

4.3.5 Does your university as a body have a policy that ensures that access to these activities is accessible to all, regardless of ethnicity, religion, disability or gender?

Standing Committees for Student Rights

<https://qa.qu.edu.sa/files/shares/handbooks/Student%20Grievances%20and.pdf> [1]

The regulations of student rights committees at Qassim University have been approved in its Council's third meeting held in 9/3/1439 H. The regulations include mechanism of formation of the Standing Committee for Student Rights at the University level, in addition to rules of formation of sub-committees for student rights in the colleges.

The University aims from these committees to:

- 1- Realization of a homogeneous university society
- 2- Confirming the principle of justice and fairness as a basic pillar in building an ideal society inside the University, and to support the student rights in comply with the applied systems and regulations.
- 3- Presenting the necessary advice to the students, and enlighten them about their rights, and how to get them through the official channels in the University according to the applied rules and regulation.

Grants and Incoming Students Care Unit

<https://qa.qu.edu.sa/files/shares/handbooks/Student%20Manual.pdf> [2]

This unit manages the affairs of scholarship students and expatriates who study at the university and come from different nationalities and have different customs, traditions and perceptions, which requires diligence with them to point out some religious issues, regulations and instructions regarding their study.

The unit also tries to take care of any problems that they are facing by trying to find them solutions in order to create a comfortable atmosphere that helps the students towards their academic achievements and builds a fruitful personality regarding their thoughts and behavior This unit follows up the administrative procedures necessary for the arrival and travel of scholarship students and their ticket payments. It also coordinates with the concerned authorities and departments, as well as work on the completion of academic procedures to start the study of scholarship students and expatriates. The unit helps them find the right housing, prepare them socially, and overcome the problems they face. The unit is also keen to work on programs that aim to integrate scholarship students and expatriates with the university community.

Diversity:

"Peoples' Heritage" festival hosts folklore performances from 20 countries

<https://qu.edu.sa/content/news/1139> [3]



More than 330 Saudi and scholarship students of several nationalities participated in the festival «Heritage of the 40 Peoples» in Its fifth edition is in the main lobby of the University City of Melida over three days, where the pavilions are presented Participation from more than 20 countries in theatrical, folklore, singing and entertainment performances throughout the festival period to get to know each other On various forms of folk legacies and civilizations of states.

The most prominent of these performances was the Indonesian performance , which included the national anthem and a play. On the independence of the country, self-defense performances and heritage games, and in the Pakistan pavilion peace was sung The Gambia, Gambia presented their famous play and dance and play summoning the King of the Jungle, while singing Bangladeshi students of National Peace presented a silent play and a number of famous games they had, while she delivered Syria is a poem and a traditional and loyal play , Yemen has performed folkloric performances, and India has also sung Albania performed a play, Chad presented a play on how to memorize the Qur'an and the event The groom's zaffa.

Students of Ghana also presented the play Receiving the King, while Palestine held the "Palestinian Words Heritage" competition. , the Philippines presented karate performances and the play Parent Righteousness and Ivory Coast made dance performances , Sri Lanka Heritage games and Afghanistan is a song piece.

It is worth mentioning that the university holds this festival with the aim of enriching the cultural and civilizational diversity represented by students Scholarships at the university representing more than 75 nationalities from different continents of the world, where countries participate in exhibitions Especially in which it reviews the most important historical and cultural information of the state, the most important cuisines, folk sayings and heritage Inherited in those countries.

The main session of the conference on civilizational coexistence at the university reviews the Kingdom's efforts in spreading the values of moderation and coexistence

<https://qu.edu.sa/content/news/1739> [4]



The main session of the conference «The Kingdom's Efforts in Consolidating the Values of Moderation and Cultural Coexistence: Concepts and Practices», organized by the University, represented by the College of Sharia and Islamic Studies, was held on Tuesday morning, 24/6/1441 AH, under the patronage of His Royal Highness Prince Dr. Faisal bin Meshaal bin Saud bin Abdulaziz, Governor of Qassim Region, where the session was chaired by His Excellency Prof. Dr. Abdullah bin Abdul Mohsen Al-Turki, Advisor to the Custodian of the Two Holy Mosques, and a member of the Council of Senior Scholars, in the presence of a number of academics and scholars from several Islamic countries.



At the beginning of the session, Al-Turki spoke about the Kingdom's interest in consolidating the values of moderation and civilizational coexistence, which is extremely important, as it is known that the Kingdom started in its policy and dealings with others and in all its actions mainly from Islam, a country that was based on the Book of Allah and the Sunnah of His Prophet, and applied Islamic law, and paid attention to Islam and the Two Holy Mosques, in addition to Islamic centers and mosques in various countries of the world, most of which were built and supported by the Kingdom, pointing out that the Kingdom is aware that The message of Islam is a global message to the people, and the Kingdom is following this approach, which is a clear approach since its establishment from the first era to the era of the Custodian of the Two Holy Mosques King Salman bin Abdulaziz – may Allah protect him – and His Highness the Crown Prince Al-Amin – may Allah protect him.

