IMPACT-se

A FURTHER STEP FORWARD

Review of Changes and Remaining Problematic Content in Saudi Textbooks 2021–22



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(Updated)

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Foreword

This update of our ongoing research on the Saudi curriculum is clear in its findings: A dramatic leap forward has been documented along the moderating path that we have identified in recent years.

As noted in our major report "The Winding Road to a New Identity,"[1] covering the 2016–20 academic years, gradual improvements appeared in the last several semesters, in secular and lower grades. Since then, the trajectory has become more well-defined, encompassing the entire curriculum.

Some concerns in relation to international standards remain, in particular when it comes to gender, Israel and punishment-based faith. Yet, the current update seems to provide answers to our methodological dilemma—do the positive and gradual evolutionary changes vindicate the problematic elements that linger on? In our previous report, we asked whether, a long and slow process is preferable to a fast-paced one. We speculated that an abrupt change may lead to unexpected consequences if it threatens worldviews and destroys the perceived legitimacy of the institutions that hold society together.

A country cannot develop and overcome economic and social challenges by fomenting hate toward the Other at home and abroad while clinging to extremist traditionalism in gender and other areas. Some democratization, openness and social mobility are essential. Rigidity and hate for the Other will not serve to unlock the potential of a nation, while respect for others is key to prosperity and security, opening doors of trade and cooperation and allowing the free flow of ideas and resources.

In our 2016–20 Saudi report, we noted that while the Saudis seem determined to solve their economic problems through Vision 2030, a pendulum effect was apparent in the education sector. Four years of back-and-forth changes in the curriculum covering a full spectrum of ideas—from radicalization and moderation; the harshness of punishments and threats; women's empowerment; attitudes toward Israel, Turkey and Iran; Western culture; minorities, the religious Other and sexual identity; martyrdom and *jihad* versus life as central values; Islam and nationalism; families, tribes and the nation—to openness and consultation as opposed to authoritarianism and obedience.

Regardless of this pendulum effect, we demonstrated that most changes have led toward moderation. It was and continues to be encouraging that the focus of students is on prosperity through hard work, rather than incitement or preparation for war. We cautiously speculated that given the demands of society, it would be much harder to turn back from the positive steps that have been made.

[1] Eldad, J. Pardo, The Winding Road to a New Identity: Saudi Arabian Curriculum 2016–20, IMPACT-se, February 2020, https://www.impact-se.org/wp-content/uploads/KSAs-Winding-Road-to-New-Identity_2016-19-Curriculum_Final-.pdf.

With the publication of this new update, the Saudi educational curriculum appears to be sailing on an even keel toward its stated goals of more moderation and openness. Society remains traditional but there is substantial mitigation of hate and phobias directed against foreign and internal actors. The changes seem to reflect the maturation of an inner process, and not just a reluctant response to pressure from the outside or urgent security needs. We believe that Saudi Arabia is seeking a place in a region that hopes to resemble a family of sharing and cooperating nations.

The curriculum is free of ultra-religious and ultra-nationalist imperial dreams characterizing some state and non-state actors in the region. One cannot but be impressed by the painstaking efforts of Saudi educators, their respect for tradition and their determination to lead their country—slowly but surely—away from religious radicalism to a society that truly embraces international standards of peace and tolerance. We trust they are able to continue along this path.

Eldad J. Pardo PhD
Director of Research, IMPACT-se
September 19, 2021

Introduction

IMPACT-se has researched and revisited the Saudi Arabian school curriculum since the early 2000's. Saudi textbooks became a topic of increased concern in the wake of the 9/11 attacks; as most of the hijackers and Osama bin Laden himself were Saudi nationals, questions emerged about the role that school education may have played in their radicalization. Since then, internal and external forces have gradually reshaped the curriculum in an effort to modernize, while grappling with deeply rooted sentiments and Wahhabi religious traditions. In the February 2020 report: "The Winding Road to a New Identity: Saudi Arabian Curriculum 2016-19,"[2] IMPACT-se found indications of this process, but also observed that textbooks still contained highly problematic content[3] and tended toward featuring surahs, hadiths, and religious interpretations that evoke hostility towards the non-Muslim Other. Attitudes toward women and LGBTQ persons remained highly conservative; profoundly antisemitic tropes were commonplace, and overall, there remained a strong emphasis on *jihad* war and the virtue of martyrdom.

A follow-up IMPACT-se report in December 2020[4] identified significant improvements to Saudi textbooks. Among the problematic examples removed was an infamous hadith about a great war between Jews and Muslims being inevitable in which the Muslims will kill the Jews; historically, this hadith has been used to promulgate antisemitic attitudes in the Muslim world, so its removal was noteworthy. Other removed examples included a text describing nefarious means utilized by "Zionist forces," such as money, women and drugs, echoing a well-known antisemitic trope. Remarkably, a graphic passage condemning homosexuality and stating that gay people should be punished by death for performing the "crime of sodomy," was removed. Also removed was a passage that attributed disease and calamity to homosexuality. An example discussing apostasy, describing it as punishable by death and eternity in Hell, was taken out of the textbooks along with a passage that described "faith's firmest bond" as being hostile towards infidels.

However, problematic content remained in the curriculum and the December 2020 report outlined several examples of enduring antisemitism, religious intolerance, glorification of *jihad*, and more. A short report by the NGO Human Rights Watch in February 2021[5] referenced this study in relation to both the improvements and remaining problems in the curriculum.

This review of Saudi textbooks from the second semester of 2020–21 and the first semester of the 2021–22 school year shows that the trend of significant improvement continues in several key areas. It also includes analysis of content from nine textbooks intended for use throughout the year that were discontinued, which was found by IMPACT-se only after the

[2] Pardo, "Winding Road," Feb. 2020.
[3] "Problematic content" includes violence or incitement to violence; hatred of the Other; and radical, inappropriate or disturbing content.
[4] Eldad J. Pardo, Review of Selected Saudi Textbooks 2020–21, IMPACT-se, December 2020, https://www.impact-se.org/wp-content/uploads/Review-of-Selected-Saudi-Textbooks-2020-21.pdf.
[5] HRW, "Saudi Arabia: Further Textbook Reforms Needed," February 15, 2021, https://www.hrw.org/news/2021/02/15/saudi-arabia-further-textbook-reforms-needed.

publication of the December 2020 report. Since the previous review, twenty-two anti-Christian and antisemitic lessons were either removed or altered. The same can be said for five lessons about infidels and polytheists. An entire textbook unit on violent *jihad* to spread Islam and protect Muslim lands—which had previously detailed circumstances to justify *jihad* while praising it as an act of piety—was removed. A small sample of lessons referring to Iran were analyzed and found that the level of animus expressed toward the modern country and Persia fluctuates; it is possible changing geopolitical circumstances influence the way ancient Persian history is taught year to year.

Several lessons that explicitly blamed "the Jews" as a collective for attacking Muslims and Muhammad were altered, instead attributing responsibility to Arabian tribes and in some cases removing them altogether. References to forbidding friendships with Jews and Christians, referred to as "infidels," as they are "enemies of God," were removed, as well as a lesson condemning Judaism as "negligent" and Christianity as "excessive." Another passage about "a group of Jews" who curse Muhammad was replaced with a hadith that highlights the Prophet's generosity and tolerance without mentioning Jews at all. Also removed were a series of ahistorical and harmful assertions, such as Jewish connections to the Temple Mount being fabricated by rabbis and the idea that the mount has always been the site of a mosque. Similarly, other lessons removed insisted "the Jews" attempted to destroy the Al-Aqsa Mosque and aimed to remove the Islamic character from the city of Jerusalem. Most of the examples that were removed or moderated in the curriculum in relation to antisemitism and *jihad* were flagged by IMPACT-se in previous reports and example lists.

As the Kingdom continues on the path toward modernization, such reforms are welcome transformations that will support the Vision 2030 initiative and potentially contribute to Saudi Arabia's international standing. Problematic content persists in Saudi textbooks in many important areas. Little progress has been made in terms of challenging conservative views on gender since the last report was published. A handful of examples of antisemitism and religiously intolerant lessons are still present, as are ahistorical and dubious claims about Israel. Changes to the Saudi curriculum will not take place overnight, but the pace at which it has been amended in the span of one year is a dramatic leap forward. This review therefore offers an exciting insight into a long-awaited development that could produce a ripple effect in other Muslim majority countries.

Examples are organized into sections by themes, with each section presenting lessons that have been removed, altered, and remaining intact in that order. Each example includes a reference, a short contextual analysis and an image of the lesson as it appears in the textbook, followed by a direct translation of the Arabic text. This list is more exhaustive than any IMPACT-se has compiled on Saudi textbooks thus far, with the hope that it may be viewed by the relevant authorities as a sort of "checklist" for more future revisions that will serve to further align the curriculum with international standards of peace and tolerance in education.

Christians, Jews and Antisemitism

1. ***Tafsir (1)*****, Grades 10–12 (Joint Track)**, 2020, p. 71.
Removed:
Students were taught Qur'anic verses detailing Israelites who went fishing on the Sabbath but denied doing so in front of God, and therefore were turned into monkeys (A'raf 7:163–66). According to the now-removed chapter, those "*wrongdoers from among the Jews*" were turned into "*real (or 'actual') monkeys,*" indicating that the story should have been interpreted literally and not as a metaphor.

٣- بطلان الحيـل المؤدية إلى تعطيل شرع الله، وتجاوز حدوده، وارتكاب محارمه كما فعل اليهـود حين وضعوا الشباك فـي البحر يوم الجمعة للصيد، ثـم يخرجونها يوم الأحد، ويقولون: لم نعمل يوم السبت شيئًا.

٦- إن الله تعالى عاقب الظالمين من اليهود بأن مسخهم فجعلهم قردة حقيقية.

3 .The futility of tricks attempting to obstruct the law of Allah, breaking limits [hudud] set by Him, and performing what He forbids. The way the Jews acted when they threw their nets into the sea on Friday for fishing, and then pulled the nets out on Sunday. And they say: 'we did not do anything on Saturday.'
6. Allah punished the wrongdoers from among the Jews by turning them into real monkeys.

2. ***Hadith and Sira*****, Grade 6**, Vol. 1, 2020, p. 72; ***Fiqh (1)*****, Grades 10–12 (Joint Track)**, 2020; ***Tawhid*****, Grade 7, Vol. 1**, 2020, p. 47.)
Removed:
A hadith about a sick Jewish boy being cured after embracing Islam, followed by Muhammad praising Allah for saving "*the boy from Hellfire*" (implying that he would have gone to Hell simply because he is a Jew,) was removed from different Islam textbooks that inserted this hadith in different contexts.

(The following screenshot is from ***Hadith and Sira*****, Grade 6**, Vol. 1, 2020, p. 72.)

فعن أنس رضي الله عنه قال: (كان غلام يهودي يخدم النبي ﷺ فمرض فأتاه النبي ﷺ يعوده فقعد عند رأسه فقال له: «أسلم» فنظر إلى أبيه وهو عنده، فقال له: أطع أبا القاسم، فأسلم فخرج النبي ﷺ وهو يقول: «الحمد لله الذي أنقذه من النار»[1].

Anas reported: A young Jewish boy who was in the service of the Prophet fell ill. So, the Prophet went to visit him. He sat down by his head and said to him: 'Embrace Islam.' He [the Jewish boy] looked at his father who was sitting beside him, and he said to him: 'Obey Abul-Qassim [Muhammad].' So, he embraced Islam, and the Prophet stepped out, saying: 'Praise be to Allah Who has saved him from Hellfire.'

3. ***Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 6,** Vol. 1, 2021, p. 100.

Removed:

Instead of implying that a sick Jewish boy—discussed in a hadith—would have gone to Hell had he not embraced Islam, the hadith in 2021 was shortened to simply mention Muhammad visiting the boy, as an example of the Prophet's righteous conduct toward non-Muslims.

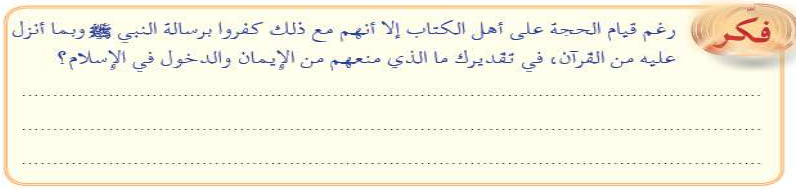
2020	2021
***Hadith and Sira*, Grade 6**, Vol. 1, 2020, p. 101. زيارتهم وعيادة مريضهم لدعوتهم للإسلام: عن أنس ﷺ قال: كان غلام يهودي يخدم النبي ﷺ فمرض فأتاه النبي ﷺ يعوده فقعد عند رأسه فقال له: «أسلم» فنظر إلى أبيه وهو عنده فقال له: أطع أبا القاسم، فأسلم فخرج النبي ﷺ وهو يقول: «الحمد لله الذي أنقذه من النار»[٢]. *Visiting them and their sick to invite them to Islam:* *Anas reported: A young Jewish boy who was in the service of the Prophet fell ill. So, the Prophet went to visit him. He sat down by his head and said to him: 'Embrace Islam.' He [the Jewish boy] looked at his father who was sitting beside him, and he said to him: 'Obey Abul-Qassim [Muhammad].' So, he embraced Islam, and the Prophet stepped out, saying: 'Praise be to Allah Who has saved him from Hellfire.'*	*Islamic Studies—**Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 6**, Vol. 1, 2021, p. 100. زيارتهم وعيادة مريضهم عن أنس ﷺ قال: كان غلام يهودي يخدم النبي ﷺ فمرض فأتاه النبي ﷺ يعوده[١]. *Visiting them and their sick:* *Anas reported: A young Jewish boy who was in the service of the Prophet fell ill. So, the Prophet went to visit him.*

Red font indicates removed content.

4. ***Tafsir*, Grade 7,** Vol. 2, 2019, p. 34.

Removed:

After learning verses from the Surah 29 of the Qur'an (Al-'Ankabut), students were instructed to ponder why the Jews and Christians refused to accept Muhammad as their prophet. The implied answer is that the Jews and the Christians' immoral character prevented them from doing so.



Think: Despite making his case to them, the People of the Book refused to recognize the Prophet's status as Messenger and the Qur'an that was revealed to him. In your assessment, what prevented them from having Faith and entering Islam?

5. ***Tawhid (5),* Grades 10–12,** Level 5 (Science and Administration), 2019, pp. 151–52. (Also in ***Tawhid (3),* Grades 10–12**, Level 5 (Literature and Qur'an), 2019, pp. 221–22.)

Removed:

A passage teaching against befriending non-believers equated Jews and Christians with "infidels," clearly framing them as "enemies of God."



سبب النهي عن موالاة الكفار

نهى الله تعالى عن موالاة الكفار لأمور، منها:

١- أن الكفار أعداء الله تعالى، وقد أخبر الله تعالى في آيات كثيرة عن عداوته لهم ومن ذلك قوله تعالى: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُواْ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُواْ بِٱللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَٰدًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴾[١].

٢- أن موالاة الكفار تؤدي إلى الرضا بما هم عليه من الكفر، وهذا يتنافى مع الرضا بالله ربًّا وبالإسلام دينًا وبمحمد ﷺ رسولاً.

٣ - أن الكفار أعداء الإسلام وأهله، قال تعالى: ﴿ ۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥١﴾ ﴾[٢]، وقال تعالى: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُوٓاْ ءَابَآءَكُمْ وَإِخْوَٰنَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّواْ ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٣﴾ ﴾[٣].

٤ - أن موالاة الكفار سبب للركون إليهم ومناصرتهم وهذا موجب لعذاب الله وسخطه، قال تعالى: ﴿ وَلَا تَرْكَنُوٓاْ إِلَى ٱلَّذِينَ ظَلَمُواْ فَتَمَسَّكُمُ ٱلنَّارُ ﴾[٤].

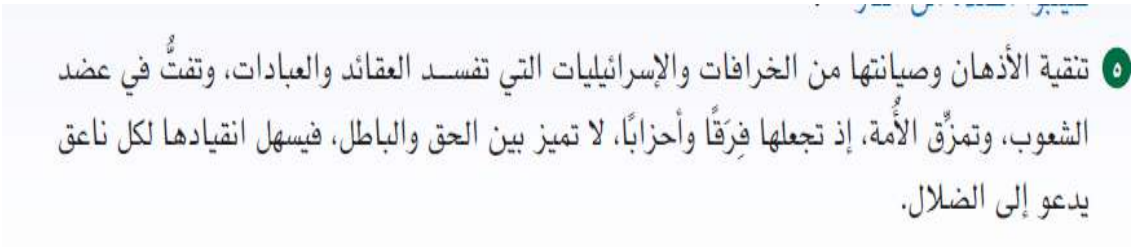
The Reason why Taking the Infidels' Side is Forbidden
God Almighty forbids taking the infidels' side for several reasons:

1. The infidels are the enemies of God. God makes his enmity to them known in many Verses, such as: . . .
2. Taking the infidels' side leads to acceptance of their unbelief, which in turn negates one's acceptance of God as God, Islam as faith and Muhammad as God's Messenger.
3. The infidels are the enemies of Islam and its people. The Almighty said: 'Oh you who believe, do not take the Jews and the Christians as allies, they are allies of each other, and whoever among you takes them as allies is surely one of them, indeed God does not guide the evildoers.' . . .
4. Taking the infidels' side causes one to rely on them and come to their aid, which in turn brings about God's punishment and wrath. . . .

6. ***Hadith and Islamic Culture (5),* Grades 10–12,** Level 5 (Science and Administration), 2019, p. 13. (Also in ***Hadith and Islamic Culture (3),* Grades 10–12,** Level 5 (Literature and Qur'an), 2019, p. 13.)

Removed:

Students learned that one of the goals of studying the science of hadith—evaluating the credibility of Islamic oral tradition—is to keep the Islamic religion clear of *isrā'īliyyāt*, Israelite traditions. It was explained that these traditions indirectly cause divisions within the Islamic nation (*ummah*).



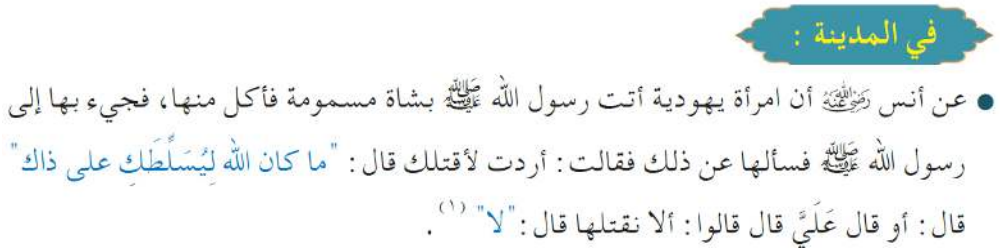
٥ تنقية الأذهان وصيانتها من الخرافات والإسرائيليات التي تفسد العقائد والعبادات، وتفتُّ في عضد الشعوب، وتمزِّق الأُمة، إذ تجعلها فِرَقًا وأحزابًا، لا تميز بين الحق والباطل، فيسهل انقيادها لكل ناعق يدعو إلى الضلال.

5. To purify the mind and protect it from superstitions and Israelite traditions, which serve to corrupt both faith and practice, and weaken the mainstay of nations. They shatter the [Islamic] Nation into various sects and factions which do not make a distinction between truth and falsehood, thus making it easy prey for any man preaching error.

7. ***Hadith and Sira*, Grade 6,** Vol. 2, 2019, p. 41.

Removed:

Children were taught an antisemitic account of a Jewish woman poisoning and attempting to kill the Prophet Muhammad. This portrayal, while based in established Islamic oral tradition (hadith), is largely rejected in mainstream Islam as unsubstantiated hearsay.



في المدينة :

● عن أنس رضي الله عنه أن امرأة يهودية أتت رسول الله ﷺ بشاة مسمومة فأكل منها، فجيء بها إلى رسول الله ﷺ فسألها عن ذلك فقالت: أردت لأقتلك قال: "ما كان الله ليُسَلِّطَكِ على ذاك" قال: أو قال عَلَيَّ قال قالوا: ألا نقتلها قال: "لا" (١).

In Medina:
Anas narrated that a Jewish woman brought poisoned mutton to the Messenger of God, and he ate of it. She was then brought to the Messenger of God who asked her about it. She replied, 'I intended to kill you.'
'God would not give you control over that,' he said, or perhaps: 'God would not give you control over my fate.'
'Should we not kill her?' asked [the Prophet's Companions], but he told them: 'No.'

8. ***Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,*** **Grade 7**, Vol. 1, 2020, pp. 35–36.
Removed:
A hadith stating that the Jews and the Christians "*took their rabbis and monks as lords*"—constituting a form of idol worship—was removed in 2021 from a section that teaches students not to obey anyone but Allah in deciding what is allowed and forbidden. Instead, the textbook inserts a different, general Qur'anic verse.

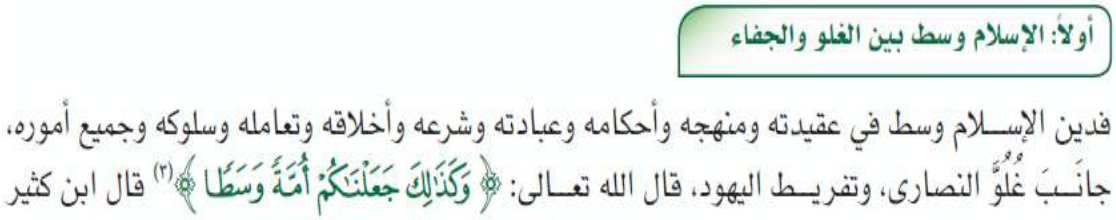
2020	2021
Tawhid, Grade 7, Vol. 1, 2020, p. 42.	*Islamic Studies – Tawhid, Tafsir, Hadith, Fiqh*, Grade 7, Vol. 1, 2021, pp. 35-36.
 رابعًا: طاعة غير الله في تحليل الحرام أو تحريم الحلال التشريع حقٌّ لله تعالى، فلا تجوز طاعة أحد في تحليل ما حرَّم الله، ولا في تحريم ما أحلَّ الله تعالى، سواء أكان من العلماء، أو الحكَّام، أو رؤساء القبائل أو غيرهم؛ لأن ذلك من اتخاذهم آلهةً من دون الله عزَّوجلَّ، وهذا من الشِّرك الأكبر، ويسمى هذا النوع من الشِّرك: (شرك الطاعة). جعلوا / علماء اليهود / عباد النصارى / يشرعون لهم ويحلون ويحرمون عَنْ عَدِيِّ بْنِ حَاتِمٍ ﷺ، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَفِي عُنُقِي صَلِيبٌ مِنْ ذَهَبٍ، فَقَالَ: «يَا عَدِيُّ اطْرَحْ عَنْكَ هَذَا الوَثَنَ»، وَسَمِعْتُهُ يَقْرَأُ فِي سُورَةِ بَرَاءَةٌ: ﴿اتَّخَذُوٓاْ أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعْبُدُوٓاْ إِلَٰهًا وَٰحِدًا لَّآ إِلَٰهَ إِلَّا هُوَ سُبْحَٰنَهُۥ عَمَّا يُشْرِكُونَ﴾[1]، قَالَ: «أَمَا إِنَّهُمْ لَمْ يَكُونُوا يَعْبُدُونَهُمْ، وَلَكِنَّهُمْ كَانُوا إِذَا أَحَلُّوا لَهُمْ شَيْئًا اسْتَحَلُّوهُ، وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ».[2]	 رابعًا: طاعة غير الله في تحليل الحرام أو تحريم الحلال التشريع حقٌّ لله تعالى، فلا يجوز طاعة أحد في تحليل ما حرم الله ، ولا في تحريم ما أحل الله تعالى، سواء أكان من العلماء، أو الحكَّام، أو رؤساء القبائل أو غيرهم؛ فإن أطاعهم مع علمه بأنه مخالف لحكم الله فإن ذلك من اتخاذهم آلهة من دون الله عز وجل وهذا من الشرك الأكبر، ويسمى هذا النوع من الشِّرك: (شرك الطاعة). قال تعالى: ﴿وَلَا تَقُولُواْ لِمَا تَصِفُ أَلْسِنَتُكُمُ ٱلْكَذِبَ هَٰذَا حَلَٰلٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُواْ عَلَى ٱللَّهِ ٱلْكَذِبَ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ﴾[1].
Fourth: Obeying others than Allah in permitting what is forbidden or forbidding what is permitted. Legislation is Allah Almighty's right, so it is not allowed to obey anyone in permitting what Allah has forbidden or by forbidding what Allah Almighty has allowed, whether they are scholars, rulers, heads of tribes and so forth, because this is picking them up as deities while excluding the Exalted Allah, and this is part of the Greater Polytheism. This type of polytheism is called: the polytheism of obedience. *Adi ibn Hatim reported: "I came to the Prophet while I had a cross of gold around my neck. He said: 'O Adi! Remove this idol from yourself!' I heard him recite from Surah Bara'ah: 'They have taken their rabbis and monks as well as the Messiah, son of Mary, as lords besides Allah, even though they were commanded to worship none but One God. There is no god [worthy of worship] except Him. Glorified is He above what they associate [with Him]!' He said: 'As for them, they did not worship them, but when they made something lawful for them, they considered it lawful, and when they made something unlawful for them, they considered it unlawful.'"*	*Fourth: Obeying others than Allah in permitting what is forbidden or forbidding what is permitted. Legislation is Allah Almighty's right, so it is not allowed to obey anyone in permitting what Allah has forbidden or by forbidding what Allah Almighty has allowed, whether they are scholars, rulers, heads of tribes and so forth, because if one obeys them while knowing that it contradicts Allah's rule, then this is picking them up as deities while excluding the Exalted Allah, and this is part of the Greater Polytheism. This type of polytheism is called: the polytheism of obedience.* *The Almighty said: "Do not falsely declare with your tongues, 'This is lawful, and that is unlawful,' fabricating lies against Allah. Indeed, those who fabricate lies against Allah will never succeed" [An-Nahl, 116].*

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Greed font indicates added content.

