The world loses the King of Humanity

King Salman:
We are sticking to the Kingdom’s approach
and we will never abandon it
Justice is the Basis of Human Rights

From Abdul-Aziz Bin Abdul Rahman Ibn Saud to the people of the Arabian Peninsula

"Is any of our subjects to feel oppressed or suffer an injustice, they should send their complaint via free mail or telegram and we are to afford the expenses. On the other hand competent employees shall accept such complaints even if they are addressed against members of the royal family (my sons and grandsons).

Let it be known to any officer who attempts to dissuade any of our subjects from submitting their complaints or influences them to memorandume in a milder tone, will receive severe punishment. I am not willing to hear about any oppressed or wronged. I am not willing as well to be held guilty before Allah because any of my subjects suffered injustice or because I did not support the wronged or help them get their rights."

"O Allah, I have delivered the message, may Thou be my witness".
The Kingdom... and the Bounty of Power Devolution

Despite our sadness for the death of King Abdullah Bin Abdulaziz, May Allah bless his soul, we find a remedy in the bounty of the easy power devolution, which is a bounty that decreases our pain and sorrow, and warms our hearts after the death of the Leader, May Allah rest his soul in peace.

Here, we always live in welfare, safety and security, until it has become the style of our life. One of the biggest bounties, we have, is the smooth transition of the power between our leaders. We sleep safely, none of us or our families is worried, and we wake up in the morning find the leaders have arranged and managed everything, with no blood, and with no hostility. We feel sorry for losing the Late King, and we acknowledge the new king as the leader. We did not close our doors from fear, we did not look for shelters looking for safety, and we did not run to the valleys and side roads to avoid fighting, like what happens around us everywhere. Yemen, which was called the happy land, it sinks now in seas of its sons’ blood, the prime minister quit, and the president did the same later, and the governmental institutes became exposed to robbery from thieves and mercenaries. Libya now is under rivers of blood, where reign seekers swim. In Syria, there are no more places for any more graves for the murdered people who fight to win the chair of ruling the country. We see how Iraq suffers, as seeking the power and authority there is usually made above the skulls and corpses of the people. There is also Lebanon and the free- president chair, which has become the normal case in the government there, besides Somalia, and the one cannot count the horrible things happening in Somalia, and this is not the end of the list.

The big bounty, we have in our country, is envied by our friends, and it annoys our enemies. It is a unique pattern that is hard to find in even the countries that enjoy safety and freedom, as they do not enjoy the same extent of flexibility we have in the power transition.

King Salman Bin Abdulaziz, the Custodian of the Two Holy Mosques, with his wisdom, awareness and experience, we could notice the facilitations he made to provide us with this flexible and fluent transition in the power.

O Allah, help us to thank you for this great bounty, preserve it always for us, protect our countries and rulers, and frustrate the conspirators and the enemies.
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According to the general definition of labor rights, they are a group of legal rights regarding the relation between the employee and the employer. These rights are also related to the procedures of the labors’ wages, incentives, and the safe working conditions.
A historical epic in our homeland

The sons of the Kingdom have made a historical epic on the land, whether by providing the condolence for the Late King, the Custodian of the two Holy Mosques, King Abdullah Bin Abdulaziz Al Saud, May Allah his soul, who is missed by the whole nation, Arabs and Muslims, or by renewing the acknowledgement and homage for King Salman Bin Abdulaziz Al Saud, and his crown prince, prince Muqrin Bin Abdulaziz Al Saud, and the deputy crown prince, prince Muhammed Bin Nayef, May Allah protect them all. The people acknowledged them in accordance with the Holly Quran, and the tradition of his Prophet Muhammed* (Peace be upon him), to obey and follow for better or for worse, in prosperity and in misfortune. The trust of the people in their leaders, especially in King Salman, is due to his experience and awareness about the power authorities and practicing it for more than 60 years, in which he served the Kingdom faithfully with devotion.

This homage came to complete the development and prosperity path of this beloved homeland in achieving the goals drawn by the Kingdom. It has become an example for faithfulness, validity, and love between the people and their leaders. This equation is the one, upon which the Kingdom could face all the challenges to proceed in its path of making the civilization.

The historical homage, made by the people, contributed in mitigating the hard calamity of losing King Abdullah, May Allah bless his soul, to make King Salman Bin Abdulaziz Al Saud the best successor for the best ancestor, to complete the path with the same power, wisdom, and desire to develop the country and providing welfare for the citizens.

Last but not least, the Kingdom of Saudi Arabia will always be a stabilized and strong country, since it is built on strong and firm bases, which are applying the law of Islam, the Holy Quran, and the tradition of his Prophet Muhammed (peace be upon him). Its leaders follow the same path to keep Saudi Arabia a great country that is strong and appreciated among all the countries in the world.

May Allah bless the soul of King Abdullah, and May Allah guide the blessed successor King Salman in his new mission.
The nation’s Late

Achievements lightened the path of human rights

The giving path of the Custodian of the two Holy Mosques, King Abdullah Bin Abdulaziz, May Allah bless his soul, was ornamented with his great achievements and memorable situations, which made him truly deserve the title of “King of Humanity”. His achievements included achievements in the field of human rights, and those achievements had good impact in the massive steps in making the procedures and guarantees of protecting the human rights inside the Kingdom, with the testimony of the international foundations and institutes concerned with protecting the human rights.
The giving of the Late in the field of human rights could be obviously noticed in his wise politics to secure education, health and social care, besides housing, considering them from the major rights for all the country’s sons. He used also to care for and support the rights of women, children, labor, the special needs, and the prisoners.

The efforts of King Abdullah Bin Abdulaziz were distinguished in the field of human rights with being based on the commitment and application of Islam, which guarantees and maintain all human rights, besides his thorough vision, May Allah bless his soul, to care for the reformation and development for the Saudis to prosper, ensure their main rights in education, health and social care, freedom of opinion and expression, and work. He also supported all the international and regional initiatives to protect the human rights, and face any sort of assault or aggression, besides signing on all the international conventions and agreements to achieve this goal.

On the domestic level
One of the most prominent evidences for the massive efforts, made by the Late, is his support for the Saudi Human rights commission and Human rights association materially and morally and his recommendations to provide the suitable atmosphere for the performance of each of them in establishing the human rights’ culture among the classes of the Saudi community, including the residents in the Kingdom, supporting the role of the governmental and charitable social care foundations to perform their message in protecting the rights of the classes that deserve care and support, including the special needs, orphans, widows, aged people, prisoners’ families, and others.

The Custodian of the two Holy Mosques, King Abdullah, May Allah bless his soul, issued noble commands to enable the Saudi women to be elected and to vote in the municipal councils’ elections, the Shura council membership, besides specifying financial aids for the Saudi job seekers, specifying big amount of money to support the housing projects, and facilitating getting the proper residence for every citizen. He issued lots of systems and decisions to save and maintain the human rights, the system of fighting the human trafficking, the special systems for women and children rights, refusing the distinction between people because of ethnicities, gender, or religion, founding the National Committee to Combat Human Trafficking, besides establishing a special unit for the Ministry of the Interior to be responsible for observing the protection of human rights of the wanted and detained persons awaiting any trials.

At the same time, the project of King Abdullah was for developing the court to be a model in caring for human rights, especially having the right to have a fair trial in case of presence before the court, and ensuring all the rights of the suspect to defend himself and being compensated, if he was not judged to be guilty in a final judgment.

For the International Level
On the international level, the Kingdom made an initiative under the leadership of King Abdullah Bin Abdulaziz, May Allah bless his soul, to support and activate many conventions and agreements to protect the human rights in times of peace or war, such as the protocol of the United Nations to prevent and punish the perpetrators who work in human trafficking, and the participation in issuing the Arabic strategy for fighting the human trafficking crimes, preparing the Arabic guidance law for fighting this crime, and the Gulf guidance law for fighting all sorts of human trafficking, making use of women, children, or labor, and all conventions and agreements related to protection of children and women, with no contradiction with the teachings of the Islamic law.

The Great Efforts
Along many years, the Late led the international efforts to confront the terrorists and the takfiri (excommunication) groups whose criminal practices represent a big violation to the human rights, especially the right to live in a safe environment. His effort in this side was highlighted by the Kingdom’s donation of 100 million Dollars to the United Nations organization to support its efforts in fighting the terrorism, maintaining the international peace and security, besides protecting the human rights. King Abdullah Bin Abdulaziz has also made an initiative to start a dialogue among the followers of the different religions and cultures to protect the human rights from any assault that might result from the religious or ethnic disputes.

The efforts of the Late had its impact, so the international community praised his efforts, since the efforts made a big transition in the field of human rights inside the Kingdom. *This has been clarified in the discussion of the Human Rights Council of the United Nations, in Geneva, of the thorough periodical report about the human rights in the Kingdom,* besides electing the Kingdom for the membership of the human rights council for two successive durations.

The Late depended on the complete transwasseru principle in discussing all issues related to the human rights in the Kingdom and the world, without missing to maintain the privacy of the Saudi community which is based on the recommendations of Islam. The Late, May Allah bless his soul, has met many del-
egations and representatives for international foundations concerned about human rights, such as US Congress delegation, UN High Commissioner for Human Rights, EU human rights foundations, and other foundations concerned with human rights in the Arab countries and the Gulf Cooperation Council (GCC).

Children Rights
To maintain the children rights and save them from the domestic violence, the Kingdom made great steps to provide the protection from violence or harm against children and women, besides providing all means of health, psychological, and social care for the victims of violence, and adopting the bill of incriminating these behaviors.

The Kingdom was keen to keep pace with the world in the field of maintaining the human rights and setting the bases for the international cooperation to protect these rights with respecting all the recommendations of religions and society traditions. The Kingdom, during the reign of the Late, has always and completely cooperated with the human rights bodies all over the world, whether by being a member in the Human Rights Council, or via the participation in the human rights meetings, conferences and seminars in different countries.

The Dialogue between the Civilizations
Regarding the dialogue between the followers of different religions, cultures, and civilizations, avoiding the collision between them, and approximating the perspectives, the Late has claimed in many occasions to enrich the dialogue between the followers of different religions, cultures and civilizations, besides deepening the knowledge about others’ history, values, and making relations based on mutual respect and acknowledgment of the cultural and civilization diversity, besides investing the common humanitarianisms for the interest of the nations.

An international translation prize was made under the name of “the Custodian of the Two Holy Mosques, King Abdullah bin Abdulaziz Al Saud International Prize for Translation” as part of the efforts made by the Late King to enrich and strengthen the communication and dialogue between the civilizations and cultures, and making harmony of their concepts, and because of believing that the scientific, intellectual and civilization rise are based on the mutual translation movement between the languages, since translation is the honest carrier for the sciences, experiences, and history of the nations and countries, and it contributes in increasing the cultural awareness and establishing the scientific ties between the human communities.

Since there is a recommendation in Islam for the dialogue between the followers of the different religions, cultures, and civilizations in the world, the Late, May Allah bless his soul, in 30th of Jumada I, 1429 A.H. sponsored the opening of the International Islamic Conference for dialogue in Safa Palace in Mecca, which was organized by the Muslim World League. The participants in the conference recommended establishing “Abdullah Bin Abdulaziz International Center for the intercommunication between the civilizations” for the purpose of spreading the dialogue culture, training and developing the related skills in this respect, based on adequate scientific bases, besides launching “King Abdullah Bin Abdulaziz international prize for the cultural dialogue” and awarding the international characters and foundations that contribute in developing the dialogue and achieving such goals. In the political field, the Kingdom maintained the policy, which it used to apply, since the reign of its founder, the Late King Abdulaziz, May Allah bless his soul, who used to adopt the policy of moderation, balance, wisdom, and insight in all the sectors, including the foreign sector, as the Kingdom works on serving the Islam and Muslims, their issues, providing them with assistance, help and support, under a balanced insight regarding the issues of the time, the situation of the international community, the rules of the international relations, which are applicable among all the countries in the world, besides following the main base, i.e. the real Islam rules.

The Late has contributed in setting the human rights culture in the Kingdom.
The Kingdom, in his reign, had many tangible contributions in the international field by defending the principles of safety, peace, justice, maintaining the human rights, discarding violence, and racial discrimination. The Kingdom worked a lot also in fighting terrorism and crimes, in accordance with the regulations of Islam, which is the approach that the Kingdom follows in its internal and external policy. The Kingdom has made lots of efforts as well in enriching the role of the international organizations, and inviting for the international cooperation to improve the developing communities and assist them get their basic needs to achieve their development and stability.

The last decisions of the Late, regarding the human rights’ cases, were to provide fixed sum of 10 million Riyals for the charity foundation “Awasser” for helping the Saudi families abroad, and raising the annual aid for the foundation to be 7 millions. So, the foundation would be able to do its missions in caring for the Saudi families abroad and caring for the ones who return to the homeland.

In this respect, the foundation’s chairman, Dr. Tawfiq Al-Swaylem, has clarified that this support will contribute in developing the services of the foundation and advance it to reach the aimed level. He referred that, till now, the association has provided help for more than 2000 families in 31 countries around the world, and about 7600 Saudis abroad are included in the financial, social and health services of the association.

Al- Aiban: The Initiatives of the Late for the Coexistence between the Followers of the Different Religions Has Become a Stable Light for Peace and Security

The President of the HRC, Dr. Bandar Bin Muhammed Al- Aiban, has expressed his condolence for the death of the Custodian of the Two Holy Mosques, King Abdullah bin Abdulaziz Al Saud, May Allah bless his soul.

Dr. Al- Aiban, on behalf of the employees in the Human Rights Council, has expressed his condolence and solace to the Custodian of the Two Holy Mosques, King Salman Bin Abdulaziz Al Saud, to the crown prince, and the deputy crown prince, the sons of King Abdullah Bin Abdulaziz Al Saud, the royal family, and the Saudi nation for the death of the Late, asking Allah to bless his soul, send him to paradise, reward him for the good things he made for his religion, people, and the entire Muslim nation, and for devoting his life for the service of his religion, country, Arab and Muslim nation, besides the humane initiatives he made for the service of humankind everywhere.

Dr. Al- Aiban assured that the initiatives of King Abdullah Bin Abdulaziz, May Allah bless his soul, and his meaningful initiative for the coexistence between the followers of the religions and cultures, should be the lantern of peace and security, and be one of the most significant bases for the human rights. Dr. Al- Aiban assured that the only solace for this loss is the Custodian of the Two Holy Mosques, King Salman Bin Abdulaziz Al Saud, May Allah support him, the leader who educated in the school of the great King Abdulaziz who founded this essence and served this beloved country with his other brothers; the kings who devoted their lives all in serving the Islam and Muslims, caring for the Two Holy Mosques, the country and the citizens.

Dr. Al- Aiban prayed to Allah to guide the Custodian of the Two Holy Mosques, King Salman Bin Abdulaziz Al Saud, May Allah support him, in carrying the responsibility. He prayed too for the crown prince the deputy prime minister, Prince Muqrin Bin Abdulaziz Al Saud, and the deputy crown Prince Nayef Bin Abdulaziz Al Saud, May Allah protect them and support them to proceed in leading the country towards development, stability, safety, and welfare.
Gracious King Salman .. The Leader of the Era

Dr. Abdulaziz Bin Othman Al-Faleh

King Salman Bin Abdulaziz Al Saud is considered as the man of the time. He is the seventh king for the Kingdom of Saudi Arabia. He was born in 1935 AD. He is the twenty-fifth son for King Abdulaziz Bin Abdulrahman Al-Faisal Al Saud, May Allah bless his soul, who founded the Kingdom. King Salman was brought up in Al-Hekm Palace in Riyadh. He was known, since his childhood, for his passion to science and knowledge. He joined the Princes’ School in Riyadh. He memorized the Holly Quran completely, since he was a child less than ten years old, under the supervision of his mentor Sheikh Abdullah Al-Khayat, Imam and preacher in the Holy Mosque.
Leader of the time, King Salman Bin Abdulaziz, started his political life, when he was 19 years old. At 11th of Rajab, 1373 A.H, corresponding to 16th of March, 1955 AD, he was assigned as the Prince of Riyadh area, in place of his brother, Prince Nayef Bin Abdulaziz. After one year, he was assigned as the ruler and prince of Riyadh area, with a minister degree at 25th of Sha’ban, 1374 A.H, corresponding to 18th of April, 1955 AD. For almost five decades in this position, he supervised turning the Saudi capital into a modern prosperous city, to be one of the fastest growing capitals in the Arab world. He was keen to launch developing projects, including the massive infrastructure, such as high and modern ways, schools, hospitals, universities, museums, and sports playgrounds, besides preparing the project of Riyadh Metro.

King Salman Bin Abdulaziz, May Allah support him, has a personality that deserves big respect among his brothers, and relatives from Al Saud. He is considered to be the secretary of the family, its principal, and the personal consultant for the Saudi Kings. He enjoys big support from the citizens. He played many roles since his youth duration, as he used to accompany the Saudi Kings, and was considered the personal consultant for them. He highly contributed in building the country, as one of the major poles for ruling the Kingdom of Saudi Arabia.

King Salman Bin Abdulaziz, in his first word, announced the death of King Abdullah Bin Abdulaziz, in the morning of Friday, 2nd of Rabi’, 1436 A.H. He drew and stated the wide lines of his strategic plan, on which the reign in the Kingdom of Saudi Arabia will be based.

His speech included (Brothers, sisters, sons and daughters, my nation: my fate is to be in charge. I wish Allah supports me and guides me to success. I wish He guides us to the right, helps us to follow it, and reveals the injustice and guides us to avoid it. We will be adhered o the straight and sound approach, upon which the country depended, since its foundation by the founder King Abdulaziz, May Allah bless his soul, and his successors after him, May Allah bless their souls all, and we will never deviate from the sound approach. Our constitution is the Holy Quran and the tradition of the Prophet, Peace be upon him).

The Basic Law of Governance

Anyone, focuses on the speech, will notice that it is based on the Basic Law of Governance, as the seventh
article therein stipulates that (the reign in the Kingdom of Saudi Arabia is based on the Holy Quran, and the Prophet’s tradition, to be the bases for this Law and all the other systems in the country). The King also said that the Kingdom, which Allah honored to be the cradle of his message and the Kiblah (direction Muslims turn to in praying) of all Muslims, will proceed in its path to do all the things that unite people and defend the nation, following the tradition of our great religion. It is the religion of peace, mercy, and moderation. This is assured in the Basic Law of Governance in its eleventh article: (the Saudi community is based on following the recommendations of the religion. The community is distinguished with the cooperation for charity, devoutness, solidarity and unity). In the same Law, article twelve stipulates that (Strengthening the national unity is obligatory. The government shall have the right to ban whatever might lead to disputes, sedition, or division). The King also mentioned that our Arab and Muslim nation needs to be united today more than any time before. This is asserted in article twenty five from the same Law, which stipulates that (The country is keen to achieve the hopes of the Arab and Muslim nation in solidarity, unity, and strengthening the relations with the friendly states).

The Unity

The King, May Allah protect him, assured the significance of the unity and defending the nation, based on the tradition of the great religion of Islam, which Allah honored us by following it. It is the religion of peace, mercy and moderation.

This is the message and vision of the Custodian of the two Holy Mosques, May Allah guard him, internally and ex-

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His Highness loved science and knowledge since his childhood, and he could memorize the Holy Quran before being 10 years old.
ternally to preserve the policy of the Kingdom of Saudi Arabia, and it will proceed in the path of the sound approach extracted from Quran, Prophet’s tradition, the basic religious rules and the political bases.

The Kingdom of Saudi Arabia, since its unit by King Abdulaziz Bin Abdulrahman, May Allah bless his soul, takes stable steps and follows one constitution and approach, so it has become a strong country. Consequently, the power devolution has become flexible, happens within minutes, as always happened in transferring the power from a king to his successor among the sons of the founder King. Why not, if the system is clear and the approach is transparent.

Every word in the speech of the Custodian of the two Holy Mosques, King Salman Bin Abdulaziz, shows the approach followed in ruling the country. Management, policy, wisdom, sophistication, patience, forbearance, and deliberateness are based on the experience and experiment, due to being in the battle field, and learning to find the suitable solutions in accordance with the vision of experience.

The School of the Founder Father
The Custodian of the two Holy Mosques, King Salman Bin Abdulaziz, graduated from the school of the founder father Abdulaziz Al Saud and his brothers, the kings of the Kingdom of Saudi Arabia, May Allah bless their souls. The King has accompanied the politicians and the intellectuals, so he acquired a rich experience in all aspects of political, economical, and social fields, besides the international relations.

The Approach of King Salman
The approach of King Salman, the Custodian of the two Holy Mosques, May Allah guard him, is based on the country’s constitution, the Quran, and the tradition, followed by the country’s founder, King Abdulaziz and his successors from the Kings of the Kingdom of Saudi Arabia, who ruled the country according to a unique approach, upon which the Kingdom of Saudi Arabia occupied its adequate position.
Royal Decrees for Strengthening the Role of the Government and the Regions Princes in Serving the Country

The Custodian of the two Holy Mosques, King Salman Bin Abdulaziz, May Allah protect him, has lately issued group of royal decisions related to different fields and levels. The royal decisions included exempting prisoners of public rights and paying for all the prisoners with debt less than half million Riyals.

The decisions of the Custodian of the two Holy Mosques, King Salman Bin Abdulaziz, signify lots of clues that assert the good relation between the leadership and the people in all levels. The decisions also represent part of the management change, related to the development process. The most important in his decisions is the diversity between the scientific experience and the youth spirit via bringing new and youth spirit in lots of the country’s sectors. The King, May Allah support him, has granted salary of two months to all the country’s sectors. For the humane side, he exempted the prisoners of public rights, and delegated the Deputy Crown Prince, the Ministry of the Interior, to explain the rules and regulations of this exemption, and setting the general terms for applying it.

The decisions included also specifying two billion Riyals to support the licensed associations in the Ministry of Social Affairs, and 200 million Riyals for the Cooperative Societies Council, besides 10 million Riyals for the specialized professional associations.

The royal commands included supporting the officially
registered literary clubs in the Kingdom with 10 million Riyals for every club, besides disbursing 5 million Riyals for every first-class clubs, and two million Riyals for the rest of the officially registered clubs.

**Saying the Oath**

The Royal Highnesses were lately honored to say the oath before the Custodian of the two Holy Mosques, King Salman Bin Abdulaziz Al Saud, May Allah protect him, in Al-Yamamah Palace in Riyadh, in the presence of the Crown Prince, and the Deputy Crown Prince, the princes, the Ministers of the cabinet, the cities’ princes, and the chairman’s assistant of the Shura Council, for whom the royal decrees were issued to be assigned in their positions.