During the session, H.E. Dr. Osama Al-Sayed Al-Azhari, Religious Advisor to the President of the Arab Republic of Egypt, spoke about our institutes, universities and scientific colleges, stressing that they are in dire need of reconsidering the educational curricula that rebuild the integrated world that establishes urbanization, and establishes love of homelands, and emphasizes that the relationship between peoples and homelands is not conflict and clash, but is based on acquaintance as stipulated by the wise male, where Muslims come out to the world with coexistence, moderation, science,

prosperity and technology industry, and to strike Muslims With a share in all other sciences and arts that the world respects.

After that, Dr. Abdullah bin Mohammed Al-Fozan, Secretary General of the King Abdulaziz Center for National Dialogue, in his speech addressed the talk about the meeting, which is an innate instinct of man who cannot meet his needs himself, because we need everyone in their various fields to interact together in managing the affairs of our lives and achieve the rumors that we all need, pointing out that human gathering is the year of God in this universe with diversity, pluralism and difference in understandings, convictions, visions and perceptions, so we must exchange interests And the benefits between us as peoples, and this diversity, God willing, to make it one species, but this diversity is the source of human creativity, stressing that these different components unless they accept each other and coexist for each other, it pushes them to conflict, blood, migration and displacement, and this is what we see now in many Arab countries.

For his part, Sheikh Mohammed Ibrahim Abdul Baath Ghoneim, a member of the World Association of Al-Azhar Alumni, said that the Arab and Islamic nation has not wished throughout its history for such divisions and conflicts that were the result of confusion of concepts in dealing with the wise text, since the Great Fitna of the Kharij, who launched verses that were revealed to the polytheists, and dropped them on Muslims, and that is the problem that resulted in what we see in our society of these differences, and there is no doubt that the method of scholars and jurists to provide a reading Reality with its variables, and then proceeds to the vastness of the text, where he finds in the diversity of his discourse a space to deal with those variables, stressing the importance of understanding the text.

Mr. Zayed Saeed Saif Al Shamsi, Chairman of the Board of Directors of the Emirates Bar Association, also delivered a speech during the main session in which he spoke about tolerance and the guarantee of rights and duties in society, pointing out that tolerance in Islamic law came with three criteria to achieve it, namely equality, justice and acceptance of the other, and this meaning may lead us to the conclusion that tolerance is the opposite of extremism and terrorism in particular, and the Arabs did not force anyone to enter into their religions by Islam, and did not want that the people of Quraish forced anyone to enter into their religions, The visit to Mecca was open to various sects, and over the existence of the Islamic State we found that all followers of divine religions, including Judaism and Christianity, lived among the backs of Muslims with dignity and equal rights with Muslims.

At the end of the session, Mr. Sheikh Mohamed Mokhtar, President of the Bar Association of Mauritania, spoke and stressed that the Kingdom is the center of Islam, and its beating heart, and is the source of true Islamic values, free from extremism and exaggeration, and based on coexistence, tolerance and moderation, and far from the distorted images consecrated by the ultra-Orthodox and the merchants of religion, indicating that Mauritania are the best ones to talk about the role played by Saudi Arabia in spreading the values of moderation and civilizational coexistence, during the last century and still play it today, with the scholars of Shanaqat were appreciated In this country they have received respect from the rulers and the people, speaking about the mutual efforts between the two countries, successive initiatives, and the firm position towards combating extremism and terrorism.

The sessions of the Conference on Coexistence and Moderation monitor the Kingdom's efforts related to the consolidation of the values of moderation and civilizational coexistence

<https://qu.edu.sa/content/news/1740> [5]



The conference «The Kingdom's efforts in consolidating the values of moderation and civilizational coexistence: concepts and practices», organized by the University, represented by the College of Sharia and Islamic Studies, under the patronage of His Highness the Amir of the Qassim Region Prince Dr. Faisal bin Meshaal, over the course of 24-25/6/1441 AH, discussed a number of important axes in the field of monitoring Saudi



efforts related to the consolidation of the values of moderation and civilizational coexistence at all levels, and the impact of the Saudi legal discourse in the dissemination of the concepts of civilizational coexistence, at the headquarters of the University City, in the presence of a number of speakers and scholars from several countries. Islamic.

The first scientific session, chaired by Dr. Khalid Aba Al-Khail, Dean of the College of Sharia and Islamic Studies, dealt with "The Legitimate Rooting of the Values of Human Communication and Addressing its Problems, and was attended by Dr. Mohammed bin Sarar Al-Yami, Assistant Professor at the Faculty of Sharia and Fundamentals of Religion at Najran University, with a research paper entitled "The Legitimate Rooting of the Values of Human Communication in the Light of the Prophet's City Document and the Makkah Document", during which he stressed that Islam has come to build the social relationship between human beings in a civilized and ethical manner, based on human commonalities and coexistence. Peaceful among people, solidarity, dialogue and understanding among all segments of society to achieve a respectful human life for all.