9. ***Hadith and Islamic Culture (3),* Grades 10–12,** Level 5 (Literature and Qur'an), 2019, p. 162. (Also in ***Hadith and Islamic Culture (5),* Grades 10–12,** Level 5 (Science and Administration), 2019, p. 110.)

Removed:

The text condemned Jewish religion as "negligent" [*tafrīṭ*] and Christian religion as "excessive" [*ghulūw*], arguing that Islam is superior to either.



أولاً: الإسلام وسط بين الغلو والجفاء

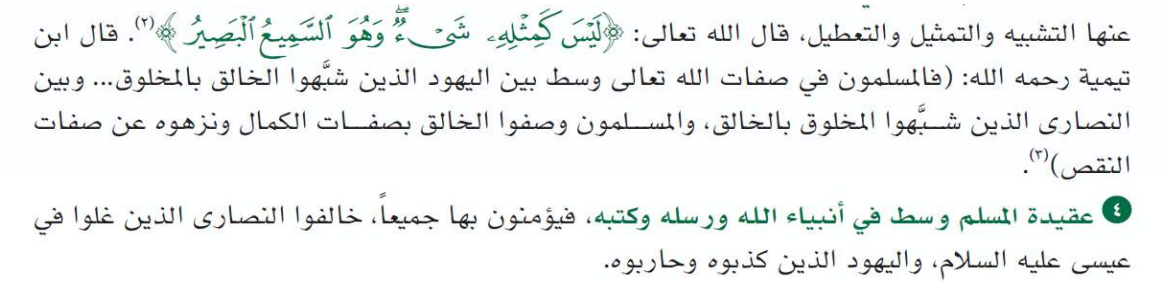
فدين الإسلام وسط في عقيدته ومنهجه وأحكامه وعبادته وشرعه وأخلاقه وتعامله وسلوكه وجميع أموره، جانَبَ غُلُوَّ النصارى، وتفريط اليهود، قال الله تعالى: ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا﴾[٢] قال ابن كثير

First: Islam is the Middle Way between Excess and Strictness
The religion of Islam is the middle way, in terms of beliefs, methodology, stipulations, practices, laws, and ethics, in its interactions and conduct, and in all matters. It distances itself from the excesses of the Christians, and the negligence of the Jews.

10. ***Hadith and Islamic Culture (5),* Grades 10–12,** Level 5 (Science and Administration), 2019, p. 111. (Also ***Hadith and Islamic Culture (3),* Grades 10–12,** Level 5 (Literature and Qur'an), 2019, p. 163.)

Removed:

The Saudi curriculum presented Islam as a perfect middle ground between the extreme beliefs of the Jews and the Christians. Judaism was criticized for rejecting Jesus ('Isa) and ascribing to God human attributes, while Christianity was criticized for equating Jesus with God.



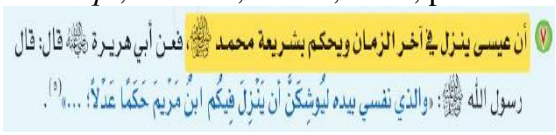
عنها التشبيه والتمثيل والتعطيل، قال الله تعالى: ﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾[٢]. قال ابن تيمية رحمه الله: (فالمسلمون في صفات الله تعالى وسط بين اليهود الذين شبَّهوا الخالق بالمخلوق... وبين النصارى الذين شبَّهوا المخلوق بالخالق، والمسلمون وصفوا الخالق بصفات الكمال ونزهوه عن صفات النقص)[٣].

٤ عقيدة المسلم وسط في أنبياء الله ورسله وكتبه، فيؤمنون بها جميعاً، خالفوا النصارى الذين غلوا في عيسى عليه السلام، واليهود الذين كذبوه وحاربوه.

Ibn Taymiyyah, God rest his soul, once said: 'As far as God's attributes are concerned, the Muslims take the middle path between the Jews—who equate the Creator with Creation; and the Christians—who equate Creation to the Creator. The Muslims ascribe to the Creator the attribute of perfection, and consider Him to be above the attributes of imperfection.'

4. The Muslim's beliefs take the middle path regarding the prophets of God, His messengers, and His books. They believe in all of them, unlike the Christians who go too far in their regard of Jesus, and the Jews who accused him of lying and fought him.

11. ***Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,*** **Grade 8,** Vol. 1, 2021, p. 28
Removed:
A negative depiction of Jews and Christians has been removed in 2021, in which their claims regarding Jesus were refuted: the Jews, who claim to have killed him, and the Christians, who claim he is a god.

2020	2021
Tawhid, Grade 8, Vol. 1, 2020, p. 21.  ٧ أن عيسى ينزل في آخر الزمان ويحكم بشريعة محمد ﷺ، فعن أبي هريرة ﷺ قال: قال رسول الله ﷺ: «والذي نفسي بيده ليُوشِكَنَّ أن يَنْزِلَ فيكم ابنُ مَرْيَمَ حَكَمًا عَدْلًا؛ الحديث..»(٥). وفي هذا الحديث ردٌّ على طائفتين: الأولى: (اليهود) الذين زعموا أنهم قتلوا عيسى ﷺ. الثانية: (النصارى) الذين زعموا أن عيسى ﷺ إله. *7. Isa will descend at the end of times and will rule by Muhammad's Sharia. Abu Hurairah reported: "The Messenger of Allah said: 'By Him in Whose Hands my soul is, surely the son of Mary will soon descend amongst you and will judge mankind justly . . .'" This Hadith contains a response to two groups: The first are the Jews who claimed to have killed Isa, and the second are the Christians who claimed that Isa is a god.*	*Islamic Studies – Tawhid, Tafsir, Hadith, Fiqh*, Grade 8, Vol. 1, 2021, p. 28.  ٧ أن عيسى ينزل في آخر الزمان ويحكم بشريعة محمد ﷺ، فعن أبي هريرة ﷺ قال: قال رسول الله ﷺ: «والذي نفسي بيده ليُوشِكَنَّ أن يَنْزِلَ فيكم ابنُ مَرْيَمَ حَكَمًا عَدْلًا؛ ...»(٥). *7. Isa will descend at the end of times and will rule by Muhammad's Sharia. Abu Hurairah reported: "The Messenger of Allah said: 'By Him in Whose Hands my soul is, surely the son of Mary will soon descend amongst you and will judge mankind justly . . .'"*

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12. ***Hadith and Sira*****, Grade 6,** Vol. 2, 2019, p. 42.
Removed:
Students are to write how God protected different Prophets from harm, with one example being "the Jews" wanting to kill Jesus ('Isa).

أذكر كيف حفظ اللّه أنبيائه عليهم السلام في المواطن الآتية:

م	الأنبياء عليهم السلام	كيف حفظهم الله
٤	عيسى عليه السلام عندما أراد اليهود قتله.	.....

Mention how God protected His Prophets, peace be upon them, in the following places:
. . .
4. Jesus, when the Jews wanted to kill him. ……

13. ***Hadith and Islamic Culture (3),*** **Grades 10–12,** Level 5 (Literature and Qur'an), 2019, pp. 324–25.

Removed:

The Temple Mount was equated with the Al-Aqsa Mosque, as the Jews were accused of desecrating it by turning it into a marketplace for lending and exchanging money. The Jews were also blamed as a collective for killing Jesus's disciples, Zechariah (Zakarya) and John (Yahya) the Baptist, as well as attempting to kill Jesus ('Isa) himself. Finally, it was stated that the Jews had lost interest in the Al-Aqsa Mosque/Temple Mount—implying that their present-day claims to it are fabricated—and that the Western Wall is the wall to which Muhammad tied his beast Al-Buraq to, thus claiming that site as Islamic.

يقع المسجد الأقصى جنوب شرق مدينة القدس المحتلة، وتبلغ مساحته (١٤٤٠٠٠) مترًا، وأوَّل من بنى المسجد الأقصى هو نبيُّ الله إبراهيم عليه السلام؛ وذلك أنَّ إبراهيم عليه السلام لما بنى الكعبة هو وإسماعيل عليه السلام عاد إلى مُهاجَرِه في بيت المقدس فبنى المسجد الأقصى، وقد قال أبو ذرٍّ رضي الله عنه: سألت رسول الله ﷺ عن أوَّل مسجد وضع في الأرض، قال: «المسجد الحرام»، قلت: ثم أيٌّ؟ قال: «المسجد الأقصى»، قلت: كم بينهما؟ قال: «أربعون عامًا»[١].

ثم جدَّد بناءه نبيُّ الله يعقوب عليه السلام، ثم بعده بألف عام تقريبًا جدَّد بناءه نبيُّ الله سليمان عليه السلام، وبناه بناءً عظيمًا [٢].

وبعد موت نبيِّ الله سليمان عليه السلام بقرون عبثت فيه أيدي الآشوريين والرومان[٣]، ودُمِّر المسجد الأقصى أكثر من مرَّة، ولما بعث الله عيسى عليه السلام أمر بني إسرائيل بالمحافظة عليه وتطهيره والعناية به، فلم يبالوا بما أمرهم، وتمادوا في غيِّهم وكثرت جرائمهم حتى نالت من قدسيَّة المسجد المقدَّس، واتَّخذوه سوقًا للصيارفة والمرابين وملعبًا للحمام، ثم ازداد إجرامهم فقتلوا زكريا ويحيى عليهما السلام، وحاولوا قتل عيسى عليه السلام.

ولما تمكن الرومان من أرض فلسطين قام أحد ملوكهم بحرق بيت المقدس وتدمير المسجد الأقصى، ثم لم يبال اليهود بهذا المكان المقدَّس، ومع مرور الزمن أضاعوا مكانه واختلفت كتبهم في تحديد موقعه، وخلت أرض المسجد من أيِّ بناء سوى بقايا من السور المحيط بالمسجد، ومنه حائط البُراق الذي ربط فيه النبيُّ ﷺ الدابة ليلة الإسراء.

The Al-Aqsa Mosque is located in the southeastern part of Occupied Jerusalem, encompassing an area of 144,000 square meters. The first to build the Al-Aqsa Mosque was the Prophet of God, Abraham. . . . The Al-Aqsa Mosque was destroyed multiple times. When God sent Jesus, He commanded the Children of Israel to protect it, purify it and take care for it. However, they did not follow what He had commanded them, and continued to deviate from the right path. So numerous were their crimes, that they began to adulterate the very sanctity of the Al-Aqsa Mosque. They turned it into a marketplace for money changers and money lenders, and as a playground for pigeons. Their sinfulness grew even greater, as they killed Zechariah and John [the Baptist], and tried to kill Jesus

When the Romans succeeded in conquering the territory of Palestine, one of their rulers burned Jerusalem and destroyed the Al-Aqsa Mosque. Afterwards, the Jews paid that holy place no heed, and as time went by, they forgot its location, and their books disagreed as to its whereabouts. The mosque's grounds became vacant of any building except for remains of the wall which surrounded the mosque. Part of that is the Al-Buraq Wall, to which the Prophet tied his riding beast on the Night of Ascension.

14. ***Tawhid (3),*** **Grades 10–12,** Level 5 (Literature and Qur'an), 2019, pp. 174, 263.
Removed:
The Saudi textbook held a Jewish man responsible for the assassination the third caliph, ‘Uthman ibn ‘Affan (656 AD), by members of the heterodox Kharijite sect; a major event in Islamic history, and a milestone in the development of the Sunni-Shiite divide. The Jewish man, Abdullah ibn Saba, referred to as “this Jew,” was described as a liar and a traitor; he was blamed for spreading discord and disunity among the Muslim community and creating the major rifts that define Islam to this day—specifically, between Sunnis and Shiites.

سبب الفتنة: تآمر الكفار على الإسلام وأهله، فاندسَّ فيهم ماكرٌ خبيث تظاهر بالإسلام كذباً وزوراً وهو رأس النفاق عبد الله بن سبأ، فأخذ هذا اليهودي ينفث حقده وسمومه ضد الخليفة الثالث من الخلفاء الراشدين: عثمان بن عفان رضي الله عنه وأرضاه، ويختلق التهم ضده، فالتف حوله من انخدع به من قاصري النظر وضعاف الإيمان ومحبي الفتنة، وانتهت المؤامرة بقتل الخليفة الراشد عثمان رضي الله عنه مظلومًا، وعلى إثر مقتله حصل الاختلاف بين المسلمين وشبت الفتنة بين بعض الصحابة، قال شيخ الإسلام ابن تيمية رحمه الله: (فلما قتل عثمان رضي الله عنه تفرقت

. . . The reason for the discord: the infidels conspired against Islam and its people. A crooked charlatan infiltrated [the Muslims’] ranks: the head of the Hypocrisy, Abdullah ibn Saba,’ who falsely and misleadingly pretended to be a Muslim. This Jew began spitting his hatred and poison against the third Righteous Caliph, ‘Uthman ibn ‘Affan, and it pleased him; he fabricated charges against the Caliph. Around him gathered those who had been fooled by him: short-sighted, weak in faith, lovers of discord. The conspiracy resulted with the unjust murder of the Righteous Caliph ‘Uthman. Following his death, conflict broke out among the Muslims and discord blazed among some of the Companions of the Prophet. . . .

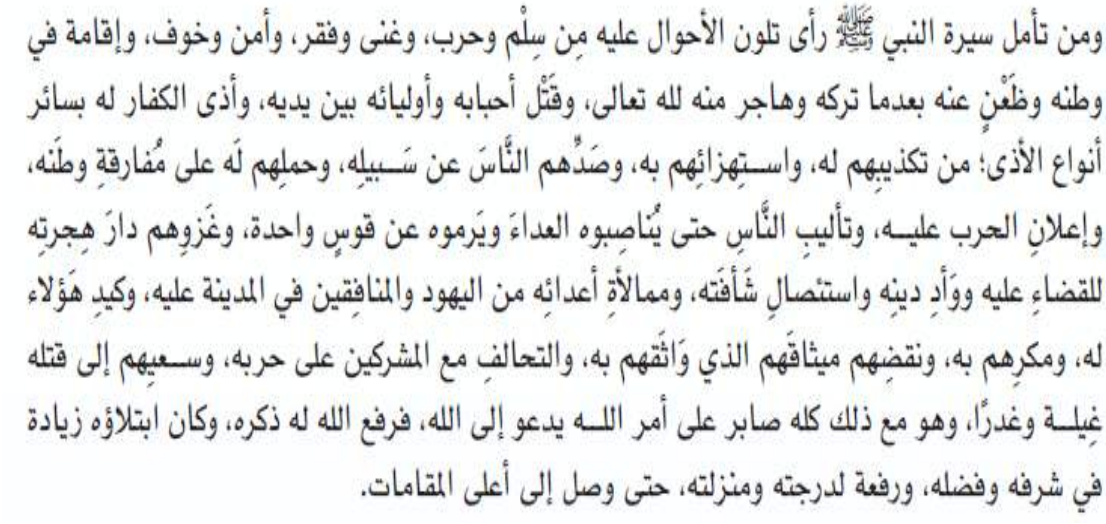
و- **كيد أعداء الإسلام له**، فقد دخل في الإسلام ناس لم يكن مقصدهم الإيمان به، بل كان مقصدهم هدم الإسلام والكيد له؛ كعبد الله بن سبأ اليهودي الذي دخل في الإسلام وسعى في الفتنة على الخليفة الراشد عثمان ابن عفان رضي الله عنه ونتج عن فتنته مقتل عثمان بن عفان رضي الله عنه وظهور الخوارج والرافضة.

Schemes by the Enemies of Islam: there were people who entered Islam, who had no intention of having faith in it, whose sole intention was to destroy Islam and concoct schemes against it. Such was Abdullah ibn Saba, the Jew who entered Islam and spread discord against the Caliph ‘Uthman ibn ‘Affan. The discord he led resulted in the murder of ‘Uthman ibn ‘Affan, and the emergence of the Kharijites and the Rafidites [heterodox sects of Islam].

15. ***Hadith and Islamic Culture (3),*** **Grades 10–12,** Level 5 (Literature and Qur'an), 2019, p. 211.

Removed:

A description of the people who wronged and hurt Muhammad throughout his life included the Jews of Medina, who were accused of plotting against him, and potentially also of double-crossing him and breaching their agreements with him.



ومن تأمل سيرة النبي ﷺ رأى تلون الأحوال عليه مِن سِلْم وحرب، وغنى وفقر، وأمن وخوف، وإقامة في وطنه وظَعْنٍ عنه بعدما تركه وهاجر منه لله تعالى، وقَتْل أحبابه وأوليائه بين يديه، وأذى الكفار له بسائر أنواع الأذى؛ من تكذيبهم له، واستهزائهم به، وصَدِّهم النَّاسَ عن سَبيلِه، وحملِهم لَه على مُفارقةِ وطَنه، وإعلانِ الحرب عليه، وتأليبِ النَّاسِ حتى يُناصِبوه العداءَ ويَرموه عن قوسٍ واحدة، وغَزوِهم دارَ هِجرتِه للقضاءِ عليه ووَأدِ دينِه واستئصالِ شَأفَتِه، ومموالأةِ أعدائِه من اليهود والمنافِقين في المدينة عليه، وكيدِ هَؤلاء له، ومكرِهم به، ونقضِهم ميثاقَهم الذي وَاثَقهم به، والتحالفِ مع المشركين على حربه، وسعيِهم إلى قتله غِيلة وغدرًا، وهو مع ذلك كله صابر على أمر الله يدعو إلى الله، فرفع الله له ذكره، وكان ابتلاؤه زيادة في شرفه وفضله، ورفعة لدرجته ومنزلته، حتى وصل إلى أعلى المقامات.

Anyone who contemplates upon the Prophet's biography can see how his life's circumstances changed between peace and war, wealth and poverty, and safety and fear; he was established in his homeland, then abandoned it for God's sake and migrated away from it

.

His loved ones and friends died between his hands.
The infidels hurt him in all sorts of ways: they accused of him of lies, mocked him, and kept people away from his path. They prompted him to leave his homeland, and declared war against him. They incited people to open hostilities with him and join forces against him, invaded his adopted home in order to destroy it, bury his religion alive and eradicate him.

They made common cause against him with the Jews and Hypocrites in Medina who were his enemies, and with the plots they had concocted against him; they double-crossed him, breached the treaty they had made with him, allied with the idolaters to fight him, and endeavored to treacherously murder him in secret.
Nevertheless, he did nothing but bear it all with patience as God had commanded.
. . .

16. *Tawhid*, Grade 7, Vol. 2, 2019, p. 26.
Removed:
Jews and Christians were cursed by Muhammad for the worship of tombs, as seen in a hadith inserted into a chapter that forbids such a practice.


١ عن جُندب رضي الله عنه، قال: سمعت النبي ﷺ يقول: «ألا وإن من كان قبلكم كانوا يتخذون قبور أنبيائهم وصالحيهم مساجد، ألا فلا تتخذوا القبور مساجد، إني أنهاكم عن ذلك»[١]. عن عائشة وعبد الله بن عباس رضي الله عنهم قالا: «لما نزل برسول الله ﷺ طفق يطرح خميصة له على وجهه فإذا اغتم كشفها عن وجهه فقال وهو كذلك: لعنة الله على اليهود والنصارى اتخذوا قبور أنبيائهم مساجد يحذر ماصنعوا». (فَلَوْلا ذَاكَ أُبْرِزَ قَبْرُهُ، غَيْرَ أَنَّهُ خُشِيَ أَنْ يُتَّخَذَ مَسْجِدًا).[٢]

1. Jundub narrated that he heard the Prophet say: 'Those who preceded you used to take the graves of their prophets and righteous men as mosques, but you must not take graves as mosques; I forbid you to do that.'

'A'isha and 'Abdullah ibn 'Abbas narrated that when the Messenger of Allah became bedridden, he started applying a garment of his to his face, and when he felt hot and short of breath he took it off his face, saying: 'God curse the Jews and the Christians for taking the graves of their prophets as places of worship. Beware of what they have done!' (Otherwise, his own grave would have become a focus of attention, despite his fears that it would be made into a mosque.)

17. *Tawhid*, Grade 9, Vol. 2, 2019, p. 38.
Removed:
Ridicule in religion was taught with a negative example of a statement attributed to "the Jews" that "God's hands are tied."


١ السُّخرِيَةُ بالله تعالى، مثل: قول اليهود: إنَّ يد الله مغلولة.

1. Mocking God Almighty. For example: the Jews, who say that God's hands are tied.

18. ***Islamic Studies—Tawhid (2),*** **Grades 10–12** (Joint Track), 2021, p. 49**.** (Previously—***Tawhid [2],*** **Grades 10–12** [Humanities], 2020, p. 49.)

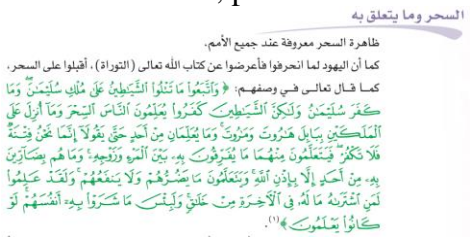
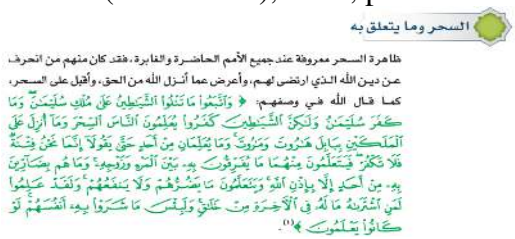
Altered:

An explanation on sects that deviated from the Divine Books removed part of a Qur'anic verse that stated that Jews and Christians killed prophets who came before Muhammad. The textbook now states that only "*some*" and not all the Jews and Christians falsified Allah's words. Infidels and philosophers are also described in a negative context as denying all of Allah's words.

2020	2021
Tawhid (2), Grades 10–12 (Humanities), 2020, p. 49.	*Islamic Studies – Tawhid (2)*, Grades 10–12 (Joint Track), 2021, p. 49.
 صور من الضلال في شأن الكتب السماوية وقد ضل في شأن الإيمان بالكتب السماوية طوائف منهم: **الأولى: الكفار والفلاسفة:** حيث كذبوا بها كلها. **الثانية: اليهود والنصارى**، فقد آمنوا ببعض الكتب وكفروا ببعضها الآخر، وحرفوا بعض ما أنزل الله فيها. قال تعالى: ﴿ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَآ أَنزَلَ ٱللَّهُ قَالُوا۟ نُؤْمِنُ بِمَآ أُنزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَآءَهُۥ وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُونَ أَنۢبِيَآءَ ٱللَّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ ﴾ [البقرة: ٩١].	 صور من الضلال في شأن الكتب السماوية وقد ضل في شأن الإيمان بالكتب السماوية طوائف منهم: **الأولى: الكفار والفلاسفة:** حيث كذبوا بها كلها. **الثانية: اليهود والنصارى**، فقد كان منهم من آمن ببعض الكتب وكفر ببعضها الآخر، وحرفوا أو أخفوا بعض ما أنزل الله فيها. قال تعالى: ﴿ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَآ أَنزَلَ ٱللَّهُ قَالُوا۟ نُؤْمِنُ بِمَآ أُنزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَآءَهُۥ وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ﴾(١).
Descriptions of Deviation Regarding the Divine Books. *Sects have deviated from the Divine Books, among them are:* *The First: Infidels and Philosophers, who denied all of them. The Second: Jews and Christians, who believed in some of the books and disbelieved in the rest of them, and who falsified some of what Allah sent down.* *The Almighty said: "When it is said to them: 'Believe in what Allah has revealed,' they reply, 'We only believe in what was sent down to us,' and they deny what came afterwards, though it is the truth confirming their own Scriptures! Ask [them, O Prophet], 'Why then did you kill Allah's prophets before, if you are (truly) believers?'" [Al-Baqarah: 91]*	*Descriptions of Deviation Regarding the Divine Books.* *Sects have deviated from the Divine Books, among them are:* *The First: Infidels and Philosophers, who denied all of them. The Second: Jews and Christians, some of which believed in some of the books and disbelieved in the rest of them, and who falsified or hid away some of what Allah sent down.* *The Almighty said: "When it is said to them: 'Believe in what Allah has revealed,' they reply, 'We only believe in what was sent down to us,' and they deny what came afterwards, though it is the truth confirming their own Scriptures!" [Al-Baqarah: 91]*

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19. ***Islamic Studies—Tawhid (1),*** **Grades 10–12 (Joint Track),** 2021, p. 150.
Altered:
Jews are no longer directly accused of deviating from God's religion and accepting sorcery; the text now ambiguously refers to "*some*" nations who have done this in the past and present. . The textbook still features a Qur'anic verse that discusses the Israelites who "*sold their souls*," even though they are not specifically mentioned.

2020	2021
Tawhid (1)**, Grades 10–12** (Joint Track), 2020, p. 150.	***Islamic Studies—Tawhid (1)*****, Grades 10–12** (Joint Track), 2021, p. 150.
	
