IMPACT-se

The Emirati Curriculum 2016-21
Grades 1-12



Selected Examples

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Tolerance and Diversity

1. ***Islamic Education*, Grade 6,** Vol. 2, 2020-21, pp. 88-89, 92.

"Islam calls us to exhibit the values of tolerance towards all people of different religions, ethnicities, nationalities, and languages." Qur'anic verses are used to illustrate tolerance as goodwill towards others, with special attention to respect and kindness towards non-Muslim, non-Arab, and non-citizens living in the UAE, whether they are tourists or guest workers.



[Left Side:]

Manifestations of tolerance:

Islam calls us to exhibit the values of tolerance towards all people of different religions, ethnicities, nationalities, and languages. Tolerance has several manifestations which the Holy Qur'an and the Prophet directed us to exhibit, including the following:

1. Being kind and gentle in dealings with people. Our Messenger was merciful in his sayings and dealings with people. Allah said: "So by mercy from Allah, O Mohammad, you were lenient with them. And if you had been rude in speech and harsh in heart, they would have disbanded from about you. So, pardon them and ask forgiveness for them." ('Ali Imran: 159.)

5. Doing good deeds to neighbors regardless of their religion, by respecting and appreciating them, helping them if they need help, visiting them if they are sick and not hurting them through words or deeds. The Messenger of Allah said: "He who believes in Allah and the Day of Judgment should do good to his neighbor." [Narrated by Al-Bukhari and Muslim.]

6. Doing good deeds to those who serve us, by respecting and appreciating them, giving them their rights in full and not hurting them through words or deeds. The Messenger of Allah

said: "Your servants are your brothers, and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them to do things beyond their capacity, and if you do so, then help them." [Narrated by Al-Bukhari.]

[Right Side:]

8. Being tolerant when selling and buying. This is achieved by being gentle in dealings and avoiding arguments and disputes. According to Jabir, the Messenger of Allah said: "May Allah show mercy to a man who adopts a kind attitude when he sells, buys and demands the repayment of loans." [Narrated by Al-Bukhari.]

9. Being righteous and good towards non-Muslims, by being kind to the weak, meeting the needs of the poor and feeding the hungry among them, talking nicely to them, praying for their correct guidance and happiness, safeguarding their wealth and honor, protecting all their rights and helping them defend themselves against oppression. Allah said: "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly." (Al-Mumtahanah: 8.)

I cooperate and apply:

In cooperation with my group, I explain how to exemplify tolerance towards each of the following:

My teacher; My non-Muslim neighbor; My family; The non-Muslim janitor; My classmate; Tourists in my country.

2. ***Islamic Education*, Grade 6,** Vol. 1, 2021-22, p. 126.

The UAE is lauded for ranking "*first globally in terms of peaceful co-existence and harmony between different races and ethnicities living in it."* This text praises the UAE leadership for the promotion of *"a culture of tolerance, justice, equality, philanthropy and respect of others"* through government and legislation.



الإماراتُ.. الأولى في التَّعايُشِ السِّلْمِيِّ :

تُعَدُّ دَوْلَةُ الإماراتِ العَرَبِيَّةِ المُتَّحِدَةِ الأولى عالَمِيًّا في مَجالِ التَّعايُشِ السِّلْمِيِّ، وَالانْسِجامِ بَيْنَ الأَجْناسِ وَالأَعْراقِ المُخْتَلِفَةِ الَّتي تَعيشُ عَلى أَرْضِها، فَهِيَ تَضُمُّ ما يَزيدُ عَنِ المِائَتَيْنِ مِنَ الجِنْسِيّاتِ المُخْتَلِفَةِ، الَّذينَ تَتَوَفَّرُ لَهُمْ سُبُلُ الحَياةِ الكَريمَةِ؛ كَحُرِّيَّةِ العِبادَةِ، وَسُبُلِ العِلْمِ، وَفُرَصِ العَمَلِ، دونَ تَمْييزٍ بَيْنَهُمْ في المُعامَلَةِ عَلى أَساسٍ مِنَ الدّينِ أَوِ الجِنْسِيَّةِ، فَنَرى الجَميعَ يَتَعاوَنُ في كُلِّ المُؤَسَّساتِ وَالوَزاراتِ لِلْعَمَلِ بِشَكْلٍ جادٍّ لِبِناءِ الحَضارَةِ الإِنْسانِيَّةِ الإماراتِيَّةِ. وَهَذا بِفَضْلِ نَهْجِ قِيادَتِنا الرَّشيدَةِ الَّتي تَحْرِصُ عَلى تَأْصيلِ ثَقافَةِ التَّسامُحِ، وَالعَدْلِ وَالمُساواةِ وَاحْتِرامِ الآخَرِ وَحُبِّ الخَيْرِ لِلْغَيْرِ.

وَانْطِلاقًا مِنْ حِرْصِ الدَّوْلَةِ عَلى تَرْسيخِ مَبادِئِ التَّسامُحِ وَنَبْذِ كُلِّ مَظاهِرِ العُنْفِ أُطْلِقَتْ قانونَ مُكافَحَةِ الكَراهِيَةِ وَالتَّمْييزِ بَيْنَ النّاسِ عَلى أَساسٍ مِنَ الدّينِ وَالجِنْسِيَّةِ، كَما كانَ لَها الأَسْبَقِيَّةُ عَلى مُسْتَوى العالَمِ في استحداثِ وزارةٍ لِلتَّسامُحِ.

إثراء

تُعَدُّ دَوْلَةُ الإماراتُ أَوَّلَ دَوْلَةٍ تُعلنُ عن إنشاءِ وزارةٍ لِلتَسامحِ؛ لِدَعْمِ مَبْدَأِ التَّسامُحِ في المُجْتَمَعِ.

The United Arab Emirates ranks first in terms of peaceful co-existence:

The United Arab Emirates ranks first globally in terms of peaceful co-existence and harmony between different races and ethnicities living in it. The country hosts people from over two hundred nationalities and provides them with all requirements of decent living, including freedom of worship, education, and employment opportunities, without any discrimination on the basis of religion or nationality. They all cooperate at all ministries and institutions and work proficiently towards building a humanitarian civilization in the UAE, thanks to the approach of our wise leadership, which is keen on promoting the culture of tolerance, justice, equality, philanthropy, and respect of others. In line with the UAE's efforts to establish the principles of tolerance and reject all forms of violence, it issued the Law on Combating Hatred and Discrimination on the basis of religion and nationality and was the first globally to have a minister for tolerance.

3. ***Islamic Education*, Grade 6,** Vol. 2, 2020-21, p. 87.

Tolerance is taught as a principle in many Qur'anic verses and hadiths. In this lesson, tolerance is defined as a core value of Islam, *"one of the basic values and principles on which it relied to spread its message,"* and is exemplified as *"kindness, peace, mercy, non-violence, dealing gently with others, accepting the fact that they are different from us, and not coercing them to do anything."*



مَفْهومُ التَّسامُحِ في الإسْلامِ:

أَعْلَنَ دينُنا الحَنيفُ مُنْذُ بِدايَةِ نُزولِهِ أَنَّ التَّسامُحَ مِنَ القِيَمِ وَالمَبادِئِ الأَساسِيَّةِ الَّتي يَسْتَنِدُ إِلَيْها في نَشْرِ رِسالَتِهِ لِلنّاسِ، فَقَدْ كانَ إِرْسالُ النَّبِيِّ ﷺ رَحْمَةً وَسَلامًا لِلْعالَمينَ، قالَ تَعالى: ﴿ وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ﴾ [الأنبياء: 107].

وَالتَّسامُحُ بِالمَفْهومِ العامِّ هُوَ: اللّينُ، وَالسِّلْمُ، وَالرَّحْمَةُ، وَنَبْذُ العُنْفِ، وَالرِّفْقُ في التَّعامُلِ مَعَ الآخَرينَ، وَقَبولُ اخْتِلافِهِمْ عَنّا، وَعَدَمُ إِكْراهِهِمْ عَلى شَيْءٍ.

وَقَدْ دَعانا الإِسْلامُ لِلتَّحَلّي بِخُلُقِ التَّسامُحِ مَعَ النّاسِ جَميعًا في كافَّةِ مَجالاتِ الحَياةِ؛ لِيُقيمَ مُجْتَمَعًا مُتَماسِكًا وَمُتَرابِطًا، وَإِنْ لَمْ يُصَرِّحِ القُرْآنُ الكَريمُ بِلَفْظِ التَّسامُحِ، إِلّا أَنَّهُ أَوْرَدَ مِنَ الأَلْفاظِ ما يُقارِبُها وَيُتَرْجِمُها إِلى واقِعٍ إِسْلامِيٍّ مَطْلوبٍ، كَما وَجَّهَنا إِلَيْهِ رَسولُ اللّهِ ﷺ في الأَحاديثِ النَّبَوِيَّةِ، فَفي القُرْآنِ الكَريمِ آياتٌ كَثيرَةٌ تَأْمُرُ بِالإِحْسانِ لِلنّاسِ جَميعًا، قالَ تَعالى: ﴿ وَأَحْسِنُوٓا۟ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴾ [البَقَرَة: 195]، وَالرَّسولُ ﷺ أَمَرَنا بِحُسْنِ التَّعامُلِ مَعَ النّاسِ كافَّةً، فَقالَ ﷺ: (المُسْلِمُ مَنْ سَلِمَ النّاسُ مِنْ لِسانِهِ وَيَدِهِ، وَالمُؤْمِنُ مَنْ أَمِنَهُ النّاسُ عَلى دِمائِهِمْ وَأَمْوالِهِمْ) (رَواهُ النَّسائِيُّ).

أَتَدَبَّرُ وَأَسْتَنْتِجُ:

قالَ تَعالى: ﴿ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴾ [الحُجُرات: 13].

- العَلاقَةُ الَّتي تَرْبِطُ بَيْنَ المُسْلِمِ وَالآخَرينَ.
- الحِكْمَةُ مِنْ خَلْقِ اللّهِ -تَعالى- النّاسَ مِنْ نَفْسٍ واحِدَةٍ، وَجَعْلِهِمْ شُعوبًا وَقَبائِلَ.

The concept of tolerance in Islam:

Since its inception, our true religion declared that tolerance was one of the basic values and principles on which it relied to spread its message. The Messenger of Allah was sent as a mercy and [for] peace to the world. Allah said: "And We have not sent you, O Mohammad, except as a mercy to the worlds." (Al-'Anbya':107.)

In its general sense, tolerance means kindness, peace, mercy, non-violence, dealing gently with others, accepting the fact that they are different from us, and not coercing them to do anything.

Islam directed us to be tolerant towards all people in all fields of life in order to establish a cohesive and interconnected society. Even though the Holy Qur'an did not explicitly use the word "tolerance," it included other words that are closely associated with it and translate it into required Islamic principles. Likewise, in noble hadiths, the Messenger of Allah encouraged us to adopt it. There are many verses in the Holy Qur'an that order us to do good deeds towards all people. Allah said: "And do good; indeed, Allah loves the doers of good." (Al-Baqarah: 195.) And the Messenger of Allah ordered us to deal well with all people: he said: "The Muslim is the one from whose tongue and hand people are safe, and the believer is the one from whom people's lives and wealth are safe." [Narrated by Al-Nasa't.]

Allah said: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Al-Aujurat: 13.)

[Left:] The reason why Allah created people from one soul and made them peoples and tribes.

[Right:] The relationship between the Muslim and others.

4. ***Islamic Education*, Grade 6,** Vol. 2, 2020-21, pp. 93, 97, 99.

The UAE is referred to as *"a model of tolerance and co-existence,"* which ensures the rights and freedoms of everyone in the country. In this example, students are asked to reflect on their own contributions to and pride in the UAE as a nation that promotes tolerance. The pictures are of Pope Francis of the Catholic Church and Sheikh Ahmed el-Tayeb, the Grand Imam of Al-Azhar, during the signing of the Document on Human Fraternity for World Peace and Living Together in 2019 in Abu Dhabi.



دَوْلَةُ الإمارات رَمْزُ التَّواصُلِ الحَضارِيِّ:

تُعَـدُّ دَوْلَةُ الإمـاراتِ العَـرَبِيَّةِ المُتَّحِـدَةِ في وَقْتِنا الحاضِرِ نَموذَجًا لِلتَّسامُحِ وَالتَّعايُشِ الإنْسانِيِّ؛ حَيْثُ يَعيشُ عَلى أَرْضِها ما يَزيدُ عَنْ مِائَتَيْ جِنْسِيَّةٍ مِنْ مُخْتَلِفِ دُوَلِ العالَمِ، تَتَعَدَّدُ انْتِماءاتُهُمُ العِرْقِيَّةُ، وَتَتَنَوَّعُ مُعْتَقَداتُهُمُ الدِّينِيَّةُ، وَيَتَمَتَّعونَ فيها بِكامِـلِ الحُقـوقِ وَالحُرِّيّاتِ، وَيَنْعَمونَ بِالاسْتِقْرارِ وَالخَيْرِ عَلى أَرْضِها.



أَتَأَمَّلُ وَأَعْبِّرُ:

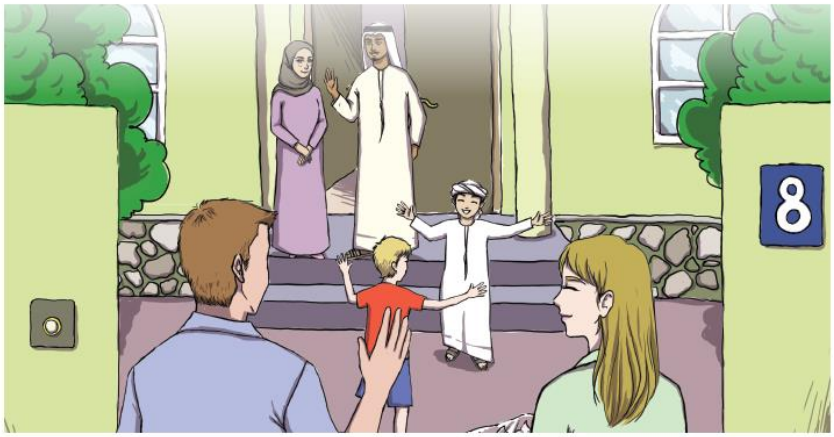
عَنْ كُلٍّ مِمّا يَلي:

* مُحْتَوى الصّورَةِ.

* أَهَمِيَةِ الوَثيقَةِ الَّتي تَمَ اعْتِمادُها وَنَشْرُها من خلالِ اللقاءِ الواضِحِ في الصورةِ.

* ما مَدى الْتِزامي بِالْقِيَمِ الوارِدَةِ في الدَّرْسِ؟

المجال	مستوى التزامي		
	دائما	أحيانا	نادرا
1 أُعَبِّرُ عَنْ فَخْري بِالِانْتِماءِ لِدَوْلَةٍ تُرَسِّخُ مَبْدَأَ التَّسامُحِ.			
2 أَتَلَطَّفُ في مُعامَلَةِ الآخَرينَ.			
3 أُلْقي السَّلامَ عَلى مَنْ أَلْتَقي بِهِ وَإِنْ لَمْ أَكُنْ أَعْرِفُهُ.			
4 أَحْتَرِمُ دينَ زُمَلائي غَيْرِ المُسْلِمينَ، وَلا أَتَعَرَّضُ لَهُمْ بِسوءٍ.			
5 أَعْفو عَمَّنْ أَساءَ إِلَيَّ وَأُسامِحُهُ.			
6 أَسْأَلُ عَنْ أَحْوالِ زُمَلائي وَجيراني مِنَ المُسْلِمينَ وَغَيْرِ المُسْلِمينَ.			
7 أَعْتَذِرُ لِمَنْ أَخْطَأْتُ في حَقِّهِ.			



The UAE is a model of civilized communication:

The UAE is a model of tolerance and co-existence; it hosts people from more than two hundred nationalities with different ethnicities and religious beliefs. They all have full rights and freedoms and enjoy the stability and prosperity of the country.

I look and comment:

On the following:

- Content of the photo.

- Significance of the document that was approved and published during the meeting presented in the photo.

To what extent do I apply the values presented in the lesson?

1. I express my pride of belonging to a country that promotes the principle of tolerance.

2. I deal gently with others.

3. I greet people I meet even if I do not know them.

4. I respect the religion of my non-Muslim classmates and do not hurt them.

5. I forgive those who hurt me.

6. I ask about my Muslim and non-Muslim classmates and neighbors how they are doing.

7. I apologize to people whom I have hurt.

5. ***Islamic Education*, Grade 9,** Vol. 3, 2020-21, pp. 49-50.

Scriptures are used to teach that *"tolerance and forgiveness change enmity into love."* In this example, students are asked to match principles of *"intellectual tolerance," such as kindness, rejection of violence, and love,* to different Qur'anic verses.

أستنبطُ:

منَ المبادئِ التّاليةِ ما تضمّنَتْهُ كلُّ آيةٍ منْ دلالةٍ على التّسامحِ الفكريِّ:
الإحسانُ إلى الآخرينَ / الرّحمةُ والرّفقُ واللّينُ / العدالةُ في معاملةِ الآخرينَ وصيانةُ حقوقِهم / التّوازنُ والاعتدالُ والتّوسّطُ / دورُ العبادةِ لجميعِ الأديانِ محترمةٌ، ويجبُ حمايتُها والمحافظةُ عليها / الإسلامُ لا يُكرهُ أحدًا على الدّخولِ فيه / تكريمُ الإنسانِ دونَ النّظرِ إلى لونِهِ أو جنسِه أو دينِه أو فكرِه / التّسامحُ والعفوُ يحوّلانِ العداوةَ إلى محبّةٍ / حوارُ المخالفينَ بالحسنى ونبذُ العنفِ.

الآيةُ الكريمةُ	المبدأُ الّذي يقومُ عليه التّسامحُ
قالَ تعالى: ﴿وَلَقَدْ كَرَّمْنَا بَنِيٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِي ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾﴾ (الإسراء)	.....
قالَ تعالى: ﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ﴿١٠٧﴾﴾ (الأنبياء)	.....
قالَ تعالى: ﴿لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِي ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٨﴾﴾ (الممتحنة)	.....
قالَ تعالى: ﴿وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِي ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ ﴿٩٩﴾﴾ (يونس)	.....
قالَ تعالى: ﴿وَلَا تُجَٰدِلُوٓا۟ أَهْلَ ٱلْكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحْسَنُ﴾ (العنكبوت 46)	.....
قالَ تعالى: ﴿وَلَا تَسْتَوِي ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ ٱدْفَعْ بِٱلَّتِي هِيَ أَحْسَنُ فَإِذَا ٱلَّذِي بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾﴾ (فصلت 34)	.....
قالَ تعالى: ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ (البقرة 143)	.....

الآيةُ الكريمةُ	المبدأُ الّذي يقومُ عليه التّسامحُ
قالَ تعالى: ﴿وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا﴾ (الحج 40)	.....
قالَ تعالى: ﴿وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ﴾ (المائدة 8)	.....

I deduce:

From the following principles the evidence of intellectual tolerance in every verse:

Doing good to others / Being merciful, kind and gentle / Justice in dealing with others and preserving their rights / Balance and moderation / Places of worship of all religions are respected and should be protected and preserved / Islam does not coerce anyone to convert to it / Man is honored regardless of his color, sex, religion or thought / Tolerance and forgiveness change enmity into love / Having a dialogue with others using the best ways and rejection of violence.

- *The Almighty said: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with definite preference." [Al-'Isrā': 70].*

- *The Almighty said: "And We have not sent you, O Mohammad, except as a mercy to the worlds." [Al-'Anbyā': 107].*

- *The Almighty said: "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly." [Al-Mumtaĥanah: 8].*

- *The Almighty said: "And had your Lord willed, those on earth would have believed - all of them entirely. Then, O Mohammad, would you compel the people in order that they become believers?" [Yūnis: 99].*

- *The Almighty said: "And do not argue with the People of the Scripture except in a way that is best." [Al-`Ankabūt: 46].*

- *The Almighty said: "And not equal are the good deed and the bad. Repel evil by that deed which is better; and thereupon the one whom between you and him is enmity will become as though he was a devoted friend." [Fuşşilat: 34].*

- *The Almighty said: "And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you." [Al-Baqarah: 143].*

- *The Almighty said: "And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned." [Al-Ĥaj: 40].*

- *The Almighty said: "And do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness." [Al-Mā'idah: 8].*

6. ***Islamic Education*, Grade 9,** Vol. 3, 2020-21, pp. 48, 51.

This example refers to the benefits of tolerant laws enacted by the UAE and its active rejection of *"the promoters of violence, bigotry, discrimination and hatred."* Tolerance is presented in a positive manner, exemplified by its contributions to security and stability, respect of human rights and freedoms, international opportunities, and presentation of *"a shining image of Islam."*



ثانيًا: آثارُ التّسامحِ الفكريِّ

إنّ التّسامحَ مفتاحٌ من مفاتيحِ الخيرِ، ومنْ أبرزِ آثارِه الإيجابيّةِ التي يمكنُ أنْ تتحقّقَ ما يأتي:

1. أمنُ واستقرارُ المجتمعِ: من خلالِ تحقيقِ التّوافقِ الاجتماعيِّ، والاحترامِ المتبادلِ بينَ الأديانِ والطّوائفِ والمذاهبِ.
2. احترامُ حريّاتِ الإنسانِ وحقوقِه: كحريّةِ اختيارِ العقيدةِ والفكرِ، وحقِّ النّاسِ في حفظِ دمائِهمْ، وأموالِهمْ، وأعراضِهمْ، وكرامتِهمْ، وغيرِها منَ الحقوقِ والحريّاتِ التي كفلَها الإسلامُ، قالَ رسولُ اللّهِ ﷺ قالَ: «مَن قتلَ نفسًا معاهدًا لم يَرَحْ رائحةَ الجنّةِ -أيْ لمْ يشمّْ رائحتَها، وإنّ ريحَها ليوجد من مسيرةِ أربعينَ عامًا». (رواهُ البخاريُّ)
3. تحقيقُ المصالحِ: قالَ تعالى: ﴿وَتَعَاوَنُوا عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ﴾ (المائدة 2)، فترسيخُ قيمِ التّعايشِ والتّسامحِ يتيحُ الفرصةَ للتّعاونِ وتبادلِ العلومِ والمنافعِ تبادلًا قائمًا على الاحترامِ والمتبادلِ، والانتفاعِ ممّا يقدّمُه الآخرونَ للمجتمعِ من خدماتٍ في مختلفِ المجالاتِ، والّتي تساهمُ في تطوّرِ الدّولةِ وتقدّمِها، قالَ رسولُ اللّهِ ﷺ: «الحِكْمَةُ ضَالَّةُ المُؤْمِنِ فَحَيْثُ وَجَدَهَا فَهُوَ أَحَقُّ بِهَا» (رواهُ الترمذيُّ)، أمّا التّعصبُ والانغلاقُ الفكريُّ فيحولُ دونَ ذلكَ كلّه.
4. تقديمُ الصّورةِ المشرقةِ للإسلامِ: قالَ رسولُ اللّهِ ﷺ «بُعِثْتُ بالحَنيفيّةِ السّمحةِ» (رواهُ أحمدُ)، فقدْ جمعَ ﷺ بينَ كونِها حنيفيّةً وكونِها سمحةً، فهيَ حنيفيّةٌ في التّوحيدِ، سمحةٌ في الأخلاقِ، هذه السّماحةُ تتيحُ الفرصةَ للدبلوماسيينَ، والتّجارِ، وطلّابِ العلمِ، وغيرِهم من زوّارِ الدّولةِ بغضِّ النّظرِ عنْ معتقداتِهمْ وأفكارِهمْ، لتعرّفِ أخلاقِ المسلمينَ، وحقيقةِ الإسلامِ، وواقعِه العمليِّ، والتّغلّبِ على ما يبثُّه دعاةُ العنفِ والتّعصبِ والتّمييزِ والكراهيةِ، من محاولاتِ تشويهِ صورةِ الإسلامِ السّمحةِ.

أتأمّلُ، وأعلّلُ:

◊ هل هناك تعارضٌ بينَ محاورةِ غيرِ المسلمينَ ودعوتِهم للإسلامِ وبينَ حريةِ الاعتقادِ؟

.....

◊ أعلّلُ ذلكَ:

.....

3. ولا زالتْ معاني التّسامحِ الفكريِّ محلَّ تقديرِ الدّولةِ، فقد سنّتْ دولةُ الإماراتِ العربيّةِ المتّحدةِ قانونًا لمكافحةِ التّمييزِ والكراهيّةِ، يُجرّمُ كافّةَ أشكالِ ازدراءِ الأديانِ والمقدّساتِ، وخطاباتِ الكراهيّةِ والتكفيرِ، وكذلكَ قرارُ حرمةِ المساجدِ.

Second: Effects of intellectual tolerance

Tolerance is one of the keys to doing good deeds. Here are some of the most important positive effects which could result from it:

1. Security and stability of society: […]

2. Respect of human rights and freedoms: […]

3. Serving interests: […] Establishing the values of coexistence and tolerance creates opportunities for cooperation and exchange of knowledge and benefits on the basis of mutual respect as well as benefitting from the services provided by others to society in various fields which contribute to the progress and development of the nation. […]

4. Presenting a shining image of Islam: […] This tolerance creates an opportunity for diplomats, businessmen, students and other visitors of the United Arab Emirates, regardless of their beliefs and thoughts, to learn about the morals of Muslims, the truth of Islam and its practical reality, thereby defeating attempts the promoters of violence, bigotry, discrimination and hatred at destroying the image of tolerant Islam.

I reflect and explain:

** Is there a contradiction between having a dialogue with non-Muslims and calling them to Islam and the freedom of belief?*

** Explain that:*

3. Intellectual tolerance is still an important principle; the United Arab Emirates enacted a law for combating discrimination and hatred that criminalizes all forms of disrespect of religions and sacred symbols as well as hate speech and accusing others of disbelief. It also issued a resolution aimed at maintaining the sanctity of mosques.

7. ***Moral Education*¸ Grade 4,** Vol. 1, 2021-22, pp. 21-22.

The significance of tolerance is taught in primary school through an activity in which several students are intentionally left out, thus encouraging the entire class to show sympathy toward them.



[Right Side:]

Lesson 4
TOLERANCE
Educational Outcomes
- Explaining the main traits of empathy, respect and tolerance.
- Learning the situations in which the students have a positive position, and whether they failed to display empathy, respect and tolerance toward others.

[Left Side:]

Look at the stars the teacher will stick on your book in the classroom (red, gold, silver, green, blue, and purple). What is the color of your star? Form a group with your classmates having the same color star. Clearly, some of your classmates have remained out of these groups. How do you think these [excluded] students feel? How did you behave toward them as a group?

8. ***Moral Education*¸ Grade 4,** Vol. 1, 2021-22, pp. 23-24.

Dr. Martin Luther King Jr.'s leadership in the movement for equality and human rights for African Americans in the USA is praised in a lesson on tolerance. After learning about King's "I Have a Dream" speech, the signing of the Civil Rights Act in 1964, and other achievements, students are then given an exercise in which they react to racial discrimination and apply the values Dr. Martin Luther King Jr. fought for.



السلامُ والتّسامحُ في مواجهةِ التمييز.

إقرأ نبذةً عن حياةِ مارتن لوثر كنغ، ثمّ أجبْ عنِ الأسئلة التالية.

مارتن لوثر كِنغ مساهمٌ سياسيٌ وزعيمٌ إنسانيٌ، وُلِدَ في مدينة أتلانتا في الولاياتِ المتّحدةِ الأميركيّةِ في العام 1929، ويُعدُّ من أهمّ الشخصياتِ التي ناضلتْ للحصولِ على الحقوقِ والمساواةِ. اشتُهِرَ مارتن لوثر كِنغ بنضالِهِ السِّلميّ في سبيلِ المساواةِ العرقيّةِ في بلادِهِ وحصولِ السّودِ الأميركيين على حقوقِهِم السياسيّةِ والمدنيّةِ، وكانَ أصغرَ الذين حصلوا على جائزةِ نوبل للسلامِ سنًّا.

نشأ كِنغ في مدينةِ أتلانتا في جوٍّ مملوءٍ بالعُنصريّةِ، وقدْ بدأ نضالَهُ السياسيَّ من أجلِ الحريّةِ والمساواةِ منذُ دخولِهِ الجامعةَ. تعرّضَ لمواقفَ غيرِ منصفةٍ عديدةٍ بسببِ لونِ بشرتِهِ الأسودِ وأصلِهِ الإفريقيّ. لذا ما كانَ منهُ، يومَ أُلقِيَتْ قنبلةٌ على منزلِهِ كادَ يفقدُ بسببِها زوجتَهُ وابنَهُ، إلّا أنْ أسّسَ مقاومةً تعتمدُ مبدأَ "السِّلمِ" داعيًا أنصارَهُ إلى التّسامحِ وعدمِ اللّجوءِ للعنفِ. وهوَ منْ أهمِّ القادةِ الّذينَ طالبوا بإنهاءِ التّمييزِ العُنصريّ، وقدْ اشتُهِرَ بخطابِهِ "لَدَيَّ حُلْمٌ" الّذي ألقاهُ في العامِ 1963 وعبّرَ فيهِ عنْ حلمِهِ بأنْ يتمكّنَ أولادُهُ يومًا منَ العيشِ في مجتمعٍ لا يُحكَمُ عليهِم فيهِ منْ خلالِ لونِ بشرتِهِم بلْ بما تنمُّ عنهُ أخلاقُهُم.

بعدَ جهودِهِ المُتواصِلةِ للحصولِ على الحقوقِ المدنيّةِ وقّعَ الرئيسُ الأميركيُّ آنذاك، ليندون جونسون، في العامِ 1964، على قانونِ الحقوقِ المدنيّةِ، الّذي يحظرُ التّمييزَ العنصريَّ في التّوظيفِ وفي المرافقِ العامّةِ وغيرِها منْ جوانبِ الحياةِ في الولاياتِ المتّحدةِ الأميركيّةِ. كما وقّعَ الرئيسُ جونسون على قانونِ حقِّ التّصويتِ في العامِ 1965.

مُنِحَ كِنغ في العامِ 1964 جائزةَ نوبل للسلامِ، وكانَ أوّلَ أفريقيٍّ يحصلُ عليها لدعوتِهِ إلى السّلامِ عبرَ اللّاعنفِ، لكنّهُ اغتيلَ في العامِ 1968 بعدَ سنواتٍ منَ النّضالِ الطّويلِ.

يحتفلُ بيومِ مارتن لوثر كِنغ في الثالثِ منْ شهرِ يناير كلَّ عامٍ، وهوَ يومُ عطلةٍ

فيدراليّةٍ في الولاياتِ المتّحدةِ الأميركيّةِ يُكرّمُ فيهِ إرثُ كِنغ ويُدعى فيهِ المواطنونَ للمشاركةِ في الخدمةِ التّطوّعيّةِ في مجتمعاتِهِم.

وقدْ أُنشِئَ معهدُ مارتن لوثر كِنغ للأبحاثِ والتّعليمِ في جامعةِ ستانفورد في ولايةِ كاليفورنيا الأميركيّةِ، وهوَ مقرٌّ يضمُّ جميعَ خطاباتِ كِنغ ويقومُ بالرّبطِ بينَ المساهمينَ الاجتماعيينَ في مختلفِ أنحاءِ العالمِ منْ أجلِ العملِ على دعمِ حقوقِ الإنسانِ.

مارتن لوثر كنغ في واشنطن أثناء خطابه "لَدَيَّ حُلْمٌ"

أ. لِماذا يُعدُّ مارتن لوثر كنغ رمزًا لِلْحُرّيّةِ والتّسامحِ؟ (إبحثْ عنْ قوانينِ جيم كرو لويس).

3 أ. تأمّلِ الصّورتَيْنِ وتبادلْ ضِمْنَ مجموعتِكَ الأدوارَ مُظْهِرًا فيها التّسامحَ.

2 1

ب. تَذَكَّرْ بَعْضَ المَواقِفِ المُماثِلَةِ وَقُمْ بِتَمْثيلِها أمامَ الصَّفِّ.

24 | الوحدة 1: التّعايش

| 23

Peace and tolerance in the face of discrimination:

Read the biography of Martin Luther King, Jr., and then answer the following questions.

Dr. Martin Luther King Jr. was a political activist and spiritual leader. He was born in Atlanta, Georgia, in the United States of America, in 1929. He is considered one of the most important figures in the struggle for human rights and equality. Dr. King is admired for the peaceful way he fought for racial equality and for African Americans' civil and political rights. The Atlanta that Dr. King grew up in was a cauldron of racism. He began his political journey after he started college. He himself suffered unfair treatment throughout his life due to the color of his skin. On one occasion his house was bombed and he almost lost his wife and son. As a result of such violence, he started a resistance movement that centered on the idea of 'peace', inviting his allies to be forgiving and to avoid violence. He is especially famous for his 'I Have a Dream' speech, which he gave at a political rally in 1963. During this speech he expressed his dream of his children one day being able to live in a society that didn't judge them based on the color of their skin, but on their behavior. As a result of his efforts in fighting for civil rights, the American President of the time, Lyndon Johnson, signed the Civil Rights Act in 1964, prohibiting racial discrimination in the workplace and public institutions, and granting other civil rights. President Johnson also signed the Voting Rights

Act in 1965. In 1964, Dr. King was awarded the Nobel Peace Prize. He was the first African American to win the award and is the youngest ever winner. Dr. Martin Luther King Jr. was assassinated in 1968. Martin Luther King Jr. Day is now celebrated every year on the third Monday of January and is a federal holiday in the United States. Dr. King's legacy is honored in many ways on this day, including in people taking part in volunteer work in their communities. The Martin Luther King Jr. Research and Education Institute is based at Stanford University, California. It is home to all of Dr. King's speeches. Stanford University regularly brings together social activists from all over the world to work on supporting human rights.

A. Why is Martin Luther King considered a hero of freedom and tolerance? Research the Jim Crow laws to help you answer this question.

[...]

B. Look at these pictures and role-play the situations. Think of other situations involving discrimination against others. Act them out in front of the class.

9. ***Moral Education*, Grade 11,** Vol. 1, 2021-22, p. 139.

Cultural diversity is presented as an inevitable part of a team, an attribute that one must be aware of to resolve challenges efficiently. This notion is accompanied by a picture of a work meeting held by people of different sexes, races, and religions.



■ الوعي بالاختلافات الثقافية داخل الفريق يمكنه أن يساعدك على التنبؤ بالتحديات والصعوبات، وعلى حلها قبل تفاقمها لتصبح عائقًا خطيرًا أمام إحراز أي تقدم.

Being aware of cultural differences within a team can help you foresee challenges and resolve them before they become a serious obstacle.

10. ***Moral Education*¸ Grade 4,** Vol. 1, 2021-22, pp. 25-26.

The UAE is praised for its strong attention to the values of tolerance, peace, and cultural diversity, as these values had significant influence in the construction of international agreements that reject violence, extremism, and discrimination. The text then inserts a transcript of an interview with Mahatma Gandhi, in which he highlights the importance of peace and non-violence.



4 ارْسُمْ يَدَكَ على وَرَقَةٍ مُلَوَّنَةٍ واكْتُبْ عَلَيْها عِبارَةَ التَّسامُحِ ثُمَّ الصِقْها على الكُرَةِ الأَرْضِيَّةِ.

5 تُوِّجَ الْعامُ 2016 بِالتَّسامُحِ والسَّعادَةِ في دَوْلَةِ الإِماراتِ العَرَبِيَّةِ المُتَّحِدَةِ. إِقْرَأْ ما يَلِي ثُمَّ حَضِّرْ لَوْحَةً جِدارِيَّةً تُبْرِزُ فِيها مَعانِيَ وَأَقْوالًا وَصُوَرًا عَنِ التَّسامُحِ لِرُمُوزٍ مِنَ الْعالَمِ.

تُعَدُّ دَوْلَةُ الإِماراتِ العَرَبِيَّةِ المُتَّحِدَةِ حاضِنَةً لِقِيَمِ التَّسامُحِ، والسَّلامِ، والأَمانِ، والتَّعَدُّدِيَّةِ الثَّقافِيَّةِ، إِذْ تَضُمُّ أَكْثَرَ مِنْ 200 جِنْسِيَّةٍ تَنْعَمُ بِالْحَياةِ الْكَرِيمَةِ والِاحْتِرامِ. كَفَلَتْ قَوانِينُ دَوْلَةِ الإِماراتِ لِلْجَمِيعِ الْعَدْلَ والِاحْتِرامَ والْمُساواةَ، وَحَرَّمَتِ الْكَراهِيَةَ والْعُنْصُرِيَّةَ وَأَسْبابَ التُّفْرِقَةِ والِاخْتِلافِ.