Al-Yami added that this document included all the noble foundations and principles that regulate the relationship between all sects and groups of society with all its components, pointing out that this document included many supreme values and lofty principles, and in confirmation of these great contents contained in the Medina document, the leading scholars of the Islamic world, foremost among them the senior muftis, have revived the articles and provisions of this document in a contemporary manner consistent with the vocabulary of the current era, and it has been called the "Makkah document", and this document has been represented. Al-Jadida is an Islamic gift that draws its light from the landmarks of the document of the Eternal City, which seeks to achieve security, justice and equality, build the foundations of coexistence among human beings and renounce division and conflict.

Afterwards, Dr. Majid bin Abdullah Al-Askar, Assistant Professor at the Department of Fundamentals of Jurisprudence at the Faculty of Sharia and Islamic Studies at Qassim University, presented his paper entitled "Living with the Accessible Discord: Ethics and Models", in which he explained the permissible disagreement and its controls, its examples, and the need to coexist with it, and that it is a legitimate requirement, and then separated the speech in the most prominent literature that should be taken into account in dealing with and coexistence with this type of scholars disputes that were built on evidence considered Sharia, and highlighted the texts of the predecessors of the companions - may Allah be pleased with them - The scholars after them, especially the four imams - may Allah have mercy on them all - and in it between the ruling of denial on the violator in them, and the importance of not entailing corruption on these differences, and the keenness to meet and reject division and conflict, supplying the texts of the scholars in warning against leaving prayer behind the violator in matters of ijtiḥad, and what is desirable to do or leave when disagreeing; approval and authorship of Muslims, and then concluded the research with samples of the sayings of some predecessors, and their bright positions, of their literature in dealing with disagreement, and with their violators.

Hence, Dr. Abdul Steer Mohammed Wali, a faculty member at the Faculty of Sharia and Law at Al-Jawf University, spoke in his paper entitled "The Values of Human Communication as an Authentic Intentional Study", during which he explained that it was the Sunnah of Allah that man should live in a human society in which functions and roles are integrated, and interests and benefits are exchanged, hence the pursuit of human communication and civilizational coexistence was a general goal pursued by religions and nations, and raced for the achievement of institutions and states; the Prophet (peace and blessings of Allaah be upon him) said: "The believer to the believer is like a structure that pulls each other together"; in order for this human communication to be constructive and productive, it must be based on moral values and civilizational principles.

Wali explained that this study sought to achieve the following objectives: to introduce the values of human communication in the Sharia, its origins, controls and characteristics, to highlight the importance of the values of human communication in achieving coexistence, cooperation, security and stability, and to highlight the strength of the relationship between the values of human communication and the purposes of the Sharia in influence, influence, association and coordination.

Dr. Abdullah Mohammed Al-Hasban, a faculty member at the university, also participated in a research entitled "Coexistence with the other in civil society, concept, controls and impact" during which he explained that the civil state founded by the Prophet (peace and blessings of Allaah be upon him) was based on the rules of Islamic law, and established the rules in dealing with the affairs of the Islamic community and the relations of its children among themselves, whether relations between Muslims themselves, or relations between them and others who owe another religion in order to cooperate, solidarity and solidarity among citizens living in One state or in one homeland, and the Prophet's civil society represents the typical construction of Islamic coexistence, especially with the other, and the need for it appears in the present days with the emergence of ideologies of hatred and racism, which has generated many negative convictions about the Islamic approach to coexistence with the other.

At the end of the first session, Dr. Mohammed Khalil Al-Hajj, a faculty member at the University, spoke about his research entitled Obstacles to Civilizational Coexistence: Misunderstanding of Loyalty and Innocence as a Model, a Descriptive and Analytical Study in the Light of the Islamic Da'wa Approach, to identify the most important obstacles to human and civilizational coexistence, namely; the misunderstanding of loyalty and innocence in Islam from both sides; the over-understanding and neglect of its understanding and of its most prominent manifestations and effects on civilizational coexistence between nations and peoples, especially since this problem has resulted in recent times; Effects of Societies in general, Muslims, non-Muslims and the path of Islamic preaching in particular are bad, such as the spread of Islamophobia in Western countries, and the marginalization and restriction of the role of preaching and service institutions, especially in Muslim minority areas.

