to teach I.R.E., he would not be clever enough to teach I.R.E. because he knows the skills of the Arabic language for the past 10 years. Therefore he has to spend 10 more years learning the skills of I.R.E.

Finally, I want the I.R.E. teacher who is convinced and qualified for teaching the subject, otherwise he will do it mechanically. Many teachers, for instance, who have a good preparation for lessons are not able to put it over very well.

Interviewee 2 has 4 years experience as an inspector and 18 years as a teacher.

Q. First of all I would like to thank you for attending this interview, and now I ask you this question: What is your opinion about the developed I.R.E. textbook? Do you see it better than the old one?

A. The new textbook seems to be better because it has made a connection between our lives and religion, so when you are looking at I.R.E. from the first stage up to the fourth stage, you will see the whole subject is integrated either in the textbook or in the teacher's guide book. At the end of the lesson you will see a good brief description of the subject. The Ministry of Education has worked hard to develop the I.R.E. textbook, but our life is a constant state of change and therefore always in need of updating. This subject has its advantages and disadvantages. The people who write the textbook might look at this point from time to time.

Q. Can we then say that the old curriculum is better than the new one, in your opinion?

A. The old one has both a positive and a negative side.

Q. Can you give me an example?

A. Our colleagues believe that teaching one chapter in the Holy Quran is better, but I believe that the new I.R.E. is better because it gives the pupils a wider and more general picture, including verses from the Holy Quran, Hadith, poems and events. So in this case the subject will attract you to what is going on. One day I went to the female primary school and the teacher read one of the verses from the Holy Quran. Its rough meaning was that we should help poor people to get food and help those who have been captured. Also the orphans. What she did was link the lesson with the issue of the P.o.Ws in Kuwait and she prayed to God to help the

victims who did not return to their country again, and she described to pupils our duty towards those people. From the Islamic point of view what should the Muslim do when he captures someone? He should feed him and treat him very well so this will indicate, in my opinion, that the developed textbook or curriculum is better. It can give a clear picture to the teacher and parents as well. But it needs the experience of the teacher and a good understanding of how to deal with it.

Q. What are your opinions about the aims of I.R.E.? Are they relative to our lives, particularly with regard to Kuwait after the invasion?

A. I.R.E. is in keeping with our lives both in the past and the present. It describes what has happened in our history throughout the Holy Quran and the Prophet Muhammed's life, peace be upon him, and also the events in the future. He said the Holy Quran related stories of how people lived hundreds of years ago and how they live now. The purpose of the aims of I.R.E. is to be continuous for the future, because children today are not as children of the past. Compare children now in the primary stage with children some 10 years ago; they enter the classroom nowadays full of activity and energy. So the aims of I.R.E. Must be up to date with our life at the present time in order to be accepted.

Q. What is your opinion of Kuwaiti society at the present time, and the attitude towards the I.R.E. teacher?

A. In fact, the general view of the serious person is that of respect whenever he does his work precisely and sincerely. As long as the I.R.E. teacher lives with his subject within the school seriously, the society will give him attention and respect. I can say from my own point of view that society respects the I.R.E. teacher once he respects himself. The I.R.E. teacher is

supposed to be a pattern and a model, because everyone asks him about the Quran and religious matters.

Q. That means the role of the I.R.E. teacher must be characterised better than others?

A. I do agree with you. Entering schools you will find that the I.R.E. teacher does not do his job for the sake of the money but he does it as a general mission, the same as prophets and messengers. In the meantime, it is a great responsibility when dealing with I.R.E. teaching. The I.R.E. teachers might have different styles than other teachers.

Q. Does that mean that society has different views towards the science teacher or others, and can we say that any person can teach I.R.E.? What is your opinion about that?

A. We are living in a Muslim society, pupils learn about Islam from everywhere - in the Mosque and from the T.V., but they do not study religion as they study the English language, for instance. Look at the graduate students from a medical college and you will see that I.R.E. continues in their thinking.

Q. Do you find that the development of I.R.E. in the first year primary stage needs working on? If so, in what sense?

A. The teacher guidebook is completed and the pupil textbook might need a little bit more reinforcement, which would help the parents to see the pupils' textbook and work with them. Otherwise, if they do not find the pupils' textbook adequate the parents will have difficulty in explaining lessons to their children. Particularly in the first stage we see that pupils are more dependent upon teachers than parents in reading the Holy Quran and understanding religious matters. Although we are worried that some

parents may not be able to read the Quran correctly, so it is the teacher's duty to work more closely with pupils at this stage. Notice that pupils who settle down in their lives psychologically become first-grade students.

Q. What about the second year in the primary stage?

A. The textbook has a good publication and information and we can add at the same time more subjects related to worship in order to train the pupils to perform it.

Q. How about the I.R.E. textbook for the third year?

A. The textbook in the third year is good and has no problems. It might need to cover some worship such as pilgrimage and so on. The textbook itself is very helpful for parents. It seems to me better than the first and second ones. The reason for that is it has a test after each lesson in order to evaluate the pupil's ability.

I suggest that the first and second year must have these tests at the end of each lesson, but as simple as possible; the pupils ticking off their answers as with maths and science.

Q. Do you think this would be difficulty for pupils at this stage?

A. Pupils will not find difficulty because they have already taken such tests in maths and science. Bearing in mind that we are not giving a pupil writing tests as it was in maths and science, why should we not have these questions after each concept or each field?

Q. There is an opinion that there are a lot of poems in the I.R.E. textbook. What is your opinion about this?

A. The poems, from my point of view, are giving pupils an activity especially in the morning to alert them and these poems are different from the poems

of the Arabic language. Also, I think that pupils have a desire to memorise these poems because they deal with a lot of subjects which make a strong impression on their emotions. Therefore I would say that pupils should memorise and memorise and memorise. After that they can understand or perhaps they can memorise some of these poems, if not all of them.

Q. Do you think the I.R.E. teacher can devote sufficient time to the teaching of the subject when at the same time he has to teach history and the Arabic language?

A. Actually, it is excellent from some teachers' point of view, but not from others, as they believe that I.R.E. involves enough work. I believe that it is excellent to teach I.R.E. and the Arabic language because I found that some teachers of I.R.E. have made mistakes in reading the Holy Quran because it is a long time since they practised their skills of the Arabic language. Therefore, teaching the Arabic language as well as I.R.E. will greatly assist the teacher because the subjects complement one another. For the serious teacher who wants to present a good language he can teach both subjects.

Q. Do you find that there are some difficulties facing I.R.E.?

A. In fact the whole matter of I.R.E. is clear. We have set a seminar with the chief supervisor of I.R.E. in order to clarify the confusion between teaching I.R.E. and other subjects. The I.R.E. teacher is free to choose whatever he wants to teach if there is no difficulty; and we have talked about the curriculum, textbook and teacher. If he is loyal in his work he will be the person to motivate society, and if we are talking about the teaching methods of I.R.E. we will see that the teacher is free to teach in any way, but notice that he has to choose the style of teaching method within certain plans and a curriculum from the Ministry of Education, and

if we leave the teacher to do what he wants he might guide his pupils to a higher understanding. The graduation is noted if we give pupils a subject difficult for them to understand. Therefore, the teacher has the chance to approach the subject from any angle which he thinks suitable.

Q. Are there any suggestions or recommendations to achieve a better I.R.E. from your point of view?

A. If we can use the media to clarify to the younger Muslims or the older Muslims what we mean by Islam and what are the advantages of Islam, programmes will carry on with the pupils at schools, because some believe that Islam is creating obstructions to their lives which is contrary to the belief. Islam is needed for all. The media might be very helpful towards the development of I.R.E. and its influence.

Interviewee 3 has 20 years as inspector and 15 years as a teacher.

Q. I know that you have participated in the publication of the I.R.E. in Kuwait and I am glad to talk to you today. May I ask you first: do you feel that I.R.E. has a good status compared with the modern curriculum?

A. You know that the State of Kuwait is giving more attention to I.R.E. in the Ministry of Education plans. This attention cannot be measured by the number of periods for teaching I.R.E. each week, but by the activities and educational aids which we can give to our pupils. I.R.E., from my point of view, has been given more attention than other subjects. You can see that through the personality of pupils. The essential issue for development of I.R.E. is to make the subject integrated within faith, worship, the Quran, Hadith etc., to place a value on all these to be taught to all pupils and to control their behaviour in order to achieve the aims of I.R.E. Later on it is up to pupils interested to study science or art to specify these interests.

Q. Do you think the new curriculum is better than the old one?

A. The new I.R.E. curriculum has retained the advantages of the old one. It is not totally against and, together with some of the old ideas, new ones have been formulated. In the old one the teaching of I.R.E. took the subject separately, Hadith, the Quran etc., while it is now taught by complete experience in order to show pupils that Islam is a complete unit. Anyone who is interested to carry on, then it is up to him and he can know the way. In the present I.R.E. curriculum pupils can recognise what they are studying from the Holy Quran. They know the meaning of the verse. Therefore we can see that the new curriculum has taken the best from the old and added to it.