تُعَدُّ دَوْلَةُ الإِماراتِ شَرِيكًا أَساسِيًّا في اتِّفاقِيّاتٍ وَمُعاهَداتٍ دَوْلِيَّةٍ عِدَّةٍ تُنادي بِنَبْذِ الْعُنْفِ والتَّطَرُّفِ والتَّمْيِيزِ، وَأَصْبَحَتْ عاصِمَةً عالَمِيَّةً تَلْتَقِي فِيها حَضاراتُ الشَّرْقِ والْغَرْبِ، لِتَعْزِيزِ السلام والتَّقارُبِ بَيْنَ الشُّعُوبِ كافَّةً.

وَتَحْتَضِنُ الدَّوْلَةُ كَنائِسَ وَمَعابِدَ عِدَّةً تُتِيحُ لِلْأَفْرادِ مُمارَسَةَ شَعائِرِهِمِ الدِّينِيَّةِ، وَلَدَى الدَّوْلَةِ مُبادَراتٌ دَوْلِيَّةٌ عِدَّةٌ تُرَسِّخُ الْأَمْنَ والسلامَ الْعالَمِيَّ، وَتُحَقِّقُ الْعَيْشَ الْكَرِيمَ لِلْجَمِيعِ.

مِنْ أَهَمِّ الْجَوائِزِ فِي هَذَا الْمَجالِ جائِزَةُ صاحِبِ السمو الشيخ محمد بن راشد آل مكتوم، نائب رئيس الدولة رئيس مجلس الوزراء حاكم دبي- رعاه الله - للسلام العالمي، الَّتِي تُطْلِقُ مِنَ الْعاصِمَةِ الإِسْلامِيَّةِ السَّخاءَ، وَتَتَجَلَّى فِيها مَعانِي التَّسامُحِ والِاعْتِدالِ، فَضْلًا عَنْ دَوْرِها فِي بِناءِ قَنَواتٍ لِلتَّواصُلِ مَعَ الشُّعُوبِ كافَّةً، تَعْزِيزًا لِلْعَلاقاتِ الدَّوْلِيَّةِ، وَتَحْقِيقًا لِلسلام الْعالَمِيِّ.

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وَمِنْ أَبْرَزِ جُهُودِ الْحُكُومَةِ الِاتِّحادِيَّةِ لِدَوْلَةِ الإِماراتِ لِتَعْزِيزِ مَفْهُومِ التَّسامُحِ فِي الدَّوْلَةِ:

- الإِعْلانُ عَنْ وَزِيرِ دَوْلَةٍ لِلتَّسامُحِ
- إِطْلاقُ الْبَرْنامَجِ الْوَطَنِيِّ لِلتَّسامُحِ
- إِضْدارُ قانُونِ مُكافَحَةِ التَّمْيِيزِ والْكَراهِيَةِ
- إِطْلاقُ مَرْكَزِ "هِدايَة"
- إِطْلاقُ مَرْكَزِ "صَوابَ"

وزيرةُ التسامح

المهاتما غاندي

مِنْ أَقْوالِ الْمَهاتْما غانْدِي:

سُئِلَ غانْدِي: لِمَاذَا لَا تَنْتَقِمُ مِنْ أَعْدَائِكَ؟

فَقَالَ: لِأَنَّنِي لَا أَسْتَطِيعُ أَنْ أُقْصِيَ عُمَرِيَ فِي الْجَرِي وَرَاءَ كَلْبٍ لِأَعُضَّهُ كَمَا عَضَّنِي.

- لا أُحِبُّ كَلِمَةَ التَّسامُحِ لِكَنِّي لَا أَجِدُ كَلِمَةً أَفْضَلَ مِنْهَا.
- الْغَضَبُ وَانْعِدَامُ التَّسامُحِ أَعْدَاءُ الثَّقَافَةِ.
- الْكَرَاهِيَةُ تَقْتُلُ دَائِمًا، وَالْحُبُّ لَا يَمُوتُ أَبَدًا.
- بِمَا أَنَّنِي زَمَنِيٌّ سَيَفِي فَإِنَّ كَأْسَ الْحُبِّ هِيَ كُلُّ مَا أَسْتَطِيعُ أَنْ أُهْدِيَهُ لِمَنْ يَتَعَرَّضُ لِي .
- لا يُمْكِنُ لِلضَّعِيفِ أَنْ يَعْفِوَ، فَالْعُفْرَانُ مِنْ سِمَاتِ الْأَقْوِيَاءِ.
- أَنْظُرُ فَقَطْ إِلَى الصِّفَاتِ الْحَسَنَةِ لِلنَّاسِ. وَكَوْنِي لَسْتُ خَالِيًا مِنَ الْعَيْبِ، فَلَا يُفْتَرَضُ بِي أَنْ أَسْبِرَ غُيُوبَ الْآخَرِينَ.
- أُؤْمِنُ بِأَنَّ اللَّاعُنْفَ يَتَفَوَّقُ عَلَى الْعُنْفِ بِصُورَةٍ مُطْلَقَةٍ، وَأَنَّ التَّسامُحَ أَقْوَى مِنَ الْعِقَابِ.
- يُمْكِنُنَا الِانْتِصَارُ عَلَى خَصْمِنَا فَقَطْ بِالْحُبِّ وَلَيْسَ بِالْكَرَاهِيَةِ أَبَدًا، فَالْكَرَاهِيَةُ شَكْلٌ مُهَذَّبٌ لِلْعُنْفِ تَخْرُجُ الْحَافِزَ وَلَا تَمَسُّ الْمَحْمُودَ عَلَيْهِ أَبَدًا.
- عَلَيْنَا احْتِرَامُ الدِّيَانَاتِ الْأُخْرَى اِحْتِرَامَنَا لِدِينِنَا، فَالتَّسامُحُ الْمُجَرَّدُ لَا يَكْفِي.

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4- Draw the outline of your hand on a piece of colored card, cut it out and write on it some words about, or that show, tolerance. Stick your piece of card along with everyone else's around a picture of the globe. Stick the globe with all the hands on the wall under the heading 'Through tolerance peace will prevail all over the world.'

5- Read the following two texts on the theme of tolerance. The first one is on the UAE's designated Year of Tolerance and Happiness in 2016. The second one is on the leader of the Indian independence movement, Mahatma Gandhi. Then design a wall chart with pictures, definitions and statements on the subject of tolerance. Quote the words of important role models of tolerance from the UAE, India and the wider world.

The UAE is noted for the values of tolerance, peace, security and cultural diversity, hosting as it does more than 200 nationalities, all enjoying a fair and decent quality of life. Laws in the UAE promise justice, respect and equality for everyone, while making hatred, intolerance and discrimination a crime.

The UAE has played an important part in international agreements calling for a stop to violence, extremism and discrimination. In addition, it has become a global meeting place, for eastern and western cultures, an example of peace, harmony, and respect for different beliefs.

The many churches and temples in the country enable non-Muslims to practice their religion. The country has also led the way in pushing for global security and peace, and aims to improve living standards for everyone.

The Mohammed bin Rashid Al Maktoum Award for World Peace is one of the most important awards in the field of international bridge-building and peace-making. The award stems from the teachings of Islam, which embody tolerance and moderation.

Some of the key achievements of the federal government in promoting tolerance across the UAE include:

• The creation of the post of Minister of Tolerance

• The launch of the National Program of Tolerance

• The issuing of the Anti-Discrimination and Hatred Law

• The opening of the Hedayah Centre

• The opening of the Sawab Centre

From the words of Mahatma Gandhi:

Indian independence leader Gandhi was asked, 'Why don't you take revenge on your enemies?'

He said, 'Because I cannot spend my life running after a dog to bite him in the same way that he bites me.'

He also said:

- I do not like the word tolerance but I cannot find a better word.

- Anger and intolerance are the twin enemies of correct understanding.

- Hatred ever kills, love never dies.

- Having flung aside the sword, there is nothing except the cup of love which I can offer to those who oppose me.

- The weak can never forgive. Forgiveness is the attribute of the strong.

- I look only at the good qualities of men. Not being faultless myself, I won't presume to probe into the faults of others.

- I believe that non-violence is infinitely superior to violence and forgiveness is more manly than punishment.

- We can only win over the opponent by love, never by hate. Hate is the subtlest form of violence. It affects the hater without affecting the hated at all.

- We must respect other religions even as we respect our own. Mere tolerance thereof is not enough.

11. ***Moral Education*, Grade 6,** Vol. 1, 2021-22, pp. 7-8.

Students are told that "tolerance is the key to a diverse and fair community," by a quote of UAE Prime Minister Sheikh Mohammed bin Rashid Al Maktoum, who speaks of his father and his acceptance of everyone. Then, students are asked how they can spread such values, encouraging them to act with tolerance, respect, and acceptance.



3 التَّسامُحُ أساسُ لمجتمعٍ مُتنوِّعٍ وعادلٍ. إقرأ رسالة التَّسامُحِ لِصاحِبِ السُّمُوِّ الشَّيخِ - مُحمَّدِ بن راشِدِ آلِ مكتوم- زعاهُ اللّٰهُ، ثمَّ أجبْ عن الأسئلةِ.

الإخْوةُ والأخَواتُ... السَّلامُ عليْكُمْ وَرَحْمةُ اللّٰهِ وَبَرَكاتُهُ:
بِخَلْفِي العالَمُ غَدًا يَوْمَ التَّسامُحِ العالَمِيِّ، ويهْدِفُ للّناسِنةِ أخيْنِتْ أنْ أوجِّهَ كلِماتٍ مِنَ القلْبِ إلى الإخْوةِ المُواطِنِينَ والمُقيمِينَ... وأخُصُّ مِنْهُمْ جيلَ الشَّبابِ، وفي ما يلي نصُّ الرِّسالةِ:
ما زالَتْ ذِكْرياتي عنْ مجْلِسِ والِدي الشَّيْخِ راشِدٍ - رَحِمهُ اللهُ - مُنْذُ أكْثَرَ مِنْ أرْبعةِ عُقودٍ حاضِرةً في ذِهْنِي إلى اليومِ... ذِكْرياتي عنْ شكْلِ المجْلِسِ وطَبيعةِ رُوّادِهِ. كانَ المجْلِسُ يضُمُّ المُواطِنِينَ صغيرَهُمْ وكبيرَهُمْ، حاضِرَهُمْ وَبادِيَهُمْ... مُواطِنِينَ مِنْ قبائِلَ مُخْتلِفَةٍ، ومِنْ مذاهِبَ وطَوائِفَ مُخْتلِفَةٍ، ومِنْ أصُولٍ وأعْراقٍ مُخْتلِفَةٍ أيْضًا... لَكِنَّهُمْ جميعًا مُواطِنُونَ أمامَ راشِدٍ... لَهُمْ جميعًا الْقدْرُ ذاتُهُ مِنَ الاحْتِرامِ والتَّقْديرِ والْحُقُوقِ والْواجِباتِ، وحتَّى الْهِباتِ.
وكانَ أقْربُهُمْ مِنْ راشِدٍ مجْلِسًا أكْثرُهُمْ خِدْمةً وعَمَلًا وتأْثِيرًا في مجالِهِ. ولَمْ يكُنِ المُقيمُونَ الذِينَ يحْضُرونَ مجْلِسَ راشِدٍ بأقَلَّ مِنْ مُواطِنِيهِ... فهُمْ مِنْ مُخْتلِفِ الدِّياناتِ والجِنْسِيّاتِ واللُّغاتِ، احْتضَنهُمْ مجْلِسُ راشِدٍ... واحْتضَنتْهُمْ دبي... فقابلُوا ذلِكَ بِمحبَّةٍ وعِرْفانٍ وولاءٍ لعرفُه فِيهِمْ وفِي أبْنائِهِمْ حتَّى الْيوْمِ.
وبَعْدَ الْأحْداثِ عرَفْتُ زايِدًا - طيَّبَ اللهُ ثَراهُ - عنْ قُرْبٍ، ونَشَأتْ بيْنِي وبيْنَهُ علاقةُ الْأبِ بِابْنِهِ، والطَّالِبِ بِمُعلِّمِهِ. عرَفْتُ مجْلِسَهُ، وعَرَفْتُ أخْلاقَهُ، وعَرَفْتُ نَظْرَتَهُ لِلنَّاسِ. مجْلِسُهُ كانَ مدْرسةً... وحَدِيثُهُ كانَ مدْرسةً... وتعامُلُهُ مع النَّاسِ كانَ مدْرسةً.
زايِدٌ اسْتوْعَبَ الْجَميعَ في مجْلِسِهِ على اخْتِلافِ أصُولِهِمْ وقبائِلِهِمْ وطَوائِفِهِمْ ومذاهِبِهِمْ وحتَّى دِياناتِهِمْ. زايِدٌ أعْطى الْجَميعَ... وعلَّمَ الْجَميعَ... وأحَبَّ الْجَميعَ... فأحَبَّهُ الْجَميعُ على اخْتِلافاتِهِمْ، ودعَوْا لهُ جميعًا بعْدَ رَحِيلِهِ، بلْ وأوْرثُوا أبْناءَهُمْ وأحْفادَهُمْ حُبَّ زايِدٍ.
هذا هُوَ مِيراثُ زايِدٍ وَراشِدٍ. أعْظَمُ ما تُرِكَهُ لَنا زايِدٌ وَراشِدٌ هُوَ هذِهِ القِيَمُ وهذِهِ الرُّوحُ وهذِهِ الأخْلاقُ.

أخُوكُمْ مُحمَّدُ بْنُ راشِدِ آلِ مكْتُومٍ



أ. ما القيمةُ في هذه الرسالةِ التي تحكُمُ علاقةَ الدولةِ بالناس، وما أهميَّتُها لمجتمعِ دولة الإمارات العربية المتحدة؟

ب. كيف تُسهِمُ مع زملاءِ المدرسةِ في تحقيقِ القِيَمِ التي وردَتْ في الرسالةِ؟

[Left Side:]

Tolerance is the key to a diverse and fair community. Read the Message of Tolerance by His Highness Sheikh Mohammed bin Rashid Al Maktoum (may God bless him). Then, answer the questions that follow.

[…] I vividly remember my late father Sheikh Rashid's majlis, over four decades ago. I remember the form of the majlis and its attendees. […] They were all given the same respect, appreciation, rights and considerations. […] They were from different religions, nations and cultures, and all were welcome in Rashid's majlis and were welcome in Dubai. In response, the residents gave love, gratitude and loyalty, attitudes that both they and their children still reflect. […] Sheikh Zayed welcomed everyone into his majlis, regardless of their origin, tribe, sect, denomination or religion. Sheikh Zayed was generous with everyone; he taught everyone and loved everyone. Everyone loved him in return, irrespective of their differences […]

[Right Side:]

A. What does Sheikh Mohammed say is the value that governs the relationship between the nation and its people? How is it important for the UAE community?

B. How can we contribute to spreading the values that are mentioned in this message?

12. ***Moral Education*, Grade 6,** Vol. 1, 2021-22, pp. 9-10.

In a lesson on The UN Universal Declaration of Human Rights, students are taught about their global right to indiscriminate equality, especially regarding children and their rights to receive protection, healthcare, and education, in a lesson on The UN Universal Declaration of Human Rights.



Equality on an international level: Look at the pictures below and read the United Nations Universal Declaration of Human Rights. Then, provide an example of somewhere in the world where this Declaration is upheld.

A. Article 2 states that 'Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.'

B. Article 23 states that 'Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment. Everyone, without any discrimination, has the right to equal pay for equal work.'

C. Articles 22 and 23 endorse the Convention on the Rights of the Child, which states that children have the right to receive all forms of protection, healthcare and education based on their needs.

Peace, Coexistence, and Dialogue

13. ***Social Studies and National Education*, Grade 8**, Vol. 2, 2020-21, pp. 37-38.

Students learn that Arab-Islamic culture is characterized by the humane ideals of peace, love, tolerance, acceptance, and happiness for all people of the world. These values are discussed as embedded in the UAE and reinforced by the nation's Ministry of Tolerance and Coexistence. Christians and Jews are credited as participants who helped to build Islamic culture as people who *"lived faithfully under the wings of Islam and its culture."*

خَصائِصُ الحَضارةِ العَرَبيّةِ الإسلاميّةِ

حَضارةٌ إنسانيّةٌ: تَستَهدِفُ أَوّلًا وَأَخيرًا سَعادةَ الإنسانِ في الدُّنيا وَالآخرةِ،وَدفعَ الشَّرِّ عنهُ، وَالحفاظَ عَلى كَرامتِهِ، والنُّهوضَ بِمستواهُ الرّوحيّ وَالفكريّ والاجتِماعيّ وَالاقتِصاديّ.

حَضارةٌ واقِعيّةٌ: نَظَرَتْ إلى الأمورِ وإلى الحَياةِ وَمَشاكِلِها نَظرةً حِسّيّةً واقِعيّةً بَعيدًا عنِ الخَيالِ والافتِراضاتِ.

حَضارةٌ مَرنَةٌ وَواسِعةُ الأُفُقِ: الحَضارةُ الإسلاميّةُ لَمْ تَكنْ مُنغلِقةً عَلى نفسِها إنّما هيَ مَرنةٌ قابلةٌ للأخذِ والعطاءِ تَتقبّلُ كلّ ما هوَ نافعٌ وَمُفيدٌ طالَما أنّهُ لا يَتعارضُ معَ أحكامِ الدّينِ وَمكارمِ الأخلاقِ؛ لذا فإنّ المسلمينَ لَمْ يتردّدوا في الأخذِ منَ الحَضاراتِ السّابقةِ.

حَضارةٌ تَقدُميّةٌ: أي لا جُمودَ فيها ولا رَجعيّةَ.

حَضارةُ مَحبّةٍ وَسَلامٍ: حَرَصَ الإسلامُ عَلى التّمَسّكِ بروحِ السّلامِ، وَنبذِ العُنفِ والعُدوانِ.

حَضارةُ إيمانٍ: تَدعو الحَضارةُ الإسلاميّةُ للعَملِ في شُؤونِ الحَياةِ جميعِها بدافعٍ إيمانيٍّ يَحضُّ عَلى الإتقانِ وأداءِ الواجباتِ.

حَضارةُ التّسامُحِ: حَضارةُ تَسامحٍ لا حِقدَ فيها وَلا كَراهِيةَ، فقدْ عاشَ المَسيحيُّ واليَهوديُّ في كَنَفِ الإسلامِ وَحضارتِهِ آمنينَ، وأعطاهم حُقوقَهم كاملةً، الأمرُ الّذي جَعلَهم يُساهمونَ في بناءِ الحضارةِ الإسلاميّةِ.

حَضارةٌ تَتّصفُ بالحَيويّةِ والاستمرارِ والتّفرّدِ: بالرّغمِ منْ تَعرّضِها لبعضِ الذُّبولِ في بعضِ الفتراتِ نَتيجةَ الهَجماتِ الاستعماريّةِ، فقدْ ظَلّتْ حَيّةً قائِمةً، وَلَمْ تلبثْ أنْ رَفعتْ رأسَها بعدَ زوالِ الاستعمارِ، تَعتزُّ بتراثِها الإسلاميّ، وَبلُغتِها العربيّةِ.



جائزة محمد بن راشد آل مكتوم للسلام العالمي
MOHAMED BIN RASHID AL MAKTOUM AWARD FOR WORLD PEACE

إضاءاتٌ

وزارةُ التّسامُحِ والتّعايُشِ:

الهَدفُ منْ إنشاءِ وزارةِ التّسامُحِ والتّعايُشِ في دولةِ الإماراتِ العَربيّةِ المتّحدةِ هوَ غرسُ قيمةِ التّسامحِ وتكريسُها في المُجتمعِ الإماراتيّ، منْ خلالِ رؤيةٍ تَتمحورُ حولَ مُجتمعٍ إماراتيٍّ يَرسّخُ قيمَ التّسامُحِ، وَيعزّزُ قيمَ التّنوعِ الثّقافيّ والحِوارِ والتّعايُشِ وَقبولِ الآخرِ، وَينبُذُ التّمييزَ والكَراهيةَ.

عَواملُ ازدهارِ الحَضارةِ العَرَبيّةِ الإسلاميّةِ

ازدَهرتِ الحَضارةُ العَربيّةُ الإسلاميّةُ نظرًا لاهتمامِ المُسلمينَ بالعلومِ والمعارفِ، وَحُبّهم للتّآلفِ والتّسامُحِ والتّجانُسِ معَ النّاسِ على اختِلافِ مُعتقداتِهم وَبلدانِهم وَثقافاتِهم.

The Arab-Islamic culture characteristics:

A humane culture: Above all, it aimed for the happiness of people in this world and the Hereafter, and to chase evil away from them, defend their dignity, and encourage spiritual, ideological, social and economic equality.

[...]

A flexible and broad-minded culture: The Islamic culture was not closed within itself, but it was pliable to give and receive, accepting any beneficial concept, as long as it did not contradict its religious rules and ethical values [...]

A peace-loving culture: Islam strived to adhere to the spirit of peace, and the renunciation of violence and aggression.

[...]

A tolerant culture: A culture of tolerance that holds no rancor or hatred. Christians and Jews lived faithfully under the wings of Islam and its culture, and they were given full rights, which enabled them to become participants in the building of Islamic culture.

A culture characterized with vitality, persistence and solitude: Although it has been exposed to dullness in some periods due to Colonialist attacks, it remained lively and standing tall, and did not take long before it raised its head up high again after the withdrawal of Colonialism, proud in its Islamic heritage and its Arabic competency.

Enlightenments - Ministry of Tolerance and Coexistence

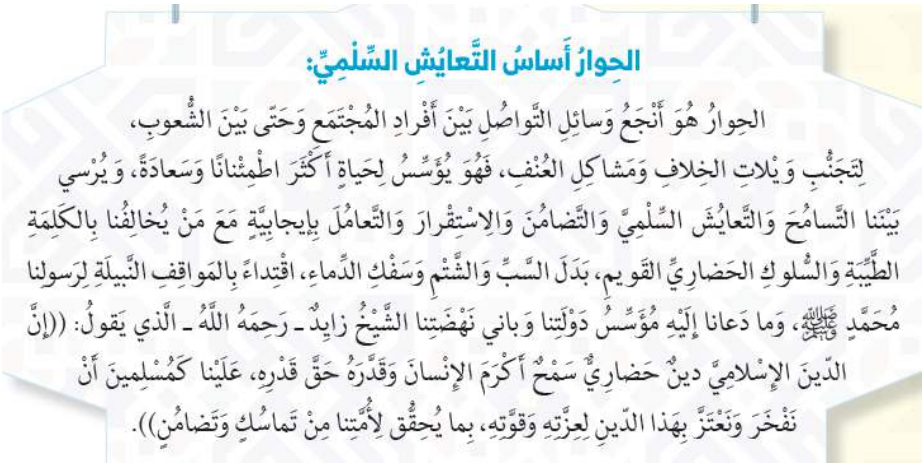
The aim of founding the Ministry of Tolerance and Coexistence in the state of the UAE was to implant the value of tolerance and to establish it in Emirati society through a perspective focused on an Emirati society that establishes values of tolerance and reinforces values of cultural diversity, dialogue, coexistence and the acceptance of the Other, and renunciates discrimination and hatred.

The Factors of the Arab-Islamic culture's heyday

The Arab-Islamic culture flourished regarding the Muslims concern in science and knowledge, and their will to be united, tolerant, and resembling with the different peoples, of their different ideologies, nations, and cultures.

14. ***Islamic Education*, Grade 6,** Vol. 1, 2021-22, p. 48.

Dialogue is emphasized as *"the foundation of a peaceful co-existence."* This textbook example reflects on the conduct of the Prophet Muhammad and UAE founder Sheikh Zayed bin Sultan Al Nahyan in teaching that *"Islam is a civilized and tolerant religion that honored man,"* which endorses dialogue to establish positive relations and civil behavior, rather than defamation and violence.



الحِوارُ أَساسُ التَّعايُشِ السِّلْمِيِّ:

الحِوارُ هُوَ أَنْجَعُ وَسائِلِ التَّواصُلِ بَيْنَ أَفْرادِ المُجْتَمَعِ وَحَتّى بَيْنَ الشُّعوبِ، لِتَجَنُّبِ وَيْلاتِ الخِلافِ وَمَشاكِلِ العُنْفِ، فَهُوَ يُؤَسِّسُ لِحَياةٍ أَكْثَرَ اطْمِئْنانًا وَسَعادَةً، وَيُرْسي بَيْنَنا التَّسامُحَ وَالتَّعايُشَ السِّلْمِيَّ وَالتَّضامُنَ وَالاِسْتِقْرارَ وَالتَّعامُلَ بِإيجابِيَّةٍ مَعَ مَنْ يُخالِفُنا بِالكَلِمَةِ الطَّيِّبَةِ وَالسُّلوكِ الحَضارِيِّ القَويمِ، بَدَلَ السَّبِّ وَالشَّتْمِ وَسَفْكِ الدِّماءِ، اقْتِداءً بِالمَواقِفِ النَّبيلَةِ لِرَسولِنا مُحَمَّدٍ ﷺ، وَما دَعانا إِلَيْهِ مُؤَسِّسُ دَوْلَتِنا وَباني نَهْضَتِنا الشَّيْخُ زايِدٌ ـ رَحِمَهُ اللَّهُ ـ الَّذي يَقولُ: ((إِنَّ الدّينَ الإِسْلامِيَّ دينٌ حَضارِيٌّ سَمْحٌ أَكْرَمَ الإِنْسانَ وَقَدَّرَهُ حَقَّ قَدْرِهِ، عَلَيْنا كَمُسْلِمينَ أَنْ نَفْخَرَ وَنَعْتَزَّ بِهَذا الدّينِ لِعِزَّتِهِ وَقوَّتِهِ، بِما يُحَقِّقُ لِأُمَّتِنا مِنْ تَماسُكٍ وَتَضامُنٍ)).

Dialogue is the foundation of a peaceful co-existence:

Dialogue is the best means of communication between individuals, and even between nations, to avoid the woes of discord and the problems of violence. It lays the foundation for a happier and more secure life and establishes tolerance, peaceful co-existence, solidarity, stability, and positive dealing with the other through nice words and civilized behavior, rather than defamation, bad language, and bloodshed. This approach follows the model set through the noble stances of our Prophet Mohammad, peace may be upon him, as stressed by the founder and builder of our country, Sheikh Zayed, may Allah have mercy upon him, when he said: Islam is a civilized and tolerant religion that honored man. We, Muslims, must be proud of this religion as it ensures the cohesion and solidarity of our nation."

15. ***Islamic Education*, Grade 8,** Vol. 1, 2021-22, p. 56.

Students are told that the UAE manages relations with non-Muslims, inside the country and abroad, with tolerance and respect, and are asked to complete a reflection on the positive effects of the values of tolerance in a lesson on the importance of security in society.



أتوقعُ وأحدِّدُ:

الآثارَ الإيجابيةَ المترتبةَ على إقرارِ دولةِ الإماراتِ العربيةِ المتحدةِ لقيمِ التسامحِ في التعاملِ معَ غيرِ المسلمينَ داخلَ الدولةِ وخارجَها.

.....

I expect and determine:

The positive effects arising from the United Arab Emirates' adoption of the values of tolerance in dealing with non-Muslims inside and outside the country.

16. ***Islamic Education*, Grade 6,** Vol. 2, 2020-21, pp. 100-101, 108.

Students are taught that "Islam is a religion of peace for all humanity, and peace is the rule in the Muslims' relation with non-Muslims." In this textbook activity, students are asked to reflect on the positive results of peace and stability. This example is a preface to a chapter on the Battle of Badr, in which the text implies that Medina was peaceful and driven to war involuntarily, or in defense, from the polytheists.



الأَصْلُ في حَياةِ الشُّعوبِ الاِسْتِقْرارُ:

الإِسْلامُ دينُ سَلامٍ لِلْبَشَرِيَّةِ كُلِّها، فَالسِّلْمُ هُوَ الأَصْلُ في عَلاقَةِ المُسْلِمينَ بِغَيْرِهِمْ، قالَ تَعالى: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدۡخُلُواْ فِي ٱلسِّلۡمِ كَآفَّةٗ ﴾ [البَقَرَة: 208].

أَسْتَقْصي وَأَرْبِطُ

* بَيْنَ كُلٍّ مِمّا يَلي:

النَّتائِجِ المَعْنَوِيَّةِ لِلِاسْتِقْرارِ

النَّتائِجِ المادِّيَّةِ لِلِاسْتِقْرارِ

- الِاطْمِئْنانِ النَّفْسِيِّ
- نَهْضَةِ البِلادِ
- وَحْدَةِ المُجْتَمَعِ
- التَّقَدُّمِ العِلْمِيِّ وَالمَعْرِفِيِّ

1 لِلسِّلْمِ بَيْنَ الشُّعوبِ فَوائِدُ عَديدَةٌ، اذْكُرْ ثَلاثًا مِنْها.

.....

.....

.....

Stability is the rule in the life of nations:

Islam is a religion of peace for all Humanity, and peace is the rule in the Muslims' relation with non-Muslims. Allah said: "O you who have believed, enter into Islam completely and perfectly." (Al-Baqarah: 208.)

I investigate and match the following:

[Right:] Moral results of stability; Material results of stability.

[Left:] Psychological comfort; Progress of the country; Unity, of society; Scientific and knowledge advances.

1. Peace between nations has several benefits. State three of them.

17. ***Islamic Education*, Grade 7,** Vol. 1, 2021-22, p. 94.

The colors of the flag of the UAE are taught to symbolize peace, rejection of extremism, and other positive aspects of progress within the country.



Green: symbolizes development and prosperity, green environment, and cultural renaissance in the country.

White: symbolizes good works and charity, and the nation's path to support security and peace in the world

Black: symbolizes the power and strength of the nation's sons and their rejection of injustice and extremism.

Red: symbolizes the sacrifices of the earlier generation who founded the Union and the sacrifices of the nation's martyrs in efforts to protect its achievements.

18. ***Moral Education,* Grade 10,** Vol. 2, 2020-21, p. 77.

Students are taught that focusing on moral character and good actions are just as important as fulfilling religious deeds in an activity about compassion through philanthropy in the UAE.


مهمة للبحث

المعيار الصحيح الوحيد للحكم على جدارة الإنسان، بغض النظر عن إيمانه، هو صلاح أفعاله كونك متدين حقاً يعني تحقيق الرسالة الحقيقية لإيمانك من خلال عيش حياة أخلاقية وجيدة التي تجلب الفرح والراحة والسلام لمن حولك.

الشيخ زايد بن سلطان آل نهيان - رحمه الله -

المصدر: https://www.loveistolerance.com/art/globes-of-tolerance

قم ببعض الأبحاث لمعرفة المبادرات والمنظمات في دولة الإمارات العربية المتحدة التي تجسد قيمة التعاطف مثل «دبي العطاء» ودون ملاحظات حول:

- اسم المبادرة / المنظمة
- أهداف المبادرة / المنظمة
- لماذا تعتقد أنها تجسد التعاطف؟

Research Task:

"The only valid criterion for judging man's merit, regardless of his faith, is his good actions. Being truly religious means fulfilling the true message of your own faith by leading a moral and good life that brings joy, comfort, and peace to those around you."

Sheikh Zayed bin Sultan Al Nahyan (May Allah have mercy upon his soul).

(Source: https://www.loveistolerance.com/art/globes-of-tolerance/)

Do some research to find out about initiatives and organizations in the UAE that exemplify the value of compassion, like Dubai Cares. Make notes on:

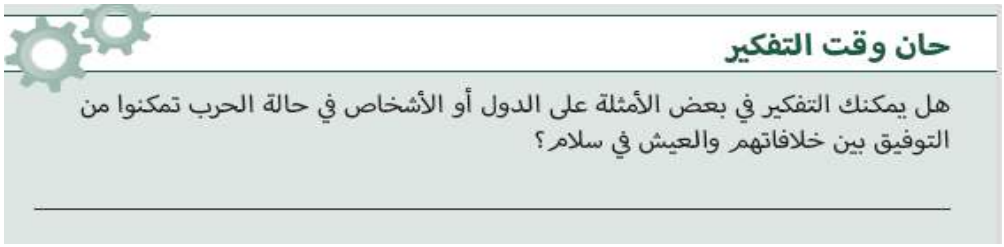
• The name of the initiative/organization

• The aims of the initiative/organization

• Why you believe this exemplifies compassion.

19. ***Moral Education*, Grade 11,** Vol. 1, 2021-22, p. 37.

Conflict resolution, specifically when it comes to violent wars, is emphasized by a task to come up with examples of countries that managed to come to terms and live in peace after conflict.


حان وقت التفكير

هل يمكنك التفكير في بعض الأمثلة على الدول أو الأشخاص في حالة الحرب تمكنوا من التوفيق بين خلافاتهم والعيش في سلام؟

Thinking Task

Can you think of some examples where countries or people which have been at war manage to reconcile their differences and live in peace?

20. ***Moral Education*, Grade 10,** Vol. 2, 2020-21, pp. 74.

Communication, both verbally and non-verbally, is discussed as a receptive way to avoid cultural stereotyping, prejudice, ethnocentrism, and intolerance, which are "*barriers to a thriving multicultural environment*." Students are encouraged to be open and to learn from the different cultures, ideas, and people around them in the UAE.



الانفتاح يوفر لك العيش في دولة الإمارات العربية المتحدة فرصة لا تُقدر بثمن للتعلم من مختلف الثقافات والأشخاص المحيطين بك ولكن، لتحقيق الاستفادة الكاملة من هذه البيئة الفريدة، تحتاج إلى أن تكون قادرًا على التراجع خطوة إلى الخلف وتقليل التركيز على التمسك برأيك أو أفكارك فأنت بحاجة إلى الانفتاح على أفكار الآخرين. ففي عالمنا الحديث، يتم التركيز بشكل كبير على قيمة التعبير عن وجهات نظرنا، ولكننا لا نعطي نفس الأهمية لمتابعة آراء الآخرين والاستماع لهم.

هناك الكثير مما يمكنك تعلمه إذا كنت على استعداد لأن تنصت أكثر مما تتحدث وأن تشاهد كيفية تواصل الآخرين، سواء كان التواصل شفهيًا أو غير شفهي إن الانفتاح وتقبل الآخرين كقيمة حقيقية يسمح لنا بتجنب مخاطر القوالب النمطية الثقافية والتحيز والعنصرية والتعصب، وكلها تمثل عقبات أمام ازدهار البيئة متعددة الثقافات، كما أنه يسمح لنا بدلًا من ذلك بفتح قنوات للتواصل وفهم كيف يمكن لمختلف وجهات النظر والثقافات أن تكوّن مجتمعا أقوى.

نقطة للمناقشة تناولنا في الدروس السابقة مفاهيم مثل القوالب النمطية والنزعة العرقية. هل يمكنك تذكر ما تعنيه؟ اكتب تعريفًا لكليهما؟

القدرة على الانفتاح وتقبل الآخرين تسمح لنا بتكوين مجتمع أقوى.

Openness. *Living in the UAE offers you a priceless opportunity for learning from the different cultures and people who surround you. However, to fully benefit from this unique environment, you need to be able to take a step back and focus less on asserting your own opinion or ideas. Instead, you need to be open to what other people's ideas are. In our modern world, great emphasis is given to the value of making our views known, but not as much value is placed on observing and listening.*

There is so much that you can learn if you are willing to listen more than you talk and watch how others communicate, both verbally and non-verbally. Being open and receptive to others as a real value allows us to avoid the risks of cultural stereotyping, prejudice, ethnocentrism, and intolerance, all of which are barriers to a thriving multicultural environment, and permits us instead to open the channels of communication and understand how various points of view and cultures can create a stronger community.

Checkpoint: *Stereotyping and ethnocentrism are concepts we have seen in previous lessons. Can you remember what they mean? Write a definition of both.*

** The ability to be open and receptive to others allows us to create a stronger community.*

21. ***Islamic Education*, Grade 6,** Vol. 2, 2020-21, p. 17.

Students are encouraged to be *"proud to be a peace-loving Muslim, who is tolerant when dealing with others,"* and to spread tolerance within the UAE through charitable acts and development. This encouragement is presented with an image of diverse children smiling at each other and shaking hands.

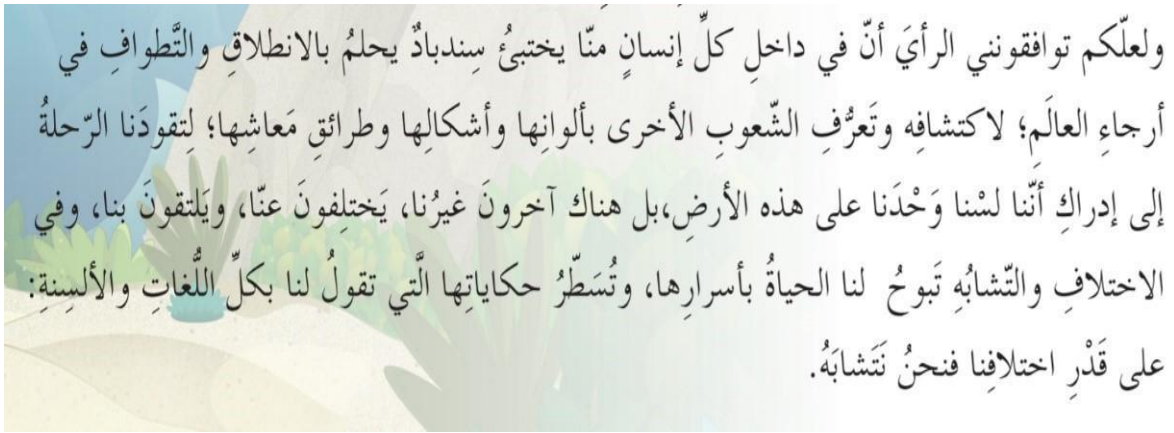


Leave your mark:

I am proud to be a peace-loving Muslim, who is tolerant when dealing with others, and I work hard to spread good to all corners of my country, by works of charity and development.