Sorcery and all that is related to it: *The phenomenon of sorcery is known to every nation.* *For instance, the Jews who deviated and rejected the book of Allah Almighty [the Torah], and accepted sorcery. The Almighty said when describing them: "They [instead] followed the magic promoted by the devils during the reign of Solomon. Never did Solomon disbelieve, rather the devils disbelieved. They taught magic to the people, along with what had been revealed to the two angels, Hârût and Mârût, in Babylon. The two angels never taught anyone without saying, 'We are only a test [for you], so do not abandon [your] faith.' Yet people learned [magic] that caused a rift [even] between husband and wife; although their magic could not harm anyone except by Allah's Will. They learned what harmed them and did not benefit them—although they already knew that whoever buys into magic would have no share in the Hereafter. Miserable indeed was the price for which they sold their souls, if only they knew!'" [Al-Baqarah, 102]*	*Sorcery and all that is related to it:* *The phenomenon of sorcery is known to every nation in the past and present, as there are some of them who deviated from the religion of Allah as they saw fit, they rejected the truth of what Allah has revealed, and accepted sorcery. The Almighty said when describing them: "They [instead] followed the magic promoted by the devils during the reign of Solomon. Never did Solomon disbelieve, rather the devils disbelieved. They taught magic to the people, along with what had been revealed to the two angels, Hârût and Mârût, in Babylon. The two angels never taught anyone without saying, 'We are only a test [for you], so do not abandon [your] faith.' Yet people learned [magic] that caused a rift [even] between husband and wife; although their magic could not harm anyone except by Allah's Will. They learned what harmed them and did not benefit them—although they already knew that whoever buys into magic would have no share in the Hereafter. Miserable indeed was the price for which they sold their souls, if only they knew!" [Al-Baqarah, 102]*

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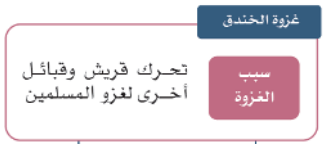
20. ***Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk,*** **Grade 6**, Vol. 1, 2021, p. 99.

Altered:

A demonizing hadith about "*a group of Jews*" who curse Muhammad, to which he responds tolerantly, was replaced with a different hadith that demonstrates the Prophet's generosity and tolerance without mentioning Jews or any other group.

2020	2021
Hadith and Sira**, Grade 6**, Vol. 1, 2020, p. 101.  الحلم على أذاهم: عن عائشة ﵂ زوج النبي ﷺ قالت: دخل رهط من اليهود على رسول الله ﷺ فقالوا: السام عليكم، قالت عائشة ﵂: ففهمتها، فقلت: وعليكم السام واللعنة، قالت: فقال رسول الله ﷺ: «مهلا يا عائشة إن الله يحب الرفق في الأمر كله»، فقلت: يا رسول الله أولم تسمع ما قالوا؟ قال رسول الله ﷺ: «قد قلت وعليكم»(٢). *Aisha, may Allah protect her, the wife of the Prophet, reported: "A group of Jews came to Allah's Messenger and said: 'as-sam alaykum [poison be upon you]!' Aisha, may Allah protect her, said in response: 'I understood that, so I said 'as-sam alayku [and curse you too]!' 'She said: Allah's Messenger said: Be calm, O Aisha! Allah loves forbearance in all matters.' I said, 'O Allah's Messenger! Haven't you heard what they [the Jews] have said?' Allah's Messenger said: 'I have [already] said [to them] 'and upon you!'"*	***Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk*****, Grade 6**, Vol. 1, p. 99.  الحلم على أذاهم عن ابن مسعود ﵁ قال: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللهِ ﷺ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ، فَجَعَلَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ، وَيَقُولُ: «اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ» متفق عليه(٤). *Ibn Mas'ud reported: "I can still recall as if I am seeing the Messenger of Allah resembling one of the Prophets whose people scourged him and shed his blood, while he wiped blood from his face, he said: 'O Allah! Forgive my people, because they certainly do not know.'"*

21. ***Social Studies*****, Grade 7**, Vol. 2, 2020, p. 44.
Altered:
This textbook's 2020 version removes the allegation that "*a group of Jews*" were the instigators behind the Battle of the Trench (626 AD), waged between Muslims and non-Muslim Arabians for control of Medina. The text now generally explains that the cause of the battle was the Arabian tribes' offensive against the Muslims. It is worth noting that in this example, the word "infidels" was removed.

2019	2020
غزوة الخَنْدَق (٥هـ):  *Battle of the Trench (5 AH):* *Cause of the Battle: **A group of Jews incited the infidels** of Quraysh and other tribes to attack the Muslims.*	غزوة الخَنْدَق (٥هـ)  *Battle of the Trench (5 AH):* *Cause of the Battle: The Quraysh and other tribes **set out** to attack the Muslims.*

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22. ***Social Studies and Civics*****, Grade 4**, Vol. 2, 2020, p. 68. (Previously—***Social Studies and Civics*****, Grade 4**, Vol. 2, 2019, p. 70.)
Altered:
An explicit reference to Jews (*banī Isrā'īla*, [children of Israel]) trying to kill the prophet Jesus ('Isa) was replaced in 2020 with the more indirect "some of Jesus's nation."

2019	2020
معجزات عيسى ﷺ: عندما كبر ﷺ أيده الله تعالى بمعجزات عديدة، منها: إحياء الموتى، وشفاء الأبرص، وصُنع أشكال طينية على هيئة طير، ثم ينفخ فيها فتكون طيراً حقيقياً، وغير ذلك، وكل هذه المعجزات كانت تحدث بإذن الله ﷻ. في النهاية تآمر الكفار من بني إسرائيل عليه، خشية أن يؤمن به الناس ويتبعوه بسبب معجزاته فحاولوا قتله، ولكن الله نجّاه منهم، ورفعه إليه. *The Miracles of Jesus:* . . . *In the end, **the infidels among the Children of Israel** conspired against [Jesus], fearing that people will put their faith in him and start following him because of his miracles. Thus, they attempted to kill him; however, God rescued him from their hands, and brought him up to Him.*	معجزات عيسى ﷺ: عندما كبر ﷺ أيده الله تعالى بمعجزات عديدة، منها: إحياء الموتى، وشفاء الأبرص، وصُنع أشكال طينية على هيئة طير، ثم ينفخ فيها فتكون طيراً حقيقياً، وغير ذلك، وكل هذه المعجزات كانت تحدث بإذن الله ﷻ. في النهاية تآمر بعض قومه عليه، خشية أن يؤمن به الناس ويتبعوه بسبب صدقه ومعجزاته فحاولوا قتله، ولكن الله نجّاه منهم، ورفعه إليه. *The Miracles of Jesus:* . . . *In the end, **some of [Jesus's] nation** conspired against him, fearing that people will put their faith in him and start following him because of his **truthfulness and** miracles. Thus, they attempted to kill him; however, God rescued him from their hands, and brought him up to Him.*

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23. ***Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh*****, Grade 7,** Vol. 2, 2020, p. 67.
(Previously—***Tafsir*****, Grade 7,** Vol. 2, 2019, p. 129.)
Remaining:
Jews are characterized with disobedience. Interpreting verses from the Qur'anic At-Taghabun Surah, an out of context statement explains that while true believers abide by Allah and Muhammad, the Jews are portrayed negatively by doing the exact opposite.

٢ . السمع والطاعة لله ولرسوله ﷺ خُلُق المؤمن الحق، أما عدم الطاعة فهو خُلُق اليهود الذين قال الله تعالى عنهم: ﴿وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا﴾ (١).

2- Listening to Allah and His Messenger and obedience to them are characteristics of the true believer, whereas disobedience is the characteristic of the Jews who Allah Almighty said about them: "They say, 'We listen, and we disobey.'" (An-Nisa [The Women], 46)

24. ***Tafsir (2),*** **Grades 10–12** (Humanities), 2021, pp. 71–72.
Remaining:
Although an interpretation to a Qur'anic surah changed criticism of "Christians and Jews" to a general criticism of "enemies of Islam" in 2019, the Qur'anic surah itself, which still exists in 2020, expresses criticism towards Christians and Jews.

﴿ إِنَّآ أَرۡسَلۡنَٰكَ بِٱلۡحَقِّ بَشِيرٗا وَنَذِيرٗاۖ وَلَا تُسۡـَٔلُ عَنۡ أَصۡحَٰبِ ٱلۡجَحِيمِ ١١٩ وَلَن تَرۡضَىٰ عَنكَ ٱلۡيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمۡۗ قُلۡ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلۡهُدَىٰۗ وَلَئِنِ ٱتَّبَعۡتَ أَهۡوَآءَهُم بَعۡدَ ٱلَّذِي جَآءَكَ مِنَ ٱلۡعِلۡمِ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِيّٖ وَلَا نَصِيرٍ ١٢٠ ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَتۡلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ أُوْلَٰٓئِكَ يُؤۡمِنُونَ بِهِۦۗ وَمَن يَكۡفُرۡ بِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ١٢١ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَنِّي فَضَّلۡتُكُمۡ عَلَى ٱلۡعَٰلَمِينَ ١٢٢ وَٱتَّقُواْ يَوۡمٗا لَّا تَجۡزِي نَفۡسٌ عَن نَّفۡسٖ شَيۡـٔٗا وَلَا يُقۡبَلُ مِنۡهَا عَدۡلٞ وَلَا تَنفَعُهَا شَفَٰعَةٞ وَلَا هُمۡ يُنصَرُونَ ١٢٣ ﴾ البقرة: ١١٩ - ١٢٣

٢- أن أعداء دين الإسلام لا يرضيهم إلا الكفر بالإسلام واتباع ملّتهم، ومهما قدَّم لهم المسلم فإنه لن يحصل على رضاهم.

. . . and never will the Jews or the Christians approve of you until you follow their religion "Say, 'Indeed, the guidance of Allah is the [only] guidance.' If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper. . . ."(Al-Baqarah 119–123)
2- The enemies of Islam are not satisfied unless they reject the belief in Islam and follow their community. Whatever the Muslim offers to them, he will never achieve his satisfaction.

25. *Tawhid (2)*, Grades 10–12 (Humanities), 2021, p. 50.
Remaining:
In a passage about the People of the Book (i.e., Jews and Christians,) students are taught that the Bible and the New Testament (with greater emphasis on the Bible) were sent down by Allah but were eventually *"overtaken with corruption*" and falsified by the Jews and Christians.



كتب أهل الكتاب

أهل الكتاب: هم اليهود والنصارى.

والتوراة والإنجيل: كتب أنزلها الله تعالى.

فالتوراة أنزلها الله تعالى على موسى عليه السلام، والإنجيل أنزله الله تعالى على عيسى عليه السلام.

وقد أجمعت الأمة على: أن هذه الكتب منسوخة بشريعة الإسلام، وأنه لحقها التحريف، والتبديل بالزيادة والنقصان والنسيان.

وقد جاء بيان ذلك في آيات من كتاب الله تعالى، منها عن التوراة قوله تعالى: ﴿أَفَتَطْمَعُونَ أَن يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴾ [البقرة: ٧٥].

نشـــاط:

تكتب الإجابة وتكون جزءًا من الدرس.

دليل آخر من القرآن الكريم يبين تحريف التوراة.

.....

The Books of the People of the Book.
The People of the Book: They are the Jews and the Christians.
The Torah and the Gospel: Books that were sent down by Allah Almighty.
The Torah was sent down by Allah Almighty to Musa [Moses], and the Gospel was sent down by Allah Almighty to Isa [Jesus].

The [Islamic] nation unanimously agrees that these books were repealed for the Shariah of Islam, and that they were overtaken with corruption and alteration by means of adding, reducing, and forgetting.

This message appears in Ayahs from the Book of Allah Almighty, several of which are about the Torah, as the Almighty says: 'Do you [believers still] expect them to be true to you, though a group of them would hear the word of Allah then knowingly corrupt it after understanding it?' [Al-Baqarah: 75]
Activity: We will write the answer, so it will be part of the lesson: Another proof from the Noble Qur'an that explains the corruption of the Torah.

26. ***Tawhid, Tafsir, Hadith, Fiqh*****, Grade 8**, Vol. 1, 2021, pp. 92, 96–97. (Previously—***Tafsir*****, Grade 8**, Vol. 1, 2020, pp. 12, 15.)

Remaining:

A Qur'anic verse, comparing Jews to "*a donkey carrying books*" for failing to abide by the Torah and by God, is shown. Furthermore, the textbook states that the Jews pretend to be God's favorites, meaning they falsely claim to be safe from God's punishment (in the afterlife). It is explained that the Qur'an therefore challenges the Jews to wish for death, arguing they will not do so precisely because they know they are lying. The implied meaning is that God will indeed punish the Jews after death.



قال تعالى: ﴿ مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ
ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا ۚ بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِ ٱللَّهِ ۚ
وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿٥﴾ قُلْ يَـٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓا۟
إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن
كُنتُمْ صَـٰدِقِينَ ﴿٦﴾ وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَٱللَّهُ
عَلِيمٌۢ بِٱلظَّـٰلِمِينَ ﴿٧﴾ قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ
مُلَـٰقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَـٰلِمِ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ فَيُنَبِّئُكُم بِمَا
كُنتُمْ تَعْمَلُونَ ﴿٨﴾ ﴾

وهذه الآيات تبين:

- كذب هؤلاء في دعواهم أنهم أحباب الله، وأن الله تعالى لن يعذبهم، وذلك بتحديهم أن يطلبوا الموت إذا كانوا صادقين.
- أن الله بيَّن أن اليهود لا يتمنون الموت لعلمهم بأنهم كاذبون في دعواهم.

The Almighty said: "The example of those who were entrusted with the Torah but failed to do so, is that of a donkey carrying books. How evil is the example of those who reject Allah's signs! For Allah does not guide the wrongdoing people. Say, [O Prophet], 'O you who follow Judaism! If you claim to be close friends to Allah to the exclusion of [other] people, then wish for death, if what you say is true.' But they will never wish for that because of what their hands have done. And Allah has knowledge of the wrongdoers. Say, 'The death you are running away from will inevitably come to you. Then you will be returned to the Knower of the seen and unseen, and He will inform you of what you used to do.'" [Al-Jumu'ah, 5-8]

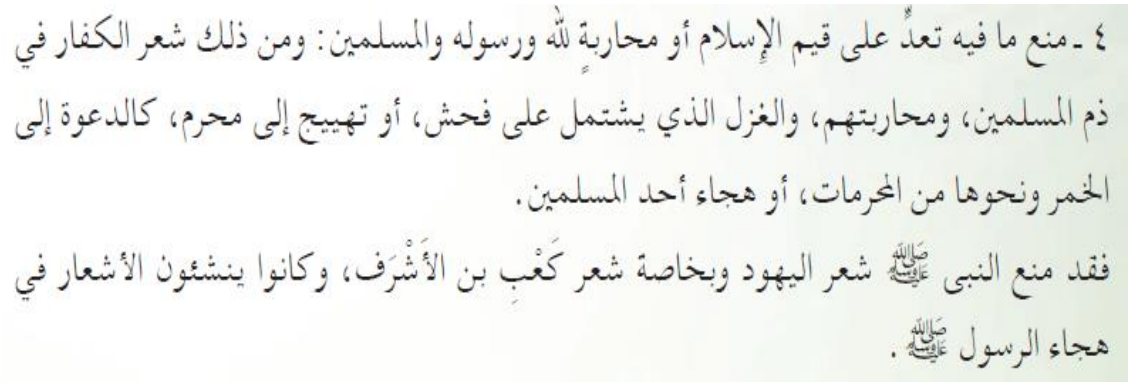
These verses explain:

- *the lie of those who claim they are Allah's beloved ones, and that Allah Almighty will never punish them, by challenging them to wish for death if they indeed are correct.*
- *that Allah explained that the Jews do not wish for death, because they know they lie with their claims.*

27. ***Arabic Language (6)—Rhetoric and Critical Studies*****, Grades 10–12** (Humanities), 2021, p. 102.

Remaining:

In a lesson on literature in Islamic history, students are taught that the Jews wrote poems that satirized Muhammad, and therefore he banned their poetry.



٤ ـ منع ما فيه تعدٍّ على قيم الإسلام أو محاربة لله ورسوله والمسلمين: ومن ذلك شعر الكفار في ذم المسلمين، ومحاربتهم، والغزل الذي يشتمل على فحش، أو تهييج إلى محرم، كالدعوة إلى الخمر ونحوها من المحرمات، أو هجاء أحد المسلمين.

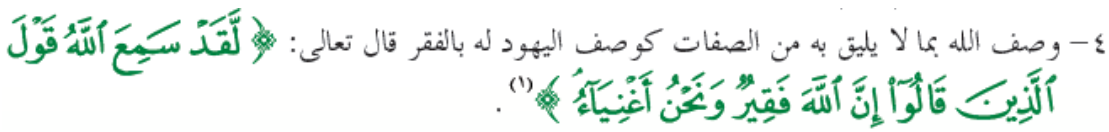
فقد منع النبي ﷺ شعر اليهود وبخاصة شعر كَعْب بن الأَشْرَف، وكانوا ينشئون الأشعار في هجاء الرسول ﷺ.

4- Preventing what violates the values of Islam or what fights against Allah, His Messenger, and the Muslims: . . .
The Prophet prohibited the poetry of the Jews, and specifically that of Ka'b ibn al-Ashraf, for they used to write satirical poems about the Messenger.

28. ***Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh*****, Grade 7,** Vol. 2, 2020, p. 142.

Remaining:

Jews are accused of describing Allah as poor and gloating about their own wealth, a standard antisemitic trope. In a passage describing different forms of atheism, one form is outlined as attributing false qualities to Allah with an example given of Jews saying, 'Allah is poor; we are rich.'



٤ – وصف الله بما لا يليق به من الصفات كوصف اليهود له بالفقر قال تعالى: ﴿لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ﴾[1].

4- Describing Allah with inappropriate qualities, such as the Jews who described him as poor. The Almighty said: "Indeed, Allah has heard those who said, 'Allah is poor; we are rich!'" (Ali Imran [Family of Imran], 181.)

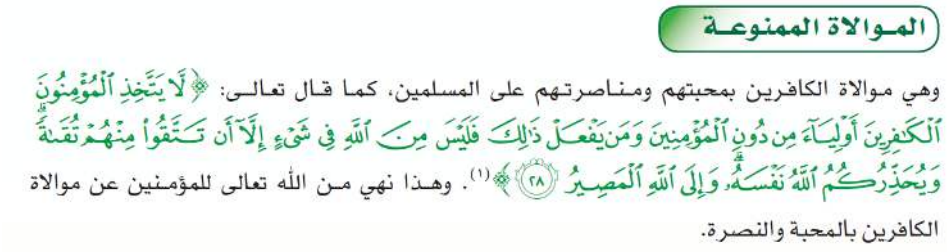
Infidels, Polytheists, Apostates and Non-Muslims

29. *Tawhid*, Grade 7, Vol. 2, 2019, p. 51.
Removed:
In a section teaching to shun infidels, hypocrites, and polytheists, students were taught that God does not allow making friends with "infidels."


نهى الله تعالى عن مودّة الكافرين، فقال الله تعالى: ﴿لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَٰئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾(٤).

b. God Almighty forbade befriending the infidels. As He said: 'You will not find a people who believe in God and the Last Day having affection for those who oppose God and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those—He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. God is pleased with them, and they are pleased with Him—those are the party of God. Unquestionably, the party of God—they are the successful.' [58:22]

30. *Tawhid (5)*, Grades 10–12, Level 5 (Science and Administration), 2019, p. 151.
Removed:
Students were taught that God forbids befriending, loving or supporting infidels, especially when that comes at the expense of Muslims.


الموالاة الممنوعة

وهي موالاة الكافرين بمحبتهم ومناصرتهم على المسلمين، كما قال تعالى: ﴿لَّا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَن تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾﴾(١). وهذا نهي من الله تعالى للمؤمنين عن موالاة الكافرين بالمحبة والنصرة.

Forbidden Amity
That means taking the infidels' side, by loving them and aiding them against Muslims. As God said: 'Let not believers take disbelievers as allies rather than believers. And whoever of you does that has nothing with God, except when taking precaution against them in prudence. And God warns you of Himself, and to God is the destination.' (3:28) This is God's prohibition on Believers from taking the infidels' side in terms of affection and assistance.

31. ***Hadith and Islamic Culture (3),*** **Grades 10–12,** Level 5 (Literature and Qur'an), 2019, pp. 143–45.

Removed:

Love of life and dislike of death were taught to be a source of terrible weakness and sinfulness of contemporary Muslims, which will ultimately lead to them being attacked and subjugated by the nations of the world.

عن ثوبانَ مولى رسولِ اللهِ ﷺ قال: قال رسولُ اللهﷺ: «يُوشِكُ الأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كما تَدَاعَى الأَكَلَةُ إلى قَصْعَتِهَا»، فقالَ قَائِلٌ: وَمِنْ قِلَّةٍ نَحْنُ يَوْمَئِذٍ؟ قال: «بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ، وَلَكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ، وَلَيَنْزِعَنَّ اللهُ مِنْ صُدُورِ عَدُوِّكُمْ الْمَهَابَةَ مِنْكُمْ، وَلَيَقْذِفَنَّ اللهُ في قُلُوبِكُمْ الْوَهْنَ»، فقال قَائِلٌ: يا رَسُولَ اللهِ، وما الْوَهْنُ؟ قال: «حُبُّ الدُّنْيَا، وكَرَاهِيَةُ الْمَوْتِ»[1].

Thawban, slave of the Prophet, narrated that the Prophet said: "Nations will soon summon one another to attack you, as people, when eating, invite others to share their dish. 'Will that be because of our small numbers at that time?' someone asked.
'No,' the Prophet replied, 'You will be numerous at that time; but you will be scum and rubbish like that carried down by a torrent. God will remove the fear of you from the hearts of your enemy, and shove enervation into your hearts.'
'O Messenger of God, what is enervation?' someone asked.
The Prophet replied, 'Love of this world and dislike of death.'"

الكلمة	معناها
يوشك الأمم أن تداعى عليكم	يقــرُب أن تدعو فرق الكفر وأمم الضلالــة بعضهم بعضًا إلى مقاتلتكم وكسر شوكتكم.

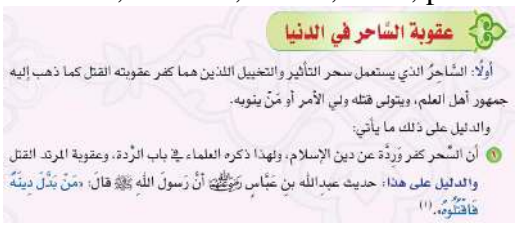
The Word	***Its Meaning***
Nations will soon summon one another to attack you	*Soon, unbelieving groups and misguided nations will call on each other to fight you and break your might.*

٣. لَخَّصَ النبيُّ ﷺ السببَ الذي أوجب الذلَّ والهوانَ والضعفَ لهذه الأمةِ العظيمةِ القويةِ، في أمرٍ واحدٍ هو: «حُبُّ الدُّنْيَا»، الذي أثمر «كَرَاهِيَةَ الْمَوْتِ»، فَحُب الدُّنيا والانشغال بها عن الآخرة وتقديمها عليها هو سـبب كلِّ خطيئة؛ وكلُّ سـبب لضعف الأمة وتَفَرُّقِها راجعٌ في الحقيقة إلى هذا السـبب، وهذا من جوامع كَلِم النبيِّ ﷺ وبَديع حِكَمِه.
٤. دلَّ الحديثُ على أن الأمم على اختلاف مِلَلِها وأديانها تتسلط على المسلمين في حال ضعفهم وانصرافهم للدنيا والغفلة عن أسباب القوة.

3. The Prophet summarized the cause which brings about humiliation, degradation, and weakness of this great and powerful [Islamic] Nation. In one word: 'love of this world,' which leads to 'disdain for death.' Loving this world and preoccupying oneself with it, at the expense of the hereafter—giving it precedence over the hereafter—is the root cause of every sin. In fact, the whole reason for the Nation's weakness and disunity stems from that cause, and this is made clear by all of the Prophet's words and his great wisdom.

4. The hadith shows that the nations of the world, regardless of ethnicity or faith, would reign supreme over the Muslims if those become weak and devoted to this world, neglecting the sources of power.

32. ***Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,*** **Grade 9,** Vol. 1, 2020, p. 65.
Removed:
Students were taught that sorcery is a form of infidelity, punishable by death. Students still learn that sorcerers will be punished, however the nature of this punishment is now vague and non-specific, as it shall be "*according to the laws of Islamic Sharia*."

2020	2021
Tawhid, Grade 9, Vol. 1, 2020, p. 75.  عقوبة السَّاحر في الدنيا أولًا: السَّاحِرُ الذي يستعمل سحر التأثير والتخييل اللذين هما كفر عقوبته القتل كما ذهب إليه جمهور أهل العلم، ويتولى قتله ولي الأمر أو مَنْ ينوبه. والدليل على ذلك ما يأتي: ١ أن السِّحر كفر وَرِدَّة عن دين الإسلام، ولهذا ذكره العلماء في باب الرِّدة، وعقوبة المرتد القتل والدليل على هذا: حديث عبدالله بن عَبَّاس رضي الله عنهما أن رَسولَ الله ﷺ قال: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ».(١) *The Sorcerer's Punishment in the World:* *First: The sorcerer, who practices the sorcery of trickery and deception, both of which are infidelity, will be punished by death . . . The ruler or his deputy are the ones who have the responsibility of killing him.* *Proof to this is as follows:* *1. Sorcery is infidelity and an abandonment of the religion of Islam. Therefore, scholars mentioned it in the subject of apostasy. The apostate's punishment is death. Proof to this: The Hadith of Abdullah ibn Abbas about the Messenger of Allah, who said: 'He who converts his religion—kill him.'*	*Islamic Studies – Tawhid, Tafsir, Hadith, Fiqh*, Grade 9, Vol. 1, 2021, p. 65.  عقوبة السَّاحر في الدنيا يتولى وَلِيُّ الأمر أو مَنْ يُنِيبُه معاقبة الساحر وفق أحكام الشريعة الإسلامية التي كفلت ردع الساحر وكفّ اذاهُ وشره عن الناس. *The Sorcerer's Punishment in the World:* *The ruler or his deputy are the ones who have the responsibility of punishing the sorcerer according to the laws of Islamic Sharia, which made sure to discourage the sorcerer and prevent his harm and evil from reaching the people.*

Red font indicates removed content.
Yellow highlight indicates altered content.
Green font indicates added content.