Q. Do you think that the I.R.E. aims are relevant to our life?

A. The aims of I.R.E. issue from the general aims of the state. The state, as you know, is a Muslim, Arab and modern state. These three dimensions are related to the aims of I.R.E.

Q. Do you feel that the role of the I.R.E. teacher is sufficient?

A. The teacher in general in Kuwait is affected by the atmosphere around him from the Arab countries and from the rest of the world. You can find in the sector of I.R.E. different categories of teacher; for instance, those who have graduated from the university, those who have a diploma, and those who have a secondary education. Also those who have studied the Arabic language. We have to sort out all these mixed teachers. We have to train them in order to have better teachers, at least to achieve the standard of the I.R.E. teacher. This training may not include the non-Kuwait teacher because he needs more attention in terms of training. Although you might find that there are some teachers who have graduated from the Faculty of Sharia (Islamic Law), they are not qualified educationally. We need a lot of programmes to train them. We did have this during the 40s and 50s and because we now have a lot of schools and a large number of teachers, also a new institute of teachers has opened up, the training improved but not sufficiently to cover the growing number of student teachers.

Q. Do you see the Kuwaiti society evaluating the I.R.E. teacher properly?

A. From my experience I find that Kuwaiti society respects the I.R.E. teacher and do not worry about classroom incidents which occur from time to time. We have to bear in mind those people who have a scientific degree and are more in demand than the others. As a result of that, society should give those who are studying I.R.E. more chance in order to make them acceptable.

Q. As you have participated in the publication of the I.R.E. textbook, how do you see the I.R.E. textbook for the first year? Is it sufficient or does it need further development? If so, in what sense?

A. Obviously the I.R.E. textbook is not a holy book, so this means that it might need some change from time to time. People in Arab countries sometimes believe that those authors of I.R.E. textbooks are the best and we should make no comments about them. I do not agree with this view. The developed textbook in Kuwait has been tested for one year in a small number of schools, and after this year some development and evaluation has been made which indicates that we might not ignore the core of the book, but we might make some slight alterations in order to have better education. The textbook in the primary stage has now been re-issued in order to be in use for a long time and we could not say that we are better than others, but I believe that the standard of our books is very good. For instance, some Arab countries have ordered the Kuwaiti I.R.E. textbook in order to follow and apply in their schools. This indicates that it is an advanced book and I can say that education in Kuwait is really advanced.

Q. Do you find that the evaluation of I.R.E. considers parents, teachers and others?

A. Of course, evaluation is subject to academic procedure, i.e. doctors from university in a curriculum-evaluation measurement; some committees from educational research centre from the Ministry of Education; teachers from schools, supervisors and parents. All of these are participating in the evaluation of I.R.E. The conclusion of this is sometimes done by seminar.

Q. What is the main problem of I.R.E. from your point of view?

A. Education always has problems as long as it is serving human beings. Even the holy books work towards educating people. Our first problem is the teacher. The solution of this problem would be very helpful because they can develop the curriculum and the textbook. In spite of what has been said about the I.R.E. plans that there are not enough periods of teaching per week. The qualified teacher can achieve the aims of I.R.E.

Q. When you said that the first problem is dependent on the I.R.E. teacher, does that mean they are not qualified or not specialised in the subject, or do you mean the non-Kuwaiti teacher who has just arrived and has no experience of the society?

A. The problem of the teacher is that we want to give more care to teachers, and there are so many I.R.E. teachers graduating from different colleges, as we have mentioned, that you find 12 different approaches to the profession. To overcome this problem I think it has to be by training and we have to look at the future. We must know what we need from the colleges of education. Let me tell you something. I have met hundreds of teachers in Egypt graduating from the colleges of education, and they are not qualified as I expected. That indicates that the standard is not high enough and this is not my opinion only, because all those teachers fail to pass the test. Therefore we do not agree to their coming to Kuwait. The solution to this problem does exist however, if required.

Q. Regarding the poems in school: there are some opinions expressed that we have a large number of poems and we have a small number of verses from the Quran. What do you think about it?

A. The amount of verses of the Holy Quran which have been tested between the past and the present - I mean the old I.R.E. and the developed one - can be calculated statistically. I mean, if we calculate the verses from the past

compared with the present, we will see that the present is more than the past, even though pupils could not memorise the whole verses or the whole poems. The poems themselves were accompanied by instructions. The teachers might ignore these instructions. In the meantime we give teachers a free hand to choose appropriate poems for his/her class. Unfortunately teachers do not know how to deal with this because they are used to taking instructions from the Ministry of Education and following them. (Laugh!) Bearing in mind that the poems are a better alternative to singing in the market.

I do agree that memorising itself is not easy, and the pupils have different skills towards it. Some pupils who cannot memorise might have another skill such as drawing. We should not ignore them; we have to evaluate them and teach them accordingly.

Although there are many lecturers concerned with the I.R.E. development and curriculum, some people are in opposition to it. Finally, the curriculum is not Islam but is made up by a group of educationalists choosing the part of Islam to be taught.

Q. Is there any suggestion or recommendation to achieve a better I.R.E.?

A. There are a lot of suggestions and recommendations. We can conclude them in the following way:-

- a) More care must be given to the teacher.
- b) Increase the number of poems for teaching I.R.E.
- c) Increase the general activities in schools in free time in order to benefit the I.R.E.
- d) Choose better leaders. It is not a matter of years of teaching the subject, but a matter of the right experience. Thank you very much.

I wish you a better future. As I have said, it is just a matter of opinion - it might be wrong, it might be right.

Interviewee 4 has 10 years experience as an inspector and 19 years as a teacher.

Q. Do you feel that I.R.E. gains importance in the modern curriculum?

A There is no doubt that I.R.E. gains importance from the Ministry of Education and from the I.R.E. headquarters, because they set a committee for developing I.R.E. for the three stages to examine the aims and the textbook regarding the general aims of the State of Kuwait. The aims in Kuwait follow the general trend of modern life. They were based on the past textbook only, then improved by introducing aims. The committee for developing I.R.E. was set up in 1979 and I participated in it.

Q. How do you see the old I.R.E. curriculum and the developing one?

A The developed curriculum is better. The reason for this is the pupils in the past attached no importance to the three dimensions: cognitive, effective and psychomotor. Also pupils in the past just memorised the Holy Quran and that was it, while the present or modern education depends on the philosophy and foundation which they did not have in the past. Also there was an old textbook in the past except for the third year primary stage.

Q. How do you see the aims of I.R.E.? Are they close to actual life in Kuwait, especially after the Iraqi invasion, or do they need revising?

A. The aims are flexible to be changed or developed, and everything is linked to the philosophy of the society and I do agree to revising the aims from time to time.

Q. How do you see the I.R.E. teacher in Kuwaiti society?

A. We have plenty of meetings and interviews with parents in order to evaluate the teachers and the textbook and I can see that the Arabic

language and I.R.E. are complementary to each other. We have gained useful comments from parents in order to present the developed textbook.

Q. How do parents participate in the evaluation of I.R.E.?

A. Through the questionnaire and interviewing as well as meetings in schools and visits to schools from time to time; discussing and explaining our plan for development; and I have personally met some female parents and explained to them what is needed for development of the process, particularly in the first year. We found that parents were always dependent on the pictures in the textbook because they were very effective, as well as the Holy Quran.

Q. What is the role of the I.R.E. teacher from your point of view?

A. After spending much time on the preparation of the curriculum I conclude that if you do not have a good teacher your work will be wasted, so we are very careful to train teachers on the developed I.R.E. curriculum, the style of teaching, entering the classroom, and we insist that teachers should know what they are doing starting from entering school and greeting the pupils and then starting the lesson with a prayer and thanks to God, and so on. This introduction will imbue them with spiritual feelings and make them appreciate that an I.R.E. lesson is different to all the others.

Q. Do meetings take place between yourself and other teachers?

A. There are some teachers and supervisors at school who attend these meetings but because the training centre does not have enough space, we have met more than once in different centres.

Q. How do you evaluate the I.R.E. textbook in the primary school?

A. It is wrong to say that we have met all the targets in the curriculum, though we might need to revise the textbook from time to time. As you know, if you write an article in the evening you may wish to change it the next morning, and what you have written down this month you may wish to change the next.

Q. As you have participated in publishing or writing the I.R.E. textbook, I am very happy to meet you and hear your views about the textbook.

A. Thank you. I would first of all say that I have participated voluntarily and liked many innovations in the textbook. I saw the first year textbook was not exactly suitable, but at the same time I did not like to criticise previous workers. An ultimate change must be made in order to present a better textbook. The drawings and pictures do not seem relevant and I have tried to revise the book again and again to achieve a satisfactory standard and this is what happened in 1987.

Q. Do you think the I.R.E. textbook for the second year needs improving? If yes, in what sense?

A. The second year I.R.E. textbook is advanced because it has learnt from the previous experience and was reprinted with an alteration.