22. ***Arabic Language*, Grade 8,** Vol. 2, 2020-21. p. 272.

A desire to reach out and communicate with Others, wherever they may be found, is conveyed in the framing of a regional mythological figure, Sinbad the Sailor, as a positive role model. Such a message, embedded in an Arabic language course, exemplifies the culture of the curriculum—to evoke in students a universal desire to know the Other and understand that beneath the differences between human beings of diverse cultures—all are essentially the same.


ولعلّكم توافقونني الرأيَ أنّ في داخلِ كلِّ إنسانٍ منّا يختبئُ سِندبادٌ يحلمُ بالانطلاقِ والتّطوافِ في أرجاءِ العالَمِ؛ لاكتشافِه وتَعرُّفِ الشّعوبِ الأخرى بألوانِها وأشكالِها وطرائقِ مَعاشِها؛ لِتقودَنا الرّحلةُ إلى إدراكِ أنّنا لسْنا وَحْدَنا على هذه الأرضِ،بل هناك آخرونَ غيرُنا، يَختلِفونَ عنّا، ويَلتقونَ بنا، وفي الاختلافِ والتّشابُهِ تَبوحُ لنا الحياةُ بأسرارِها، وتُسَطّرُ حكاياتِها الّتي تقولُ لنا بكلِّ اللُّغاتِ والألسِنةِ: على قَدْرِ اختلافِنا فنحنُ نَتَشابَهُ.

Perhaps you will share my opinion that inside each one of us hides such a Sinbad, wishing to go out and travel all around the world, to discover it and get to know the other peoples with their colors, forms and ways of living. We wish that this journey will lead us to realize that we are not alone on this earth, for there are others besides us, different from us, that will encounter us. Our similarities and dissimilarities will reveal to us the secrets of life and record its stories, which it tells us in all languages and tongues: we are as different from each other as we are the same.

23. ***Social Studies and National Education*, Grade 9,** Vol. 1, 2021-22, p. 46.

Students are taught that religion cannot be used to condone violence or conflict in a lesson about the Document on Human Fraternity, which was signed by both Pope Francis and the Grand Imam of al-Azhar. The Document emphasizes peace, tolerance, and mutual respect in cooperation between people of all religions and cultures around the world.



Human Fraternity:

The document of unity against terror

The document embraces:

- *The spread of peace and mutual respect instead of violence.*
- *An invitation to world leaders to immediately stop all wars and conflicts.*
- *The termination of using religion and ideologies to foment hatred and violence.*
- *Abstaining from the use of God's name to justify acts of fight and expulsion.*
- *The Abrahamic religions disavow from the movements and armed groups titled "Terror."*
- *Encouraging thinkers, artists, and journalists to re-expose the values of peace.*
- *Warning against the signs of a third World War by religious extremism.*
- *A demand to limit oppression and unjust distribution of natural resources.*

Religious Tolerance

24. ***Islamic Education*, Grade 12,** Vol. 3, 2020-21, pp. 27-28.

Students are taught that *"Islam views differences between humans to be a natural matter"* and a manifestation of our free will that should not inspire hatred or spite. Qur'anic verses and hadiths about Prophet Muhammad's conduct in Medina towards other religious communities, are used to support that diversity of belief must be respected, as Islam's *"sublime characteristic is tolerance and mercy."*



موقفُ الإسلامِ منَ اختلافِ المذاهبِ والعقائدِ:

قالَ تعالى: ﴿وَمَآ أَكۡثَرُ ٱلنَّاسِ وَلَوۡ حَرَصۡتَ بِمُؤۡمِنِينَ ١٠٣﴾ (يوسف 103)، وقالَ تعالى: ﴿لَكُمۡ دِينُكُمۡ وَلِيَ دِينِ ٦﴾ (الكافرون).

ينظرُ الإسلامُ إلى الاختلافِ بينَ الناسِ على أنّه أمرٌ طبيعيٌّ بسببِ تفاوتِ أغراضِهمْ وأفهامِهمْ وطاقاتِهمْ الفكريّةِ والبدنيّةِ، وهو مظهرٌ من مظاهرِ الإرادةِ الّتي أعطاها اللّهُ سبحانه وتعالى للإنسانِ، فيجبُ أنْ لا يتحوّلَ هذا الاختلافُ بأيِّ حالٍ منَ الأحوالِ إلى كراهيّةٍ وحقدٍ، خاصّةً أنَّ المسلمَ يعلمُ يقينًا أنَّ الاختلافَ والتعدّدَ والتنوّعَ بينَ البشرِ باقٍ ما دامَتِ السّمواتُ والأرضُ، وأنّه من حكمةِ اللّهِ عزّ وجلّ، قالَ تعالى: ﴿وَلَوۡ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةٗ وَٰحِدَةٗۖ وَلَا يَزَالُونَ مُخۡتَلِفِينَ ١١٨ إِلَّا مَن رَّحِمَ رَبُّكَۚ وَلِذَٰلِكَ خَلَقَهُمۡ﴾ (هود 118-119).

كما أنَّ النبيَّ ﷺ عاشَ في مكّةَ والمدينةِ، وتعاملَ معَ النّاسِ، ولم يكنْ جميعُ الناسِ مؤمنينَ، وعندَما ناصبَه بعضُهم العداءَ، كانَ يقولُ: «اللّهمَّ اهدِ قومي فإنّهم لا يعلمونَ» (البيهقي)، لذا فإنَّ المجتمعَ المسلمَ لا يعيشُ بمعزلٍ عن غيرِه منَ المجتمعاتِ تحتَ أيِّ ذريعةٍ، لأنَّ ذلك يناقضُ واقعيّةَ الإسلامِ ورسالتَه العالميّةَ الخالدةَ، وأعظمَ خصائصِها وأجلّها السّماحةَ والرّحمةَ، قالَ تعالى: ﴿وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ ١٠٧﴾ (الأنبياء).

Islam's stance on a difference of sect and belief:

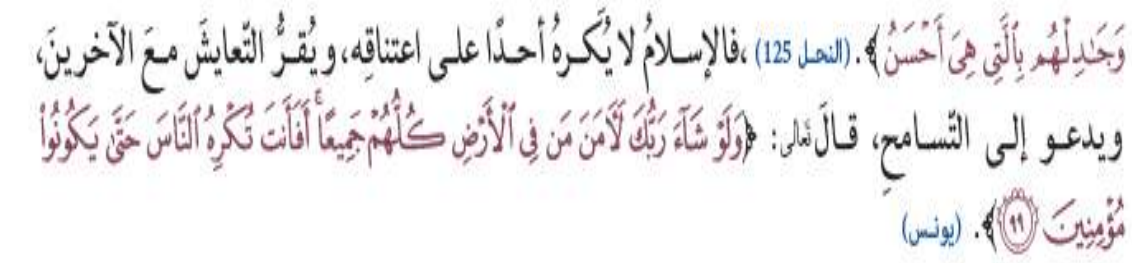
God said: "And most of the people, although you strive (for it), are not believers" [12:103], and "for you is your religion, and for me is my religion." [109:6]

Islam views differences between humans to be a natural matter because of their different intentions, understanding, and mental and physical energies. This is one of the manifestations of the free will which God has bestowed on mankind. However, these differences must not transform, under any circumstances, into hatred and spite. Especially since the Muslim knows in his heart of hearts that the differences and diversity of mankind will remain as long as there are heavens and earth and that this is part of God's wisdom. He said: "And if your Lord had willed, He could have made mankind one community [ummah]; but they will not cease to differ, except whom your Lord has given mercy, and for that He created them." [11:118-119]

Additionally, the Prophet lived in Mecca and Medina and interacted with people. Not all of the people were Believers, and when some of them declared themselves to be his enemies, he would say: "God guide my people, for they do not know better" (narrated by Al-Bayhaqi). Therefore, the Muslim community does not exist in isolation from other communities under any pretext, for that contradicts the reality of Islam and its everlasting global message, of which the greatest and most sublime characteristic is tolerance and mercy. God said: "And We have not sent you, (O Muhammad,) except as a mercy to the worlds." [21:107]

25. ***Islamic Education*, Grade 12,** Vol. 1, 2021- 22, pp. 122-123.

Jihad is presented as an act employed by a ruler *"to prevent sedition in religion, and to ensure freedom of belief and worship for all,"* rather than to justify violence. Students learn that Islam does not compel anyone to join it, *"as it endorses co-existence with others and calls for tolerance."*



وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ﴾. (النحل 125)، فالإسلامُ لا يُكرِهُ أحدًا على اعتناقِه، ويُقرُّ التّعايشَ معَ الآخرينَ، ويدعو إلى التّسامحِ، قالَ تعالى: ﴿وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ ﴿٩٩﴾﴾. (يونس)



ب. حمايةُ الدّينِ ومنعِ الاعتداءِ عليهِ:

ويكونُ ذلكَ بطرائقَ كثيرةٍ، منْها:

1. الجهادُ في سبيلِ اللّهِ تحتَ رايةِ وليِّ الأمرِ الحاكمِ، فللحاكمِ القيامُ بالإجراءاتِ والسّياساتِ المناسبةِ؛ لمنعِ الفتنةِ في الدّينِ، وتأمينِ حريّةِ الاعتقادِ والعبادةِ للجميعِ، قالَ تعالى: ﴿وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا﴾. (الحج 40)

[...] Islam does not compel anyone to embrace it, as it endorses co-existence with others and calls for tolerance. The Almighty said: "And had your Lord willed, those on earth would have believed - all of them entirely. Then, would you compel the people in order for them to become believers?" (Yunus: 99.)

B. Protecting religion and preventing abuse:

This is done in many ways, including:

1. Jihad for the sake of Allah under the flag of the Ruling Guardian, so that the ruler may take the appropriate measures and policies to prevent sedition in religion, and to ensure freedom of belief and worship for all. The Almighty said: "Had Allah not repelled some people by means of others, destruction would have surely claimed monasteries, churches, synagogues, and mosques in which Allah's Name is often mentioned." (Al-Hajj: 40.)

26. ***Islamic Education*, Grade 12,** Vol. 3, 2020-21, pp. 29-32.

Acceptance, peace, and dialogue are supported by Qur'anic verses, hadiths, and the biographies of the Prophet Muhammad and other early Islamic figures in a lesson on the concept and importance of tolerance. With an emphasis on freedom of religion, this text states that Muslims may not force others to enter their religion and non-Muslims are to be allowed to practice their religions with respect.



مفهومُ التّسامحِ وأهميّتُه في التّعاملِ مع المخالفينَ في العقيدة:

التّسامحُ هوَ اللّينُ والتّساهلُ، وهو نوعٌ منْ أنواعِ الإحسانِ إلى النّفوسِ الّتي جُبِلَتْ على حبِّ مَنْ أحسنَ إليها. وهذا يقتضي المرونةَ في التّعاملِ، وتقبّلَ الآخرينَ، والتّعاونَ معَهم بما فيه الخيرُ للجميعِ.

قالَ ﷺ: «أحبُّ الدِّينِ إلى اللَّهِ الحنيفيّةُ السّمْحَةُ» (رواه البخاري في الأدب المفرد).

أهميّتُه:

حدّدَ الإسلامُ طبيعةَ علاقةِ المسلمِ بربِّه، ودعاه إلى الانسجامِ معَ سائرِ المخلوقاتِ، ونظّمَ علاقتَه معَ بني جنسِه، مسلمينَ وغيرِ مسلمينَ بمختلفِ أصنافِهمْ وديانَاتِهمْ على أسسٍ وضوابطَ تقومُ على التّفاهمِ والحوارِ والسّماحةِ وحسنِ التّعايشِ. ويظهرُ ذلكَ جليًّا منْ خلالِ الوقوفِ على هدي القرآنِ وسيرةِ النّبيِّ ﷺ والسّلفِ الصّالحِ. وكذلكَ التّطبيقُ الحضاريُّ لهذهِ السّماحةِ عبرَ القرونِ الماضيةِ والعصرِ الحديثِ، وتكمنُ أهميّةُ التّسامحِ فيما يلي:

- التّسامحُ معَ المخالفينَ يؤدّي إلى التّعاونِ والتّآلفِ، ونبذِ العنفِ والصّدامِ، فيعيشُ الجميعُ حياةً طيبةً هانئةً.
- حريّةُ التّدينِ والمعتقدِ الّتي أقرّها الإسلامُ تجعلُ الفردَ يعيشُ بأمانٍ وطمأنينةٍ، وهو يمارسُ حريّتَه التعبديّةَ.
- بالتّسامحِ يتبادلُ النّاسُ الخبراتِ والتّجاربَ، مما يؤدّي إلى نوعٍ منَ الثّراءِ المكنونِ الّذي اختزنَهُ اللّهُ سبحانه وتعالى في هذه الحياةِ، ولولاه لانهدمَتْ حياةُ البشرِ، وما كانَ لها أنْ تستقيمَ.
- لقد أدّى التّسامحُ إلى انتشارِ الإسلامِ في أصقاعِ الأرضِ.

أوّلًا: سماحةٌ في العقيدةِ والعبادةِ:

قالَ تعالى: ﴿وَلَوْ شَآءَ رَبُّكَ لَآمَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ ﴿٩٩﴾﴾ (يونس).

إنّ منْ يقرأُ القرآنَ الكريمَ يدركُ حقيقةَ السّماحةِ في الإسلامِ في أعظمِ قضيّةٍ جاءَ بها، وهي قضيّةُ التّوحيدِ، فالإسلامُ لمْ يقُمْ على اضطهادِ مخالفيهِ أو مصادرةِ حقوقهمْ أو تحويلِهم بالكرهِ عنْ عقائدِهمْ، والقاعدةُ العظمى في ذلكَ أنّ "لا إكراهَ في الدّينِ"، وقد أجمعَ الفقهاءُ على أنّه لو أكرهَ أحدٌ على الإسلامِ فإنّه لا يصحُّ إسلامُه.

وقد تجلّى مبدأُ التّسامحِ في الإسلامِ معَ المخالفينَ في العقيدةِ في ثلاثةِ جوانبَ:

1. تأصيلُ حريّةِ الاختيارِ لهمْ:

قالَ تعالى: ﴿مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٤٦﴾﴾ (فصلت).

2. تأصيلُ مبدأِ الحوارِ معَهمْ بالّتي هيَ أحسنُ:

قالَ تعالى: ﴿ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ﴾ (النحل 125).

3. احترامُ الخصوصيّةِ الدّينيّةِ والتّعبديّةِ لهم.

ثانيًا: سماحةٌ في المعاملةِ:

قالَ تعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ﴾ (المائدة 8).

في القرآنِ العظيمِ آياتٌ عديدةٌ تأمرُ بالبرِّ والإحسانِ والعدلِ والوفاءِ بالعهدِ، والنّصوصُ في ذلكَ مطلقةٌ تستوعبُ الجميعَ. فلقدْ بُنيَ الإسلامُ على التّسامحِ في علاقاتِه، ولمْ يَضيقْ ذرعًا بأصحابِ الأديانِ الأخرى، وشرعَ للمسلمِ أنْ يكونَ حسنَ المعاملةِ، رقيقَ الجانبِ، ليّنَ القولِ معَ المسلمينَ وغيرِ المسلمينَ، فيحسنُ جوارَهم وضيافتَهم، ويقبلُ هداياهم، ويصاهرُهم، ويواسيهمْ عندَ المصيبةِ، ويعودُ مريضَهم، ويهنّئُهم بما تشرعُ فيه التّهنئةُ، وينادِيهمْ بأسمائِهم المحببةِ إليهمْ.

[Left Side:]

The concept of tolerance and its importance to dealing with people of different faiths:

Tolerance is flexibility and leniency; it is a kind of benevolence to one's soul with an innate capacity to love those who are benevolent to one. This requires flexibility in dealing with and accepting others, as well as cooperating with them in things that are good to all. The Messenger said, "The most loved religion to Allah is Hanifia (the generous Islam)" (Narrated by at Tirmithi).

The importance of tolerance:

Islam has determined the relationship between a Muslim and his Lord; it has called upon him to achieve harmony with all creatures. It has organized his relations with his fellow men, Muslims, and non-Muslims of different types and religions on foundations and checks

predicated on understanding, dialogue, clemency, and good coexistence. This is clearly seen in the guidance of the Qur'an, the biography of the Prophet and al-Salaf-al Salih (the righteous predecessors). There is also the civilizational application of clemency through the past centuries and the modern age. The importance of tolerance is embedded in the following:

• Tolerating others is conducive to cooperation, amity and rejection of violence and clashes; and so, all live in happiness and felicity.

• The freedom of religious belief and faith, which has been approved by Islam, allows individuals to live in security and tranquility while practicing their acts of worshipping.

• Through tolerance, people exchange expertise and experiences; this yields hidden richness treasured by Allah in this life. Without this richness, the life of mankind would have collapsed and lost its right path.

• Tolerance has led to the spread of Islam in remote areas on earth.

One: Tolerance in faith and worship

God said, "And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?" [10:99]

Whoever reads the Noble Qur'an understands the truth of tolerance in Islam, when it comes to the most important issue found in it, the issue of the Oneness of God. Islam is not founded on suppressing its opponents, taking their rights, or forcing them to abandon their beliefs. The greatest principle in this regard is "there is no compulsion in religion." Fuqaha [Islamic scholars] agree that whoever forces one into Islam, their faith in Islam is not genuine.

[Right Side:]

The principle of tolerance in Islam with those who disagree in belief is manifested in three aspects:

1. Their established freedom to choose:

God said: "Whoever does righteousness - it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants." [41:46]

2. The established principle of dialogue with them, in a way that is best:

God said: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best." [16:125]

3. Respecting their privacy to faith and worship.

Two: Tolerance in conduct

God said: "O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness." [5:8]

The Noble Qur'an contains many verses commanding respect, kindness, justice, and respecting promises. The texts are unambiguous in this regard and include everyone. Islam is predicated on tolerance in its relationships and is not vexed by members of other faiths. It orders Muslims to treat Muslims and non-Muslims well, to be gentle, and to be soft in speech. This means they treat their neighbors and guests with kindness, accept their gifts, forge alliances with them, assist them in times of need, nurse their sick, congratulate them when it is appropriate, and call them in the names they prefer.

27. ***Islamic Education*, Grade 12,** Vol. 1, 2021- 22, p. 123.

Students learn that Islam forbids insulting the beliefs of others and prohibits mocking or contempt for other religions. This example teaches religious tolerance as part of Islam, which supports UAE laws to combat discrimination and hatred, criminalizing all forms of contempt towards religious groups and places of worship.



3. حرَّم الإسلامُ سبَّ معتقداتِ الآخرينَ، مهما كانتْ، قالَ تعالى: ﴿وَلَا تَسُبُّوا۟ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ ۗ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ۖ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٠٨﴾﴾ (الأنعام)، كما حرّمَ ازدراءَ الدّينِ، والاستهزاءَ بهِ، قالَ تعالى: ﴿وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾﴾ (التوبة)، وقدْ سنّتْ دولةُ الإماراتِ العربيّةِ المتّحدةِ قانونًا لمكافحةِ التّمييزِ والكراهيّةِ، يُجرّمُ كافّةَ أشكالِ ازدراءِ الأديانِ والمقدّساتِ وخطاباتِ الكراهيّةِ والتّكفيرِ، وكذلكَ قرارُ حرمةِ المساجدِ.

3. Islam forbade insulting the beliefs of others, whatever they are. […] It also prohibited contempt for religion and mockery of it. […] The UAE has enacted a law to combat discrimination and hatred, criminalizing all forms of contempt for religions, sacred things, hate speeches and atonement, as well as the decision to sanctify mosques.

28. ***Islamic Education*, Grade 9,** Vol. 3, 2020-21, pp. 46-47.

While tolerance does not mean accepting aggression or changing ones' own beliefs, constructive dialogue is suggested for resolution with non-Muslims. Tolerance is taught as *"the opposite of bigotry, which is rejected and abhorred by Islam, whether it is done for a group, school or thought."* This section on judgment day reaffirms that people of different religions have *"the right to live in security without imposition of opinions or coercion to adopt beliefs."*



أبادرُ لأتعلّم:

قالَ تعالى: ﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١٧﴾﴾ (الحج)

أحدّدُ واستنبطُ:

- الدياناتِ والعقائدَ المذكورةَ في الآيةِ الكريمةِ.
- دلالةَ قولِه تعالى: ﴿إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ﴾.

أولًا: مفهومُ التّسامحِ الفكريِّ وحدودُه

التّسامحُ هو: احترامُ حقِّ الآخرينَ في التّمتّعِ بحقوقِهم وحريّاتِهم، وثقافاتِهم.
ويقابلُه التّعصّبُ، والانغلاقُ الفكريُّ، الّذي يرفضُه الإسلامُ ويمقتُه؛ سواءٌ أكانَ من أجلِ جماعةٍ، أمْ كانَ من أجلِ مذهبٍ، أم فكرٍ، فالتّسامحُ يتضمّنُ إقرارًا بأنّ البشرَ مختلفونَ في أفكارِهمْ ومعتقداتِهم، ولهمُ الحقُّ في العيشِ بأمانٍ دونَ فرضٍ للآراءِ، أو إجبارٍ على اعتناقِ المعتقداتِ، قالَ تعالى: ﴿لَآ إِكْرَاهَ فِى ٱلدِّينِ﴾ (البقرة 256)

إلاّ أنّ التّسامحَ له حدودٌ فلا يعني قبولَ العدوانِ منَ الآخرينَ، أو تخلّي المرءِ عنْ معتقداتِه والتّهاونَ بشأنِها، وفي الوقتِ ذاتِه لا نسفّهُ الآخرينَ، ولا نحقّرُ معتقداتِهم، وإنّما نجادلُهم ونحاورُهم بالّتي هيَ أحسنُ.

I take the initiative to learn:

Allah said: "Indeed, those who have believed and those who were Jews and the Sabeans and the Christians and the Magians and those who associated with Allah - Allah will judge between them on the Day of Judgment. Indeed, Allah is, over all things, Witness." [Al-Haj: 17].

I specify and deduce:

** The religions and faiths mentioned in the above verse.*

** The significance of the saying of Allah: "Allah will judge between them on the Day of Judgment."*

First: the concept and limits of intellectual tolerance:

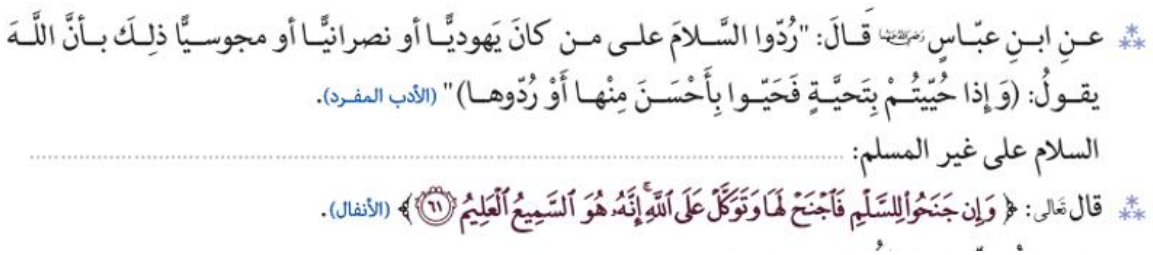
Tolerance is to respect the right of others to enjoy their rights, freedoms and cultures. It is the opposite of bigotry, which is rejected and abhorred by Islam, whether it is done for a group, school or thought. Tolerance entails a recognition that people differ in their ideas and beliefs and have the right to live in security without imposition of opinions or coercion to adopt beliefs. […]

However, tolerance has certain limits; it does not mean accepting the aggression of others or neglecting or giving up one's beliefs. At the same time, one should not belittle others or scorn their beliefs, but rather have dialogue and argue with them in the way that is best.

Jews, Christians, and Polytheists

29. ***Islamic Education*, Grade 12,** Vol. 3, 2020-21, p. 32.

Students are encouraged to greet non-Muslims, especially Jews, Christians, and Zoroastrians, in a lesson on tolerance and respect for other faiths. The textbook also uses a Qur'anic verse and hadith to show the importance of diplomatic relations inclined toward peace with non-Muslims and *"enemies"* who offer the same. This might hint at the newly established diplomatic ties between UAE and Israel.


عن ابن عباس رضي الله عنهما قال: "رُدّوا السّلامَ على من كانَ يَهوديًّا أو نصرانيًّا أو مجوسيًّا ذلِكَ بأنَّ اللّهَ يقولُ: (وَإذا حُيِّيتُمْ بِتَحيَّةٍ فَحَيّوا بِأَحْسَنَ مِنْها أَوْ رُدّوها)" (الأدب المفرد).

السلام على غير المسلم:

قال تعالى: ﴿وَإِن جَنَحُوا۟ لِلسَّلْمِ فَٱجْنَحْ لَهَا وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦١﴾﴾ (الأنفال).

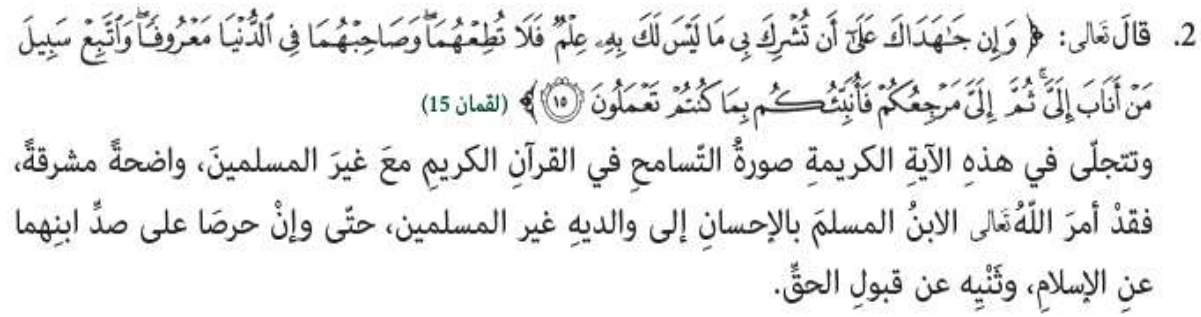
** Bin Abbas said, "Return the greeting to whoever it is, Jew, Christian, or Zoroastrian. That is because Allah says, 'When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy...'" (Al-Adab Al-Mufrad).*

Greeting a non-Muslim:

** Allah said: "But if the enemy inclines towards peace, do you (also) incline towards peace, and trust in Allah. For He is One that hears and knows (all things)" (Al-Anfal, 8:61).*

30. ***Islamic Education*, Grade 9,** Vol. 3, 2020-21, p. 50.

Students learn a Qur'anic verse that emphasizes how Muslims must respect their polytheist parents, even if the parents attempt to dissuade them from Islam.


2. قالَ تعالى: ﴿وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ۚ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾﴾ (لقمان 15)

وتتجلّى في هذهِ الآيةِ الكريمةِ صورةٌ التّسامحِ في القرآنِ الكريمِ معَ غيرَ المسلمينَ، واضحةٌ مشرقةٌ، فقدْ أمرَ اللّهُ تعالى الابنُ المسلمَ بالإحسانِ إلى والديهِ غير المسلمين، حتّى وإنْ حرصَا على صدِّ ابنِهما عنِ الإسلامِ، وثَنْيِه عن قبولِ الحقِّ.

2. Allah said: "But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in this world with appropriate kindness and follow the way of those who turn back to Me in repentance. Then to Me will be your return, and I will inform you about what you used to do." [Luqman: 15].

This verse presents an excellent example of tolerance towards non-Muslims; Allah ordered the Muslim son to treat well his polytheist parents even if they try to dissuade their son from Islam and discourage him from accepting the truth.

31. ***Islamic Education*, Grade 9,** Vol. 3, 2020-21, p. 50.

Male students are taught that they can marry Jewish and Christian women to "*strengthen relations between Muslims and People of the Scripture*" and are presented with hadiths that specifically emphasize tolerance and respect towards Jews. It is mentioned that the wife's family becomes an extension of the Muslim husband's family.



منْ صورِ التّسامحِ في القرآنِ الكريمِ:

1. قالَ تعالى: ﴿ٱلْيَوْمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ ۖ وَطَعَامُ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حِلٌّ لَّكُمْ ۖ وَطَعَامُكُمْ حِلٌّ لَّهُمْ ۖ وَٱلْمُحْصَنَٰتُ مِنَ ٱلْمُؤْمِنَٰتِ وَٱلْمُحْصَنَٰتُ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ﴾ (المائدة 5)

شرعَ الإسلامُ منَ الأحكامِ ما يُقرّبُ العلاقةَ بينَ المسلمينَ وأهلِ الكتابِ، فأباحَ أكلَ طعامِهمْ، والزّواجَ منْ نسائِهمْ، وفي ذلكَ دعوةٌ لتقويةِ وتمتينِ أواصلِ المودّةِ معَهم، وهذا يُعدُّ ذروةَ التّسامحِ الدّينيّ، حيثُ يمكنُ أنْ تكونَ زوجةُ المسلمِ ورفيقةُ حياتِه وأمُّ أولادِه كتابيّةٌ، ويصبحَ أهلُها أصهارًا وجدّاتٍ، وأخوالًا وخالاتٍ لأولادِهِ.

من صورِ التّسامحِ في السّنّةِ النّبويّةِ الشّريفةِ:

سيرةُ الرّسولِ ﷺ تطبيقٌ عمليٌّ لمبدأِ التّسامحِ الّذي دعا إليهِ القرآنُ الكريمُ، فكانَ ﷺ مثالًا للبرِّ والعدلِ والإحسانِ في التّعاملِ معَ النّاسِ جميعًا، يحسنُ معاملتَهمْ، يزورُهمْ، ويعودُ مرضاهمْ، ويواسيهمْ في أحزانِهمْ.

1. رُوِيَ عنْ أنسِ بنِ مالكٍ رضي الله عنه أنّه قالَ: (كان غُلامٌ يهُودِيٌّ يَخْدُم النّبيَّ ﷺ فمَرِضَ، فأتاهُ النبي ﷺ يعُودهُ). (رواهُ البخاري)
2. كانَ سَهْلُ بْنُ حُنَيْفٍ، وَقَيْسُ بْنُ سَعْدٍ قَاعِدَيْنِ بِالقَادِسِيَّةِ، فَمَرُّوا عَلَيْهِمَا بِجَنَازَةٍ، فَقَامَا، فَقِيلَ لَهُمَا إِنَّهَا مِنْ أَهْلِ الأَرْضِ أَيْ مِنْ أَهْلِ الذِّمَّةِ، فَقَالاَ: إِنَّ النَّبِيَّ ﷺ مَرَّتْ بِهِ جِنَازَةٌ فَقَامَ، فَقِيلَ لَهُ: إِنَّهَا جِنَازَةُ يَهُودِيٍّ، فَقَالَ: "أَلَيْسَتْ نَفْسًا". (رواهُ البخاريُّ)

Fourth: examples of tolerance

Examples of tolerance from the Holy Qur'an:

1. Allah said: "This day all good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And lawful in marriage are chaste women from among the believers and chaste women from among those who were given the Scripture before you." [Al-Ma'idah: 5].

Islam established rules that strengthen relations between Muslims and People of the Scripture; it allowed Muslims to eat the food of the People of the Scripture and marry their women, which is a call for strengthening connections with them. This is the highest level of religious tolerance: the Muslim's wife and life partner and mother of his children can be from the People of the Scripture, and her family members become uncles, aunts and grandparents of his children.

Examples of tolerance from the noble Sunnah of the Prophet:

The biography of the Prophet is a practical application of the principle of tolerance to which the Holy Qur'an called. He was a role model of good and just dealings with all people; he treated people well, visited them, checked up on the ill and consoled them at their times of grief.

1. Anas bin Malik said: "The Prophet visited a Jewish boy who used to serve him." [narrated by Ahmad].

2. Sahl bin Hunaif and Qais bin Saad were in Al-Qadisiyyah when a funeral passed by them, so they stood up. They were told: "It is one of the local people." They said: "A funeral passed by the Prophet and he stood up. It was said to him: 'It is a Jew.' He said: 'Is it not a soul?'" [narrated by Al-Bukhari].

32. ***Islamic Education*, Grade 11,** Vol. 3, 2020-21, p. 41.

Male students are taught that Islam forbids marrying polytheists or women who "have no religion," until the woman converts to Islam, as it causes a negative influence on the family and education of children. Female students are taught that they may not marry non-Muslim men, as Muslim women can be dissuaded from their faith, unlike a Muslim man.



5. من لا دينَ لها؛ لقوله تعالى: ﴿وَلَا تَنكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ﴾ (البقرة 221)، فقد حرّمَ الإسلامُ الزّواجَ بمَنْ لا دينَ لهنَّ، لما لهذا الزّواج من آثارٍ سلبيّةٍ في الأسرةِ وخاصّةً تربيةَ الأبناءِ، أمّا الكتابيّةُ فيجوزُ نكاحُها إذا كانَتْ مُحْصَنَةً لقوله تعالى: ﴿وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ﴾ (المائدة 5)، وقد رغّبَ للمسلم أن يتزوجَ من المرأةِ المسلمةِ، وأنْ لا يغترَّ بحسنِ وجمالِ غيرِها، كما أوجبَ على المسلمةِ أن تتزوجَ من المسلم فقطْ، والفرقُ بينَ حِلِّ زواج المسلم منَ الكتابيةِ وعدمُ حِلِّ زواجِ المسلمةِ من غيرِ المسلم، أنَّ المسلمَ يؤمنُ بأنبياءِ اللّهِ جميعًا من سيّدِنا آدمَ عليه السلام حتّى سيدِنا محمّدٍ ﷺ، فلا يُخشى على المرأةِ الكتابيّةِ المتزوّجةِ من مسلم أن يفتنَها زوجُها المسلمُ عن دينِها؛ لأنّه يؤمنُ بنبيِّها، أمّا المرأةُ المسلمةُ فإنه يخشى على دينِها إذا تزوّجَتْ بمَنْ لا يؤمنُ بمحمّدٍ ﷺ رسولاً ونبيًّا.

5. She who has no religion. For God said: "And do not marry polytheistic women until they believe. A believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men until they believe." [2:221:] Islam forbids marriage to those who have no religion, for such marriage exerts a negative influence on the family and especially the education of children. As for women of the Book [Jews and Christians], they may be married, so long as they are chaste, for God said: "And lawful in marriage are chaste women from among the Believers, and chaste women from among those who were given the Scripture before you." [5:5] It is preferable for the Muslim to marry a Muslim woman, and not to be dazzled by the beauty of non-Muslim women. Additionally, a Muslim woman may only marry a Muslim. The difference between men being allowed to marry women of the Book, and women not being allowed to marry non-Muslims, is that the Muslim man believes in all the Prophets of God, from Adam to Muhammad. Thus, there is no fear that a woman of the Book might be tempted by her Muslim husband to leave her faith, whereas there is danger for the Muslim woman's religion if she marries a man who does not believe in Muhammad as Prophet and Messenger of God.

33. ***Islamic Education*, Grade 12,** Vol. 3, 2020-21, p. 34.

Hadiths are used to show tolerance and fellowship among Muslims and Jews. Summarizing questions ask students to reflect on the importance of tolerance towards non-Muslims in texts about Prophet Muhammad and Caliph Omar's relationships with Jews.



◆ **ثالثًا:** استنتجْ مظاهرَ التّسامحِ معَ المخالفينَ في العقيدةِ من خلالِ النصوصِ الآتيةِ:

★ قالَ رسولُ اللّهِ ﷺ: «أوفوا الحلفاءَ عهودَهمُ الّتي عقدَتْ أيمانُكم»(الهيثمي).

★ عن أنسٍ رضي الله عنه: "كان غُلامٌ يَهودِيٌّ يَخدِمُ النبيَّ ﷺ فمَرِض، فأتاه النبيُّ ﷺ يَعودُه،...) (رواه البخاري).