On the second day of the conference, the first session of the day entitled Saudi Sharia Discourse and its Impact on the Consolidation and Dissemination of the Concepts of Coexistence was held, under the chairmanship of Prof. Dr. Ahmed Al-Turki, Vice President for Graduate Studies and Scientific Research, and in which Dr. Nabil Ahmed Belhi, Associate Professor at Prince Abdelkader University of Islamic Sciences in Algeria, participated in his research entitled "The efforts of Sheikh Abdul Aziz Ibn Baz in consolidating the legitimate concepts of civilizational coexistence", which aimed to demonstrate the efforts of Sheikh Ibn Baz, may Allah have mercy on him, in consolidating the values of civilizational coexistence in the Treating non-Muslims, and extracting living examples from his books, speeches and positions that concern this aspect, in order to provide generations with a clear picture and an ideal model of centrist thought full of the values of moderation and positive communication with the other.

Hence, Dr. Ajlan bin Mohammed bin Abdullah Al-Ajlan, Assistant Professor at the Department of Da'wah and Islamic Culture at Qassim University, entitled "Saudi Sharia Discourse and its Role in Achieving the Principle of Cultural Coexistence through the Platform of the Two Holy Mosques", said that the world we live in today with its new civilization requires us to activate the principle of dialogue as a main basis for relations with others, in order to reach a common human vision. Able to convey the toleration of the Islamic religion, and to convey the greatness of Islamic civilization that was founded on the principles of truth, justice and equality, and therefore we realize that Islam possesses solutions to the crises of man today, and the Islamic Ummah with its pioneering civilizational experience capable of coexisting with the data of contemporary civilization and guarding its development with the ethics and laws of Islam.

Al-Ajlan stressed that the Kingdom of Saudi Arabia since the era of its founder has been seeking to spread the principle of coexistence, King Abdulaziz bin Abdulrahman - may Allah have mercy on him - in order to achieve harmony and coexistence with the other, has been keen to establish a comprehensive approach and understanding of the need of his time, according to a rational Islamic orientation, ending in comprehensive unity, as the Kingdom always seeks to serve this religion and seek to spread it and spread the culture of tolerance called for by Islam. Hence, we find that the Kingdom has a leading role in establishing the concept of dialogue and coexistence at the global level, which aims to contribute to the formulation of the correct Islamic discourse based on moderation and moderation.

Dr. Ahmed bin Abdulaziz bin Muqrin Al-Qusayr, Associate Professor at the University, also participated in a paper on King Abdul Aziz's efforts to promote the values of moderation and coexistence in Saudi society, during which he stressed that His Majesty King Abdulaziz bin Abdulrahman bin Faisal Al Saud, the founder of the Kingdom of Saudi Arabia, is one of the outstanding political figures in the modern era, because of the skill, cunning and genius that God has loved, through which he was able, after the conciliation of Allah the Almighty, to unite this great entity. Under the banner and one state, a large number of intellectuals, interested in history and politics, admired his personality, so they worked to write down his biography and works, and then presented various scientific studies, which dealt with many things of his life and achievements, and many of these sources mentioned multiple aspects of his conditions and days, including: his efforts in promoting the values of moderation and civilizational coexistence, but these efforts were not addressed by anyone with independent study; and did not appear in a single composition.

For his part, Professor Zakaria Ayoub Dola, a researcher at the Muslim World League, presented his paper on "Civilizational Coexistence from the Perspective of Islamic Law", in which he explained that this Sharia has regulated all relations with tight controls, compatible with the instinct and mind of man, and is in accordance with a just approach to coexistence, peace, cooperation, goodness and reform. Civilizational coexistence with all components and different societies, and the control and organization of relations in and with them, and no wonder; Islam does not hate people until they are Muslims, and does not prevent coexistence, rapprochement and exchange of benefits and interests with its violators, and is not a prerequisite for faith; estrangement with people, refusal to live and common interests with them.

Therefore, Dr. Nawal bint Hassan Al-Ghannam, Associate Professor at the Department of Sunnah and its Sciences at the Faculty of Sharia and Islamic Studies at Qassim University, participated in a research on the heritage and biography of Sheikh Saleh Al-Hussein, in which she addressed the issue of coexistence through a Saudi personality, a global figure who has its weight and weight in science,

status and vision, I try to trace his vision in the issue of coexistence, an issue for which he did not hold a special chapter on this title, or present a paper, or give a lecture, but are scattered visions and analyses in his various works. I have seen that it is good for me to try to grasp the diaspora of these ideas, and not only to stop at their transmission, but to try, very hard, to show the weight that these visions represent, whether through the personality of the hippocampus, or through his texts.

The second session of the second day, chaired by Prof. Dr. Khalid Bani Al-Harbi, Chairman of the Organizing Committee of the Conference, and the Vice President for Planning, Development and Quality, addressed the role of Saudi institutions in bridging the relationship with the other, where the Department of Combating Extremism headed by State Security participated on the role of security institutions in bridging the relationship with the other "Countering Extremism Department as a model", where Dr. Fahad Al-Ghufaili, Director of the Strategic Communications Department at the General Directorate of Combating Extremism, spoke about the role of the security institution in bridging the relationship with the other. The other presented a comprehensive definition of the administration, through combating extremism in all its forms and forms, promoting the values of moderation, national unity, and national development, as well as the objectives of the administration through the prevention, foresight and treatment of society from deviations and intellectual threats, integration with the relevant authorities and attention to combating extremism, and highlighting the Kingdom's efforts in combating extremism inside and outside the Kingdom.