Q. How about the third textbook? Is it the same?

A. I participated in writing and publishing this textbook and I can see again this is more advanced and I have reorganised the book in order to make it suitable for pupils, starting from the verses from the Holy Quran, and the pictures to be included within the book. I do not know if there will be any revision for this book in the future.

Q. There are a few who say the I.R.E. textbook contains a lot of poems and only a few verses from the Holy Quran. Do you agree?

A. This is a big problem confronting us and we have arranged a large meeting with the Association of Teachers in Kuwait, and parents have participated, but they do not agree to change the textbook from the old to the new because they are familiar with the old one. Therefore, we tried to convince them to accept the new textbook and we clarified the philosophy behind this and given them the advantages of this book and how it is comprehensive and contains the whole branches of I.R.E.; and we have followed the same way at the Quran and so given our pupils a comprehensive idea and a concept, including examples from the Prophet Muhammed's life as well as worship and faith, making them together to be one field and then this field divided into certain concepts, then each concept including a number of subjects. The poems are included and we have given teachers freedom to choose suitable poems for pupils, but unfortunately teachers have insisted on giving all the poems to pupils and that is too much.

Q. (interruption) Then it is too much for pupils?

A. I agree with you that it is too much for pupils' ability to have all this at the same time. We try to clarify this idea with the parents in order to make them familiar with the developed I.R.E. curriculum. Consequently we have visited them.

Q. What are the main problems confronting I.R.E. from your point of view in terms of the book and the teacher?

A. In fact, the problems of I.R.E. take different directions. First of all, the quality of teacher. The teacher of both the Arabic language and I.R.E. holds a new position set up by the Ministry of Education and we could not

say anything about this decision (laughing) and so carry on with it. I guess this decision might be negative towards I.R.E. but perhaps some teachers can cope with teaching both subjects.

Q. (interrupting) This is a part of the problem, but I want you to tell me the problem within I.R.E. itself.

A. I.R.E. needs more improvement in terms of presentation, especially within the classroom. I do find sometimes that teachers who are stern and serious looking tend to frighten the children. Therefore I insist that the teacher be more friendly, that his/her classroom be kept tidy and well organised, and that this standard be maintained. It is observed that some teachers watch the time in front of the class, some reproach the pupils in an abrupt manner.

Q. Does the I.R.E. teacher have freedom to choose his method of teaching?

A. We have given them a teacher's guide and explained teaching methods, and they have a chance to vary the instructions and implement them where necessary.

Q. Does the I.R.E. teacher know his role?

A. There are a lot of excellent teachers who know what they are doing and I have got some model teachers, but the Ministry of Education has not awarded them sufficiently. On the other hand, there are some who finish their lessons within 10 minutes and they do not know what to do next.

Q. Have you any suggestions or recommendations regarding I.R.E.?

A. To increase the number of lessons and arrange for them to be conducted at the beginning of the day. I also suggest revising the planning of teacher preparations, and why not revise the textbook as well as teacher training? I

would also suggest the setting up of an information centre regarding I.R.E.
Finally, the role of the I.R.E. teacher is very dangerous because he builds
up a faith similar to the messengers, which is a difficult task.

Interviewee 5 has 7 years experience as an inspector and 13 years as a teacher.

Q. Does the I.R.E. teacher hold an important status at the present time?

A. Yes, they do, and you can see there is research by the Ministry of Education as well as seminars from time to time run by the inspectors and teachers in order to develop I.R.E. In the past it was just imparting the information, while it is now more developed and it can cope with modern life. I.R.E. must be updated and give pupils an overall view of life which is quite revolutionary.

Q. Can I understand that the developed I.R.E. is better than the old one?

A. Of course it is much better, but there is a reaction to the changes from teachers because they are used to working with the old fashioned style, although the headquarters had kept teachers abreast of the latest developments each year and set up meetings, especially with the new teachers, informing them about the I.R.E. aims and textbook as well as the foundation of I.R.E. and its teaching methods. Now you can say that teachers accept the developed I.R.E.

Q. Do you believe that the aims of I.R.E. at the present time are sufficient, or do they need revising to meet the ethos of Kuwait after the crisis?

A. We are not all living in one way and those in authority with the education curriculum have targets to be reached and one of these targets could be setting up meetings between supervisors and teachers to make changes or alterations from teachers' evaluations at the end of their academic year.

Q. Is the evaluation oral or written?

A. It often takes place orally and sometimes by writing comments on the I.R.E. textbook.

Q. If we go back and talk about the teacher, how does Kuwaiti society appear to him?

A. Of course, the I.R.E teacher is a model and he works hard to create a good society. Bear in mind that the teacher lives in a Muslim society and every child has to know his God, also how to treat other people and then how to recognise the good and the bad in life. We need an active teacher who has an interest in building his society.

Q. Does Kuwaiti society appreciate the I.R.E. teacher because you have talked about his role?

A. As you know, Kuwaiti society is divided into different communities and each community has different views. Therefore parents' views towards I.R.E. teachers differ from place to place. In addition, as long as the parents are educated they will appreciate the role of the teacher, but those who are not will not do so. The teacher now is educated and fully understands what he is doing. In general, society understands the role of the teacher if the teacher understands the role of society. He knows what kind of society he lives in.

Q. Let us go on to talk about the textbook. Can you see the I.R.E. textbook for the first year being satisfactory, or does it need improvement.

A. As you know, the curriculum has many fields in the primary education. For instance, in the first year the subject is about the love of Allah and his messenger, and with regard to the verses of the Holy Quran I can see that some of it is suitable but the rest needs to be changed, because it seems to me difficult for pupils to pronounce and read. In the past pupils used to study a full part of a chapter, while now pupils study different verses

dealing with one subject. The curriculum in general is good, but perhaps needs some alternation.

Q. How about the second year textbook?

A. The second year deals with obeying Allah and his Prophet Muhammed as well as obeying parents and thanking Allah for sending all the gifts of this world as well as thanking parents for what they have done, as God is always wanting us to do good things.

Q. Can I understand from your point of view that the textbook is suitable?

A. Yes, because the textbook sets out step by step all the information.

Q. How about the textbook for the third year?

A. It seems to be suitable because the book is focusing on the subject of worship.

Q. There is an opinion that the textbook is full of poems. Do you agree with this, or do you see that it should be replaced by verses from the Holy Quran?

A. Of course, the poems are suitable for this age group because pupils can repeat these poems and include many religious concepts.

Q. Can I understand that the poems do not take the place of teaching the Holy Quran?

A. Of course not because pupils can listen to the tape which contains the Holy Quran as well as repeat the poems.

Q. Are there any problems facing I.R.E. in terms of curriculum or teaching methods, etc.?

A. We have some teachers who taught the Arabic language and found difficulty in teaching I.R.E. and those teachers need more specialised training, and to visit schools to gain more experience in this matter.

Q. Do you find that some teachers of the Arabic language have taken up teaching I.R.E.?

A. Yes, they have taken up the subjects of religion and social studies.

Q. If this is the case, do you think this will affect I.R.E. in the primary stage?

A. It seems to me easy because teaching I.R.E. in the primary stage does not need a special person because the subject is at the elementary stage. It is not so at the intermediate stage.

Q. What is your opinion about those non-Kuwaiti teachers who make a contract for one year with the Ministry of Education - do you find any problems?

A. Yes, this is really a problem because these teachers do not know the nature of Kuwaiti society and their accent is different. Therefore we ask them to teach in the simple Arabic language in order to give the pupils the chance to understand, and the I.R.E. headquarters are working hard to solve this problem. They have organised meetings to teach new teachers the aims of Kuwaiti society and the curriculum and improved methods.

Q. Have you any suggestions or recommendations to achieve better I.R.E.?

A. It seems to me that we need plenty of time for consideration because we have to be united in our work in order to comply with the latest developments in our life. As you know, people nowadays are exposed to the outside world and because of this any developments to achieve our

aims are subject to this familiarisation. We should be united as the Western peoples are, but not in the spirit of self-seeking.

Interviewee 6 has 28 years experience as inspector and teacher.

Q. Does I.R.E. hold better status in modern life?

A. Yes, it has gained an important role in this society but in the past the I.R.E. teacher did not give enough attention to the subject, and the subject itself was without aims until one of the governors suggested that we should have aims for I.R.E. and as we do have them for education in Kuwait, she based the aims of I.R.E. on those of education in Kuwait for the three stages, and also precise aims for each subject. This happened during 1975 and I participated in this work.

Q. Do you find that the aims of I.R.E. in the primary stage are relevant to the present time?

A. The aims reflect present-day life and there are teachers of psychology from Kuwait university and teachers of developed psychology who have set up these aims in the light of children's needs and attributes.

Q. If those teachers have participated in setting up the aims, do you think such aims will need some revision?

A. The aims will always be in need of revision because they are affected by the ever-changing style of life and because change takes place so rapidly nowadays. We want the learner to understand this situation and to follow what is going on around him. The changing situations of modern life directly affect the education system and the curriculum. As a result there is a lack of revision, particularly after the Gulf crisis which has affected the Arab states as well as Kuwaiti society in particular. This crisis was horrendous, the like of which has not been experienced before.