★ عن سعيدِ بنِ المسيبِ رضي الله عنه: "أنّ عمرَ بنَ الخطابِ اختصمَ إليه مسلمٌ و يهوديٌّ فرأى عمرُ أنّ الحقَّ لليهوديِّ فقضى له". (الموطأ للإمام مالك)

★ عن أنسٍ رضي الله عنه: " أنّ يهوديًّا دعا رسولَ اللّهِ ﷺ إلى خبزِ شعيرٍ و إهالةٍ سنخةٍ فأجابَه". (رواه الامام أحمد)

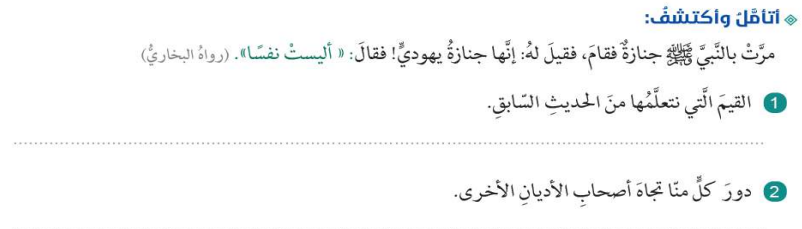
Third, infer aspects of tolerating people of different faiths from the following texts:

[…]

- *Anas reported: "A Jewish boy fell sick and the Prophet came to visit him..." (Narrated by Bukhari)*
- *Sa'id Bin Al-Musayyib reported: "A Muslim and a Jew came to Omar bin Al-Khattab to adjudicate between them. Omar saw that the right was on the side of the Jew, and he ruled in his favor" (Narrated by Muwaṭṭa Imam Malik).*
- *Anas reported, "Allah's Messenger was invited to eat some barley bread and other food by a Jewish and he went" (Narrated by Ahmed).*

34. ***Islamic Education*, Grade 10,** Vol. 3, 2020-21, p. 50.

A hadith is used to show tolerance towards Jews, in which Prophet Muhammad was told about a funeral of a Jew, to which he replies: *"Is it not a soul?"* This is followed by an assignment to extract values from the hadith and summarize how one must act tolerantly towards non-Muslims.



◈ **أتأمّلُ وأكتشفُ:**

مرَّتْ بالنَّبيِّ ﷺ جنازةٌ فقامَ، فقيلَ لهُ: إنَّها جنازةُ يهوديٍّ! فقالَ: « أليستْ نفسًا». (رواهُ البخاريُّ)

1. القيمَ الّتي نتعلّمُها منَ الحديثِ السّابقِ.

2. دورَ كلٍّ منّا تجاهَ أصحابِ الأديانِ الأخرى.

I shall observe and detect:

A funeral passed by the Prophet, so He stood up, and it was said to them: "It is a funeral of a Jew!" He replied: "Is it not a soul?"

1. *The values we learn from the former hadith.*
2. *The role of each of us toward people of other religions.*

35. ***Moral Education*, Grade 10,** Vol. 2, 2020-21, pp. 74-75.

Students learn that there are over 200 nationalities, churches, and temples of Sikhs and Hindus in the UAE, more than in all other GCC countries combined. Acceptance, coexistence, and understanding are discussed as authentic qualities of the UAE and Emirati culture, which are protected by the UAE National Tolerance Program legislation.

الاحترام والتسامح إن تقبل الآخرين والتعايش والتفاهم معهم هي قيم يمكن الشعور بها بقوة في دولة الإمارات العربية المتحدة، فهي صفاتٌ أصيلة للمجتمع الإماراتي وجزء لا يتجزأ من هذه الثقافة وبما أن دولة الإمارات العربية المتحدة هي وطن بعيد عن الوطن الأم للكثيرين، فإن احترام كرامة الإنسان وقيمة الفرد يعد أمرًا أساسيًا لرفاهية هذا المجتمع ويشمل ذلك إظهار احترام تراث الآخرين وثقافتهم وفيما يتعلق بالرموز الوطنية، فإن علم البلد هو على الأرجح الرمز الأكثر تميزًا واحترامًا

إن أقوى أمثلة التسامح الديني في دولة الإمارات العربية المتحدة أنها تضم أكثر من 200 جنسية، وكنائس، ومعابد للهندوس والسيخ، أي أكثر بالمقارنة مع دول أخرى في المنطقة. وفي محاولة لبناء بلد متسامح، اتخذت حكومة دولة الإمارات العربية المتحدة سلسلة من التدابير مثل إنشاء برنامج وطني للتسامح، وإصدار قانون لمكافحة التمييز ومكافحة الكراهية، وإنشاء مراكز لمكافحة التطرف مثل المعهد الدولي للتسامح «هداية»، ومركز الصواب (المسار الصحيح).



■ كانت الشيخة لبنى القاسمي أول وزيرة للدولة للتسامح، وهي وظيفة تم استحداثها في عام 2016 وبعد التعديل الوزاري في عام 2017، أصبح معالي الشيخ نهيان بن مبارك آل نهيان وزير الدولة للتسامح.

Respect and Tolerance. Acceptance, coexistence and understanding are strongly felt values in the UAE. They are authentic qualities of Emirati society and an integral part of this culture. As the UAE is a home away from home for many, showing respect for human dignity and individual worth is fundamental for the wellbeing of this society. This includes showing respect for the heritage and culture of others. As far as national symbols are concerned, a country's flag is probably the most recognizable and respected symbol there is.

The strongest example of religious tolerance in the UAE is the fact that it houses over 200 nationalities and churches and temples of Sikhs and Hindus — more than all other GCC countries combined. In an effort to build a tolerant nation, the UAE Government had taken a series of measures such as instituting a National Tolerance Program, issuing an Anti-discrimination/Anti-hatred law, setting up centers for countering extremism such as the International Institute for Tolerance, Hedayah (Arabic for 'guidance'), and the Sawab Center (Arabic for 'right path').

** Sheikha Lubna Al Qasimi was the first Minister of State for Tolerance, a post that was introduced in 2016. Following a Cabinet reshuffle in 2017, His Excellency Sheikh Nahyan bin Mubarak Al Nahyan became Minister of State for Tolerance.*

36. ***The Emirates – Our History (1)*, Grade 7,** 2021-22, p. 79.

Religious tolerance in the UAE is presented as a by-product of its wealth and success in the oil industry, which opened the country to new ideas, cultures, and immigration from around the world. This openness to differences is exemplified with the building of a Christian monastery and church on Sir Bani Yas Island, which the text states was welcomed by locals even after Islam was established as the dominant religion of the region.

ومع اكتشاف النفط في خمسينيات القرن الماضي، احتلت دولة الإمارات العربية المتحدة موقع الصدارة في نظام التجارة العالمية بعد أن أصبح النفط الشريان الحيوي للاقتصاد الحديث. ومع ازدهار النشاط التجاري، لم تشهد موانئ الإمارات وصول البضائع الجديدة والثروات فقط، بل استقبلت أيضًا الأفكار والثقافات الجديدة. وهكذا، أصبح المجتمع الإماراتي متنوع السكان ومنفتحًا على العالم. وقد تجلى أحد مظاهر ذلك الانفتاح في تأسيس دير وكنيسة مسيحية في جزيرة صير بني ياس حيث ازدهرت هناك وكان رعاياها محط ترحيب من السكان المحليين حتى بعد انتشار الإسلام على نطاق واسع في أرض الإمارات.

With the discovery of oil in the 1950s, the UAE took the forefront in the world trade system, after oil became the lifeline of modern economy. As the trade activity flourished, the ports of the Emirates witnessed not only the arrival of new goods and capital, but it also welcomed new ideas and cultures. Thus, the Emirati society became demographically diverse, opening up to the world. One expression of this openness can be seen in the building of a Christian monastery and church on the Sir Bani Yas Island; they prospered there, and their followers were welcomed by the locals, even after Islam had spread extensively in the land of the Emirates.

37. ***Islamic Education*, Grade 6,** Vol. 1, 2021-22, pp. 123-124; *Islamic Education* (Teacher Guide), Grade 6, Vol. 1, 2021-22, p. 157.

Textbooks teach that co-existence between people of different religions is the first thing that Prophet Muhammad sought to achieve after his arrival to Madina, guaranteeing freedom of belief and worship, as well as *"allowing them to live and work safely and securely just like the other Muslims."* This is highlighted with an activity on the Medina Document, in which the freedom Jews were given to practice their beliefs is discussed.



أُسُسُ التَّعايُشِ السِّلْمِيِّ:

ما إنْ حَلَّ سَيِّدُنا مُحَمَّدٌ ﷺ بِالمَدينَةِ، بَعْدَ أنْ جاءَها مُهاجِرًا مِنْ مَكَّةَ حَتّى بادَرَ إلى بِناءِ أُسُسِ المُجْتَمَعِ المَدَنِيِّ الَّذي يَتَكَوَّنُ مِنَ المُسْلِمينَ؛ أنْصارًا وَمُهاجِرينَ، وَباقي أطْرافِ المَدينَةِ مِنْ أصْحابِ الدِّياناتِ الأُخْرى، وَالقَبائِلِ المُتَعَدِّدَةِ المُتَواجِدَةِ هُنا وَهُناكَ داخِلَ يَثْرِبَ وَأطْرافِها، فَسارَعَ بِمُوادَعَةِ تِلْكَ القَبائِلِ، مُتَعَهِّدًا بِاحْتِرامِها وَاحْتِرامِ عَقائِدِها، ضامِنًا حُرِّيَّةَ عِباداتِها وَشَعائِرِها، وَأنْ يَعيشوا مُطْمَئِنّينَ وَيَعْمَلوا كَغَيْرِهِمْ مِنَ المُسْلِمينَ بِأمْنٍ وَسَلامٍ.

أتأمّلُ وأستنبطُ:

* أهَمُّ القِيَمِ الحَضارِيَّةِ الَّتي نَصَّتْ عَلَيْها الوَثيقَةُ:

نَصُّ الوَثيقَةِ	القيمةُ الحَضارِيَّةُ
إنَّهُمْ أُمَّةٌ واحِدَةٌ مِنْ دونِ النّاسِ.	.....
لِلْيَهودِ دينُهُمْ، وَلِلْمُسْلِمينَ دينُهُمْ.	.....

لليهود دينهم، وللمسلمين دينهم	حرية الدين والعقيدة

Foundations of peaceful co-existence:

[…] After his arrival to Madinah, following his emigration from Makkah, the Prophet Mohammad, peace be upon him, started laying the foundations of the civil society, which consisted of Muslims (both Ansar and Muhajirun) and other parties living in and around Madinah, including people of other religions and various tribes here and there inside Yathreb and its parts. He hastened to befriend those tribes, while he pledged to respect them and their beliefs, guaranteeing the freedom of their worship and ritual, and allowing them to live and work safely and securely, just like the other Muslims.

I shall observe and deduce:

The most important cultural values that the document presents:

The text of the document:

[…]

The Jews have their religion, and the Muslims have their religion.

[Answer in teacher's guide:] *Freedom of religion and faith.*

38. ***Islamic Education*, Grade 11,** Vol. 1, 2021-22, p. 112.

Jews are specifically mentioned as a community that received *"help and equality"* in Medina, where it was written in the law that "n*either shall they be oppressed, nor will any help be given against them."* The ideals of the Medina Document are used to affirm the necessity of tolerance, equality, and harmony in society.



2. وضعُ التّشريعاتِ والسّياساتِ العامّةِ:

الغرضُ منْ اعتمادِ السّياساتِ والتّشريعاتِ هو ضمانُ وفاءِ وليِّ الأمرِ بالتزاماتِه تجاهَ الحقوقِ الاقتصاديّةِ والإجتماعيّةِ والثّقافيّةِ لأفرادِ المجتمعِ، وضبطُ حركتِه وَفقَ القانونِ والمبادئِ العامّةِ، و إيجادُ صيَغٍ للتّعاونِ والتّكافلِ بينَ أفرادِه، و إيجادُ الأرضيّةِ الصالحةِ لتطبيقِ العدالةِ وترسيخِ مفهومِ المساواةِ.

إضاءات

وهي موجهٌ عامٌّ للتفكيرِ يقودُ إلى عملٍ فعّالٍ، فالسّياساتُ دائمًا ما تكونُ عامّةً في تطبيقِها. والغرضُ منها أن تكونَ أداةً للتوجيهِ تحدّدُ مجالَ النّشاطاتِ الضّروريّةِ لتحقيقِ الأهدافِ.

• المثالُ الأولُ:

اشتملَ الدستورُ الّذي وضعَه الرّسولُ ﷺ منذُ وصولِه المدينةَ على مجموعةِ تشريعاتٍ تهدفُ بالأساسِ إلى تنظيمِ العلاقةِ بينَ جميعِ أطيافِ مجتمعِ المدينةِ؛ منَ المهاجرينَ والأنصارِ واليهودِ وغيرِهم.

ومن بينِ هذه التّشريعاتِ: «و إنّه من تبعَنا من يهودٍ فإنّ له النّصرَ والأسوةَ، غيرَ مظلومينَ ولا مُتناصرٍ عليهم». (أبو داود)

يعدُّ هذا التّشريعُ أصلًا أصيلًا في رعايةِ جميعِ مكوّناتِ المجتمعِ الّتي تخضعُ لسيادةِ الدّولةِ، فلهم حقُّ النّصرةِ على منِ اعتدى عليهم بغيرِ حقٍّ، سواءٌ منَ المسلمينَ أو منْ غيرِ المسلمينَ، من داخلِ الدّولةِ أو من خارجِها.

أدلل:

على ما يلي من خلالِ "نصوصِ دستورِ المدينةِ وتشريعاتِه":

- حقُّ الأمنِ والأمانِ لكلِّ فردٍ في المجتمعِ.
- حريّةُ الاعتقادِ وممارسةُ الشعائرِ مكفولةٌ للجميعِ.

2. Laying down legislation and general policies:

The purpose of adopting policies and legislation is to ensure the loyalty of the ruler with its obligations towards the economic, social and cultural rights of members of society, controlling its movement in accordance with the law and general principles, finding forms for cooperation and interdependence among its members, and creating a suitable ground for the implementation of justice and consolidating the concept of equality.

The first example:

The constitution that the Prophet had put in place since his arrival in Medina included

A set of legislations aimed primarily at regulating the relationship between all spectrums of city society; From the immigrants and supporters, Jews and others.

Among these legislations: "And that those who will obey us among the Jews, will have help and equality. Neither shall they be oppressed, nor will any help be given against them." [Abu-Dawud]

This legislation is considered a fundamental basis in caring for all components of society that are subject to the sovereignty of the state.

They (these different sectors of society – transl. note) have the right to be helped against those who unlawfully assaulted them, whether Muslims or non-Muslims from within the state or from outside it.

I will explain the following, through the text of the Constitution of Medina and its legislations:

- *The right to safety and security for everyone in society.*
- *The freedom of belief and the practice of rituals is guaranteed for all.*

39. ***Social Studies and National Education*, Grade 9,** Vol. 1, 2021-22, p. 39.

"The spread of the culture of dialogue, tolerance, and respect toward cultural diversity and pluralism" is exemplified by the Document on Human Fraternity, signed by both the Pope of the Catholic Church and Grand Imam of al-Azhar to show acknowledgment, cooperation, and integration of diversity.

ومن الأهمية التأكيد على نشر ثقافة الحوار والتسامح واحترام التعددية والتنوع الثقافي، لأنّ الثقافة هي التي ينبغي أن تسود بين الشباب في مجتمعاتنا كبديل عن الانطواء والتشدد والانكفاء على الذات وتبادل الكراهية، وإن التنوّع سنة من سُنن الله في الكون، ومصدر للجمال والبهجة جاءت بها تعاليم الأديان، وإن ثراء المجتمعات يكمن في تنوعها تمامًا مثل اللوحة الفنية الجميلة التي تزدان بألوانها المختلفة، وإن الطريق لإدارة هذا التنوع هو التعارف والتعاون والتكامل والعمل المشترك لما فيه خير الإنسانية وسعادتها.



It is important to underscore the spread of the culture of dialogue, tolerance and respect toward cultural diversity and pluralism, because the culture must prevail among the young in our societies instead of introversion, zealotry, isolation and mutual hatred. Diversity is one of Allah's Sunnahs [...] the way to manage this diversity is by acknowledgment, cooperation, co-working and integration for the well-being of humanity and its happiness.

40. ***Social Studies and National Education*, Grade 9,** Vol. 1, 2021-22, p. 70.

The Arab Motherland is characterized as the cradle of the Abrahamic religions, holding the holy sites cherished by Islam, Judaism and Christianity. The geographical location of the Arab Motherland is presented to reflect centrality and openness in the world.

- **أهميّة موقع الوطن العربيّ:**

يتّسم الوطن العربيّ بموقع جغرافيّ وإستراتيجيّ فريد بالغ الأهميّة لامتداده الكبير في قارتيّ آسيا وأفريقيا، وتأثيره في الجوانب الاقتصاديّة والسّياسيّة والاجتماعيّة العالميّة، وقد زادت أهميّته على مرّ العصور التّاريخيّة حيث:

يتوسّط قارات العالم القديم (آسيا، أفريقيا، أوروبا) ممّا جعله ملتقى لطرق المواصلات العالميّة.

يعدّ مهد الدّيانات السّماوية الثّلاث الإسلام، والمسيحيّة واليهوديّة وعلى أرضه توجد المقدّسات الدّينيّة، وإليه تتوافد قوافل الحجيج من مختلف بقاع العالم.



The Importance of the Arab Motherland's Location:

The Arab Motherland is characterized by a unique and important geographical and strategic location for its great extension in the two continents of Asia and Africa . . . positioned among the continents of the ancient world (Asia, Africa, and Europe), which made it a crossroad for the global transportation routes.

The Arab Motherland is considered the cradle of the three heavenly religions: Islam, Christianity and Judaism; it accommodates the religious sanctuaries on its land, and it is the destination of pilgrims' caravans from around the world.

41. ***Islamic Education,* Grade 11,** Vol. 2, 2020–21, pp. 13–14.

The punishment of the Bani Qurayza Jews *"who colluded with the polytheists,"* is described as a penalty from Allah for supposedly violating their commitment to support Muhammad.

ويهودِ بني قريظةَ، أمّا المؤمنونَ فقد كفاهُم اللّهُ تَعَالَى القتالَ وجاءَهمُ النّصرُ من عندِ اللّهِ تَعَالَى، نتيجةً لجهدِهم وصبرِهم وثباتِهم وثقتِهم بربِّهم، وأمّا المشركونَ فقدْ ردَّهم بغيظِهم، وأبطلَ كيدَهم، وخذلَ صفوفَهم، فعادوا خائبينَ لم يحقّقوا شيئًا.

وأمّا يهودُ بني قريظةَ الّذين تواطؤوا معَ المشركينَ ونقضوا عهدَهم معَ رسولِ اللّهِ ﷺ، فقد أذلّهمُ اللّهُ ﷻ، وملأَ قلوبَهم رعبًا، فأخرجَهم من حصونِهم، واستسلموا ونالوا ما يستحقّونَ من عقابٍ، فأورثَ اللّهُ المؤمنينَ أرضَهم وديارَهم وأموالَهم، وفتحَ اللّهُ ﷻ على المؤمنينَ خيراتٍ كثيرةً وبلادًا جديدةً حتّى فُتِحَت مكّةُ المكرّمةُ.

As for the believers . . . their victory came from Allah, as a result of their effort, patience, steadfastness, and trust in their Lord.

As for the polytheists, He responded to their anger, nullified their plotting, and let down their ranks, and they returned disappointed, achieving nothing.

As for the Jews of Banu Qurayza who colluded with the polytheists and broke their covenant with the Messenger of Allah, Allah humiliated them. He filled their hearts with horror, drove them out of their fortresses, and they surrendered and received the punishment they deserved. Allah gave the believers their land […]

42. ***Islamic Education*, Grade 4,** Vol. 3, 2020-21, p. 89.

Students are admonished not to resemble the Jews, who may be unclean, in a hadith passage on the cleanliness and purity of Islam.



الأَبُ: لا يا بُنَيَّ، هَذا مَظْهَرٌ غَيْرُ حَضارِيٍّ؛ فَدِيْنُنا دِيْنُ النَّظافَةِ وَالطَّهارَةِ، قالَ ﷺ: (إِنَّ اللّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ، نَظيفٌ يُحِبُّ النَّظافَةَ، كَريمٌ يُحِبُّ الْكَرَمَ، جَوادٌ يُحِبُّ الْجُودَ، فَنَظِّفُوا -أُراهُ قالَ أَفْنِيَتَكُمْ- وَلا تَشَبَّهوا بِالْيَهودِ) (رَواهُ التِّرْمِذِيُّ).

Father: […] This is an uncivilized act. Islam is the religion of cleanliness and purity. The Prophet said, "Indeed Allah is good, and he loves what is good; He is also clean, and He loves cleanliness; He is kind, and He loves kindness; He is generous, and He loves generosity. So clean – I think he said, 'your courtyards' – and do not resemble the Jews." (Narrated by Al-Tirmithi.)

Non-Violence

43. ***Islamic Education,* Grade 9,** Vol. 1, 2021-22, p. 22.

Quranic passages against indiscriminate violence teach that one of the cardinal sins of Islam is *"to deliberately harm human being[s] irrespective of religion, color or race, [which] is an offense against Allah Almighty's creation and all of Mankind as a whole."*

3. قتلُ النفسِ الّتي حرّمَ اللّهُ إلّا بالحقِّ:

عصمَ اللّهُ تعالى النّفوسَ البريئةَ، فعظّمَ حرْمتَها وحرّمَ قتْلَها بلْ وإذايَتُها، لأنَّ الاعْتداءَ على نفْسِ الإنْسانِ عنْ عمْدٍ كيْفَما كانَ دينُهُ أوْ لوْنُهُ أوْ جنْسُهُ اعتداءٌ على صنْعِ اللّهِ تعالى، وعلى المجْتمعِ كلِّهِ، يقولُ اللّهُ تعالى:

3. To take a life which Allah has forbidden except in just retribution:

Allah has protected innocent lives and souls by investing them with sanctity and forbidding their destruction or inflicting injury upon them, for to deliberately harm a human being irrespective of religion, color, or race is an offense against Allah Almighty's creation and all of Mankind as a whole. […]

44. ***Islamic Education*, Grade 8,** Vol. 3, 2020-21, p. 35.

Jihad is only referenced as a peaceful act, as students learn that UAE founder, Sheikh Zayed bin Sultan Al Nahyan, taught that *"jihad does not mean only war and fighting, it means real struggle in daily life, in human interaction with people, and in one's behavior with his family and children."*

مفهومُ آخر للمعارك:



اتَّسَعَ مفهومُ المعاركِ في زماننا حسبَ واقعِ الفردِ والمجتمعاتِ فلَمْ تَعُدِ المعاركُ قتاليَّةً فقط، بل اتخذتْ أشكالاً عدَّةً، ومنها مواجهةُ التَّحدياتِ بالتَّعاملِ معها بحكمَةٍ، ولقد تعلَّمْنا منَ القائد الشّيخِ زايدِ بن سلطانَ آل نهيان ـ طيَّبَ اللّهُ ثراهُ ـ بأنَّ الجهادَ ليسَ الحربَ والقتالَ فقط، بلْ الجهادُ الحقيقيُّ في العملِ اليوميِّ وتفاعُلِ الإنسانِ معَ النّاسِ، وفي سلوكِهِ معَ أهلِهِ وأبنائِهِ.

***Another concept of battles**:*

The concept of battles has expanded in our time according to the reality of the individual and societies. Battles no longer mean just fighting, but they have taken many forms, including confronting the challenges by dealing with them wisely. We have learned from our leader Sheikh Zayed bin Sultan Al Nahyan, that Jihad does not mean only war and fighting, it means real struggle in daily life, in human interaction with people, and in one's behavior with his family and children.

45. ***Islamic Education*, Grade 8,** Vol. 1, 2021-22, p. 56.

Students are taught *"Islam is a peaceful religion that rejects all manifestations of violence and terrorism,"* in a lesson on the importance of security in society.



I think and prove:

Logically that Islam is a peaceful religion that rejects all manifestations of violence and terrorism.

46. ***Islamic Education*, Grade 10,** Vol. 3, 2020-21, pp. 52-53.

Students are taught to resist and actively debunk claims that Islam is a violent religion, and to proclaim that Islam never be a religion of terror. This example appears in a lesson that emphasizes the tolerant and peaceful nature of Islam, providing instances in Islamic history where Muslim figures were tolerant toward others.



I shall respond with a rational argument:

- *To those who accuse Islam of being a religion of violence and extremism.*

[…] Islam was never – and will never be – a religion of violence and terror, for it is a religion of tolerance and mercy to mankind – with all its different races, colors, and religions.

47. ***Islamic Education*, Grade 12,** Vol.1, 2021–2022, pp. 34, 36-37.

Extremism is described as *"a serious matter that makes a person an enemy to his homeland, his community and his family."* Qur'anic verses and Hadiths are inserted to express that Islam prohibits extremism in beliefs and actions in a lesson titled *"Islam Opposes Extremism."* Students are also asked to draw conclusions on the relationship between extremism and terrorism, and to suggest a way "*to dry up the sources" of such beliefs and actions.*



إنَّ مسألة التشدّدِ والتطرّفِ مسألةٌ خطيرةٌ تجعلُ منَ الإنسانِ عدوًا لموطنِهِ ومجتمعِهِ وأهلِهِ، فهيَ تُهدّدُ المؤمنَ في دينِهِ ودنياهُ، وقدْ لاقى المسلمونَ منَ هؤلاءِ المتطرّفينَ أبشعَ الجرائمِ، منْ إرهابٍ وقتلٍ وانتهاكِ أعراضٍ ونهبِ أموالٍ، ونشرِ الجهلِ والفوضى والدّمارِ، كما أنّهم أساؤوا للدّينِ وشوّهوا صورةَ الإسلامِ.

لذا لابدَّ منْ مناقشةِ مسألةِ التشدّدِ والتطرّفِ وبيانِ حقيقتِها، وتوضيحِ موقفِ الإسلامِ منها؛ لحمايةِ الدّينِ والمجتمعِ.

أستنتج:

العلاقةَ بينَ التطرّفِ والإرهابِ.

أقترح:

طريقةً لتجفيفِ منابعِ التطرّفِ والإرهابِ.

موقفُ الإسلامِ من التّشدّدِ والتّطرّفِ:

حرّمَ الإسلامُ التشدّدَ والتطرّفَ، سواءٌ في الاعتقادِ أم العباداتِ، قالَ تعالى: ﴿لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَن سَوَاءِ السَّبِيلِ﴾ (المائدة 77). وقالَ رسولُ اللهِ ﷺ: «لا تُطروني كما أطرتِ النصارى ابنَ مريمَ فإنّما أنا عبدٌ فقولوا: عبدُ اللهِ ورسولُه» (رواه ابن حبان).

كما أنّ منْ عبدَ اللهَ تعالى كما أمرَ، وكما بيّنَ رسولُ اللهِ ﷺ، فقدْ عبدَ اللهَ حقًّا، فلا حاجةَ لزيادةِ المشقّةِ على النفسِ وتكليفِها ما لمْ يأمرْ بهِ اللهُ ورسولُهُ، وقولُهُ ﷺ للصحابةِ رضي الله عنهم الذينَ سألوا عنْ عبادتِهِ: «فمنْ رغبَ عنْ سنّتي فليسَ منّي» نهيٌ قاطعٌ عنِ تكلّفِ ما لمْ يُكلّفْ بهِ المسلمُ.

وهذا لا يعني التهاونَ أو التفريطَ في أوامرِ اللهِ تعالى ونواهيهِ؛ لأنّهُ تضييعٌ للدّينِ كذلكَ، وبعدٌ عنِ الوسطيّةِ والاعتدالِ، فهوَ تطرّفٌ، فلا إفراطَ ولا تفريطَ، كالتكاسلِ عنِ العبادةِ بحجّةِ أنّ اللهَ غفورٌ رحيمٌ.

خطرُ التّشدّدِ والتّطرّفِ:

للتّطرّفِ مخاطرُ كثيرةٌ، منها:

1. مخالفةُ أمرِ اللهِ تعالى وسنّةِ رسولِهِ ﷺ، فيحلُّ الحرامَ، ويحرّمُ الحلالَ، قالَ ﷺ: «إيّاكم والغلوَّ في الدّينِ فإنّهُ أهلكَ منْ كانَ قبلكُمُ الغلوُّ في الدّينِ» (ابن ماجه).
2. تنفيرُ النّاسِ منَ الدّينِ: حيثُ يعكسُ المتطرّفونَ عنِ الإسلامِ والمسلمينَ صورةً منفّرةً تُخالفُ العقلَ والواقعَ.
3. نشرُ الخلافِ والفرقةِ بينَ النّاسِ وغيابُ التّعاونِ المجتمعيِّ.
4. توقّفُ التطوّرِ وتراجعُ الإنتاجِ بكلِّ أشكالِهِ في المجتمعِ؛ الاقتصاديِّ والفكريِّ والعلميِّ والثّقافيِّ والعمرانيِّ والإبداعيِّ.
5. إنعدامُ الأمنِ ونشرِ الرّعبِ والعنفِ بينَ النّاسِ، حيثُ أنّ المتطرّفَ يستحلُّ دماءَ النّاسِ جميعًا، حتّى أقربَ النّاسِ إليهِ.
6. جلبُ المشقّةِ والعناءِ للمسلمينَ بلا نفعٍ ولا فائدةٍ، جاءَ رجلٌ إلى النّبيِّ ﷺ فقالَ: "إنّ أختي جعلتْ على نفسِها أنْ تحجَّ ماشيةً". قالَ ﷺ: «إنّ اللهَ لا يصنعُ بشقاءِ أختِكَ شيئًا فلتحجَّ راكبةً ولتكفّرْ عنْ يمينِها». (أبو داود)
7. تشكيكُ المسلمينَ بعقيدتِهم، واتّهامُ بعضِهم بعضًا بالكفرِ والجهلِ.

[Left Side:]

The question of extremism is a serious matter that makes a person an enemy to his homeland, his community and his family. It threatens the believer in his faith and earth. The Muslims have suffered from these extremists the most heinous crimes of terrorism, murder, violation of honor, plundering money, spread of ignorance, chaos and destruction. They also insulted the religion and distorted the image of Islam.

Therefore, it is imperative to discuss the question of extremism, explain its truth, and clarify the position of Islam towards it in order to protect religion and society.

Conclude:
The relationship between extremism and terrorism _____

Suggest:

A way to dry up the sources of extremism and terrorism _____

Islam's position on extremism:

Islam prohibited extremism, whether in belief or worship. As God said: "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way." [Al-Ma'ida: 77]

[…]

This does not mean negligence of the commands and prohibitions of God. Because it is also a waste of religion, and a distance from moderation (wasatiya). It is extremism, neither excess nor negligence, such as being indolent in worship of God […]

[Right Side:]

The danger of extremism:

Extremism has many risks, including:

1. Disobeying the command of God and the Sunnah of His Messenger […]

2. Alienating people from religion: The extremists reflect a repulsive image of Islam and Muslims, that contradicts mind and reality.

3. Spreading the disagreement and discord between people and the absence of societal cooperation.

4. The cessation of development and the decline of production in all its forms in society; Economic, intellectual, scientific, cultural, urban and creative.

5. Insecurity and spreading terror and violence among the people, since the extremist permits the blood of all people, even the closest people to him.

6. Bringing hardship and suffering to Muslims without any benefit […]

7. Muslims question their beliefs and accuse each other of infidelity and ignorance.

48. ***Islamic Education*, Grade 6,** Vol. 3, 2020-21, pp. 46, 50.

Wars are presented as *"one of the causes of poverty and civilizational backwardness"* and are justified only in cases of defense. This is exemplified in a lesson on the historical Battle of Badr, in which the Muslims *"prepared themselves to defend their city and protect their people."*



رَغِبَ أَهْلُ قُرَيْشٍ في الثَّأْرِ لِما أَصابَهُمْ في غَزْوَةِ بَدْرٍ، وَلاسْتِرْجاعِ مَكانَتِهِمْ بَيْنَ العَرَبِ، الَّتي فُقِدَتْ في بَدْرٍ، وَلتَأْمينِ طُرُقِ قَوافِلِهِمُ التِّجارِيَّةِ القادِمَةِ مِنْ بِلادِ الشَّامِ، بَعْدَ أَنْ قُتِلَ في بَدْرٍ ساداتُهُمْ وَذَهَبَتْ هَيْبَتُهُمْ، فَأَعَدّوا عُدَّتَهُمْ وَعَزَموا عَلى غَزْوِ المُسْلِمينَ في المَدينَةِ، وَلَمّا سَمِعَ المُسْلِمونَ بِعَزْمِ قُرَيْشٍ عَلى مُحارَبَتِهِمْ أَعَدّوا العُدَّةَ دِفاعًا عَنْ أَنْفُسِهِمْ، وَحِمايَةً لِمَدينَتِهِمْ، وَدَفْعًا لِلْأَذى عَنْ أَهْلِهِمْ.

أُناقِشُ وأُوَضِّحُ:

* أَسْبابَ غَزْوَةِ أُحُدٍ وَدَوافِعَها في الجَدْوَلِ الآتي:

دَوافِعُ قُرَيْشٍ لِلْقِتالِ	دَوافِعُ المُسْلِمينَ لِلْغَزْوَةِ
.....	.....
.....	.....
.....	.....

* الدَّوافِعَ المَشْروعَةَ لِلْقِتالِ في الإِسْلامِ.

.....

مَخاطِرُ الحُروبِ عَلى المُجْتَمَعاتِ:

تُعَدُّ الحُروبُ سَبَبًا لِلْفَقْرِ وَالتَّخَلُّفِ الحَضارِيِّ؛ لِما يَنْتُجُ عَنْها مِنْ خَسائِرَ في الأَرْواحِ، وَتَدْميرٍ لِلْمَباني وَالمَرافِقِ، وَهَدْرٍ لِمَوارِدِ البِلادِ وَثَرْوَتِها، وَنَشْرٍ لِلذُّعْرِ وَالخَوْفِ.

The people of Quraysh wanted to revenge their defeat in the Battle of Badr, restore their status among Arabs and secure the route of their trade caravans coming from the Levant after their leaders were killed and their honor was lost in the Battle of Badr. So, they mobilized and planned to invade the Muslims in Madinah. When the Muslims heard about Quraysh's plans, they prepared themselves to defend their city and protect their people.

I discuss and explain:

- *The causes and motives of the Battle of Uhud in the table below:*

Quraysh's motives to fight:

The Muslims' motives to fight:

- *The legitimate motives for fighting in Islam.*

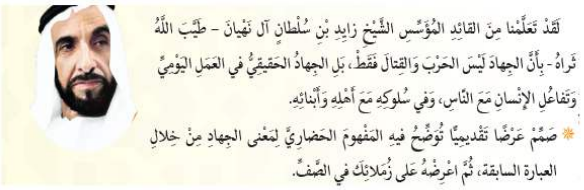
Dangers of wars for societies:

Wars are considered one of the causes of poverty and civilizational backwardness, because they result in loss of lives, destruction of buildings and facilities, waste of wealth and resources and spread of panic and fear.

49. ***Islamic Education*, Grade 6,** Vol. 3, 2020-21, pp. 51, 55.

Jihad is presented with positive intentions, *"manifested in man's daily activities, interactions with people and behavior with his family and children." Students* are asked to explain the positive *"civilizational aspect of the meaning of jihad,"* and reflect on how they apply the values on non-violence to their life. This is contextualized in a lesson on the prohibition of aggression and war in Islam, with the exception of self-defense.







[Lefts Side:]

I research and explain:

- *Islam had a clear position regarding war between peoples, allowing it only cases of self-defense.*

I cooperate and state:

- *The purposes of Islam's prohibition of aggression and war.*

We have learned from the founding leader Sheikh Zayed bin Sultan Al Nahyan, may Allah have mercy upon him, that jihad does not mean only war and fighting: true jihad is manifested in man's daily activities, interactions with people and behavior with his family and children.

- *Prepare a presentation explaining the civilizational aspect of the meaning of jihad based on the above statement, then present it before your classmates in the classroom.*

[Right Side:]

To what extent do I apply the values presented in the lesson?

1. *I am keen on learning from historical events.*
2. *I abide by the rules and regulations of the school.*
3. *I express the importance of consulting in public life.*
4. *I respect the advice of people who have more knowledge and experience.*
5. *I express the dangers of wars for the destiny of peoples.*
6. *I obey my rulers and leaders.*

50. ***Moral Education*, Grade 6,** Vol. 1, 2021-22, pp. 5-6.

Students learn conflict resolution through a story of two cat friends who got into a dispute over food, only for the result to be both of them losing the food they fought for. Students are then asked to come up with conclusions and think of ways for the cats to resolve their dispute.



مَا أَفْضَلُ الطُّرُقِ لِحَلِّ النِّزَاعِ؟ مَاذَا لَوْ لَمْ تَتَحَقَّقِ الْمُسَاوَاةُ؟
اِقْرَأْ قِصَّةَ "القِرَدِ وَالمِيزَانِ" ثُمَّ أَجِبْ عَنِ الأَسْئِلَةِ.

يُحْكَى أَنَّهُ فِي قَدِيمِ الزَّمَانِ عَاشَتْ قِطَّتَانِ مَعًا رَبَطَتْ بَيْنَهُمَا صَدَاقَةٌ مَتِينَةٌ وَكَانَتَا تَتَنَزَّهَانِ مَعًا وَتَشْتَرِكَانِ فِي الْبَحْثِ عَنِ الطَّعَامِ.