33. ***Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh*, Grade 7**, Vol. 2, 2020, p. 183.
(Previously—***Tawhid,* Grade 7, Vol. 2**, 2019, p. 24.)
Altered:
The textbook condemns the popular Muslim tradition of visiting tombs of sacred figures (*ziyārah*). Whereas this textbook's 2019 version described those who perform this practice as "of evil nature" [*širār l-xulq*]—a term associated with Islamic eschatology and the end of human morals—the 2020 version moderated this statement, reducing it to teaching that it is a form of idolatry, forbidden by the Prophet Muhammad.

2019	2020
Tawhid,* Grade 7, Vol. 2**, 2019, p. 24  ***Lesson Four: Glorification of Tomb Pilgrimage and Treating Tombs as Mosques (2) *Those of evil nature in the eyes of God Almighty are those who treat tombs as mosques.*	***Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh*, Grade 7**, Vol. 2, 2020, p. 183.  فتنة القبور من أعظم الطرق الموصلة إلى الشرك الفتنة بالقبور، فإن الغلو في أصحاب القبور هو الذي جَرَّ الناس في قديم الزمان وحديثه إلى الشرك؛ ولذا حمى النبي ﷺ جناب التوحيد، فنهانا أن نجعل قبره عيداً، أي: مكاناً يُجتَمَع عنده للعبادة؛ لأن القبور ليست مَحلاً للعبادة، فعن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «لا تجعلوا ***The Temptation of Tomb Worship:*** *One of the surest ways leading to idolatry is the temptation of tomb worship, as excess in worship of the tombs' owners is what led people to idolatry in both ancient and modern times. It is for this reason that the Prophet maintained the boundaries of monotheism, by forbidding us from turning his tomb into a celebration, that is: a place of gathering for worship, as tombs are not a place of worship.*

34. ***Tawhid,*** **Grade 4,** Vol. 1, 2020, p. 24.
Remaining:
A chapter about polytheism determines that those who practice it are not a part of Islam and will be sent to Hell for all eternity if they do not repent.

كيف يكون الشركُ في الألوهية؟ وما حُكْمُ فاعله؟

مَنْ صَرَفَ شَيْئًا من العِبادَةِ لِغَيْرِ اللهِ، فَقَد وَقَعَ فِي الشِّركِ، وذَلِكَ مِثْل: أَنْ يَدْعُوَ غَيْرَ اللهِ، أَو يَذْبَحَ لِغَيرِ اللهِ، وَحُكْمُهُ كَما يأتي:

أَوَّلا: فِي الدُّنْيَا: وَقَعَ فِي الشِّرْكِ الأَكْبَرِ المُخْرِجِ من مِلَّةِ الإِسْلامِ لأَنَّهُ صَرَفَ العِبادَةَ لِغَيرِ اللهِ.

ثانِيًا: فِي الآخِرة: حُكْمُهُ فِي الآخِرة أنه إذا مات على ذلك ولم يَتُبْ فهو من أصحاب النار خالداً فيها والدليلُ على ذلك قَولُ اللهِ تَعالى: ﴿إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ﴾[1].



He who directs part of [His] worshipping to anything other than Allah has fallen to polytheism, which includes: praying to anything other than Allah or offering sacrifices to anyone but Allah. His verdict will be as follows:

1. *In the world: He is part of the greater polytheism that was taken out of the religion of Islam, because he worships anyone but Allah.*
2. *In the afterlife: his verdict in the afterlife is that if he dies being that [a polytheist] and he didn't repent, then he will be among the companions of the [Hell]fire for all of eternity. Proof of this can be found in the words of Allah Almighty: 'Indeed, he who associates others with Allah—Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.' (Al-Ma'idah [The Table Spread] 72)*

[Caption reads: "Beware of Polytheism"]

35. *Tawhid (2)*, Grades 10–12 (Joint Track), 2021, pp. 100, 109. (Previously—***Tawhid [2]*, Grades 10–12** [Humanities], 2020, pp. 100, 109.)

Remaining:

A chapter teaching about the Day of Resurrection states that infidels "do not have any good deeds at all." The passage states that on the Day of Resurrection, people will be divided into categories of believer and infidels and that Allah will punish all the infidels while saving the righteous believers.



أحوال الناس يوم القيامة

الناس يوم القيامة إما كافر هالك، أو مؤمن ناجٍ، أو مؤمن ناقص الإيمان خَلَط عملاً صالحاً وآخر سيئاً، وهذا تحت مشيئة الله تعالى إما يعذبه أو يرحمه.

وقد ذكر الله عز وجل بعض أحوال الكفار والظَّلَمة في ذلك اليوم، من ذلك قوله تعالى:

﴿ ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تُشَٰٓقُّونَ فِيهِمْ قَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ إِنَّ ٱلْخِزْىَ ٱلْيَوْمَ وَٱلسُّوٓءَ عَلَى ٱلْكَٰفِرِينَ ﴾ [النحل: ٢٧].

وأما الكفار فلا يحاسبون محاسبة من توزن حسناته و سيئاته، لأنه لا حسنات لهم، قال تعالى: ﴿ وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا ﴾ [الفرقان: ٢٣]، لكن حسابهم عرض أعمالهم عليهم وتقريرهم بها.

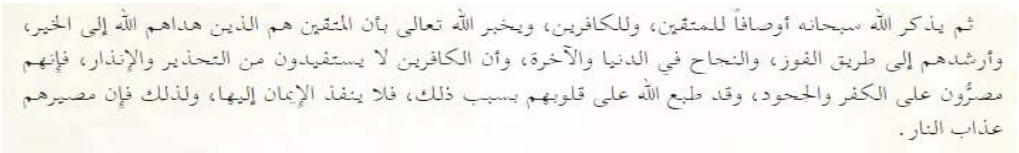
وأول من يحاسب أمة محمد ﷺ لقول النبي ﷺ: «نحن الآخرون السابقون يوم القيامة المقضي بينهم قبل الخلائق»(٢).

On the Day of Resurrection, a person will either be a doomed infidel, a believer who will be saved, or a believer who lacks a little bit of faith and has committed good deeds and bad deeds. It will be Almighty Allah's will whether to punish or spare him.
The Almighty Allah mentioned several situations the infidels and sinners will encounter on that day, as the Almighty said:
"Then on the Day of Resurrection He will disgrace them and say, 'Where are my partners for whom you used to oppose [the believers]?'" Those who were given knowledge will say, 'Indeed disgrace, this Day, and evil are upon the disbelievers' (An-Nahl [The Bees] 27)
As to the infidels, their judgement doesn't take into account one's good deeds and bad deeds, because they don't have good deeds at all. The Almighty said: 'And we will regard what they have done of deeds and make them as dust dispersed.' (Al-Furqan, [The Criterion] 23)

36. *Tafsir (2)*, Grades 10–12 (Humanities), 2021, p. 60.

Remaining:

A chapter about the Qur'anic al-Baqarah Surah states that infidels insist on "*infidelity and disbelief,"* therefore, Allah has denied faith from entering their hearts and dictated that their ultimate fate is torture in Hell.



ثم يذكر الله سبحانه أوصافاً للمتقين، وللكافرين، ويخبر الله تعالى بأن المتقين هم الذين هداهم الله إلى الخير، وأرشدهم إلى طريق الفوز، والنجاح في الدنيا والآخرة، وأن الكافرين لا يستفيدون من التحذير والإنذار، فإنهم مصرُّون على الكفر والجحود، وقد طبع الله على قلوبهم بسبب ذلك، فلا ينفذ الإيمان إليها، ولذلك فإن مصيرهم عذاب النار.

Then, the Exalted Allah mentions descriptions of the faithful and of the infidels, as Allah Almighty informs . . . and that the infidels do not make use of the warnings and cautions, but instead they insist on infidelity and disbelief. So, because of this, Allah put a mark on their hearts so faith does not make its way into them, and therefore their fate will be agony in Hellfire.

37. *Tawhid (2)*, Grades 10–12 (Humanities), 2021, p. 120.
Remaining:
Students learn that Hell is a place of "*ultimate disgrace*" that was specifically built and reserved as a place for the infidels who deny Allah and His laws, thus implying Jews and Christians.



النار

النار هي الدار التي أعدها الله للكافرين، المكذبين لرسله، المستكبرين عن عبادته واتِّباع شرعه.
وهي أسوأ مقام، وأعظم خزي، وشرُّ مآب.

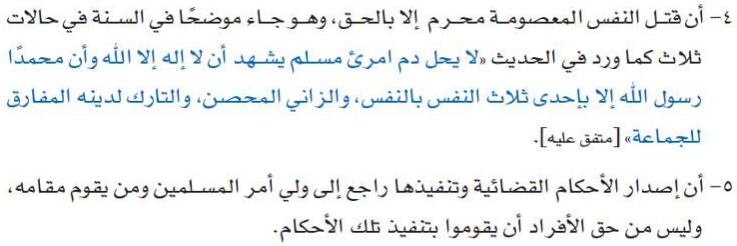
قال تعالى: ﴿ أَلَمْ يَعْلَمُوٓاْ أَنَّهُۥ مَن يُحَادِدِ ٱللَّهَ وَرَسُولَهُۥ فَأَنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدًا فِيهَاۚ ذَٰلِكَ ٱلْخِزْيُ ٱلْعَظِيمُ ﴾ [التوبة: ٦٣].

وقال سبحانه: ﴿ إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا ﴾ [الفرقان: ٦٦].

وقال عز وجل: ﴿ هَٰذَاۚ وَإِنَّ لِلطَّٰغِينَ لَشَرَّ مَـَٔابٍ ۝٥٥ جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ ٱلْمِهَادُ ﴾ [ص: ٥٥–٥٦].

Hellfire:
Hellfire is the home that Allah prepared for the infidels who deny His messengers and arrogantly refuse to worship Him and follow His law. It is worst place of all, the ultimate disgrace, and the worst destination.
The Almighty said: 'Do they not know that whoever opposes Allah and His Messenger will be in the Fire of Hell forever? That is the ultimate disgrace.' [Al-Tawbah: 63]
The Exalted said: 'It is certainly an evil place to settle and reside.' [Al-Furqan: 66]
The Great and Majestic said: 'That is that. And the transgressors will certainly have the worst destination: Hell, where they will burn. What an evil place to rest!' [Sad: 55-56]

38. *Tafsir (1)*, Grades 10–12 (Joint Track), 2021, p. 210. (Previously—***Tafsir (1)*, Grades 10–12** (Joint Track), 2020, p. 214.)
Remaining:
Following a section on verses from the Qur'anic Al-Isra Surah, students are taught that vengeance, adultery, and infidelity to the religion are justified reasons for killing a person. However, the passage further explains that only the leader or his surrogate can make such a decision.



٤- أن قتل النفس المعصومة محرم إلا بالحق، وهو جاء موضحًا في السنة في حالات ثلاث كما ورد في الحديث «لا يحل دم امرئ مسلم يشهد أن لا إله إلا الله وأن محمدًا رسول الله إلا بإحدى ثلاث النفس بالنفس، والزاني المحصن، والتارك لدينه المفارق للجماعة» [متفق عليه].

٥- أن إصدار الأحكام القضائية وتنفيذها راجع إلى ولي أمر المسلمين ومن يقوم مقامه، وليس من حق الأفراد أن يقوموا بتنفيذ تلك الأحكام.

4- Killing an infallible soul is forbidden, except with [legal] right, which is explained in the Sunnah through three cases, as mentioned in the Hadith: 'The blood of a Muslim, who testifies that there is no God but Allah and that Muhammad is Allah's Messenger, may not lawfully be shed but for one of three reasons: a life for a life; a married man who commits adultery; and one who leaves his religion and abandons the community.'
5- The ruler of the Muslims and his surrogate are the ones who issue and execute the judicial laws. Individuals are not allowed to execute these laws.

39. ***Tafsir (1)*****, Grades 10–12** (Joint Track), 2021, pp. 147-148. (Previously—***Tafsir [1]*****, Grades 10–12** [Joint Track], 2020, pp. 151–52.)

Remaining:

Students are taught Qur'anic verses that explicitly state that infidels will not receive Allah's mercy and will suffer for all eternity in Hell. Furthermore, the verses criticize infidels for being "*prideful of this worldly life*" with its "*fleeting enjoyment*" instead of thinking about the Afterlife.


وَٱلَّذِينَ يَنقُضُونَ عَهۡدَ ٱللَّهِ مِنۢ بَعۡدِ مِيثَٰقِهِۦ وَيَقۡطَعُونَ مَآ
أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفۡسِدُونَ فِي ٱلۡأَرۡضِ أُوْلَٰٓئِكَ لَهُمُ ٱللَّعۡنَةُ
وَلَهُمۡ سُوٓءُ ٱلدَّارِ ٢٥ ٱللَّهُ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُ وَفَرِحُواْ
بِٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَمَا ٱلۡحَيَوٰةُ ٱلدُّنۡيَا فِي ٱلۡأٓخِرَةِ إِلَّا مَتَٰعٞ ٢٦ وَيَقُولُ
ٱلَّذِينَ كَفَرُواْ لَوۡلَآ أُنزِلَ عَلَيۡهِ ءَايَةٞ مِّن رَّبِّهِۦۚ قُلۡ إِنَّ ٱللَّهَ يُضِلُّ
مَن يَشَآءُ وَيَهۡدِيٓ إِلَيۡهِ مَنۡ أَنَابَ ٢٧ ٱلَّذِينَ ءَامَنُواْ وَتَطۡمَئِنُّ
قُلُوبُهُم بِذِكۡرِ ٱللَّهِۗ أَلَا بِذِكۡرِ ٱللَّهِ تَطۡمَئِنُّ ٱلۡقُلُوبُ ٢٨

١ – أن الكفر سبب الطرد من رحمة الله والهلاك في جهنم.

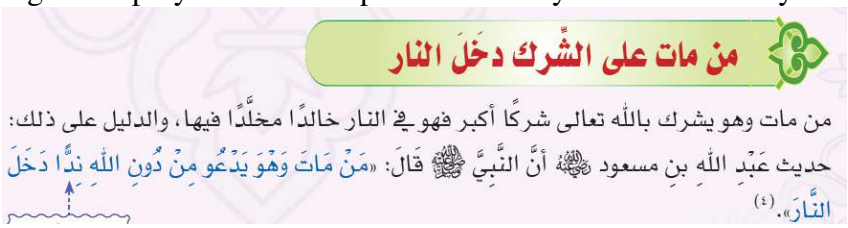
And those who violate Allah's covenant after it has been affirmed, break whatever [ties] Allah has ordered to be maintained, and spread corruption in the land—it is they who will be condemned and will have the worst abode. Allah gives abundant or limited provisions to whoever He wills. And the disbelievers become prideful of [the pleasures of] this worldly life. But the life of this world, compared to the Hereafter, is nothing but a fleeting enjoyment. The disbelievers say, "If only a sign could be sent down to him from his Lord. Say, '[O Prophet]Indeed, Allah leaves to stray whoever He wills, and guides to Himself whoever turns to Him— those who believe and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah do hearts find comfort.'" [Ar-Ra'd, 25–28]

1- Infidelity is the cause for being thrown out of Allah's mercy and for eternal damnation in Hell.

40. ***Tawhid, Tafsir, Hadith, Fiqh*****, Grade 7**, Vol. 1, 2021, p. 58. (Previously—***Tawhid*****, Grade 7**, Vol. 1, 2020, p. 78.)

Remaining:

Students are taught that polytheists shall spend all eternity in Hell after they die.



من مات على الشّرك دخَلَ النار

من مات وهو يشرك بالله تعالى شركًا أكبر فهو في النار خالدًا مخلَّدًا فيها، والدليل على ذلك:

حديث عَبْدِ اللهِ بنِ مسعود ﷺ أنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ مَاتَ وَهُوَ يَدْعُو مِنْ دُونِ اللهِ نِدًّا دَخَلَ النَّارَ».(٤)

He who dies as a polytheist enters Hellfire:
He who dies while associating with Allah Almighty by Greater Polytheism shall be in Hellfire for eternity. Proof for this is in the Hadith of Abdullah ibn Mas'ud, about the Prophet who said: 'Whoever dies while still invoking anything other than Allah as a rival to Allah, will enter Hellfire.'

41. ***Tawhid (1)*****, Grades 10–12** (Joint Track), 2021, p. 140. (Previously—***Tawhid [1]*****, Grades 10–12** [Joint Track], 2020, p. 140.)

Remaining:

Students learn that polytheism is dangerous, as it is the "*most heinous*" of sins and those who practice it will be punished with eternity in Hell.



خطورة الشرك

- الشرك أعظم الذنوب عند الله تعالى، وأشنعها على الإطلاق، كما جاء في حديث ابن مسعود ﷺ أنه قال: يا رسول الله أي الذنب أعظم؟ قال ﷺ: « أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ »(١). والندُّ هو: الشريك.
- والشرك لا يغفره الله تعالى لمن مات عليه، والدليل:
- والشرك يوجب الخلود في نار جهنم، والحرمان من دخول الجنة، لقوله:

The Danger of Polytheism:

- *Polytheism is the greatest and most heinous of sins in the eyes of Allah Almighty, as inserted in a Hadith of ibn Mas'ud, who said: "O Messenger of Allah, what is the worst sin? He said: 'Setting up a rival to Allah, though it is He who created you.'" The rival is the associate.*
- *Allah will not forgive those who die as polytheists . . .*
- *Polytheism makes spending eternity in Hellfire inevitable, while forbidding entrance to Heaven . . .*

42. ***Hadith (1)*****, Grades 10–12** (Joint Track), 2021, pp. 96–98. (Previously—***Hadith*** **[1], Grades 10–12** [Joint Track], 2020, pp. 96–98.)

Remaining:

Students are given a Hadith about "*the seven destructing things*," which include polytheism and sorcery. Both are considered to be great sins and Muslims are ordered not to follow in the footsteps of infidels and polytheists and to avoid these practices at all costs.



عن أبي هُرَيْرَةَ ﷺ أنَّ النبيَّ ﷺ قالَ: «اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ»، قالوا: يا رَسُولَ اللهِ، وما هُنَّ؟ قال: «الشِّرْكُ باللهِ، والسِّحْرُ، وقَتْلُ النَّفْسِ التي حَرَّمَ اللهُ إلا بالْحَقِّ، وأَكْلُ الرِّبَا، وأَكْلُ مَالِ الْيَتِيمِ، والتَّوَلِّي يومَ الزَّحْفِ، وقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ». (١)

٤ **الشِّرْكُ هو**: صرف شيءٍ من العبادة لغير الله تعالى، وهو أعظم الذنوب وأشدُّها، وهو الذنب الوحيد الذي لا يغفره الله تعالى، ولمَّا سُئل النبيُّ ﷺ: أيُّ الذَّنْبِ أعْظَمُ عِنْدَ اللهِ؟ قال: «أنْ تَجْعَلَ لِلهِ نِدًّا وهو خَلَقَكَ» (٢)، فالواجب على كلِّ مسلم اجتنابُ الشرك كبيره وصغيره، والحذرُ من الوقوع فيه والتحذيرُ منه، والبعدُ عن جميع الأسباب المُفْضِيَةِ إليه.

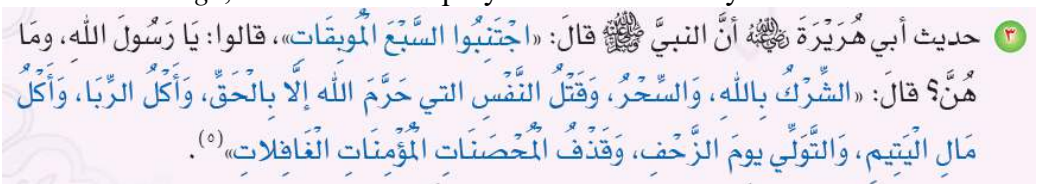
٦ السحر من أكبر الكبائر، ويحصل بخضوع الساحر للشياطين التي لا تعينه على سِحْرِه حتى يكفرَ بالله تعالى، ولِمَا فيه من التَّعلُّقِ بغير الله تعالى، وإيذاءِ الخلق والإضرار بهم، والإفسادِ في الأرض، وأكلِ المال بالباطل، والواجبُ على المسلم الْحَذَرُ من السِّحر بأنواعه، والتحذيرُ من السَّحَرَةِ والدخولِ إليهم أو التعاونِ معهم بأي طريق.

Abu Hurairah reported that the Prophet said: 'Avoid the seven destructive things.' He asked: 'What are they, O Messenger of Allah?' He replied: 'Associating anything with Allah; practicing sorcery, killing someone whom Allah has forbidden without a just cause, consuming of usury, devouring the property of an orphan, fleeing from the battlefield, and slandering chaste women who are believers, but unwary.'

4.Polytheism is: passing on a matter of worship to anything other than Allah Almighty. This is the greatest and most severe of sins, and it is the only sin that Allah Almighty does not forgive. When the Prophet was asked: 'What is the biggest sin in the sight of Allah?' He replied: 'To set up rivals unto Allah, though He alone created you.' Therefore, every Muslim must avoid greater of lesser polytheism, beware of falling in it, warn against it, and avoid all causes that result in it.

6. Sorcery is among the most grievous of the Great Sins, as it happens with the sorcerer's submission to demons, who do not aid him for his sorcery until he disbelieves Allah Almighty, including attaching to anything other than Allah Almighty, causing harm to people, corrupting the land, and unjustly consuming wealth. The Muslim must beware of sorcery and of joining them or cooperating with them in any way.

43. *Tawhid*, Grade 7, Vol. 1, 2020, p. 83.
Remaining:
In a chapter entitled "Cautiousness of Polytheism," students are taught a hadith about "*the seven destructive things*," which include polytheism and sorcery.


٣ حديث أبي هُرَيْرَةَ رضي الله عنه أَنَّ النبيَّ ﷺ قالَ: «اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ»، قالوا: يَا رَسُولَ الله، وما هُنَّ؟ قالَ: «الشِّرْكُ بِاللهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ التي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يومَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلاتِ»(٥).

3. Abu Hurairah' hadith about the Prophet, who said: 'Avoid the seven destructive things.' He asked: 'What are they, O Messenger of Allah?' He replied: 'Associating anything with Allah; practicing sorcery, killing someone whom Allah has forbidden without a just cause, consuming of usury, devouring the property of an orphan, fleeing from the battlefield, and slandering chaste women who are believers, but unwary.'

44. *Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh*, Grade 7, Vol. 2, 2020, pp. 176, 180.
Remaining:
Polytheism is described as the greatest sin possible which is unforgivable by Allah and punished by an eternity in Hell. Hence, Muslims are to avoid taking on any characteristic of polytheists.


الشرك لا يغفره الله تعالى

الشرك أعظم الذنوب، ولهذا لا يغفره الله تعالى، قال تعالى: ﴿إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدِ ٱفۡتَرَىٰٓ إِثۡمًا عَظِيمًا﴾ [النساء:٤٨].

ولمسلم عن جابر رضي الله عنه أنَّ رسولَ الله ﷺ قال: «مَنْ لَقِيَ الله لا يُشْرِكُ بِهِ شيئاً دخلَ الجَنَّةَ، ومَنْ لَقِيَهُ يُشْرِكُ بِهِ شيئاً دَخَلَ النَّارَ»[مسلم برقم ٩٣].

التحذير من صفات المشركين

لما كان الشرك الأكبر سبباً يوصل إلى النار، جاءت النصوص الكثيرة بالتحذير منه، ومن الاتصاف بصفات أهله، وأمر المسلم أن يتصف بصفات أهل التوحيد، ويقتدي بإمامهم محمد ﷺ.

Allah Almighty does not forgive polytheism:
Polytheism is the greatest sin, thus Allah Almighty does not forgive it. The Almighty said: 'Indeed, Allah does not forgive associating others with Him [in worship], but forgives anything else of whoever He wills. And whoever associates others with Allah has indeed committed a grave sin.' (An-Nisa [The Women], 48)
It is narrated on the authority of Jabir, that the Messenger of Allah said: 'He who met Allah without associating anything with Allah entered Paradise and he who met Him associating [anything] with Him entered Fire.'

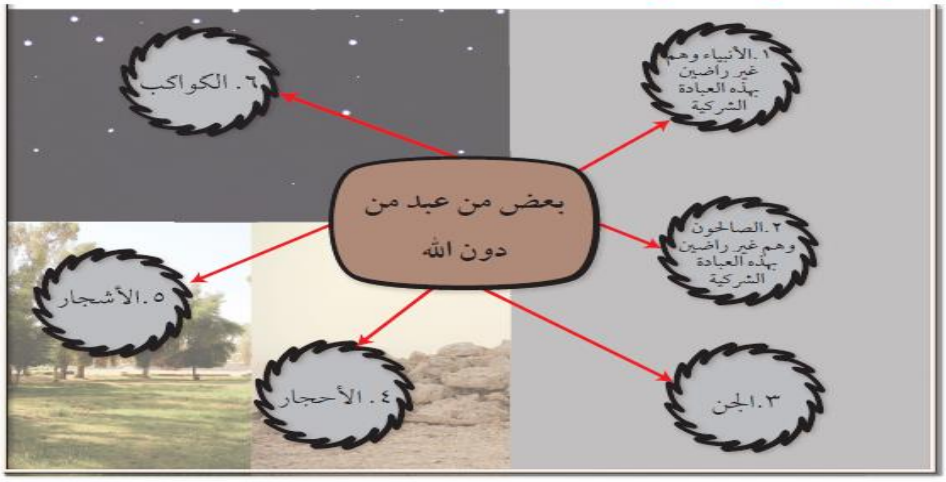
Warning about the characteristics of polytheists:
As Greater Polytheism results in Hell, many texts warn about it, describe the characteristics of those who practice it, order the Muslim to take on the characteristics of the people of Tawhid, and emulate their leader Muhammad.

45. ***Islamic Studies—Hadith and Sira, Tawhid, Fiqh and Suluk*****, Grade 4**, Vol. 2, 2020, p. 97. (Previously—***Tawhid,*** **Grade 4**, Vol. 2, 2019, pp. 30–31.)