The Royal Highnesses, the princes and the ministries, for whom the royal decrees were issued to be assigned as members in the cabinet, were honored to say the oath before the Custodian of the two Holy Mosques, and they are: Prince Mansour Bin Met’eb Bin Abdulaziz as the Minister of State, member in the cabinet, and consultant of the Custodian of the two Holy Mosques; Prince Met’eb Bin Abdullah Bin Abdulaziz as the Minister of the Saudi Arabian National Guard; Prince Muhammad Bin Salman Bin Abdulaziz as the Minister of Defense; His Highness, the Minister of the Islamic Affairs, Endowments, Dawah and Guidance, Sheikh Saleh Bin Abdulaziz Bin Muhammad Bin Ibrahim Al Sheikh; His Highness, the Minister of Justice, Dr. Waleed Bin Muhammad Bin Saleh Al- Sam’ani; His Highness, the Minister of State, member of the cabinet, Dr. Metlab Bin Abdullah Al-Nafessa; His Highness, the Minister of State, member of the cabinet, Dr. Mosa’ed Bin Mohammed Al- Alban; His Highness, the Minister of Petroleum, Engineer Ali Bin Ibrahim Al-

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The decrees included the humane side by issuing a decision to exempt the public rights prisoners, and paying for all the prisoners with debt less than half million Riyals.
The Custodian of the two Holy Mosques Address

In this occasion, the Custodian of the two Holy Mosques, King Salman Bin Abdulaziz Al Saud, May Allah protect him, has said the following word: “We expect all the good from the princes of our cities. They are from this country, which was united by King Abdulaziz, by the support of Allah, based on the Holy Quran and the tradition of his Prophet. Thanks to Allah, the Country enjoys prosperity, stability and unit in our hearts. The Kingdom is the Kiblah of the Muslims, the place to where they pilgrimage, and make minor hajj, the place

Assigning the Princes of Mecca, Riyadh, and Al-Qassim

The Custodian of the two Holy Mosques, King Salman Bin Abdulaziz, has issued many royal decrees to assign princes as follows:

- Exempting His Royal Highness, Prince Khaled Bin Faissal Bin Abdulaziz Al Saud, the Prince of Mecca from his position.
- Exempting His Royal Highness, Prince Faissal Bin Bandr Bin Abdulaziz Al Saud as consultant for the Custodian of the two Holy Mosques, and Prince of Mecca, in the position of Minister.
- Assigning His Royal Highness, Prince Faissal Bin Bandr Bin Abdulaziz Al Saud as Prince for Riyadh, in the degree of Minister.
- Assigning His Royal Highness, Prince Faissal Bin Mesh’al Bin Saoud Bin Abdulaziz Al Saud as Prince of Al-Qassim, in the degree of a Minister.
of inspiration fall in Mecca and Medina. We thank Allah for the safety and stability we have, and we ask Him to guide us thanking His blessings, and make us loyal to our people and country. That is the thing, we were brought up to do, since the time of the earlier kings, since the time of King Abdulaziz, May Allah bless his soul, and till the time of King Abdullah, May Allah bless his soul. He always advised us to serve our people and religion before anything else. Since the unity of our country by King Abdulaziz, until the new reign, the country enjoys safety and stability. Since its establishment, it is based on the rules of Islam and the Islamic Law. We wish Allah guide us to thank his bounty and help us to serve our religion, country, and people. Thank you. Peace be with all of you.

Implementing the Royal Decree

The General Directorate of Prisons expressed its readiness to implement the royal decrees, issued by the Custodian of the two Holy Mosques, King Salman Bin Abdulaziz, to exempt the Public rights prisoners and exempting the financial fines, with less than half million Riyals. The prisons started to apply and implement the commands and recommendations after obtaining the general rules that explain the amnesty.

In this occasion, the general manager of the prisons, General Ibrahim Bin Mohammed Al- Hamzi, referred to the Custodian of the two Holy Mosques, King Salman Bin Abdulaziz Al Saud, his gratitude and thanks for the multiple blessings that included all the sides related to the interest of the citizens and the country. He said that this amnesty is a generous behavior to unite the families with the inmates via exempting the public rights prisoners and exempting them from the financial fines with less than five hundred thousand Riyals, and paying for them, in accordance with the regulations stated in the Royal Decree.

Dr. Al-Aiban: The royal Decrees will achieve the Permanent Development for the Kingdom

Dr. Bandar Bin Mohammed Al-Aiban, the President of the HRC, under his name and the names of the members in the HRC and its affiliates, raised the gratitude and appreciation to the Custodian of the two Holy Mosques, King Salman Bin Abdulaziz Al Saud, May Allah protect him, in the occasion of issuing royal decrees included many fields to provide more care and custody for the citizens and residents in our country.

His highness showed that the royal decrees included the political, security, economical, developmental, and services fields, of which all the employees could make use, from civilians and militaries. The decrees included all the categories, especially the special needs, the beneficiaries from the social guarantee, the retirees, the sectors of youth, sports and literary clubs, supporting the program of residence, and assuring the role of the civil community foundations via the support of the charity associations, exempting the public rights prisoners, and paying for the prisoners, whose debt is less than five hundred thousand Riyals. Al- Aiban assured that these historical decisions confirm the insight of the Custodian of the two Holy Mosques, May Allah support him, besides his care to provide respectable life, support and protection for the human rights, working, developing and organizing the country’s foundations, to achieve the permanent development, stability, and generous life for the citizens of this country.

Dr. Al- Aiban prayed to Allah to protect the Custodian of the two Holy Mosques, King Salman Bin Abdulaziz Al Saud. He wished Allah protect and support him and protect our country under his leadership, provide us always with safety, security, stability, and prosperity.
Tweets of a King

It is nice to receive or read small tweets with big meaning, vision, and message, and the better when you receive those tweets from intellectuals and thinkers, and the best is when the tweet comes from the decision taker, who knows and realizes the meaning and effect of his tweets, and being aware that they will be received by politicians, economists, friends, and also enemies, who might change the meaning and purpose of the tweets. When the King tweets with little letters, the letters fill the ears, eyes and hearts. That what happened while reading the tweet of the Custodian of the two Holy Mosques, King Salman Bin Abdulaziz Al Saud, when he said: (I ask Allah to guide me to serve my nation and achieve its hopes, and I wish Allah provide our country with safety and stability, and protect it from any evil or misfortune). This was the King’s first tweet to talk to his nation in the twenty third of January, after taking charge of the leadership. With these letters, he prayed to Allah to assist him in serving this nation, wishing Allah to achieve his hopes, protect the country and keep it safe and stable, and protect it from all evils and misfortune.

The tweet spread and was announced in the Arab and western media. The French media talked about this, as France Info News mentioned it as part of talking about this issue, saying that this tweet has been that day on the top of the correspondent messages in the social media in the Kingdom, and confirming on its website that more than two million persons became followers to the Custodian of the Holy of Mosques since posting this tweet on his Twitter account. As part of talking about the same topic, Clarensraw Deregis, the correspondent of Radio France International, has confirmed that it is not a new matter that the Custodian of the two Holy Mosques communicates with his people via the Internet, as he used to do that since he was the crown prince. The French media mentioned that a large number of social media users have acknowledged the Custodian of the two Holy Mosques to be the leader, especially via using Twitter; via the widespread Hash tag “I pay homage to King Salman”. This was followed by big interaction among the Saudi nation with the King’s tweet via Twitter, which was posted after issuing the royal decrees. The tweet has been re-tweeted for 140 thousand times, got more than 36 thousand likes, and 40 thousand responses within one hour from posting it, in which he said “My great nation, you deserve the best, and whatever I do, I will never be able to give you your due in full. I wish Allah support me and you to serve this religion and country, and please do not forget to pray for me).

These numbers have meanings that cannot be missed, and are considered as clear referendum that expresses the mutual relation. This was asserted by the reaction of the citizens
to the tweet of King Salman, May Allah protect him, and their prayers for him, asking Allah to save King Salman for his people and reward him. The social media is considered as the mark of the twenty-first century, and it is one of the newest developments happened in the internet, followed by the emergence of many technologies in general. Many specialists in the field of the internet refer that the social media forms a huge leap for the communication via the World Wide Web, with interaction bigger than any time before. Earlier, the communication was limited with very little communication of information and bigger control from the side of the data administrators.

“Andreas Kaplan and Michael Heinlein” defined the means of social media as “group of internet applications built on ideological and technological bases that allow establishing and sharing the established content”. The means of social media term refers to using the internet and mobile technology to transfer the communication into an interactive dialogue. And that exactly was the target of the Custodian of the two Holy Mosques, King Salman Bin Abdulaziz Al Saud, the King of the Kingdom of Saudi Arabia, in his first tweet to his people and nation, assuring that he seeks to serve his people and protect his country from any harm.

The King’s interest in the social media and his care to open an account, via which he could receive the opinions of his people, their suggestions and visions, express his keen and concern about this loyal nation from a loyal king. It is known for Salman that he is loyal, and he has become an example and model for loyalty, as they say “He is loyal as Salman”, due to the great loyalty he has, which is rare to find. Those tweets are feelings of a King, shared via the social media, so that everyone could realize that Salman the King and Salman the human prays to Allah to provide his nation with security and prosperity, and he condemns any injustice that might happen to anyone. He made Allah the witness over the social media. He asserted that by saying (anyone from the people who is subject to injustice, he shall present a complaint via the telegram, mail, my private account. Any employee, works in the telegram or the post offices, shall receive the complaint, even if it is about me, one of my sons, grandsons, or family. Any employee, who prevents a citizen from presenting a complaint, he shall know that he will be exposed to punishment and liability. I do not want to hear about maltreating anybody, and I do not want Allah to punish me for being injustice towards anyone, Oh Allah, I have delivered the message, May you be my witness).
The Human Rights Commission Stresses the importance of documenting cases of abuse and improving the mechanism encountered
Due to its role in protecting the human rights and enriching them according to the international standards for human rights in all fields, spreading the knowledge about them, and contributing in applying them subject to the rules of Islamic law, the Human Rights Commission has organized a seminar under the title “the System of Protection from Violence and the role of the governmental and civil institutes in applying it”. The seminar was launched by the Commission’s president, Dr. Bandr Bin Mohammed Al-Aiban, in the presence of the Bureau of Investigation and Public Prosecution’s chairman, Sheikh Mohammed Fahd Al-Abdullah, and number of officials from the government in the Kingdom, concerned with the pedagogical, psychological, social, and safety fields.

Dr. Bandr Bin Mohammed Al-Aiban, the president of the Commission, gave his word in the beginning of the seminar, in which he assured the importance of this seminar in interchanging the opinions among the civil and governmental institutes regarding the problems, which they suffer from, besides achieving the System of Protection from Violence. He explained that the Commission has recently finished a scientific study about the “Domestic Violence in the Kingdom and the Human Rights”, and the study helps in solving the hindrances that face all the institutes in ending the violence.

Dr. Al-Aiban said “We thank Allah that our community is characterized by preserving the Islamic values, the family cohesion, committed to the commands and bans stated by Allah, especially regarding the care of the family for their children, keeping their rights as ethical and natural commitment before it is even a legal and regulative commitment. However, unfortunately, some people are not aware of the children’s rights, and they violate these rights or deviate from them on purpose for many reasons, ignoring the religious and ethical commitments. In return, this negatively affects the child along his life. Some of these violations are not providing the child with his official registration papers, prevention from education, health care, exposing the child to psychological punishments that contradict with the Islamic law and the applicable systems, which form a big damage to the child’s life and future, especially regarding his education and straight Islamic upbringing, or exposing the child to beating, which harm him physically and psychologically.”

He assured the importance of registering the cases that were exposed to harm, and the procedures taken for them, requiring improving the opposition for all types of violence. He clarified that the Kingdom makes lot of efforts to face the different sorts of harm, based on the Islamic law and the main principles, upon which the country was established by King Abdulaziz Bin Abdulrahman Al Saud, May Allah bless his soul. He referred that the government is keen to care for the individuals in the country and protect them from violence, including inside schools, for being the pedagogical institution, in which the students spend the most of their time. He explained that there is a judicial system that preserves the rights of women and children, since they are the most categories who are exposed to harm, whether physically, psychologically, or sexually.

The president of the Human Rights Commission referred that the Kingdom has prepared health, pedagogical, psychological, and social programs to rehabilitate who are exposed to harm, in compliance with the Sharia, the regional and international conventions and agreements, joined by the Human Rights Commission.
All the participants agreed on the necessity of committing the concerned parties to implement the terms of the Protection from Violence System.

In his word, he praised the council of ministers for authenticating the child protection system, which entails the care of the Custodian of the two Holy Mosques, King Abdullah Bin Abdulaziz Al Saud’s government to protect the rights of the citizens and the residents in all the levels of their lives, based on the rules of the great Islam, and what complies with it from the human rights agreements and conventions, signed by the Kingdom of Saudi Arabia in this respect. This is considered as completion for the national legislation system for protecting the child, including the System of Protection from Violence. These two systems will work together on enriching the rights of the child and protecting him from violence, from whatever source or type.

The participants, in the seminar, assured the vital role of the Protection from Violence System and the importance of being committed to it by all the concerned parties to implement its terms to achieve the purposes and goals contained in article two in this system, which include providing the protection from harm, presenting the assistance via the social, psychological, and health therapy, besides investigating and punishing the mistaken, besides the importance of spreading knowledge, defining the effects of harm, curing the behaviors that refer to the existence of ready environment for the occurrence of such harms, besides founding scientific and applicable mechanisms to deal with the harm from the different kinds.

New authorities

The manager of the social protection unit and accommodation in the Ministry of Social Affairs, Modie Al-Zahrani, assured in her paper work, presented in the second session of the seminar under the title “the System of Protection from Violence and the role of the governmental and civil institutes in applying it” about obtaining new authorities by the protection committees, to enable it from protecting the cases exposed to violence from women and children, with no need to get back to the princes of the concerned areas, as earlier. She added that they have got authorization to act regarding any cases, exposed to domestic violence, to be immediately lodged in the care accommodation, subsidiary to the Ministry, as stipulated in articles 14 and 15 from the protection system from violence, which the Ministry started to apply.

Al-Zahrani clarified that the Ministry of Social Affairs asked the Ministry of Justice to specify judges to study the cases of harm and violence quickly, so as not to delay them for long times, referring that they still suffer from the problems of the psychological patients, who are not contained, and the solution for them has not been found yet.

The mechanisms for protection from violence

The manager of the Human Rights Commission in the General Directorate of Public Security, Major Sa’ed Al-Mari, referred in his paper work under the title “The efforts of the Public Security in protection from violence” to the Directorate’s mechanisms in protecting from violence, represented in creating an administration for the human rights in the secretariat, besides the membership of the General Directorate in 17 committees for the social protection in the Kingdom, and receiving the violence cases on the number 999.
Al- Mari said that the public security has received 2024 reports about cases exposed to violence in the last year, and 12,226 reports in the last five years. He referred that the most hindrances that face them is the non-awareness of the Protection from Violence System, some habits and traditions that form suitable environment for the violence, some of the specialists are not well-oriented about the system stipulations, the difficulty of going to some cases because of the far distance, hard roads, the little accurate and detailed statistics about the harm cases in the Kingdom.

A study for the Human Rights Commission

Dr. Khaled Al- Awad, within a study made by the Human Rights Commission under the title “The domestic violence phenomenon in the Kingdom and the human rights”, presented number of signs that refer to the existence of difficulties in obtaining the official statistics of the violence cases. He said “there are 37 studies only in the Kingdom that are specialized in the domestic violence over 23 years, and they were not scientific, but university studies made for the purpose of obtaining better academic marks”. Dr. Khaled Al- Awad, the study presenter, accused the official parties of being responsible for the statistics conflict and being not accurate, due to the non-care of observance made by the data entry agents, or not obtaining the statistics from the different parties. The number of the domestic violence cases, received by the Ministry of Interior, within 5 years Was 12,267 cases, while the number, according to the Ministry of Justice is 1,110 cases of violence against women during 3 years and 372 cases of violence against children within the same duration.

Al- Awad added that the study teamwork could not obtain the information and data from the governmental authorities about the domestic violence phenomenon, as the available statistics from the official authorities proved the conflict of these statistics, and they do not show the real size of the domestic violence phenomenon in the society, for social and regulative reasons.

Regarding this study, Dr. Al- Aiban said “In this study, we wanted to put it in the hands of the officials who are responsible for implementing the systems, and to make it an alarm for every concerned person and a start for making more and more studies and follow the achievements made by the systems and encourage the scientific and research institutes to make similar studies, to make our work based on clear methodical studies and to avoid making them randomly”. He thanked the means of media for conveying the image to the society and the official parties.

There are cases that cannot reach us, so the process is integral. The efforts are combined to find the successful solutions, not only via the executive parties, but also via all the community individuals.

Dr. Ibrahim Al- Shadi, the spokesman for the Human Rights Commission, said that the numbers owned by the commission about the violence cases are much less than the reality. The reason for that is that the Commission cannot communicate directly with the violence cases. There are parties that deal directly with the reports, and the Commission is the second line. If any of the other parties did not do its duty in guaranteeing the human rights, then the case might reach us. So, the cases, we receive, cannot be taken as indicator for the harm cases.

From the most important goals of the system specialized
Al- Youssef: The social affairs invited tenders for enlightenment programs with value of 20 million Riyals.

in protecting the community individuals, or the systems of protecting the children from harm, which were issued lately, is to enrich the knowledge about the human rights. Unfortunately, most of the violations made against women or children are because of the little knowledge about the human rights. Those systems seek enriching the knowledge about the human rights, and limiting the violations which need legislative regulations to prevent such violations. He thinks that this will increase the knowledge about the human rights, or via applying some preventive penalties for who commits the violence, referring that there is an integral and not competitive work between the National Society for Human Rights and the Commission. The National Society emerged from the community and the Commission is the government’s overseer to examine the extent of applying the systems and procedures in the governmental bodies.

Dr. Al- Shadi expressed his happiness and optimism for authorizing the gulf announcement of human rights in the summit of the GCC within the last session for the council in Doha, adding that this announcement assures the care and interest of the GCC countries to enrich the culture of human rights and guaranteeing it among the community individuals, and from the concerned bodies with the human rights from any kind.

He referred that issuing the gulf announcement for human rights is in compliance with the authorization of the GCC for many international and regional conventions in the fields of human rights and complies with the similar announcements from regional gatherings that show the interest of the world, in general, about providing and ensuring the human rights.

The Work Strategy

While the under secretary of the Social Affairs Ministry, who is responsible for the social development, Dr. Abdullah Al- Youssef, announced inviting tenders for enlightenment programs with value of 20 million Riyals, besides the existence of strategy for dealing with the domestic violence and harm, Dr. Al- Youssef admitted the existence of violence against some of the beneficiaries from the care homes all over the Kingdom from their families. These care homes are usually exposed from time to time to trials of penetrations because of the little security guards provided for these homes. He assured that they try to increase the number of the security guards to protect the beneficiaries of the care homes, and to protect the workers and specialists therein as well.

The seminar ended with many recommendations. The most important recommendations are as follows:

• Admitting the vital role of the Protection from Violence System, the importance of the commitment by all the concerned parties to implement its terms to achieve the purposes and goals, included in article two in the system, which include providing the protection from violence, presenting the assistance via the social, psychological, and health therapy, investigating and punishing the mistaken, besides spreading knowledge and explaining the effect of violence, treating the behaviors that lead to emerging the environment that make the violence, besides finding the scientific and applicable mechanisms to deal with violence from different types.

• Building bridges of communication and trust with all the concerned parties and participants to provide the protection from violence, via authenticating a periodical communication plan among
Al-Zahrani: We have got new authorities to increase the protection from violence for women and children.

all the parties: the pedagogical, medical, social, security parties, and the civil community organizations, so as to provide cooperation and coordination for the mutual efforts to achieve the system goals.

- The necessity of studying the legislation system, the articles related to the protection from violence, stating a group of developmental legislations related to enriching the abilities of the system, enabling the concerned parties from implementation, especially regarding the concepts and terms of violence, negligence, and protecting the workers from violence.
- The importance of making the protection from violence system include rehabilitating the mistaken persons in the violence cases, to guarantee providing the social and psychological therapy to make sure that these cases are not repeated again.
- The necessity of providing unified and updated data base for all the violence cases and developing an electronic content to receive the violence reports, supported with the techniques of the direct communication with the people, and the telecommunication technologies among the concerned parties to implement the Protection from Violence System.
- Building qualified human efficiencies in the field of protection from the violence in all the concerned parties, so as to implement the protection from violence system, and supporting it with the specialized teams, besides designing the training and rehabilitation content, preparing the human cadres in the protection homes, increasing the workshops, the specialized teamwork, the supporting events from conferences, meetings, and seminars with the attendance and participation of all the concerned governmental and civil parties to apply the protection from violence system.
- Activating the awareness role of all the concerned parties, companies, and the civil community organizations, and predating with the private sector in this regard, via the content, spreading the various awareness programs, expanding their scope, based on the Islamic law, regulative (international and local) values, and the original culture of the community.
- Supporting and encouraging making the researches and the specialized studies in the different legislative, regulative, social, and psychological fields, related to the violence cases, and the protection from violence system.
- Establishing homes for protection from violence in all regions of the Kingdom, and providing them with the qualified cadres, and the required supplies, programs and various initiatives, besides encouraging the social role in establishing civil community organizations and associations to be concerned with the protection from violence cases, as part of the social liability programs.
- The importance of studying and reviewing the executive rule for the protection from violence system, especially with respect to the mechanisms of dealing with the cases that cannot be joined or merged with their families again after the lodging duration, and the response of the competent authorities to protecting the victims, and the mechanisms of dealing with the violence cases in general.
- The importance of launching the advertisement and media campaigns, the awareness and cultural programs concerned with the social culture towards the human rights and protection from violence, the role of the community in supporting the concerned parties to implement the system, directing these campaigns directly to the target audience in the family, the pedagogical and educational authorities, and the society in general, besides the significance of building trust with the audience about the success of the presented solutions for the violence problems.
- Developing the proactive programs in the protection from violence field by making diagnostic studies, executive initiatives to heal the reasons and motives of violence, and preventing them before they start to affect the family and community.
- Making use of the regional and international experiments in the field of protection from violence and extracting the benefits and the applicable examples to be localized in compliance with the nature of the Saudi community.
The president of the Human Rights Commission, Dr. Bandar Al-Aiban, said: “The Kingdom is well-oriented about the risk of the human trafficking crime phenomenon, so it works on facing it via regulating banning procedures, prosecution, and protection. The Kingdom will not save an effort in cooperating with the related international institutes, whether via spreading the awareness or by setting the rules and laws, assuring the necessity of facing the human trafficking crime and saving the victims.