While the Center for Intellectual Warfare at the Ministry of Defense participated in talking about the efforts of the "Center for Intellectual Warfare" in consolidating the values of moderation and coexistence through a descriptive and analytical study, presented by Brigadier General Dr. Khalid bin Abdullah Al-Brithun, in which he presented the efforts of the Center of the Ministry of Defense in consolidating the values of moderation and civilizational coexistence, and talked about the Kingdom's efforts in combating extremism and terrorism, and reviewed during the study a full vision of the launch and expansion of the Center, and its objective, in addition to the importance of an in-depth reading of details, and a visionary vision in addressing the most prominent controversies. Thorny intellectualism, including addressing the extremist ideology's tampering with religious texts and adapting them to serve its abusive goals, presenting thorny intellectual dialectics, positive coexistence, jihad is not aggression and coercion, moderate Islam, the concept of patriotism, not to see extremism, the difference between extremism and terrorism, difference, diversity and pluralism, the self-immunization program, and the presentation of the integration initiative carried out by the Center.

After that, Prof. Dr. Ahmed bin Sulaiman Al-Khudair, Director of the Research Center for Sharia and Linguistic Sciences at Qassim University, participated in the Misk Charitable Foundation and its role in consolidating the values of moderation and civilizational coexistence, during which he stressed to the Kingdom of Saudi Arabia a great and distinctive role in charitable work since its establishment by the founding King Abdulaziz bin Abdulrahman Al Saud, may God rest his soul, to our auspicious era under the leadership of King Salman bin Abdulaziz Al Saud, may Allah protect him, where this sector attaches great importance; sensing it. The value of this sector, and its financial role in promoting the Arab and Islamic identity and the resulting impact on the cultural and social level, in order to achieve the aspirations of the future homeland within the pioneering and historical vision 2030.

Then Dr. Hatem Mohammed Mansour Mazroua, Assistant Professor of Tafseer and Qur'anic Sciences - Faculty of Arts - King Faisal University, spoke about his paper entitled "Publications of the Department of Intellectual Security in the Holy Mosque; and its role in consolidating the values of moderation and coexistence" and the idea of this research is to show the role of the publications of the Department of Intellectual Security in the Holy Mosque in consolidating the values of moderation

and civilizational coexistence, and the researcher followed the descriptive approach, and what was available to him from the analytical approach, and the preface included: Definition of "The Department of Intellectual Security in the Grand Mosque", "Moderation", and "Coexistence", where the first section dealt with an overview of the publications of the Department of Intellectual Security in the Grand Mosque, while the researcher in the second section stood in detail with the most prominent of these publications, and their role in consolidating the values of moderation and coexistence.

Dr. Waleed bin Abdullah Al-Othman, a faculty member at Imam Muhammad Ibn Saud Islamic University, participated in the title of the role of Saudi universities in bridging the relationship with the other (Imam Muhammad Ibn Saud Islamic University as a model), which aimed to highlight the reality of what Imam Muhammad Ibn Saud Islamic University is doing in the field of bridging the relationship with the other, evaluating this role and seeking to evaluate the shortcomings in it. By analyzing the study plans of the faculties of Imam Muhammad Ibn Saud Islamic University qualitatively, studying the contributions of the university in this field of research centers and chairs, and highlighting the activities of the university employees that serve the field of civilizational communication, the study seeks to address a number of axes, including: the legitimacy of civilizational dialogue, a brief history of the efforts of the Kingdom of Saudi Arabia in the field of civilizational communication, and the role of Imam University in bridging the relationship with the other with study plans.

Prof. Dr. Ahmed Al-Saeed Al-Zagard and Dr. Mohammed Abdul Sattar Abdul Wahab, from the Department of Systems – Faculty of Sharia and Islamic Studies at Qassim University, also participated in the title "Social Manifestations and Cultural Coexistence in the Saudi Labor System" with the aim of the research to analyze the social aspects of the Saudi labor system that provide protection to workers in general, and those related to special groups that need treatment commensurate with their privacy, highlighting the extent of their impact on the efforts of the Kingdom of Saudi Arabia in consolidating the values of moderation and civilizational coexistence.