كَانَ اسْمُ الْقِطَّةِ الْأُولَى فُلَّة وَاسْمُ الثَّانِيَةِ يَاسْمِينَة. وَذَاتَ يَوْمٍ أَفَاقَتِ الْقِطَّتَانِ وَقَرَّرَتَا مِنَ النَّافِذَةِ لِتَجِدَا أَنَّ الثَّلْجَ قَدْ غَطَّى كُلَّ شَيْءٍ، فَشَعَرَتَا بِالْبَرْدِ مِنْ حَوْلِهِمَا وَخَرَجَتَا لِأَنَّهُمَا تَعْرِفَانِ أَنَّ الْبَحْثَ عَنِ الطَّعَامِ فِي هَذَا الْجَوِّ صَعْبٌ جِدًّا. وَحِينَ اشْتَدَّ بِهِمَا الْجُوعُ قَرَّرَتَا الْخُرُوجَ وَالْبَحْثَ عَنِ الطَّعَامِ، فَالْجُوعُ لَا يَرْحَمُ. فَخَرَجَتَا وَأَخَذَتَا تَدُورَانِ فِي الشَّوَارِعِ تَبْحَثَانِ عَنْ شَيْءٍ يُؤْكَلُ، وَفَجْأَةً وَجَدَتْ فُلَّة قِطْعَةً مِنَ الْجُبْنِ أَمَامَهُمَا، فَحَمَلَتْهَا بِاسْمِينَة وَعَادَتَا إِلَى الْمَنْزِلِ مَسْرُورَتَيْنِ. وَفِي الْمَنْزِلِ قَالَتْ بِاسْمِينَة: "سَآكُلُ الْقِطْعَةَ، فَأَنَا حَمَلْتُهَا وَأَنَا جَائِعَةٌ جِدًّا"، فَصَاحَتْ فُلَّة مُعْتَرِضَةً: "وَأَنَا لِي حَقٌّ فِيهَا، فَأَنَا الَّتِي وَجَدْتُهَا وَأَنَا أَيْضًا جَائِعَةٌ"، وَاخْتَلَفَتِ الصَّدِيقَتَانِ وَتَعَالَى صُرَاخُهُمَا، فَسَمِعَ قِرْدٌ كَانَ يَمُرُّ فِي الشَّارِعِ صُرَاخَهُمَا وَدَخَلَ لِيَعْرِفَ مَا الَّذِي يَجْرِي.

وَحِينَ قَصَّتْ عَلَيْهِ الْقِطَّتَانِ قِصَّتَهُمَا نَصَحَهُمَا الْقِرْدُ بِالذَّهَابِ إِلَى الْقَاضِي الَّذِي يُقِيمُ عِنْدَ شَجَرَةِ التِّينِ الْكَبِيرَةِ، ثُمَّ هَرْوَلَ مُسْرِعًا إِلَى الشَّجَرَةِ وَارْتَدَى زِيَّ الْقُضَاةِ وَجَلَسَ خَلْفَ الطَّاوِلَةِ مُنْتَظِرًا وُصُولَ الْقِطَّتَيْنِ مَعَ قِطْعَةِ الْجُبْنِ. جَاءَتِ الْقِطَّتَانِ تَحْمِلَانِ قِطْعَةَ الْجُبْنِ لِيَحْكُمَ الْقَاضِي بَيْنَهُمَا، فَقَالَتْ فُلَّة: "أَنَا وَجَدْتُ الْقِطْعَةَ"، فَاعْتَرَضَتْ يَاسْمِينَة وَقَالَتْ: "وَأَنَا حَمَلْتُهَا إِلَى الْمَنْزِلِ"، ثُمَّ قَالَتَا مَعًا: "فَاحْكُمْ بَيْنَنَا أَيُّهَا الْقَاضِي الْعَادِلُ". أَحْضَرَ الْقِرْدُ مِيزَانًا وَسِكِّينًا وَقَسَمَ قِطْعَةَ الْجُبْنِ إِلَى قِطْعَتَيْنِ غَيْرِ مُتَسَاوِيَتَيْنِ ثُمَّ وَضَعَ كُلَّ قِطْعَةٍ فِي كَفَّةٍ، وَحِينَ رَفَعَ الْمِيزَانَ رَجَحَتْ كَفَّةُ الْقِطْعَةِ الْكُبْرَى، فَهَزَّ الْقِرْدُ رَأْسَهُ وَقَالَ: "هَذَا لَيْسَ عَدْلًا، فَالْقِطْعَتَانِ يَجِبُ أَنْ تَكُونَا مُتَسَاوِيَتَيْنِ تَمَامًا" وَقَضَمَ قِطْعَةً مِنَ الْقِطْعَةِ الْكَبِيرَةِ وَأَعَادَهَا إِلَى الْمِيزَانِ فَحَدَّدَا، وَحِينَ رَفَعَ الْمِيزَانَ مِنْ جَدِيدٍ رَجَحَتِ الْكَفَّةُ الْأُخْرَى، وَبِسُرْعَةٍ تَنَاوَلَ الْقِرْدُ الْقِطْعَةَ الْأُخْرَى وَقَضَمَ مِنْهَا قَضْمَةً وَهُوَ يَقُولُ: "هَذَا لَيْسَ عَدْلًا، فَالْقِطْعَتَانِ يَجِبُ أَنْ تَكُونَا مُتَسَاوِيَتَيْنِ تَمَامًا"... وَظَلَّ الْقِرْدُ يَأْكُلُ مِنْ هَذِهِ الْقِطْعَةِ مَرَّةً وَمِنَ الْأُخْرَى مَرَّةً وَهُوَ يَهُزُّ رَأْسَهُ قَائِلًا: "هَذَا لَيْسَ عَدْلًا، فَالْقِطْعَتَانِ يَجِبُ أَنْ تَكُونَا مُتَسَاوِيَتَيْنِ تَمَامًا" حَتَّى لَمْ يَبْقَ مِنْ قِطْعَةِ الْجُبْنِ إِلَّا قِطْعَةٌ صَغِيرَةٌ وَاحِدَةٌ. حَمَلَ الْقِرْدُ الْقِطْعَةَ الْمُتَبَقِّيَةَ أَمَامَ دَهْشَةِ الْقِطَّتَيْنِ وَوَضَعَهَا فِي فَمِهِ وَهُوَ يَقُولُ: "وَهَذِهِ أُجْرَةُ الْقَاضِي" وَأَكَلَهَا وَهُوَ يَسْخَرُ مِنْهُمَا. صَمَتَتِ الْقِطَّتَانِ خَائِبَتَيْنِ وَقَدْ عَرَفَتَا أَنَّ جَلَافَتَهُمَا هُوَ الَّذِي أَوْصَلَهُمَا إِلَى مَا وَصَلَتَا إِلَيْهِ.

أ. نَاقِشْ مَعَ زُمَلَائِكَ فِي الْمَجْمُوعَةِ مَا حَصَلَ بَيْنَ الْقِرْدِ وَالْقِطَّتَيْنِ. أَكْتُبْ خُلَاصَةَ النِّقَاشِ.

ب. كَيْفَ كَانَ مِنَ الْمُمْكِنِ لِلْقِطَّتَيْنِ أَنْ تَحُلَّا النِّزَاعَ بَيْنَهُمَا؟ أَعِدْ كِتَابَةَ بَعْضِ مَجْرَيَاتِ الْقِصَّةِ بِحَيْثُ تُؤَدِّي إِلَى تَحْقِيقِ مَصَالِحَةٍ بَيْنَهُمَا.

[Left Side:]

What are the best ways to resolve a dispute? What happens when we fail to achieve equality?

Read the story of 'The Monkey and the Scale'. Then answer the questions that follow.

Once upon a time, there were two cats, named Fulla and Yasmina. Fulla and Yasmina were good friends and would often help each other to look for food. […] The two friends disagreed. Soon they were screeching and hissing and snarling at each other. […] Soon the cats approached the judge, each of them looking angrily at the other. […] Holding the sardine, he cut it into two uneven pieces. Then, he placed each piece of fish on either side of the scale. When he lifted the scale, the side with the larger piece sunk lower. It clearly outweighed the other. The monkey shook his head and said, 'This is unfair! The two pieces should be exactly even.' So, he took a bite of the largest piece and put the piece of sardine back on the scale. […] The judge continued to eat from each piece while shaking his head and exclaiming that the two pieces should be exactly even. Soon, only one small piece of fish remained. The monkey took the remaining piece while the cats stood stunned in front of him. Mocking them, he then put the fish in his mouth and said, 'This is the judge's fee!' Dismayed, the cats stood in silence. They realized that their dispute had left them both with no fish, and empty stomachs!

[Right Side:]

A. In your group, discuss what happened between the monkey and the cats. Write down the conclusions from your discussion.

B. How could the cats have resolved their dispute? Rewrite some of the story so that the cats come to an agreement.

51. ***Moral Education*, Grade 11,** Vol. 1, 2021-22, pp. 28-29.

Third-party mediators are mentioned as positive factors in conflict mediation as students are taught that *"there should be no reason why individual personal conflicts should ever escalate to violence."* This appears following a statement by former French President Jacques Chirac, in which he described the founding president of the UAE, Sheikh Zayed, as a *"man of peace and vision,"* thus connecting all of this to praise of the nation's peaceful nature.

دولة الإمارات العربية المتحدة كمجتمع مسالم

وضعت دولة الإمارات العربية المتحدة عند تأسيسها، أهمية مركزية على قيمة الحلول السلمية للخلافات وفي الكتاب السنوي لدولة الإمارات العربية المتحدة عام 2005 ، وفي تحية خاصة للوالد المؤسس لدولة الإمارات العربية المتحدة، الشيخ زايد بن سلطان آل نهيان -رحمه الله - قيل إن الرئيس الفرنسي آنذاك، جاك شارك، وصف الشيخ زايد بأنه «رجل سلام وصاحب رؤية» وفي رسالة لصاحب السمو الشيخ خليفة بن زايد آل نهيان - حفظه الله - الرئيس الحالي لدولة الإمارات العربية المتحدة، أضاف: «إن العمل الذي أنجزه الشيخ زايد ضخم لقد واصل تعزيز فضائل التوافق والعقل والحوار في منطقة تعاني من الأزمات والخلافات وسيظل اسمه مرتبطًا ارتباطًا وثيقًا بقضية السلام والتنمية في الشرق الأوسط والتي كرس لها حياته».

(المصدر: https://www.uaeinteract.com/uaeint_misc/pdf_2008/zayed_tribute/zayed.pdf)

وفي المجتمعات السلمية، مثل دولة الإمارات العربية المتحدة، لا ينبغي أن يكون هناك سبب لتصاعد الخلافات الشخصية الفردية لتصل إلى العنف وينبغي أن نتمكن من إدارة معظم الخلافات الفردية من خلال عملية تعاونية لحل الخلافات بين طرفي الخلاف وعادة ما يكون بوسع الأطراف المشاركين في خلاف ما إدارة هذه العملية بأنفسهم غير أنه يفضل في بعض الأحيان تدخل وسيط كطرف ثالث وفي الخلافات غير الرسمية قد يرتب هذا أطراف الخلاف على سبيل المثال، في المدرسة يمكنك طلب وساطة مدرس أو طالب آخر مسؤول، وفي الخلافات العائلية، يمكنك طلب مساعدة صديق للعائلة.

وبالنسبة للخلافات ذات الطابع الأكثر رسمية، يوفر النظام القضائي لدولة الإمارات العربية المتحدة آلية لحل الخلافات ولضمان العدالة من خلال الوسائل السلمية ويتضمن النظام القضائي في دولة الإمارات العربية المتحدة محاكم محلية داخل كل إمارة، ومحاكم اتحادية يمكنها التعامل مع القضايا في جميع أنحاء دولة الإمارات العربية المتحدة، ومحكمة عليا مقرها أبو ظبي.

The UAE as a Peaceful Society
At its foundation, the UAE placed central importance on the value of peaceful conflict resolution. In the 2005 UAE Yearbook, in a special tribute to the founding president of the UAE, Sheikh Zayed Bin Sultan Al Nahyan, France's then President, Jacques Chirac, is said to have described Sheikh Zayed as, "a man of peace and vision." In a message to His Highness, Sheikh Khalifa bin Zayed Al Nahyan, current President of the UAE, he added, "The work accomplished by Sheikh Zayed is huge . . . he kept promoting the virtues of compromise, reason and dialogue in a region troubled by crises and conflicts. His name will remain closely associated with the cause of peace and development in the Middle East to which he devoted his life."
(Source: https://archive.org/details/bub_gb_75VA3rU2sVQC)

In peaceful societies, like the United Arab Emirates (UAE), there should be no reason why individual personal conflicts should ever escalate to violence. Most individual conflicts ought to be manageable through a collaborative conflict resolution process between the sides involved. Usually, the sides involved in a conflict can manage this process themselves. However, sometimes it will be preferable to involve a third-party mediator. In informal conflicts, this could be arranged by the individuals involved in the conflict. For example, at school you could ask for a teacher or another responsible student to mediate. In a family dispute, you could ask a family friend to help.

For more formal conflicts, the judicial system of the UAE provides a mechanism for conflict resolution and for securing justice through peaceful means. The UAE judicial system includes local courts within each Emirate, federal courts which can deal with issues across the Emirates and a Supreme Court based at Abu Dhabi.

52. ***Moral Education*, Grade 11,** Vol. 1, 2021-22, p. 31.

Violence is presented as strictly a last resort in the UAE, only to be executed out of self-defense when all other options fail. This is taught with the example of a robbery in which – with no other option – one can use force to defend himself.

استخدام العنف

حتى الآن رأينا كيف يمكن حل الخلافات الفردية أو محدودة النطاق من خلال وسائل سلمية، سواء بشكل غير رسمي من خلال عمليات حل الخلافات، أو بشكل رسمي من خلال النظام القضائي وبالتالي، لا يوجد تقريباً أبدًا أي تبرير لاستخدام العنف في حل الخلافات لكن تبقى هناك استثناءات نادرة وطبقًا لقانون دولة الإمارات العربية المتحدة، فاستخدام العنف للدفاع عن النفس قد يكون أحيانًا حقًا شرعيًا إلا أن هذا فقط في حالات قصوى عند مواجهة خطر فوري، ومع عدم وجود خيار آخر عقلاني وبشرط أن يكون حجم القوة المستخدم متناسبًا، على سبيل المثال، إذا تعرض شخص للهجوم من قبل لص بغرض السرقة ولا يوجد خيار آخر سوى استخدام القوة للدفاع عن نفسه، فهذا يمكن أن يكون مسموحًا.

The Use of Violence
So far, we have seen how individual or small-scale conflicts can be resolved through peaceful means, either informally through conflict resolution processes or formally through the judicial system. Consequently, there is almost never a justification for the use of violence in the resolution of conflicts. There can be rare exceptions. According to UAE law, using violence for self-defense can sometimes be a legitimate right. However, this is only in extreme cases where an immediate danger is faced, there is no other reasonable option and the amount of force used is proportionate. For example, if someone was attacked by a thief during an attempted robbery and there was no other option than to use force to defend themselves, this could be permissible.

53. ***Moral Education*, Grade 11,** Vol. 1, 2021-22, pp. 45-46, 55.

Students are taught about the ethics of war, specifically about the theory of Just Wars, which defines several conditions that determine whether a war is justified or not. This is framed within the notion that *"it does not mean that war is a 'good' thing, but only that the war may be morally permissible."* These conditions include the following: war can only be a last resort, only proportional force may be used, and civilians cannot be targeted. In this context, World War **II** is presented as an example of a just war that met all conditions.

نظرية الحرب العادلة

إن إعادة التفكير في الظروف التي قد تبرر الحرب أخلاقيًا وما ينبغي أن تكون عليه قواعد القتال، قديمة قِدَم الحرب نفسها، وتُظهر المخطوطات المكتوبة قديمًا عن الحرب أنه كثيرًا ما استخدمت الاعتبارات الأخلاقية من قبل الأطراف المتحاربة للحد من نطاق أو شدة النزاع، أو لتهدئة التصعيد غير المبرر، وغالبًا ما كانت تتم مراعاة طريقة معاملة الأسرى وغير المشاركين مباشرة في القتال، مثل النساء والأطفال، وقد اعتبرت بعض طرق القتال أكثر «شرفًا» من غيرها، رغم أن التأثيرات الثقافية كثيرًا ما أثرت بشدة على ما كان يُفهم باعتباره «شريفًا».



تطور هذا الفكر في أخلاقيات الحرب إلى إطار سُمي **«نظرية الحرب العادلة»**، ويتضمن هذا الإطار شروطًا محددة جدًا يجب تحققها قبل أن يكون من المبرر لدولة ما دخول حرب (ويشار لهذا غالبًا باستخدام العبارة اللاتينية **'Jus in bellum'** أو قانون مسوغات الحرب)، ولا يعني تحقق كل الشروط أن الحرب صارت أمرًا «جيدًا»، ولكن فقط أنها قد تكون مجازة أخلاقيًا بالإضافة إلى ذلك، هناك شروط صارمة للطريقة التي يجب أن تجري بها الحرب لكي تكون حربًا عادلة (يشار إليها بـ**'Jus in bello'** أو قانون الحرب) وفيما يأتي شروط نظرية الحرب العادلة:

1. **الإعلان بشكل قانوني:** يجب أن يكون القائم بالحرب سلطة معترفًا بها قانونياً مثل الحكومة.
2. **قضية عادلة:** يجب أن يكون سبب الحرب عادلًا.
3. **نية مشروعة:** يجب أن تجري الحرب لتحقيق نفع أو دفع أذى.
4. **فرصة النجاح:** يجب أن تتوافر فرصة معقولة للنجاح.
5. **الملاذ الأخير:** يجب أن تكون الحرب هي الحل الأخير (بعد إجراء وفشل كل المفاوضات
6. **التناسب:** ينبغي استخدام ما يكفي من القوة.
7. **التمييز:** تجنب استهداف المدنيين وغير المقاتلين.

دراسة حالة

الحرب العالمية الثانية

غالبًا ما يعتبر دفاع الحلفاء ضد ألمانيا النازية في الحرب العالمية الثانية مثالًا جيدًا على الحرب التي تستوفي شروط الحرب العادلة، وربما يكون قد استوفى الشروط بالطريقة الآتية:

الإعلان بشكل قانوني.
كانت دول الحلفاء سلطات قانونية، وأعلنت حكوماتها رسميًا الحرب على ألمانيا.

قضية عادلة.
كانت ألمانيا تتعرض للهجوم بسبب غزوها لبلدان أخرى، ولم تظهر أي بادرة لوقف هذا الغزو، وارتكبت أعمالا وحشية رهيبة في هذه العملية.

نية مشروعة.
كانت النية هي إصلاح الشر الذي كان هتلر يطلق العنان له في العالم وحماية الناس الأبرياء.

فرصة للنجاح.
اعتقد الحلفاء أن لديهم فرصة معقولة للنجاح.

الملاذ الأخير.
حيث فشلت كل أشكال التفاوض السلمي مع هتلر.

التناسب.
استندت معظم العمليات القتالية إلى ما كان يُعتقد أنه ضروري عسكريا.

التمييز.
كان معظم القتال يستهدف قوات العدو.

[Left Side:]

The Theory of Just Wars

Thinking about the circumstances that would morally justify war and what the rules of warfare should be are as old as warfare itself. Early written records of fighting demonstrate that some moral considerations have often been used by warring parties to limit either the scope or the severity of the conflict, or to discourage unnecessary escalation. Consideration was often given on how to treat prisoners and people not directly involved in combat, such as women and children. Some ways of fighting were considered to be more "honorable" than others, though cultural influences often heavily influenced what was understood to be "honorable."

This thinking about the ethics of war developed into a framework called, 'just war theory'. Within this framework, there are very specific conditions that must be met before it is justified for a country to go to war (this is often referred to using the Latin phrase 'Jus in bellum'). If all of these conditions are met, it does not mean that war is a 'good' thing, but only that the war may be morally permissible. Additionally, there are strict conditions as to how the war must be conducted to be a just war (referred to as 'Jus in bello'). The just war theory conditions are as follows:

1. Lawfully Declared. The war must be fought by a legally recognized authority, e.g., a government.

2. Just Cause. The cause of the war must be just.

3. Rightful Intention. The war must be fought with the intention of establishing good or correcting evil.

4. Chance of Success. There must be a reasonable chance of success.

5. Last Resort. The war must be the last resort (after all diplomatic negotiations have been tried and failed).

6. Proportion. Only sufficient force must be used.

7. Discrimination. Civilians and other non-combatants must not be targeted.

[Right Side:]

Case Study: World War Two

The Allied defense against Nazi Germany in World War Two is often considered to be a good example of a war that meets the just war conditions. It may have met the conditions in the following way:

- Lawfully Declared: The Allied countries were legal authorities. The Governments of the Allied countries formally declared war on Germany.

- Just Cause: Germany was being attacked for invading other countries and showed no signs of stopping their invasions. They were committing terrible atrocities in the process.

- Rightful Intention: The intention was to correct the evil that Hitler was unleashing on the world and to protect innocent people.

- Chance of Success: The Allies believed that they had a reasonable chance of success.

- Last Resort: All forms of peaceful negotiation with Hitler had been tried but failed.

- Proportion: Most of the fighting was based on what was thought to be militarily necessary.

- Discrimination: Most of the fighting was targeted at enemy forces.

54. ***Moral Education*, Grade 11,** Vol. 1, 2021-22, p. 73.

Sanctions imposed by the UN Security Council are described as useful peaceful alternatives to military force, as it helps *"to maintain international peace and security."*

البدائل السلمية للقوة العسكرية

تماشيًا مع نظرية الحرب العادلة، عندما تفشل الدبلوماسية في النزاعات الدولية، بداية، سوف يسعى مجلس الأمن دائمًا في الخيارات السلمية وقد يتمثل هذا في مجموعة واسعة من الإجراءات ضد الدول وتسمى **عقوبات**، للحفاظ على السلام والأمن الدوليين، عادة لا تعمل العقوبات وحدها، لكنها تمثل جزءًا من إستراتيجية أوسع بكثير لحفظ السلام، ومن أمثلة العقوبات التي يمكن فرضها على الدول:

- فرض حظر على استيراد الأسلحة وغيرها من السلع العسكرية (يسمى «حظر توريد الأسلحة»).
- فرض حظر على استيراد السلع أو التكنولوجيا، التي يمكن استخدامها في أغراض عسكرية بالرغم من أنها ليست عسكرية في حد ذاتها (على سبيل المثال،

المعدات الضرورية لتطوير الصواريخ أو الأسلحة النووية).

- فرض حظر على استيراد/ تصدير السلع التي تولد النقود لقادة البلاد، مثل النفط أو الأخشاب.
- حظر السفر على أشخاص محددين.
- قيود مالية، مثل تجميد أرصدة أفراد أو شركات.

ورغم ارتباط العقوبات عادة بالأمم المتحدة، إلا أنه يمكن فرضها بشكل فردي من قبل أي دولة ضد الأخرى، أو من قبل منظمات دولية أخرى، كالاتحاد الأوروبي أو جامعة الدول العربية.

Peaceful Alternatives to Military Force:
Consistent with just war theory, when diplomacy fails in international conflicts the UN Security Council will always first seek non-violent alternatives to military action. It can take a broad range of actions against countries, called sanctions, to maintain international peace and security. Normally sanctions do not operate alone, but are part of a much wider peacekeeping strategy. Examples of the types of sanctions that could be imposed on countries include:
• A ban on the import of weapons and other military goods (called 'an arms embargo').
• A ban on the import of goods or technologies that, although not themselves military, could be used for military purposes (for example, equipment needed to develop missiles or nuclear weapons).
• A ban on the import/export of goods that generate money for a country's leaders, like oil or timber.
• Travel bans for certain people.
• Financial restrictions, such as freezing the assets of people or companies.
Although sanctions are often associated with the UN, they can be imposed individually by any one country against another or by other international organizations, such as the European Union and the League of Arab States.

55. ***Moral Education*, Grade 11,** Vol. 1, 2021-22, p. 83, 85.

Non-violent action is taught as *"a persuasive form of conflict resolution and can bring about change, even under conditions where violence might seem to be the only option."* The text states that *"the peace that is established as a result then has a better chance of being long-lasting."* This is accompanied by an explanation of pacifism, which highlights the value of human life and of calling the overall effectiveness of war into question.

العمل السلمي

هناك تراث تاريخي أصيل للعمل السلمي، خاصة في مواجهة القمع السياسي أو في الدول التي لا توجد فيها آليات فعالة لحل النزاعات، ومن المفيد التفكير في هذا التراث لأنه يظهر كيف يكون العمل السلمي شكلًا مقنعًا لحل النزاعات وكيف له أن يُحدث تغييرًا، حتى في ظل الظروف التي يبدو فيها أن العنف هو الخيار الوحيد.

أهداف العمل السلمي: تتمثل أهداف العمل السلمي في تغيير أفكار الخصم لإقناعه بصحة وجهة نظرك، وليس مجرد دفعه لفعل ما تريد، فالعمل السلمي يتيح للخصم الوصول لطريقتك في التفكير دون فقدان كرامته أو احترامه في هذه العملية، قد يعني هذا أنك قد تعاني لإحداث تغيير في سلوك الخصم، بدلًا من جعله هو يعاني، وهذا ليس خيارًا سهلًا بالضرورة؛ فقد يتطلب إلى الشجاعة والمرونة أكثر مما قد يتطلبه الدخول في نزاع عنيف.

وأحد الفوائد الأساسية للعمل السلمي هو أن بإمكانه كسر حلقة العنف الانتقامي المتبادل التي تقع غالبًا في حالات النزاع العنيف، ونتيجة لذلك تتحسن فرص استدامة السلام الذي يتم إرساؤه.

السلمية

السلمية تقليد أخلاقي لا يستخدم العنف، مهتم بشكل خاص بأخلاقيات الحرب، وبشكل عام يعتقد دعاة السلام أن الحرب أمر خطأ، وعلى الرغم من ذلك فهناك أشكال مختلفة من السلمية تتبنى وجهة النظر هذه بدرجات متباينة، ويمكن للأشخاص أن يكونوا دعاة سلام لأسباب متعددة، وقد تؤثر هذه الاختلافات في معتقدات منهج السلمية. فالاعتقاد الأخلاقي هو أساس لكل المعتقدات لدى دعاة السلام، حيث تمثل حياة البشر قيمة هامة جدًا لديهم وإضافة إلى ذلك، يقول بعض دعاة السلام: إن الحرب غير فعالة وغير مجدية، وبالتالي ليس هناك منطق عملي يبرر خوضها.

الأنواع الرئيسة للسلمية هي:

- السلمية المطلقة
- السلمية المشروطة
- السلمية الانتقائية
- السلمية النشطة

Non-violent Action

There are well established historical traditions of non-violent action, particularly in response to political oppression or in countries where there are no effective mechanisms for the resolution of disputes. These traditions are useful to consider because they demonstrate how non-violent action can be a persuasive form of conflict resolution and can bring about change, even under conditions where violence might seem to be the only option.

The Goal of Non-violent Action: The goal of non-violent action is to change the mind of the opponent, to persuade them that your point of view is right, rather than just to get them to do what you want. The action enables the opponent to come over to your way of thinking without losing their dignity or respect in the process. This might mean that, rather than making the opponent suffer, you may have to suffer yourself to bring about a change in attitude in the opponent. It is not necessarily an easy option; it may take more courage and resilience than it would to engage in violent conflict.

A key benefit of non-violent action is that it can break the cycle of retaliatory violence that tends to occur when violent conflict is used. The peace that is established as a result then has a better chance of being long-lasting.

Pacifism

Pacifism is a non-violent ethical tradition, specifically concerned with the ethics of war. Generally, pacifists believe that war is wrong, although there are different versions of pacifism which hold this view to different extents. People may be pacifists for several reasons, and these differences can be reflected in the different types of pacifism. Usually, the basis of pacifist beliefs is a strong moral conviction that the lives of human beings have an extremely high value. In addition, some pacifists argue that war is ineffective and counter-productive, and therefore it makes no practical sense to go to war. The main types of pacifism are:

- *Absolute Pacifism*
- *Conditional Pacifism*
- *Selective Pacifism*
- *Active Pacifism*

56. ***Moral Education*, Grade 11,** Vol. 1, 2021-22, p. 86.

Gandhi is praised for his total insistence on non-violent action, as *"a weapon of the strong,"* setting an example for students to resolve conflicts peacefully, without anger, retaliation, or insult.

دراسة حالة

المهاتما غاندي

موهانداس غاندي (1869-1948)، والذي يعرّفه أتباعه بـ«مهاتما»، قاد حركة احتجاج في الهند خلال القرن العشرين، وشن حملة ضد الحكم الاستعماري البريطاني، سعيًا وراء الاستقلال الكامل للهند.

وعلى عكس الكثير من قادة الاستقلال الآخرين، استندت حركة غاندي إلى منهج النزاع السلمي، وقد تأثر هذا المنهج بالتزام غاندي بمبدأ «أهيمسا» (عدم الأذى) الديني، كما كان يعتقد أن الإجراءات السلمية أكثر فعالية على المدى الطويل، لأنها قد تقنع المعارضين بتغيير وجهات نظرهم.

أصر غاندي على أن الإجراءات السلمية ليست سلاح الضعفاء، بل الأقوياء، وهذا لأنها لا تسمح بالعنف تحت أي ظرف كان، ولأنها تؤكد دائمًا على الحقيقة، ويتضح من القواعد التي قدمها غاندي لأتباعه أن القوة والشجاعة لازمتان للانخراط في هذا العمل السلمي، وتضمنت هذه القواعد:

- لا تغضب
- تحمل غضب خصمك دون انتقام
- عدم الانتقام يعني كذلك عدم توجيه السّباب أو اللعنات
- لا تهن خصمك
- لا تقاوم الاعتقال من قبل مسئول
- يجب على المحتجين حماية المسئولين من التعرض لهجوم من قبل محتجين آخرين، حتى لو عرض هذا حياتهم للخطر

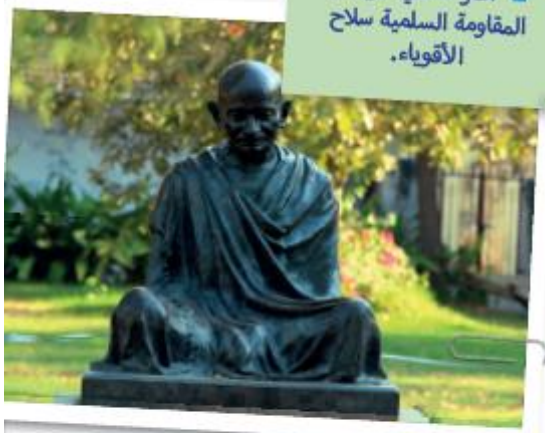
استخدمت حركة غاندي الاحتجاجية مجموعة من الإجراءات السلمية، أحد هذه الإجراءات كان «مسيرة الملح»، حيث منع البريطانيون الهنود من جمع الملح الخاص بهم، حتى يضطروا لشراء الملح البريطاني ويدفعوا ضرائب باهظة، فقاد غاندي مسيرة من المحتجين إلى الشاطئ وشجعهم على جمع الملح، في تحدٍّ للقانون.

كان لحركة غاندي السلمية تأثيرًا كبيرًا، ليس فقط في الهند، ولكن أيضًا من خلال إلهام حركات سلمية أخرى في جميع أنحاء العالم.

«هناك أسباب كثيرة يمكن أن أموت من أجلها لكن ليس هناك ما يمكنني أن أقتل من أجله.»

المهاتما غاندي

■ أصر غاندي على أن المقاومة السلمية سلاح الأقوياء.



Case Study: Mohandas (Mahatma) Gandhi

Mohandas Gandhi (1869–1948), known by his followers as 'Mahatma', led a protest movement in India during the 20th century. He campaigned against British colonial rule, seeking the full independence of India. Unlike many other independence leaders, Gandhi's movement was based on non-violent conflict. This approach was influenced by

his commitment to the religious principle of 'ahimsa' (doing no harm). He also believed that non-violent action would be more effective in the long run because it would win opponents over in their point of view. Gandhi insisted that non-violent action was

not a weapon of the weak, but a weapon of the strong. This is because it does not permit

violence under any circumstance whatever and it always insists upon truth. Evidence of the strength and courage required to engage in this non-violent action is evidenced from the rules that Gandhi gave to his followers; these included:

➤ *Have no anger*

➤ *Tolerate the anger of your opponent without retaliation*

➤ *Non-retaliation also means not swearing or cursing*

➤ *Do not insult your opponent*

➤ *Do not resist arrest from an official*

➤ *Protesters should, even if it places their own lives in danger, protect officials from attack by other protesters.*

Gandhi's protest movement used a range of non-violent actions. One of these actions was the 'salt march'. The British had banned the Indians from collecting their own salt, so that they would have to buy British salt and pay heavy taxes. Gandhi led a march of protesters to the beach and encouraged them to collect salt, in defiance of the law. The non-violent movement of Gandhi had considerable influence, not just in India, but through inspiring other non-violent movements across the world.

"There are many causes I would die for. There is not a single cause I would kill for." - Mohandas Gandhi

Gandhi insisted that non-violent action was a weapon of the strong.

57. ***Moral Education*, Grade 11,** Vol. 1, 2021-22, p. 90.

Students learn about the importance of pacifism and its influences in war time through a lesson on Desmond Doss, a pacifist who saved the lives of seventy-five wounded soldiers, while refusing to carry a weapon into combat, during World War **II.**



Case Study: Desmond Doss
Desmond Doss was a United States soldier during World War Two. Due to his pacifist beliefs, he refused to kill an enemy soldier or even to carry a weapon into combat. Despite this, he was posted to the front line during the 'Battle of Okinawa'. Under considerable danger to his own life, and despite being wounded himself four times, he saved the lives of seventy-five other wounded soldiers by carrying them to safety. He was the only active pacifist in the war to receive the Medal of Honor, the highest military medal available for acts of courage. You can find out more about Desmond Doss at https://desmonddoss.com/bio/bio-real.php.

58. ***Moral Education*, Grade 11,** Vol. 1, 2021-22, p. 4.

"Peaceful, non-violent action" conflict resolution is taught as the preferred method to resolving problems, which everyone will encounter throughout their lives.

مقدمة

إن النزاع أمر حتمي في حياة كل شخص، وفي هذا الدّرس سنتعرف إلى مفهوم النزاع، وأسبابه، وما الأساليب التي يمكن استخدامها لحله دون اللجوء إلى العنف، وفي الدرس التالي سنطور فهمنا لكيفية تسوية نوعية النزاعات التي يرجح أن نجد أنفسنا متورطين فيها كالنزاع بين أفراد ومجموعات صغيرة، وفي دروس لاحقة سوف نبحث في النزاعات الكبرى، بما في ذلك تلك الواقعة بين الدّول، وسندرس أسباب الحرب وإطار تقييم أخلاقيات الحرب، وهو «نظرية الحرب العادلة»، وسنختم الوحدة ببحث أساليب الحفاظ على السلام والأمن في العالم عن طريق المنظمات الدولية، وتقاليد الإجراءات السلمية غير العنيفة.

Introduction:

Conflict is something that everybody will encounter in life. In this lesson we will explore what conflict is, why it happens and what approaches we may take to resolve it without recourse to violence. In the next lesson we will develop our understanding of how to peacefully resolve the kinds of conflicts that we are most likely to find ourselves involved with: conflict between individuals and small groups. In later lessons we will consider larger conflicts, including of war and a framework for assessing the ethics of war, 'just war theory'. We will conclude the unit by exploring approaches to maintaining peace and security in the world, through international organizations and traditions of peaceful, non-violent action.

Gender

59. ***Social Studies and National Education*, Grade 9,** Vol. 2, 2020-21, p. 106.

Attributed to *"the strong determination endowed by Allah,"* Emirati women are described as overcoming the challenges of history and contributing to building the Arab Motherland. The textbook gauges the traditional roles of women in the UAE within the context of a changing society; women should assume an evolving public role as the country develops.

ثانيًا: دورُ المرأةِ في مجتمعِ الإماراتِ حديثًا:



مسيرةُ النّهضةِ للمرأةِ الإماراتيّةِ

استطاعتِ المرأةُ الإماراتيّةُ بفضلِ ما حباها اللّهُ بهِ منْ عزيمةٍ قويّةٍ أنْ تجتازَ مراحلَ تاريخيّةً مليئةً بالتّحدّياتِ والصّعابِ؛ فَبَعْدَ أنْ تعلّمَتْ وشاركتْ في بناءِ الوطنِ جنبًا إلى جنبٍ معَ الرّجُلِ، متسلّحةً بالعلمِ والإرادةِ، دخلتْ مُعتركَ الحياةِ؛ لتشاركَ في مناحي الحياةِ كافّةً: طبيبةً في مستشفى، أو معلّمةً في مدرسةٍ، أو مديرةً وموظّفةً في إحدى الوزاراتِ والدّوائرِ الحكوميّةِ والمحليّةِ أو المؤسّساتِ العامّةِ والخاصّةِ، أو مذيعةً في منبرٍ منْ منابرِ الإعلامِ والثّقافةِ.