Remaining:

Polytheism is described as the worship of graves, stars, genies, rocks, and trees. Rituals of polytheism are described as summoning the dead, prostrating to graves, slaughtering sacrifices for other gods and engaging in sorcery.

- من أمثلة من يعبد من دون الله:



- مِنْ مَظَاهِرِ الشِّرْكِ:

١ – دُعَاءُ الأَمْوَاتِ وَالاسْتِغَاثَةِ بِهِم، كَأَنْ يَقُولَ لِلمَيِّتِ: يَا سَيِّدِي أَغِثْنِي!!

٢ – التَّعَبُّدُ بِالرُّكُوعِ والسُّجُودِ لِغَيرِ الله، كَالسُّجُودِ لِقُبُورِ الأَنْبِيَاءِ وَالصَّالِحِينَ أَوِ العُظَمَاءِ أَوْ غَيْرِهَا.

٣ – الذَّبْحُ لِغَيرِ الله، كَمَنْ يَذْبَحُ لِلجِنِّ أو لِلأَمْوات.

٤ – السِّحْرُ، لما فِيهِ مِنْ عِبَادَةِ الشَّيَاطِينِ مِنْ دُونِ الله.

Some of those who are worshiped besides Allah:

1. *Prophets, who are not satisfied with this polytheistic worship.*
2. *Righteous people, who are not satisfied with this polytheistic worship.*
3. *Genies.*
4. *Rocks.*
5. *Trees.*
6. *Stars.*

Manifestations of Polytheism:

- *Summoning the dead; they would say to the dead: 'Sir, help me!'*
- *Prostrating to other gods and worshiping them, such as worshiping graves of prophets, righteous people, great people, etc.*
- *Slaughtering sacrifices to other gods, such as those who slaughter sacrifices for genies or for the dead.*
- *Engaging in sorcery, such as worshiping demons [or others] besides Allah.*

46. ***Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh*****, Grade 7,** Vol. 2, 2020, p. 36.
(Previously—***Tafsir*****, Grade 7**, Vol. 2, 2019, p. 98.)

Remaining:

Summarizing verses from the Qur'anic Luqman Surah, polytheism is deemed the greatest sin and an act of aggression against Allah and His religion.

٣ . الشرك بالله أعظم الذنوب؛ وهو أعظم أنواع الظلم؛ لما فيه من التعدي على حق الله تعالى الذي هو أعظم الحقوق على العباد؛ لأنه خالقهم المتفضل عليهم بأنواع النِّعم .

3. *Associating [anything] with Allah is the greatest sin and greatest form of injustice, because it is an act of aggression against the truth of Allah Almighty, which is the greatest truth to worshippers, because He is their Creator who bestows upon them all kinds of comfort.*

47. ***Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh*****, Grade 8,** Vol. 2, 2020, pp. 30, 50.
(Previously—***Tafsir*****, Grade 8**, Vol. 2, 2019, pp. 46, 65.)

Remaining:

Verses from the Al-Furqan Surah teach that polytheists always collaborate against Allah, with the textbook's interpretation even adding that they collaborate with the devil. Students are taught that the Qur'an states polytheists will go to Hell, as opposed to Paradise that awaits believers.

٥٥ ﴿ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا ﴾ وكان المشرك عونًا للشيطان على ربه بالشرك في عبادة الله، مُظَاهِرًا له على معصيته.

والآية تدل على:

أنَّ الآلهة التي يعبدها المشركون ليس لديهم حجة في عبادتها، وهم يعلمون أنها لا تضر و لا تنفع .

٥٦ ﴿ وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴾ مبشرًا للمؤمنين بالجنة، ومنذرًا للمشركين بالنار.

(ب) عاقبة الشرك العذاب الأليم بسبب .....

Yet, they worship others besides Allah what can neither benefit nor harm them. And the disbeliever always collaborates against their Lord. (Al-Furqan [The Criterion], 55)
The polytheist was helping the devil against his Lord by associating others with Allah, showing Him his disobedience.
The Ayah proves:
The polytheists have no excuse to worship deities, as they know that they will neither cause harm nor be of help.
And We have sent you [O Prophet] only as a deliverer of good news and a warner. (Al-Furqan [The Criterion], 56) Good news of Heaven for believers, and a warning of Hell for the polytheists.
b. The polytheists' outcome is painful punishment, because ……

48. ***Islamic Studies—Hadith and Sira, Tawhid, Fiqh and Suluk*****, Grade 4**, Vol. 2, 2020, p. 94. (Previously—***Tawhid,*** **Grade 4**, Vol. 2, 2019, pp. 24–25.)

Remaining:

Students are taught the dangers of polytheism and that those who practice it will be punished in Hell for all eternity. A Qur'anic verse referring to the People of the Book (i.e., Christians and Jews) being sent to Hell was replaced with an excerpt of a different verse which states that those who practice polytheism will be denied Paradise by Allah and their home will be Fire.



• خُطُورَةُ الشِّرْكِ:

١. أَنَّ اللهَ لاَ يَغْفِرُهُ.

قَالَ اللهُ تَعَالَى: ﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾ (١).

٢. أَنَّ الشِّرْكَ يُحْبِطُ جَمِيعَ الأَعْمَالِ، أي يبطلها.

قَالَ تَعَالَى: ﴿وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ﴾ (٢).

٣. أَنَّ من وقع في الشِّرْكِ يخلّد في النار.

قَالَ اللهُ تَعَالَى:

﴿ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ﴾ (٣).

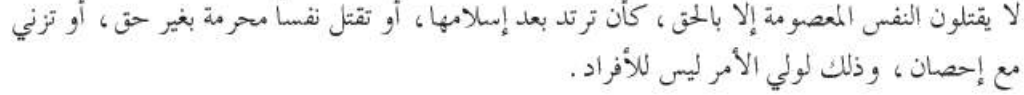
The Danger of Polytheism:

1. *Allah doesn't forgive it. Allah Almighty said: 'Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills.' (An-Nisa [The Women], 48)*
2. *Polytheism makes all deeds worthless, meaning: it cancels them. The Almighty said: 'But if they had associated others with Allah, then worthless for them would be whatever they were doing.' (Al-An'am [The Cattle], 88)*
3. *Whoever practices it will be in Hell for all of eternity. Allah Almighty said: 'Whoever associates others with Allah [in worship] will surely be forbidden Paradise by Allah. Their home will be the Fire.' (Al-Mai'dah [The Table Spread], 72)*

49. ***Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh*****, Grade 8,** Vol. 2, 2020, p. 44. (Previously—***Tafsir*****, Grade 8,** Vol. 2, 2019, p. 60.)

Remaining:

Students are taught that leaving Islam and adultery are justified reasons for leaders to kill people. Conclusions drawn from verses of the Qur'anic Al-Furqan Surah include the authorization to kill people if they leave Islam, unlawfully kill a person, or commit adultery.



٢– لا يقتلون النفس المعصومة إلا بالحق، كأن ترتد بعد إسلامها، أو تقتل نفساً محرمة بغير حق، أو تزني مع إحصان، وذلك لولي الأمر ليس للأفراد.

2- They must not kill an infallible soul except by right, such as if it leaves Islam, kills a forbidden soul with no right, or engages in adulterous relations with a married person. This is for the leader, not individuals.

50. ***Islamic Studies—Hadith and Sira, Tawhid, Fiqh and Suluk*****, Grade 5,** Vol. 2, 2020, p. 109. (Previously—***Tawhid*****, Grade 5**, Vol. 2, 2019, p. 30.)

Remaining:

An explanation of one of the articles of faith in Islam—the belief in the Day of Judgement—describes Hell as "*the home of painful punishment,*" reserved specifically for infidels.

• النارِ دارِ العذابِ الأليمِ التي أُعِدَّتْ للكافرين.

- *Hell is the home of is painful punishment, which was prepared for the infidels.*

Jihad and Terrorism

51. ***Hadith and Sira*****, Grade 6,** Vol. 2, 2019, pp. 60–61.

Removed:

Violence and murder on behalf of Muhammad were justified and praised, as a hadith that exemplifies the love that Muhammad's companions had for him formerly included descriptions of two young companions who killed a man for voicing curse-words at Muhammad.

عن عبدالرحمن بن عوف ﷺ قال: (بينا أنا واقف في الصف يوم بدر فنظرت عن يميني وعن شمالي فإذا أنا بغلامين من الأنصار حديثة أسنانهما تمنيت أن أكون بين أضلع منهما فغمزني أحدهما فقال: يا عم هل تعرف أبا جهل؟ قلت: نعم ما حاجتك إليه يا ابن أخي، قال: أُخبرت أنه يسب رسول الله ﷺ والذي نفسي بيده لئن رأيته لا يفارق سوادي سواده حتى يموت الأعجل منا، فتعجبت لذلك، فغمزني الآخر، فقال لي مثلها فلم أنشب أن نظرت إلى أبي جهل يجول في الناس قلت: ألا إن هذا صاحبكما الذي سألتماني فابتدراه بسيفيهما فضرباه حتى قتلاه)[1].

'Abd al-Rahman ibn 'Awf narrated:

"While I was standing in the row on the day of the battle of Badr, I looked to my right and my left and saw two youths, supporters from Medina, both young in years. I wished I had been stronger than they.

One of them called my attention, saying, 'O Uncle! Do you know Abu Jahl?'

'Yes,' I said, 'What do you want from him, O nephew of mine?'

'I have been informed that he utters curses against the Messenger of God,' he replied. 'By Him in Whose Hands my life is, if I should see him, then my body will not leave his body, until one of us who is destined to die earlier dies!'

I was astonished at that talk. Then the other boy called my attention, repeating what the other had said.

After a while I saw Abu Jahl walking amongst the people. 'Look!' I said. 'This is the man you asked me about.' They then attacked him with their swords and struck him to death."

52. *Fiqh*. Grade 9, Vol. 2, 2019, pp. 58–67.
Removed:
An entire textbook unit about *jihad* was removed in 2020. This unit presented all types of *jihad* as "*the climax of Islam*," including its violent aspects, which were taught to be performed for the purposes of spreading Islam and protecting Muslim lands. It was also explained that women can perform any type of *jihad* besides combat.


الجهـــــاد

الثاني: القتال في سبيل الله، وهذا المعنى هو المقصود.

ذلك طلب العلم، وحمل النفس على الخير، وترك الشر، والإنفاق من المال، كما يشمل أيضاً معنى القتال الذي شرعه الله تعالى لنشر الدعوة الإسلامية وليتمكن الناس من الدخول في دين الإسلام للحماية وتوفير الأمن ولمواجهة الظلم والاضطهاد والفوضى، وليس للاعتداء، كما يزعم أهل الغلو والتطرف، وكما يعتقده

الحالات التي يتعين فيها الجهاد

يكون الجهاد فرض عين في حالات ثلاث:

الأولى: إذا حاصَرَ العدو البلد أو احتله.

الثانية: إذا أمر ولي الأمر بالجهاد، لقوله تعالى: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَا لَكُمْ إِذَا قِيلَ لَكُمُ ٱنفِرُوا۟ فِى سَبِيلِ ٱللَّهِ ٱثَّاقَلْتُمْ إِلَى ٱلْأَرْضِ ﴾.

الثالثة: إذا حضر المسلم ساحة القتال، فلا يجوز له التراجع والانهزام.


حكم الجهاد على النساء

الجهاد الذي بمعنى القتال لا يجب على المرأة.

فضل الجهاد

الجهاد ذروة سنام الإسلام، وهو من التجارة الرابحة مع الله.

ومن الجهاد في سبيل الله:

أ. القتال دفاعا عن الدين أو النفس أو الأهل، لقول النبي ﷺ: «من قُتل دون دينه فهو شهيد، ومن قُتل دون دمه فهو شهيد، ومن قُتل دون أهله فهو شهيد».

ب. القتال دفاعًا عن البلد المسلم المملكة العربية السعودية حماية لها وللمقدسات الإسلامية، كما في قوله تعالى: ﴿ وَمَا لَنَآ أَلَّا نُقَٰتِلَ فِى سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيَٰرِنَا وَأَبْنَآئِنَا ﴾.

[Left:]
Jihad
Second [meaning]: Fighting for the sake of God. This meaning is the intended one [in the above text].
[. . . jihad] also includes combat prescribed by God Almighty to spread the Call to Islam, so that people may enter the religion of Islam for protection, security, and the fight against injustice, oppression and anarchy. However, [jihad] is not for aggression, as the extremists and radicals claim. . . .

Situations in which jihad is obligatory:
Jihad becomes a personal obligation in three situations:
First: If the enemy besieges or occupies the country.
Second: If the ruler commands jihad, as the Almighty said: 'O believers! What is the matter with you that when you are asked to march forth in the cause of God, you cling firmly to your land?' [9:38]
Third: If the Muslim is present at the field of battle, in which case he is not allowed to retreat and suffer defeat.

[Right:]
Ruling of jihad regarding women:
Jihad in the sense of combat is not obligatory for women,
The virtue of jihad:
Jihad is the epitome of Islam, and amounts to a profitable trade with God.
Jihad for the sake of God includes:

a. Fighting in defense of religion, one's life or one's family. The Prophet said: 'He who is killed in defense of his religion is a martyr, he who is killed in self-defense is a martyr, and he who is killed in defense of his family is a martyr.'
b. Fighting in defense of a Muslim country, the Kingdom of Saudi Arabia, protecting it and its Islamic holy sites. The Almighty said: 'How could we refuse to fight in the cause of God, while we were driven out of our homes and separated from our children?' [2:246]

53. *Hadith (2)*, Grades 10–12 (Humanities), 2020, p. 170.
Removed:
In a chapter about *jihad* that was removed in 2021, combat was presented as an integral aspect of *jihad*, used for objectives such as protection and confronting injustice and anarchy. The text emphasized that combative *jihad* is not a tool of aggression, but a tool of peace and co-existence that is under the sole responsibility of the leader.


الجهاد اصطلاحاً: الجهاد في الإسلام اسم عام يشمل عدة معانٍ تدور حول مفهوم: «بذل الجهد»، واستفراغ الوسع في طاعة الله، فيدخل في ذلك طلب العلم، والرزق، وحمل النفس على الخير، وترك الشر، والإنفاق من المال، كما يشمل أيضاً معنى القتال الذي شرعه الله تعالى لنشر الدعوة الإسلامية، وليتمكن الناس من الدخول في دين الإسلام للحماية وتوفير الأمن ولمواجهة الظلم والاضطهاد والفوضى، لتبليغ رسالة الإسلام، دون إكراه للناس على الدخول، وليس للاعتداء، كما يزعم أهل الغلو والتطرف، وكل مَنْ جهل حقيقة الإسلام الداعي للسلم والتعايش وحفظ الحقوق والحريات المشروعة، قال الله تعالى: ﴿وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿١٩٠﴾﴾ [البقرة: ١٩٠]. وأمر الجهاد بيد إمام المسلمين في كل عصر، وإمام المسلمين في بلادنا هو خادم الحرمين الشريفين الملك سلمان بن عبد العزيز -أيده الله-.

The Meaning of jihad: In Islam, jihad is a general term that includes several meanings that revolve around the concept of "exerting effort" and making every effort in obeying Allah. . . . This also includes the meaning of combat, which was prescribed by Allah Almighty to spread the call for Islam, so people can enter the religion of Islam for protection, for providing security, for confronting injustice, persecution, and anarchy, and to spread the message of Islam without compelling people to join. It is not used for aggression, as claimed by exaggerators and extremists. Regarding those who are unaware of the truth of Islam, which calls for peace, co-existence, and for protecting the legitimate rights and freedoms, Allah Almighty said: 'Fight in the cause of Allah against those who wage war against you, but do not exceed the limits. Allah does not like transgressors.' [Al-Baqarah, 190] The command of jihad is in the hands of the Imam of the Muslims in each age, and the Imam of Muslims in our land is the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz.

54. *Hadith (2)*, Grades 10–12 (Humanities), 2020, p. 170–73.
Removed:
In a chapter about *jihad* that was removed in 2021, it was taught that *jihad* is "*the climax of Islam*" and is one of "*the best of pious acts and greatest forms of obedience*." Instead of referring to its more peaceful and spiritual aspects, examples were chosen from the Qur'an and hadith that celebrate violent *jihad*. One verse even argued that martyrs never really die, but instead live with Allah and are greatly rewarded, thus legitimizing and even prioritizing combat and violence as a form of *jihad*.



فضل الجهاد في سبيل الله

الجهاد في سبيل الله بمعناه الخاص ذروة سنام الإسلام، وهو من أعلى القُرُبات، وأجلُّ الطاعات، شُرع لإعلاء كلمة الله تعالى، وتبليغ دعوته للناس كافة، والآيات الكثيرة، والأحاديث النبوية دالة على هذا الفضل، يقول تعالى: ﴿ إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴾ [التوبة: ١١١].

ويقول تعالى: ﴿ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ وَجَنَّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿٢٢﴾ ﴾ [التوبة: ٢٠-٢١-٢٢].

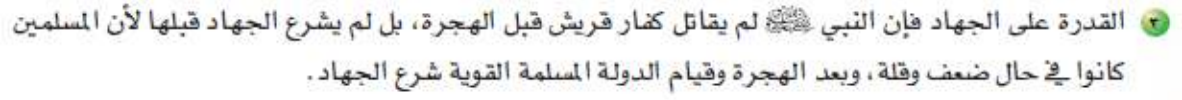
ويقول سبحانه: ﴿ وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمْ يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ﴾ [آل عمران: ١٦٩-١٧٠-١٧١].

وروى الشيخان عن أبي هريرة ﷺ أن رسول الله ﷺ سئل: أي العمل أفضل؟ فقال: «إيمان بالله ورسوله»، قيل: ثم ماذا؟ قال: «الجهاد في سبيل الله..» الحديث [١].

وأخرجا - أيضًا - عن أنس ﷺ مرفوعًا: «لَغَدْوَةٌ أو رَوحَةٌ في سبيل الله خير من الدنيا وما فيها» [٢].

The Virtue of Jihad for the Sake of Allah:
Jihad for the sake of Allah, in its particular meaning, is the climax of Islam. It is among the best of pious acts and [among] the greatest forms of obedience, made lawful to elevate the word of Allah Almighty and to spread His Dawah to everyone. The countless Ayahs and the Prophetic Hadiths are evidence of this virtue. The Almighty says: 'Allah has indeed purchased from the believers their lives and wealth in exchange for Paradise. They fight in the cause of Allah and kill or are killed. This is a true promise binding on Him in the Torah, the Gospel, and the Qur'an. And whose promise is truer than Allah's? So, rejoice in the exchange you have made with Him. That is [truly] the ultimate triumph.' [At-Tawbah: 111]
[…]
The Exalted says: 'Never think of those martyred in the cause of Allah as dead. In fact, they are alive with their Lord, well provided for—rejoicing in Allah's bounties and being delighted for those yet to join them. There will be no fear for them, nor will they grieve. They are joyful for receiving Allah's grace and bounty, and that Allah does not deny the reward of the believers.' (Ali Imran: 169–171]
. . .
They also quoted Anas, who narrated that the Prophet said: 'Going out in the morning in the cause of Allah, or in the evening, is better than the world and what is in it.'

55. *Hadith (2)*, Grades 10–12 (Humanities), 2020, p. 172.
Removed:
In a chapter about *jihad* that was removed in 2021, one condition to performing *jihad* is the ability of doing so, exemplified by Muhammad who was at first at a disadvantage against the Quraysh tribe. He could execute it against them only after immigrating to Medina and re-establishing the Muslims' power.


٣ القدرة على الجهاد فإن النبي ﷺ لم يقاتل كفار قريش قبل الهجرة، بل لم يشرع الجهاد قبلها لأن المسلمين كانوا في حال ضعف وقلة، وبعد الهجرة وقيام الدولة المسلمة القوية شرع الجهاد.

3. The ability to perform jihad: The Prophet did not fight the Quraysh infidels before the Hijrah, and he even did not legislate jihad beforehand, for the Muslims were weak and outnumbered. However, after the Hijrah and the establishment of the powerful Muslim State, he legitimated jihad.

56. *Hadith (2)*, Grades 10–12 (Humanities), 2020, p. 173.
Removed:
In a chapter about *jihad* that was removed in 2021, students were presented with very specific circumstances in which *jihad* is to be performed, forbidding Muslims from retreating from the battlefield, as well as discussing *jihad* as a matter of self-defense or being ordered by the ruler.


الحالات التي يتعين فيها الجهاد

ذكر العلماء أن الجهاد يتعين على الشخص في حالات ثلاث:

١ إذا تقابل الصَّفَّان، فيحرم على من حضر الانصراف، يقول تعالى: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ زَحۡفٗا فَلَا تُوَلُّوهُمُ ٱلۡأَدۡبَارَ ١٥ وَمَن يُوَلِّهِمۡ يَوۡمَئِذٖ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفٗا لِّقِتَالٍ أَوۡ مُتَحَيِّزًا إِلَىٰ فِئَةٖ فَقَدۡ بَآءَ بِغَضَبٖ مِّنَ ٱللَّهِ وَمَأۡوَىٰهُ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمَصِيرُ ١٦ ﴾ [الأنفال: ١٥-١٦].

٢ إذا نزل الكفار ببلد معيَّن، تعيّن على أهله قتالهم ودفعهم، فالدفاع عن النفس واجب، قال تعالى: ﴿ وَقَٰتِلُواْ فِي سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمۡ وَلَا تَعۡتَدُوٓاْۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ ﴾[البقرة: ١٩٠].

٣ إذا استنفَرَ وليُّ الأمر قوماً لزمهم النفير، قال تعالى: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَا لَكُمۡ إِذَا قِيلَ لَكُمُ ٱنفِرُواْ فِي سَبِيلِ ٱللَّهِ ٱثَّاقَلۡتُمۡ إِلَى ٱلۡأَرۡضِۚ أَرَضِيتُم بِٱلۡحَيَوٰةِ ٱلدُّنۡيَا مِنَ ٱلۡأٓخِرَةِۚ فَمَا مَتَٰعُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا فِي ٱلۡأٓخِرَةِ إِلَّا قَلِيلٌ ٣٨ إِلَّا تَنفِرُواْ يُعَذِّبۡكُمۡ عَذَابًا أَلِيمٗا وَيَسۡتَبۡدِلۡ قَوۡمًا غَيۡرَكُمۡ وَلَا تَضُرُّوهُ شَيۡـٔٗاۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٣٩ ﴾ [التوبة: ٣٨-٣٩].

Situations in which Jihad is Designated:
Scholars mentioned that jihad is designated to a person in three situations;
1. If two ranks face each other, then those who are present are forbidden from retreating. The Almighty says: 'O believers! When you face the disbelievers in battle, never turn your backs to them. And whoever does so on such an occasion—unless it is a maneuver or to join their own troops—will earn the displeasure of Allah, and their home will be Hell. What an evil destination!' [Al-Anfal, 15–16]
2. If the infidels assault a specific land, then its people must fight them and protect it, for self-defense is a duty. The Almighty said: 'Fight in the cause of Allah against those who wage war against you, but do not exceed the limits. Allah does not like transgressors.' [Al-Baqarah, 190]

3. If the ruler mobilizes a nation, they are to comply. The Almighty says: 'O believers! What is the matter with you that when you are asked to march forth in the cause of Allah, you cling firmly to the land? Do you prefer the life of this world over the Hereafter? The enjoyment of this worldly life is insignificant compared to that of the Hereafter. If you do not march forth, He will afflict you with a painful torment and replace you with other people. You are not harming Him in the least. And Allah is Most Capable of everything.' [At-Tawbah, 38–39]

57. *Hadith (2)*, Grades 10–12 (Humanities), 2020, p. 173.
Removed:
In a chapter about *jihad* that was removed in 2021, students were taught that combat is considered *jihad* only when it is done for protection or to elevate Islamic principles, and not when it is done to demonstrate bravery, zealotry, patriotism, or to seek fortune.



متى يكون القتال جهادا في سبيل الله؟

لا يخرج القتال عن مقْصَدين:

١ أن يكون تلبية لأمر الله، وتضحية في سبيله، ونشرًا لعقيدة التوحيد، ودفاعًا عن حياض الإسلام وديار المسلمين، وإعلاءً لكلمة الله، فهذا هو الجهاد في سبيل الله.

٢ أن يكون خلاف ذلك المقصد، كأن يقاتل شجاعة، أو حَمِيَّةً، أو قومية، أو طلبًا لمال، ونحو ذلك من الشعارات والمذاهب الباطلة، فهذا لا يكون في سبيل الله. سئل رسول الله ﷺ عن الرجل يقاتل شجاعة، ويقاتل حَمِيَّةً، ويقاتل رياء، أيُّ ذلك في سبيل الله؟ قال: «من قاتل لتكون كلمة الله هي العليا، فهو في سبيل الله»[1].

When is Combat Considered Jihad for the Sake of Allah?
Combat does not exceed two goals:
1. It can be done to carry Allah's command, to sacrifice for His sake, to spread the principle of the oneness of Allah, to protect the values of Islam and the Muslims' land, and to elevate the word of Allah. This is jihad for the sake of Allah.
2. It can have a different goal, such as fighting out of valor, out of zeal, out of a sense of patriotism, in seeking of fortune, or other false slogans and beliefs. This is not for the sake of Allah. The Messenger of Allah was asked about who fights in the battlefield out of valor, or out of zeal, or out of hypocrisy, which of this is considered as fighting in the cause of Allah? He said: 'He who fights in order that the Word of Allah remains the supreme, is considered as fighting in the cause of Allah."

58. ***Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,*** **Grade 7**, Vol. 1, 2020, pp. 172–73. (Previously—***Hadith*****, Grade 7**, Vol. 1, 2020, pp. 29–30.)