- Q. Is the developed I.R.E. curriculum better than the old one?
- A. An old curriculum is always dependent on receiving information from the teacher only, whilst a new curriculum focuses on the learner's behaviour and skills. The new curriculum is also aiming to prepare the learner for the future and fulfil his/her needs mentally, psychologically and socially, if of course the teacher is convinced and well trained to do so.
- Q. In regard to the I.R.E. teacher, what do you think about his role?
- A. As long as the teacher respects his pupils and does his job properly his role is in good shape.
- Q. Does that mean society appreciates the role of the I.R.E. teacher?
- A. Without doubt this role is important because the teacher is a representative in the pupil's home and his example will be copied, and we say that good behaviour as seen in the home and outside is a reflection of the teachers of I.R.E.
- Q. Do you think that the I.R.E. textbook for the first year needs some improvement? If so, in what respect?
- A. An I.R.E. textbook for the first year did not exist in previous times and at the present moment the textbook as we have it fulfils the aims with the aid of pictures and exercises to enable pupils to absorb and understand the subject. Perhaps this textbook has been written in haste because some of the pictures do not reflect the subject and the meaning. It needs specialised staff who understand the subject to produce more appropriate illustrations.
- Q. Do you think that the I.R.E. textbook for the second year has similar problems?
- A. Yes, I do.

Q. How about the third year textbook?

A. I believe that this one needs revising in some aspects and for this we have to take into account parents' opinions as well as teachers'. As you know, the majority of textbooks need updating from time to time.

Q. There is a view that there are too many poems in the textbook and, conversely, there are not enough verses from the Holy Quran. What is your opinion?

A. In my opinion parents want to educate their children in the same way as they educate themselves, using an old-fashioned teaching style which is a subject curriculum, and this curriculum has been neglected in many countries. Kuwait is one of those countries which has neglected this type of teaching method, and we have to inform parents about the latest developments in regard to the textbook. I suggest that the media be involved, such as the TV and newspapers in order to draw a comparison between the old and the new curriculum, and this must be done for instance by interviews on TV showing the difficulties between the old and the new. We should not write a new textbook without identifying the textbook with the public and referring to the subject of memorising the Holy Quran. We leave this to the pupils themselves and if they have a desire to memorise with full understanding this will be to their good. Finally, I would like to confirm that the developed curriculum needs more explanation and identification with the public.

Q. Are there any problems confronting the teaching of I.R.E.?

A. The main problem we are facing is the teaching of the Arabic language and I.R.E. at the same time, because this weakens I.R.E. and we ask the Ministry of Education to offer more motivation to teachers and to have

more training. At the same time we should not force them to teach a subject they do not like otherwise we will probably be faced with unfortunate consequences relating to pupils.

Q. Do you have any suggestions or recommendations for achieving better I.R.E.?

A. The primary stage is the foundation of education. Therefore we have to give more attention to our children and educate them towards correct Islamic thought, and I hope they will be united in schools, social clubs, homes, and the mosque. We do not want our pupils to be confused by learning something in school which is in opposition to what is found at home. All parties must be united.

Interviewee 7 has experience of 20 years as both inspector and teacher.

Q. Does I.R.E. gain importance in the modern curriculum from your point of view?

A. Of course, I.R.E. is one of the subjects which is given special attention from the Ministry of Education, as well as in Kuwaiti society.

Q. How do you know that it has special attention in regard to other curricula? Do you mean the development of I.R.E.?

A. The answer to this question is that the development of I.R.E. is covering the primary stage and it is supposed to cover the intermediate stage as well. The Iraqi invasion has delayed the development programme of I.R.E.

Q. Is the development of the I.R.E. curriculum better than the old one?

A. Personally I favour the old one but each has its advantages and disadvantages.

Q. Could I ask you why you favour the old I.R.E.?

A. Because I have taught the old I.R.E. and am familiar with it from the first up to the fourth year in the primary stage. In the old curriculum pupils reached a satisfactory standard from the Holy Quran besides gaining the values of I.R.E. and the skills of reading. The new curriculum is focusing on how to build one's personality and we are aiming to achieve this target in all the curricula. The personality of pupils towards Islam in the three dimensions - effective, psychomotor and cognitive - is very clear in the new curriculum.

Q. Does this means the aims of I.R.E. can cope with the present times, or do they need improvement or change?

- A. Well, as you know, the curriculum is always based on the foundations, the nature and circumstances of modern life which surrounds the learner, and therefore I can say that the aims of I.R.E. are closer to actual life.
- Q. From your point of view how do you see the value society places on the I.R.E. teacher?
- A. I would answer you frankly (laughing) but I wonder if somebody else might listen to this recording.
- Q. Do not worry, this is an academic type of interview and anyone will not be allowed to listen to it.
- A. We, as a society - I mean the Arab society - does not respect the teacher as it is supposed to do. Two days ago I read an article in the Kuwait newspaper talking about the importance of showing respect for the teacher in general, because he or she guides the younger generation in our society. I could not say that society is showing enough respect towards the teacher, and even the teacher himself, when someone asks him: "What is your job?" gives a very timid response: "Teacher."
- Q. That is for a general teacher. How about the I.R.E. teacher in particular?
- A. I am terribly sorry to tell you that the I.R.E. teacher's skills are not satisfactory to me. That is because he/she is teaching the Arabic language and religion at the same time and you can see that the teacher teaches the Arabic language in a better way than he/she does religion. The reason behind this is that they have not taught I.R.E. before, but in any case a good teacher can handle any subject.
- Q. Does that mean you do not agree with the idea of teaching I.R.E. and the Arabic language at the same time?

A. An excellent group teacher who teaches the Arabic language, history and I.R.E. can cope with the skills of each subject adequately, but, of course, the teaching of the subject of I.R.E. solely will gain more impetus. At the same time he can use more educational aids and new facilities.

Q. What is the role of the I.R.E. teacher from your point of view?

A. he will create a good pupil who can read the Holy Quran correctly and follow the tradition of the Prophet Muhammed, peace be upon him. Once you teach the Holy Quran and pupils learn how to read and follow the principles of it, you have performed good work.

Q. Do you agree that the I.R.E. textbook in the first year needs improvement?

A. One of the advantages of the developed I.R.E. textbook is that it is distributed amongst pupils to work with, whereas in the past there were no textbooks and as a result pupils did not benefit from the effects of the pictures, poems and so on. Add to this, if I were a teacher I would mix Arabic skills with I.R.E. skills in order to help pupils, for instance, to write the name of the Prophet Muhammed or write the name of Allah.

Q. Then I can understand that from your point of view the I.R.E. textbook in the first year does not need improvement. If we move to the second year, do you see there is any improvement needed and if so, in what sense?

A. Pupils in the second year can read a little bit so if the teacher encourages pupils to read they will understand the meaning of the pictures and the concepts in order to develop their appreciation and value for the textbook. Do you agree?

Q. Can't you see that the pictures in the I.R.E. textbook for the second year need replacement?

A. I do agree with you that there are some pictures needing to be changed. Better pictures should be found.

Q. How do you see the I.R.E. textbook for the third year?

A. I think for the third year we have to focus on the subject of faith and worship.

Q. Do you agree with the poems within this book?

A. The poems have an emotional effect upon pupils as long as the teacher knows how to put the subject over. It is up to him/her to teach the whole of the poems or part of them.

Q. Do you agree that we replace the poems in the textbook?

A. We do have a Holy Quran in the textbook which is suitable to the educational standards, but now we reduce the number of verses of the Holy Quran. The Ministry of Education from time to time reduces the number of verses because we are not aiming to give pupils a quantity of verses of the Holy Quran as we want to create a good person within the Quranic criteria. In my opinion I feel that it is a suitable number of verses in the textbook and I think we have some teachers who can read the Holy Quran fluently and use the tapes.

Q. Do you see there is any problem confronting I.R.E. such as the textbook, teacher or whatever?

A. The problem is you do not find a good teacher in all schools. If you find one in one place you will not do so in another. A good teacher can solve any problem facing him/her and I do have a number of female teachers doing their work properly because they know how to deal with children.

Q. Do you have any suggestions or recommendations for a better I.R.E. in the future?

A. This question requires a little thought. As long as we commit ourselves entirely to Islam and the Holy Quran we will be achieving our objectives. There are some teachers who need more training and I think the Ministry of Education is working with this objective in view.

The Sample of Saudi Arabia

Interviewee 8 has over 20 years experience as both inspector and teacher.

Q. What is the status of the I.R.E. curriculum in the modern system?

A. The I.R.E. curriculum is highly respected and gains esteem from the whole society because it is working for its wellbeing, and the Ministry of Education gives it full support.

Q. Can you say that the developed I.R.E. is better than the old one?

A. We donot have a developed I.R.E. but the same textbook is being altered from time to time and all the branches of I.R.E. are to be taught in a comprehensive way and it may be necessary to add some subjects, i.e. Seerah.