ولا يختلفُ اثنانِ على أنّ واقعَ المرأةِ الإماراتيّةِ اليومَ يختلفُ جذريًّا عنْ نظيرِهِ قبلَ أربعةِ عقودٍ منَ الزّمانِ؛ بفضلِ التّغيّرِ الاجتماعيِّ (عمليّةٌ تحوُّليّةٌ في بنيةِ المجتمعِ تُحْدِثُ تبدُّلًا في الوظائفِ والأدوارِ والقيمِ والأعرافِ) في البلادِ.

Second: The Woman's Role in Modern Emirati Society:

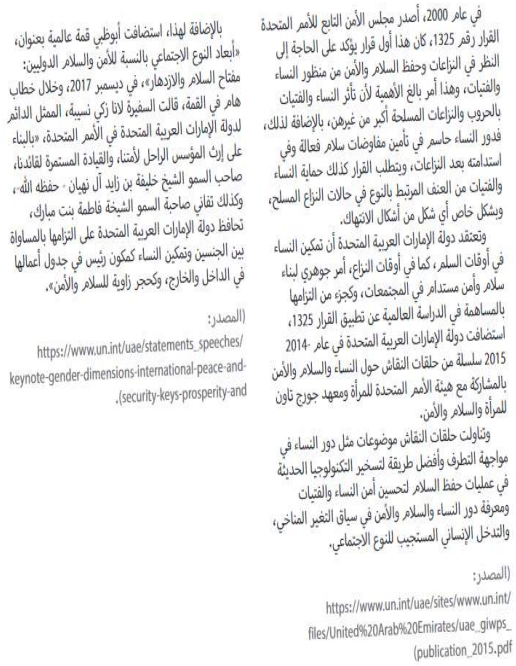
Thanks to their strong determination endowed by Allah, Emirati women have successfully traversed historic phases rife with challenges and difficulties. After studying and taking part in building the homeland, shoulder to shoulder with her fellow man, and armed with knowledge and strong will, the Emirati woman stepped into the rink of life; she participates in all walks of life: as a doctor in a hospital, or a teacher in a school, or a manager and civil servant in one of the government and local ministries and departments, in public and private institutions, or as a reporter in one of the platforms of media and culture.

There is little doubt that the realities of the Emirati woman today are radically different from that which existed four decades ago. This is thanks to social change in the country (social change—a transformative process in society's structure creating changes in jobs, roles, values and customs.)

[Caption under photo:] *The Emirati Woman's Renaissance March*

60. ***Moral Education*, Grade 11,** Vol. 1, 2021-22, p. 77.

Women empowerment and gender equality are described as key components to peace and security in a section that discusses the situation of women and girls in times of war. This section also references the UAE's contributions to the global study of the implementation of UN Resolution 1325, which emphasizes the necessity to consider the perspectives, experiences, and needs of women and girls in times of conflict.



في عام 2000، أصدر مجلس الأمن التابع للأمم المتحدة القرار رقم 1325، كان هذا أول قرار يؤكد على الحاجة إلى النظر في النزاعات وحفظ السلام والأمن من منظور النساء والفتيات، وهذا أمر بالغ الأهمية لأن تأثر النساء والفتيات بالحروب والنزاعات المسلحة أكبر من غيرهن، بالإضافة لذلك، فدور النساء حاسم في تأمين مفاوضات سلام فعالة وفي استدامته بعد النزاعات، ويتطلب القرار كذلك حماية النساء والفتيات من العنف المرتبط بالنوع في حالات النزاع المسلح، وبشكل خاص أي شكل من أشكال الانتهاك.

وتعتقد دولة الإمارات العربية المتحدة أن تمكين النساء في أوقات السلم، كما في أوقات النزاع، أمر جوهري لبناء سلام وأمن مستدام في المجتمعات، وكجزء من التزامها بالمساهمة في الدراسة العالمية عن تطبيق القرار 1325، استضافت دولة الإمارات العربية المتحدة في عام 2014- 2015 سلسلة من حلقات النقاش حول النساء والسلام والأمن بالمشاركة مع هيئة الأمم المتحدة للمرأة ومعهد جورج تاون للمرأة والسلام والأمن.

وتناولت حلقات النقاش موضوعات مثل دور النساء في مواجهة التطرف وأفضل طريقة لتسخير التكنولوجيا الحديثة في عمليات حفظ السلام لتحسين أمن النساء والفتيات ومعرفة دور النساء والسلام والأمن في سياق التغير المناخي، والتدخل الإنساني المستجيب للنوع الاجتماعي.

(المصدر:
https://www.un.int/uae/sites/www.un.int/files/United%20Arab%20Emirates/uae_giwps_publication_2015.pdf)

بالإضافة لهذا، استضافت أبوظبي قمة عالمية بعنوان، «أبعاد النوع الاجتماعي بالنسبة للأمن والسلام الدوليين: مفتاح السلام والازدهار»، في ديسمبر 2017، وخلال خطاب هام في القمة، قالت السفيرة لانا زكي نسيبة، الممثل الدائم لدولة الإمارات العربية المتحدة في الأمم المتحدة، «بالبناء على إرث المؤسس الراحل لأمتنا، والقيادة المستمرة لقائدنا، صاحب السمو الشيخ خليفة بن زايد آل نهيان - حفظه الله-، وكذلك تفاني صاحبة السمو الشيخة فاطمة بنت مبارك، تحافظ دولة الإمارات العربية المتحدة على التزامها بالمساواة بين الجنسين وتمكين النساء كممكون رئيس في جدول أعمالها في الداخل والخارج، وكحجر زاوية للسلام والأمن».

(المصدر:
https://www.un.int/uae/statements_speeches/keynote-gender-dimensions-international-peace-and-security-keys-prosperity-and).

[Right Side:]

In 2000, the UN Security Council passed resolution 1325. This resolution was the first to emphasize the need to consider conflict, peacekeeping and security from the perspective of women and girls. This is critical because women and girls are disproportionately impacted by war and armed conflict. Additionally, the role of women is crucial for securing effective peace negotiations and for maintaining post conflict peace. The resolution also requires the protection of women and girls from gender-related violence in situations of armed conflict, particularly any form of sexual abuse.

The UAE believes that empowering women in times of peace as well as conflict is key to building sustainable peace and security in societies. As part of its commitment to contributing to the Global Study on the implementation of resolution 1325, in 2014-15 the UAE hosted a series of panel discussions on Women, Peace and Security in partnership with UN Women and the Georgetown Institute for Women, Peace and Security.

The panels addressed topics such as the role of women in countering violent extremism: how to best harness modern technologies in peacekeeping operations to improve security for women and girls, an exploration of the women, peace and security agenda within the context of climate change, and gender-responsive humanitarian intervention.

[Left Side:]

Additionally, a global summit entitled "Gender Dimensions of International Peace and Security: Key to Peace and Prosperity" was hosted in December 2017 in Abu Dhabi. During a keynote speech at that summit, Ambassador Lana Zaki Nusselbeh, Permanent Representative of the UAE to the United Nations, stated: "Building on the legacy of the late founder of our nation, Sheikh Zayed bin Sultan Al Nahyan (May Allah have mercy upon his soul), and the continued leadership of our President, His Highness Sheikh Khalifa bin Zayed Al Nahyan (May Allah protect him), as well as the dedication of Her Highness Sheikha Fatima bint Mubarak, the UAE maintains its commitment to gender equality and women's empowerment as a key component of its agenda at home and abroad, and as a cornerstone of peace and security."

(Source: https://www.un.int/se/ statements speeches/keynote-gender-dimensions-international peace-and security-keys-prosperity-and)

61. ***Social Studies and National Education*, Grade 7,** Vol. 1, 2021-22, pp. 58-59.

Islam is described to have organized social life and established gender equality. It is taught that Islam provides and protects the full rights of each woman and mandates *"all to respect her and heed her"* in her core role in family, the core of society.



قيمنا الأصيلة:
إغاثةُ الملهوفِ: مشاركةُ النساءِ في حملِ المياهِ أثناءَ الحروبِ لسقي المحاربينَ وإنقاذِ الجرحى.

لعبتِ المرأةُ العربيّةُ دورًا مهمًا في السلمِ، حيثُ كانتْ تساعدُ زوجَها في الزراعةِ، وتعدُّ الطعامَ لأفرادِ الأسرةِ، وأمّا في الحربِ فكانتْ تداوي الجرحى وتسقي المقاتلينَ.

لقدْ نظَّمَ الإسلامُ الحياةَ الاجتماعيّةَ؛ فأقرَّ مبدأَ العدلِ بينَ النّاسِ، مهما اختلفَ لونُهمْ وجنسُهمْ، واعتنى بالأسرةِ؛ لأنّها نواةُ المجتمعِ، كما أعطى المرأةَ حقوقَها كاملةً، وألزمَ الجميعَ احترامَها والعنايةَ بها، وحرصَ على تحقيقِ التّكافلِ الاجتماعيِّ بينَ أفرادِ المجتمعِ. وأحدَثَ في العربِ تغييرًا عميقًا في عاداتِهمْ وتقاليدِهمُ الاجتماعيّةِ، وشرَعَ لهمْ منَ النُّظمِ ما يكفلُ لهمْ أرقى أنواعِ الحياةِ، وما يُنهِمْ في حلِّ كلِّ مشكلاتِها.

الأسرةُ نواةُ المجتمعِ

The [ancient] Arabian woman played an important role in peacetime, by helping her mate in farming and preparing food for family members; while in times of war, she nursed the injured and watered the fighters.

Islam organized social life. It established the principle of justice between people, no matter their color or sex. It provided for the family, for it is the core of society. In addition, [Islam] gave the woman her full rights, and mandated all to respect her and heed her. It made sure to realize social solidarity between members of society. It brought about a deep change among Arabs in terms of their social customs and traditions and laid out rules that would guarantee them the highest forms of living and solve all of its problems.

[Caption under picture:] *Family is the core of society*

62. ***Moral Education*, Grade 4,** Vol. 1, 2021-22, p. 28.

Students are asked to address gender stereotypes, question whether it is fair to assign traits to a given gender, and to question the accuracy of gender stereotypes.

1 أكتبْ على ورقةٍ صِفةً أو مِيزةً أو حقيقةً تخصُّ الفتاة، وعلى ورقةٍ أخرى صِفةً أو مِيزةً أو حقيقةً تخصُّ الفَتى، كالهوايةِ التي يُفضِّلانِها، أوِ اللونِ الذي يُحبّانِهِ، أوِ الأماكنِ التي يزورانِها، أوِ الأحاسيسِ التي تنتابُ كلًّا منهُما، وغيرِ ذلكَ. ثمّ علِّقْ ما كتبتَ على اللَّوحِ، وتناقَشْ معَ زملائك في ما كَتبتُم.

هلْ أنتَ موافِقٌ على هذِهِ التَّصنيفاتِ؟

هلْ منَ المُنصِفِ تعميمُ هذهِ الخِصالِ على الفَتَياتِ والفِتْيانِ جميعًا؟

ماذا نسمّي ذلكَ؟



الفَتياتُ والفتيانُ

Write on a piece of paper something that girls are known for. Write on another piece of paper something that boys are known for. You can include hobbies, favorite colors, favorite places, feelings, etc. Stick your piece of paper to the board with all the other pieces of paper from your classmates. Discuss what has been written with your classmates.

Do you agree with everything that has been written?

Is it fair to think that all girls and all boys behave in the same way or feel the same way?

What is this kind of generalizing called?

[Caption under picture:] *A Girl and a Boy*

63. ***Moral Education*, Grade 8,** Vol. 1, 2021-22, p. 45.

Students are encouraged to question gender stereotypes through a story that praises a woman for her ability to overcome gender discrimination and condemns the phrase ‘like a girl’ being used with a negative connotation, to state that women should not be seen as inferior.

بدأت المتحدثة في TEDx محاضرتها بعبارة "أنت ترمي مثل الفتاة" لتجذب انتباه الجمهور في القاعة المزدحمة. كانت تروي قصة طفولية عن طالب صاح في زميله قائلًا تلك الجملة في أثناء لعب البيسبول. فظنت المتحدثة التي كانت آنذاك في الصف الرابع أن ذلك يبدو رائعًا جدًّا.

استرجعت أفكارها وهي تقول: "ذلك لطيفٌ. بل رائعٌ. رمي الكرة كفتاة. ذلك عملٌ جيد."

لاحقًا أدركت أن العبارة كانت بمثابة إهانة. قالت: "لم يكن ذلك أول أو أصعب درس في التنميط القائم على الجنس، بل كان درسًا جيدًا".

كانت المتحدثة الهولندية الأصل لوالدين دبلوماسيين والتي تعمل مؤلفة، قد قضت فترة كبيرة من طفولتها في السفر، حتى أنّها ترعرعت في 12 بلدًا مختلفًا. وهذا يعني أنّ تكوين صداقات خارج البلاد لم يكن أمرًا غريبًا عليها. كان لديها أيضًا اهتمامات متنوعة جدًّا؛ من المسرح والرقص إلى كرة القدم.

أوضحت هذه المؤلفة خلال مقابلة أُجريت معها مؤخرًا: "عندما كنت طفلة، كنا نعيش في السنغال في غرب أفريقيا، وكانت صديقتي المفضّلة في ذلك الوقت فتاة أمريكية اسمها كايتي. كانت كايتي لاعبة كرة قدم مدهشة تلعب خلال وقت الراحة. أتذكر الأولاد وهم يقولون لنا إنّنا لن نتمكن من اللعب يومًا واحدًا - ويكفي أن نلعب في وقت الراحة. لم نكن نريد منهم فقط أن يخبرونا بما يمكننا أو لا يمكننا فعله".

“You throw like a girl,” says the speaker in a TEDx talk she gave to an attentive audience in a crowded auditorium. She was narrating a childhood story of how a student had shouted that very statement at a classmate while playing softball. The speaker, in fourth grade at the time, thought that sounded pretty great.

“Nice. That is awesome,” she recalled thinking. “Throwing like a girl. That is a job well done.”

It was only later that she would realize the phrase was meant as an insult. “It was not my earliest or hardest lesson in gender stereotyping. But it was a good one,” she says.

Originally from the Netherlands and born to parents who were both diplomats, the speaker, who is an author, spent much of her childhood traveling, and grew up in 12 different countries. It meant she was no stranger to making friends across borders. Also, that she developed interests that were quite varied - from theatre and dance to football.

“When I was a child, we were living in Senegal in West Africa and my best friend at the time was an American girl named Caity,” the author explains during a recent interview. “Caity was an amazing football player and would play the game during break. I remember the boys telling us we couldn’t play one day - and it was enough for us to want to play every recess. We just didn’t want them to tell us what we could and couldn’t do.”

64. **Social Studies and National Education, Grade 5,** Vol. 2, 2020-21, p. 87.

Equality is taught as crucial to the success and prosperity of society in the UAE and around the world. A lesson on the Emirati constitution emphasizes gender equality in all fields of life, including education, healthcare, employment, and representation in politics, economy, and decision-making processes.

تُشَكِّلُ المُساواةُ حَقًّا أَساسيًّا مِنْ حُقوقِ الإنسانِ، وَمِن الأُسسِ الضَّروريّةِ اللّازمَةِ لإحلالِ السَّلامِ والرَّخاءِ والاستدامَةِ في العالَمِ، وَقَدْ كَفلَ دُستورُ دولةِ الإماراتِ العَربيّةِ المُتّحدةِ حَقَّ المُساواةِ بينَ أَبناءِ الدَّولةِ والمُقيمينَ جَميعِهِمْ، وَكَفلَ توفيرَ تَكافؤِ الفُرَصِ أَمامَ الإناثِ والذُّكورِ في الحُصولِ على التَّعليمِ، والرِّعايةِ الصِّحيّةِ، والعملِ اللّائقِ، والتّمثيلِ في العَمليّاتِ السّياسيّةِ والاقتصاديّةِ واتّخاذِ القَراراتِ؛ ليكونَ أَبناءُ الدّولةِ بِمَثابةِ وَقودٍ للاقتصادِ المُستدامِ في مُجتمَعِ الدَّولةِ والمُجتمعاتِ والإنسانيّةِ جَمعاءَ.



Equality is a fundamental human right and a necessary basis required to bring peace, prosperity, and sustainability to the world. The constitution of the UAE ensured the right to equality among all the State's people and residents, as well as ensuring equal opportunity to both women and men in acquiring education, health care, decent employment, and representation in political and economic operations and decision-making processes. These turn the State's people into fuel for a sustainable economy in the State's society, and human societies as a whole.

65. ***Moral Education*, Grade 8,** Vol. 1, 2021-22, p. 51.

Women are encouraged to be accepted in male-dominated situations, and students are encouraged to question toxic masculinity. Traditional gender roles are condemned through examples that question the stereotypes, such as only girls play with dolls and that mothers should stay at home with the children while the father goes to work.



1: A young girl wants to join the swimming team but is told by the coach she doesn't have the strength to swim long distances. She says, "Why don't you go home and play with your Barbie doll instead?"

3: A girl tells her friend how her father looks after her baby sister at home while her mother works. Her friend raises her eyebrows and says, "That's weird! Dads aren't supposed to look after babies - mums should!"

66. ***Social Studies and National Education*, Grade 9,** Vol. 2, 2020-21, p. 107.

"Parliamentary work" is presented as an example of women's involvement in public life, praising the fact that in 2019, the elections to the Federal National Council saw a large increase in the participation of women, thus contributing to women's empowerment.



Empowering Emirati Women in Parliamentary Work:

The National Elections Committee announced the names of the winning candidates in the 2019 elections for the fourth term of the Federal National Council [FNC], after the conclusion of the voting stages on October 5, 2019.

The main significance of the current FNC's elections was the decision of His Highness President Sheikh Khalifa bin Zayed Al Nahyan to raise the percentage of the Emirati women's participation in the FNC to 50%, a move that stems from the UAE's continuous endeavor to empower Emirati women in various fields. Following the President's decision, women's attendance in this term has become particularly large, thus strengthening the leadership position of the UAE in women's empowerment.

67. ***Islamic Education*, Grade 9,** Vol. 2, 2020-21, pp. 25-26.

True femininity is described to involve delicateness, shyness, and affection, in this text which also accuses people who emulate other genders of diminishing society by not adhering to societal roles. Men and women who emulate one another are considered weak and selfish people who care only about themselves and their own desires. This is emphasized with a chart in which students must categorize items as feminine or masculine. The textbook suggests ways to make sure young people do not *"slip"* into emulating the other gender: by educating them well, paying close attention to them, and making sure they hang out with the right people.

كما أنَّ الأنوثةَ تكسبُ المرأةَ وقارًا واحترامًا، وقد أشارَ القرآنُ الكريمُ إلى هذهِ الصّفةِ فقالَ: ﴿فَجَآءَتْهُ إِحْدَىٰهُمَا تَمْشِي عَلَى ٱسْتِحْيَآءٍ﴾ (القصص 25)، وهذه هيَ الأنوثةُ بما فيها من حياءٍ ورقّةٍ وعاطفةٍ مكّنَتِ المرأةَ من أنْ تحضنَ أسرتَها لتبقى متماسكةً متآلفةً ممّا ينعكسُ على تلاحمِ المجتمعِ ويزيدُ منْ قوّتِهِ، وهذا يحتاجُ إلى جهودِ كلٍّ منَ الرّجلِ والمرأةِ معًا، أمّا المتشبّهُ أو المتشبّهةُ، فهو شخصٌ ضعيفٌ وأنانيٌّ لا يهتمُّ إلّا بنفسِهِ ورغباتِهِ.

أُصنّفُ:

الموادَّ التّاليةَ بوضعِ علامةٍ مقابلَها في العمودِ المناسبِ:

الموادُّ	يخصُّ الرّجالَ	يخصُّ النّساءَ	مشتركٌ
			
			
			
			
			

الدّاءُ والدّواءُ:

1. التّربيةُ:

ضعفُ التّربيةِ منْ أسبابِ الوقوعِ في التّشبّهِ بالآخرينَ، فإهمالُ الأبناءِ، وتركُ توجيههم والحوارِ معَهم وإغفالُ متابعتِهم يعرضُهم للكثيرِ منَ المخاطرِ، وكذا فإنَّ التّربيةَ السّليمةَ، والحوارَ القائمَ على الصّراحةِ، وفهْمَ حاجاتِ الأولادِ ومشاكلِهم، يُجَنّبُهم المخاطرَ كلّها.

2. الصّحبةُ:

للأصدقاءِ تأثيرٌ كبيرٌ على بعضِهم بعضًا، فالصّحبةُ السّيّئةُ توقعُ في مشاكلَ كثيرةٍ ومنها التشبُّهُ، بينما الصّحبةُ الحسنةُ تقيهمْ مزالقَ التّشبُّهِ وغيرِه من الآفاتِ، والأسرةُ عليها مسؤوليّةٌ كبيرةٌ في توعيةِ الأولادِ ليُحسنوا اختيارَ أصدقائِهم.

Also, femininity grants women honor and respect. The Noble Qur'an pointed this out in the verse [28:25]: "Then one of the two women came to him, walking bashfully." This is femininity, consisting of shyness, delicateness and affection. This is what has allowed women to nurse her family, to remain composed and harmonious, in a manner which reflects the cohesion of society and increases its strength. This requires efforts from men and women together, whereas men and women who emulate are weak and selfish people who care only about themselves and what they want.

Categorize

The following items by placing a mark next to it in the appropriate column:

Item	*For Men*	*For Women*	*For Both*

Sickness and medicine

1. Education:

Inadequate education is one of the causes of emulating others. Neglecting sons, neglecting to guide and speak to them, and neglecting to follow up on them – exposes them to many dangers. Therefore, healthy education, conversation founded on honesty, and understanding the needs and problems of children, will keep all dangers away from them.

2. Friendship:

Friends have a huge influence on each other. Bad friendships lead to many problems including emulation, while good friendship protects them from slipping into emulation and other forms of harm. The family carries a big responsibility to raise children's awareness, so that they choose their friend well.

68. ***Social Studies and National Education*, Grade 7,** Vol. 2, 2020-21, p. 73.

The UAE is praised for allocating August 28th as "Emirati Women's Day," in celebration of Emirati women's determination to take part in every aspect of the State.



كما اهتمتِ الدّولةُ بالمرأةِ التي مهّدت لها ودعمتْها القيادةُ الحكيمةُ منذُ البدايةِ. فقد كانَ التكريمُ بتخصيصِ يوم 28 اغسطس من كلّ عامٍ للاحتفالِ بالمرأةِ الإماراتيةِ صاحبةِ العزيمةِ والإصرارِ لدخولِ جميعِ الميادينِ واصرارِاها على أن تكونَ جنبًا إلى جنبٍ مع الرّجلِ في نهضةِ الدّولةِ ورُقيها وتقدُّمها.

[...] It was an honor to allocate the 28th of August of each year to celebrate the determined Emirati woman to enter all fields and her insistence on being side by side with men in the renaissance, advancement, and progress of the State.

69. ***Moral Education*, Grade 7,** Vol. 1, 2021-22, p. 9.

When describing the responsibilities of parents to their children, the text does not differentiate the responsibilities of a mother from a father, or between male and female children, making no gender differentiation in the section.

الأسرة هي الخليّة الرئيسة في بنية المجتمع، ويتوقف بناء جيل قادر على خوض معترك الحياة بنجاح على التنشئة الصالحة لأفراد الأسرة. لذا فإن من واجبات الآباء تجاه أبنائهم رعايتهم والاهتمام بهم وتعزيز ثقتهم بأنفسهم وقدرتهم على حمل المسؤوليات، وذلك من خلال التحدث إليهم في أمورهم الحياتية، سواء داخل المنزل أو خارجه، والإصغاء إليهم، ومناقشتهم في شؤونهم. كما أنّ على الآباء توجيه الأبناء نحو احترام الأعراف الاجتماعية السائدة، ومراعاة حقوق الآخرين، والتحلّي بالقيم الأخلاقية، واحترام العادات والتقاليد التي نشأ عليها الآباء والأجداد، من أجل رقي الفرد والأسرة والمجتمع على حدٍّ سواء.

The family is the pillar of society. Indeed, the way family members are raised is essential to building a generation capable of successfully withstanding all the difficulties of life. Therefore, parents should be keen on taking care of their children and promoting their self-confidence and the ability to assume responsibility. They should take an interest in everything they face, at home or out in the world, listening to them and discussing different matters with them. Parents should also guide their children to respect the common social customs and other people's rights, abide by moral values and respect our customs and traditions, all for the good of the family and society equally.

70. ***Moral Education*, Grade 10,** Vol. 2, 2020-21, p. 103.

Academic excellence among women is normalized through an activity in which students are asked to choose the best option for a woman who was accepted to three universities and offered scholarships. The text does not point out or highlight the gender in the scenario in any way, implying the scenario is normal.

الحوار الثاني: تم قبول عائشة في ثلاث جامعات. وقد عقدت العزم على التخصص في هندسة الطيران. تقع الجامعة (أ) في دولة الإمارات العربية المتحدة، والجامعة (ب) في فرنسا، والجامعة (ج) في أستراليا. تقدم الجامعات الثلاث فرصة التخصص في المجال الذي تنوي عائشة دراسته، لكن الجامعتين (أ) و(ج) فقط معتمدتان دوليًّا. ثم تلقت عائشة عرضًا بمنحة دراسية أكاديمية من الجامعة (ب)، إلا أنه سيكون عليها قضاء سنة في حضور دروس للغة قبل استئناف دراستها. والجامعة (ب) معتمدة محليًّا، وتسعى لاعتمادها دوليًّا أما الجامعة (أ) فهي معتمدة فضلًا عن كون عائشة ستمكث في وطنها أثناء دراستها للحصول على درجتها العلمية. أيُّ الجامعات الثلاث ينبغي أن تختارها عائشة؟

***Scenario 2:** Aisha has been accepted into three universities. She plans to major in Aeronautical Engineering. University A is located in the UAE, University B is in France and University C is located in Australia. All three universities offer a major in the field that she wants to study, but only universities A and C are internationally accredited. Aisha has received an academic scholarship offer from university B; however, she would have to spend at least one year attending language classes before continuing her studies. University B has local accreditation and is working towards their international accreditation. University A has accreditation plus there is an added bonus that she can live at home while she studies for her degree. Which university should Aisha choose to attend?*

71. ***Social Studies and National Education*, Grade 9,** Vol. 2, 2020-21, p. 109.

The role of women in the security apparatus serves as a manifestation of modern empowerment. The image conveys traditional values too: women stand separately, wear a military hijab as part of the uniform, and appear toward the front, graphically emphasizing women's centrality in society. Apart from the hijab, expressions such as *"boundless giving"* emphasize the traditional roles of women in Emirati society. Yet, the involvement of women in such cutting-edge technological projects within the aerospace sector is significant; females form about a third of the sector's workforce.



أمنيًّا:

1 مشاركةُ المرأةِ في حفظِ الأمنِ والاستقرارِ في ربوعِ الوطنِ (الشّرطةُ - القوّاتُ المسلّحةُ).

2 المرأةُ الإماراتيّةُ عطاءٌ بلا حدودٍ.

قطاع الفضاء:

تعد ثقة القيادة الرشيدة في المرأة الإماراتية مصدر إلهام للإماراتيات العاملات في القطاعات الحيوية كافة لا سيما قطاع الفضاء ومسبار الأمل الذي تمثل نسبة الإناث فيه أكثر من (34%) من إجمالي الكوادر العاملة في التصميم والابتكار وتطوير التقنيات والبرمجيات، ما يؤكد الحرص على دعم مسيرة التطور المهني والعلمي للمرأة المواطنة، وتمكينها، علمًا بأن فريق إماراتي يضم أكثر من (150) مهندسًا وباحثًا وباحثة تيدير مشروع استكشاف المريخ ومتابعة سير مسبار الأمل في مهمته في الوصول إلى المريخ عام 2021م تزامنًا مع مرور (50) عامًا على تأسيس دولة الإمارات، في رحلة يقطع خلالها أكثر من (600) مليون كيلومتر.

إستراتيجية تمكين المرأة:

في 8 مارس عام 2015م، أطلقت سمو الشيخة فاطمة بنت مبارك (أم الإمارات) - حفظها الله، رئيسة الاتحاد النسائي العام - حفظها الله - الإستراتيجية الوطنية لتمكين وريادة المرأة في دولة الإمارات العربية المتحدة 2015 - 2021م.

توفر الإستراتيجية الوطنية إطار عمل للقطاع الحكومي، والخاص، ومؤسسات المجتمع المدني لوضع خطط وبرامج عمل، تسهم في جعل دولة الإمارات في مصاف الدول الأكثر تقدمًا في مجال تمكين المرأة وريادتها.

تتضمن الإستراتيجية الوطنية لتمكين المرأة 2015 - 2021م أربع أولويات أساسية هي:

- الحفاظ على استدامة الإنجازات التي تحققت للمرأة الإماراتية، والاستمرار في تحقيق المزيد من المكتسبات لها.
- الحفاظ على النسيج الاجتماعي، وتماسكه من خلال تكامل الأدوار بين الرجل والمرأة، لبناء مجتمع قوي ومتماسك قادر على مواكبة التغيرات المستجدة.
- توفير مقومات الحياة الكريمة والآمنة والرفاه الاجتماعي بأسس عالية الجودة للمرأة.

مِنْ قِيَمِي

التَّسَلُّحُ بالعلمِ، والمعرفةِ، والتَّزَوُّدُ بالعلومِ المفيدةِ؛ لتحقيقِ الازدهارِ والنَّماءِ في وطني الإماراتِ.

1- The participation of women in maintaining security and stability throughout the homeland (police and armed forces).

2- Emirati woman: boundless giving.

Space Sector:

The confidence of Emirati women in the wise leadership [of the UAE] is a source of inspiration for Emirati women in all vital sectors, especially the space sector and the Hope Probe, in which the percentage of females is more than 34% of the total cadres working in design, innovation and development of technologies and software. This confirms the keenness to support the process of development professionalism and science for Emirati women, and their empowerment, given that an Emirati team of more than 150 engineers and researchers are running the Mars Exploration Project and following up on the progress of the Hope

Probe on its mission to reach Mars in 2021, coinciding with the passage of 50 years since the founding of the UAE, traveling on a journey of more than 600 million kilometers.

Women's Empowerment Strategy:

On March 8, 2015, Her Highness Sheikha Fatima bint Mubarak (Mother of the Emirates)—may God protect her, President of the General Women's Union—may God protect her—launched the National Strategy for Empowerment and Entrepreneurship of Women in the United Arab Emirates (2015–2021). The National Strategy provides a framework for the government and private sectors, and civil society institutions to develop action plans and programs that contribute to placing the UAE in the ranks of the most advanced countries in the field of women's empowerment and leadership.

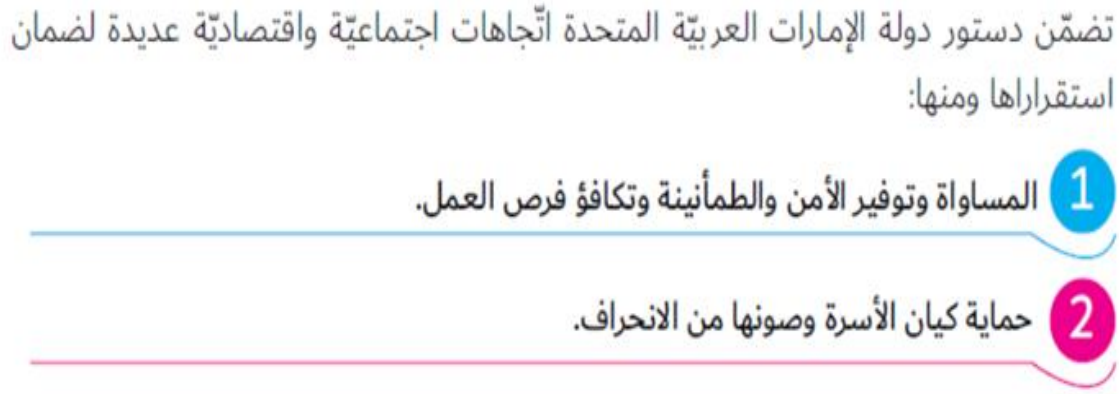
The National Strategy for the Empowerment of Women (2015–2021) Includes Four Basic Priorities:

- *Preserving the sustainability of the achievements of Emirati women, and continuing to achieve more gains for them.*
- *Preserving the social fabric and its cohesion through the complementarity of roles between men and women. To build a strong and cohesive society capable of keeping pace with emerging changes.*

Providing a decent and safe life and social well-being on high-quality foundations for women.

72. ***Social Studies and National Education*, Grade 9,** Vol. 1, 2021-22, p. 19.

Two principles, equality and *"protecting the family from perversion,"* are taught in a lesson about the UAE constitution.


تضمّن دستور دولة الإمارات العربيّة المتحدة اتّجاهات اجتماعيّة واقتصاديّة عديدة لضمان استقراراها ومنها:

1 المساواة وتوفير الأمن والطمأنينة وتكافؤ فرص العمل.

2 حماية كيان الأسرة وصونها من الانحراف.

The constitution of the United Arab Emirates guarantees many social and economic directions, to secure its stability. These include:

1. Equality, providing security and peacefulness, and equal employment opportunities.

2. Protecting the family and shielding it from perversion.

73. ***Historical Depth of Federal Thought in the UAE*, Grade 10,** Vol. 1, 2021-22, p. 140.

As women comprise half of the population, the textbook states that a growing country should not discriminate against, restrict, or oppress the women in the society.

● إن المرأة نصف المجتمع، وهي ربة البيت ولا ينبغي لدولة تبنى نفسها أن تبقي على المرأة نصف مجتمعها غارقة في ظلام الجهل، أسيرة لأغلال القهر، مقيدة مشلولة الحركة.

Women make up one half of society. The woman is the lady of the house. A state that builds itself should not be leaving women, a half of its society, drowning in the darkness of ignorance, prisoners of the shackles of oppression, restricted and paralyzed.

74. ***Islamic Education*, Grade 7,** Vol. 2, 2020-21, pp. 64-65.

Students are told that men should not *"follow the ways"* of women and vice versa and that both genders should behave in a manner that is *"natural"* for people who live in the UAE. This appears in a lesson that teaches how God does not judge based on appearance but based on what's inside, while the students are also reminded of the caveat that outer appearance and cleanliness do have significance.



الاهتمامُ بالمظهرِ:

قالَ رسولُ اللّهِ ﷺ: "إنَّ اللّهَ جميلٌ يحبُّ الجمالَ" (رواه مسلم)، فواجبُ المسلمِ أنْ يحافظَ على مظهرِهِ حُبًّا في اللّهِ عَزَّوَجَلَّ؛ لأنَّهُ يُمثِّلُ دينَهُ ونفسَهُ وأهلَهُ ووطنَهُ، وَمنْ واجبِهِ أنْ يُعطي صورةً جميلةً عنْ كلِّ ذلكَ في مظهرِهِ، منْ حيثُ نظافةِ جسمِهِ وثيابِهِ، وطيبِ رائحتِهِ وتهذيبِ شعرِهِ، ويجبُ عليهِ أنْ يتجنبَ ما حرّمَ اللّهُ تَعالى وما لا يليقُ بهِ، فمثلًا لا يتشبّهُ الرّجلُ بالمرأةِ، ولا تتشبّهُ المرأةُ بالرّجلِ، ويُداومُ على الخلقِ الحسنِ حتّى يعرفُ منْ يراهُ أنَّ هذا منْ أخلاقِ دينِهِ وسلوكٍ طبيعيٍّ لهُ كفردٍ منْ أبناءِ هذا الوطنِ، أوْ يعيشُ في هذا المجتمعِ، وبهذهِ النيّةِ النّابعةِ منَ القلبِ يستحقُّ صاحبُها الثّوابَ والأجرَ، وهذهِ هيَ الزّينةُ الّتي أمرَ اللّه بِها عبادَهُ فقالَ: ﴿يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ٣١﴾ (الأعراف).

Concern for one's appearance:

The Messenger of Allah said: "Allah is Beautiful, and He likes beauty" [Narrated by Muslim]. So, it is the duty of the Muslim to keep a good appearance out of love of Allah, because he is a representative of himself, his religion, his family and his country, and it is his duty to present a good image about all of that through his appearance, cleanness of his body and clothes, and his nice smell and tidy hair. He must avoid what Allah has forbidden and what does not fit him; a man should not follow the ways of women, and a woman should not follow the ways of men. A Muslim always observes good behavior so that anyone who sees him knows that this is part of the ethics of his religion and his natural behavior as a citizen of this country or a member of this society. With such sincere intention coming from the heart, the person will deserve a reward. This is the adornment which Allah ordered his servants to have by saying: "O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess." [Al-A'raf: 31.]