Dr. Al-Aiban added that the Kingdom works on ending all sorts of this crime, and that’s why it joined the Protocol of the United Nations to prevent and ban the human trafficking, especially for women and children. It issued a national law to fight the human trafficking crimes, a law that meets the international standards control. It participates actively in the regional and international efforts made in this respect, such as its participation in issuing the Arabic strategy for fighting the human trafficking crimes, the Arabic guidance law for fighting the human trafficking crime, besides the Gulf guidance law.

The president of the Human Rights Commission refers that the law of fighting the human trafficking crimes in the Kingdom condemns all sorts of human trafficking images, regardless of the used method in the utilization. This law shall not be subject to the consent of the victim, as the penal liability shall be applied against the doer, even if the victim is satisfied with being utilized, referring that the Kingdom under the wise leadership does not save an effort in fighting any sort of humiliating the humanity or degrading one’s dignity.

Dr. Al-Aiban said that fighting the human trafficking crime shall not be limited to the stipulations of incrimination and punishment. The Kingdom worked on developing the other legislations and mechanisms with all the related international institutes, which contribute in the fight as a study for the reasons of the human trafficking crime, and enlightening the possible victims and the individuals, besides following the status of the victims.

Bajabr: “The workshop aimed at supporting and developing the abilities of the workers in the authorities which are responsible for implementing the systems and laws.”

Raising the awareness level

The secretary-general of the permanent committee for fighting the human trafficking, Mr. Badr Bin Salem Bajabr, clarified that holding this workshop is part of the international cooperation efforts to raise the awareness level about the trafficking crimes and the ways of fighting them. This training workshop will be held in cooperation with the Office on Drugs and Crime in the Arab Gulf countries.

Bajabr said that the workshop seeks supporting and developing the abilities of the workers in the authorities that are responsible for implementing the systems and laws, besides increasing the efforts made for fighting these horrible crimes.
Gulf countries as a target for the gangs

Dr. Al-Qadhi Hatem Fou‘ad Ali, the representative of the United Nations Office on Drugs and Crime for the countries of the GCC, said “The human trafficking is a complicated crime that has its effect on lots of law fields and the criminal justice. Since authorizing the United Nations protocol for banning and punishing for the crime of the human trafficking in 2000, especially the trafficking of women and children, which is a complementary of “the United Nations convention against the transnational organized crime”, which will be mentioned later as the “United Nations protocol”, the international legal experts are still discussing the question of to what international method the crime of trafficking belongs”.

Dr. Hatem referred that the Gulf countries has become a basic target for the human trafficking gangs, since they are countries of economical prosperity and political stability. This is not a defect, on the contrary, some experts referred that the prosperity indicator of a country is measured by the number of crimes, discovered from this type on its land.

Dr. Hatem added “Today, lots of experts agree that there is a big relation between the human rights and the human trafficking, since it sees the utilized person as a trafficking victim and he is qualified to get his human rights, and in this capacity, he shall have the right to be protected and helped, if his human rights are violated, regardless of the gender, the age or nationality of the victim.

The representative of the United Nations Office on Drugs and Crime for the countries of the GCC said: The violations of the human rights are considered as reason and result for the human trafficking. So, it is necessary to set protection for all the human rights and taking all the procedures to prevent the human trafficking and end it. The procedures, which fight the human trafficking, shall not negatively affect the human rights and the persons’ dignity, especially the rights of those who were exposed to trafficking, the migrants, the forcibly displaced, the refugees and the asylum seekers.

Dr. Hatem assured that the human trafficking crime is an international crime by nature and it transfers overseas. He referred that it has three levels, the origin country, the medium country, and the target country. Therefore, all the efforts must be collaborated to fight it. He referred to the report of the United Nations of 2013 which estimates the number of people who are subject to the human trafficking crimes in the world to be 25 million persons, including the two thirds to be from women and girls, and the gangs make money from this crime, estimated with 32 billion dollars annually.

For the Middle East, Dr. Hatem Ali clarified that the human trafficking made therein is made for the long run, and it crosses the national borders. 70% of the victims found in this area were coming from other countries. During the time between 2007 and 2010, the victims found in the Middle East were from 40 different nationalities, including citizens from about 20 countries outside Africa and the Middle East. Most of them were from Europe. The most common sort of trafficking found therein Was the trafficking for sexual reasons.

Dr. Fou‘ad stated that mostly the numbers which are announced for this subject matter are not accurate, for no reason except for the complexity of the crime, which is hard to find out. The number of its statistics is increasingly. He assured that this crime has become crossing to the borders, and requires international collaborated efforts to take the procedures to ban it.

The crime reasons

For the reasons which lead to the occurrence of this crime, he said that the main reasons for the human trafficking are economic, cultural, social, legal, and political reasons. The groups which become weak for one or more of these factors, they are usually exposed to be subject to the human trafficking. The trafficker tends to target the weakest people and the most fragile ones in the society to make use of them. One of the main reasons behind the trafficking is poverty and illiteracy, the social and cultural traditions, the weak legal institutes, the civil war, the political disorders, and the corruption.

At the end of the workshop, the discussion Was open for the attendants. Number of representatives from the related authorities has participated from the Ministry of the Interior, the Ministry of Foreign Affairs, the Ministry of Justice, the Ministry of Social Affairs, the Ministry of Labor, the Ministry of Information, the Bureau of Investigation and Public Prosecution, and the Human rights Commission.
U.N. Human Rights Council discusses the contempt of religions issue

Under a request from the Kingdom of Saudi Arabia

U.N. Human Rights Council decided to discuss the issue of religion’s contempt after Charlie Hebdo Magazine republished Cartoons of the Muslims’ Prophet, peace be upon him, besides suggesting a bill about this issue in the next session in March, under a request from the Kingdom of Saudi Arabia. The request was presented by the Kingdom’s ambassador in Geneva, Faissal Bin Hassan Tarad to the High Commissioner of Human rights, Prince Zayed Bin Raed Al-Hussien.

The decree, which will be set to vote in the Human Rights Council, requires the freedom of expression and press not to go beyond the borders, causing contempt to religions and believes. It requires also stopping the intended insults directed to the religion of Islam.

In 2011, the Kingdom worked also to obtain a similar decree from the Human Rights Council, but the western countries made diplomatic consolidations to mitigate the form of the decree, under the assumption of not shrinking the freedom of expression and press.

The decree has been reformulated to have conciliatory formula to stipulate banning the religious intolerance. This decree No. 18/16 of 2011 led to postponing the detailed discussion for this issue, but it did not cancel it. The Kingdom of Saudi Arabia, the Organization of Islamic Cooperation, Egypt, Pakistan, and Turkey kept all working in the international assemblies to re-set the issue for discussion and to set it in the agenda.

The U.N. High Commissioner of human rights condemned, via the eulogy for Charlie Hebdo victims, the attack on the magazine, and at the same time he also condemned the offensive cartoons which hurt his feelings and the feelings of millions of Muslims around the world.

The authorized international press association in the United Nations, the Press Emblem Campaign, issued a press release to remind the journalists about the ethics of the profession. It condemned the harmful unnecessary annoyances for the followers of the religions and believes in 13th of January before re-publishing the offensive cartoons in Charlie Hebdo.

The statement assured that despite it understands the desire of the Magazine to show its challenge to the terrorism, it is not appropriate to write and draw everything. The Kingdom of Saudi Arabia has strongly condemned and convicted the terrorist attack happened to the French Magazine, Charlie Hebdo, which led to killing lots of people. This conviction came from the Kingdom’s refutation for all sorts and kinds of terrorism, for whatever motives and whatever who stands for it. The Kingdom was keen to participate in the solidarity march against the terrorism in Paris, under the international unit against the terrorism, which is totally prohibited in Islam and refused in all the international principles, legislations, and laws.

The Commission’s council condemned the terrorism attack against the Border Guards

The Human Rights Commission’s council, in its normal session, convicted the terrorism attack that happened lately in Swef area on the borders, which led to the martyrdom of three security men. The council has expressed its consolation and solace to the Custodian of the two Holy Mosques, May Allah support him, the Crown Prince, the Deputy Crown Prince, May Allah protect them, and the families of the martyrs. We wish Allah have mercy upon them and provide us all with patience. We wish the injured ones get recovered soon. The Commission praised the sacrifices of the security men and their courage in maintaining the safety of the country and protecting the lives of the citizens.
He confirmed that it is accepted, if it is only for the purpose of criticism

His Eminence the Mufti: Sharing photos and videos of wronged children, for the purpose of fun, is not accepted at all

His Eminence the Mufti, Sheikh Abdulaziz Bin Abdullah Al Sheikh, the Grand Mufti of the Kingdom and the chairman of the Senior Scholars’ Council, assured that hurting the children, taking photos of them, and publishing their photos in the social media is not accepted at all, and such prohibited behaviors should not be shared, even if for the sake of fun.

Al Sheikh, during his speech in Al- Ifta’ TV Program in the Saudi Channel, clarified that sharing these videos that show children exposed to harm, is considered a bad behavior that should not be shared or published. It is taken for granted that exposing the children to hurt is prohibited. His Eminence added that if sharing these videos is for the sake of criticizing and showing them, that would be accepted, but if they are shared for the purpose of having fun, that is totally unacceptable.

Notably, in the recent time, lots of videos have been shared on the social media for children exposed to harm and violence whether fake videos for fun or real exposure to assault by others.

An international foundation recommended authorizing it as a specialized reference

Launching the first pedagogical directory in the Kingdom to protect the children from assault

In the presence of the famous actor, Fayez Al- Malki and a group of pedagogical personalities, and many information representatives, Hwazen Al- Zahrani, the expert of the Saudi Education, in last November, inaugurated the book "Protection and Peace", which is considered the first pedagogical directory and personal training dedicated for the trainers and teachers in the Kingdom.

Kids Power, the international foundation that is interested in the personal safety of the children and protecting them from assault, recommended authorizing the new book as an authorized reference in these two fields.

Hwazen Al- Zahrani said that launching "Protection and Peace" book comes in compliance with the direction of the government to ban the violence against all children inside the Kingdom. That was noticed in the system of child protection, authenticated by the Council of Ministries in the session, held at 24th of Muharram, 1436 A.H, corresponding to 18th of November, 2014 AD, under the presidency of the Royal Highness, Prince Muqrin Bin Abdulaziz, the Deputy Crown Prince, May Allah protect him, besides founding the system of protection for every person lives in the Kingdom, who is eighteen years old or less.

About her new book, Hwazen Al- Zahrani said “I dedicate this book to all the children in the world to make a generation that is capable of protecting themselves, and to the educators who take the responsibility of education and guidance. The idea of this book came for protecting the child from the verbal and physical assault, and improving the child’s appreciation for himself, and since I am a mother that is directly responsible for educating my son, and because of the many accidents I noticed for children exposed to assault in general, whether verbal or physical assault.”

The child protection system aims at facing the harm, from all kinds, and the negligence, to which children are exposed in the ambient environment. The system assures the child rights as stated in the Islamic law, and as defined by the international organizations and agreements, in which the Kingdom, is participant.
The social affairs establishes 4 lodging branches for child protection

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The system selected some behaviors to be considered as harm or negligence for the child, such as not providing the child with official family registered papers, not making probative documents, hiding the papers from him, not maintaining the documents, not providing him with all the basic vaccinations, pushing him to leave education, abusing him, harassing him, exposing him to utilization, using abusive words that degrades his dignity or humiliates him, the discrimination against him for any ethnic, social or economic reason, or letting him drive a vehicle before the legal age. The system bans making the child work before being 15 years old, and it bans any classification that is directed to the child to seduce him and attract him towards behavior of infraction.

Al-Thabeti said that the system guaranteed the child, who is not provided with proper family and environment, or who might be exposed to harm or negligence, to have alternative care right from the foster family which takes charge of the child, the governmental social care foundations, the civil or charity associations, if no foster family is available. The system obliges whoever witnesses a case of violence or negligence to report the competent authorities immediately according to the procedures, which will be stated in the executive rule.

Kingdom participates in the international conference of The protecting the utilization victims

The Deputy Minister of the Interior for the technological affairs, Prince Dr. Bandar Bin Abdullah Al- Mashari, confirmed that the Kingdom sincerely believes that fighting the crimes, from all kinds, starts by eliminating the origin of these crimes. One of these crimes is misusing the technology to assault the children and sexually abusing them via the internet, besides the crimes of publishing licentious and sexual photos and videos on the internet, which lead to spreading lots of passive behaviors and social crimes among the community individuals from the different age ranks.

This was part of his presidency for the Kingdom’s delegation that participated in the international summit about protecting the utilization victims from children over the internet, which was held in the British capital, London, during the period from 18-19 / 12 / 1436 A.H. Al- Mashari illustrated that the Kingdom’s participation in this summit is due to the interest of the government of the Custodian of the two Holy Mosques, King Abdullah Bin Abdulaziz Al Saud, May Allah protect him, to the necessity of taking the necessary procedures, including the legislative procedures to guarantee protecting the children from utilization. The Kingdom faced such kind of assault from using the technology by following many procedures.

His highness showed the role made by the Kingdom, in this respect, via filtering the internet. The internet filtration started with the beginning of entering the service into the Kingdom in 1997 AD. The competent authorities set the filtration policies and took the procedures from banning or not banning websites. The websites related to licentious materials, gambling, and drugs are banned. The volunteering report service is provided now to report about such kind of websites by the web users. This service has been met with enthusiasm and interaction from the users.

Prince Bandar Bin Abdullah referred that the Saudi legislator realized the importance of protecting the children against the abuse of technology in assaulting and utilizing the children. He gave special priority to the regulative and legal sides. This was obvious, when the system of fighting the information crime was issued in 2007 AD, which regulated prison and fine penalties for who uses the information technology in attacking or harassing the children, publishing, or sharing the licentious photos in general. The system of fighting the crimes of human trafficking has been issued in 2009 AD. It bans the human trafficking by any mean.
The Ministry of Labor discusses improving the domestic work with 10 governmental bodies

The Ministry of Labor, with the participation of more than 150 citizens from the different areas and representatives for more than 10 governmental and private bodies, held the first dialogue meeting, which was held lately about the domestic work in the Kingdom. The meeting, which came under the title “The disciplines and policy of the domestic work” shed light into presenting the services, the procedures of giving the visa, protecting the rights of the contractual relation, and the type and efficiency of the domestic work, absence from work, the hard communication, showing the result of these discussions from inquiries and suggestions for many of the officials.

The president of the HRC, Dr. Bandr Bin Al-Aiban clarified that the Kingdom has lately issued a regulation for the human rights of the domestic workers to state the duties and rights clearly for the two parties. He referred that there is a system to protect people against the human trafficking to avoid making use of the domestic workers or any wronged person. He said that all this is made subject to the regulations of the Islamic law, which assures the human’s dignity, preserving his rights and stating his duties.

The Minister of Labor, Engineer Adel Bin Mohammed Faqeh asserted that the meeting, which included leaders from the Ministry of Labor, governmental officials, and specialized experts and individuals from the different areas, answered the questions objectively and clearly. He referred that the individuals will, in this respect, refill the poll prepared to be used in managing the policies and decisions, to be the significant references in the Ministry of Labor, when they review the improvements and developments for the decisions and services related to the domestic work.

The Minister of Labor assured the importance of adding all the community categories to participate in discussing the topics related to the work market, giving the opportunity to listen to the different opinions, rotate the accurate information, which could reconcile those opinions, in case of being different, building common bases that contribute in directing the future decisions and policies that the Ministry of Labor could take to serve the citizens. He referred that the Ministry will re-hold the meeting to assess the experiment and measure the reached results.

The meeting witnessed detailed show for Musaned website (www.musaned.gov.sa) related to the domestic work to provide all the information, instructions, systems, rights and duties of the domestic workers. The website contains services that answer many questions, especially the ones related to the licensed offices and companies that work in regulation, and showing the costs and the recruitment durations, after obliging the companies and offices to reveal this information.

During that, the participants in the meeting confirmed the importance of achieving balance between facilitating the recruitment of the domestic workers and caring for the procedures of the recruitment, caring for the workers’ rights via the financial experts in the domestic work, caring for the rights of the families, the individuals, and the investors in meeting their needs from the contract or recruiting the domestic workers according to the actual need, seeking ending the phenomenon of the domestic workers’ employer who abandon his home workers that he recruited and leaving them to work in the black market.

In the Labor Office in the area

The Human Rights in Asir studying 700 lawsuits of worker’s disputes

The HRC in Asir area continued studying more than 700 lawsuits of disputes and problems of workers in the Labor Office in the area.

The Commission’s general supervisor, Dr. Hadi Al Yami, assured that the big cooperation between the Commission and the labor office, about the rights of the domestic workers, seeking to end these lawsuits. He assured the Commission’s support for the national program “Nitaqat (ranges or zones)”, due to its role in decreasing the unemployment and saudizing the jobs in Saudi Arabia.

Al Yami added that applying the regulations of the domestic workers to follow the workers’ lawsuits is one of the most important decisions that contribute in ending the problems and protecting their rights from the violations.

He said that the domestic workers, servants, drivers, guardians, and farmers, need these specialized committees, adopted by many authorities, leading to protecting the rights of all the parties.

Al Yami confirmed the Commission’s care to adopt recommending the decrease of the prosecution duration in such lawsuits and working on settling these disputes via the committee of reconciliation and compromise, on the condition that the duration of any lawsuit should not be more than 3 months, without missing to appeal the judgments before the “Labor courts”, applying the decision of the High Judicial Council to establish these courts in Asir area, like the courts that will conduct the work in Riyadh, Mecca, Medina, Jeddah, and Dammam, and they will have a vital role in settling the workers’ disputes.

The manager of Asir Labor Office, Hussein Al Mari, confirmed that there is a strategic partnership between the labor office and the commission, due to the importance of studying the workers’ lawsuits in the private sector and the domestic workers lawsuits, the importance of settling the lawsuits quickly via applying the pleading system and decreasing the prosecution duration, through the superior institute for settling the workers disputes.
«The Human Rights» organizes a program under the title «Training the trainers in the field of human rights»

In cooperation with the U.N. High Commission

The HRC organized, in cooperation with the U.N. Human Rights High Commission, lately, a training program under the title “Training the trainers in the field of human rights” in Sofitel Hotel in Khobar city. It lasted for five days, as part of a training package, presented by the human rights high commission, under the current cooperation between the Kingdom, represented by the HRC, and the Human Rights High Commission.

The High Commissioner office and the HRC have carried out many activities through the program, represented in organizing workshops about the protection system in the United Nations, represented in the international mechanisms for the human rights and the workshops around the mechanisms and strategies of facing the human trafficking and a workshop about the supervision and works.

The regional representative for the human rights high commissioner office in the U.N. in the Middle East, Abdulsalam Sayed Ahmed, illustrated in an announcement to the Saudi News Agency that the training program is part of the memorandum of understanding, made between the HRC in the Kingdom and the Human Rights High Commission. He referred that the program will last for three renewable years, so as to achieve the targeted goals of the HRC in building the necessary national cadres in the field of protecting and enriching the awareness about the human rights in the Kingdom.

He said that the program aims at raising the training abilities, enriching the training programs, spreading the human rights culture, defining the international mechanisms of the human rights in the different fields, establishing a network from the trainers, and preparing a national cadre to be trained for the issues of the human rights in the Kingdom.

The regional representative of the U.N. human rights high commissioner office assured that the progress made in the Kingdom in the field of the human resource development has changed from the 57 grade to the 34 grade, according to the last report issued by the U.N. This comes as reflection for the extent of interest made by the Kingdom’s government in this field, which comes as part of the preparation and rehabilitation process to achieve these accomplishments in development, whether on the economical or social perspective, to ensure the human welfare.

The member in the Human rights council, and the general supervisor for the Commission’s branch in the eastern area, Abdullah Bin Saleh Al- Sohel, explained that the Kingdom presents its care for every person lives on this land, and it does not save any effort that might support the human’s dignity and enriches his rights. He referred that the HRC in the Kingdom works under the recommendations of the Custodian of the two Holy Mosques, King Abdullah Bin Abdulaziz Al Saoud, and it work hard to turn this into reality.

Al- Sohel considered the training program as one of the fruits of the program stages, which the Kingdom worked on, represented by the HRC, in coordination with the U.N. Human Rights High Commission to achieve the trainers’ training program, via which they could prepare the national cadres that are able to understand the human rights international mechanisms with professional efficiency, besides carrying out training activities and enlightening the Saudi community about the human rights.
Shuttle visits to three Arab capitals

Al- Yami gathering a support for the Arabic covenant and the registers of the security foundations

In fast steps to gather the support for enriching the human rights in the Arab world, and to seek setting registers for the security foundations manner according to the international standards, the president of the Arab Human rights committee, member in the HRC, Dr. Hadi Bin Ali Al- Yami made shuttle visits, included three Arab capitals; Cairo, Oman, and Doha, trying to define the Arab regional system mechanisms to protect and enrich the human rights.

Al- Yami, during his visit in Doha to participate in the activities of the international conference working on the challenges of the security and protecting the human rights, has met the Deputy Minister of the Foreign Affairs for the international cooperation affairs in the State of Qatar, Mohammed Bin Abdulrahman Bin Jassem Al Than. They discussed the procedures, taken by the State of Qatar to employ the rights and the mechanisms stipulated in the covenant and the methodology of implementing the recommendations and notes of the committee on the report of the State of Qatar, which was discussed lately in the committee's location in Cairo.

The participants, over two days, discussed the relation between the work of the security foundations and the human rights institutes, the means of setting pattern of partnership between the two sides, the efforts of setting registers for the manner of the security foundations in the field of human rights, amending the security and penal foundations, in compliance with the international standards.

The participants in the final statement assured the necessity of the balance between the security and the human rights, and not preferring one more than the other. The challenges, happening in the Arab region, form a motive for more coordination, so as to complete building the Arab organization for the human rights.

More than three hundred security and rights official personalities represented the ministries of Interior and Justice in the Arab world, number of the Ministries of Interior from foreign countries, security foundations and regional organizations for the human rights (European, American, African, and Arabic), the civil community organizations, and participated in the conference. There were also representatives from the Arab national foundations for the human rights and the other partner organizations.

They looked for the possibility of enriching the support of the State of Qatar, for being party in the Arab covenant for the human rights in the Arab human rights committee that represents the regional mechanism for protecting and enriching the human rights, especially in the field of urging the Arab countries to authorize the covenant and presenting the prior and periodical reports about its application to the covenant regulations and executing the final notes and recommendations.

Al- Yami referred to the efforts of the State of Qatar in the field of enriching the human rights and the reception of the conference and the successful preparation for it.