Q. Are the aims of I.R.E. in this country sufficient, or do you think they might require some changes to fit in with modern society?

A. The aims of I.R.E. have been set up by the state to create a good Muslim in this society. Therefore they contain the desired ethical standard to help pupils gain a better understanding of Islam and I think that the aims can serve for a long time, though there may be small things that may need change.

Q. How does Saudi society regard the I.R.E. teacher.

A. This society in general respects the teacher, but we do look forward to gaining more respect for the teacher himself and he can choose the way that people can judge whether he is good or not.

- Q.** Could you say that the role of the I.R.E. teacher is important?
- A.** Yes, the role of the I.R.E. teacher in this society commands a prestigious position and therefore teachers must be close to Islam if they want to educate for a better generation, and people affected by him in school or outside, or even in our social activities and gatherings.
- Q.** How do you regard the I.R.E. textbook for the first year?
- A.** As you know, the very nature of the first year of primary stage means that no firm direction can be established. Consequently we have to teach the faith as best we can in order to guide them in Islamic principles and we endeavour to correct the mistakes in regard to the faith which we have observed in many Arabic Muslim countries, and teaching the Quran is suitable in the number of periods available while the Tawhid and Fiqh is little but the book needs to be simple.
- Q.** How about the second I.R.E. textbook?
- A.** The second and third year textbooks are being dealt with by the same strategy.
- Q.** Can you say that memorising the Holy Quran in Saudi Arabia is sufficient?
- A.** With regard to this question there are different views. Some people agree to increasing the number of verses of the Holy Quran for pupils at this stage. On the other hand some agree to reducing them. I can see that pupils under 12 years of age are not mature enough to appreciate what is going on around them. Therefore if we have a chance to give them verses from the Holy Quran as much as we can, it would be better, but you have to acknowledge that not all pupils are equal; some have greater ability than others, and we hope because of this that parents will co-operate in supporting us at home.

- Q. Are there any problems confronting I.R.E. from your point of view?**
- A. I would not say that there are any problems, but we do hope that parents will assist at home in guiding their children towards Islamic principles.**
- Q. Do you have any suggestions or recommendations for better I.R.E. in the future?**
- A. The primary stage is really the foundation of the religious state from which we try to build the future in regard to Islam for the sake of Allah, by preparing a good generation to rebuild the status of the Islamic community as it was before. Add to this I would say that a number of verses which have been given to our pupils 8 years ago are more than they are now, but the curriculum now gives pupils a chance to understand the simple meaning of Islam.**

Interviewee 9 has 29 years experience as inspector and teacher.

Q. Does I.R.E. in modern education gain better status than in previous times?

A. There is no doubt that I.R.E. today is much better in Saudi Arabia in particular than in any other Muslim country because you can see that the religious science which includes all branches of I.R.E. teaching in this country has taken up a large part of the whole curriculum. In the past the curriculum of I.R.E. focused on the Holy Quran only, and there was no textbook for pupils as we have now. I would say that the Ministry of Education should be applauded when they set up the modern curriculum by co-operating with the team of experts in the field.

Q. In your opinion, how does Saudi society regard the I.R.E. teacher?

A. If the teacher is doing his work properly everybody in the society will appreciate him. On the contrary, if the teacher is not fulfilling his duties society will not appreciate him.

Q. Do you think that the aims of I.R.E. in Saudi Arabia need some revision for the future?

A. The aims of I.R.E. which have been laid down by the Ministry of Education have taken a long time to prepare and will serve for a long time, and in my opinion I can say that there is no need to change these aims.

Q. Do parents participate in the process of developing I.R.E. as a whole?

A. They do not have anything to do with development because the whole curriculum is revised from time to time by the Ministry of Education. Therefore we could not say that we have a developed textbook or curriculum and you can see that from time to time the revision of the textbook has been to simplify it regarding certain words and the structure

of sentences. Bear in mind that the textbook in Saudi Arabia was written 10 years ago and there has been no major change except for a small amount of revision as I have told you, and perhaps in this case the situation in Kuwait is different to ours.

Q. Are sufficient chapters memorised from the Holy Quran in the primary stage? Do they need increasing?

A. In fact this subject is not quite in agreement with parents who feel that the I.R.E. curriculum must reduce a number of verses from the Holy Quran in the primary stage. As a result of this the Ministry of Education has taken this matter into account and reduced the number of verses from the Holy Quran as well as reducing the periods of teaching I.R.E. Although we can see that the I.R.E. curriculum in Saudi Arabia has given enough attention to teaching faith and worship as well as other branches of religion in the primary stage, more than many other Arab Muslim countries. For instance, when pupils came from Kuwait to study in Saudi during the Iraqi invasion, they found that there was difficulty in complying with the I.R.E. there.

Q. Can you say the I.R.E. textbook in the first, second and third years in the primary stage fulfils the needs of the actual life, or does it need improvement?

A. I think that it is adequate; however, there is planning for the future to alter the curriculum under the guidance of the authorities.

Q. Are there any problems facing I.R.E. from your point of view?

A. The main problem facing I.R.E. is the contribution that parents might make in guiding their children in view of the influence of the media, e.g. TV,

because the media does not conform to the curriculum of I.R.E. at all times.

Q. If you compare the media in Saudi Arabia with that in Kuwait you will see that it is more restrained in the former country. Do you agree?

A. This is true, and the media in Kuwait is having an adverse affect on the teacher of I.R.E. particularly because of the mixed classes in higher education. As a result of this, this influence will be detrimental to I.R.E.

Q. Have you any suggestions or recommendations to make for a better I.R.E. for the future?

A. a) I hope there is more care shown towards developing I.R.E. in Kuwait because it is a responsibility of the authorities.

b) I would suggest that I.R.E. in Kuwait gives more attention to teaching the skills of reading the Holy Quran.

c) I wish that I.R.E. teachers would supply educational visual aids in order to help the pupils in their studies.

Interviewee 10 has 7 years experience as an inspector.

Q. Has I.R.E. had enough attention and status in the modern curriculum compared with other subjects?

A. I.R.E. has enough attention and renewal in formulating the subject from the old to the new one.

Q. Is that concerning the primary education in particular, because all our talk is about the primary education?

A. In the primary education there is renewal but it might not be comprehensive. There is a future plan to develop I.R.E. education in general, and entering a new subject such as Seerah and morality.

Q. Who undertakes the evaluation process of I.R.E. - parents, teachers or the educational development department?

A. Renewal is always taking place from the educational development department within the Ministry of Education, and expert people have always participated. Also scholars and some publishers have also participated in this matter. They used to re-write the I.R.E. textbook and make some alterations.

Q. Do you think that the I.R.E. textbook in the past was better than the present one?

A. The new one seems to me better.

Q. Do you think that the aims of I.R.E. are relevant and suitable to our lives, or do they need alteration for the future?

A. I assume that the aims and formula do serve the society in general, the roots of which spread to the younger people, which does not exist in many societies.

Q. How does the Saudi society view the I.R.E. teacher? Is he held in high regard or not?

A. The I.R.E. teacher in Saudi Arabia is respected and accepted in schools and outside schools. The scholars in general hold high status in Saudi Arabia because people ask them always about their religious issues concerning their lives. They often need the I.R.E. teacher and keep a continuous relationship with them.

Q. Does this mean that the role of I.R.E. is strong enough in society?

A. There is no doubt that the I.R.E. teacher plays an essential role within the schools and society. The I.R.E. teacher tries to improve conditions in society. However, we could not say that he can do everything as there are some impediments such as the influence of the family, and if we have a stable family this helps the I.R.E. teacher with his duties. Otherwise there will be difficulties, particularly with the media because it has an essential role in developing society. People who studied in a state school or a private school take objection to some of the TV programmes, films, which are offensive to I.R.E.

Q. Do you have any remarks regarding the I.R.E. textbook for the first year?

A. Some pupils entering school in the first year cannot read and write, and the family sometimes tries to help them to memorise some verses from the Holy Quran and improve their morality. This of course helps pupils entering school at only the minimum standard. Our plans are to give pupils certain chapters from the Holy Quran to be memorised and understand the

core of Islamic religion, knowing Allah. Also to study the basic principles of worship. This seems to me suitable to the ability of pupils at this stage, and is not too deep.

Q. How do you see the second I.R.E. textbook?

A. The second one is the same as the first, while the third stage needs more explanation and to focus on the meaning of the words.

Q. There is a view that the I.R.E. curriculum in Saudi contains difficult language and there are too many chapters to be memorised. Do you agree with this view?

A. In Saudi Arabia memorising the curriculum from the Quran is not too much because it only contains 5 chapters. So I believe it is not much for pupils to have 5 chapters from the Quran in the whole year compared with the old I.R.E. textbook, and there are instructions to carry on memorising and checking pupils' progress, although certain changes were affected 4 years ago towards memorising the Quran.