At the end of the second session, Dr. Mahmoud Abdul Rahman Alwan, Assistant Professor at the Department of Da'wah and Islamic Culture, College of Sharia and Islamic Studies - Qassim University, participated in a research paper entitled The Role of the Systems of the Kingdom of Saudi Arabia in Consolidating the Values of Coexistence, where the research showed that the media systems, although they do not provide for the term coexistence, but its concept is present in its texts, as they have established the values of coexistence, made them courts of media work, whatever its means, and followed two paths in their preservation: Preservation on the one hand from the point of view of existence, and preservation from the side of nothingness. The research also showed the general parameters of the values of coexistence.

The third and final session of the conference discussed the diplomatic efforts of the Kingdom in deepening the meanings of joint communication, where the session was held under the chairmanship of Prof. Dr. Khalid bin Saad Al-Matarfi, Professor of Qur'anic Studies at Qassim University, and participated in the session of Professor Khalid bin Saleh Al-Tuwayan, lawyer and legal advisor, and addressed the role of the Kingdom in consolidating the values of global coexistence, reading the institutional role of the Kingdom in the establishment of the United Nations.

After that, Mr. Imad bin Mohammed bin Abdulrahman Al-Mudaifer spoke about his paper entitled "The Efforts of Saudi Diplomacy Towards Deepening the Meanings of Joint Communication Read in Contributions and Challenges, {O people, we created you from a male and a female and made you peoples and tribes to get to know if I honor you with Allah I fear you that Allah is an expert}, with this

noble verse, which looks at the human component with a view full of symmetry and equality, and urges acquaintance between different spectrums, sects, races, ideas, cultures and religions, with this acquaintance, which comes dialogue and understanding. As part of its requirements, the main portal of the Saudi Ministry of Foreign Affairs was adorned, and the Ministry adopted it as a slogan and a nebrasa, and this noble verse represents the title of the ancient and authentic Saudi-Arab-Islamic diplomacy.

Al-Mudaifer explained that the foreign policy of the Kingdom of Saudi Arabia is based - as is known - on the principles of the moderate Islamic faith that is tolerant, open to all, close to all, and calls for cooperation for the benefit of all humanity, and the Kingdom of Saudi Arabia is proud to be one of the founding members of the United Nations in 1945, based on its deep belief that world peace is one of the objectives of its foreign policy, it constantly calls for more transparent foundations of justice in the dealings and joint communication between countries in the political and economic fields. Social, cultural and others.

Dr. Ibrahim bin Attiallah bin Hilal Al-Salami, Associate Professor of History at Umm Al-Qura University, then presented his paper entitled "Saudi-Spanish Diplomatic Communication and its Impact on Global Cultural Coexistence", during which he stressed that it is no secret to all the right the moderate role played by the Kingdom of Saudi Arabia towards the issues of the world; to spread civilizational coexistence at all levels, but went beyond that to push a number of countries of the world to moderate participation towards the issues of the world in an approach through which it seeks to serve humanity, including Spain.

He explained that this diplomatic communication towards international issues has emerged since the era of King Abdulaziz bin Abdulrahman Al Saud - may Allah have mercy on him - to the era of the Custodian of the Two Holy Mosques King Salman bin Abdulaziz Al Saud - may God protect him - and this is manifested towards the Palestinian cause, the problem of terrorism, the dialogue of civilizations and other international issues, stressing her denial of the fact that foreign diplomacy has come to know about the inability to have a moderate approach on the international scene that ensures civilizational coexistence for the whole of humanity, and that delving into this will not go beyond hypotheses. Theory, especially between entities with ideological, ethnic, or political differences.

After that, Dr. Abdul Razzaq Mohammed Al-Sagheer, a faculty member at Onaiza National Colleges, visiting professor at the University of Florida, spoke about the role of Saudi cultural missions abroad in spreading the values of moderation and manifestations of civilizational coexistence United States of America as a model, during which he stressed that Saudi cultural missions abroad are concerned with supervising Saudi scholarships outside the Kingdom, and play an important role in spreading the values of moderation and civilizational coexistence, so the study aims to document the role of these missions in spreading the values of moderation and manifestations of coexistence to show the efforts of The results of the study indicated that cultural missions originated in 1927, and that their size currently amounted to about one hundred and fifty thousand scholarships, and that the values of moderation amounted to seventeen values; and the manifestations of coexistence amounted to eleven manifestations.

At the end of the session, Dr. Ahmed Abdul Qayyum Abd Rab Al-Nabi, a researcher at the Muslim World League, spoke about his paper entitled "The Muslim World League and the Message of Civilizational Dialogue", stressing that the intellectual arenas are a vast field, in which visions and theories that work to liberate issues and perceptions and provide solutions to problems, sometimes afflict, thus providing great services to humanity at the scientific and practical civilizational level, and sometimes mistaken, so that some of these mistakes result in a list of disasters and tragedies, from

which humanity suffers successive generations, including: That thesis that floated on the intellectual and scientific circles in the late millennium: the thesis of the clash of civilizations, adopted and published by Samuel Huntington, was the subject of study, research and analysis by academics, intellectuals, thinkers and international research centers.