Altered:

A text teaching that *jihad* specifically means "*fighting the enemies for the protection of religion, land, and worshipers*" was removed in 2021. Violent *jihad* is still presented as the "*climax of Islam*," with no discussion of spiritual and peaceful forms of *jihad* being offered. Students are taught that *jihad* can only be declared by the Ruler, and that Saudi Arabia's war against the Houthis is a form of *jihad*, and thus is justified and even encouraged religiously.

2020	2021
Hadith, Grade 7, Vol. 1, 2020, pp. 29-30.	*Islamic Studies – Tawhid, Tafsir, Hadith, Fiqh*, Grade 7, Vol. 1, 2020, pp. 172-173.
 عن عبدالله بن مسعود رضي الله عنه قال: «سَأَلْتُ النَّبِيَّ ﷺ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللهِ؟ قَالَ: الصَّلَاةُ عَلَى وَقْتِهَا، قَالَ: ثُمَّ أَيٌّ؟ قَالَ: ثُمَّ بِرُّ الْوَالِدَيْنِ، قَالَ: ثُمَّ أَيٌّ؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللهِ، قَالَ: حَدَّثَنِي بِهِنَّ وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي»(١). **الجهاد شرعًا**: هو "قتال الأعداء للدفاع عن الدين والبلاد والعباد". قال تعالى: ﴿وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿١٩٠﴾﴾ [البقرة: ١٩٠] ٣- **الجهاد في سبيل الله**: هو ذِرْوةُ سنام الإسلام، وسبب عزّ المسلمين ونصرهم، وهو منوطٌ بإذن ولي الأمر لمؤسسات المملكة السياسية والعسكرية ولمن دعاه خادم الحرمين الشريفين من القوات الإسلامية. ومن الأمثلة على الجهاد الذي تعيشه المملكة في الوقت الحالي، قتال جنودنا البواسل للميليشيات الحوثية المعتدية وذلك للدفاع عن المملكة وعن الحرمين الشريفين وحفاظًا على أرواح المواطنين والمقيمين.	 عن عبدالله بن مسعود رضي الله عنه قال: «سَأَلْتُ النَّبِيَّ ﷺ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللهِ؟ قَالَ: الصَّلَاةُ عَلَى وَقْتِهَا، قَالَ: ثُمَّ أَيٌّ؟ قَالَ: ثُمَّ بِرُّ الْوَالِدَيْنِ، قَالَ: ثُمَّ أَيٌّ؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللهِ، قَالَ: حَدَّثَنِي بِهِنَّ وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي»(١). ٣- **الجهاد في سبيل الله**: هو ذِرْوةُ سنام الإسلام، وسبب عزّ المسلمين ونصرهم، وهو منوطٌ بإذن ولي الأمر لمؤسسات المملكة السياسية والعسكرية ولمن دعاه خادم الحرمين الشريفين من القوات الإسلامية. ومن الأمثلة على الجهاد الذي تعيشه المملكة في الوقت الحالي، قتال جنودنا البواسل للميليشيات الحوثية المعتدية وذلك للدفاع عن المملكة وعن الحرمين الشريفين وحفاظًا على أرواح المواطنين والمقيمين.
Abdullah ibn Mas'ud reported: "I asked the Prophet which action is dearest to Allah and He replied: 'Prayer at its proper time.' He asked: 'What came next'? He replied: 'Kindness to parents.' He asked: 'What came next'? He replied: 'Jihad in Allah's path.' He said: 'He told me of them, and if I had asked for more, he would have told me more.'" *The lawful meaning of jihad: Fighting the enemies for the protection of religion, land, and worshipers.* *The Almighty said: 'Fight in the cause of Allah [only] against those who wage war against you, but do not exceed the limits. Allah does not like transgressors." [Al-Baqarah: 190]* *3- Jihad for the sake of Allah: It is the climax of Islam, and what brings Muslims might and triumph. It depends on the approval of the ruler of the Kingdom's political and military establishments, and on the call of the Custodian of the Two*	*Abdullah ibn Mas'ud reported: "I asked the Prophet which action is dearest to Allah and He replied: 'Prayer at its proper time.' He asked: 'What came next?' He replied: 'Kindness to parents.' He asked: 'What came next?' He replied: 'Jihad in Allah's path.' He said: 'He told me of them, and if I had asked for more, he would have told me more.'"* *3- Jihad for the sake of Allah: It is the climax of Islam, and what brings Muslims might and triumph. It depends on the approval of the ruler of the Kingdom's political and military establishments, and on the call of the Custodian of the Two Holy Mosques to those among the Islamic forces. Examples of jihad that the Kingdom currently experiences include our brave soldiers' fighting against the enemy Houthi militias, in order to defend the Kingdom and the Custodian of the Two Holy Mosques, and to protect the spirit of the citizens and residents.*

Holy Mosques to those among the Islamic forces. Examples of jihad that the Kingdom currently experiences include our brave soldiers' fighting against the enemy Houthi militias, in order to defend the Kingdom and the Custodian of the Two Holy Mosques, and to protect the spirit of the citizens and residents.	

Red font indicates removed content.

59. *Tafsir (2)*, Grades 10–12 (Joint Track), 2021, pp. 75, 133. (Previously—***Tafsir [2]*, Grades 10–12** [Humanities], 2020, pp. 75, 133.)

Remaining:

The textbooks praise those who sacrifice their lives as martyrs for Allah, namely in battle for the faith, as featured in two interpretations of Qur'anic verses. Martyrdom for Allah is described as "a divine dignity."

الشهداء في سبيل الله تعالى أحياء عند ربهم يرزقون، كما جاء في الحديث الصحيح: «إن أرواح الشهداء في حواصل طير خضر تسرح في الجنة حيث شاءت، ثم تأوي إلى قناديل معلقة تحت العرش» [رواه مسلم].

The martyrs [shuhadha] for the sake of Allah are alive with their Lord and fed by Him. As it said in the correct tradition [hadith]: The souls of the martyrs travel around in heaven in crops of green birds. They go wherever they wish and then find shelter in hanging lamps under the throne. (Sahih Muslim—hadith collection)

٧- الشهادة في سبيل الله منحة ربانية، وكرامة إلهية، يهبها الله للصفوة من عباده.

7–Martyrdom for the sake of Allah is a godly gift, a divine dignity, granted by Allah to the best of His worshippers.

60. *Hadith (1)*, Grades 10–12 (Joint Track), 2021, p. 99. (Previously—***Hadith [1]*, Grades 10–12** [Joint Track], 2020, p. 99.)

Remaining:

Following a hadith about "*the seven destructive things*," which include fleeing from the battlefield, the text discusses both violent and non-violent *jihad*. In a new passage inserted in the 2020 textbooks, students are taught that if an imam gives orders to set out and fight, it is forbidden to flee the battlefield. A few exceptions are given, such as while deceiving the enemy or if the enemy greatly outnumbers the *jihad* warriors. It should also be worth noting that the text imposes limits on *jihad* in the present times, as it is not applied to individuals and groups, but to the state.



١٢ الجهاد في الإسلام اسم عام يشمل عدة معانٍ تدور حول مفهوم: «بذل الجهد»، أياً كان مجاله الإيجابي، فيدخل في ذلك طلب العلم، والرزق، وحمل النفس على الخير، وترك الشر، والإنفاق من المال، كما يشمل أيضاً معنى القتال الذي شرعه الله تعالى لحفظ الحقوق والحريات المشروعة، قال الله تعالى: ﴿وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿١٩٠﴾﴾ [البقرة: ١٩٠] كما أن الجهاد في العصر الحاضر لم يعد مرتبطاً بالجماعات والأفراد وإنما ارتباطه بمؤسسات الدولة السياسية والعسكرية.

١٣ إذا انتدب إمام المسلمين فئةً للقتال ودعاهم للجهاد في سبيل الله، حَرُم عليهم الفرار من المعركة؛ لأن ذلك من كبائر الذنوب، وهو التولي يوم الزحف الذي ورد النهي عنه في هذا الحديث، قال تعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ زَحْفًا فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ ﴿١٥﴾ وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦﴾﴾ [الأنفال: ١٥–١٦]، ويستثنى من ذلك من كان فراره بقصد خداع العدو، أو الانتقال من مجموعةٍ إلى مجموعةٍ قتالية أخرى، أو كان عدد العدو أكثر من ضعفي عدد المجاهدين.

12. Jihad in Islam is a general term that contains several meanings that revolve around the expression 'exerting effort,' whatever its positive theme may be. This includes seeking knowledge and sustenance, bringing oneself to do good, to abandon evil, and to spend money. This also includes the meaning of fighting, which Allah Almighty legitimized to protect lawful rights and freedoms. Allah Almighty said: 'Fight in the cause of Allah [only] against those who wage war against you, but do not exceed the limits. Allah does not like transgressors.' [Al-Baqarah: 190]
Also, jihad in the present era is not associated anymore with groups and individuals, it is connected to the state's political and military establishments.
13. If the Imam of the Muslims assigns a group to fight and calls upon them to perform jihad for the sake of Allah, they are forbidden from fleeing the battle, because this is among the greatest of sins, as it is fleeing from the battlefield, which is forbidden in this hadith. The Almighty said: 'O believers! When you face the disbelievers in battle, never turn your backs to them. And whoever does so on such an occasion—unless it is a maneuver or to join their own troops—will earn the displeasure of Allah, and their home will be Hell. What an evil destination!' [Al-Anfal: 15–16] This, with the exception of those who flee with the intention of deceiving the enemy, of moving between combat groups, or if the numbers of the enemy are more than twice the number of AD warriors.

61. ***Fiqh (2)*****, Grades 10–12** (Joint Track), 2021, p. 263. (Previously—***Fiqh (2)*****, Grades 10–12** [Humanities], 2020, p. 263.)

Remaining:

Students are taught that martyrs will be forgiven for all their sins. The only exception for this forgiveness is vaguely stated as "debt."

ج- تأمل الأدلة الآتية وبين ما فيها من الخصوص والعموم:

١- عن عبد الله بن عمرو بن العاص رضي الله عنهما أن رسول الله ﷺ قال: «يغفر للشهيد كل ذنب إلا الدَّيْن»(١).

. . . . . .

. . . . . .

C- Look at the following list and explain the [use of] specification and generality in them:

1- Abdallah ibn Amr ibn al-As reported about the Messenger of Allah, who said: 'All the sins of a martyr will be forgiven, except debt.'

Gender

62. ***Hadith and Sira,*** **Grade 4,** Vol. 2, 2019, p. 27.
Removed:
Wearing clothing of the opposite sex, even as a form of humor or theater, is prohibited.



فاللباسُ الخاصُّ بالمرأة لا يجوز للرجل أن يَلْبَسَهُ مثل:

.....

واللباسُ الخاصُّ بالرجل لا يجوز للمرأة أن تَلْبَسَهُ مثل:

.....

- وهذا التحريمُ يشملُ حالةَ الجِدِّ والهَزْل؛ فلا يجوز للرجل مثلاً لُبْسُ ملابسَ نسائية لإضحاك أصحابه أو بحُجَّة التمثيل.
- وقد ذكر النبيُّ ﷺ وعيدًا شديدًا لمن فعل ذلك وهو اللعنُ، فما اللعنُ؟

.....

Men are not allowed to wear women's clothing, such as: …… [image of a woman's dress]
Women are not allowed to wear men's clothing, such as: …… [image of a man's robe]
This prohibition includes both serious and jocular situations. A man, for example, may not wear women's clothing to amuse his friends, or for the sake of acting.
The Prophet mentioned a terrible threat on whoever does so: a curse. What is that curse?
. . .

63. ***Hadith (1)*****, Grades 10–12** (Joint Track), 2021, p. 146. (Previously—***Hadith [1]*****, Grades 10–12** [Joint Track], 2020, p. 147.)
Remaining:
Students are taught that Muslim women are to be chaste and not put on makeup, dress up, and speak in an overly feminine manner.

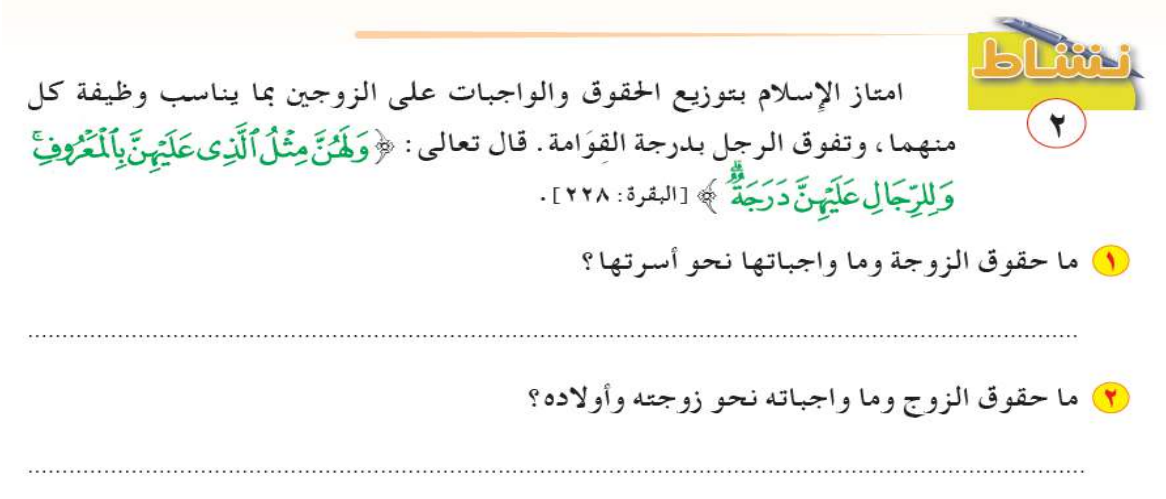
وللعِفَّةُ بعد ذلك تطبيقات أخرى منها:

أ العِفَّةُ عن التطلع إلى ما لدى الآخرين من مُتع الحياة الدنيا.

ب عِفَّةُ المرأة المسلمة عن التبرج، وعن الخضوع بالقول.

Following this, chastity has other applications, including:
a. . . .
b. A Muslim woman's refraining from adorning herself and from being submissive in speech.

64. ***Life Skills and Family Education*****, Grades 10–12** (Joint Track), 2021, p. 35.
Remaining:
The text makes a distinction between men and women in Islam, stating that although they both have rights and obligations, men are superior to women and are responsible for them.



نشاط ٢

امتاز الإسلام بتوزيع الحقوق والواجبات على الزوجين بما يناسب وظيفة كل منهما، وتفوق الرجل بدرجة القِوَامة. قال تعالى: ﴿وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ﴾ [البقرة: ٢٢٨].

١ ما حقوق الزوجة وما واجباتها نحو أسرتها؟

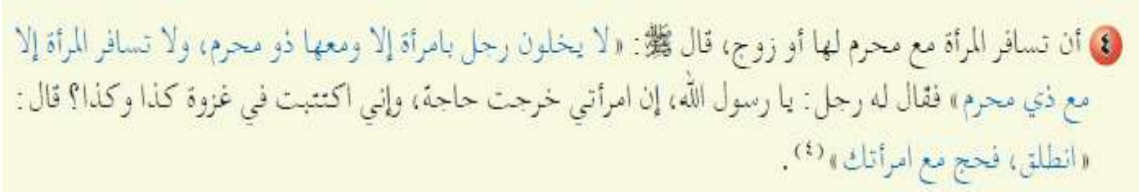
.....

٢ ما حقوق الزوج وما واجباته نحو زوجته وأولاده؟

.....

Activity 2: Islam is distinguished by distributing the rights and duties between spouses, in a way that fits the function of each of them. Man is superior by the degree of guardianship. The Almighty said: 'Women have rights similar to those of men equitably, although men have a degree [of responsibility] above them.' [Al-Baqarah: 228]
1. What are the wife's rights and duties toward her family?
2. What are the husband's rights and duties toward his wife and children?

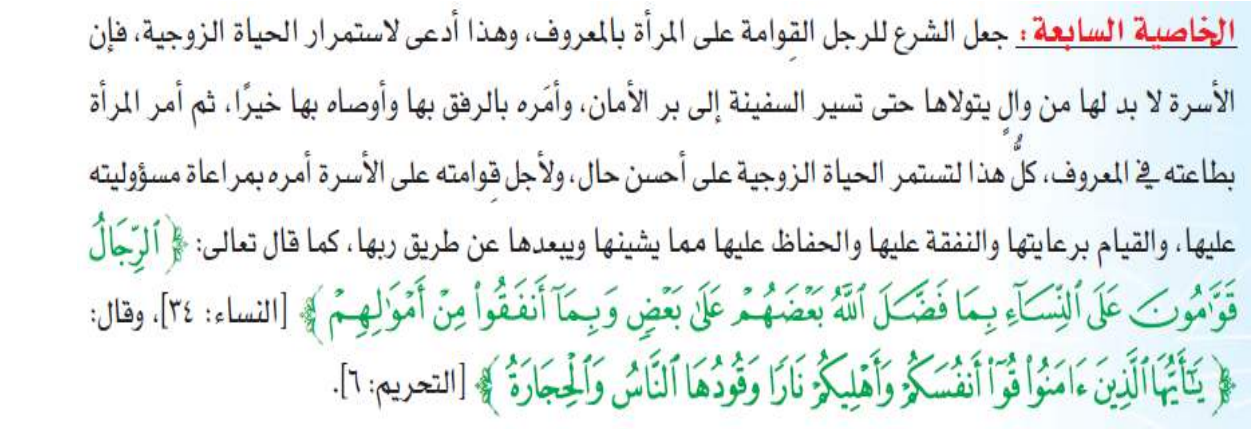
65. ***Hadith (1)*****, Grades 10–12** (Joint Track), 2021, p. 184. (Previously—***Hadith [1]*****, Grades 10–12** [Joint Track], 2020, p. 188.)
Remaining:
Students are taught that women are not allowed to travel independently, unless they are accompanied by their husband or with a relative with whom they cannot marry (*Mahram*).



٤ أن تسافر المرأة مع محرم لها أو زوج، قال ﷺ: «لا يخلون رجل بامرأة إلا ومعها ذو محرم، ولا تسافر المرأة إلا مع ذي محرم» فقال له رجل: يا رسول الله، إن امرأتي خرجت حاجة، وإني اكتتبت في غزوة كذا وكذا؟ قال: «انطلق، فحج مع امرأتك»(٤).

4. The woman must travel with an unmarriageable relative [Mahram] or a husband, as He [Muhammad] said: 'A man must never be alone with a woman unless there is a Mahram with her. A woman also may not travel with anyone except with a Mahram.' A person said to Him: 'O Messenger of Allah! What if my wife has gone for Hajj while I am enlisted for such and such a battle?' He replied: 'Go and join your wife in Hajj.'

66. *Fiqh (3)*, Grades 10–12 (Optional Track), 2021, p. 22.
Remaining:
A chapter about Islamic legislation regarding the family structure reinforces patriarchal gender roles, stating that women must obey men as they are their guardians. This structure is presented as integral to successful married life.


الخاصية السابعة: جعل الشرع للرجل القوامة على المرأة بالمعروف، وهذا أدعى لاستمرار الحياة الزوجية، فإن الأسرة لا بد لها من والٍ يتولاها حتى تسير السفينة إلى بر الأمان، وأمَره بالرفق بها وأوصاه بها خيرًا، ثم أمر المرأة بطاعته في المعروف، كلُّ هذا لتستمر الحياة الزوجية على أحسن حال، ولأجل قوامته على الأسرة أمره بمراعاة مسؤوليته عليها، والقيام برعايتها والنفقة عليها والحفاظ عليها مما يشينها ويبعدها عن طريق ربها، كما قال تعالى: ﴿ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعۡضَهُمۡ عَلَىٰ بَعۡضٖ وَبِمَآ أَنفَقُواْ مِنۡ أَمۡوَٰلِهِمۡ﴾ [النساء: ٣٤]، وقال: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ﴾ [التحريم: ٦].

The Seventh Distinguishing Quality [of Islamic laws regarding the family structure]: Shariah has given men guardianship over women in what is right… It has commanded the woman to obey him in what is right, and all of this is in order for marital life to go on in the best way possible . . . The Almighty said: 'Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially.' [An-Nisa: 34] . . .

67. *Hadith (2)*, Grades 10–12 (Humanities), 2021, p. 145.
Remaining:
Students are taught that within an Islamic marriage, a wife is never allowed to let anyone enter the husband's house without his permission. It should be worth emphasizing that the phrasing of the sentence refers to "*his*" house and not "their" house.


ثالثًا: ألا تأذن لأحد أن يدخل بيته إلا بإذنه قال ﷺ: «لا يحل للمرأة أن تصوم وزوجها شاهد إلا بإذنه، ولا تأذن في بيته إلا بإذنه»[٢].

Third: She is not to allow anyone to enter his home except with his permission. He [Muhammad] said: 'It is not lawful for a woman to fast without the permission of her husband, nor should she allow anyone to enter his house without his permission.'

68. ***Family Education*****, Grade** 5, Vol. 2, 2020, p. 100.
Remaining:
Conservative gender stereotypes are reinforced in an image that shows a mother hanging laundry and cooking as her contribution to family life. The storyboard is centered around a family who are trying to save money to go on the *umra* trip (pilgrimage to Mecca outside the official *hajj* season). There is also a positive message of electricity conservation; however, the way that the mother is presented gives students the idea that domestic roles are the responsibility of women.



Family members work together to save electricity

69. ***Fiqh (3)*****, Grades 10–12** (Optional Track), 2021, p. 76.
Remaining:
Students are taught that women "*cannot*" be appointed as judges and that "*their power is canceled and rulings invalid*." The justification given for this assertion is that people under a female ruler "*will never be successful*."

رابعًا: الذُّكورة، فلا يجوز تَوليةُ المرأة القضاء، وإذا وُلِّيَتْ فإن ولايتها باطلة وقضاؤها غير نافذ، والدليل على هذا: حديث أبي بَكْرَةَ ﷺ قال: قال رسول الله ﷺ: «لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمْ امْرَأَةً».رواه البخاري.(١)

Fourth: Maleness, as women cannot be appointed judges. If they are indeed appointed as such, then their power is canceled, and their rulings are not valid. Evidence for this can be found in the hadith of Abu Bakrah: 'A people who make a woman their ruler will never be successful.'

70. ***Social Studies,*** **Grade 4,** Vol. 1, 2021, p. 86 (Previously—***Social Studies and Civics,*** **Grade 4**, Vol. 1, 2019, p. 86.)
Remaining:
Gender stereotypes are reinforced through an example in a social studies textbook about budgeting. In the example a boy and a girl need to decide which product to buy, the more expensive or the cheaper item. While the boy debates between two phones, the girl is shown as deciding between two handbags.



71. ***Life and Family Skills*****, Grade 4**, Vol. 1, 2021, p. 60; ***Life and Family Skills*****, Grade 2**, Vol. 1, 2021, pp. 12, 17; ***Life and Family Skills*****, Grade 5**, Vol. 1, 2021, p. 36. (Previously—***Family Education*****, Grade 4**, Vol. 1, 2020, p. 54; ***Family Education*****, Grade 2**, Vol. 1, 2020, pp. 12, 17; ***Family Education*****, Grade 5**, Vol. 1, 2020, p. 39.)

Remaining:

Stereotypical gender roles for women are taught and illustrated in primary school textbooks that are only given to girls. Such gender roles include laundry duty, brushing one's hair, and cleaning the house. Girls are taught the correct posture for cleaning and how to sew.



(Top Left): *Washing socks:*

1. *We need: [pictures of laundry detergent, bucket of water, and a drying rack.]*
2. *Sewing holes, if there are any, so they don't expand.*
3. *Dusting them.*

(Bottom left): *Make sure to brush your hair and straighten it every day.*

(Top right): *Try to clip your own nails once a week. Gather your nail clippings and toss them in the garbage.*

(Bottom right): *Mark 'V' for the right posture while cleaning, and mark 'X' for the incorrect posture, with an explanation.*

72. ***Life and Family Skills*****, Grade 5**, Vol. 1, 2021, p. 34. (Previously—***Family Education*****, Grade 5**, Vol. 1, 2020, p. 37.)

Remaining:

Stereotypical gender roles are taught in textbooks that are only given to female students. They are taught about the importance of cleaning, implying that this is a woman's job.



النظافة :

إن لنظافة المنزل أهميةً كبرى في المحافظة على صحة أفراد الأسرة ولجمال منظره ورائحته ؛ لذلك لابد من العناية به باتباع ما يأتي :

١ . تهوية الغرف .

٢ . ترتيب الأثاث وإزالة الغبار عنه .

٣ . كنس الأرضية .

٤ . مسح الأرضية .

٥ . إغلاق النوافذ وإسدال الستائر بعد مضي بعض الوقت .

٣٧

Cleanliness:

The cleanliness of the house is very important for the health of the family, for its appearance, and for its scent. Because of this, taking care of it is crucial, by following these steps: ventilating the rooms, organizing the furniture and dusting them, sweeping the floor, washing the floor, and closing the windows and curtains after some time.

Israel and Zionism

73. ***Hadith and Islamic Culture (3),*** **Grades 10–12,** Level 5 (Literature and Qur'an), 2019, p. 330.

Removed:

In a chapter about the Al-Aqsa Mosque, students were taught that Jews expel thousands of people from their homes and properties, attack worshippers, harass and arrest people, shut down charities, and generally do everything to make Islamic life in Jerusalem impossible.