Regarding the difficulty in the language of I.R.E., you could say the old curriculum contains difficult words which have been copied from early sources and old religious books, particularly with the Hanbaly sector. It is easy for the advance of pupils and teachers to know this and to explain it to others. I have found now that scholars and religious people have taken away a lot of these difficult words from the textbook and it seems to me to be more easy and simple.

Q. Do you find there is any confrontation with I.R.E.?

A. If there are any problems facing I.R.E. they can be solved outside schools and not within the curriculum because they do not have many educational

aids and this might affect the pupils' performance. Also the environment outside the schools does not help our pupils; I refer especially to the media.

Q. Have you got any suggestions or recommendations regarding I.R.E.?

A. My recommendation is that we should check the factors which can assist in the success of I.R.E. and try to influence the media in such a way as to benefit I.R.E.

Interviewee 11 has 9 years experience as an inspector, and 26 as a teacher.

Q. Do you find that I.R.E. has a good status in the modern curriculum?

A. All the I.R.E. subjects have a good status in the eyes of the authorities in Saudi Arabia because they take up one third of the educational curriculum.

Q. Do you see that the modern I.R.E. curriculum is better than the old one?

A. The modern I.R.E. is built on the experiences of the old textbook and have been revised accordingly.

Q. Do you find that I.R.E. aims are suitable, or do they need revision?

A. The aims of I.R.E. In the primary stage are suitable to the child's growth and understanding in order to achieve the benefit of education, especially if it is accepted by the families.

Q. What is the Saudi view towards the I.R.E. teacher?

A. In this country the I.R.E. teacher is considered and appreciated because he is a representative of his subject of religion. Therefore his behaviour should be exemplary.

Q. What is your evaluation of the role of the I.R.E. teacher?

A. If the I.R.E. teacher has full understanding of the subject he has an influence over the pupils, but if he has not there is no value in what he purports to teach.

Q. How do you value the I.R.E. textbook for the first year?

A. From my point of view the book is good and if there are any mistakes we should go and change them. I would not mind rectifying any mistakes if necessary. The case is the same with the second and third year textbooks.

- Q. Do parents have a chance to participate in developing I.R.E.?
- A. Participation is not for anybody, only those responsible people and qualified ones who have the ability to answer a questionnaire if supplied.
- Q. Do you find that there is any problem confronting I.R.E., I mean regarding teacher or curriculum?
- A. I.R.E. as a subject is a part of all our lives. Pupils find their parents worship in the home and in the mosque and they follow their example. In terms of the understanding of the subject it is not difficult except the subject of the Holy Quran because sometimes it needs a special teacher to assist.
- Q. Do we need to increase the number of verses of the Holy Quran for our pupils?
- A. The Holy Quran nowadays is not treated as it was in the past. We are supposed to increase teaching of the Holy Quran in place of teaching part of the Arabic language.
- Q. Are there any suggestions or recommendations for better I.R.E.?
- A. The I.R.E. subject must take the biggest share of the curriculum. It has to be easy and simple and include aspects of loyalty and trust and a correct faith. The committee of the I.R.E. department must revise the curriculum and take the teachers' opinions into account. We are supposed to have more qualified I.R.E. teachers for teaching the Holy Quran.

Interviewee 12 has 9 years experience as an inspector and 18 years as a teacher.

Q. Do you see that I.R.E. gains importance in the modern curriculum?

A. There is no doubt that I.R.E. has gained importance in the curriculum because this is an Islamic state and we have to educate pupils towards Islam and to develop the curriculum of I.R.E.

Q. Which I.R.E. do you think is better, the old or the new one?

A. There is no difference between the old and the new curriculum of I.R.E. and the state is always giving attention to it, particularly the Ministry of Education in undertaking its development.

Q. Regarding the aims of I.R.E., do you see that it is suitable for the next stage?

A. You know that the Ministry of Education is always revising the curriculum and reformulating the textbook in order to be kept abreast with Islam. As you know, Islam as a religion is valid from the past and for the future, and we are living in an advanced style which means that the aims of I.R.E. might need some adjustment in order to achieve some sort of balance to meet the new situation. The main thing is how to reach the pupils and identify them with Islam either through the oral and visual media or through the schools.

Q. Can you see the I.R.E. teacher doing his job properly?

A. No doubt that youth is now becoming close to Islam day by day and the dimension is to be religious and some of those people are well educated particularly in I.R.E. and this is useful in forecasting on I.R.E. as a subject.

- Q.** How does Saudi society evaluate the I.R.E. teacher.
- A.** The view of our society towards the I.R.E. teacher is excellent because he is a respected person, even though he may not be Saudi.
- Q.** How have you arrived at this conclusion regarding I.R.E.?
- A.** We have come to this conclusion after evaluating the I.R.E. teacher, his personality, commitment and dignity and appearance, even if he is not specialised in the subject. We know this through experience.
- Q.** How do you see the I.R.E. textbook in the first year?
- A.** The information given to pupils is suitable, but some alteration of words may be necessary to simplify it, i.e. if we put the "wuda" and other subjects as a story it would be easy for the child to understand. This would be better than copying certain words from the old sources and giving it to pupils.
- Q.** Do you see the quantity of the Holy Quran given to pupils to be suitable or not?
- A.** We are satisfied with the quantity given because we wish to make sure they have a good grounding in the Holy Quran before they advance and take responsibility in their lives.
- Q.** Is there any problem confronting I.R.E.?
- A.** There are no problems confronting I.R.E. but sometimes pupils have difficulties with the textbook and the Ministry of Education holds meetings to discuss the subject of the content of I.R.E. as some parents are not satisfied with the curriculum.
- Q.** Are there any recommendations or suggestions you might like to make?

- A. I hope that the whole Gulf States in particular and the Arab Muslim states become united to follow the I.R.E. curriculum as laid down by Saudi Arabia. I can see that we in the Gulf States have no differences, so why should we not teach the same curriculum, because sometimes you find there is difficulty when pupils come from Bahrain or Kuwait to stay in Saudi Arabia and they cannot catch up. Therefore I hope that the unification of the curriculum will be possible in the future.

Interviewee 13 has 22 years experience as both inspector and teacher.

Q. What is your opinion about I.R.E. in the modern system compared with other subjects?

A. I have no comments regarding the present system in terms of a curriculum because I have not participated in presenting it.

Q. I see that you have over 20 years experience in this field so can you answer me a number of questions regarding the I.R.E. curriculum?

(The interviewee hesitated at this suggestion.)

A. In fact, I find that the curriculum is suitable to our lives in the kingdom and is better than many other Muslim countries.

Q. Can you see that I.R.E. aims are suitable, or do they need revising in the future?

A. In fact the aims laid down by the Ministry of Education are solid and they can be applied in the long term, and bear in mind that they are derived from the general aims of education in this country and I can see that there is no need to change them yet.

Q. Can you identify to me what sort of development has occurred in the primary education in relation to I.R.E.?

A. The subject of development nobody knows about because it came from the Centre of Educational Development which gives final approval to any suggestions or recommendations submitted.

Q. Does that mean that you have not participated in this committee?

A. I have said to you that I have no idea about the curriculum development because my knowledge is close to schools and teachers and in my opinion

I.R.E. teachers are doing their job properly as long as they remain devoted to Islam.

Q. In your opinion do you find it worth while for parents to share in the development of I.R.E.

A. The development of I.R.E. is not open to any person but only to those who are qualified in this matter such as scholars, "ullama", and if there are plans for development we have no idea about it. They often come to us from the authorities in education and I say that parents might participate within the school itself when they have the annual meeting.

Q. Do you have any idea about the three stages in the primary education in regard to the I.R.E. textbook?

A. The answer is I could not give you exactly what is going on in the I.R.E. textbook but it would be better for you to go to school yourself and check and you could question teachers as they are closer to the situation than we who stay in the office.

Q. Are there any problems regarding I.R.E.?

A. From my point of view I can see there is no problem with it in this country and you might ask some people who have more knowledge about it.

Q. Are there any suggestions or recommendations for a better I.R.E.?

A. I cannot say anything further at the moment.

Interviewee 14 has 26 years experience as both inspector and teacher.

Q. What is the state of the I.R.E. curriculum in the modern society?

A. Of course it has an important role in educating pupils about religion, their duties towards God and other people.

Q. Is there any difference between the old I.R.E. curriculum and the new one?

A. There is no major difference between yesterday and today. The new one is better because we have made considerable improvements over the last 13 years.

Q. Do you think that the aims of I.R.E. need improvement for the future?

A. The aims seem to me suitable because they can develop a child gradually.

Q. Do you believe that the I.R.E. teacher in this country is held in high esteem?

A. It depends upon the teacher himself, as long as he has respect for the subject and himself, people will treat him as he wants. At the same time if his teaching is not good people will ignore him.

Q. Does that mean the role of the I.R.E. teacher in Saudi Arabia is a success?

A. The role of the I.R.E. teacher is that he has a message for children to follow and must teach them new things within the Islamic Sharia and yet in an up to date way.