Abd Rabb al-Nabi pointed out that the view of Muslims has varied towards this thesis, where some faced the idea of conflict with the conflict itself as practice and theorizing, so they made the whole West with its various countries, peoples, cultures and civilizations in the category of belligerent enemies without considerations, remedies or exceptions, and accepted the theory of clash with the other and its annihilation, and the classification and exclusion of the violator, and ignited wars and strife that were devoid of human meanings in the moral aspect, logic, wisdom and good management in the mental aspect, and from jurisprudence and depth of understanding when downloading judgments. In fact, they did not take the sermon from the events of history, so they paid the price for those mistakes and risks, even if they were affected by false and casual rounds of victory.

Equity and diversity policy of the university (including students and staff)

[Female Students of the College of Computer Studies at Qassim University achieved advanced positions in the "Absher Challenge"](#)

<https://www.qu.edu.sa/content/news/2223> [6]

Qassim University, represented by the College of Computer Studies, has achieved advanced positions within the final list of the best ideas presented in the "Absher Challenge"



[Qassim University signs remotely an agreement to establish a center for supporting intellectual property with the Saudi Authority for Intellectual Property](#)

<https://www.qu.edu.sa/content/news/2015> [7]

On Monday, 11/2/1442 H, Qassim University, represented by the Deanship of Postgraduate Studies and Scientific Research, and the University Center for Innovation and Intellectual Property signed remotely a service agreement with the Saudi Authority for Intellectual Property to establish a center for supporting intellectual property.



The university celebrates its affiliates on International Women's Day with several activities

<https://www.qu.edu.sa/content/news/2514> [8]

As part of its activation of International Women's Day, the university celebrated its female employees, to express the university's appreciation in all its components for the great role that women play within the university as a partner in development and development alongside men, as the university includes among its flanks more than 200 leaders who manage faculties, deanships and departments And university departments, and 1577 female faculty members, and 1194 administrative employees, as well as 10 members of the University Council, in addition to more than 40 thousand female students in various academic levels (Bachelor - Diploma - Master – Ph.D.). On this occasion, the university, represented by the Vision 2030 Realization Club, at the Deanship of Student Affairs, held an educational meeting on Monday evening entitled "Saudi Women's Leadership", presented "from a distance" by Dr. She is a member of the Vision 2030 Achieving Club, and the meeting was moderated by the student Shahd Abdul Rahman Al-Mazyed.



Deanship of Student Affairs Exhibition entitled “Made with my own hands”

<https://qu.edu.sa/files/shares/newspaper/106/106.pdf> [9]

The Deanship of Student Affairs - Female Section - Qassim University. Held An exhibition entitled “Made with my own hands” to support small projects for female students. Throughout Wednesday and Thursday 2-3/7/1441 AH, at the Faculty of Sharia For female students in Burbida, with the participation of 17 faculties of the university. This exhibition comes within the framework of

supporting the young talents that are emerging in our country of Female students to develop their talents to serve the community, as the owner of the exhibition prepared and implemented a play by the students of the College of Science and Arts in Al-Assiyah, and a program on first aid provided by the students of the Health and Sports Club, In addition to offers in fashion and make-up.

College of Design Contributes to the development of management skills

<https://qu.edu.sa/files/shares/newspaper/98/98.pdf> [10]

The College of Design, with all its units and programs, aims to achieve the mission of the university and the college in pursuit of excellence nationally and internationally in the field of design, Development, quality, and accreditation by applying quality standards in all academic and administrative processes, which contributes to improving the outcomes of The College of Education, Research and Service, and therefore the College has obtained (4) quality shields from His Excellency the Director of Qassim University. These include the Diamond Shield for two consecutive years, and the full national academic accreditation shield for the Bachelor of Fashion Design program for seven years from 2018 to 2025 by the National Commission for Academic Accreditation and Assessment, which is an ambitious start and a march towards achieving All college programs and subject to national academic accreditation by the Education Evaluation Commission.

Providing equal opportunities for the academic community in training, research, extension, professional, labor, academic, and administrative management activities, and harmonizing work, family, and academic life

Qassim University signed a cooperation agreement with the Human Resources Development Fund to support the employment of the university graduates

<https://www.qu.edu.sa/content/news/2415> [11]

On Monday 6/5/1442 H, His Excellency Prof. Dr. Abdul Rahman Aldawood, The President of Qassim University, signed a cooperation agreement with the Director General of the Human Resources Development Fund "HadaF", Mr. Turki bin Abdullah Al-Jaouini, to support the employment of the university graduates.