Al- Yami met, in the presence of the members from the Arab human rights committee, with the secretary- general of the Arab ministers of interior, Dr. Mohammed Bin Ali Coman. The two parties assured the significance of the secretariat’s efforts in strengthening the human rights in the Arab region, in accordance with the regulations of the covenant, besides the importance of authorizing and joining the Arab countries to the human rights Arab covenant.

Under the same issue, the Chairman of the Arab Human Rights Committee, has met the manager of the Qatari National Committee for the human Rights, Dr. Ali Bin Samekh Al- Mari, to discuss the efforts made to acquaint the committee and the efforts, made to support the human rights national foundations and the civil community, besides the committee's works, activities, organizing the workshops and the seminars in the field of awareness about the regional mechanisms of the human rights, exchanging the expertise with the counterpart institutes in Europe, Africa and America.

In another meeting with the manager of the Arab network for the national foundations, Dr. Mohammed Faeq, Al- Yami discussed the efforts which seek making use of the human rights national foundations’ role in adopting and following the covenant's regulations in their work, under the capacity of the thorough Arab covenant for the human rights.

Notably, the Arab human rights committee (The covenant committee) is the first independent contractual official committee in the League of Arab States, whose members are elected by the confidential voting. The parties undertake to guarantee the necessary immunity for the members of this committee.
«The Islamic cooperation» condemns mixing between Islam and extremism

In an open discussion session, under the title «Facing the extremism and intolerance», held during the sixth session in Jeddah, last November, assured that Islam urges the balance and moderation. The extremism and intolerance is totally the opposite of balance and moderation. It assured that the absence of the balance always opens the door for the extremism to violate the Islamic law in the field of belief and application. Islam is the religion of peace, tolerance, balance and respecting all the human rights and the main freedoms.

The institute referred that some of the extremism and intolerance reasons are the illiteracy, poverty, and lack of education. The Organization called the international community to treat the reasons leading to the extremism and taking strong unified procedures, including banning the financial and material support for the extremists, until achieving the success in fighting the intolerance problem, and keeping the work for enriching the importance of dialogue and peace among the cultures and civilizations.

The Organization assured that the intolerance, terrorism and extremist ideologies have nothing to do with Islam. The supporters of these ideologies are, in fact, the enemies of Islam, who unfairly mix between the religion of Islam and the violence and hatred, used by the anti-Muslims groups to defame Islam and to practice the discrimination against the Muslims in the different regions of the world.

The Organization condemned the works that led to strengthening the extremists and the terrorism supporters, which threaten the social security and peace in the wronged societies, referring that the criminals, who committed crimes against the innocent people, must be prosecuted to guarantee the sovereignty of the law, and avoid the escape from the punishment, to ensure the peace and stability in the concerned communities.

The Organization assured the importance of education and awareness regarding the anti-extremism groups, assuring the vital role made by the religious and social leaders, and the media means to limit these behaviors, via enriching the ideal examples, represented in tolerance, balance, mutual respect, peaceful coexistence, besides enriching the mechanism used in the field of believers’ dialogue. This would assist in avoiding the misunderstanding and would increase the agreement and mutual respect.

The organization repeated its welcome for the serious situations taken by the member countries regarding condemning the hatred and intolerance crimes, and the extremism ideologies, committed by the terroristic groups, such as ISIS, BOKO Haram, the base (Al-Qaeda) and others, besides the efforts made in fighting the terrorism. It urged the international community to work with the member countries in the Islamic cooperation organization, to end the results of extremism and intolerance by the necessary force to end them and to face whoever stands for them.
It joins a bill about the human rights in Myanmar

The member countries in the Islamic Cooperation Organization decided to make opinions’ agreement regarding a bill about the human rights status in Myanmar, due to its care to communicate with the governments of the couriers, where Muslim communities live permanently, under the capacity of being one of the rights mentioned in the covenant of the Islamic Cooperation Organization, and due to its desire to be a vital partner in the international community.

This was mentioned in the Organization’s statement, said in the 69th session for the general meeting about the item «The human rights in Myanmar» in last November, 2014 AD.

Elias said: «The member countries in the Islamic Cooperation Organization express their appreciation for the European Union for the fruitful and cooperative association with the organization. The Organization also expresses its hope that this cooperation continues regarding the human rights status in Myanmar, and should extend and include other areas. He praised the efforts made by the textbook concerning about the human rights status in Myanmar «Yanghi Lee», and the efforts of the special consultant for the U.N. secretary- general about Myanmar Vijay Nambiar.

He continued: «In the last year, the Islamic Cooperation Organization intended to schedule a bill concerned with the human rights status for the minority of Muslims «Rohingya». However, with spirit of conformity and with good faith, the Organization stopped it, wishing to reach one unified bill that could be authenticated with agreement of all opinions and with the approval of the concerned country.

The Organization also expresses its appreciation for the government of Myanmar for its cooperative methodology with the bill. Elias praised that Myanmar has joined the opinions’ agreement.

Elias clarified that the member countries in the Islamic cooperation organization has dually communicated with the member countries for the purpose of rotating the opinions, and for more fruitful communication with the authorities in Myanmar. The Islamic cooperation organization assigned plenipotentiary for it, Dr. Sayed Hamed Al-Bar. He said «Lots of our concerns were confirmed in this bill. However, our group is still worried about the human rights status in Rakhine city in Myanmar».

He added «The member countries in the Islamic Cooperation Organization, the general secretariat for the organization, the subordinate and specialized agencies, besides the group of the Islamic Cooperation Organization, are totally ready to provide the necessary support regarding the human aids, seeking conciliation between the parties, the dialogue among the religion followers, the political dialogue, and the other fields with mutual interest, via the useful participation in facing the challenges in Rakhine city».

He added «The member countries in the Islamic Cooperation Organization will keep expressing their serious concern about not making progress in the problem of the minority of Rohingya Muslims in Rakhine city, especially getting back the citizenship rights, meeting the humane and medical needs, treating the discriminatory laws, especially the nationality law of 1982 AD».

Elias called the government of Myanmar to keep making the legal amendments, including cancelling the laws which restrict the basic freedoms. He said «The Islamic Cooperation Organization reached agreement, hoping the commitments, said by the President of Myanmar in different occasions on behalf of his government, to be respected by the authorities in Myanmar, and on the national level.

He assured that the Islamic Cooperation Organization and the international community will continue watching the situation in Myanmar.

Regarding the statement, said by the permanent representative for Myanmar lately, he said that the Islamic Cooperation Organization is said again for hearing that Myanmar is still insistent in its restraint situation. Not only for one term this time, but for all the items in the three terms related to the main interests, expressed by the international community.

He said «Let me tell you about some of the aroused points. The items, in the three terms, reflect the case on the ground. For example, the government should be urged to speed working on the efforts related to «The attacks against the Muslims and the other religious minorities: This could be made via treating the issue of questioning and escaping from the punishment for the criminals who commit this organized violence. This point was mentioned in the previous decisions, and was called by the different U.N. agencies and their representatives».

He continued «The understanding of the Islamic Cooperation Organization for the issue of providing thorough and equal citizenship for the Rohingya is similar to the call of the international community to re-studying the nationality law of 1982 to apply its regulations on basis of equality with the international standards for the legal and human rights, in the way that achieves thorough and equal citizenship for the Rohingya».

Regarding the experimental verification program for the citizenship, he said «I think, it was not successful and it was stopped because of the non-participation of the Muslim Rohingya community and lacking the trust in this operation, besides that the citizenship cannot replace the identity, as the right to state the self-identity is protected by the international law for the human rights, expressing the worry of the Islamic Cooperation Organization towards the reports which refer that the Minority of Rohingya Muslims are forced to be identified as “Bengalis” in order to be registered as citizens».

The deputy of the commission’s president, the charge d’affaires said, on behalf of his kingdom’s permanent commission «The group of the Islamic Cooperation Organization has fear about Myanmar, since the situation in Rakhine might cause harm and suffering for the two sects. It also wants to assure the basic situation of the Islamic Cooperation Organization once again to the government, besides the foundations of the Islamic Cooperation Organization, and the member countries therein, which is the non-discrimination because of gender, ethnic, or religion in providing the human aids. Consequently, Myanmar’s government and the group of the Islamic Cooperation Organization keep studying the means and ways of the urgent implementation for the memorandum of cooperation, related to providing the human aids, signed between the human administration and Myanmar’s Ministry for the borders’ affairs in 2012 for the interest of all the sects».
The Arab League opens the signature door for the statute of the Human Rights Arab Court

Rights -- SPA

The Arab League opened the door for the signature on the statute of the human rights Arab court, set by the Arab league council on the ministerial level, under the decision No. 7790, at the date of 7th of last September in its normal 142nd session.

The Arab league clarified, in its statement, in last October that the court location is in the Bahraini capital, Manama. The court consists of seven judges from the citizens of the member countries, who are elected by the association of the member countries in the court. Their number could be increased to reach eleven judges, based on a request from the court and the approval of the association. The court should not add to its original or reserve membership more than one judge from one nationality.

The statement added that the court achieves the goals and aims of the human rights Arab covenant, set in the Arab summit in 2004 AD. It should be specialized in all the prosecutions and disputes resulting from applying or explaining the covenant or any other Arab agreement in the field of the human rights, about which the opponent countries are in dispute. The country, which one of its citizens claims that he is victim and one of his human rights is violated, shall have the right to refer to the court.

The statement referred that the court’s jurisdiction should be complementary for the national court and should not replace it. The prosecutions should not be accepted, except after trying all the prosecution means in the complaining countries in a final judgment and it has become subject to the national judicial system. The court should not study the facts, committed after applying its statute. The court may issue a consultation opinion about any legal matter, related to the covenant or any Arabic agreement, related to the human rights. The court should be held in public sessions, except for the cases, in which the court decides otherwise.

In its statement, the Arab League said that the statute of the court will be applicable after the authentication of seven member countries in the Arab league, and sending the authorization documents to the secretary- general of the Arab league. The work starts after one year from the date of being applicable.

It calls for enriching the human rights and facing all sorts of discrimination in the world. The Arab League assured the importance of enriching the human rights and facing the discrimination policy, calling to join the efforts to apply the international announcement for the human rights, issued in 10th of December, 1948.

The secretary- general, Nabil Al- Arabi, criticized in his statement, in the occasion of the Human Rights Day, the continuance of using the double standards in applying the articles of the international announcement for the human rights, especially under the continuance of the Israeli Occupation for the Arab lands and depriving the Palestinians from their freedom and basic rights, besides killing, dislodging, and displacing the Palestinians before the whole world, with no question or penalty. Until today, the Palestinian martyrs fall everyday defending their freedom and taken rights, and now the Palestinian Minister for the Wall and Settlements was killed after being exposed to beating and assault by the soldiers of the Israeli Occupation.

Al- Arabi condemned again the racial Israeli occupation, which is considered as the last racial center for occupation in the world. He warned about the non- care of the Israeli occupation for the international law and the different agreements, especially the international declaration, whose article one assures that “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood”, and “All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this declaration and against any incitement to such discrimination”.

Al- Arabi assured that the international declaration for the human rights shall be a basic part from the certainty of the Arab league, as its materials establish stable bases in its international treatments with other the countries and organizations.

Al- Arabi said: the Arab League celebrates, with all the countries and the international organizations, the international declaration for the human rights, issued in 10th of December, 1948, which set basic and main values for the rights until today. He clarified that the Arab league believes that its duty towards the Arab countries, and towards the countries of the entire world that contribute with the United Nations is to guarantee that the nations enjoy their economical, social, political, cultural, and civil rights, and to live generous life, free from fears or needs, to be able to enjoy the justice, national and international protection via strong structure for the international legal system for the human rights.
The Saudi child «Rinad» speaks to the world about the «Children Rights» before the United Nations

The Saudi child, Rinad Ahmed Turkistani, said a brief word before the United Nations about the children rights in the Kingdom of Saudi Arabia, via the participation of the Saudi delegation in the meeting of the U.N. general assembly last month, because of the lapse of 25 years for signing on the children rights convention.

Turkistani talked about the children rights in the Kingdom and the advantages set by the systems, emerged from the Islamic law, to protect the child. Number of the permanent delegates, delegations’ affiliates of the U.N. member countries, and the organizations interested in the human and children rights, listened to Rinad, besides the Kingdom’s delegation, represented by the childhood national committee, the HRC, the Social Affairs and Education Ministries, the family safety program and the childhood care association, and number of Saudi children.

The U.N. permanent delegate for the Kingdom in New York, the ambassador Abdullah Bin Yehia Al-Malami, assured that the Kingdom has taken many decisions that contributed in protecting the children and providing a better and safer future for them, providing all the free and generous life requirements, as they are the generation which will lead the path in the future.

The secretary- general of the childhood national committee and the president of the Kingdom’s delegation, Dr. Wafaa Bint Hamad Al-Saleh, during the participation in the U.N. celebration for the children rights, said a word, in which she assured that the Kingdom signed the children rights convention as it cares for guaranteeing and protecting the children rights. She referred that the children in the Kingdom enjoy lots of advantages and rights, as recommended by the religion of Islam, which is the basic cornerstone for the Kingdom’s systems.
The Sharia in Al- Ahsa agrees upon forming a team to receive the student’s complaints

The College of Sharia and Islamic Studies in Al- Ahsa agreed upon forming a special teamwork for receiving the student’s complaints, and spreading the human rights culture in the faculty. This happened after the visit of a delegation from the HRC to the new Sharia College building. They met the dean of the faculty, Dr. Khaled Al- Din- yawi, group of the departments’ heads, and members in the teaching staff in the faculty. The Commission was represented by a member in the HRC and the general supervisor on the Commission’s branch in the eastern area, Abdullah Al- Sohel and the accompanying delegation.

The two sides discussed the cooperation between the Commission and the College, especially regarding spreading the human rights culture. Al- Sohel presented a brief explanation about the Commission, its path, and the achievements made since its establishment, regarding the spread of the human rights culture. They agreed on forming teamwork to implement the agreement.

The training course «Your message is your feelings» for the wives and girls in Tahlia in Jeddah

The committee of the activities in the western coast, represented in the women committee in the desalination stations in Jeddah, made a training course under the title “Your message is your feelings”. It lasted for two days. It was presented by the trainer and lecturer in King Abdulaziz University, Mrs. Maysaa Abdulrahman Anderegeri.

The course targeted the wives and daughters of the workers in the sector of water desalination along the year, besides developing the families with all the modern means, spreading the positive messages, subject to the frameworks of awareness, sophistication, social responsibility, and hosting the best cadres in the society. The course included the following items (How your feelings could be your message – The tradition of the Prophet is the basis for your priorities – Realize what you deserve – Teach the others the value of the feelings).
A cooperation between the Human Rights in Qatif and the Central Hospital

A delegation from the HRC branch in Qatif agreed with the officials, in the central hospital in Qatif, on the necessity of providing a quick mechanism for the fast communication, via managing the rights and relations of the patients, in order to provide more cooperation for the service of the reviewers in the hospital.

The Commission’s delegation visited the hospital, represented by the Commission’s council member and the general supervisor for the Commission’s branch in the eastern area, Abdullah bin Saleh Al-Sohel. He met the Hospital’s manager, Dr. Kamel Bin Hussein Al-Abad.

The meeting started by defining the HRC, its committees, its work mechanism, and the missions, it supervises, subject to its organization.

Many subjects, related to the two sides, were discussed; the most important among them was the ones related to the genetic blood disorders, and assuring the permanent and progressive cooperation between the two sides.

The leader of the border guard in Eastern Province, General Abdullah Bin Mubarak Jawah, met, in his office in the leadership location, the member from the Commission’s council and the general supervisor for the HRC branch in the eastern province, Abdullah Bin Saleh Al-Sohel and the accompanying delegation.

During the meeting, the two sides discussed the collaboration between the Commission and the leadership. Al-Sohel presented a brief explanation about the Commission, its path, and the accomplishments made since its establishment; the contributions of the Commission in checking the prisons, the detention places, and the lodging houses.

Al-Sohel referred to the role of the border guards in this respect. The leader of the border guards welcomed this visit, the collaboration, and communication. He referred to the possible abilities that could be presented by the leadership in this regard.
The Commission’s branch in Tabok organizes a workshop about the rights of the special needs

The Commission’s branch in Tabok organized a workshop under the title “The rights of the special needs” because of the international day of people with disability.

The member of the Commission’s council and the general supervisor for the Commission’s branch in Tabok, Khalifa Bin Hag hog Al- Dahash, said that the special needs observation manager in the eastern province branch, Khaled Masoud Al-Hajri, will participate in the workshop with a lecture about the importance of awareness about the rights of the special needs, besides discussing the skills of dealing with them. He referred also to the participation of the social affairs representatives and the social security in the area.

The Commission’s branch in the Eastern province activates it works in the international day of people with disability

The HRC’s branch in the Eastern province organized a lecture under the title “The agreement of the special needs’ rights ... Concept and implementation” because of the international day of people with disability in Prince Sultan Science and Technology Center “Scitech”.

The member of the Commission’s council, the general supervisor for the HRC’s branch in the eastern province, Abdullah Bin Saleh Al- Sohel, explained that the lecture aims at defining the agreement of the special needs’ rights, its history, bases, the scope of rights that it concerns about, the implementation mechanisms and observing the agreement, and the things that the agreement can add to enrich the human rights of the special needs. He referred that this lecture could be extension for the role, made by the Commission in contributing in spreading the human rights culture, defining the international agreements, authorized by the Kingdom and the mechanisms of its work.
Rights – Exclusive

The committee of mediation between the opponents, which was established recently in the HRC’s branch in Asir, held its first meeting in the Commission’s branch in Abha. The committee seeks reaching forgiveness, conciliation, and enriching the ethical values, recommended by our religion, especially the principles of tolerance and indulgence, and always looking for finding a mechanism to solve the social issues in the area. This committee was made under the blessing of the area’s Prince, and the observation of the President of the HRC.

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Al-Yami stated that what the committee presents does not contradict with any other good efforts made in the society. On the contrary, it enriches and complements them. The committee will be interested to increase its efforts regarding the cases of killing, exemption, and the important family cases with serious sensitivity. It will work on providing the peaceful and amicable ways in many of the cases, discussed by the concerned institutes, after presenting the application. The coordination will be made with the mediation committee in Asir area, regarding the coming works for the committee.

The committee will work on providing mediation for the family cases and disputes, spreading the means of forgiveness, tolerance, cooperation, enlightening the society, to help treat the reasons of fissure, and facing the factors of separation and dissension, besides removing the reasons of hatred and dispute, working on forming a significant social structure via solving the problems, ending the disputes amicably, developing safe and sound relations between the individuals in the community, and working on providing the advice and consultations.

Workshop about the rights of the female prisoners in Ha’il

The Commission’s branch in Ha’il (the Female department) held a workshop about the rights of the female prisoners, seeking to define the basic rules for treating the prisoners, the importance of caring for the rights of the prisoners, being one of the main bases for improving their psychological conditions, to be positively reflected in their manners in the society after the imprisonment duration.

The workshop was attended by the social observers from the prisons department in Ha’il area and the supervisors from the protection unit in the social affairs, and the specialists in the sociology from Ha’il University, and the observers from the Girls’ House in Ha’il.

Via the phone call speaker, the member in the HRC council, the general supervisor for the branch of Ha’il, Dr. Mohammed Bin Abdulkarim Al-Seif, talked to the women workshop about its importance, about the role of the Commission and its belief in the rights of the female prisoners, their dignity, and achieving the psychological, health, cultural, and sportive needs for them inside the prison. He talked also about the role of the HRC in following the procedural, living and healthy sides for the prisoners and their families in the different areas in the Kingdom, about the efforts of the Eastern area branch for making these workshops in the areas of the Kingdom to achieve these goals.

Later, the attendants of the workshop talked about many detailed major points about achieving these psychological, healthy and cultural goals.
The civil community... vital role in protecting the rights and settling their principles

Abu Zed Abdulfatah – Rights

The essence of the activity of the civil community foundations, in the countries that believe in their role and seek to support and develop them inside their communities, is characterized to be dynamic and initiative in dealing with the issues that deal with enriching, protecting, and improving the human rights therein. These organizations contribute with the country in solving many of the problems, faced by these countries, in the field of human rights, via presenting solutions, suggestions, and visions about their accumulated experiences in this field, and because of working for a better future and participating in general goals to achieve the justice, equality, and respecting the human dignity.

The civil community foundations are organizations, based on the volunteering efforts for a group of individuals who are interested in the public service, and they take over organizing and managing them under the public system of the country or the systems that define the social volunteering work. These foundations, including the civil associations, form an important part in the foundations’ work, which contribute in the development and the participation in the public life.
The humane role and the international guarantees

The non-governmental organizations and the civil community foundations are considered as part and parcel from the activities of the United Nations. They are independent organizations, unions, or associations from the country. They work to serve humane purposes, whether they are social, cultural or environmental. Its activity exceeds the system of one country. It is considered as part of the public international law, especially the active non-governmental organizations in the field of human rights.

It makes big and impressive role in the international community, side by side with the governmental international organizations. Today, there are hundreds of international non-governmental organizations that care about the protection of the human rights and the basic freedoms.

These organizations, as said by Zed Ra’ed Al-Hussein, the U.N. High Commissioner for the human rights, take many ways to achieve their goals in the field of rights, justice, equality, and dignity. They care about the interests of the citizens and the public opinion. They work on settling the disputes in the communities that suffer from conflicts. They defend the categories that suffer from discrimination or deprivation. They work on exchanging the information, helping and observing the implementation of the human rights standards, reporting about any violations related to this topic, helping and supporting the victims of these violations, launching campaigns for developing new standards for the human rights, presenting the consultation about the policies of the human rights schedule, and the contribution in providing vital protection system on the national scope, besides presenting the training in this field.

The Kingdom... basic partnership and absolute independency

From this point, the Kingdom of Saudi Arabia works on enriching the role of the civil community foundations, in the capacity of being a main partner in implementing its responsibilities towards protecting and enriching the human rights. Public foundations and associations, in the different fields of human rights, were licensed, supported, and enabled to practice their works independently, besides suggesting many systems, which were adopted by the legislative power.

Dr. Bandr Al-Aiban, the President of the HRC, said that the steps, taken by the Kingdom in considering the civil community foundations as main partner in enriching the human rights, seek supporting this contribution and ensuring its effectiveness, referring that the legislative authorities work on studying the bill of the “Civil community foundations” to find a regulative stipulation that combine the opinions of all the concerned parties with the system bill.

He referred that a national thorough plan has been prepared. It was made by the participation of the governmental bodies concerned with human rights and the civil community foundations, seeking to raise the awareness level about the human rights. Other awareness programs were launched to develop the awareness about the rights of the most categories, exposed to violations, such as women, children, the migrant workers, aged people, and the special needs.