75. ***Islamic Education*, Grade 10,** Vol. 2, 2020-21, p. 26.

Students are taught that Islam *"prohibits men and women from imitating one another in their clothing,"* using a hadith which states that women can wear gold and silk, whereas men cannot.



The Type of Clothing and Adornment That is Prohibited for Men and Women:

Islam allows women to wear gold and silk; but prohibited men from doing so. The evidence for this is what was reported on the authority of Ali, who

said: "The Prophet took some silk in his right hand and some gold in his left,

declaring, 'These two are haram for the males among my followers'." (Narrated by Abu Dawud.)

Islam permitted men to wear silver, "due to it being established that the Prophet

had a ring made of silver." (Narrated by Abu Dawud.)

Islam prohibits men and women from imitating one another in their clothing. It was narrated from Ibn Abbas, who said: "the Prophet cursed men who imitate women and women who imitate men." (Narrated by al-Bukhari.)

I explain: Islam prohibits men from wearing silk and gold and permits them both for women.

76. ***Social Studies and National Education: Sustainable Development—Framework and Implementations, the UAE as an Example*** **(Book Viewing and Analysis), Grade 10,** Vol. 2, 2020-21, pp. 36, 84.

Gender equality is discussed as a valuable concern in the UAE, which actively works to achieve it, as Emirati women are encouraged to be engaged and successful in all walks of life.



The Emirates are making progress to equal the two genders: Sheikh Mohammed bin Rashid Al Maktoum, vice president, ruler of Dubai, may Allah be with him, has founded the Emirate's council for gender equality as a first of its kind in the world federal government authority to strengthen gender equality, and his highness has defined a main goal to the council to endeavor that the UAE to be included among the 25 most equal countries in the world in 2021.

Summarize the different fields in which women reached distinguished achievements in the UAE, using the following photographs:

Emirati Women's Areas of Success

[Answers provided for:] The Economy; Decision Making.

77. ***Language Applications*, Grade 12,** Vol. 1, 2021-22, pp. 86, 109.

More than half of the writers discussed in a Language Applications textbook are female authors of various generations. This affirmative action exposes students of all genders to Arab women literature role models with whom they might identify personally.



حولَ الكاتبة:

- رضوى عاشـور (1946-2014)، روائيّةٌ وأستاذةٌ جامعيّـةٌ مِصريّةٌ، درسَـت الأدبَ الإنجليزيَّ في جامعةِ القاهرةِ، وحصلَتْ على (الماجسـتير) في الأدبِ المُقارنِ عامَ 1972، وعلى (الدّكتوراه) في الأدبِ الأفريقيِّ الأمريكيِّ مِنْ جامعةِ (ماساتشوستس) عامَ 1975.
- تُرجِمَتْ أعمالُها إلى الإنجليزيّةِ والإسـبانيّةِ والإيطاليّةِ والإندونيسـيّةِ، ونالَت العديدَ مِنَ الجوائزِ، كجائزةِ (سُـلطان العويس) للرّوايةِ والقصّةِ عامَ 2012، وحصلَتْ روايتُها "ثلاثيّة غرناطة" على جائزةِ أحسنِ روايةٍ في مَعرِضِ القاهرةِ للكتابِ عام 1994، والجائزةِ الأولى للمعرضِ الأوّلِ لكتابِ المرأةِ العربيّةِ عامَ 1995.
- مِنْ أشهرِ أعمالِها: سراجٌ، ثُلاثيّةُ غَرناطةَ، أطيافٌ، قِطعةٌ مِنْ أوروبّا، فرجٌ، الطّنطوريّةُ، أثقلُ من رضوى.

حولَ الكاتبة:

- جوخةُ الحارثيُّ، كاتبَةٌ وأكاديميّةٌ مِنْ سَلطنةِ عُمانَ.
- حاصِلةٌ على الدُّكتوراه في الأدبِ العربيِّ القديمِ مِنْ جامعةِ إدنبرة- في المملكةِ المُتّحدةِ عامَ 2010م.
- حازَتْ على عددٍ منَ الجوائزِ المحليّةِ والعربيّةِ في الأدبِ.
- تُرجمَتْ بعضُ نُصوصِها إلى اللُّغتينِ الإنجليزيّةِ والألمانيّةِ.
- صدرَ لها: مجموعاتٌ قصصيّةٌ منها: (صبيٌّ على السّـطحِ) عامَ 2007م، كما صَدرَتْ لها روايةُ (منامات) عامَ 2004م، و(سيّداتٌ على القمرِ) عامَ 2010م، ولها عددٌ منَ الدّراساتِ والأبحاثِ والمقالاتِ وقصصِ الأطفالِ.

About the writer:

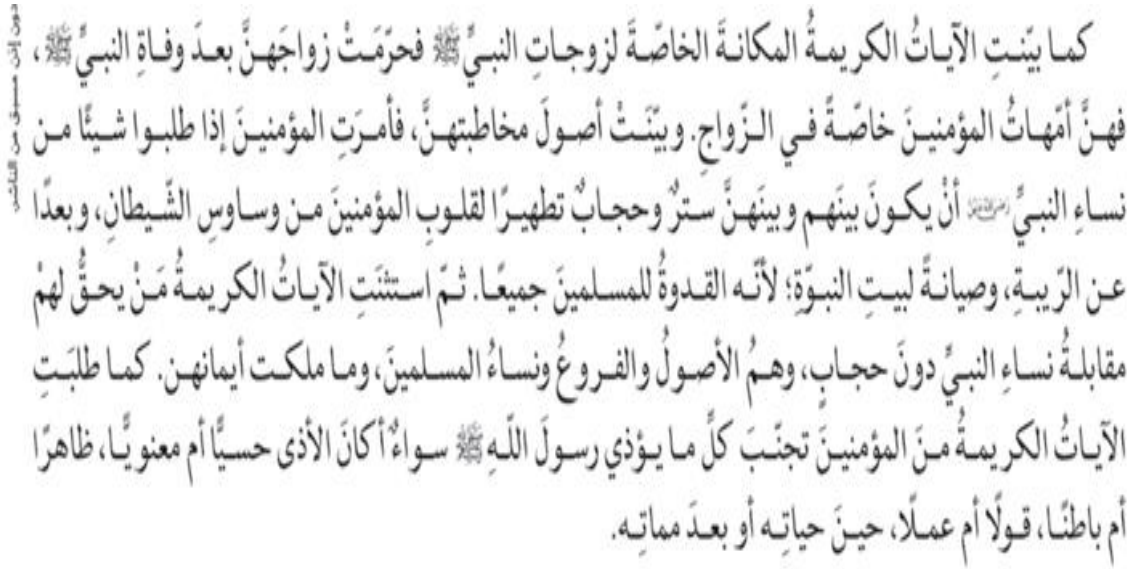
- *Radhwa Ashour (1946-2014), an Egyptian novelist and professor, studied English literature at Cairo University and received a Master's degree in comparative literature in 1972, and a doctorate in African-American literature from Massachusetts University in 1975.*
- *Her works were translated to English, Spanish, Italian and Indonesian and won numerous awards [...]*

About the writer:

- *Jokha Alharthi is a writer and academician from the Sultanate of Oman.*
- *She received a doctorate in ancient Arabic literature from Edinburgh University in the UK in 2010.*
- *She received numerous local and Arab prizes in literature.*
- *Some of her texts were translated to both English and German.*
- *[...]*

78. ***Islamic Education*, Grade 11,** Vol. 3, 2020-21, p. 22.

Students are taught the *"special rules"* applied to wives of the Prophet in recognition of their unique status. Most of these include impeding on their freedoms, such as prohibiting them from remarrying and meeting others (men) without a screen of some sort.



كما بيّنتِ الآياتُ الكريمةُ المكانةَ الخاصّةَ لزوجاتِ النبيِّ ﷺ فحرّمَتْ زواجَهنَّ بعدَ وفاةِ النبيِّ ﷺ، فهنَّ أمّهاتُ المؤمنينَ خاصّةً في الزّواجِ. وبيّنَتْ أصولَ مخاطبتِهنَّ، فأمرَتِ المؤمنينَ إذا طلبوا شيئًا من نساءِ النبيِّ ﷺ أنْ يكونَ بينَهم وبينَهنَّ سترٌ وحجابٌ تطهيرًا لقلوبِ المؤمنينَ من وساوسِ الشّيطانِ، وبعدًا عن الرّيبةِ، وصيانةً لبيتِ النبوّةِ؛ لأنّه القدوةُ للمسلمينَ جميعًا. ثمّ استثنَتِ الآياتُ الكريمةُ مَنْ يحقُّ لهمْ مقابلةُ نساءِ النبيِّ دونَ حجابٍ، وهمُ الأصولُ والفروعُ ونساءُ المسلمينَ، وما ملكت أيمانهن. كما طلبَتِ الآياتُ الكريمةُ منَ المؤمنينَ تجنّبَ كلِّ ما يؤذي رسولَ اللّهِ ﷺ سواءٌ أكانَ الأذى حسيًّا أم معنويًّا، ظاهرًا أم باطنًا، قولًا أم عملًا، حينَ حياتِه أو بعدَ مماتِه.

The Noble Verses explain the unique position of the Prophet's wives. They are forbidden from remarrying after the Prophet's passing away, for they are Mothers of the Faithful, especially in marriage. The Verses also explain the principles of how they should be spoken to; the Verses command the Believers, if they want to ask something of the wives of the Prophet, to place a curtain and a veil between them, to purify the hearts of the Believers from the Devil's whispers, keep distance from suspicious people and protect the house of Prophethood, which serves as a model for all Muslims. […]

79. ***Social Studies and National Education*, Grade 7,** Vol. 1, 2021-22, p. 34.

Tolerance and respect towards all members of society in the UAE, especially women, are highlighted in a lesson on the demographics of the Arabian Peninsula.



مِنَ صَنَعِ بِلادي أَتعلّمُ:

تحرصُ دولةُ الإماراتِ العربيّةِ المتّحدةِ على حسنِ التّعاملِ معَ الأفرادِ والجماعاتِ على مستوى الأسرةِ والمجتمعِ، والرّفقِ بالصّغيرِ، واحترامِ الكبيرِ وتوقيرِهِ، وتقديرِ المرأةِ.

I learn from my country's beautiful [heritage]:

The UAE makes sure to treat people and groups well at the family and society levels, to be kind to the youth, to respect and provide for the elderly, and appreciate women.

80. ***Islamic Education*, Grade 12,** Vol. 1, 2021-22, p. 46.

"Non-violent beatings" are still taught as a way that husbands can use to discipline their wives. Three stages of reactions that the husband can implement gradually to his wife's perceived recalcitrance are described in the text: preaching to the wife, employing psychological punishment by ignoring her on every level (not talking, not acting compassionately, not sharing the bed), and hitting her "lightly"—that is, neither with heavy tools nor on the face, but he is allowed to use a cloth handkerchief and toothpick. The text appears to echo the notion that at home, the final word rests with the husband, and wives must obey.

علاجُ نشوزِ الزّوجةِ:

قالَ تعالى: ﴿وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا﴾ (النساء 34).

فعلاجُ نشوزِ الزّوجةِ يتمُّ على ثلاثِ مراحلَ:

اوّلًا: الموعظةُ الحسنةُ:

فإنْ رأى الزّوجُ منْ زوجتِه بوادرَ التّقصيرِ والإعراضِ واضحةً توجّهَ إليها بالموعظةِ الحسنةِ، والنّصحُ والإرشادُ يكونُ حسبَ الحاجةِ والحالةِ، فيذكّرُها باللّهِ تعالى، وبحقِه عليها. قالَ رسولُ اللّهِ ﷺ: «إذا صَلَّتِ الْمَرْأَةُ خَمْسَهَا، وَصَامَتْ شَهْرَهَا، وَحَفِظَتْ فَرْجَهَا وَأَطَاعَتْ بَعْلَهَا، دخلتْ من أيِّ أَبْوَابِ الْجَنَّةِ شاءتْ» (رواه ابن حبان).

وحتّى تحقّقَ الموعظةُ غايتَها لا بدَّ للزّوجِ منَ اختيارِ الوقتِ المناسبِ والأسلوبِ اللّطيفِ، كما يجبُ عليهِ أنْ يتحلّى بمكارمِ الأخلاقِ، وأنْ يكونَ قدوةً حسنةً، فيحرصُ على واجباتِه الزّوجيّةِ، قبلَ أنْ يوجّهَ النصحَ لزوجتِه، فإنْ استمرّتِ الزّوجةُ في عصيانِها، انتقلَ الزّوجُ إلى المرحلةِ الثّانيةِ.

ثانيًا: الهجرُ في المضجعِ:

يُعرضُ الزّوجُ عنْ زوجتِه، ولا يُكلّمُها ولا يُلاطفُها، لتُدركَ أنّها لمْ تعُدْ سكنًا لهُ كما قالَ تعالى: ﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا﴾ (الروم 21)، وهوَ عقابٌ نفسيٌّ قدْ يدفعُ الزّوجةَ إلى مراجعةِ حساباتِها وتصحيحِ تصرفاتِها، إلّا أنّ هذا العلاجَ ينبغي أنْ يكونَ في البيتِ فقط، لقولِه ﷺ: «ولا تهجرْ إلّا في البيتِ» (رواه أبو داود)؛ للحفاظِ على أسرارِهمُ الأسريّةِ، فإنْ استمرّتِ الزّوجةُ في عصيانِها وتعدّيها حدودَ حُسنِ العشرةِ، انتقلَ الزّوجُ إلى المرحلةِ الثّالثةِ.

ثالثًا: الضّربُ غيرُ المبرّحِ:

وهوَ ضربُ تأديبٍ، غايتُه حفظُ الحياةِ الزوجيّةِ منَ الانهيارِ، والإبقاءِ على العشرةِ، فلا يجوزُ أنْ يضربَ زوجتَهُ بسوطٍ أو عصًا أو على وجهِها؛ وإنّما يكونُ بسواكٍ، أو بمنديلٍ خفيفٍ، عملًا بما وردَ عنِ النّبيِّ ﷺ عندما سألَه رجلٌ: "ما حقُّ زوجةِ أحدِنا عليهِ؟"، فقالَ ﷺ: «أنْ تطعمَها إذا طعمْتَ، وتكسوَها إذا اكتسيْتَ، ولا تضربَ الوجهَ ولا تقبّحْ - أيْ لا تشتُمْ ولا تسبَّ - ، ولا تهجرْ إلّا في البيتِ» (ابو داود)، وذلكَ يُشيرُ إلى أنّ الضّربَ رسالةٌ إلى الزّوجةِ بأنّها تجاوزتْ كلَّ الحدودِ، أمّا الإيذاءُ والتّنكيلُ بالزّوجةِ فلا يجوزُ، لأنّ الضّربَ تدبيرٌ وقائيٌّ غايتُه إنقاذُ علاقتِهما وأسرتِهما، فليسَ منَ العقلِ المبالغةُ أو التّمادي فيهِ، قالَ ابنُ حجرٍ رحمه الله: "ضربهنَّ (الزوجاتُ) لا يباحُ مطلقًا، بلْ فيهِ ما يُكرهُ كراهةَ تنزيهٍ أو تحريمٍ".

Treating a Wife's Recalcitrance:

Allah said, 'Those [wives] from whom you fear arrogance—[first] advise them [then if they persist]; forsake them in bed; and [finally] strike them. But if they obey you [once more] seek no means against them. Indeed, Allah is ever Exalted and Grand' (Al-Nisaa: 34).

The remedy for recalcitrant wives takes place in three stages:

First: A Good Lesson:

If the husband sees clear signs of negligence and adverse behavior from his wife, he has to direct her with good advice and guidance according to the need and situation; then he has to remind her of Allah, and his right [as a husband] over her. As the Prophet said: 'If a woman observes her five daily prayers, fasts during the month of Ramadan, guards her chastity and obeys her husband, she enters Paradise through any of the gates she wishes' (Narrated by Ibn Hibban).

In order for the lesson to achieve its goal, the husband must choose the appropriate time and gentle style. He must have the most honorable morals, and be a good example, so that he is keen on his marital duties, before he gives any advice to his wife. If the wife continues her disobedience, the husband moves to the second stage.

Second: Avoiding the Wife in Bed:

The husband turns away from his wife, and does not speak to her or comfort her, so that she realizes that she is no longer a source of solace and tranquility for him. Allah says: 'And of His signs is that He created for you from yourselves mates that you may find tranquility in them' (Al-Rum: 21).

This is a psychological punishment that may prompt the wife to review her calculations and correct her behavior, but this treatment should apply only at home, as the Prophet said: 'Do not avoid [her] except inside the home' (Narrated by Abu Dawud), in order to protect their family secrets. If the wife continues to disobey and oversteps the bounds of good companionship, the husband moves to the third stage.

Third: Non-Violent Beating:

It is a disciplinary hitting, the purpose of which is to preserve married life from collapsing,

and keeping the companionship. It is not permissible for him to hit his wife with a whip or stick or on her face, rather only with a toothpick, or a light handkerchief, conforming with what has been reported from the Prophet when a man asked him about the right of the wife over her husband. He said: 'You should feed her when you eat, clothe her when you clothe yourself, do not hit her in the face, and do not avoid her except inside the home' (Narrated by Abu Dawud).

The beating is a message to the wife that she has exceeded all limits. As for harming and abusing the wife, it is not permissible, because beating is a preventive measure whose purpose is to save their relationship and their family, so there is no reason to exaggerate or go too far with it. Ibn Hajar [Al-Asqalani] said: 'Hitting them (wives) is not permissible at all, rather it is disliked and forbidden.'

81. ***Islamic Education*, Grade 11,** Vol. 3, 2020-21, p. 61.

Students learn that according to the Qur'an, women are told that they are to maintain their dignity by covering themselves, and to protect themselves from *"ill thoughts"* and *"sick minds."* A recurring theme is the notion that women who are not chaste may be subjected to *"slander,"* that is, an accusation that they are not virtuous.

قيمة الاحتشام:

ثمَّ يأمرُ اللّهُ تعالى نبيَّه الكريمَ ﷺ أنْ يوجّهَ النداءَ إلى أمّتِهِ جمعاءَ، بأن تتمسّكَ بأحكامِ الإسلامِ وآدابِه، التي بها صلاحُ الفردِ وسعادةُ المجتمعِ، وتمنعُ عنهمُ الأذى، وخاصّةً المرأةَ؛ لأنَّ الإساءةَ إليها إساءةٌ للجميع الأبِ والزّوجِ والأخِ والابنِ والقريبِ وغيرِهم فأمرَها بما يليقُ بها، ويجنّبُها سوءَ ظنِّ الآخرينَ؛ أمرَها بالسّترِ والعفّةِ، وأنْ ترتديَ منَ الثّيابِ الواسعةَ (الجلبابَ) ما يغطّي جسمَها كلَّه، ما عدا الوجهَ والكفّين، وهذا يقطعُ الطّريقَ على أصحابِ النفوسِ المريضةِ، والنوايا الخبيثةِ، فتتّقي مكرَهم وخداعَهم، كما تساعدُها حشمتُها على طاعةِ ربِّها في أيِّ مكانٍ وزمانٍ، وهذا معَ بقاءِ حكمِ الأصلِ ثابتًا ولازمًا؛ أنه لا يجوزُ الافتراءُ أو التّعرّضُ أو إساءةُ الظّنِ بها أو بغيرِها.

وقد بدأَ الأمرُ للنبيِّ ﷺ بمن هنَّ من أعزِّ الناسِ وأحبِّهم إليه؛ أزواجِه الطّاهراتِ أمّهاتِ المؤمنينَ وبناتِه الفُضْلياتِ الكريماتِ رضي الله عنهن، ثمَّ سائرِ نساءِ المؤمنينَ، فكلّفهنَّ بأنْ يسدلْنَ عليهنَّ ثيابَهنَّ التّي لا تشفُّ ولا تصفُ ما تحتَها، وتسترُ محاسنَهنَّ وزينتَهنَّ، فلا تطالُهنَّ ألسنةُ السّوءِ، وإنْ حصلَ، فهنَّ معروفاتٌ بالحشمةِ والعفّةِ والأخلاقِ الفاضلةِ، فلا يقبلُ ولا يصدّقُ أحدٌ ما يفترى عليهنَّ.

The virtue of modesty

Then, God commands his noble Prophet to direct his call to all members of his community, saying that they must adhere to the rules and manners of Islam. Those contain the good of the individual and happiness to society, and protect them from harm, especially women. Harming a woman means harming everyone – the father, husband, brother, son, relative and others; therefore, [God] commands her to act appropriately, and defends her from others' ill thoughts. He commands her to cover herself and remain chaste, to wear long clothes (jilbāb) which cover her whole body, except the face and hands. This would cut the path for those of sick minds and ill intentions and fend off their schemes and deceptions. Her modesty would also help her please her Lord in all times and places, as well as unfailingly maintain the basic rule: that one may not slander, object or think ill of her, or others.

This commandment starts with the Prophet, and those people who are dearest to him – his pure wives, Mothers of the Faithful, and his noble esteemed daughters, as well as all women of the Believers. He had them wear their long hanging cloths, which have no stripes and show not what is behind them and hide their beautiful features and adornments. Thus, evil tongues do not reach them, and if that were to happen – they are so known for their modesty, chastity and good virtues, that no one would believe those slanders.

82. ***Islamic Education*, Grade 9,** Vol. 2, 2020-21, pp. 22-23.

Qur'anic verses and a hadith in which Muhammad *"damns men who try to resemble women"* and vice versa is used to teach that emulating the other gender violates God's commands as an attempt *"to exceed this nature."* In the lesson titled *"Society has its Men and Women,"* it is implied that emulating another gender is dangerous and causes negative outcomes by asking students whether a pharmacist can perform surgery, comparing gender roles to occupational duties.



للمجتمعِ رجالُه ونساؤُه

أُبادرُ، لأتعلّمَ.

◊ هلْ يمكنُ أنْ يقومَ صيدلانيٌّ بإجراءِ عمليّةٍ جراحيّةٍ في القلبِ لأحدِ المرضى؟

◊ ماذا يتوقّعُ لو قامَ طبيبُ القلبِ بإجراءِ عمليّةٍ لعينِ أحدِ المرضى؟

أقرّرُ،

◉ بناءً على ماسبقَ يجبُ أنْ .....

أقرأُ، وأحفظُ،

عنْ عبدِاللّهِ بنِ عباسٍ رضي الله عنهما قالَ:
لعنَ رسولُ اللّهِ ﷺ المتشبّهينَ منَ الرّجالِ بالنّساءِ، والمتشبّهاتِ منَ النّساءِ بالرّجالِ. (رواهُ البخاريُّ)

أفهمُ دلالةَ الحديثِ الشّريفِ،

هذا خلقُ اللّهِ:

جَبلَ اللّهُ تَعالَى الرّجالَ والنساءَ على خِلقةٍ وطِباعٍ مختلفةٍ، يتَمايَزُ فيها كلٌّ منهما عنِ الآخرِ، وقدْ جعلَ لكلٍّ منهما دورًا مناسبًا لهُ في الحياةِ، فمَنْ أدّاه كما أمرَ اللّهُ تَعالَى استحقَّ أعلى المراتبِ في الجنّةِ. قالَ ﷻ: ﴿فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ﴾ (الروم 30)، وقالَ أيضًا: ﴿قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا﴾ (الطلاق 3)؛ ولذلكَ جاءَ النّهْيُ عَن محاولةِ الخُروجِ عَنْ هذه الخِلْقَةِ مُحرّمًا أنْ يَتشَبّهَ أيٌّ منَ الجنسينِ بالآخرِ، لأنَّ ذلكَ مِنَ المعاصي الّتي تَستوجِبُ اللّعْنَةَ، وهي الطّرْدُ مِن رحمةِ اللّه تَعالَى؛ فلا يجوزُ لِلرّجالِ التّشبُّهُ بِالنّساءِ فيما يخصهنَّ كاللّباسِ وطريقةِ الكلامِ أو المِشْيةِ، ولا يجوزُ لِلنّساءِ التّشبُّهُ بِالرّجالِ فيما يكونُ خاصًّا بهم.

Society has its Men and Women

I take initiative to learn:

** Can a pharmacist perform a surgical operation in a patient's heart?*

** What do you expect to happen if a cardiologist performed an eye operation in a patient?*

I establish:

** Based on the above there has to be .....*

I read and memorize:

Abdullah bin Abbas said:

"The Messenger of God damns those men who try to resemble women, and those women who try to resemble men."

I understand the meaning of the Noble Hadith:

This is God's creation:

God molded men and women in a different nature and disposition. Each of them is distinct from the other, and He gave each of them an appropriate role in life. Whoever acts according to that role, as God commanded, is worthy of the highest levels in Paradise. The Almighty said [30:30]: "the natural Way of Allah which He has instilled in all people. Let there be no change in this creation of Allah," and also [65:3]: "Allah has already set a destiny for everything." This is why there is a prohibition on attempting to exceed this nature, forbidding on one sex to resemble the other. This is one of the sins which demands damnation, as it is a rejection of God's mercy. Therefore, men must not resemble women too much, by adopting their clothing, manner of speech or gait, and women must not resemble men in that which sets them apart.

83. ***Islamic Education*, Grade 9,** Vol. 2, 2020-21, pp. 23-24.

"The danger" of gender emulation is elaborated as a threat that will weaken society, harm children, and is a violation of God's commands. The textbook discusses how women must be soft in speech and gait, as it is *"suitable for the affection of their children and their home,"* men must not wear women's jewelry or accessories, and neither gender may wear the others' clothes.

خطرُ التّشبّه:

لتشبّهِ الرّجلِ بالمرأةِ أو العكسِ أخطارٌ كبيرةٌ منها:

1. عدمُ الرّضا بالقدرِ: تشبّهُ الرّجلِ بالمرأةِ أو تشبّهُ المرأةِ بالرّجلِ، يدلُّ على عدمِ القَبولِ بقدَرِ اللّهِ تَعَالَى، بل هو اعتراضٌ عليهِ.
2. عصيانُ أمرِ اللّهِ ورسولِه: نهى رسولُ اللّهِ ﷺ عن تشبّهِ الرّجلِ بالمرأةِ أو العكسِ.
3. ضعفُ المجتمعِ: بحرمانِه منَ الشّبابِ المتّزنِ الواثقِ بنفسِه، القادرِ على أداءِ واجباتِه والقيامِ بمسؤولياتِه.
4. ضياعُ حقوقِ الأولادِ: بحرمانِهم منَ التّربيةِ الصّحيحةِ الّتي تُلائمُ طبيعتَهم وتحفظُ كرامتَهم وتُمكّنَهم منَ التّواصلِ الإيجابيّ معَ المجتمعِ.
5. فقدانُ تقديرِ الذّاتِ والاحترامِ: فالتّشبهُ بالآخرِ يعني الخروجَ عنِ الفطرةِ السّويةِ، والعاداتِ والأخلاقِ، والمجتمعُ يرفضُ هذا السّلوكَ.

مظاهرُ التّشبّه:

الملابسُ والثّيابُ:

فلا يلبسُ الرّجلُ ملابسَ المرأةِ وما يختصُّ بها من أدواتِ الزّينةِ ومكمّلاتِ لبسِها، ولا المرأةُ تلبسُ ملابسَ الرّجلِ وما يختصُّ بهِ.

المشيُ والكلامُ:

فلا يقلّدُ الشّابُّ - بقصدٍ - الفتاةَ في مِشيتِها أو كلامِها أو ما جُبلتْ عليهِ منَ الرّقةِ الّتي خُلقت عليها؛ لتناسبَ حنانَها على أولادِها وبيتِها، ولا تمشي الفتاةُ مشيةَ الرّجلِ، أو تتكلمُ بخشونةٍ متعمّدةٍ بالصّوتِ.

أُصدرُ حُكمًا.

الحالةُ	الحكمُ
قلّدتِ امرأةٌ صوتَ رجلٍ بقصدِ تعليمِ ابنِها كيفيّةَ إلقاءِ التّحيّةِ.	.....
يحبّ شابٌ لبسَ الملابسِ الحريريةِ المزينةِ في البيتِ فقط.	.....

The Danger of Imitation:

Men resembling women, or vice versa, carries many dangers, including:

1. Dissatisfaction with [divine] destiny: Men resembling women or women resembling men, represents their lack of acceptance of that which God Almighty decreed, and is even an affront to him.

2. Disobedience of God's command and those of His messenger: The Messenger of God forbade men to emulate women and the other way around.

3. Weakness of society: by denying it balanced, self-confident youth, capable of performing their duty and fulfilling their responsibility.

4. Loss of children's rights: by denying them the right to education, which is suitable to their nature, preserves their dignity, and enables them to interact with society in a positive way.

5. Loss of self-worth and self-respect: imitating the other is to exceed one's rightful nature, customs and morality, and society forbids such conduct.

Manifestations of Imitation

Clothing and Attire:

A man should not wear women's clothing, nor women's jewelry and accessories. A woman should not wear men's clothes or that which pertains to them.

Walking and Talking:

A young man may not intentionally imitate girls in their gait or speech, or the delicateness with which they were created, as is suitable for the affection of their children and their home. A young woman must also not walk like a man or speak with deliberate roughness in her voice.

<u>Make Your Ruling:</u>

SITUATION	***RULE***
A woman imitated the voice of a man, to teach her son how to salute.	*.....*
A young man likes to wear decorated silk clothing, only at home.	*.....*

The Arab World and the GCC

84. ***Social Studies and National Education*, Grade 3,** Vol. 1, 2020–21, p. 49.

Egypt is considered an important ally of the UAE, presenting quotes of UAE leaders Zayed bin Sultan Al Nahyan and his son Muhammad bin Zayed Al Nahyan that highlight the importance of Egypt's prosperity to all the Arabs.



[Left Side:]

Egypt and the Emirates—Limitless Giving

His Highness Mohamed bin Zayed Al Nahyan said about the UAE's relations with Egypt: "If there was only a morsel of bread, the UAE would share it with Egypt."

[Right Side:]

From the words of Sheikh Zayed bin Sultan Al Nahyan: "The prosperity of Egypt is the prosperity of all the Arabs, so I ordered my children to always be at Egypt's side. This is my testament, which I repeat to them in front of you, for this is the way to achieve greatness for the Arabs."

85. ***Social Studies and National Education*, Grade 9,** Vol. 1, 2021-22, p. 54.

The main goals of the security alliance between the UAE and Saudi Arabia include *"confronting extremism and terror"* and the *"support of Arab, Islamic and world-wide issues"* in this lesson.



The goals of military partnership

1. *Supporting the Arab, Islamic and world-wide issues*
2. *Confronting the dangers of terror and extremism*
3. *Fulfilling security and stability*
4. *Supporting the common working path of the Gulf*
5. *[...]*
6. *Protecting the Arab interests*

86. ***Social Studies and National Education*, Grade 9,** Vol. 1, 2021-22, p. 56.

Iran's intervention in Bahrain and occupation of the three islands, along with the Israel-Palestine conflict are mentioned as issues in which the UAE and KSA are in line as part of their political partnership.

3. الشّراكة السّياسيّة:

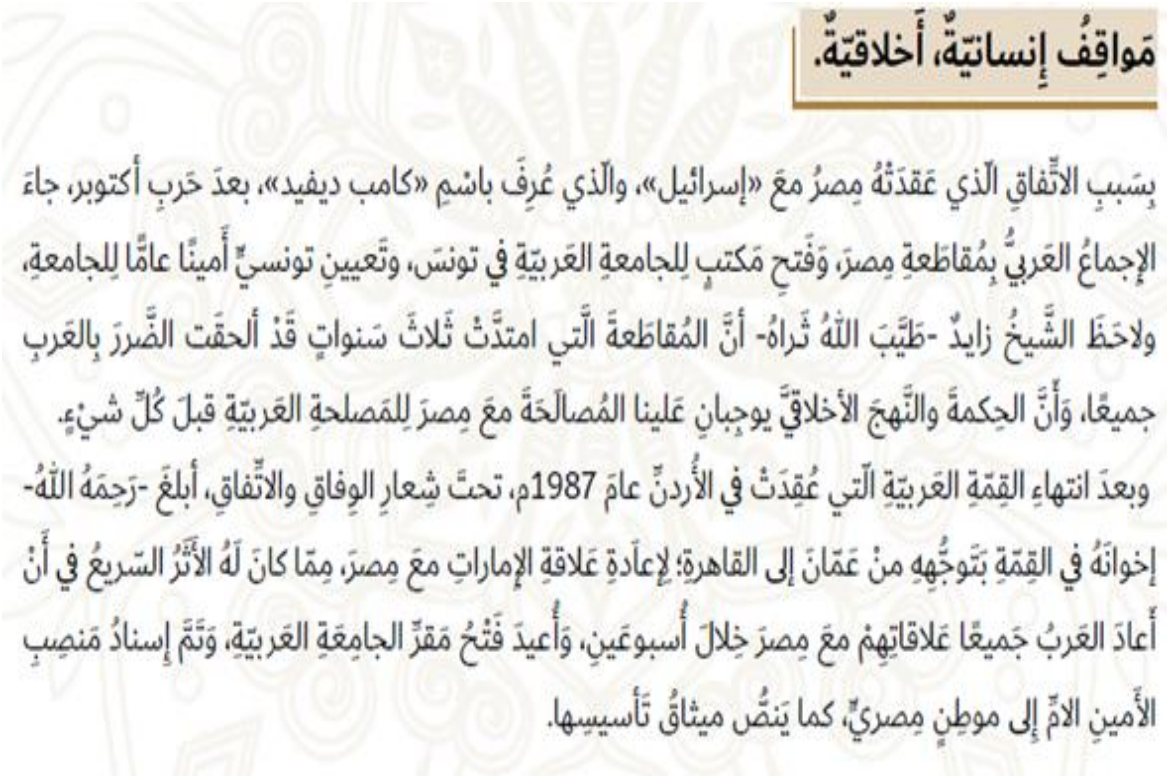
أسهمت دولة الإمارات العربيّة المتّحدة والمملكة العربيّة السّعوديّة في قيام مجلس التّعاون لدول الخليج العربيّة، وكانت مواقفهما متطابقة تجاه القضايا العربيّة المشتركة، كالقضيّة الفلسطينيّة والوضع في مصر وسوريا والعراق واليمن، والعلاقات مع إيران في ظلّ استمرار احتلالها للجزر الإماراتيّة الثّلاث، علاوة على موقفهما المتطابق من الغزوّ العراقي لدولة الكويت، ومواجهة التّدخل الإيراني في الشّؤون البحرينيّة، وسوف تستمر -بإذن الله- هذه العلاقات المتميّزة في ازدهارها في ظلّ قيادتي البلدين الشّقيقين.

3. Political Partnership:

The UAE and Saudi Arabia took part in establishing the Gulf Cooperation Council, and their positions are in congruence regarding shared Arab causes. This includes the Palestinian cause, the situation in Egypt, Syria, Iraq and Yemen, relations with Iran during its ongoing occupation of the three Emirati islands. On top of this, their positions were aligned on the Iraqi invasion of the State of Kuwait and facing the Iranian intervention in Bahraini affairs. God willing, these excellent relations shall continue to prosper under the two nations' brotherly leadership.

87. ***Social Studies and National Education: Zayed's Ethical Approach*, Grade 11,** Vol. 1, 2021–22, p. 83.

The UAE, and specifically its founder Sheikh Zayed bin Sultan Al Nahyan, are celebrated for their diplomatic activities, in a lesson on the UAE being the first Arab country to restore its relations with Egypt after its boycott following the peace treaty with Israel. Students learn that all the Arabs soon followed the steps of the UAE, restoring their relations with Egypt as well.



مَواقِفُ إنسانيّةٌ، أَخلاقيّةٌ.

بِسَبَبِ الاتِّفاقِ الّذي عَقدَتْهُ مِصرُ مَعَ «إسرائيل»، والّذي عُرِفَ باسْمِ «كامب ديفيد»، بعدَ حَربِ أكتوبر، جاءَ الإجماعُ العَربيُّ بِمُقاطَعةِ مِصرَ، وَفَتحِ مَكتبٍ لِلجامعةِ العَربيّةِ في تونس، وتَعيينِ تونسيٍّ أَمينًا عامًّا لِلجامعةِ، ولاحَظَ الشَّيخُ زايدٌ -طَيَّبَ اللهُ ثَراهُ- أنَّ المُقاطَعةَ الّتي امتدَّتْ ثَلاثَ سَنواتٍ قَدْ أَلحقَت الضَّررَ بِالعَربِ جميعًا، وَأَنَّ الحِكمةَ والنَّهجَ الأخلاقيَّ يوجِبانِ عَلينا المُصالَحَةَ مَعَ مِصرَ لِلمَصلحةِ العَربيّةِ قبلَ كُلِّ شيءٍ.