«لما لبيت المقدس والقدس من فضل، ولما له من مكانة في الشريعة الإسلامية، ومكانة في نفوس المسلمين واستشعارًا للمسؤولية، فـإنَّ اللجنـة الدائمة للبحوث العلمية والإفتـاء بالمملكة العربية السـعودية تابعت ولا تزال تتابع بـكلِّ ألمٍ ما جرى ويجري من التعديات والممارسات الظالمة التي تزداد يومًا بعد يوم، وإخراج أهل الدور من دورهم، وتشريد الآلاف من ممتلكاتهم، والاستيلاء على بيوتهم، ومزارعهم، ومسـاكنهم؛ ليقيم عليها اليهود مغتصباتهم التي يسـمونها مستوطنات، وما يقومون به من اعتداء على المصلين والمتعبدين وإقامة الجدار العازل، وتشديد الحصار الاقتصادي وسحب الهويات، والاعتقالات، وتدني مستوى الخدمات وإغلاق المؤسسـات الخيرية، ومضايقة السـكان بشـتى ألوان المضايقات، ولا شـك أن هذا إجرام وظلم وبغي في حق القدس والمسـجد الأقصى وأهل فلسـطين، وهذه الأحداث الأليمة توجب على ولاة أمر المسـلمين الوقوف مع إخوانهم الفلسـطينيين، والتعاون معهم ونصرتهم، ومساعدتهم، والاجتهاد في منع اليهود من الاستمرار في عدوانهم، واعتداءاتهم على المسجد الأقصى، وإنهاء الاحتلال الظالم، كل في ميدانه وموقعه، قيامًا بالمسؤولية، وبراءة للذمة.

هذا وإننا نوصي إخواننا المسلمين في فلسطين والقدس بتقوى الله تعالى والرجوع إليه سبحانه، كما نوصيهم بالوحدة على الحق وترك الفرقة والتنازع لتفويت الفرصة على العدو الذي استغلها وسيستغلها بمزيد من الاعتداءات والتوهين» [1].

In light of Jerusalem's good virtues, its place in Islamic law and in the hearts of Muslims—and in recognition of its own sense of responsibility—the Permanent Committee for Scholarly Research and Fatwahs in Saudi Arabia follows with deep sorrow, and will keep following, aggressions and oppressive actions taken and being taken, as they intensify with each passing day, including families being taken out of their houses, the expulsion of thousands of people from their properties and the expropriation of their houses, farms and residences—all so as to allow the Jews to establish the illegal appropriations they call the 'settlements' on top of them, to attack religious worshippers, to build the Separation Fence, to harden the economic siege, to confiscate identification cards, to make arrests, to degrade the level of public services, to shut down charities, and to harass people in various different ways. There is no doubt that this is a crime, a form of oppression, and an injustice towards Jerusalem, the Al-Aqsa Mosque, and the people of Palestine. . . .

74. ***Hadith and Islamic Culture (3),*** **Grades 10–12,** Level 5 (Literature and Qur'an), 2019, pp. 327–28.

Removed:

The textbook claimed that the Jewish Temple in Jerusalem is a politically motivated fabrication, and that the Temple Mount has always been occupied by a mosque. Israel and the Jewish people were accused of actively seeking to destroy the Al-Aqsa Mosque, remove Jerusalem's Islamic character and rebuild the Temple, all as a primary directive.



محاولات هدم اليهود للمسجد الأقصى وبناء الهيكل

مع الاحتلال اليهودي المعاصر لدولة فلسطين، ورغم كل المواثيق الدولية التي تمنع المساس بالمقدسات وأماكن العبادة؛ إلا أن الاحتلال اليهودي بجمعياته ومنظماته لا يفتأ ليل نهار يخطط ويكيد لهدم المسجد الأقصى وتدميره أو إحراقه والعبث فيه.

وقد نسج حاخامات اليهود أسطورة نسبوها إلى نبيّ الله سليمان ﷺ، ليتخذوها ذريعة في هدم المسجد الأقصى، حيث زعموا أنَّ تحت أرض المسجد (هيكل سليمان)، وهو عبارة عن أنقاض معبد ضخم، ادَّعوا أنَّ سليمان ﷺ كان قد بناه لليهود؛ ليقيموا فيه شعائرهم الدينية ويؤدوا فيه طقوسهم، ويذبحوا فيه القرابين. والواقع أنَّ سليمان ﷺ بنى مسجدًا ولم يبنِ معبدًا، وهذا المسجد تهدَّم بنيانه حجرًا حجرًا وزال أثره في حروب بني إسرائيل مع الممالك الوثنية، وقد أثبت العلماء المتخصصون بالآثار من الذين نقَّبوا في الحفريات تحت المسجد الأقصى أنه لا يوجد أثر واحد لهيكل سليمان، بل وجدوا آثارًا إسلامية يرجع تاريخها إلى الدولة الأموية والأيوبية وغيرهما.

والصهاينة يعتبرون بناء الهيكل هو القضية الكبرى والأهم، وتكاد تتفق كلمة المنظمات والجماعات اليهودية على ذلك، ومن هنا صار هدم المسجد وإزالة المعالم الإسلامية في القدس هدفاً رئيساً لهم.

والحقائق التاريخية تكذّب ادّعاء اليهود؛ حيث لم يكن هناك بناء قائم مكان المسجد الأقصى حين فتح المسلمون بيت المقدس؛ بل جاء في موقعه الحالي على أساس قدسية هذه البقعة المباركة التي جاء ذكرها في القرآن والسنة.

كلاهما جزء من المسجد الأقصى المبارك الذي يشمل كل المساحة المسورة

وتبرز في بعض وسائل الإعلام صورة مسجد قبة الصخرة على أنه هو المسجد الأقصى، وهي خطة يهودية ماكرة لإشغال العالم عن الحفريات التي يقوم بها اليهود تحت المسجد الأمامي؛ تمهيدًا لهدمه.

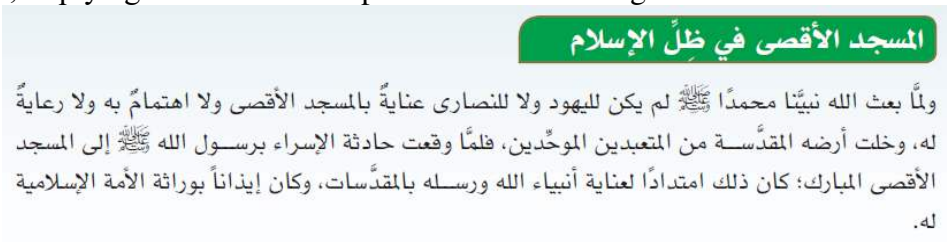
وتبلغ أطوال سور المسجد الأقصى: (٤٩١م) من الغرب، و(٤٦٢م) من الشرق، و(٣١٠م) من الشمال، و(٢٨١م) من الجنوب.

The Jews' Attempts to Demolish the Al-Aqsa Mosque and Build the Temple
Besides the current Jewish occupation of the State of Palestine, and despite all international conventions prohibiting the harm of sacred places and places of worship – the Zionist Occupation, and its associations and organizations, ceaselessly plot to demolish and destroy the Al-Aqsa Mosque, or burn it down and damage it.
The Jewish rabbis concocted a myth and attributed it to the Prophet of Allah, Solomon, to use it as an excuse to destroy the Al-Aqsa Mosque. They claim that under the mosque lies 'Solomon's Temple,' which is the remains of a massive temple. They allege that Solomon built it for the Jews to perform their rituals, carry out their religious ceremonies, and offer their sacrifices. However, the reality is that Solomon built a mosque, not a temple, and the building of that mosque was chipped away stone by stone, until its last remains vanished in the Israelites' wars with idolatrous kingdoms. Scholars who specialize in the archeological remains which were salvaged in excavations carried out under the Al-Aqsa Mosque have confirmed that there is no trace of Solomon's Temple, but they have found Islamic going back to the Umayyad dynasty, the Ayyubids and others.
The Zionists consider the construction of the temple to be the greatest and most important concern. Nearly all Jewish groups and organizations agree about this notion, which is why they have made the destruction of the Mosque and the removal of Islamic landmarks in Jerusalem to be a primary goal of theirs. . . .

75. ***Hadith and Islamic Culture (3),*** **Grades 10–12, Level 5** (Literature and Qur'an), 2019, pp. 327–28.

Removed:

A chapter about the Al-Aqsa Mosque in Jerusalem—understood to refer to the whole Temple Mount—claimed that Jews and Christians only took interest in the site after Muhammad's visit, implying that the site's importance in those religions was fabricated to harm Islam.



المسجد الأقصى في ظلِّ الإسلام

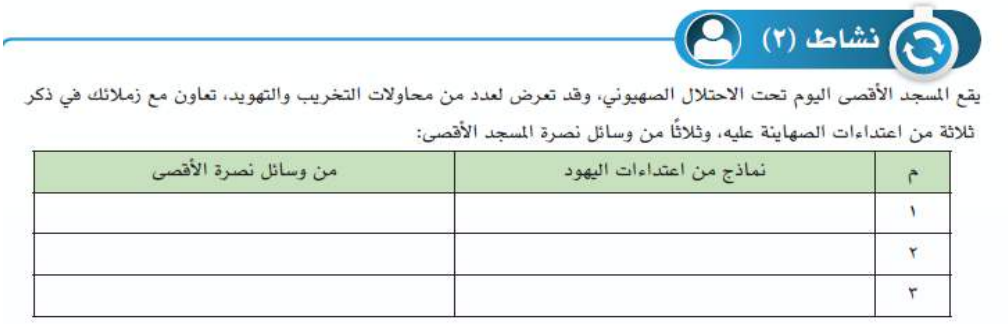
ولمَّا بعث الله نبيَّنا محمدًا ﷺ لم يكن لليهود ولا للنصارى عنايةٌ بالمسجد الأقصى ولا اهتمامٌ به ولا رعايةٌ له، وخلت أرضه المقدَّسة من المتعبدين الموحِّدين، فلمَّا وقعت حادثة الإسراء برسول الله ﷺ إلى المسجد الأقصى المبارك؛ كان ذلك امتدادًا لعناية أنبياء الله ورسله بالمقدَّسات، وكان إيذاناً بوراثة الأمة الإسلامية له.

The Al-Aqsa Mosque under Islam
When God sent Muhammad [to Jerusalem], neither the Jews nor the Christians had any interest in the Al-Aqsa Mosque. They had no concern for it nor did they take care of it.

76. ***Hadith and Islamic Culture (3),*** **Grades 10–12,** Level 5 (Literature and Qur'an), 2019, p. 328.

Removed:

Students were instructed to write down three attempts by "the Jews" to destroy and Judaize the Al-Aqsa Mosque, and what can be done to prevent that.



نشاط (٢)

يقع المسجد الأقصى اليوم تحت الاحتلال الصهيوني، وقد تعرض لعدد من محاولات التخريب والتهويد، تعاون مع زملائك في ذكر ثلاثة من اعتداءات الصهاينة عليه، وثلاثًا من وسائل نصرة المسجد الأقصى:

م	نماذج من اعتداءات اليهود	من وسائل نصرة الأقصى
١		
٢		
٣		

Activity 2
Al-Aqsa Mosque is now under the Zionist Occupation. It was subjected to a number of attempts to destroy and Judaize it. Together with your classmates, find three examples of Zionist offenses against the Al-Aqsa Mosque, and three ways to support it.
[Top column, right to left:] Examples of Offenses by the Jews—Ways to Support Al-Aqsa

77. ***Hadith and Islamic Culture (3),*** **Grades 10–12,** Level 5 (Literature and Qur'an), 2019, p. 324.

Removed:

The text recounted the history of the Al-Aqsa Mosque by comparing its "fall into the hands of the Zionist Occupation" to the Crusades, arguing this happened only because of the Muslims growing weak. In this context it was stated that Saudi Arabia supports the Palestinian cause—implying that the goal is to re-Islamize Jerusalem. The state of disrepair of the Temple Mount in the Byzantine period, before the Islamic conquest, was furthermore described as "the Christians' filth," which was "purified" by the Muslims.



للمسجد الأقصى مكانته في قلوب المسلمين؛ وقد صلى فيه النبيُّ ﷺ إمامًا بالأنبياء جميعهم حين أُسْرِي به إلى بيت المقدس قبل الهجرة، وفي عام (١٥هـ) جاءه الفتح الإسلامي فطهَّره عمر بن الخطاب رضي الله عنه من دنس النصارى، ثم حرَّره صلاح الدين الأيوبي بعد ذلك من أيدي الصليبيين، ثم آل أمره مع ضعف المسلمين إلى الاحتلال الصهيوني.

وتضع المملكة العربية السعودية القدس وفلسطين في أولوياتها، من نصرة قضية فلسطين عبر المنظمات الدولية، والدعم المالي، وعقد المؤتمرات والاجتماعات الدولية والإقليمية، وكان من أهمها قمة القدس التي عُقدت في مدينة الظهران عام ١٤٣٩هـ برئاسة خادم الحرمين الشريفين الملك سلمان بن عبدالعزيز يحفظه الله.

The Al-Aqsa Mosque has its own place in the hearts of Muslims. The Prophet prayed in it as an imam to all the prophets, when he was taken to Jerusalem on a nightly journey before the Hijrah. In 15 AH, the Islamic conquests reached it and 'Umar ibn Al-Khattab purified it of the Christians' filth. Later, Saladin liberated it from the Crusaders, but then, as the Muslims weakened, it fell into the hands of the Zionist Occupation.
The Kingdom of Saudi Arabia places Jerusalem and Palestine in its top priority, whether it is support of the Palestinian cause in international organizations, financial aid, or international and regional conferences and meetings—one of the most important of which was the Jerusalem Summit, held in Dhahran in 1439 AH [2018] and was headed by the Custodian of the Two Holy Mosques, King Salman ibn 'Abd al-'Aziz, may Allah protect him.

78. ***Social Studies*****, Grades 10–12** (Joint Track), 2021, p. 87; ***Fiqh (1)*****, Grades 10–12** (Joint Track), 2021, p. 13; ***Geography*****, Grades 10–12** (Humanities), 2021, pp. 198, 239–40; ***Social Studies*****, Grade 9**, Vol. 1, 2021, pp. 120–21, 125, 156. (Previously—***Social Studies*****, Grades 10–12** [Joint Track], 2020, p. 87; *Fiqh [1]*, Grades 10–12 [Joint Track], 2020, p. 5; ***Geography*****, Grades 10–12** [Humanities], 2020, pp. 198, 239–40; ***Social Studies*****, Grade 9**, Vol. 1, 2020, pp. 120–21, 125, 156.)

Remaining:

Israel is erased from maps in social studies and Islamic jurisprudence books.





79. *Geography*, Grades 10–12 (Humanities), 2021, pp. 198, 239–40. (Previously—***Geography*, Grades 10–12** (Humanities), 2020, pp. 195, 237–38.)

Remaining:

Israel is erased from maps in this geography textbook.



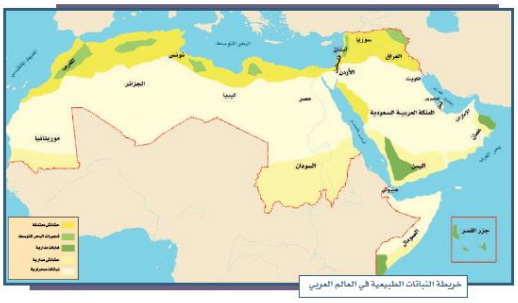




80. *Social Studies*, Grade 9, Vol. 1, 2021, pp. 120–21, 125, 156. (Previously—***Social Studies and Civics*, Grade 9**, Vol. 1, 2020, pp. 125–26, 133, 172.)

Remaining:

Most regional maps in this *Social Studies* textbook ignore Israel's existence, and label the entire region Palestine.









81. ***Social Studies*****, Grade 5,** Vol. 1, 2021, p. 55.
Remaining:
Israel's existence is ignored in a map outlining Saudi Arabia's borders and the locations of various Islamic holy sites. The entire territory is labeled Palestine with no delineation lines showing Israel's borders.



82. ***Social Studies*****, Grade 5,** Vol. 2, 2020, p. 53. (Previously—***Social Studies and Civics*****, Grade 5**, Vol. 2, 2019, p. 56.)
Remaining:
Israel's existence is ignored on a map of Saudi Arabia's mineral extraction sites. Instead, the word Palestine is written across the entire territory.



83. ***Social Studies*****, Grade 8,** Vol. 2, 2020, pp. 94, 113. (Previously—***Social Studies and Civics*****, Grade 8**, Vol. 2, 2019, pp. 96, 119.)

Remaining:

Israel's existence is ignored in maps throughout this textbook. The entire territory is labeled Palestine with no delineation lines as to Israel's borders.

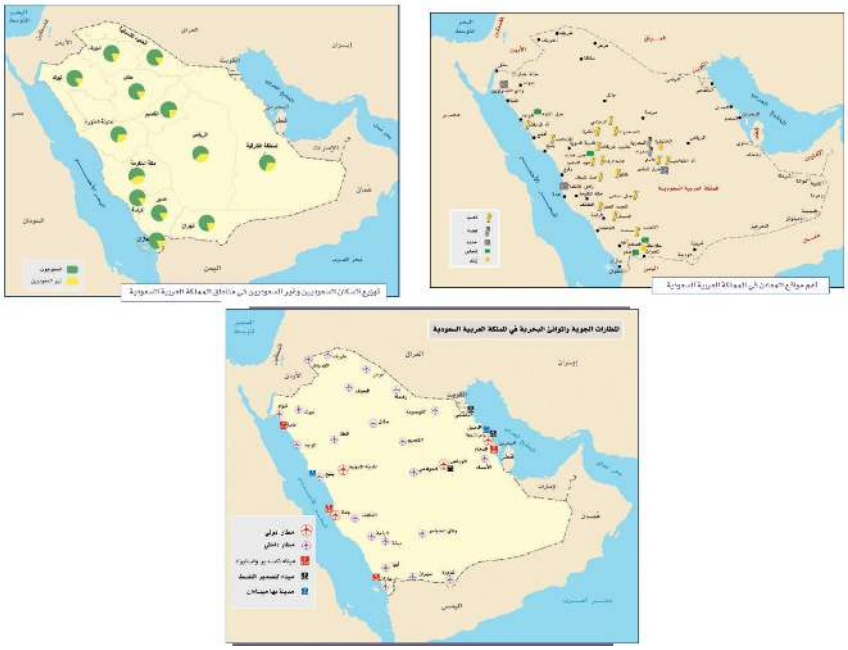


Light Green—Arab Countries.
Green—Islamic Countries.

84. ***Social Studies*****, Grade 9,** Vol. 2, 2020, pp. 46, 75, 147. (Previously—***Social Studies and Civics*****, Grade 9**, Vol. 2, 2019, pp. 57, 79, 161.)

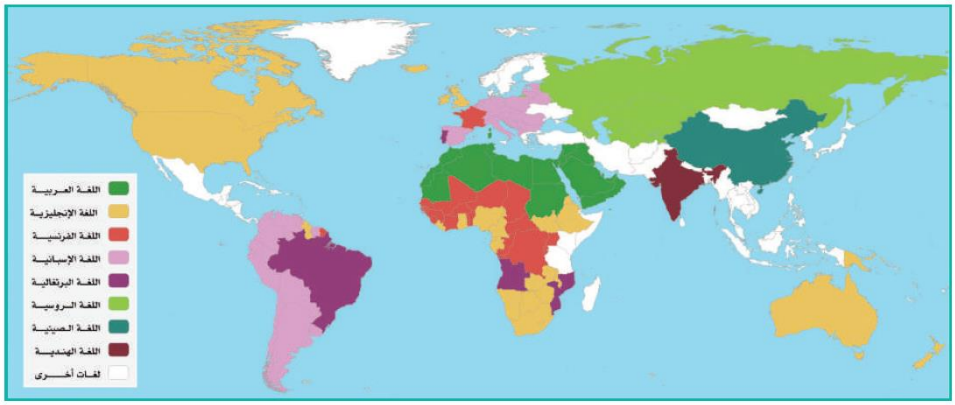
Remaining:

Israel is not included on maps of the region that are used to show Saudi Arabia's demography, mineral extraction sites, and airports and ports. Instead of Israel, the word Palestine is written across the entire territory.



85. ***Geography*****, Grades 10–12** (Humanities), 2021, p. 204.
Remaining:

A world language map shows that the entire Middle East only speaks Arabic, disregarding Hebrew as the national language of Israel.



خريطة توزيع اللغات في العالم

86. ***Social Studies*****, Grades 10–12** (Joint Track), 2021, p. 64.
Remaining:

Zionism is defined as a racist European movement which aims to expel Palestinians and establish a Jewish state by force.



مفاهيم ومصطلحات

الصِّهْيُونيـــة: حركـــة يهودية سياســـية عنصريـــة، أوروبيـــة الأصـــل والمنشـــأ، ترمـــي إلى طرد شـــعب فلســـطين وإقامة دولـــة يهودية بأســـلوب القوة، وتشـــجيع الهجـــرة اليهوديـــة إلى فلســـطين، وســـميت بهذا الاسم نســـبة إلى جبل صِهْيَوْن با لقد س .

Concepts and Terms
Zionism: A Jewish racist political movement, European in its origins and beginnings, which aims to expel the Palestinian people and establish a Jewish state by force by encouraging Jewish immigration into Palestine. It was named after Mount Zion in Jerusalem.

87. ***Social Studies*****, Grades 10–12** (Joint Track), 2021, p. 73.

Remaining:

Students are taught that "Zionists" deliberately tried to burn down the Al-Aqsa Mosque in 1969. As is well-documented, an Australian Christian fundamentalist tourist named Denis Rohan was in fact responsible for the attack.

ولتطور أحداث قضية فلسطين عقدت الدول الإسلامية مؤتمر القمة الإسلامي الأول في مدينة الرباط عام ١٣٨٩ هـ/ ١٩٦٩م على إثر مهاجمة الصهاينة للمسجد الأقصى وإحراقه، وقد شاركت فيه جميع الدول العربية والإسلامية.

For the advance of the Palestinian cause, the Islamic states convened the first Islamic summit in Rabat city in 1969 following the Zionist attack on the Al-Aqsa Mosque and setting it on fire. The summit was attended by all Arab and Islamic countries.

88. ***Arabic Language (5)—Literature Studies*****, Grades 10–12** (Humanities), 2021, pp. 106, 137.

Remaining:

In an Arabic language textbook, students are taught different types of poetry, including patriotic poetry, exemplified by the subject "*opposing the Jewish settlement of Palestine*;" and political poetry, which is exemplified by the subject "*the Jews' occupation of the holy land*."

٢) **الشعر الوطني** وفيه برز أثر الظروف السياسية التي عانى منها العالم العربي في العصر الحديث، ومن أبرز موضوعاته التي شغلت الشعراء في الوطن العربي : مقاومة الاستعمار الأجنبي حتى الاستقلال، ومقاومة الاستيطان اليهودي لفلسطين.

ب) وتناول الشعر السياسي قضايا الشعوب العربية ومقاومتها الاستعمار، كثورة الجزائر، وقضية فلسطين واحتلال اليهود الأرض المقدسة وتركز الشعر في وصف مشاعر الغضب من الاحتلال، وتصوير الآلام والمقاومة.

2. Patriotic poetry, in which appears the impact of the political conditions from which the Arab world suffers in the modern era. Among its most prominent subjects, which poets in the Arab world employ: opposing foreign colonialism until independence and opposing the Jewish settlement of Palestine.
b) Political poetry discusses the issues of Arab peoples and how they oppose colonialism, such as the Algerian revolt and the Palestinian issue and the Jews' occupation of the holy land. The poetry centers on describing feelings of anger toward the occupation and depicting the agony and resistance.

89. *Social Studies*, Grades 10–12 (Joint Track), 2021, p. 70.
Remaining:
Students are taught that Israel's reasons for starting the Six-Day War were to expand its borders, take over Islamic and Christian holy sites in Jerusalem, and take over oil wells in the Sinai Peninsula.

العرب ليس هو السـبب الرئيس وراء حرب ١٣٨٧هـ/١٩٦٧م؛ بل سبب
الحرب هو صرف الناس عن التفكير في مشـكلاتهم الداخلية، ورفع
روحهم المعنوية، إضافةً إلى أن هذا العدوان يتيح لهم فرصة تحقيق الأهداف الأساسـية للصِّهْيَوْنية، وتوسيع
مسـاحة أراضيها، والاستيلاء على المقدسـات الإسلامية والمسـيحية في القدس، وكذلك الاستيلاء على آبار
البترول المصرية في صحراء سـيناء. ولذلك كله، اتخذ العدو الصِّهْيُوني من قرار مصر إغلاق مضايق ثيران
أمام الملاحة الإسرائيلية حجةً للهجوم بوصفه حصاراً بحرياً ، فنفذت تهديدها لثلاث دول عربية هي مصر،

The reason for war was to make people not think of their personal problems and to raise their moral. This act of aggressiveness also gave them an opportunity to achieve Zionism's fundamental goals, to expand their territories and take over the Islamic and Christian holy sites in Jerusalem, as well as taking control over oil wells in the Sinai Peninsula. For these reasons, the Zionist enemy used Egypt's decision to close the Straits of Tiran to Israeli ships as an excuse to attack . . .

90. *Social Studies*, Grades 10–12 (Joint Track), 2021, pp. 70–71. (Previously—***Social Studies*, Grades 10–12** (Joint Track), 2019–20, pp. 69–70; ***Social Studies*, Grades 10–12** (Joint Track), 2017, pp. 140–41.)
Remaining:
The word "Israel" is removed from factual descriptions of the Six-Day War and the Yom Kippur War in the 2019 and/or 2020 edition and is replaced by the terms "Zionist" or "Zionist enemy." This change delegitimizes Israel by undermining its sovereignty.

2017 Edition:
Yellow highlight indicates the word "Israel" has been deleted or replaced with "Zionist" in the 2019 edition.





2019, 2020, 2021 Editions:

The word “Zionist” marked in red is now used instead of “Israel.”



حرب العاشر من رمضان عام ١٣٩٣هـ / ٦ أكتوبر ١٩٧٣م:

بدأت مصر وسوريا التخطيط للحرب لتحرير سيناء وغزة ومرتفعات الجولان. وفاجأت مصر وسوريا في العاشر من رمضان عام ١٣٩٣هـ/ ٦ أكتوبر ١٩٧٣م العدو الصهيوني.