He added: there are some other fields and channels that could spread the human rights culture in the community, such as investing the telecommunication and information technologies that provide wide range in discussing the human rights cases and opening the dialogue in this respect, to widen the culture and make it applicable on all levels. The general beneficial foundations and the specialized associations, such as the charity associations and others could help in that via the multiple cultural activities, besides the private sector companies with condensed labor, other gatherings, such as in the youth clubs, and the summer clubs, etc.

The qualifications and culture of the officials in these foundations

Dr. Nahda Abdulkarim, the president of Sociology Department in the Faculty of Arts, in Baghdad University, described number of qualifications and characteristics that must be available in the civil community foundations in any country to acquire the respect of others, whether on the level of the persons who deal with it or with the country, and to make it a sound party in looking for any wasted rights, far from any personal or individual aims.

Dr. Nahda confirmed the necessity that the members of the civil community foundations enjoy culture, knowledge, experience and scientific rehabilitation. She said “The civil community organizations are humane organizations that do not seek making financial profits, but aiming at achieving the welfare of the individual and the community. Therefore, they are the link between the family and the country with its foundations to honestly transfer the needs of the individuals and groups in the community, and the problems and difficulties that prevent this community from achieving its ambitions, to the government."

She added: “The work of these foundations basically focuses on providing the aids from all kinds and the grant to the individuals and different groups to face the difficulties they have, which hinder their ability to practice their life normally. Yet, some of the organizations may not be able to do its humane message in the way that serves the community, because of reasons related to their limited capabilities and efficiencies, or regarding the type of its individuals abilities, as they are exposed to interests disputes before they offer their services. This might affect their reputation and the reputations of others, and consequently this makes the citizen not to cooperate with them, if they do not offer something to him to increase his confidence in them.”

Dr. Nahda talked about the role of culture and awareness in the individuals’ work in these foundations, especially that these cultures, abilities and professional rehabilitation are very important for the success of any organization to be members in the organiza-
tions on a high level of knowledge, culture, and wide awareness. This is considered as a basis for the success of its individuals and every member therein is considered as a good humane model, due to culture. The human rights, cultural abilities and professional experiences they enjoy that makes him close to the people, he offers them assistance, and increases the community’s trust in him”.

The main features and characteristics of success

In the same perspective, the researcher Aaliah Al Farid, talked in her study, upon which she has got her Master Degree, under the title “The role of the civil community foundations and the human rights protection in the Kingdom of Saudi Arabia” about number of features in the civil community, considering them the main features for this community, i.e. the free or volunteering work, the existence of the non-profitable organizations, accepting the variety, and seeking the power. She said: the properties of the civil community could be summed in the following: the ability to adapt and escort the development; the non-subordinate to the country or others from the foundations and individuals, the multiple horizontal and vertical levels inside the foundation, the multiple regulative foundations, the existence of ordinal levels inside it, the wide geographical spread, and the non-existence of conflicts inside the foundation that could affect its activity or make divisions therein.

She assured the fundamental meaning of the civil community concept to be a deep feeling about the subjectivity of the society and being free from all the power tendencies, the marginalization, exclusion, and exile factors, whether their source is internally or externally.

Establishing the rights culture and the suitable atmosphere

The researcher Salman Bin Mohammed Al- Omari, the specialist in the science of education, media, and sociology, talked about how to enrich the rights culture in the community, which is the most important step, as considered by many researchers and experts in the field of the civil community foundations; human rights, which cannot be made, except by fixing the human rights culture “Everyone of us shall know his rights and duties, whether a father, son, husband or wife”.

Al- Omari explained that this should form a healthy atmosphere to respect the human rights. Teaching the human rights requires preparation for the atmosphere and environment to enrich and respect this culture. The human rights education is a way, via which people learn their rights and others’ rights, under the education based on participation and interaction. This book is also a participation to enable the people and help them to acquire the knowledge and skills that make them able to control their lives, take situations regarding the current issues, based on the critical thinking and logical analysis to what happens around them.

He added that the process of establishing an environment, which respects the human rights, requires a climate, where these rights are respected, the values of dialogue, variation, tolerance, and respecting others are enriched, via network of relations between the concerned parties in this environment, based on the participation, the mutual respect, and accepting the other. The human rights cannot be taught in an environment, overwhelmed with violence, bias, humiliation, and discrimination. The environment overwhelmed with fear and weakness, where the teachers or students avoid complaint or talking about the negative points, frustrates the care for the human rights and does not encourage it.

Urging the citizen to know his rights and duties

The study of the researcher, Aaliah Al Farid, is valuable, since it carries accurate details about the role of these foundations in the Saudi community, besides the analytical and descriptive methodology for the study that aims at studying the case of the human rights in the Kingdom and the relation to the civil community foundations and its hindrances, and looking for stipulations of partnership between them and the public sector in the field of enriching the human rights.

The researcher referred to the international, regional, and national protection mechanisms for the human rights via the international agreements and organizations, besides the local systems in the Kingdom.

The researcher assured that building a state of institutions and the civil community are the most important and significant steps that must be taken to raise the level of the community awareness about the rights and improving them, since they are the ones that push the human towards taking the responsibility and awareness about life, developing his mental abilities, talents and humane properties, and urging him to think, create, discuss and care for the issues of “dignity, justice, freedom, equality and law”. The guarantee for these rights is the sound way to provide these rights, the main goal, and the future vision for building developed civilized community, where its individuals enjoy freedom, dignity, and social welfare, and provide its coming generations with the human rights.

Islam’s initiative in authenticating the human rights

For the religious source of the human rights, according to the theme of the study presented by the researcher, Hussein Noah Al-Mashame’ in Aafaq Center for Research and Studies, the writer says: The Islamic system is the first system to authorize the rights, and setting them in the form of regulations in the treatments which organize the relation between people, under whoever’s reign, in peace or in war. They are regulations coming from religion, Godly legislation, mentioned in the Godly texts, Prophetic Hadith (tradition), or behaviors made by the Prophet and have the same strength of the religious text. The human rights are mentioned in the Holy Quran and the Prophet’s tradition since the dawn of Islam, fourteen centuries before writing the rules of the U.N. human rights.

For the national source of the human rights, the author said: They are a group of rights, distributed on big number of organizations, such as the ruling statute, the system of the Shura Council, the criminal procedures, the procedural law, the attorneyship system, and the labor system. She referred that the human rights in the Kingdom’s local law includes article (26) which stipulates: “The
government protects the human rights according to the Islamic law". Article (27) says: "The government guarantees the right of the citizen and his family, in case of emergency, sickness, weakness, senility, and it guarantees the social security, besides encouraging the foundations and individuals to contribute in the charity works". Article (28) says: "The government facilitates the fields of work for whoever has the ability to work, and it stipulates the systems that protect the worker and the employer".

No conflict between the civil and Islamic community

The researcher referred that the argument between the scholars and the scientists in the Muslim world, regarding the civil community, contributed in assuring the wide concept of using it, after the number of people, who have reservations on it was increasing, number of thinkers could paraphrase the concept in a new image, and they reached that there is no actual conflict between the Islamic and civil community. The first does not negate the second, and the second does not act in opposition with the first one. She said that the civil community has a big role in widening the meaning of citizenship via seeking making political settlement between the ruling systems and the rest of the community parties.

Regarding the relation between the civil community and democracy, the researcher Al Farid said: The relation is strong, via the roles and missions made by the civil community that contribute in establishing the democratic values through certain features in the civil community. They are: the civil community and its foundations are schools for the political democratic establishment. The civil community and its foundations represent the teamwork method. The civil community, with its administrative and volunteering organizations and forms, is established on the citizenship principle, the freedom, and the human rights. The civil community, with its various foundations, is a mediator for the relation between the government and the individual to find the context that expresses his interests, ideas, and opinions, relying on his membership in one of the civil community foundations. The civil community also creates a balance between the power and the community rights.

The civil community, the guarantees and legislations in the Kingdom

The researcher Al Farid discussed the guarantees, contained in the statute of the Kingdom of Saudi Arabia and its situation regarding the human rights. The Kingdom joined the international conventions, so these conventions will be part of the Saudi legal system. The Kingdom is committed not to issue any law that violates the content of these conventions and rules.

For the human rights protection mechanism, there are general indicators, as mentioned in article (26). She referred that since King Abdullah Bin Abdulaziz Al Saud ruled the country in August, 2005 AD, the Kingdom witnessed big mitigation in some limitations that used to exist in the society. This included four main cases, related to the human rights, freedom of expression, judicial uprightness, religious tolerance, and the women’s rights.

The rights foundations in the Kingdom will have formal and general specializations, once their work is limited to giving opinions, consultation, suggestions, recommendations, receiving complaints and referring them to the competent authorities, coordinating with the countries’ foundations concerned with the human rights, besides holding seminars, issuing publications and reports on the governmental and civil level.

Its role in the Kingdom, the real situation and the hoped one

About the reality of the civil community in the Kingdom, the writer said: Despite all the developments happened in the Saudi community during the last decades, and the increase in the social work, the social volunteering work in the foundations that is built on the rules of the civil community, which is one of the new features for the modern country, as we notice in lots of countries in the world, is still a fetus, in term of formation, and requires lots of work and effort, to settle its requirements in the social and national atmosphere. It has not yet reached the maturity level in the current time. However, we could say that there is good news for the civil community that could relapse due to the political actions and decisions.

The researcher assured that the performance of the rights foundations in the Kingdom is good. They have broken many psychological barriers in the community, and skipped many bureaucratic hindrances, enriched the human rights culture until the term has become used and known in the society and does not cause any exaggerated sensitivity. It provided the scope before the means of media and the community individuals to talk about topics, which were almost banned earlier, such as the women rights issues and women marginalization, the domestic violence against women and children, and the marriage of underage females. People could now talk with no fear about the discrimination, the financial and administrative corruption, wealth dispersal, losing the public money and others.

For the future of the civil community and the human rights in the Kingdom, the researcher said: the civil community foundations could take its place and make its role, when the basic factors are available, the most important among them are: political administration, the brave and serious decision, the ability of the national elite to overlook the divisions, and the development of the civil activity and rights. This will state the nature and future of the civil community and the human rights in the Saudi community, which lives in the level of the democratic change emergence.

Examples from the Saudi community

Al Farid mentioned that number of the most prominent civil activities in the civil community that could be positively reflected on the human rights; include the sportive clubs, the literature clubs, the cultural forums, King Abdulaziz Center for National Dialogue, the national foundation and the National Society for the human rights.

There is also the professional association, such as the engineers association, the veterinarians association, the commerce chamber and the chambers councils, the charity associations, the public benefit associations, the social foundations for facilitating the marriage, the cultural activities; such as the dialogue and cultural forums, the religious programs, including the religious activities in the mosques, rights associations, foundations interested in the freedom and human rights, the civil and domestic work, such as the special needs’ care foundations, the training and awareness activities that develop the efficiency and ability of the individuals, the media activity that target developing the awareness and realization level regarding the civil rights issues, the national partnership activities, and the councils of districts that care for the service affairs of the people and the juristic movements.
Special care for the teachers of the generation, the lantern of the society
«The Teacher and the Society»... the Kingdom protects and cares for the rights of the prosperity makers

Report – Amal Khalaf

The history of the modern education in the Kingdom of Saudi Arabia takes forward steps, starting from establishing the Saudi State and settling it. When King Abdulaziz, May Allah bless his soul, entered Mecca in 1343 A.H, holding the message of unity and new rise, his first works were calling for educational meeting, where he met the scholars and scientists of Mecca, and urged them to spread knowledge and education. Even before issuing the basic instructions for ruling the new state in 21/2/1345 A.H, the unifier King announced establishing the Education Directorate in 1/9/1344 A.H, when he put the bases for the first modern educational foundation in the Kingdom and the first seed for a modern educational system.
The importance of the teacher’s role for the society is a result for his social role in educating, raising and guiding the children, youth and even adults. The teachers, from all types and levels, participate in educating, guiding and teaching the young generation, forming enlightened public opinion, setting the rules, tendencies, and values for the individuals in the community in early time. Later, this will form the values of the community and the factors of its development and improvement.

Therefore, the teacher should have wide and deep awareness about the affairs of his community, being enlightened with its events and social problems. If the teacher lacks knowledge about the issues of his society, he will be strange from it, like a traveler in the seas, where winds and waves hit him, since he misses the most important tools for travelling, i.e. the map and compass to decide his direction and state his location. So, the teacher’s studying for his society is very important to set his social role.

The start of education in Kingdom

The seeds of the educational system, in the current Kingdom of Saudi Arabia, have far deeps in the Islamic history, since the Revelation’s descending to the generous Prophet in Hira Cave, when the educational rise started from one unified bases, set by the Islamic law, to represent the general method for the educational policy that aims at forming educated generation with Arab Islamic and national identity, to be open to the other civilizations, interact with them neutrally, with no isolation, and according to the Arab Islamic cultural requirements, limits and bases.

The start of education in Saudi Arabia goes back to 1344 A.H. Before this date, the education was limited and restricted to the mosques or what so called Kotab (Elementary school). Before the regulative education, the education in the Kingdom witnessed three levels as follows:

First level: The traditional education, represented in the Kotab (Elementary school), seminars, mosques, and scholars’ sessions. The studying duration lasts from five to six years. They were widespread in Hejaz, Najd, the northern and southern area.

Second level: The governmental education, this could be a regulative education. It was in Turkish language in Mecca and Medina. It was supervised by the Ottoman government, especially in Hejaz area. The Turkish language was the basis for teaching at that time.

The third level: The domestic education, this type of education was ruled and financed by the families. It is somehow close to the traditional education in its curriculums and methods of teaching.

Currently, the public education in Saudi Arabia starts from the primary school, preparatory school until the secondary school. It is available for all the citizens and residents from all nationalities inside the Kingdom of Saudi Arabia. With the development of the knowledge scope, the prosperity of the social and economical life in the Kingdom, the culture of school teaching is widespread for the majority of the citizens.
The Kingdom and the teachers' rights

The Kingdom of Saudi Arabia achieved big achievements in the field of education, since its regulative establishment in 1344 A.H. These achievements are source of pride for every Saudi citizen, including providing free education for everyone, spreading the education in every place in the country, the rise of the joiners percentage to the primary schools to 99% from the targeted category, achieving the equality between the two genders in the available education opportunities, and the drop of the illiteracy percentage for men and women.

This was accompanied with accomplishments that included developing the curriculums, adopting policies for evaluating the students' education, based on main efficiencies, more substitution for the rented buildings with others, built for the purpose of education, besides improving the procedures of choosing the teachers from males and females, employing them, improving their employment situations, and other achievements.

Besides the significance of these achievements, there are current challenges, such as the globalization and the opportunities it affords, the high competition that forced the countries to preserve strong economy, the knowledge revolution that changed the type of the required skills in the work market, listing the knowledge economy as part of the mutual and well-known traditional economies that require new vision for the future conditions for the students in the Kingdom of Saudi Arabia, and the school that could achieve that, besides the vision of the missions of the Education Ministry, and the directorates of education in the future.

Big role for the Project of King Abdullah Bin Abdulaziz for developing the education

The Project of King Abdullah Bin Abdulaziz, for developing the public education, seeks presenting a thorough strategy to develop the public education in the Kingdom and avoiding these challenges via number of programs and efficiencies.

The Project of King Abdullah Bin Abdulaziz for developing the education lately, via the company of developing the educational services, finished 12 programs for training 440 central trainers from males and females in the sector of education for
The Kingdom of Saudi Arabia could make great achievements in the field of education, since its regulative establishment in 1344 A.H.

boys and girls. It was held for two weeks in the educational directorates in (Riyadh – Jeddah – Medina – Ta’if – Abha), with total of fifty training hours, distributed into «Planning for understanding» and «Electronic training» for the project of professional development for the teacher, conducted by trainers from the universities and the Education directories.

The executive vise president, Engineer Abdulatif Al- Harkan, praised the efforts made by the project of the professional development for the teacher, in partnership with the Ministry of Education, since being launched last year. More than 7000 teachers were trained from the different areas in the Kingdom in the field of «Planning for understanding». The electronic training for the teachers will start with the beginning of the next semester. He added that the project aims at developing the teachers professionally and cognitively to help in performing the missions according to the authorized professional covenants and standards.

The manager of the professional development project for the teacher, Yasser Bokhari, explained that «Planning for understanding» focuses on one of the planning patterns that are internationally used in the field of education and teaching to enable the teacher to perform his role with the teachers better, via group of developed training courses to train the teachers in all the education directorates in the Kingdom, where the «Electronic Training» complies with the start of launching the electronic training for the teachers with the start of the next semester.

The vision of the Custodian of the two Holy Mosques in developing the education

The vision of the Custodian of the two Holy Mosques, King Abdullah Bin Abdulaziz, May Allah bless his soul, to develop the education to build a country equal to the developed countries, and Saudi citizen that contributes in building the human civilization via launching big developmental projects and programs; big in size and have big goals at the same time. The Kingdom of Saudi Arabia is preparing itself to be a homeland for civilization, welfare, growth, and prosperity. The Project of King Abdullah Bin Abdulaziz has the responsibility of the vital contribution in achieving the vision of the Custodian of the two Holy Mosques, King Abdullah Bin Abdulaziz, and turning it into the real world. The development efforts made by the King, May Allah bless his soul, require special education, via which the students in the Kingdom could acquire the values, knowledge, skills and tendencies that qualify them for the twenty first century.

The development project, via its programs, seeks to acquire the students the required skills to contribute actively in making their roles and achieve the advancement and permanent development.

The development project aims at making the vital contribution in raising the competitive ability of the Kingdom of Saudi Arabia, and in building the community of knowledge via group of programs, including:

1. Building a thorough system for the pedagogical, assessment and accounting standards.
2. Implementing the major programs to develop the education, including:
   • The progressive professional development for all the workers in education.
   • Developing the curriculums and the education subjects.
   • Improving the school environment to enrich the education.
   • Employing the information technology to improve the education.
   • The non-summer activities and the students' services.

The rights of the teachers in training and rehabilitation abroad

The Ministry of Education, represented by «Tatweer» Company, worked on preparing an official portal to be launched soon, so as to register the teachers who want to be trained in number of the developed countries. 25 thousand persons, from the occupiers in the educational jobs, could make use of it.
The “Tatweer” Company works on preparing an official portal to register the teachers who want to be trained abroad.

The Company chose the countries of America, Britain, Canada, Australia, New Zealand, Finland, and Singapore, as training places for the candidate teachers. The training lasts for one year, as part of partnership with the expert houses in these countries.

The peculiar rehabilitation program, for the teachers and the other educational cadres in advanced international programs, is considered as one of the projects in the executive program for the project of King Abdullah Bin Abdulaziz for developing the public education, and for developing the occupiers of the educational jobs from teachers, school principals, and supervisors. The teachers’ training program abroad lasts for five years, and 5 thousand teachers are trained annually.

The program seeks building experiences and advanced professional efficiencies via the peculiar applicable training and being open to special international experiences and cohabiting, besides building bridges of professional alternation with its individuals and entities, to achieve the concept of professional educational communities, and localizing the peculiar transition, stated by the strategic plan for developing the public education in the Kingdom.

The program consists of linguistic skills, via typical standard program and professional training (training and cohabiting in schools), besides the existence of supporting programs, such as the master studies for the special candidates who passed the pedagogical diploma, on whom the special standards should be applied to have the master degree and the PHD.

Prince Khaled Al- Faisal (the previous Education Minister) assured that the program of the Custodian of the two Holy Mosques for supporting and developing the public education in the Kingdom includes delegating about 25 thousand teachers abroad for training in the schools of the developed countries to know about the best modern practices in programs that last for one year.

»Learn» Campaign

The programs, in the King Abdullah Project for education development, included making a national campaign to conduct the change and communication. It includes all the classes in the society and its foundations via the different means of communication; visual, audible, written and the direct ones, besides the new means of media, so that everyone could know, be motivated, be optimistic, participate, take the responsibility, provide advice and feedback for a progressive developed education, with the partnership of everybody, besides holding workshops, discussion classes, activities, events with the different classes and foundations in the community, so as to communicate about the future.
The Kingdom is committed to the Convention, with no violation to the Islamic law and it makes big efforts in eliminating all forms of discrimination against women.

vision for the education in the Kingdom of Saudi Arabia, its plans, and strategic programs.

This campaign aims at making «pedagogical» social communication campaigns that care for «the values and manners» and target the student, family, teacher, school, and society, quarterly until the end of 2017 AD.

It aims at implementing a social communication campaign to define the strategic plan for developing the public education in the Kingdom of Saudi Arabia, its projects, programs, and the implemented achievements.

This aims also at holding activities, direct events, workshops, and discussion classes that target the student, family, teacher, school, and society to achieve the project values.

Protecting the female teachers in the far distant areas

About protecting the teachers to enable them to perform their mission, the Ministry of Education has recently authorized a special program for the schools of girls in the far and distant areas. The program stipulates organizing the working days in the schools, which are included in the program, to be limited to three days only per week, while the studying lasts for normal five days, i.e. by making rotation shift between the teachers. The school's schedule should be made and adopted according to that. So, the teaching work for the female teacher should be collected in three days only, with applying the reduced studying plan for the primary level. The Ministry assigned managing the program to the managers of the Education Directories. The Ministry referred that it is possible to delay the start of the working hours in the schools, which are included in the program, for only one hour from the start of the day, on the condition that this hour should be compensated at the end of the day according to the circumstances of every teacher, besides letting the choice for the Education directorate in the schools, which are included in the program, to complete the rest of the days in the same school or to be assigned, based on her wish, in the nearest education office to her place of residence in the Education directorate.

The program should be applied, starting from the second semester of the current studying year, in the authorized schools, according to the standards and data, referred by the Education directorates, with forming committee in the Education directorate to follow and evaluate the schools which apply the program. The Ministry's school affairs department takes over reviewing and developing the standards and regulations which organize that. The committee will proceed in its works under the presidency and guidance of the Minister of Education to authorize any solutions that contribute in securing the safety of the teachers.
The Women rights... Convention on the Elimination of All Forms of Discrimination

Report: Hajer Imam

The Convention on the Elimination of All Forms of Discrimination against Women, issued and authenticated by the U.N. General Assembly in 18th of December, 1979 AD, is considered as an international rights covenant for women. It represents a significant basis and remarkable step in the path of eliminating the discrimination against women, besides the work on widening their participation in the social development and taking the decision.

The Convention, known as «CEDAW» became applicable in 1981 AD. Some of the countries did not sign on it, as they had some reservations thereupon. The main slogan of the Convention stipulates that the thorough and complete development for a certain country, the world’s welfare, and the issues of peace require the biggest possible participation from women, side by side with men in all fields.