His Excellency the University President inaugurates a new electronic service at the Deanship of Admission and Registration

<https://www.qu.edu.sa/content/news/2365> [12]

On Tuesday 9/4/1442 H, His Excellency Prof. Dr. Abdulrahman Aldawood, President of the University, inaugurated several electronic services at the Deanship of Admission and Registration



Qassim University participated in The G20 Summit with a research paper about Labor market-friendly incubators

<https://www.qu.edu.sa/content/news/2354> [13]

Qassim University participated in the G20 Summit with a research paper entitled "Empowering youth to create job opportunities instead of job: labor market-friendly incubators", as part of the work of the Group that was formed to serve as the research and policy advisory network for the G20 summit.

The Center for Leadership and Talent Development held a training course entitled "Professional Project Management"

<https://www.qu.edu.sa/content/news/2273> [14]

On 11/3/1442 H, Qassim University, represented by the Center for Leadership and Talent Development, ended its three-day training course entitled "Professional Project Management".



Qassim University holds a training course about regulations of the National Center for Archives and Records

<https://www.qu.edu.sa/content/news/2269>

On 10/2/1442 H, Qassim University, represented by the Center for Archives and Records held a training course about regulations of the National Center for Archives and Records. About 55 members attended this training course from different administrations of the university.



Qassim University held a Workshop on Digital Media and the role of the teacher. Bin Noumah: "The Year of COVID-19 Pandemic is the year of the teachers and education" Bin Noumah: The teacher plays an integrated media and communication role

<https://www.qu.edu.sa/content/news/2209> [15]

Qassim University, represented by the College of Education, organized a workshop entitled “Digital Media and the Mass Communication Role of the Teacher”.



A symposium at Qassim University to review the educational alternatives for the teacher during COVID-19 crise

<https://www.qu.edu.sa/content/news/2206> [16]

On Monday 18/2/1442 AH, Qassim University, represented by the College of Education, held a symposium entitled "Teacher and educational alternatives in crises.



His Excellency the President of the University sponsors the signing of a cooperation agreement between the University and the “Osra” Association in Buraidah

<https://www.qu.edu.sa/content/news/2557> [17]

The agreement, which was signed by the Vice-Rector for Student Affairs, Dr. Nawal Al-Thuwaini, along with the Director General of the Society, Dr. Muhammad Al-Saif, comes from Qassim University's belief in the importance of cooperation between the governmental and charitable sectors in building the personalities of young men and girls to cherish their religion, serve their country, and advance their community, as well as based on the Vision 2030 regarding the quality of life, improving the lifestyle of the individual and the family, and building a society whose members enjoy a balanced lifestyle, by creating the necessary environment, supporting and creating new options, and promoting active participation in the development of family and social programs that contribute to enhancing the quality of life for the individual and the family. The terms of the agreement provided for the provision of family development programs for male and female students, employees of each party, and all members of society. These programs include training courses, workshops, and other qualitative activities that instill Islamic values, deepen the concept of national belonging, and enhance positive family life through the inauguration of family education centers within the university's faculties To prepare students for the requirements of life and to provide them with the necessary skills to achieve

quality and efficiency in family, marital, academic and career life, as well as work on providing qualitative studies and research and family, marital and social counselling.



Signing a cooperation agreement with “HadaF” to support the employment of university graduates

<https://www.qu.edu.sa/content/news/2413> [18]

His Excellency Prof. Abdul Rahman bin Hamad Al-Daoud, President of the University, on Monday, corresponding to 6/5/1442 AH, remotely, with the Director General of the Human Resources Development Fund "HadaF", Professor Turki bin Abdullah Al-Jawini, signed a cooperation agreement to support the employment of university graduates and expected students Their graduation from the fund, as this agreement comes within the "Goal" initiative in the program to support graduate employment offices in universities.



Buraidah Community College: It aims to develop and develop students' abilities and enhance their knowledge scientifically and practically

<https://qu.edu.sa/files/shares/newspaper/103/103.pdf> [19]

The Community College of Buraidah was established in the year 1426 AH. Since its inception. The college has a major role in accommodating a large segment of graduates. High school students who prefer to quickly enroll in The labor market because the study period is shorter than in other colleges(two years), or students who do not meet some of the admission requirements in other colleges. Over the past years, the Community College in Buraidah has contributed to Providing the labor market with hundreds of qualified graduates and Those who hold an associate diploma (post-secondary). The importance of community college graduates lies in the labor market's need For those who vacate technical and administrative positions that are no less important in the Job hierarchy for top jobs in the management of work affairs in the public and private sectors.



The university evaluates the “Wa’ed and Worthy” program to qualify faculty members and graduate students

<https://www.qu.edu.sa/content/news/1381> [20]

The first program, "Wa'ed", is a training program that works to qualify and prepare new faculty members in scientific research in a manner appropriate to the stage to which the faculty member has moved, which is an assistant professor. This program aims to enhance the efficiency of the faculty member in the research field and develop his performance, and raise his skill efficiency in research and selection of scientific topics, in addition to introducing the procedures related to publishing standards and arbitration in approved publishing vessels. in the fields of scientific research.