كانت المفاجأة أن تنشب الحرب على جبهتين في الوقت نفسه، فاندفعت القوات العربية لمهاجمة المواقع الصهيونية. وعبرت القوات المصرية خط (بارليف)، وتوغلت داخل سيناء.

وعلى الجهة السورية دكّت القوات السورية المواقع الصهيونية، ودخلت الجولان بعملية مفاجئة.

وتحت هذه الأوضاع توالت صيحات الاستغاثة من زعماء العدو الإسرائيلي مستجدين بالدول الغربية. فسارعت وأمدت الصهاينة المحتلين بجسر من الإمدادات العسكرية. كما وفرت لهم أخبار تحركات القوات العربية من طريق الأقمار الصناعية. وبسبب تلك المساعدات استطاع الصهاينة تحقيق تقدم على كلا الجبهتين.

ونتيجة لموقف المملكة العربية السعودية بقطع إمدادات النفط عن الدول المساندة للعدو ودعم المجهود الحربي في مصر وسوريا، أصدر مجلس الأمن قراراً بإيقاف الحرب وبدء المحادثات للوصول إلى حلول سلمية. ومن نتائج هذه الحرب ارتفاع الروح المعنوية العربية، وظهور أهمية التنسيق العربي، وكسب تأييد الدول الإفريقية ودول عدم الانحياز.

البحر المتوسط
سوريا
الأردن
سيناء
المملكة العربية السعودية
حرب ١٩٧٣م

حرب ١٩٧٣م

صورة من حرب عام ١٩٧٣م

الوحدة الثانية | الدرس الثامن — الموقف العربي من الكيان الصهيوني

حرب النكسة الكبرى عام ١٣٨٧هـ /(حرب يونيو) عام ١٩٦٧م:

أزمة الصهاينة استمرار نضال الفدائيين من الدول العربية وبخاصة من دول المواجهة إلى أرض فلسطين المحتلة وتنفيذ عمليات فدائية ضد العدوان المحتل. وارتفع صوتهم بالتهديد. الدول العربية إذا هي لم تعمل لإيقاف العمل الفدائي. علماً أن نضال الفدائيين العرب ليس هو السبب الرئيس وراء حرب ١٣٨٧هـ/١٩٦٧م؛ بل سبب الحرب هو صرف الناس عن التفكير في مشكلاتهم الداخلية. ورفع روحهم المعنوية، إضافة إلى أن هذا العدوان يتيح لهم فرصة تحقيق الأهداف الأساسية للصهيونية، وتوسيع مساحة أراضيها، والاستيلاء على المقدسات الإسلامية والمسيحية في القدس، وكذلك الاستيلاء على آبار البترول المصرية في صحراء سيناء. ولذلك كله، اتخذ العدو الصهيوني من قرار مصر إغلاق مضايق تيران أمام الملاحة الإسرائيلية حجة للهجوم بوصفه حصاراً بحرياً، فتقدت تهديدها لثلاث دول عربية هي مصر، والأردن، وسوريا، بحرب استعملت فيها أحدث الأسلحة الفتاكة. واحتل العدو الصهيوني الضفة الغربية التي كانت جزءاً من الأردن، وغزة. ولم يتوقف القتال إلا بعد أربعة أوامر بوقف النار أصدرها مجلس الأمن وتجاهلها الكيان الصهيوني، الذي حقق أطماعه التوسعية. على أن نتائج حرب النكسة قد أدت أيضاً إلى زيادة نشاط المقاومة الفلسطينية، كما أسهمت في تشكيل الوعي الحقيقي للأمة العربية والإسلامية. فبعد هذه الحرب ازدادت مؤتمرات القمة العربية والإسلامية، وتوالت اجتماعات الجامعة العربية. ونشطت الأجهزة العربية على مختلف المستويات، وانعقد مجلس الأمن في هيئة الأمم المتحدة عدة مرات، من أجل إيجاد مخرج للأزمة، إذ لم تعد مقصورة على القضية الفلسطينية بل شملت العالم العربي والإسلامي.

وصارت النسبة المتبقية للعرب من فلسطين (٢٣٪). كما احتل العدو الصهيوني باقي جزيرة سيناء المصرية، ومرتفعات الجولان السورية.

معلومات إثرائية

دول المواجهة هي الدول العربية التي تشترك مع فلسطين في الحدود، وتقع في مواجهة الاحتلال الصهيوني وهي: الضفة الأردنية، وسوريا، ومصر، ولبنان.

البحر المتوسط
سوريا
الأردن
سيناء
المملكة العربية السعودية
حرب ١٩٦٧م

٦٩

91. ***Social Studies*****, Grades 10–12** (Joint Track), 2021, p. 65.

Remaining:

The following photos, entitled “Construction of the Occupier Jews' Settlements in Palestine,” accompany a text describing the ways in which the British Mandate helped the Zionist movement form a national homeland. Settlements were built after 1967 and the West Bank Barrier at the beginning of the twenty-first century, decades after the end of the British Mandate in May 1948.



إنشاء مستوطنات اليهود المحتلين في فلسطين

92. *Social Studies*, Grades 10–12 (Joint Track), 2021, pp. 75–76.
Remaining:
Students are taught about the "Israeli enemy" in the context of the "Separation Wall."

كما قدَّم الملك عبدالله بن عبدالعزيز مبادرة سلام في مؤتمر القمة العربية عام ١٤٢٣هـ، تبنتها الدول العربية مشروعاً عربياً موحداً لحل النزاع العربي الفلسطيني، وتوفير الأمن في المنطقة.
وأدانت المملكة العربية السعودية الجدار العازل الذي بناه العدو الإسرائيلي، وضمّ أراضٍ عربية، مقدمة مذكرة احتجاج لمحكمة العدل الدولية، فصدر قرار المحكمة بعدم شرعية هذا الجدار.

King Abdullah bin Abdulaziz presented a peace initiative at the Arab summit conference in H 1423 [2002]. The Arab countries endorsed [this initiative] as a united Arab project to solve the Arab Palestinian conflict, and provide security for the region. The Kingdom of Saudi Arabia condemned the Separation Wall built by the Israeli enemy, as well as the annexation of Arab territories, as it submitted a complaint to the International Court of Justice, which issued a decision regarding the illegitimacy of this wall.

93. *Social Studies*, Grade 8, Vol. 1, 2021, pp. 3, 18.
Remaining:
This textbook presents an image of the al-Aqsa Mosque, describing it as being located "*in the city of Jerusalem in Palestine*." A chapter about the Umayyad dynasty includes a picture of the White Mosque, located in "*Ramlah in Palestine*," rather than in Israel.


المسجد الأقصى في مدينة القدس بفلسطين.


المسجد الأبيض بالرَّمْلة في فلسطين

The Al-Aqsa Mosque in the city of Jerusalem in Palestine.
The White Mosque in Ramla in Palestine.

94. ***Social Studies*****, Grade 8,** Vol. 2, 2020, p. 99. (Previously—***Social Studies and Civics*****, Grade 8**, Vol. 2, 2019, p. 102.)

Remaining:

Descriptions of the Jordan Valley, the Jordan River, and the Dead Sea present them all as being located between Jordan and Palestine, rather than Israel.



The Jordan Valley:
. . . The valley is located along the Jordan River, between Jordan and Palestine. It includes the Dead Sea.

Iran

95. ***Social Studies*****, Grade 7**, Vol. 2, 2020, p. 15. (Previously—***Social Studies and Civics*****, Grade 7**, Vol. 2, 2019, p. 15; ***Social and National Studies*****, Grade 7**, Vol. 2, 2017, p. 21.)

Altered:

Portrayal of Iran appears to have been moderated in 2020, as the textbook's reference to the Persian "*occupation*" in the Arabia Peninsula was removed and replaced with a neutral description of the Sassanid dynasty, based on Persia, vying for control of the region with the Byzantine Empire. The 2017 version pointed to Persian "influence" in the Arabian Peninsula.

2019 Version:



ب - احتلال الفرس أجزاءً من شبه الجزيرة العربية قبل الإسلام.

B. The Persians occupied parts of the Arabian Peninsula before Islam.

2020 Version:



ب- محاولات الإمبراطورية الساسانية في فارس والإمبراطورية البيزنطية السيطرة على شبه الجزيرة العربية.

B. Attempts by the Sassanid Empire in Persia and the Byzantine Empire to control the Arabian Peninsula.

2017 version:



Foreign powers influenced parts of the Arabian Peninsula during the mission of our Prophet Muhammad including the influence of the Persians which spread to the Easter Coast and Yemen.

96. ***Social Studies*****, Grade 6,** Vol. 2, 2020, p. 92. (Previously—***Social Studies and Civics*****, Grade 6**, Vol. 2, 2019, p. 90.)

Remaining:

A map of the Arabian Peninsula acknowledges the name of every country, except Iran and Israel.



97. ***Social Studies and Civics,*** **Grade 5,** Vol. 1, 2021, p. 22. (Previously—***Social Studies and Civics*****, Grade 5**, Vol. 1, 2020, p. 22.)

Remaining:

Deliberate presentations of selective historical animus toward Iran and Persia are demonstrated. The following is a description of the assassination of Umar ibn Al-Khattab, one of the most powerful Muslim caliphs in history who conquered Persia, by a captive Iranian soldier. While this murder was possibly related to an argument about money, the narrative presents it as an Iranian conspiracy.

دبّر المجوس من بلاد فارس قتل الخليفة عمر بن الخطاب ﷺ الذي نشر الإسلام في فارس والشام؛ انتقاماً منه، فأرسلوا أبا لؤلؤة فيروز المجوسي الذي كان يخدم عند أحد الصحابة ﷺ، فطعن الخليفةَ عمر ﷺ وهو في أول صلاة الفجر في المسجد النبوي بالمدينة المنورة.

The 'majus' [pejorative for Zoroastrian] from the Land of Persia [bilad fars] plotted to murder the Caliph Umar ibn Al-Khattab who spread Islam in Persia and Al-Sham [Levant, greater Syria] to take revenge against him. They sent Abu Lu'lu'ah Fairuz Al-Majusi, who worked at the service of one of the Sahaba [The Prophet's friends]. He stabbed Caliph Umar while beginning of his dawn prayer at the Prophet's Mosque [Al-Masjid an-Nabawi] in Holy Medina.

98. ***Social and National Studies,*** **Grade 8**, Vol. 2, 2020, p. 98. (Previously—***Social Studies and Civics,*** **Grade 8**, Vol. 2, 2019, p. 100; ***Social and National Studies,*** **Grade 8**, Vol. 2, 2017, p. 51.)

Remaining:

The 2020 and 2019 editions of this textbook exclude Iran from a chart showing the nations bordering the Strait of Hormuz. Interestingly, the 2017 edition of the book mentioned Iran as one of the bordering states.

2020 Edition:

ج- ما مضايق العالم العربي والإسلامي وقنواته كما هو موضح بالمثال الأول في الجدول الآتي؟

المضيق أو القناة	يصل	الدول التي تطل عليه
هُرْمُز	الخليج العربي بخليج عُمان	سلطنة عُمان والإمارات العربية المتحدة

C. Fill in the straits and canals of the Arab and Islamic Worlds as specified in the first example of the following chart?

[The table reads:] The Strait or the Canal: Hormuz. Connecting: The Arab Gulf with the Gulf of Oman. Bordering States: The Sultanate of Oman and the United Arab Emirates (UAE).

2017 edition:



د - أكمل الجدول التالي بكتابة مضائق وقنوات العالم العربي والإسلامي:

المضيق أو القناة	يصل	الدول التي تطل عليه
هرمز	الخليج العربي ببحر عُمان	عُمان وإيران

Complete the following chart by writing the straits and canals of the Arab and Islamic Worlds:

[The table reads:] The Strait or the Canal: Hormuz. Connecting: The Arab Gulf with the Sea of Oman. Bordering States: Oman and Iran.

Methodology

IMPACT-se applies methodological standards which are based on UNESCO and UN declarations, and international recommendations and documents on education for peace and tolerance (see notes). Our methodology is designed to consider every detail within the textbooks; it does not paraphrase, rely on interpretations, or attempt to illustrate preconceived notions.

The following is an updated, condensed version of the IMPACT-se UNESCO-derived standards for peace and tolerance in school education:

1. **RESPECT**: The curriculum should promote tolerance, understanding and respect toward the "Other," his or her culture, achievements, values and way of life.[6]

2. **INDIVIDUAL OTHER**: The curriculum should foster personal attachment toward the "Other" as an individual, his or her desire to be familiar, loved and appreciated.[7]

3. **NO HATE**: The curriculum should be free of wording, imagery and ideologies likely to create prejudices, misconceptions, stereotypes, misunderstandings, mistrust, racial hatred, religious bigotry and national hatred, as well as any other form of hatred or contempt for other groups or peoples.[8]

4. **NO INCITEMENT**: The curriculum should be free of language, content, and imagery that disseminate ideas or theories which justify or promote acts and expressions of violence,
incitement to violence, hostility, harm and hatred toward other national, ethnic, racial or religious groups.[9]

5. **PEACEMAKING**: The curriculum should develop capabilities for non-violent conflict resolution and promote peace.[10]

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[6] As defined in the Declaration of Principles on Tolerance Proclaimed and signed by Member States of UNESCO on November 16, 1995, Articles 1, 4.2. See also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding Between Peoples (1965), Principles I, III. Universal Declaration of Human Rights (1948): Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups and shall further the activities of the United Nations for the maintenance of peace.

[7] The goal of education for peace is the development of universally recognized values in an individual, regardless of different socio-cultural contexts. See Ibid., Article 6. See also, on exchanges between youth, the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principles IV, V.

[8] Based on Ibid., Articles III.6, IV.7 and VII.39; and on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 18.2.

[9] As defined in Article 4 of the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), adopted by the United Nations General Assembly Resolution 2106 (XX) on December 21, 1965. See also Article 20 of the International Covenant on Civil and Political Rights (ICCPR), adopted by the United Nations General Assembly Resolution 2200A (XXI) on December 16, 1966.

6. **UNBIASED INFORMATION**: Educational materials (textbooks, workbooks, teachers' guides, maps, illustrations, aids) should be up-to-date, accurate, complete, balanced and unprejudiced, and use equal standards to promote mutual knowledge and understanding between different peoples.[11]

7. **GENDER IDENTITY AND REPRESENTATION**: The curriculum should foster equality, mutual respect, and should aim for equal representation between individuals regardless of their gender identity. It should also refrain from language, content, and imagery that depicts limiting and/or exclusionary gender roles.[12]

8. **SEXUAL ORIENTATION:** The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation.[13]

9. **SOUND PROSPERITY and COOPERATION**: The curriculum should educate for sound and sustainable economic conduct and preservation of the environment for future generations. It should encourage regional and local cooperation to that effect.[14]

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[10] Based on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 9; and on the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 5.

[11] Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Article V.14.

[12] The preamble to the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, notes the Convention on the Elimination of Any Form of Discrimination against Women and emphasizes respect for human rights and fundamental freedoms for all, without distinction as to gender.

[13] Based on Resolutions 32/2 (adopted June 30, 2016) and 17/19 (adopted July 14, 2011) of the UN Human Rights Council, and numerous UN General Assembly resolutions expressing concern and condemnation of laws and practices around the world which target individuals based on their gender identity and/or sexual orientation for discrimination, violence, and even extrajudicial, summary or arbitrary executions—all of which contradict the most basic principles of the UN and have no place in education.

[14] Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Articles III.6, and IV.7. On the imperative for developing "systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance," see the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 4.2. On education for international cooperation, see also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principle II.

List of Textbooks

The following Saudi curriculum textbooks have been analyzed by IMPACT-se for the research in this study; not all were quoted in the examples. Digital versions available on request.

Grade 2

1. *Family Education,* Grade 2, Vol. 1, 2020.
2. *Life and Family Skills*, Grade 2, Vol. 1, 2021.

Grade 4

3. *Family Education,* Grade 4, Vol. 1, 2020.
4. *Fiqh and Suluk*, Grade 4, Vol. 2, 2019.
5. *Hadith and Sirah*, Grade 4, Vol. 2, 2019.
6. *Islamic Studies – Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 4, Vol. 1, 2021.
7. *Islamic Studies – Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 4, Vol. 2, 2020.
8. *Life and Family Skills*, Grade 4, Vol. 1, 2021.
9. *Social Studies*, Grade 4, Vol. 1, 2020.
10. *Social Studies*, Grade 4, Vol. 1, 2021.
11. *Social Studies*, Grade 4, Vol. 2, 2020.
12. *Tawhid*, Grade 4, Vol. 1, 2020.
13. *Tawhid*, Grade 4, Vol. 2, 2019.

Grade 5

14. *Family Education,* Grade 5, Vol. 1, 2020.
15. *Family Education,* Grade 5, Vol. 2, 2020.
16. *Fiqh and Suluk,* Grade 5, Vol. 1, 2020.
17. *Fiqh and Suluk,* Grade 5, Vol. 2, 2019.
18. *Hadith and Sira,* Grade 5, Vol. 1, 2020.
19. *Hadith and Sira,* Grade 5, Vol. 2, 2019.
20. *Islamic Studies—Hadith and Sira, Tawhid, Fiqh and Suluk,* Grade 5, Vol. 2, 2020.
21. *Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 5, Vol. 1, 2021.
22. *Life and Family Skills*, Grade 5, Vol. 1, 2021.
23. *Social Studies*, Grade 5, Vol. 1, 2020.
24. *Social Studies*, Grade 5, Vol. 1, 2021.
25. *Social Studies*, Grade 5, Vol. 2, 2020.
26. *Tawhid*, Grade 5, Vol. 1, 2020.
27. *Tawhid*, Grade 5, Vol. 2, 2019.

Grade 6

28. *Fiqh and Suluk,* Grade 6, Vol. 1, 2020.
29. *Fiqh and Suluk,* Grade 6, Vol. 2, 2019.
30. *Hadith and Sira*, Grade 6, Vol. 1, 2020.
31. *Hadith and Sira*, Grade 6, Vol. 2, 2019.
32. *Islamic Studies—Hadith and Sira, Tawhid, Fiqh and Suluk,* Grade 6, Vol. 2, 2020.
33. *Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 6, Vol. 1, 2021.
34. *Social Studies*, Grade 6, Vol. 1, 2020.
35. *Social Studies*, Grade 6, Vol. 1, 2021.
36. *Social Studies*, Grade 6, Vol. 2, 2020.
37. *Tawhid*, Grade 6, Vol. 1, 2020.
38. *Tawhid*, Grade 6, Vol. 2, 2019.

Grade 7
39. *Fiqh,* Grade 7, Vol. 1, 2020.
40. *Fiqh,* Grade 7, Vol. 2, 2019.
41. *Hadith*, Grade 7, Vol. 1, 2020.
42. *Hadith*, Grade 7, Vol. 2, 2019.
43. *Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh,* Grade 7, Vol. 2, 2020.
44. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 1, 2021.
45. *Social Studies*, Grade 7, Vol. 1, 2020.
46. *Social Studies*, Grade 7, Vol. 1, 2021.
47. *Social Studies*, Grade 7, Vol. 2, 2020.
48. *Tafsir*, Grade 7, Vol. 1, 2020.
49. *Tafsir*, Grade 7, Vol. 2, 2019.
50. *Tawhid*, Grade 7, Vol. 1, 2020.
51. *Tawhid*, Grade 7, Vol. 2, 2019.

Grade 8
52. *Fiqh,* Grade 8, Vol. 1, 2020.
53. *Fiqh,* Grade 8, Vol. 2, 2019.
54. *Hadith*, Grade 8, Vol. 1, 2020.
55. *Hadith*, Grade 8, Vol. 2, 2019.
56. *Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh,* Grade 8, Vol. 2, 2020.
57. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 1, 2021.
58. *Social Studies*, Grade 8, Vol. 1, 2020.
59. *Social Studies*, Grade 8, Vol. 1, 2021.
60. *Social Studies*, Grade 8, Vol. 2, 2020.
61. *Tafsir*, Grade 8, Vol. 1, 2020.
62. *Tafsir*, Grade 8, Vol. 2, 2019.
63. *Tawhid*, Grade 8, Vol. 1, 2020.
64. *Tawhid*, Grade 8, Vol. 2, 2019.

Grade 9
65. *Fiqh,* Grade 9, Vol. 1, 2020.
66. *Fiqh,* Grade 9, Vol. 2, 2019.
67. *Hadith*, Grade 9, Vol. 1, 2020.
68. *Hadith*, Grade 9, Vol. 2, 2019.
69. *Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh,* Grade 9, Vol. 2, 2020.
70. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 1, 2021.
71. *Social Studies*, Grade 9, Vol. 1, 2020.
72. *Social Studies*, Grade 9, Vol. 1, 2021.
73. *Social Studies*, Grade 9, Vol. 2, 2020.
74. *Tafsir*, Grade 9, Vol. 1, 2020.
75. *Tafsir*, Grade 9, Vol. 2, 2019.
76. *Tawhid*, Grade 9, Vol. 1, 2020.
77. *Tawhid*, Grade 9, Vol. 2, 2019.

Grades 10-12
78. *Arabic Language (1)—Language Competencies,* Grades 10–12 (Joint Track), 2020.
79. *Arabic Language (1)—Language Competencies,* Grades 10–12 (Joint Track), 2021.
80. *Arabic Language (2)—Language Competencies,* Grades 10–12 (Joint Track), 2020.

81. *Arabic Language (2)—Language Competencies,* Grades 10–12 (Joint Track), 2021.
82. *Arabic Language (3)—Language Competencies,* Grades 10–12 (Joint Track), 2020.
83. *Arabic Language (3)—Language Competencies,* Grades 10–12 (Joint Track), 2021.
84. *Arabic Language (4)—Language Competencies,* Grades 10–12 (Joint Track), 2020.
85. *Arabic Language (4)—Language Competencies,* Grades 10–12 (Joint Track), 2021.
86. *Arabic Language (5)—Literature Studies,* Grades 10–12 (Humanities), 2020.
87. *Arabic Language (5)—Literature Studies,* Grades 10–12 (Humanities), 2021.
88. *Arabic Language (6)—Rhetoric and Critical Studies,* Grades 10–12 (Humanities), 2020.
89. *Arabic Language (6)—Rhetoric and Critical Studies,* Grades 10–12 (Humanities), 2021.
90. *Arabic Language (7)—Language Studies,* Grades 10–12 (Humanities), 2020.
91. *Arabic Language (7)—Language Studies,* Grades 10–12 (Humanities), 2021.
92. *Fiqh (1)*, Grades 10–12 (Joint Track), 2020.
93. *Fiqh (2)*, Grades 10–12 (Humanities), 2020.
94. *Fiqh (3)*, Grades 10–12 (Optional Track), 2020.
95. *Fiqh and its Principles (4)*, Grades 10–12, Level 5 (Literature and Qur'an), 2019.
96. *Fiqh (5)*, Grades 10–12, Level 6 (Literature and Qur'an), 2019.
97. *Fiqh (7)*, Grades 10–12, Level 6 (Science and Administration), 2019.
98. *Geography,* Grades 10–12 (Humanities), 2020.
99. *Geography,* Grades 10–12 (Humanities), 2021.
100. *Hadith (1)*, Grades 10–12 (Joint Track), 2020.
101. *Hadith (2)*, Grades 10–12 (Humanities), 2020.
102. *Hadith and Islamic Culture (3)*, Grades 10–12, Level 5 (Literature and Qur'an), 2019.
103. *Hadith and Islamic Culture* (5), Grades 10–12, Level 5 (Science and Admin.), 2019.
104. *Health and Female Education,* Grades 10–12 (Joint Track) (for Girls), 2019.
105. *Health and Female Education,* Grades 10–12 (Joint Track) (for Girls), 2020.
106. *History*, Grades 10–12 (Humanities), 2020.
107. *History*, Grades 10–12 (Humanities), 2021.
108. *Islamic Studies—Fiqh (1)*, Grades 10–12 (Joint Track), 2021.
109. *Islamic Studies—Fiqh (2)*, Grades 10–12 (Joint Track), 2021.
110. *Islamic Studies—Fiqh (3)*, Grades 10–12 (Joint Track), 2021.
111. *Islamic Studies—Hadith (1)*, Grades 10–12 (Joint Track), 2021.
112. *Islamic Studies—Hadith (2)*, Grades 10–12 (Joint Track), 2021.
113. *Islamic Studies—Tafsir (1)*, Grades 10–12 (Joint Track), 2021.
114. *Islamic Studies—Tafsir (2)*, Grades 10–12 (Joint Track), 2021.
115. *Islamic Studies—Tawhid (1)*, Grades 10–12 (Joint Track), 2021.
116. *Islamic Studies—Tawhid (2)*, Grades 10–12 (Joint Track), 2021.
117. *Life Skills and Family Education,* Grades 10–12 (Joint Track), 2020.
118. *Life Skills and Family Education,* Grades 10–12 (Joint Track), 2021.
119. *Social Studies*, Grades 10–12 (Joint Track), 2020.
120. *Social Studies*, Grades 10–12 (Joint Track), 2021.
121. *Tafsir (1)*, Grades 10–12 (Joint Track), 2020.
122. *Tafsir (2)*, Grades 10–12 (Humanities), 2020.
123. *Tafsir (3)*, Grades 10–12, Level 6 (Literature and Qur'an), 2019.
124. *Tafsir (5)*, Grades 10–12, Level 6 (Science and Administration), 2019.
125. *Tawhid (1)*, Grades 10–12 (Joint Track), 2020.
126. *Tawhid (2)*, Grades 10–12 (Humanities), 2020.
127. *Tawhid (3)*, Grades 10–12, Level 5 (Literature and Qur'an), 2019.
128. *Tawhid (5)*, Grades 10–12, Level 5 (Science and Administration), 2019.