Q. Do you think the I.R.E. textbook for the first year is good or does it need improvement?

A. The I.R.E. textbook is suitable if it is applied and used correctly. It must be used in a practical way and not just for reading.

Q. Is this a similar case for the second and third years?

A. Yes, it is similar.

Q. Are there any problems confronting I.R.E. from your point of view?

A. There is no essential problem, but teachers of I.R.E. should clarify always with his pupils about change from one time to another.

Q. Do you have any suggestions or recommendations about I.R.E. development?

A. The teacher should seek Allah in his work and be sincere. He should also seek co-operation between home and school to maintain the level of education for children to gain and avoid any conflict that might happen between home and school because parents' level of religion may not be the same.

APPENDIX 9

**A Questionnaire about I.R.E. Role in Kuwait and
the Kingdom of Saudi Arabia**

Dear Parents

I would be glad to get your responses, opinions and suggestions to my questionnaire which is related to I.R.E. teaching in the primary stage. This is a part of a PhD study, sponsored by the Faculty of Education, Kuwait University.

Dear Brothers and Sisters

Your opinions will be a great value in going on with my research. It is a study about the teacher's role and I.R.E. syllabus within textbook and educational aims. In addition the researcher believes that parents' participation would reinforce the bonds with I.R.E. teachers to develop and modify I.R.E. through life.

Please respond to all questions frankly, paying attention that all questionnaires will be dealt with in complete confidence to serve the researcher's aims.

Thank you for your co-operation.

Adel Alsharaf

College of Education

Department of Curriculum and Instruction

Kuwait University

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
1 I.R.E. teaching in this country is encouraged.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2 Developed I.R.E. syllabus is better than past one.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3 Children's interest in I.R.E. is weak.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4 I wish to co-operate with I.R.E. teachers to realise a better achievement religiously for our children.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5 My child feels that I.R.E. is important in his/her life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6 My child is happy while memorising verses from the Holy Quran.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7 My child asks me to teach him/her some lessons from the I.R.E. textbook s/he does not understand.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8 I find the I.R.E. textbook in the first year suitable for my child.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9 I find the I.R.E. textbook in the second year suitable for my child.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10 I find the I.R.E. textbook in the third year suitable for my child.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Please tick in the appropriate box []

1. Nationality: a. Kuwaiti (for computer use)
b. Saudi
2. Sex: a. Male
b. Female
3. Qualification: a. Postgraduate
b. Graduate
c. Other

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree	Computer use only
11 My child likes I.R.E. more than other subjects.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12 I am not ready to be involved in teaching my child I.R.E.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13 I feel that I.R.E. teachers in primary education are qualified to teach the subject.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14 I believe in the importance of I.R.E. for future generations.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15 I.R.E. plays an important role in society's progress.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16 Parents' participation is necessary to modify and develop I.R.E.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17 My child is bored due to I.R.E. teaching methods.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18 I.R.E. effects are clear upon my child in daily life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

General comments and suggestions:

Thank you for your response

Adel Alsharaf

**A Questionnaire about I.R.E. role in Kuwait
and the Kingdom of Saudi Arabia**

Dear Sir/I.R.E. teacher

I have the honour to ask your opinions and suggestions in this questionnaire, in addition to your remarks about I.R.E. as a subject in primary education, as you are directly involved in the subject.

It is part of developing the I.R.E. curriculum in terms of objectives, textbook and teaching methods. It is intended to help us to assist our pupils, boys and girls, towards better I.R.E., focusing on the role of the teacher in constructing society.

This questionnaire is part of a PhD study in I.R.E., so please respond to all the questions frankly and clearly. All information will be dealt with in confidence.

Thank you for your co-operation.

Adel Alsharaf
Department of Curriculum & Instruction
College of Education
Kuwait University

Please put a tick [] in the appropriate box

			For computer use
Nationality:	1. Kuwaiti	[]	
	2. Saudi	[]	[]
Sex:	1. Male	[]	
	2. Female	[]	[]
Qualifications:	1. Postgraduate	[]	
	2. Graduate	[]	
	3. Diploma	[]	
	4. Secondary	[]	[]
Years experience:	1. less than 5 years	[]	
	2. 5 - 10 years	[]	
	3. more than 10 years	[]	[]

		Strongly agree	Agree	Undecided	Disagree	Strongly disagree	Computer use only
1	I know exactly what the aims of I.R.E. are in this country as laid down by the Ministry of Education.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I think that the aims of I.R.E. are clear	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I think that the aims of I.R.E. are suitable for primary education.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	I believe that <i>all</i> the aims of I.R.E. can be achieved.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5	I consider that I.R.E. is as important now as it was in the past.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6	I have met some parents and discussed their children's performance.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7	The importance of I.R.E. is clear to the parents.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8	The importance of I.R.E. is clear to teachers of other subjects.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9	I.R.E. plays an essential role in keeping society united.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree	Computer use only
10 I think primary stage succeeds in presenting Islamic values through the I.R.E. curriculum.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11 I.R.E. can contribute towards developing society similar to the modern education system.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12 I.R.E. is facing a kind of carelessness from teachers in continuous developing process in primary stage.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13 I am not a specialist in I.R.E. teaching methods.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14 Pupils in I.R.E. lessons are interested and share effectively.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15 I use educational teaching aids such as video, films, charts, OHPs, slides and others to support I.R.E. teaching.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16 I think I.R.E. methods of teaching achieve the subject targets.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17 The textbook in the first year is easy to understand by the pupils in primary education.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree	Computer use only
18 The textbook in the second year is easy to understand by the pupils in primary education.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19 The textbook in the third year is easy to understand by the pupils in primary education.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20 I have not participated in developing the I.R.E. curriculum in this country.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21 I do not feel that parents are happy with I.R.E. in primary education.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22 Pupils have difficulty in memorising verses from the Holy Quran.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23 Parents can help their children memorise the verses from the Holy Quran.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24 The periods devoted to teaching I.R.E. are sufficient.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25 People in this society do not respect I.R.E. teachers.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26 I think that I.R.E.'s future is the responsibility of the teachers.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree	Computer use only
27 I think that I.R.E.'s future is the responsibility of society.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28 I think that I.R.E.'s future is the responsibility of the family.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29 Developed I.R.E. textbook (1st year) is convenient for the future.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30 Developed I.R.E. textbook (2nd year) is convenient for the future.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31 Developed I.R.E. textbook (3rd year) is convenient for the future.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32 Parents have a clear picture of the role of I.R.E. in society.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33 1st grade textbook contents are integrated.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34 2nd grade textbook contents are integrated.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35 3rd grade textbook contents are integrated.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments and recommendations:

Thank you for your participation

Adel Alsharaf

(٢)

يرجى التكرم بوضع علامة (✓) في المربع المناسب :

=====

خاص بالكيمياء وتر

- ١ - الجنسية : ١ - كويتى ()
()
٢ - سعودي ()
- ٢ - الجنس : ١ - ذكر ()
()
٢ - أنثى ()
- ٣ - المؤهل : ١ - عالى ()
()
٢ - جامعى ()
٣ - أخرى ()

أوافق تماماً	لاأوافق تماماً	لاأوافق	لم أجد رأياً	أوافق	أوافق تماماً	خاص بالكمبيوتر
						١ - يلاقى تدريس التربية الاسلامية التشجيع المناسب من المجتمع .
						٢ - المنهج المطور بمختلف اجزاءه للتربية الاسلامية في المرحلة الابتدائية أفضل من المنهج القديم .
						٣ - اهتمام أبنائي بدراسة التربية الاسلامية ضعيف .
						٤ - أرغب في التعاون مع مدرس التربية الاسلامية لتحقيق مستقبل أفضل من الناحية الدينية لأبنائنا .
						٥ - يشعر أبنائي بأهمية التربية الاسلامية في حياتهم .
						٦ - يقبل أبنائي على حفظ آيات من القرآن الكريم .
						٧ - يسألني أبنائي عن بعض دروس التربية الاسلامية التي يصعب عليهم فهمها .
						٨ - أشعر أن مقرر التربية الاسلامية في السنة الاولى الابتدائي مناسب لأبنائي .
						٩ - أشعر أن مقرر التربية الاسلامية في السنة الثانية ابتدائي مناسب لأبنائي .
						١٠ - أشعر أن مقرر التربية الاسلامية في السنة الثالثة ابتدائي مناسب لأبنائي .
						١١ - أجد أن التربية الاسلامية ذات محبة أكثر في نفوس أبنائي عن بقية المواد الاخرى .
						١٢ - لا يوجد عندي الاستعداد للمشاركة في تدريس أبنائي لموضوعات التربية الاسلامية .
						١٣ - مدرس أبنائي للتربية الاسلامية مؤهل لتدريس المادة .