The Convention, which included 30 obligatory articles, called for achieving the equality between men and women, and not practicing the discrimination against her in any of the life’s sectors. It included the internationally-accepted principles and procedures to achieve the equality for women’s rights.
The forms of discrimination against women

The Convention defined the terminology of «Discrimination against women» as «Any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition of women human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field, or impairing or nullifying the enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women».

The Convention referred that the member countries condemn all sorts of discrimination against women, and it agrees to adopt the policy that seeks eliminating the discrimination against women, with all the suitable means and with no retardation.

The Kingdom’s signature

The Kingdom signed on «CEDAW Convention» in 2000 AD, with general reservation on the Convention, in case there is a contradiction between any of the agreement’s items and the Islamic law, besides two reservations on two items of its three items, as follows:

First: There is a reservation on the second paragraph in the ninth item in the agreement, related to the children’s nationality. The agreement stipulates that the member countries shall give the women an equal right as men, in giving the nationality to the children, while the Saudi laws do not give the nationality to the children of the woman married from a non-Saudi.

Second: There is a reservation on the first item in article 29, which stipulates the following: «To be set to arbitration, any dispute arises between two countries or more of the member countries regarding the explanation or application of this agreement that were not settled via the negotiations, based on a request from one of these countries. If the parties could not agree on regulating the arbitration issue, within six months from the date of requiring the arbitration, any of the parties shall have the right to refer the dispute into the International Court of Justice».

The approval of the High Dignity on preparing CEDAW’s Report

The High Dignity approved, in last September, on the opinion of the HRC and the participation of some governmental authorities in preparing the «third and fourth» reports, related to the Convention of eliminating all forms of discrimination against women «CEDAW» and referring the reached results.

The third and fourth articles are complementary for the two previous reports, presented by the Kingdom, subject to the stipulation of article 18 that the authorizing and signing countries shall undertake presenting an annual report to the UN Organization about implementing the agreement’s items, which stipulate that the Kingdom’s authorization for this Convention was because the general content of the Convention correspond with the Kingdom’s tendency to care for women rights.

The two previous reports assured that this authorization came to assure the Kingdom’s desire to follow its regulations. It is a clue that the Kingdom tends to take its responsibilities in caring for the situation of women’s human rights in the country, taking into consideration the referred-to reservations in this respect. The reservations comply with the articles (19-230) in Vienna’s two agreements for the law of treaties regarding the reservations. In particular, it complies with the agreement’s subject and does not negate its purpose.

The philosophy of the laws and the Islamic law

The two reports explained that the talk about the internal and international laws and their applications in the Kingdom apart from the Islamic law is unimaginable matter. The legislation in the Islamic country emerges from the Islamic law, as in the case for the Kingdom, whose article (1) in its Basic Law stipulates «The Kingdom of Saudi Arabia is an Arabic Muslim country with complete sovereignty. Its religion is the Islam, and its constitution is the Quran and the tradition of Prophet Mohammed, Peace be upon him. Consequently, its laws shall not exceed the limits stated in the Islamic law». So, the Legislative power in the Kingdom cannot change or develop that in a way that creates new rules that violate the bases, upon the Islamic law is built textually and spiritually.

The two reports assured that the current discrimination happening in lots of countries, between the government and the church does not exist in Islam because there is no separation between the Islamic law and the country with its different laws.

So, the legislative power in the Kingdom is committed to be limited to all the sources of the Islamic law in setting the systems and regulations, in accordance with article (67) from the ruling Basic Law. This explains, even briefly, what the Kingdom showed from explanatory reservation on the Convention’s regulations. It is a reservation, related to applying the Convention in terms of not violating the principles of the Islamic law.

The two reports assured that all the applicable systems and regulations in the Kingdom of Saudi Arabia, especially the ruling Basic Law, which is considered as the political and legal infrastructure for the country, are extracted from the Holy Quran and...
The tradition of the Prophet Mohammed, peace be upon him. The Holy Quran and the Prophet’s tradition include many texts that ban the discrimination for the race, color, gender, or other sorts of discrimination. Therefore, it contains many decisive parts against the discrimination between men and women, and granting women with equality in the same rights and duties.

The Kingdom’s efforts to eliminate the discrimination against women

The two reports showed some procedures taken lately, since starting applying the Convention, under fostering a thorough policy for women. The systems and regulations, issued by the government of the Kingdom of Saudi Arabia, before and after signing the Convention, included texts that guarantee equal rights between men and women, and avoiding the discrimination based on the gender, protecting the motherhood, the family liabilities, the occupational health services, the school leave with pay, the human resources development and others.

The two reports showed some of the procedures, which were presented and are still being presented by the Kingdom before and after the Convention. They include preserving the women rights, and avoiding any discrimination against her, as follows:

• Changing the traditional look for the women role, eliminating the barriers that hinder the women’s contribution in the social and economical activity via increasing the awareness about the women role in the production and development via the means of media, lectures, books, and exhibitions.

• The issuance of the Royal Decree No. 22646, issued at 4/5/1425 A.H. (22/6/2004 AD.) to make the primary school obligatory for all the males and females equally for who are in the age of six to fifteen years old.

• Increasing the women job opportunities and services related to her, such as the civil status lawsuits, the public notary and others.

• Establishing a specialized high national commission for the women affairs, to extract its opinions from qualified women in different majors and working on preparing a bylaw for the women’s work.

• The governmental bodies issue licenses for practicing the economical activities and receiving the women requests to obtain the necessary licenses to practice these activities, given by these bodies.

• All parties started to present services related to women by establishing women units and departments. The competent authorities, related to allocating lands or areas inside the cities borders, started to be prepared for establishing industrial projects, to be operated by women.

• The Council of Saudi industrial and commercial chambers formed an experienced women committee with efficiency to coordinate with the concerned authorities to encourage the civil- sector foundations to find activities and fields of work for the Saudi women, so as to provide opportunities for preparing, rehabilitating and training the Saudi women to work in these activities, besides providing the necessary materials and moral support, on the condition that the governmental authorities, each in its specialization, achieve that.

• The Ministry of Labor has been directed in coordination with the Ministry of Civil Service and the Ministry of Social Affairs to take the necessary procedures to implement the «teleworking» method as one of the new fields, in which women could work, besides carrying out the productive- families program and providing the necessary support to accomplish that.

• Directing the human resource development fund, which was established, based on the council of Ministries Decree No.
107 in 29/4/1421 A.H. and the Royal Decree No. m/18 in 5/5/1421 A.H. to give a special importance to train the Saudi women and employ them, as part of the plans and programs.

- The issuance of the Royal Decree No. m/651 in 8/6/1422 A.H., which opens the door for sending the Saudi female citizens in scholarships in the medical, health and other specializations, in which the women work, and for which the work needs better rehabilitation for them via sending them in scholarship, due to a critical need that cannot be met via studying the available programs in the Saudi universities.

- The issuance of the noble command No. 9/B/36132 in 11/5/1423 A.H. about the participation of the Saudi women in the Kingdom's delegations in the international conferences.

- The General Presidency of Youth Welfare studies the extent of its contributions in the sportive activities for women, in accordance with the legal disciplines (the noble command No. 7/B/36132 in 25/7/1424 A.H.).

- Committing the foundations, where number of women work, to establish a kindergarten for the children of the workers, where all the health, technical and pedagogical conditions are provided, for the children whose age is between one month and six years, to take care of the children, during their mothers' work time.

- Giving time to the mothers to feed their babies, during the daily work time.

- The issuance of the Royal Decree No. M/54 of 29/10/1425 A.H. to amend some articles in the Saudi Citizenship System to assure the equality between men and women in everything related to the Saudi citizenship.


- The issuance of the Royal Decree No. A/14 of 2/4/2005 AD to approve the regulative arrangements for the judicial bodies and institutes, which are responsible for settling the disputes.

- The issuance of the Cabinet’s Decree No. 187 of 17/7/1426 A.H. which includes allowing the civil foundations to open departments for women employment, with no need to get a license for that.

- The issuance of the Prime Minister’s command No. 27344 about the importance of women’s participation in the international conferences and meetings, related to women, besides establishing an information center and database about the qualified Saudi women, who could participate in such conferences.

- Issuance of a command by the Deputy Prime Minister No. 8110 of 11/2/1425 A.H. about founding sportive and cultural centers and clubs to develop the sportive and cultural talents of the Saudi women.

- The issuance of the Prime Minister Decree No. 3 of 11/3/1424 A.H., which includes establishing a high permanent national committee, which is specialized in the women affairs and have wide authorities regarding the women work fields, the available rehabilitation and training methods, besides setting the solutions for the hindrances that might meet the women’s work.

- The command of the Prime Minister No. 58383 of 3/12/1424 A.H. to approve establishing volunteering women committees to make field visits for the women departments in the hospitals, the educational foundations, the social care departments in the administrations of women prisons, and the girls' care institutions to make sure of their validity, reveal any shortage that might exist, and to look for the aids that could be presented for them, besides referring these reports to the Princes of the cities.

- The equality between men and women regarding the leaves, stated in the civil service regulation, issued under a decree from the Council of Ministries, to grant women with other special merits, set in the regulation, such as the maternity leave, baby care leave, and spouse death leave.

- Treating women with no discrimination regarding the social

The agreement became applicable in 1981 AD, while some countries did not authorize it, due to some reservations.
The items included cancelling all the national criminal regulations that represent discrimination against women.

The Saudi women joining the Shura Council

The Kingdom’s signature of the Convention was due to being keen to enrich the Saudi women rights, and working on supporting her participation in all perspectives of public life, with no violation with the Islamic law. The Custodian of the two Holy Mosques, King Abdullah Bin Abdulaziz Al Saoud, May Allah bless his soul, has issued a Royal Decree to assign 30 Saudi women as members in the Shura Council, representing a big step in the path of providing the Saudi women with her full rights.

The Royal Decree stipulated amending the third article of the Shura Council system, issued under the Royal Decree No. (A/19) of 27/8/1412 A.H, which was amended subject to the Royal Decree No. (A/26) of 2/3/1426 A.H, to be: «The Shura Council consists of a chairman and 150 members, who shall be selected by the King from the intellectual and experienced people. The women’s participation therein shall not be less than 20% from the members’ number. The members’ rights, duties and all their affairs shall be set under a Royal Decree».

The women's membership in the Shura Council enjoys the full membership rights, being committed to all the duties, responsibilities, conducting the missions, and assuring the necessity that the member women shall be committed to the Islamic law, with no violation. She shall be committed to wear the legal veil. A place should be specified for women to sit in, besides specifying special entry and exit gates in the major Council hall. Separating all the things related to women from men, i.e. specifying places for women that guarantee the total separation from the places specified for men, such as providing women with offices, female workers to work them, the arrangements, the necessary services, and the prayer place.

Following the execution of the Convention

The Convention intended to establish a committee for studying the progress made in implementing this agreement. It is called the committee for eliminating the discrimination against women. The committee shall consist of eighteen experts at the time of starting to implement the agreement. After authenticating or joining the agreement by the thirty fifth country, the committee should consist of twenty three experts with noble manner level and high efficiency in the field, upon which the agreement is applied. The members should be elected from the citizens of each member country. The member should work with his personal capacity. The fair geographical distribution should be taken into consideration to represent the different forms of civilizations and the major legal systems.

Via the confidential poll, the committee members should be elected from a list of people, who were elected by the member countries. Each member country may elect one citizen from its people.

The Convention forced the member countries to provide the U.N. Secretary-General with a report about the legal, judicial and administrative procedures, which they have taken subject to the implementation of the Convention’s provisions, besides the achieved progress in this respect.
The movements of extremism and radicalism

The first and biggest problem made by the (Khawarij) whom are the current and historical model for extremism, is their supposition that the person cannot combine faith and disbelief, heresy and tradition, sin and devotion, good and bad. In their opinion, whoever makes a mistake or a sin, he should be considered as an apostate disbeliever, or evil with no value.

There is a nice point in the word extremism “Gholow”, and its linguistic meaning indicates the mental meaning that could be inferred from its linguistic meaning, i.e. their say: The pan boiled (Ghala, past tense form of Gholow) means the water gets out from the pan because of the heat. The same happens to a person with ideas, when he exaggerates considering a matter and exceeds the moderation level to the extremism in sayings, behaviors, and believes. This would create a nervous crazy personality that is ready to start critical fights with others because of an idea that could be discussed and could be right or wrong. He himself might change his opinion, if he considers it twice.

The legal stipulations warn a lot about taking this path, Allah in the Holy Quran says: “O People of the Scripture, do not commit excess in your religion or say about Allah except the truth,” and Allah also says: “Say, ‘O People of the Scripture, do not exceed limits in your religion beyond the truth’. The Prophet, peace be upon him, said: ‘And beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters.’ The extremism could be defined as said by Ibn Taymiyyah earlier to be: ‘Going beyond the limits of something by praising or dispraising it over what it deserves’.

The extremism in religion happens in the belief issues, and it takes people to heresy and delusion when they go beyond the Sharia limits and makes the humans above their humanity level by raising them to be Gods. The extremism leads to creating types of worship were not commanded by Allah. It changes the manners of people and makes a person degrade others and deprive them from the lawful things, besides limiting the allowed things. The person becomes inflexible regarding the issues that accept capacity and divergence, upon which the opinions of the scholars themselves differ. It forces the people to things that they cannot resist from behaviors and worships, besides accusing others of unbelief and calling them sinners with no legal methodology or guidance.

The extremism destroys the friendship, ends the relationships, and does not let a health Islamic relation between the people. Such skirmish happens between the people today is only a part of practicing the extremism with others. Theready judgments, the prejudice stereotyping, and the mistrust are sorts of the extremism that eliminates everything good around us. Doesn’t it call for going beyond the limits? What happens when a person goes beyond the Islamic limit and becomes harsh in discussing a simple matter and turns it to be the border between belief and disbelief, between tradition and heresy?

Accusing people of unbelief, legalizing killing others, judging the community to be ignorant and lost, describing the Muslims’ mosques to be mosques of blanks and temples of ignorant, breaking up with the community because of some mistakes made by the people, violations or shortages in worship, are all sorts of extremism in religion. The radical personality becomes immoderate in everything and considers people as hypocrites and losers, while in reality this personality only disparises others, looks at people’s mistakes and ignores their good deeds. The Prophet, peace be upon him, said: “When you hear a man say, ‘The people are ruined,’ he himself is the most ruined of them all.” So, the arrogant personality could go too far in the extremism until they fall in seditions, killing and fight because of their extremism regarding the names and rules.

The first and biggest problem made by the Khawarij, who are the current and historical model for extremism, is their supposition that the person cannot combine faith and disbelief, heresy and tradition, sin and devotion, good and bad. In their opinion, whoever makes a mistake or a sin, he should be considered as an apostate disbeliever, or evil with no value. This meaning is what the Sunnis scholars oppose. They disproved the sayings of threats and unbelief accusations by the extremists and Khawarij who dispraised the Muslims, accused them of unbelief and legalized killing them.

This includes their non-acceptance for the issues of divergence among the Muslims, pushing the person to be an apostate disbeliever to their conception of rejecting the opinions of others and accusing them of being erratic because of only a normal acceptable juristic divergence, violating others’ honor and considering this lawful to them, by dispraise, or aggressive denial. This case is preliminary for making the atmosphere of extremism, which evolves until it reaches the extremism in the vital issues. So, we always find the noble moderate scholars accept the divergence in opinions, the multiple opinions regarding the issues, granting the endeavours with best assumptions. That’s how there is a big difference between those scholars and some of the people nowadays regarding studying the matters of legal and juristic divergence in the matters of intellectuality and work.

The arrogant personality has no averages. He only accepts the absolute consent. He does not differentiate between the levels and degrees of divergence. He equalizes between the violation regarding the Godhood matters and the juristic matters. People should be seen equally, when it comes to divergence, and should be equal in acceptance with no exclusion. This made the “conformity” to be an important matter. One of the best words said by Yones Bin Abed Al- Aala, May Allah bless his soul, is: I have never seen a person more thoughtful than Al- Shafe’i. I had once a divergence with him regarding a matter. When we went out, he held my hand and said; ‘oh Yones, even if we have divergence regarding a matter, we could still be brothers’.

Nowadays, we badly need this sound thought from the religious scholar who knew the right path. He once said his well-known word; “My opinion is correct, but it is potential to be wrong. The other’s opinion is wrong, but it is potential to be correct.” Therefore, you find the arrogant person makes all his issues unanimously approved, and he does not accept a different opinion. Imam Ahmed said about them: Whatever assumes the unanimous approval, he is a liar, and who knows, they might have divergence too! Such method was adopted by Beshr and Al- Assam, and since they are extremists, they wanted to prevent hearing the different opinion, based on the assumption of hypothetical conformity, which could be negated by the word of another considerable scholar.

Al- Watan Journal at 15-12-2014
The Arab countries in the Gulf Cooperation Council (GCC) care for enriching and activating the women role in all life fields. These countries could, despite the challenges exist in their inherited social traditions, achieve lots of accomplishments in the field of enabling women, especially in the field of education from all levels. Today, the number of females who join the education, including the master studies, more than the number of males.

This was confirmed by Dr. Amal Bint Sa’ed Al- Shanfari, the manager of the department of research, studies and media in the advisory institute of the supreme council for the Arab GCC countries, in a study, she made regarding this topic. She added that the efforts of the council countries communicate to enable women in the economical, social and political fields. The laws have been amended to give women more space to participate in all levels, including the leadership positions in the governmental and private sectors. She discussed an important part of the Gulf women development. She talked in one of her studies, under the title “The Gulf women and the civil community organizations”, about the communities’ development that cannot be carried out without the contribution of all the individuals in the society from men and women.
Islam founded the bases of justice, cooperation and equality between the people to guarantee the social solidarity.

The civil society in the Gulf

The Study included the cultural seeds of the Gulf community, which is «An extension for the Islamic civilization and values that call for solidarity and cooperation, as the case in the Muslim communities. So, its people contributed in building their local communities. And this contribution extended to offer help for the other communities in all over the world.

The Gulf communities, since its formation, knew forms of the civil society organizations, represented in the groups of the pearl fishers in Bahrain and Kuwait, the fishermen in Sultanate of Oman, Bahrain, and generally in the Gulf countries.

There is also the active role of the farmers’ gatherings in Ta'if, Asir, and Dhofar, besides the ties of nomads and shepherds in the different areas in the Gulf countries. From this rich hereditary of correlation and collaboration, the current civil or urban community in the areas of the Gulf extract their concepts and values».

In recent days, the civil associations with various roles and goals have emerged. Additionally, there are the charity associations that meet the needs of the poor classes, the occupational associations that contribute in supporting and investing the different experiences, besides the sponsoring, cultural, and literary associations. In this respect, we cannot ignore the prominent role of the feminine associations in the different countries in this area. These associations had prominent role in providing the different services for the community, especially in the field of women, children and family issues.

Her role in supporting the issues of the civil community

The Gulf woman has taken the steps of the other Muslim women, and became an icon for giving and sacrifices in her community. The current Gulf woman has now a vital role in pushing the wheel of development in her community via the different volunteering efforts, whether these efforts are individual, or via the associations, especially the feminine associations that made big effort in supporting the women issues and requiring her rights in the different fields, besides the role of these associations in the field of childhood, family and providing the various services in these fields.

Dr. Al- Shanfari assured that the feminine associations are the most widespread associations in the Gulf area, as the case in the Sultanate of Oman and the Kingdom of Saudi Arabia. The most important activities
of these associations are caring for the women issues, and the difficulties they face, whether these difficulties are family issues or issues related to the field of work.

She added: Some of these associations tended to work for the rights perspective in the field of requiring more participation from the Gulf woman in the different sectors of life. These associations have also their fingerprints in providing the educational, cultural and health services for their communities.

The Saudi woman and the civil community organizations

The study includes the contributions of the Saudi woman in establishing the civil community organizations in the Kingdom of Saudi Arabia. The first two civil associations were founded in 1962 AD.

The Saudi woman is one of the first founders of the feminine and civil associations in the Gulf area. The Saudi woman is a vital member in the different social committees. She could, via these associations, develop and improve her community, especially in the field of childhood, family affairs, and women support. She set the educational and training programs that help the woman strengthening her different skills and raising her educational level via the programs of Literacy.

These associations worked on supporting the women in all the fields and requiring for equality in rights between men and women. These associations also provided support for the girls to establish and manage small commercial projects for themselves, so that they could depend on themselves in earning their living. The feminine charity associations have been formed and they have become today big social foundations with big and thorough developmental initiatives.

The participation of the Saudi woman has not been limited to the feminine and charity associations, but they also participated in the specialized civil associations, such as the press association, the engineers association, and others, not only as a member, but also as a participant in the board of directors in these associations. The Saudi woman has a significant role in the chambers of commerce that have branches all over the Kingdom. Here, the Saudi woman is considered as an important element in supporting and activating the civil community organizations and in operating the development wheel in her country.

Bahrain and the United Arab Emirates

For the Bahraini woman, who has a long honorable history in the giving and sacrifice for her community. She was the first one to found the women association that serve the women issues in the area of the Arab Gulf.

The most important accomplishments made by the Bahraini woman are her accomplishments in the civil sector. She had prominent fingerprints since the beginning. The Bahraini woman organized feminine social and occupational associations to contribute in serving her country. She targeted some goals and worked hard to achieve them, including enlightening women, working on achieving their prosperity, and achieving the equality between the two genders. The Bahraini woman did not forget about the communication with the similar Arab and international associations and organizations, and strengthening the relation with them, so as to widen the work scope and making use of the expertise of these organizations.
In Emirates, since the establishment of the modern country of United Arab Emirates (UAE), and since the emergence of the civil community foundations with their modern concept, the woman started to have a role in establishing and activating the role of these foundations, which are locally known as the organizations of the «public benefit», especially via the feminine associations, which started in 1974 AD. The first four feminine associations were declared at the same time. Establishing these associations continued to be established one after another. Two associations were declared in 1975 AD, and followed by similar associations, such as the Dhabiani women association, the feminine rise association in Umm Al-Quwain, the feminine union association in Sharjah, and Um Al- Moemenin association in Ajman. These feminine associations, especially the feminine union, which was established in 1975 AD, under the presidency of Sheikha Fatima, the wife of Sheikh Zayed Bin Sultan Al Nahyan, had a vital role in improving the women social status and the permanent working on scoring benefits for the Emirati woman in the different fields. The Emirati woman unified her efforts to serve her community in forming feminine associations and clubs. She established clubs, specified for girls, literary women associations and development centers. Most of these foundations are characterized by the participation of the feminine element.

Qatar and Kuwait

In Qatar, the first official participation for the Qatari woman in the civil community organizations was via the Qatari association for caring and rehabilitating the special needs in 1976 AD that became later a branch for the Qatari Red Crescent. In 1982, a feminine branch has been specified for women in the Red Crescent association, and it is known today with the name the social development department. The official Qatari woman contribution in the civil community sector was limited to the Red Crescent until the nineties. The contribution of the Qatari woman increased in this sector via the different civil associations, as there is no civil independent feminine organization in the State of Qatar. Some branches were specified for women in these associations, as these branches focused on the services presented for women, children and family.

The Qatari woman endured the biggest effort of the volunteering work, the charity works, awareness, health guidance in the Qatari community. The feminine element was prominent in many associations, such as: Social Development Center, Qatar Cancer Society, and Qatar Diabetes association.

In Kuwait, the Kuwaiti woman divided her social role in half with men to contribute in pushing the development wheel in the country. The Kuwaiti girl made path of giving and progress for her community via the feminine associations and committees, the civil organizations, the labor unions, the volunteering committees, and the Kuwaiti Red Crescent association.

The Kuwaiti woman formed special associations for women, and participated in the mixed civil community foundations, such as the public interest foundations, the occupational associations, the cooperation associations, and the cultural commissions. The first association established by the Kuwaiti woman is the Family Rise association, which was established in 1963 AD. The most important goals of this association are to make the women prosper, define her about her rights, besides caring for the affairs of family and children.

The countries of the GCC care for enriching and activating the role of women in all life sectors.
The community development only happens under a strong country that provides the suitable environment for the sovereignty of justice and safety.

Oman

For Oman, the Omani woman is a forerunner to work in the social field even before men. She was the first one to establish the civil associations, i.e. the Omani Women Association in 1972 AD in Muscat.

The idea of establishing it came from a group of leader women in the volunteering work. The first activity for this association was the literacy and adult education, besides raising the social, cultural, and healthy level for women and children, raising the contribution of women in planning for projects of developing the domestic communities, the contribution in the educational rise in the Sultanate via establishing and managing the kindergarten, the children houses, the social loyalty centers, establishing houses for the special needs, presenting the social and awareness services that help in achieving sound and quiet social life and assisting the needy families. These associations worked on increasing the political participation of women and encouraging her to be nominated in the elections of the different councils in the Sultanate.

The Omani woman contributed in setting a base for the programs of the special needs in the country, via programs presented by Al Wafa Social Centers, which were established in 1990 AD in the different areas and cities in the Sultanate.

These centers depend on the volunteering efforts for the Omani women. These centers achieved big success. Their number reached 19 centers. The number of volunteers, who worked in these centers until the end of October, 2006 AD, reached 409 volunteering women.

The recommendations

In the end of her study, Dr. Al Shanfari says that despite that the term «the civil society» was extracted by the Arab and Muslim communities from the West, its concepts and principles are planted since the ancient times in our communities. Then, the values of Islam came to support and strengthen the values of solidarity and brotherhood among the Muslims. The Arab and Muslim woman is always a vital participant. She presented many sacrifices for her community since old times, and she is still the icon of sacrifice and giving, and she is a forerunner in serving her country via the different civil associations.

The Gulf woman, in particular, has a big role in establishing and activating the role of the civil community foundations. Via these foundations, she could face different social
problems, such as poverty, neediness and other problems exist in the community. In addition to all these social problems, the woman did not forget to require the rights of the other women, as the feminine associations in the Gulf countries had prominent role in supporting the issues of women and requiring for women rights and achieving big success in this field.

It is not strange for the woman in general and the Gulf woman in particular, to struggle for her community. The woman is a giving creature by nature, and her real experience via her role inside the family with no return, her leadership for the family’s resources, and her endurance for the multiple responsibilities, gave her natural readiness to manage and activate the role of the civil community foundations, especially the charity and volunteering foundations.

The study presented recommendations to achieve the maximum benefit from the energy of the woman in the civil community sector, assuring that it is necessary to work on developing the abilities of the women via the different rehabilitation programs, which provide her with the ability to observe and manage the different projects.

The feminine committees should be activated in the unions and the occupational ties, to be tied with the giving foundations, besides the necessity to find more work opportunities for women in these foundations to increase the effective roles made by women in the civil community foundations, and giving her a chance to acquire the experience and skills that enable her to reach the positions of taking the decision in these foundations.

The development, history and path

In a previous seminar about women and development in the Arab countries of the GCC, which was held in 2010 AD, Dr. Al-Shanfari assured the care of the Council’s countries for the women role since its establishment and during the different levels of its development. Women form significant part in the path of the Council’s countries. She participated and co-worked with men in the building path, taking the responsibility with honesty and loyalty. She participated in the education and work in all fields and she proved her success.

The countries of the Gulf invested the money, effort and time to make the thorough development. Women rise forms a basic part of this development. She got the interest of the political leaders and the social foundations, believing that women form basic part of the developmental process. Recently, the women issue got wide interest for many reasons, including that the women issue has become an important part in the international dialogue, since the mid of the eighties in the twentieth century, when the women issue took a serious path. Lots of covenants and declarations were made about women, besides many international feminine organizations and foundations focused on defending the women rights and activating her role in the community.

The education, the parliament, and the media

Dr. Al-Shanfari referred to the role of increasing the education percentage among women in the Council’s countries and obtaining high scientific grades by some women therein, besides the participation of women in all fields of work and production. She occupied high leading and political positions.

She assured the political rights, obtained by the Gulf women, especially the participation in the elections’ experience in the majority of the Council’s countries. She proved her ability to impose her existence in the political community, despite the challenges she faces. We cannot ignore the media openness happened in the Council’s countries that led to improving the dialogues and discussions about the women issues and the participation of the public opinion.

The satellite channels encouraged the emergence of women in public life, via introducing her opinions and her participation in the public dialogue, which led to the focus on the women’s role, as she became an element in the community, whether by occupying the leading positions in the different fields, or via being part in the important issues of the community. So, the Council’s countries worked on setting the laws and legislations that provide women with full participation in the thorough development processes. The constitutions or the statutes, in the Council’s countries, stipulate the equality among all the citizens, males and females, in rights and duties. The woman has the right of education in all levels, the right to work, the social and health care, with maintaining the legal capacity, the possession right, the business administration, and many other vested rights.

Facing the discrimination against women

Dr. Al-Shanfari said that the Council’s countries assured their commitment to grant the women with all her rights by joining the international agreements, concerned with eliminating the discrimination against women.

Dr. Al-Shanfari talked about the role of the secretariat in activating the recommendations of the leaders of the Council’s countries, represented in group of strategic decisions that benefit the interest of activating the women’s role in the different fields via making studies that care for women issues and enable her. These studies include the study of «Enablement of women in the GCC countries».

The secretariat worked progressively also on holding seminars and conferences that discuss the renewable issues of women, and how to face the hindrances that might obstacle the progress of the women path in the council’s countries.

To encourage women to participate in the different fields, specialized committees have been formed to work on supporting the participation of women. These committees include a regulative committee for the women sports in the GCC countries, to carry out lots of sportive activities and meetings related to women. The secretariat provides the prizes for the different championships.

The women committee has been formed in the secretariat. It is specified for discussing the women issues, and working on activating her role in the different fields. The secretariat worked on opening the door before woman and enabling the opportunity for her to participate in the international and regional events. The secretariat cared for adopting the women issue and supporting her in all levels; locally and internationally. In every year, an important part of the events is specified in Europe to discuss the women issues, define her role and achievements.
The Ministry of Labor, progressive steps in protecting the rights and organizing the market

Among the first priorities of the human rights is to guarantee a generous life for the people apart from the aggression by any authority. So, the Islamic law, the international covenants and laws did not only set the protection for the people against the aggression and the political excess only, but also they focus on facing and punishing for any excess or economical injustice happens to any person. They committed the countries and governments to set legislations and laws to protect the labor and employers at the same time via the bylaws and systems that ensure the balance in rights and duties for both parties.

Regarding the general definition of the labor rights, it is a group of legal rights, concerned with the relation between the workers and the employer. These rights include the procedures of the workers’ wages, the incentives, and the safe work conditions.
The International Labor Organization was founded in 1919 as part of the League of Nations for protecting the rights of workers. Then it was merged with the entity of the United Nations, which confirmed these rights by inserting two items for the international human rights declaration.

The international human rights declaration stipulates that every person shall have the right to work, shall have the freedom to choose with fair satisfying terms, and shall have the right to be protected from the unemployment. Every person, with no discrimination, shall have the right to get equal payment at work. Any person, who does a job, shall have the right to get a fair satisfying wage to secure a generous life for him and his family, with maintaining his human's dignity. He shall be provided, when necessary, with other means of social protection.

The program of «Wages Secure»

The Kingdom, represented by the Ministry of Labor, made big steps in organizing the work market since years, especially the rights of the worker and the employer. The last year, applying the program of «Wages Secure» has started, which observes and follows the process of disbursing the wages for the workers by the employer regularly to guarantee not wasting the rights of any worker, whether the Saudi or migrant workers.

The Ministry assured committing the civil foundations and schools to apply the program of Wages Secure for the huge foundations of 3 thousand workers or more, according to the unified number of the foundations and the civil schools, regardless of their size at the time of registering or referring the files of disbursing the wages via the electronic services website of the Ministry of Labor.

In a journalistic release, the Labor Ministry's under secretary for inspecting and developing the work environment, Dr. Abdullah Bin Nasser Abu Thanen, clarified that as part of the Ministry’s plans, in this field, a number of foundations took the initiative to refer the files of their workers via the system in the Ministry’s services website.

This experiment enables the foundations to have a look on the requirements and advantages, enabled by the system, which started about a year ago, as a chance for the foundations to communicate with the banks, with which they deal and achieve the program’s needs before the obligatory application. The program observes the processes of disbursing the wages for all the Saudi and migrant workers in the private sector foundations, via establishing updated databases containing the processes of disbursing the wages and determining the commitment extent of these foundations in paying the dues of the workers therein according to the time and value, stated between the two parties of the contractual relation in compliance with the work system.

The program makes accurate follow-up for disbursing the dues of the workers in the private sector via observing the data of disbursing the monthly wages in the foundations and comparing them with the data registered in the Ministry of Labor. The Ministry checks the payment disciplines of the employer according to the stated time and value, in compliance with the registered in the Wages Secure system.
DR. Abdullah Abu Thanen referred that this integrated system and procedures, made by the Ministry, which work on making benefit from the availability of the advanced information system for itself and for the partner institutes, aims at the first place to process the deformities in the work market, and providing a safe work environment via making the dues of the workers on top of the employer’s priorities to ensure stable generous life for them, besides securing the rights of the work parties via providing thorough authenticated reference for the data of wages, to be characterized by transparency and clarity.

It provides also number of other peculiar advantages for the decision taking, such as decreasing the workers’ problems, finding healthy work environment to encourage for raising the productivity, proving the rights of the foundation, proving the payment of the wages to the worker, with no need for receipt registers, and limiting the false accusations.

The program assists the inspection system in the Ministry to find out the fraud foundations, whose workers work for others, besides the assistance to find out the cases of connivance and arresting the offender workers who work for others or for themselves.

The Labor Ministry’s under secretary for inspecting and developing the work environment, clarified that the work mechanisms of the program are based on many points, related to the employer, the bank and the worker. He assured that the foundation shall have a bank account, or should issue Salary Disbursement Card for its workers via the local banks, and getting a file for disbursing the wages, which is authenticated by the bank, and then to be registered in the program of the Wages Secure via the Ministry’s website for the electronic services www.emol.gov.sa, and referring the data of the workers’ wages according to the sample of Wages Secure in the electronic website. He said that the employer, as user for the program, should send the monthly file of disbursing the wages to the bank to disburse the wages of the workers, and receive a copy of the file, after being authenticated by the bank, to be uploaded to the program’s website via the services’ website.

The registered foundations should update the data of the workers’ wages periodically and immediately, once any change happens, so that the correct data could be reflected on the discipline of paying the wages.

The work system and the worker’s rights:

The work system in the Kingdom has been updated and developed to cope with the international commitments and agreements, authenticated by the Kingdom of Saudi Arabia, for its capacity as a vital member in the International Labor Organization. And the regulations of the work system are in compliance with the Arab and international work standards and the principles of the World Trade Organization (WTO).

The labor system in the Kingdom, which is stipulated in 245 articles in sixteen chapters, is characterized by the required extent of flexibility and preserving all the rights and gains stated for the workers. It founded a balanced relation between the employers and the workers. It includes clear stipulations for preserving these rights. This system does not differentiate between the Saudi or migrant workers, regarding the rights and duties. There are a lot of articles, in the labor system, which arrange the legal, financial and social rights of the migrant worker.
This system added a new advantage to the workers, regarding their rightful leaves to be raised from 15 to 21 days annually, and to reach 30 days for who spends five continuous years in the service.

It added a new system for the part-time work, and another one for the mine workers. It made a substantial amendment for the institutes of settling the labor disputes, regarding its formation and imposing the penalties. It set a separate basis for counting the severance pay, based on the main wage of the worker plus the other due increases, such as the commissions, percentages from the sales or profits and others. The system set clearer legislative terms for the work contract termination, with assuring the basic rights of the worker, in accordance with certain regulations that care for the interest of both parties.

The system obliged the employer not to employ any forced labor, avoid hurting their dignity and religion in case of suspending or seizing the worker in lawsuits related to the work. The system stated the duties and rights of the worker, the duties and rights of the employer, besides making substantial amendments on the penalties by raising the amount of the imposed fine to be deterrent after the level of income has soared. The system made a substantial amendment for the institutes of settling the labor disputes, regarding the formation and imposing the penalties. It stipulates that the superior institutes for settling the disputes consist of many circles to accelerate studying the labor disputes, as referred by the system.

According to the system, the workers that are included in its regulations, subject to article five, are every contract commits any person to work for an employer, under his administration or supervision for a wage, the workers in the government, the public institutes and foundations, including the ones who work in the pastures or agriculture, the workers in the charity institutes, the workers in the agricultural and pastoral foundations that employ ten workers or more, the workers in the agricultural foundations that manufacture products, and the workers who permanently operate or repair mechanical machines necessary for agriculture, besides the contracts of rehabilitation and training for the employer’s non-workers according to the special regulations stipulated in this system, and the part-time workers with respect to the terms of safety, occupational health, and occupational accidents, and as stated by the Minister.

Article six focused on the special regulations that are applicable on the part-time and temporary worker, i.e. the special regulations of duties and disciplines, the maximum working hours, the daily and weekly rest time, the overtime, the official holidays, the safety rules, the occupational health, the occupational accidents, and their compensations, and as stated by the Minister.

If the employer assigns any normal or legal person to do his job or part of it instead of him, article eleven in the system obliges the work principal to give all the duties and merits, usually given by the employer, to workers, and he becomes responsible by solidarity for the work. In case there are many work principals, they shall become responsible in solidarity for fulfilling the commitments related to this system and the work contracts.

Article two asserted the necessity that the employer and the worker know the work system regulations with all its content, so that everyone of them could be aware and knows his rights and duties.

The Kingdom took a big step in organizing the work market and the relation between the worker and the employer.

The human rights seek guaranteeing a generous life for the people, apart from the aggression.
The financial rights of the worker are the company's debts

Article twelve was specified for stating the regulations of the foundation's transfer, i.e. if the possession of the foundation is transferred to a new owner, or if any change occurs in its regulative form by margin, partition or others, the work contracts shall be enforceable in both cases, and the service shall continue. The rights of the workers, for the time before this change, regarding the wages, the severance pay that was deserved at the date of transferring the ownership, or any other rights, shall be under the responsibility of the previous and new owners in solidarity. In case the individual foundations are transferred for any reason, it is allowed to make a deal between the old and new owner about the transference of all the previous rights of the workers into the new owner, with obtaining the written consent of the worker. In case the worker refuses, he may ask for terminating his contract and receiving all his dues from the old owner.

Article nineteen stipulates that the due amount for the worker or his heirs, subject to this system, shall be considered as debts from the first class. The worker and his heirs shall have a privilege on all the properties of the employer in order to get their dues.

In case the employer faces a bankruptcy or liquidates his foundation, the referred-to amounts shall be registered as first-class debts, and the worker shall be paid one-month prepaid amount before paying any other expenses, including the judicial expenses and the expenses of bankruptcy or liquidation.

The freedom of work and transition

Article twenty, in the system, stipulates that the employer or the worker shall not do anything that could abuse the regulations of this system, the decisions and bylaws, issued subject to its regulations. None of them shall do anything that imposes the freedom of the other, the freedom of other workers or employers to make any benefit or because of any adopted point of view that violates the work freedom, or the jurisdiction of the competent authority for settling the disputes. Article thirty eight stipulates that the employer shall not employ the worker in a job, other than the one stated in his work license. The worker shall not work in a job other than his profession, unless he takes the regulative procedures to change the profession.

The system stipulates that the employer shall undertake the fees of recruiting the non-Saudi worker, the fees of residence, the work license and renewing them, besides undertaking the fees resulted from the payment delay, the charges of changing the career, the exit and return, a return ticket for the worker to return his homeland after the relation between the parties is ended. The worker shall undertake the costs of getting back to his country, in case he has no validity for work, or if he wants to return with no legal reason according to the text of article forty.
It also stipulates that the employer shall undertake the fees of transferring the worker, who wants to work for him. It also obliges the employer to pay the expenses for preparing the body of the worker and transport it to the place of signing the contract, or the country, from which the worker has been recruited, unless his body is buried inside the Kingdom, subject to the agreement of his family. The employer shall be exempted from that, if the public foundation for the social insurance is committed to that. Chapter five discussed the work relations between the worker and the employer, regarding the work contract between them, as article fifty two obliges that the contract shall mainly contains the name of the employer and his location, the name of the worker and his nationality, the requirements of proving their personalities, the stated wage, the type and place of work, the date of joining the work, and the duration of work, if its duration is stated. If the work is subject to a testing period, this shall be stipulated clearly in the work contract, and the duration shall be stated, provided that it does not exceed ninety days.

Financial and occupational rights

Article fifty nine stipulates that it is not allowed to transfer the worker with monthly salary into the category of the daily workers or the workers who assigned by weekly wage, piece or hour, unless the worker agrees on that in written, without violating the rights that the worker acquired in the lapsed time with the monthly salary category. Article sixty assured that it is not allowed to assign the worker to do a substantial different job from the work stated, unless he agrees upon that in written, except for the necessity conditions that might happen because of exceptional circumstances for thirty days per year at maximum. Chapter two to chapter five discuss the duties and the discipline rules to be added to the system content. The articles from sixty one to sixty four state the duties of the employers, i.e. to be banned from employing forced labor, to be banned from seizing full or part of the worker’s wage with no judicial deed, to respect his workers appropriately, to be banned from any work or action that humiliates their dignity and religion, to give the worker the needed time to practice their rights as stipulated in this system without deducting the wages in return for that time. He may organize that right, in order not to negatively affect the work flow. He may facilitate implementing any mission by the employees in the competent authorities that is related to applying the regulations of this system. If the worker attends to practice his job in the time stated for that, or if he says he is ready to do his job in that time, but he was prevented to do it because of a reason related to the employer, the worker shall have the right to get the wage for the time, in which he did not do the job. When the work contract is terminated, the employer shall be committed to give the worker, upon his request, a free of charge service certificate, stating the time of joining the work, the date of ending his relation to the job that he was performing, his profession, and the amount of his last wage.

Article sixty five stated the duties of the workers, besides the duties stipulated in the system, bylaws, and decisions issued to apply it. The article stipulates that the worker shall perform his work in accordance with the rules of the profession and according to the instructions of the employer, provided that these instructions do not include violations to the contract, system, public manner, and applying them would not cause any risk.

It obliges the worker to take efficient care of the tools, machines, missions, and materials owned by the employer, and set at his service, or under his custody, and the worker shall return the non- consumed materials to the employer, and shall be committed to the good manner and ethics during the work. He shall present the assistance and aid without requiring an extra wage in cases of disasters or risks that threaten the safety of the workplace or the people working therein.

It also obliges the worker to be subject to the request of the employer to make the medical examinations, required to be made before joining the work or during the work to make sure he is free from the occupational or effective diseases. He shall preserve the technical, commercial and industrial secrets for the materials, he directly or indirectly produces, or contributes in producing, besides all the occupational secrets related to the work or the foundation, which revealing them could harm the interest of the employer.

The “Wages Secure” observes and follows the process of regularly disbursing the wages by the employer for the workers.
Celebrating the «Universal Children’s Day» ... enriching the concept of protection and care

Rights - Exclusive

At 20th of November every year, the world celebrates the «Universal Children’s Day», under the recommendation of the U.N. General Assembly, to be the day of brotherhood and understanding among the children of the world, and to work for facing the cases of violence and aggression against the children, neglecting or making use of them in lots of hard jobs above their energy, urging the governments in the world to set laws and systems to protect the childhood rights, spreading the awareness about the suffering of the children in some of the world countries from different sorts of violence. Every child should have the right to survive, develop, educate, and be free from violence and bad treatment, besides the right of participation and expressing his opinion.
The children's rights declaration ensured that the children should be among the first people to enjoy the protection and relief in all circumstances.

Why (20) of November?

20th of November has been authorized to be the Universal Children’s Day to be synchronized with the day, in which the U.N. General Assembly declared the children’s right in 1959 AD, and the agreement of the children rights in 1989 AD.

This was not the first time to declare the children’s rights. The first children’s rights declaration has been made in the early twenties of the last century via “Save the Children Union”, and its location in Geneva. It was one of the first international organizations that supervise the social care affairs for the children.

The League of Nations, at that time, adopted the declaration consisting of 5 main principles at 26th of September, 1924, and it was called “Geneva declaration for the rights of the child”.

At 20th of November, 1959, the U.N. General Assembly authorized a more detailed copy for the children rights declaration, consisting of 10 principles to replace the five main principles.

The children rights declaration, which was made by the commissioner of the U.N. human rights, has focused more on the social and psychological care for the children. The declaration assured that the children shall have the right to be among the first people to enjoy the protection and relief in all circumstances and according to the declaration. Every child shall enjoy, with no exceptions, all the rights, stated in this declaration. Every child should enjoy the protection from all sorts of negligence, aggression, and utilization. The child’s interest should be the first priority adopted by the people who are responsible for his education and guidance, as stated in the declaration.

The U.N. General Assembly ended the declaration with showing that every child should enjoy a happy childhood, and should enjoy the rights and duties stated in this declaration, for his sake and for the benefit of his community.

The declaration urges the parents, women, men, individuals, the charity organization, the local authorities, and the national governments, to necessarily acknowledging these rights, and working on applying them via the other legislations and procedures that are taken gradually, according to the ten principles.