أوافق تماماً	أوافق	لم أحدد رأياً	لا أوافق تماماً	أوافق تماماً	خام بالكمبيوتر
					١٤- أعتقد بأهمية التربية الإسلامية لاعداد جيل أفضل خلقا وسلوكا .
					١٥- تحافظ التربية الإسلامية على دور بارز في تقدم المجتمع .
					١٦- مشاركة أولياء الامور ضرورية في تحسين وتطوير مادة التربية الإسلامية
					١٧- يشعر أبنائي بالملل من طريقة تدريس التربية الإسلامية .
					١٨- اجد آثار تدريس التربية الإسلامية واضح على أبنائي في حياتهم اليومية

ملاحظات عامة واقتراحات :

جزاكم الله خيرا لمساهمتم ، ، ،

عادل الشرف

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
.....

جامعة الكويت

كلية التربية

قسم المناهج
وطرق التدريس

استبانة حول دور التربية الاسلامية

في الكويت وفي المملكة العربية السعودية

الاستاذ الفاضل / مدرس التربية الاسلامية

السلام عليكم ورحمة الله وبركاته

وبعد ، ، ،

يشرفني في هذه الاستبانة أن أتعرف على آرائكم واقتراحاتكم بالاضافة الى ملاحظتكم حول مادة التربية الاسلامية في المرحلة الابتدائية حيث أنكم تعيشون واقع التربية الاسلامية بشكل مباشر .

يهدف هذا الاستبيان الى المساهمة في عملية تطوير منهج التربية الاسلامية من حيث الاهداف والكتاب المدرسي وطريقة التدريس وذلك من أجل مساعدة أبنائنا الطلبة والطالبات في المرحلة الابتدائية للوصول الى تربية اسلامية أفضل ، وللتأكيد على دور المعلم في بناء المجتمع .

هذا الاستبيان هو جزء من دراسة لنيل درجة الدكتوراه في التربية الاسلامية فارجوا منكم التكرم بالاجابه على جميع الاسئلة بكل وضوح وصراحة علما بأن جميع الاستبانات ستعامل بسرية وستكون لأغراض البحث .

ختاماً نشكر لكم مساهمتكم مع خالص التقدير

والامتنان

عادل الشرف

كلية التربية قسم المناهج وطرق التدريس

جامعة الكويت

يرجى التكرم بوضع علامة (✓) في المربع المناسب للإجابة :-

خاص بالكمبيوتر

=====

()

الجنسية : ١ - كويتى ()

٢ - سعودي ()

()

الجنس : ١ - ذكر ()

٢ - أنثى ()

()

المؤهل : ١ - عالى ()

٢ - جامعى ()

٣ - دبلوم ()

٤ - ثانوى ()

()

نوع المؤهل : ١ - تربوى ()

٢ - غير تربوى ()

()

سنوات الخبرة : ١ - أقل من ٥ سنوات ()

٢ - من ٥ - ١٠ سنوات ()

٣ - أكثر من ١٠ سنوات ()

أوافق تماماً	أوافق	لم أحدد رأياً	لا أوافق تماماً	خاص بالكسبيوتر
				١ - أعرف بالدقة ما هي أهداف التربية الإسلامية في هذا البلد كما وضعت من وزارة التربية (المعارف) .
				٢ - أعتقد أن أهداف التربية الإسلامية واضحة .
				٣ - أعتقد أن أهداف التربية الإسلامية مناسبة للمرحلة الابتدائية .
				٤ - أعتقد أنني أستطيع تحقيق كل أهداف التربية الإسلامية .
				٥ - في تقديري أن التربية الإسلامية الآن ذات أهمية للمجتمع .
				٦ - يزورني بعض أولياء الأمور لمناقشتي في تحميل أبنائهم .
				٧ - التربية الإسلامية هامة لدى أولياء الأمور .
				٨ - التربية الإسلامية هامة لدى المدرسين الآخرين .
				٩ - تلعب التربية الإسلامية دوراً رئيساً في المحافظة على وحدة المجتمع .
				١٠ - أعتقد أن المرحلة الابتدائية نجحت في عرض القيم الإسلامية من خلال منهج التربية الإسلامية .
				١١ - ممكن أن تساهم التربية الإسلامية في تطور المجتمع أسوة بباقي المواد الأخرى .
				١٢ - تواجه التربية الإسلامية نوعاً من الإهمال من المدرسين في عملية التطوير المستمر في المرحلة الابتدائية .
				١٣ - لم أتخصص في دراسته طرق تدريس التربية الإسلامية .
				١٤ - يبدي الطلبة اهتماماً ومشاركة فعالة خلال حصص التربية الإسلامية .
				١٥ - استخدام وسائل تعليمية (فيديو) أفلام ، خرائط ، جهاز العرض العلوي ، شرائح . . . لتدعيم تدريس التربية الإسلامية .
				١٦ - أعتقد أن طرق تدريس التربية الإسلامية تحقق أهداف المادة .
				١٧ - الكتاب المقرر في السنة الأولى ابتدائي بسيط وسهل الفهم للطلبة .
				١٨ - الكتاب المقرر في السنة الثانية ابتدائي بسيط وسهل الفهم للطلبة .
				١٩ - الكتاب المقرر في السنة الثالثة ابتدائي بسيط وسهل الفهم للطلبة .

خاص بالكموت	أوافق تماما	أوافق لا	لم أحدد رأيا	أوافق	أوافق تماما
					٢٠- لم يؤخذ رأيي في عملية تطوير منهج التربية الإسلامية في هذا البلد .
					٢١- لا أشعر أن أولياء الامور سعداء مع مناهج التربية الإسلامية في المرحلة الابتدائية .
					٢٢- يجد الطلبة صعوبة في حفظ آيات القرآن الكريم .
					٢٣- أولياء الامور يستطيعون أن يساعدوا أبناءهم في تحفيظ القرآن الكريم .
					٢٤- عدد الحصص المخصص لتدريس التربية الإسلامية يعتبر كافيا .
					٢٥- احترام الناس في المجتمع لمدرسي التربية الإسلامية ضعيف جدا .
					٢٦- أعتقد أن مستقبل التربية الإسلامية من مسؤولية المدرس .
					٢٧- أعتقد أن مستقبل التربية الإسلامية من مسؤولية المجتمع .
					٢٨- أعتقد أن مستقبل التربية الإسلامية من مسؤولية الاسرة .
					٢٩- أعتقد أن الكتاب المطور للتربية الإسلامية في الصف الاول الابتدائي يلائم المستقبل .
					٣٠- أعتقد أن الكتاب المطور للتربية الإسلامية في الصف الثاني الابتدائي يلائم المستقبل .
					٣١- أعتقد أن الكتاب المطور للتربية الإسلامية في الصف الثالث الابتدائي يلائم المستقبل .
					٣٢- أولياء الأمور لديهم تصور واضح حول دور التربية الإسلامية في المجتمع
					٣٣- محتويات الكتاب المقرر للتربية الإسلامية في الصف الاول الابتدائي متكمله .
					٣٤- محتويات الكتاب المقرر للتربية الإسلامية في الصف الثاني الابتدائي متكمله .
					٣٥- محتويات الكتاب المقرر للتربية الإسلامية في الصف الثالث الابتدائي متكامله .

ملاحظات عامه وأقتراحات :
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جزاكم الله خيراً على المشاركة
عادل الشرف

**Ministry of Education
Kingdom of Saudi Arabia**

Dear School Headmaster

With reference to the letter from Educational Researches and Evaluation Management No. regarding Mr. Adel Alsharaf, the researcher in Kuwait University, applying his study entitled: "Comparative Study in the role of I.R.E. in Kuwait and Saudi Arabia".

Enclosed are the questionnaire and other documents. We agreed to facilitate his mission and distribute his questionnaire to both I.R.E. teachers and parents for completion.

We hope that I.R.E. Supervisors supply him with the necessary information.

Yours truly

Supervisor Management

الموضوع : تسهيل مهمة باحث .

المكرم / مدير مدرسة الابتدائية المحترم

السلام عليكم ورحمة الله وبركاته ،

بناءً على خطاب مدير عام البحوث التربوية والتقويم رقم ١٠٦ / ٤ / ١٢ في ٢٢ / ٤ / ١٤١٢ هـ حول قيام - الباحث / عادل عبد الوهاب المشرف من جامعة الكويت - اجراء بحث بعنوان / دراسة مقارنة حول تطوير التربية الاسلامية في المرحلة الابتدائية بين دولة الكويت والمملكة العربية السعودية حسب ما جاء في استماره البحث المرفق بصورة منها وحيث لا مانع من اجراء البحث نأمل تسهيل مهمته وتوزيع استماره على مدرسي التربية الاسلامية واولياء الامور لتعبئتها بالمعلوب كما نأمل من الاخو موجهي التربية الاسلامية اعطاء المعلومات التي تساعد على انهاء مهمته .

وتقبلوا تحياتي ،،،

المشرف على الإدارة العامة للتعليم بمنطقة الرياض



د / عبدالعزيز بن عبدالرحمن الشنيان

(ع.العمار) ٢٣ / ٤ / ١٤١٢ هـ .

- صورة لمكتب التوجيه .

- صورة للملف .