This covenant has not been a committal decree for the U.N. General Assembly. After 30 years from approving the 1959 declaration, the General Assembly adopted the children rights agreement in 20th of November, 1989. The agreement, which is considered as the first legally binding international agreement assuring the necessity that the children enjoy the human rights, has become enforceable in September, 1990. Quickly, it has been considered as the luckiest agreement among all the human rights conventions in history, due to the wide range of authenticating it. The agreement has been authorized by almost all the world countries, and it made a big effect in all areas of the world, via which changes have been made in laws and policies and in the look to child as a rightful claimant.

Islam and the rights of the children

Islam has deeply cared for the human in all levels of his life. Islam cared for the human as a fetus, infant, boy, youth, man and aged. The care for the human in all levels of life and age is among the prominent features in the Islam regulations, legislations, and systems. Since childhood is the level of upbringing and formation for the human, the care for him as a child was part of the care and interest of him as human.

Islam’s care for the childhood and the children is a unique sample for all the surrounding nations and civilizations. Islam focused on the issues of child protection, especially protecting him from all sorts of discrimination. The community consists of equal people, with no distinction among them except for the devoutness. It focuses also on the protection from negligence and offense. There are many Quran signs and the prophetic tradition that call for protecting the child and recommend taking care of them. This has been highlighted in the Prophet’s look at the children and his treatment with them before his companions, so as to be a model for them in this respect.

He also focused on protecting the children at time of disas-
The Kingdom of Saudi Arabia authenticated the children rights convention at 11th of September, 1995 AD, which became enforceable at 26th of January, 1996 AD. The Kingdom undertook giving a priority for the children’s rights as part of its national laws. The newest positive developments are represented in the increased interest for the children situation around the world, especially for those who need urgent care, protection and support. The education, in the Kingdom of Saudi Arabia, is free in all levels for males, females, Saudis and foreigners.

The Kingdom is a party in many regional, Arabic and Islamic conventions, such as «the children’s rights in Islam», issued by the Islamic conference organization (Islamic Cooperation Organization) in 2005 AD.

Internally, the Kingdom’s national policy includes the children’s rights for care, such as the health, social, pedagogical, educational and entertaining care, including the thorough national plan for the childhood from 2005 to 2015 AD, which is close to achieve its goals.

To assure the importance of protecting and caring for the child, acknowledging his rights, the Kingdom made tangible efforts in this respect. 38 centers have been constructed to protect the children all over the Kingdom, where more than 240 doctors, psychological and social specialists are concerned to know about the family violence cases and curing them.

The United Nations Children’s Fund (UNICEF) praised the enrichment of the fruitful participation, preserving the high coordination level with the Kingdom of Saudi Arabia in the field of the permanent development, and the relief programs for the unlucky children. The Custodian of the two Holy Mosques, King Abdullah Bin Abdulaziz, May Allah bless his soul, recommended enriching the leadership role of the Kingdom on the regional and international levels. Therefore, the Kingdom heads the list of the donor countries along the fifty years of the Saudi participation, and helped millions of children in the world countries.

The Kingdom raised its contributions and support for the UNICEF via presenting many donations to support executing the relief projects for the needy children everywhere, such as in Palestine, Lebanon, Somalia, Mali, Chad, Afghanistan, and Pakistan, besides its support for the human relief programs, directed to the children who suffer because of the Syrian crisis, whether for the internal emigrants, or the refugees to the neighboring countries.

The childhood national committee

The childhood national committee, for being the institute concerned with childhood inside the Kingdom, works on enlightening about the children rights via producing awareness materials with specialized quality and nature that suit and target all the sectors and the concerned people in this regard to increase their knowledge and awareness about the children rights, and the means of activating the positive practices in preserving the children rights.

The Saudi national committee for childhood was established in 1398 A.H, corresponding to 1979 AD, under the approval of his royal highness, the Deputy Prime Minister, No. 13003M-5 of 2-6-1398 A.H, as assertion for the Kingdom of Saudi Arabia’s care for the childhood, and as a desire to develop
and enrich the means of care, presented to the children.

The committee aims at setting the public policy for childhood in the Kingdom of Saudi Arabia, planning for the children programs and their needs, and coordinating the efforts made by the governmental and civil institutes, concerned with childhood affairs in the Kingdom of Saudi Arabia.

**The basic missions of the committee**

The Saudi national committee for childhood is responsible for whatever is related to the children affairs in the Kingdom of Saudi Arabia, especially the following missions:

- The coordination between the governmental bodies, the national institutes and foundations, concerned with childhood inside the Kingdom, in order to achieve the integration and avoid the duplicity.
- Setting a national strategy for childhood to assist the institutes concerned with childhood in the Kingdom to enrich the perspectives of care for the children.
- The committee suggests the programs and projects, related to the children, to be achieved by the competent governmental and civil institutes.
- Setting a base for the information and data for everything related to the childhood in the Kingdom of Saudi Arabia, and working on updating and rotating them among all the concerned bodies.
- Preparing for the meetings of the supreme council for childhood and the committee of planning and follow-up for the Saudi national committee for childhood.
- The committee supervises the follow-up and execution of the recommendations and decisions taken by the supreme council for childhood, and the committee of planning and follow-up.
- Following the activity of the Kingdom’s international and regional institutes and foundations, concerned with childhood.
- Encouraging the researches, studies and all the sorts of culture related to the childhood and its needs.
- The national committee for childhood prepares its periodic reports about its activities.

**The formation of the committee**

The Saudi national committee for childhood consists of:

First: the supreme council for childhood: headed by the Minister of Education. It includes the under secretaries of the concerned authorities with childhood in the Kingdom of Saudi Arabia, i.e. the Ministry of Interior, the Ministry of Foreign Affairs, the Ministry of Education, the Ministry of Information and Culture, the Ministry of Health, the Ministry of Social Affairs, the Ministry of Municipal and Rural Affairs, the General Presidency of Youth Welfare, and number of civil foundations and associations.

Second: the committee of planning and follow-up, headed by the under secretary in the Ministry of Education for the cultural affairs. It includes the general managers of the departments concerned with childhood in the Kingdom of Saudi Arabia.

Third: The committee’s secretariat and it lies in the cultural affairs in the Ministry of Education. It includes specialists in planning for the committees’ activities and observing it with the institutes concerned with childhood, besides preparing the reports and studies, shown to the supreme council for childhood and the committee of planning and follow-up.

There are also a number of administrative officials to follow...
The Kingdom participates with the world countries in celebrating the Universal Children’s Day

To support the international efforts for protecting the children’s rights, the Kingdom of Saudi Arabia has recently participated with the world countries to celebrate the Universal Children’s Day, held in the U.N. headquarters in New York for the occasion of twenty five years lapsed from authorizing the children rights agreement. The Kingdom’s delegation was headed by the secretary- general of the national committee for childhood, Dr. Wafaa Bint Ahmed Al- Saleh. The delegation joined representatives for the human rights council, the Social Affairs Ministry, the Ministry of Education, the Family Safety Program, the children welfare association, and number of Saudi children, representing the children of the Kingdom in this occasion.

The Kingdom’s statement has been said, in this occasion, by the child, Miral Bint Ahmed Al- Sane’. She assured, in her word, that the Kingdom joined this agreement for being keen to guarantee and protect the children’s rights, and that its children enjoy lots of advantages and rights, commanded by the great religion of Islam, the religion of peace and affection. This clearly appears as part of a long list for the interests, made for the Kingdom’s children.

The Saudi child clarified, in her speech, that the education policy in the Kingdom cares for the children’s rights in education as a fundamental right and a basic term, besides guaranteeing the other rights of children via obliging the education and making it for free in all levels. So, the percentage of education dropouts has been decreased in all levels of public education to be 1%. She referred that the Social Affairs Ministry and the Education Ministry aim at opening more kindergartens and hosteries for the children, besides presenting the services of the early intervention for helping the special needs, and opening specialized centers for them.

Miral referred, in her word, to the multiple forms of protecting the Saudi child, thanks to the made efforts. The most important among them is establishing a hot line to support the child, which is (116111) by the Family Safety Program in coordination with 14 institutes with relation with the Kingdom, besides the issuance of the anti- violence system and the child protection system, as thorough systems to provide all rights for protecting the children. She talked in detail about the interest of the Kingdom with the health of the children and saving them from the infectious diseases, and authenticating a methodology for the thorough and integrated health care, and fostering the primary health care. She also talked about the principle of the right to participate, which represents one of the main four principles in the international agreement for the children’s rights, assigned by the Kingdom’s government. The Kingdom worked on activating it in many fields. The national committee for childhood established two programs; they are «the children and youth forum» and the «the media’s children friends» because of believing in the children’s role and their ability to affect the community, not only because their capacity of being right owners, but also as individuals who are able to defend these rights.

At the end of her speech, the child «Miral» referred to the newest steps towards enriching the social role in the Kingdom to serve the children’s issues, which is the program of «the leader children», carried out by the national committee for child-

The Kingdom’s policy assures protecting and caring for the health, social and pedagogical rights of the children.

 Occasions
UNICEF praised fostering its fruitful partnership with the Kingdom in the field of the progressive development and the programs of children relief.

The festival of the Universal Children’s Day

The undersecretary of the cultural affairs has earlier invited the schools, governmental and private institutes, and the gifted children in all fields to participate in the activities of the festival of the Universal Children’s Day in its seventh cycle. It was organized by the Ministry of Information and Culture, represented by the undersecretary of the cultural affairs. It lasted for four days in King Fahd Cultural Centre in Riyadh. Similar celebrations were made in this day in many of the Kingdom’s cities, in synchronization with the universal celebration of the Children Day, on 20th of November every year.

The festival was held under the sponsorship of the assigned Minister of Information and Culture, Dr. Bandar Hajjar, in presence of many officials, and the participation of many institutes in this festival, as part of the interest for the child’s affairs and culture.

The morning duration has been specified for the students of the primary level to make use of the events and programs of the festival. Special programs and competitions were made for them in the educational theatre.

The festival included various programs and activities, such as artistic workshops, handicrafts, awarding the creative children in all fields, special places for the creative kids and an exhibition for the plastic art and the photography.

Children’s investment

Subject to talking about the child and his rights, the governor of the Public Education Evaluation Commission, Dr. Nayef Bin Hashal Al-Roumi, assured that the investment in the children and youth is the real base for development, since these two categories are the pillars of tomorrow, and the Kingdom depends on this tendency with full awareness about the future requirements.

Dr. Al-Roumi reported about the approval of the Ministers’ Council on establishing the «Saudi Union for the school sports» and «the children protection system». He counted this to be a substantial step towards making the human development, as they are the cornerstone of the rise, led by the Custodian of the two Holy Mosques, King Abdullah Bin Abdulaziz. The citizen is the capital of development, and investing in him is the basis for achieving this development, especially in the children and the youth.

He clarified that the two decisions are directly related to the upbringing, educating and preparing an independent generation. He said: the effect of the two decisions will be apparently noticed in the future of the country, which reflects the interest of the wise leadership to set strong bases to build sound human in health and mind.

He asserted that everything related to increasing the abilities of the children and youth will be reflected in supporting the institute’s missions and messages, regarding establishing the infrastructure for the education quality.

The governor of the Public Education Evaluation Commission explained that the target audience from establishing «the Saudi Union for the school sports» and «the children protection system» is the basic human inputs in the public education. He assured that caring for them leads to strengthening the institutes’ efforts in achieving their goals in fostering the structure of the educational system.
With the technological and scientific progress

How to develop the abilities of the humans?

All the organizations in the societies care for providing the services for the beneficiaries and improving the quality of these services to be presented in the best form, as result of the economical and regulative changes happening in the administrative sectors from the different sorts and subordinations.
The scientific expansion and the industrial development in the modern time contributed and assisted in the emergence of organized labor organizations, and then the need for specialized administration that care and solve the problem of the human element in the community became required, besides the need to specialists in managing the human resources and training.

Under the massive technological development, witnessed by the humans currently, lots of basic concepts, which controlled the human movement towards one another, changed. The concept of the human development is one of the most affected concepts and operations by the progressive development in the fields of information technology and telecommunications. In many of the international documents, there is a strong acknowledgment for the role of these new technologies in the economy, development, management, education, national security, and other big fields. The work plan for the national information infrastructure in the United States of America (USA) considers the information to be one of the most dangerous resources of the nation. In the time of international markets and the global competition, the technologies of creating, processing, managing and using the information, represent a strategic importance for the USA. The covenant refers that the information is the lifeline, upon which the political and social decisions, related to the work activities, depend.

In history, the researchers cared for preparing lots of studies about the human manner in the organizations. The researcher Elton Mayo presented his theory that is considered the first step for the human relations approaches and caring for the human element in the organizations. The approach of the human relations (1920) is considered an approach that touches the actual reality of the human in work. Upon group of known experiments, Elton extracted the fact that the friendship types are the essence of the organization. Therefore, he defended the human relations as a group of means that could urge to work and production in the organization so as to achieve the management goals. The occupational satisfaction increases the average of production and the performance rate. This theory focuses on a group of principles and bases, including: working on developing the cooperation spirit among the individuals and groups to produce, besides enabling the individuals to satisfy their economical and social needs by depending on the organization. The human manner is one of the elements that state the productivity efficiency and the administrative leadership, to be one of the main issues that affect the individuals’ manner. The more he becomes satisfied, the more productivity he provides. The communication, information rotation, open social interaction between the workers and the administration are very important. The democratic management is the best technique to achieve the productive goals, with the participation of the workers in the administration and undertaking the work responsibility.

The vast majority of the information in the industrial countries today is electronic information. The text consists of word processors and is stored in the memory of a computer device, transmitted via local networks and telephone lines, satellites, which are connected to printers, fax, or computers. Photos could be taken, and sounds could be recorded by cameras, scanners, microphones, and other sensor machines, to be stored on a tape, disk, broadcasted on air, via coaxial cables, optical fibers, shown on TVs, computer screens, or heard on Radio. The data and voice signals could be obtained via dual copper wires, synthetic fibers, the satellites, or broadcasted on air. The documents could be printed, photocopied, and copies of them could be sent by fax, scanned and increasingly electronically stored.
Let’s think about the developing market for the financial services from banking, trading the securities, the goods, the guarantee letters, the currency conversion, and the loan guarantees. A big change has been made in all these fields, so the banks in the USA and other industrial developed countries make big investments in the information technology, and some of these financial institutions invest a budget of one billion dollars in the information technology.

The internet network is considered as the best example for the big evolution in the information revolution, which witnesses a huge development in the commercial size, adding new addresses, and the number of the commercial treatments which are made through it. The size of each field of them duplicates every twelve or fifteen months.

The internet is only a tangible example for the digital information explosion, which includes the other national and international networks, the computer systems, the wired and wireless telecommunications for the companies and the electronic mail, the computer commercial boards, the mobile phones, the fax mail machines, the voice mail, the paging service on the national level, the interactive TV, the video phones, and many other technologies.

The information and development revolution

There is no doubt that the information revolution, with its current pace, will lead to making big changes in the development and training process, and will make the need to comprehend the knowledge more required than any time before. The new technologies in telecommunications and the sharp decrease in the cost of the computer will reduce the distance and save the time. The most distant village has the chance to use the international credit of knowledge and exceed the dreams of any person lived a century ago, with cheaper cost and fastest way more than anyone imagined centuries ago. The distance education increases the learning opportunities to help millions of people, who could be deprived from good education without it.

These opportunities came with massive risks. The globalization of trade, finance, and information flow increase the difficulty of the competition and the risk of exposing the poorest countries and communities to faster retardation more than any earlier time. During our enthusiasm for the rapid information path, we should not forget the poor villages and areas which lack the phone devices, electricity, safe water, or primary schools that lack pens, papers, or books.

The promise of providing a new era of information to make the knowledge available for everybody could be an impossible promise for the poor people. To make this promise easier to be fulfilled, it is a must to think about the needs of the information revolu-
tion and considering it as a fundamental part of the development agenda.

The developing countries and the new problems of knowledge

There are two types of knowledge: the technical knowledge, such as the knowledge about agriculture, health, or accounting, and the knowledge related to the quality, such as the product’s quality, the borrower’s credibility, or the worker’s accuracy. We call the unequal distribution for the technical awareness as the knowledge gaps. The truth is that both types of problems are worse in the developing countries more than its case in the more technologically developed countries. These are harsh problems that cause harm to the poor people in particular. This analysis refers to three lessons that have special importance for the welfare of more than 4 billion persons in the developing countries.

The first: the developing countries should follow policies that enable them from narrowing the knowledge gap that separate them from the rich countries. The examples for these policies are making governmental investments that increase the opportunities of education along life time, the care to be open to the world, and eliminating the barriers that affect the competition in the telecommunications sector.

Second: the governments of the developing countries, the donors, the competition, the multilateral institutions, the non-governmental and private-sector organizations should work together in fostering the foundations necessary to face the information problems. When the communities become more complicated, the importance of the mechanisms, necessary for limiting the information problems, increases, such as the accounting standards, the showdown terms, the rating agencies, which are the necessary mechanism for carrying out the contracts, via the effective laws and courts.

Third: No matter how much effort we make in this respect, there will be problems related to knowledge. We cannot get rid of the knowledge gaps and information shortage. However, when we realize that the knowledge is the essence of all our developing efforts, we will sometimes find out unexpected solutions for problems that seemed previously to be unsolvable.

A new path has joined the business world. The old requirements, such as the capital, the raw materials, the operation technologies, all the normal resources for acquiring the competitive advantage will remain as is. However, the business sector works now on making a new precise feature and very risky, i.e. the creation feature. The interest of the human history has been moved from the soil, rain, iron, and coal, into the mental chemistry and the persons, whose neurons move faster and better than others. We turn from being interested in the physical and financial perspectives into the interest in the pure human issues, such as imagination, inspiration, skillfulness and precession.

The information technologies and changing the theories of work and production

There are international theoretical endeavors that classify the four elements of the economical activity:
the first three ones are agriculture, industry, and information. The fourth element is the creation and innovation. This opened the door for the adventurous thinking and the information technology that turns now to be a technology of relations. It works on facilitating the flow of the creative interaction via the authorized telecommunication networks on the computer, the teamwork, the means with increasing intelligence, the knowledge theses, the administration systems, the video conference systems, and combining between the different sorts of the traditional means of media. When the people use these computer devices to use the rich galaxy of information, they open the door before group of new motives, inputs of competition, and contradictory opinions that form the raw material of the innovation and creativity process. The information technology is the tool for showing, organizing and transporting the knowledge. It could also increase the scientific and technical awareness. Every person should have a share in the information world, as these new technologies lead to make peculiar improvement in the basis, upon which people cooperate. So, the ability of every person would increase to acquire the vision, share the knowledge, and make use of the wide scope of the information technology inputs, besides considering and developing the widest possible group of ideas.

The information technology made a substantial change in the cooperation nature. The programs of groups and the computer programs that support the cooperation come up with a phenomenon of the multiplier effect in economy. It is known that Moore’s Law has prepared the theatre via founding the economical base of the information age. The cost of counting, by using the computer, is decreasing with exponential rate through the lapse of time. The increase of the computer ability leads to applying an equal law, which states that when the number of users of information network increases, the value of the network increases with exponential rate. We could add another law, i.e. the creativity ability exponentially increases variety and divergence of the network users.

The information technology cancels the closed paths and replaces them with flexible networks that enable the people to communicate freely and immediately. It also largely contributes in increasing the institutional memory, i.e. recovering the actions made by the organization before, knowing the doer, the used materials, the cost, the result, and turning them into digital memory about what has been made in the past. It is now common that the companies and foundations are steadily measured according to the size of their knowledge, not the size of their capital assets. Here, comes a primary and necessary query about the knowledge definition that could be referred- to as two types, i.e. a raw material that includes the facts, information and data, and the second type of knowledge is the vision and insight for the things, which refers to the ability of the keenness analysis for a certain situation, which leads to finding out the links, stated by the internal knowledge awareness, and finding out the ideas that form coherent vision that could be treated.

The properties of the new time, represented in the deep technological change, the disappearance of the clients’ loyalty, the population changes, and the expectation changes regarding the work strongly lead to the non-stability of the traditional projects. Due to the change happens to the system in the market, the client now has become the employer who examines, has requirements, and is not obliged with real loyalty. Any new manager only cares for only one question, which he directs to his employees, what will you do for the foundation in the future? There is no doubt that only with the creative ability, a person could answer this question. Additionally, the administration changes its role from control into liberation, i.e. liberating the creative people and that is the new intellectual method for the administration.
Rights of the Disabled
The rights of the righteous people 1-3

“we have honoured the sons of Adam”. Allah, exalted be He, dignifies the humans with this honor, granting them with leading the earth, developing the ground and the seas, with the other bounties of possession, and being preferred to all the other creatures, stating the reasons of creation, the life system to bring out the human's role, and his legal, regulative, and traditional deserved merits. The reign of the Custodian of the two Holy Mosques, King Salman Bin Abdulaziz, started with asserting the principles and assuring to proceed in the method of the founder of the State and his sons after him in preserving the human rights, working on achieving a development to guarantee an important role, for the citizens and the residents, caring for the Muslims' Holies, and protecting the coming generations with group of decisions that form the shining future for this country and the nation.

The right to have a safe stable and generous life is guaranteed for 29,994,262 humans, including 9,333,224 residents, with indicators on the standard of living and residence, economical welfare, fighting the poverty, providing the social aids, and then comes the right of education via seeking to have a knowledgeable community by 1444 A.H. This also includes caring for the public education and being free for the two genders, and the university education. The biggest evidence for that is that the number of students reached 1,756,602 students, the number of the members in the teaching staff is 65,689, and the number of scholars is more than 260,000 students from males and females. This also includes the rights of culture, knowledge, caring for the cultural and media foundations to cope with the knowledge explosion. The highest indicators reached 600 publishing houses, 149 TV centers, 29 Radio stations, 5 associations interested in culture, 14 daily journals, 165 scientific magazines, 23 public museums, 65 private museums, 17 literary clubs, besides centers specialized in dialogue.

The right to work: The systems protect the right of every citizen in getting a work appropriate to his abilities and efficiencies in the public or private sectors. This includes enabling the fair and satisfying opportunity, besides training and preparing him.

The right to health: Every person should have the right to live a living standard that provides him with a health care, family welfare regarding the food, clothes, residence, and medical care.

The women rights: The Sharia guarantees the women rights in all sectors of life, in equality with men, such as in education, scholarships, work, and participation in public life with no contradiction with her abilities. This will be discussed in more detail in the next Issue.
We pledge allegiance to
Custodian of the two Holy Mosques