وبعدَ انتهاءِ القِمّةِ العَربيّةِ الّتي عُقِدَتْ في الأُردنِّ عامَ 1987م، تحتَ شِعارِ الوِفاقِ والاتِّفاقِ، أبلغَ -رَحِمَهُ اللهُ- إخوانَهُ في القِمّةِ بتَوجُّهِهِ منْ عَمّانَ إلى القاهرةِ؛ لإعادةِ عَلاقةِ الإماراتِ مَعَ مِصرَ، مِمّا كانَ لَهُ الأَثَرُ السّريعُ في أَنْ أَعادَ العَربُ جَميعًا عَلاقاتِهِمْ مَعَ مِصرَ خِلالَ أُسبوعَينِ، وَأُعيدَ فَتْحُ مَقرِّ الجامِعةِ العَربيّةِ، وَتَمَّ إسنادُ مَنصِبِ الأَمينِ الامِّ إلى موطِنٍ مِصريٍّ، كما يَنُصُّ ميثاقُ تَأسيسِها.

Human and moral attitudes:

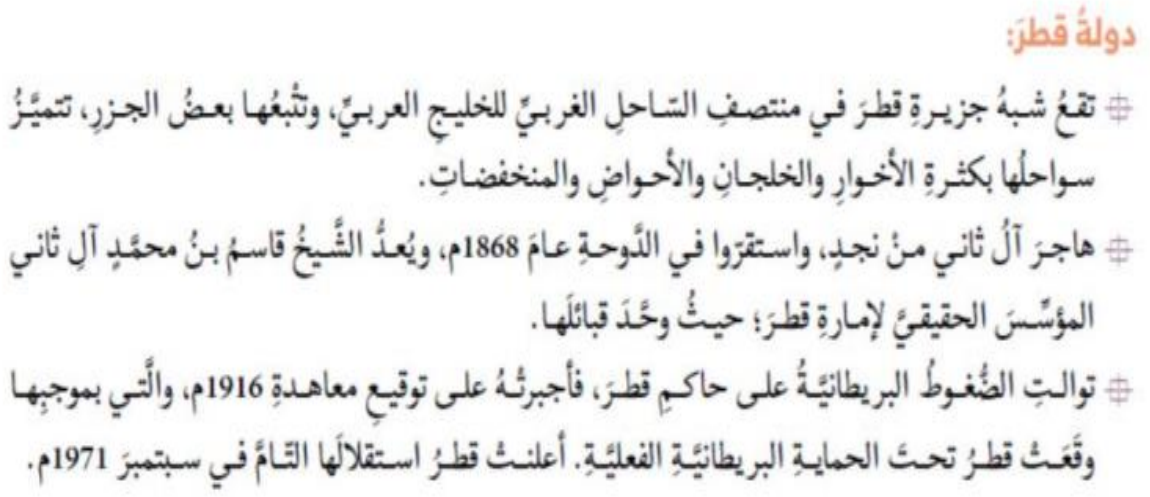
Because of the agreement that Egypt concluded with "Israel," which was known as "Camp David," after the October War, the Arab world came to a consensus regarding boycotting Egypt, the opening of an office of the Arab League in Tunis, and appointment of a Tunisian general secretary to the Arab League.

Sheikh Zayed noticed that the boycott, which lasted for three years, had caused harm to all Arabs, and that wisdom and ethical approach require us to reconcile with Egypt in the interest of the Arabs first of all.

After the end of the Arab summit that was held in Jordan in 1987 under the slogan of harmony and agreement, he informed his brothers at the summit… of the renewal of the UAE's relationship with Egypt. That had a quick impact on all Arabs, who restored their relations with Egypt within two weeks, the headquarters of the Arab League were reopened, and the position of general secretary was assigned to an Egyptian citizen, as stipulated in the founding charter.

88. ***Social Studies and National Education, Grade 7***, Vol. 1, 2021–22, p. 67.

Qatar is described in a neutral and business-like manner.



دولةُ قطرَ:

- تقعُ شبهُ جزيرةِ قطرَ في منتصفِ الساحلِ الغربيِّ للخليجِ العربيِّ، وتتبعُها بعضُ الجزرِ، تتميَّزُ سواحلُها بكثرةِ الأخوارِ والخلجانِ والأحواضِ والمنخفضاتِ.
- هاجرَ آلُ ثاني منْ نجدٍ، واستقرّوا في الدَّوحةِ عامَ 1868م، ويُعدُّ الشَّيخُ قاسمُ بنُ محمَّدٍ آلِ ثاني المؤسِّسَ الحقيقيَّ لإمارةِ قطرَ؛ حيثُ وحَّدَ قبائلَها.
- توالتِ الضُّغوطُ البريطانيَّةُ على حاكمِ قطرَ، فأجبرتْهُ على توقيعِ معاهدةِ 1916م، والَّتي بموجبِها وقَعَتْ قطرُ تحتَ الحمايةِ البريطانيَّةِ الفعليَّةِ. أعلنتْ قطرُ استقلالَها التَّامَّ في سبتمبرَ 1971م.

State of Qatar:

** The Qatari peninsula is located in the center of the western coast of the Arabian Gulf, and is surrounded by some islands. Its coasts are characterized by a multitude of inlets, bays, basins and depressions.*

** The Al Thani clan immigrated from Najd [in present day Saudi Arabia] and settled in Doha in 1868. Sheikh Qasim bin Mohammad Al Thani is considered the true founder of the Emirate of Qatar, as he unified its tribes.*

** British pressure on the ruler of Qatar persisted, forcing him to sign the Treaty of 1916, under which Qatar fell under a de facto British protectorate. Qatar declared its complete independence in September 1971.*

89. ***Social Studies and National Education*, Grade 7,** Vol. 2, 2020-21, p. 74.

Students learn about the UAE regional foreign policy and its *"major role in championing Gulf, Arab, Islamic and international causes,"* as embedded in its constitution. Referenced causes revolve around cases of Arab solidarity and unity, such as the Palestinian issue or the resolution of *"misunderstanding between brothers."*

اتبعتْ دولةُ الإماراتِ العربيةِ المتحدةِ في علاقاتِها الخارجيةِ سياسةً متوازنةً وإقامةَ علاقاتِ أخُوةٍ مع الدّول العربيةِ والإسلاميةِ، وعلاقاتِ صداقةٍ مع بقيةِ دولِ العالمِ، وقامت بدورٍ كبيرٍ في نصرةِ القضايا الخليجيةِ والعربيةِ والإسلاميةِ والدّوليةِ؛ فعلى الصّعيدِ الخليجيِّ أسهمتِ الدّولةُ في قيامِ مجلسِ التعاونِ لدولِ الخليجِ العربيةِ ودعمت مسيرتَهُ وشاركت في حربِ تحريرِ الكويت من الاحتلالِ العراقِ.

من الدستور

المادة 12:

تستهدفُ سياسةُ الاتّحادِ الخارجيةُ نصرةَ القضايا والمصالحِ العربيةِ والإسلاميةِ، وتوثيقِ أواصرِ الصداقةِ والتعاونِ مع جميعِ الدُّول والشُّعوبِ، على أساسِ مبادئِ ميثاقِ الأممِ المتّحدةِ والأخلاقِ المُثلى الدّوليةِ.



فعلى الصعيدِ العربيّ يؤمنُ صاحبُ السّموّ الشيخُ خليفةُ بنُ زايدٍ آل نهيانٍ -حفظهُ اللّهُ-، إيمانًا كبيرًا بضرورةِ التّضامنِ العربيّ ووقوفهِ الأكيدِ إلى جانبِ الحقّ العربيّ، وذلك بالتضامنِ وتأييدِ القضايا العربيةِ العادلةِ كقضيةِ فلسطين، وإزالةِ أيّ خلافٍ أو سوءِ فهمٍ بين الأشقاءِ بالحوارِ والطّرقِ السّلميةِ، ولم يتأخّر يومًا عن تقديمِ العونِ لكلّ الأشقّاءِ، وكان كذلكَ على الصعيدينِ الإسلامي والعالمي مُحبًّا لمدِّ جسورِ التّعاونِ إلى جميعِ دولِ العالمِ والوقوفِ إلى جانبِ كلِّ محتاجٍ في أيّ مكانٍ على أرضِ المعمورةِ، حيثُ تعملُ الدّولةُ على تبنى قضايا العالمِ الإسلامي العادلةِ في المحافلِ الدّوليةِ. وتقديمِ موادَّ إغاثةٍ للبلدانِ التي تعرضت لنكباتٍ مُفاجئةٍ مثل: الكوارثِ الطّبيعيةِ والزّلازلِ والحروبِ الأهليةِ والجفافِ.

The United Arab Emirates pursued a balanced policy in its foreign relations, establishing brotherly relations with Arab and Islamic countries, and friendly relations with the rest of the world. It played a major role in championing Gulf, Arab, Islamic and international causes. On the Gulf level, the state contributed to the establishment of the Cooperation Council for the Arab Gulf States, supported its path, and participated in the war to liberate Kuwait from the Iraqi occupation.

From the Constitution

Article No. 12:

The Union's foreign policy aims to support Arab and Islamic causes and interests, and to consolidate bonds of friendship and cooperation with all countries and peoples, on the basis of the principles of the United Nations Charter and international ethics.

On the Arab level, Sheikh Khalifa bin Zayed Al Nahyan strongly believes in the necessity of Arab solidarity and its firm stand by the Arab right. This is through solidarity and support for just Arab causes such as the issue of Palestine, and the elimination of any fear or misunderstanding between brothers through dialogue and peaceful methods […]

Iran and Turkey

90. ***Social Studies and National Education*, Grade 9,** Vol. 1, 2021-22, p. 109.

An entire chapter is devoted to describing the Ottoman Empire's ill-treatment and atrocities against the nations under its rule. The Ottoman Empire is portrayed as an oppressive, illegitimate State that weakened the Arab world with crushing poverty and that has ended centuries of prosperity under previous Islamic states.



2 الدَّرسُ الثّاني: الحكمُ العُثمانيُّ للوطنِ العربيِّ في ميزانِ التّاريخ

نواتجُ التّعلّم:
- يتعرّفُ المفاهيمَ والمصطلحاتِ الواردةَ في الدّرسِ.
- يُحدّدُ مظاهرَ فسادِ الحكمِ العثمانيِّ للبلادِ العربيّةِ.
- يستنتجُ مساوئَ الحكمِ العثمانيِّ للبلادِ العربيّةِ.
- يُصدرُ أحكامًا عامّةً عنْ فترةِ التّوسّعِ العثمانيِّ في الوطنِ العربيِّ.
- يُثمّنُ تضحياتِ أبناءِ الوطنِ العربيِّ للخلاصِ منَ الشيطرةِ العثمانيّةِ.

المفاهيمُ والمصطلحاتُ:
- رَجُلُ أوروبا المريضِ
- سياسةُ التّتريكِ
- سَفَرْ برليك
- نظامُ الالتزامِ

قيمٌ ومواطَنَةٌ:
- النّزاهةُ
- المُساواةُ
- التّضامُنُ
- الاحترامُ
- الأمانُ

الفكرةُ الرّئيسةُ:
يُوقِفُنا التاريخُ على أحوالِ الماضِينَ منَ الأممِ، ويُصْدِرُ أحكامًا لا تَحيدُ عنِ الصّوابِ في حقِّها فيُنْصِفُ مَنْ يَستحقُّ الإنصافَ منَ الأممِ، ويُقدّمُ أدلّةً دامغةً على فسادِ أممٍ أُخرى. عاثَتْ في الأرضِ فَسادًا، وخلّفَتْ وراءَها آثارًا مدمّرةً. نتوقّفُ هنا لِنضعَ الدّولةَ العثمانيّةَ التّوسعيّةَ في ميزانِ التّاريخِ. ففترةُ حكمِها مُنذُ نشأتِها على يدِ عثمانَ بنِ أرطغرلَ (عثمانَ الأوّلَ) عامَ 1299م، وغزوِها للبلادِ العربيّةِ بدايةً منَ الشّامِ ومِصْرَ (الدّولةَ المملوكيّةَ) على يدِ السّلطانِ العثمانيِّ سليمِ الأوّلَ في عامِ 1517م، كانَتْ فترةً دمويّةً كالحةَ الظّلْمةِ. استنزفَتْ لِقرونٍ عديدةٍ ثرواتِ العربِ، وأفقرَتْ شعوبَها، وأدّتْ إلى وقوعِ الوطنِ العربيِّ تحتَ الاستعمارِ الغربيِّ خلالَ القرنَيْنِ التّاسعَ عشَرَ والعشرينَ.

مخطّطُ الدّرسِ

أولًا: مساوئُ الحكمِ العثمانيِّ للبلادِ العربيّةِ

ثانيًا: مذابحُ الدّولةِ العثمانيّةِ ضدَّ العربِ

ثالثًا: الدّولةُ العثمانيّةُ في ميزانِ التّاريخِ

Lesson 2: Ottoman Rule of the Arab Homeland on the Scales of History

Main idea:

History calls our attention to the reality of past nations. It has rules which are not to be strayed from. It is fair to those nations who deserve fairness and presents irrefutable evidence against the unfairness of other nations – those which ravaged the land, and left ruins in their wake. We pause here to place the expansionist Ottoman state on the scales of history. The time of its rule – from its establishment by Osman, son of Ertuğrul (Osman I) in 1299, and its invasion of Arab countries, beginning with the Levant and Egypt (the Mamluk State) by Ottoman sultan Selim I in 1517 – was a bloody period of deep darkness. It exploited the Arabs' wealth for many centuries, it impoverished its peoples, and brought the subjugation of the Arab Homeland by western colonialism in the 19th and 20th centuries.

Lesson plan:

1. Atrocities of Ottoman rule in Arab countries

2. Massacres of Arabs perpetrated by the Ottoman state

3. Ottoman state on the scale of history

Learning results:

** Understanding the concepts and terms found in the lesson.*

** Naming examples for the depravity of Ottoman rule in Arab countries.*

** Deducing the Ottoman rule's atrocities in Arab countries.*

** Drawing general lessons about the period of Ottoman expansion in the Arab Homeland.*

** Appreciating the sacrifice made by sons of the Arab Homeland to rid themselves of Ottoman domination.*

Concepts and terms:

** Sick man of Europe.*

** Turkification policy.*

** Seferberlik [forced conscription of Arab peasants in WWI].*

** İltizam [Ottoman system of tax farms].*

Civil values:

** Moral integrity.*

** Equality.*

** Solidarity.*

** Respect.*

** Security.*

91. ***Social Studies and National Education*, Grade 9,** Vol. 1, 2021-22, p. 114.

A lesson critical of the Ottomans displays a poster about reported Ottoman massacres against Arabs, which includes the Ottoman massacre of Shiite Muslims in Karbala.



Ottoman Massacres

Against the Arabs

The Neglected History

1516: Al-Tal Massacre: Decimation of thousands of Syrians in Aleppo after the Battle of Marj Dabiq [Ottomans vs Mamluks].

1842: Karbala' Massacre: Killing by Ottomans of thousands of rebels.

1915: Seferberlik [Mobilization] Massacre in Medina: Starvation and deportation of its inhabitants outside the island in order to Turkify it.

1517: The Ten-Thousand Massacre in Egypt: Killing of 10,000 Egyptians in one day at the beginning of the conquest.

1517: The Craftsmen Massacre in Egypt: Moral Liquidation of [craftmen's] legacy by transferring the most skillful literates to Astana.

1916: Marjeh Square Massacre in Damascus: The Ottoman Governor Jamal Pasha executes the leaders of the anti-Ottoman revolution.

92. ***Social Studies and National Education*, Grade 9,** Vol. 1, 2021-22, pp. 114-115.

The Ottomans are described as a colonial power and not as revered Muslim conquerors. Rather, they are compared with Western colonialists, or in the words of the textbook, they are *"no better than French and British colonialism."*

ثالثًا: الدَّولةُ العثمانيَّةُ في ميزانِ التّاريخ

يُؤَكِّدُ المؤرِّخونَ أنَّهُ لا يُمْكِنُ اعْتِبارُ دخولِ شَعْبٍ مُسلِمٍ لِأَرْضِ شَعْبٍ مسلِمٍ آخَرَ فَتْحًا، فَهذا مُنافٍ لِلْعِلْمِ والتّاريخِ. ومَنْ يَتَحَدَّثُ عَنِ الغَزْوِ العثمانيِّ لِلبلادِ العَربيَّةِ على أنَّهُ فَتْحٌ فإنَّ حديثَهُ قائِمٌ على العاطِفَةِ والحَماسَةِ الدِّينيَّةِ بِحُجَّةِ أنَّ الدولَة العثمانيَّةَ حَمَتِ الدُّولَ العربيَّةَ مِنَ التَّغلغُلِ الشِّيعِيِّ، عَبْرَ تَصَدّيها لِلدَّوْلَةِ الصَّفَويَّةِ في إيرانَ.

إنَّ القُرونَ الأربعةَ لِحُكْمِ الدَّوْلَةِ العُثْمانيَّةِ لِأَغْلَبِ الدُّوَلِ العربيَّةِ كانَتْ غَزْوًا واحْتِلالًا، وكانَ العُثْمانيّونَ غُزاةً ومُسْتَعمرينَ احْتَلّوا بلادَ العَرَبِ، مِثْلُهم مِثْلُ الاستعمارِ الفرَنسيِّ والبَريطانيِّ، واستنزفوا ثَرَواتِ العَرَبِ وأورَثوهُمُ الضَّعْفَ والتَّخَلُّفَ، والسُّلطانُ العُثمانيُّ كانَ حاكمًا استعماريًّا، والبلادُ العربيَّةُ في عهدِهِ عانَتِ التَّبَعيَّةَ لمركزٍ استِعْماريٍّ، وبِزَعْمِ تَرْديدِ البَعضِ مُصْطَلَحَ الخِلافَةِ العُثْمانيَّةِ، فإنَّ المراجِعَ التُّرْكيَّةَ ذاتَها لا تَذْكُرُ لَقَبَ الخَليفَةِ العُثْمانيِّ، والوَحيدُ مِنَ السّلاطينِ العُثمانيّينَ الّذي ربطَ اسمَهُ بلقَبِ الخَليفةِ وادَّعى الخِلافَةَ كانَ السُّلطانَ عبدَ الحميدِ، حينَ أَصْدَرَ في عامِ 1876 دستورًا وذَيَّلَه باسْمِ عبدِ الحميدِ خليفةِ المسلمينَ، وتَصدّى لهُ عبدُ الرَّحْمَنُ الكَواكِبيُّ في كِتابِ (طَبائِعِ الاستبدادِ) وذكَّرَهُ أن الخِلافةَ عَربيَّةٌ.

3. The Ottoman state on the scales of history

Historians point out that it is not possible to consider one Muslim nation invading the land of another as fatḥ [positive Islamic conquest], for that contradicts science and history. Whoever speaks of the Ottoman invasion of Arab countries as a fatḥ, their discourse is predicated on religious sentiment and zeal, claiming that the Ottoman dynasty protected Arab countries from Shiite penetration, through its conflict with the Safavid state in Iran.

The four centuries of Ottoman rule of most Arab states were an invasion and an occupation. The Ottomans were invaders and colonizers who occupied Arab countries, no better than French and British colonialism. They exploited the wealth of the Arabs and left them weak and backward. The Ottoman sultan was a colonial ruler, and Arab countries under his reign suffered from being subjugated to a colonial center. Though some repeat the term "Ottoman Caliphate," Turkish sources themselves do not mention a title of "Ottoman Caliph," and the only Ottoman sultan who claimed the title of caliph was Abdülhamit [II], when in 1876 he published a constitution and signed it as "Abdülhamit Caliph of the Muslims." Abd al-Rahman al-Kawakibi [Syrian pan-Islamist] challenged this in his book Nature of Despotism, reminding him that the Caliphate is Arab.

93. ***Social Studies and National Education*, Grade 9,** Vol. 1, 2021-22, p. 115.

Atatürk, founder of modern Turkey, is praised for replacing the Ottoman Empire with a modern democratic regime, introducing reforms *"that are responsible for moving his country into the heart of the 20th century."*



إثراء

مصطفى كمال أتاتورك (1881-1938)م مؤسِّسُ تركيا الحديثةِ

عَرَفَ الأتْراكُ وَسَطَ فَتراتٍ مِنَ الانحطاطِ فَتَراتٍ مِنَ الازْدِهارِ، وأنْجَبوا زُعماءَ كِبارًا. وأَحَدُ هؤلاءِ كانَ كمال أتاتورك الّذي بدأَ حياتَهُ جُنْديًّا في الجيشِ التُّركيِّ خِلالَ الحربِ العالميَّةِ الأولى. ولَمْ يَكُنْ راضيًا عنْ حكومَةِ السّلاطينِ العُثمانيّينَ، فلّما تبيَّنَ له أنَّ تركيّا على شفيرِ الانهيارِ في الحربِ، أسَّسَ الحزبَ الوطنيَّ التركيَّ. وقدِ انْتَخبَتْهُ حكومَةٌ موقَّتَةٌ في سنةِ 1920م رئيسًا لتركيّا الجديدةِ. وأتاحَ له ذلكَ الفرصةَ لنفيذِ ما كانَ يطمحُ إليهِ، ويتلخَّصُ بإعادَةِ تنظيمِ هيكليَّةِ البلادِ وجعلِها تُواكِبُ ركبَ الحضارةِ الحديثَةِ. وأدْخَلَ أتاتورك الإصلاحاتِ الكَفيلَةِ بإحلالِ بلادِهِ في قَلْبِ القَرْنِ العشرينَ.

Enrichment

Mustafa Kemal Atatürk (1881-1938), founder of modern Turkey

The Turks have known, among periods of decline, periods of prosperity, and gave birth to great leaders. One of those is Kemal Atatürk, who began his life as a soldier in the Turkish army in WWI. He was displeased with the rule of Ottoman sultans, and once it dawned on him that Turkey was on the verge of collapse in the war, he founded the Turkish National Party, and a temporary government elected him in 1920 as president of new Turkey. This gave him the opportunity to implement what he aspired to, which in essence meant reorganizing the country's regime and making it catch up with modern civilization. Atatürk introduced reforms that are responsible for moving his country into the heart of the 20th century.

94. ***Social Studies and National Education*, Grade 9,** Vol. 1, 2021-22, p. 30.

The Iranian support of the Houthis – though not named outright – is described as *"foreign penetration and intervention"* and as *"the aggressor."* This is featured in an explanation on the motives behind launching the Saudi Arabian-led Operation *"Decisive Storm"* in Yemen.



Causes of "Decisive Storm" being launched:

1. To destroy the rebel movement led by the Houthis.

2. To stop foreign penetration and intervention in the region.

3. To restore the people of Yemen and their government's legitimacy and protect the borders of Saudi Arabia and her brethren from the aggressor.

95. ***Social Studies and National Education*, Grade 9,** Vol. 1, 2021-22, p. 55.

The textbook shown below inserts implied criticism toward Iran, mentioning *"foreign designs"* of entities regarding Yemen, which possess a *"dream of hegemony and control,"* hinting at the Iranian backing of the Houthis. An accompanying map shows borders that clearly signify Israel and Palestine.



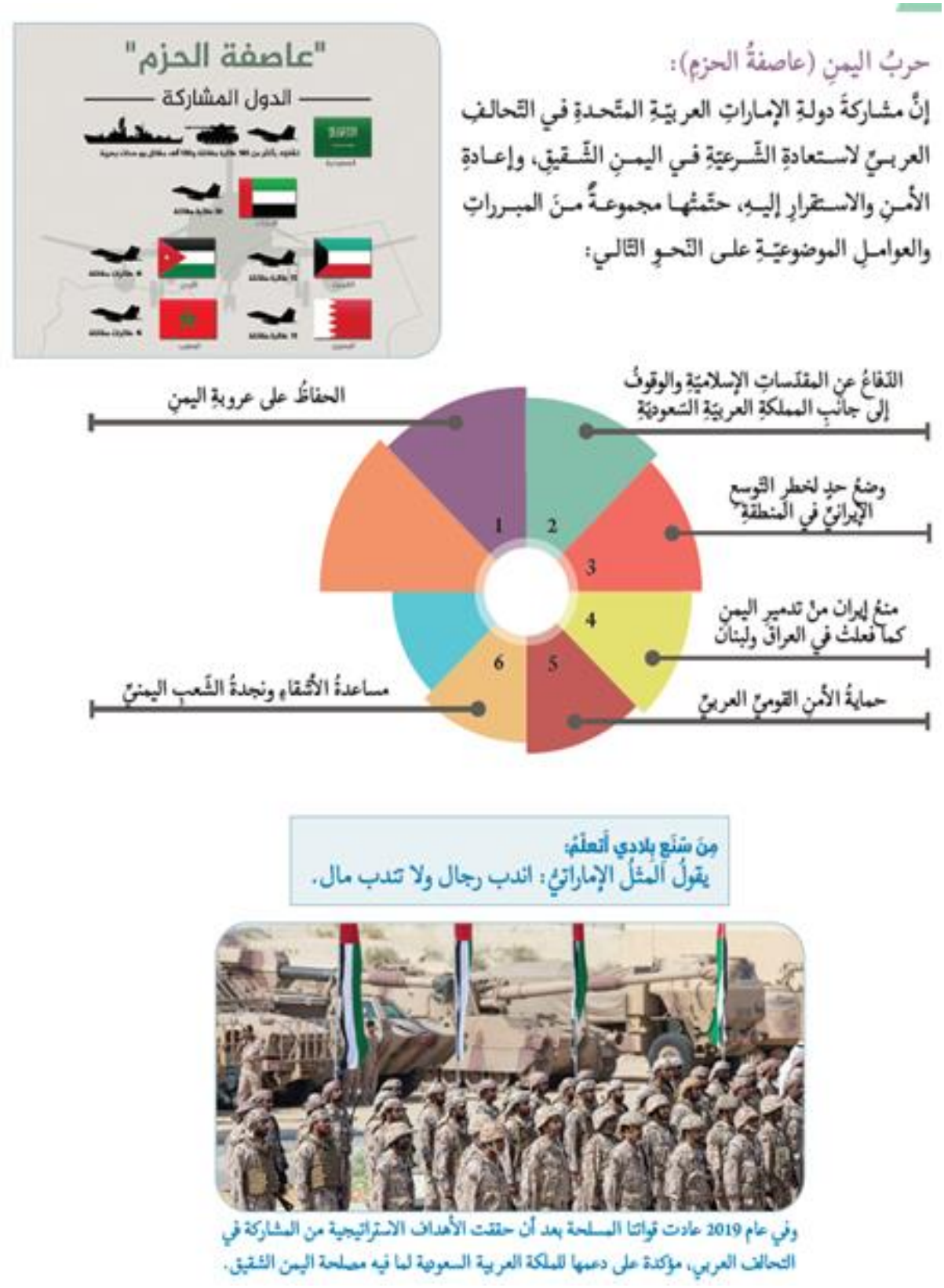
وجاء التّحالف العربي لدعم الشّرعيّة في اليمن بقيادة السّعوديّة والـذّراع الإماراتيّة القويّة مدعومًا من دول المنطقة ليسطّر بداية تاريخ جديد للمنطقة يكتبه أبناؤها بأنفسهم ويسهم في عودة الشّرعيّة إلى اليمن وهزيمة المخطّط الخارجي الذي يهدف للسّيطرة على اليمن والذّهاب به إلى الخلافات الطائفيّة والمذهبيّة لخدمة أهداف خارجيّة لا يزال يراود خيال أصحابها حلم السّيطرة والهيمنة.



The Arab Alliance came to support legitimate forces in Yemen, led by Saudi Arabia. The UAE's strong arm was supported by countries of the region, to write the beginning of a new history for the region, one written by its own sons; to take part in restoring legitimacy to Yemen, and defeat the foreign designs to take over Yemen and lead it into sectarian conflicts, in service of foreign interests, which still entice their owners with the dream of hegemony and control.

96. ***Social Studies and National Education*, Grade 7,** Vol. 1, 2021-22, p. 70.

Iranian expansionism is discussed in an explanation of Operation Decisive Storm, launched in 2015 in Yemen. It describes the allies of the UAE and its goals, one of which was to push back Iranian influence and prevent it *"from destroying Yemen as it did in Iraq and Lebanon."*



"Decisive Storm"

Participating Countries

Saudi Arabia—contributes more than 100 jets and 150 thousand troops and marine units

UAE 30 fighter jets

Kuwait 15 fighter jets

Jordan 6 fighter jets

Bahrain 15 fighter jets

Morocco 6 fighter jets

Yemen War (Decisive Storm):

The following objective factors and justifications necessitated the UAE's participation in the Arab coalition to restore the legitimate [government] in the brotherly nation of Yemen, and bring back stability and security to Yemen:

1. *Protecting Yemen's Arab identity*
2. *Defending Islamic holy sites and siding with Saudi Arabia*
3. *Putting an end to the threat of Iranian expansionism in the region*
4. *Preventing Iran from destroying Yemen as it did in Iraq and Lebanon*
5. *Guarding Arab National security*
6. *Helping brothers and rescuing the Yemeni people*

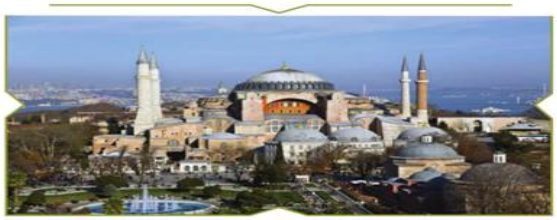
I learn from my country's beautiful [heritage]:

The Emirati proverb says: Lament people, do not lament money.

[Caption under photo:] *In 2019 our armed forces returned after achieving strategic goals by participating in the Arab coalition, underscoring their support for the Kingdom of Saudi Arabia in accordance with the interest of brother Yemen.*

97. ***Social Studies and National Education*, Grade 9, Vol. 1**, 2021-22, p. 100. (Previously-*Social Studies and National Education*, Grade 9, Vol. 1, 2017-18, p. 50.)

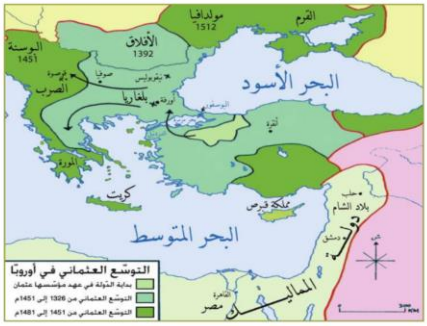
A historical explanation of the Ottoman Empire escalated its rhetoric, as the 2017-18 edition was quite factual and unbiased, even depicting the Ottoman Empire as a protector of the Arab countries, whereas the 2021-22 edition is characterized by a narrative in which the Ottoman Empire is an "expanding" superpower with "covetous ambitions," depicting them as a historical enemy of the Arabs.

Social Studies and National Education, Grade 9, Vol. 1, 2017-18, p. 50.	*Social Studies and National Education*, Grade 9, Vol. 1, 2021-22, p. 100.
الدّرس الأوّل: الدّولة العثمانيّة والوطن العربي الفكرة الرّئيسة: ينتسب العثمانيّون إلى إحدى القبائل التّركيّة، التي هاجرت من أواسط آسيا في القرن الثّالث عشر الميلادي، وتحوّلوا في عهد مؤسّس الدّولة العثمانيّة عثمان بن أرطغرل إلى قوى كبرى، امتدّت فتوحاتها إلى آسيا الصّغرى، وأوقف العثمانيّون زحف القوى الأوروبيّة في البلقان قرونًا عديدة، وتصدّوا للإمبراطوريّة البيزنطيّة، ووصلت جيوشهم أبواب فيينا عاصمة النّمسا، وفتحوا البلاد العربيّة وحموها من الأطماع الأجنبيّة.  *Lesson 1:* *The Ottoman state and the Arab Homeland* *The main idea:* *The Ottomans are descended from one of the Turkic tribes that migrated from central Asia during the 13th century, and in the time of Osman bin Ertuğrul, the founder of the Ottoman State, they became a superpower, its conquests expanded to Asia Minor. The marching of European forces in the Balkan area has blocked the Ottomans for many centuries. They confronted the Byzantine Empire, and their armies even reached so far as the gates of Vienna, Austria's capital, and conquered the Arab countries and protected them against foreign covetous ambitions.*	1 الدّرسُ الأوّل: العثمانيون وأطماعهم في الوطن العربي نواتجُ التّعلّم: • يتعرّف المفاهيم والمصطلحات الواردة في الدّرس. • يناقش مجريات الأحداث في فترة التوسّع العثماني. • يحلل الأطماع الإستعمارية للعثمانيين في البلاد العربية. • يتعرف أوضاع الوطن العربي قبل التوسّع العثماني. • يجري بحثًا حول قضيّة معاصرة ويتوقع نتائجه مستخدمًا أدلّة ثقافيّة وتاريخيّة وسياسيّة. الفكرة الرّئيسة: ينتسب العثمانيّون إلى إحدى القبائل التّركيّة، التي هاجرت من أواسط آسيا في القرن الثّالث عشر الميلادي، وتحوّلوا في عهد عثمان بن أرطغرل إلى قوى توسّعيّة كبرى، امتدّت أراضيها إلى آسيا الصّغرى، والبلقان قرونًا عديدة، ووصلت جيوشهم أبواب فيينا عاصمة النّمسا، وضمّوا البلاد العربيّة.  المفاهيمُ والمصطلحاتُ: • القرن الذّهبي. • الكشوف الجغرافيّة. • الدّولة الصفويّة. *Lesson 1:* *The Ottomans and their covetous ambitions in the Arab Homeland* *The main idea:* *The Ottomans are descended from one of the Turkic tribes that migrated from central Asia during the 13th century, and in the time of Osman bin Ertuğrul, the founder of the Ottoman State, they became an expanding superpower, whose lands reached Asia Minor, the Balkans for many centuries. Their armies even reached so far as the gates of Vienna, Austria's capital and included the Arab countries.*

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

98. ***Social Studies and National Education*, Grade 9,** Vol. 1, 2021-22, pp. 102-103. (Previously- *Social Studies and National Education*, Grade 9, Vol. 1, 2017-18, pp. 52-57.)

The term fatḥ – Muslim or Arab victory to liberate an occupied area – was used in the textbook's 2017-18 edition to describe all kinds of conquest carried out by the Ottoman Empire, as opposed to the 2021-22 edition, in which it is only reserved for the capture of Constantinople.

Social Studies and National Education, Grade 9, Vol. 1, p. 52-57, 2017-18	**Social Studies and National Education, Grade 9, Vol. 1, p. 102-103, 2021-22**
(2) التّوسّع فى اوروبا: **فتح البلقان:** بعد وفاة (أورخان) سنة 1359م، خلفه ابنه (مراد الأوّل) وبعد أن عمل على استقرار الجبهة الدّاخلية والقضاء على الفتن، اتّجه بقوّاته نحو أوروبا، واستولى العثمانيّون فى عهده على (أدرنة) التى اتّخذوها عاصمة لهم ابتداء من سنه 1366م وحتى فتح القسطنطينيّة. توالت انتصارات (مراد الأوّل)، حتى نجح فى ضمّ منطقة البلقان، بعد أن تغلّب على الصّرب، والبلغار، وبذلك أسهم مراد الأوّل فى تثبيت دعائم الدّولة العثمانيّة، تولى (بايزيد بن مراد) مكان أبيه 1389م، وتعدّ معركة نيقوبولس من أشهر انتصاراته:	**(2) التّوسّع فى أوروبا:** **البلقان:** بعد وفاة (أورخان) سنة 1359م، خلفه ابنه (مراد الأوّل) وبعد أن عمل على استقرار الجبهة الدّاخلية والقضاء على الفتن، اتّجه بقوّاته نحو أوروبا، واستولى العثمانيّون فى عهده على (أدرنة) التى اتّخذوها عاصمة لهم ابتداء من سنه 1366م وحتى فتح القسطنطينيّة. توالت انتصارات (مراد الأوّل)، حتى نجح فى ضمّ منطقة البلقان، بعد أن تغلّب على الصّرب، والبلغار، وبذلك أسهم مراد الأوّل فى تثبيت دعائم الدّولة العثمانيّة، تولى (بايزيد بن مراد) مكان أبيه 1389م، وتعدّ معركة نيقوبولس من أشهر انتصاراته:
	
وبموت (بايزيد الأوّل) تولّى محمد الثّانى (الفاتح) الذى فتح القسطنطينيّة المدينة الشّرقيّة للإسلام، بعد أن استعصت على المسلمين قرونًا عدّة.	وبموت (بايزيد الأوّل) تولّى محمد الثّانى الذي دخل القسطنطينيّة المدينة الشّرقيّة للإسلام. وأهمّ ما يميّز حكمه أنّه دفع بالدّولة العثمانيّة دفعة قويّة فى شرق البحر المتوسّط.
ثانيًا: أحوال الوطن العربي قبيل ضمّه للدّولة العثمانيّة: أصبحت الدّولة العثمانيّة القوّة الأولى في مواجهة أوروبا، ووصلت أوج اتّساعها غربًا في عهد السّلطان سليم الأوّل (1512 - 1520م)، ثمّ توقّف زحفها نحو الغرب، وبدأت تتّجه نحو الشّرق الإسلامي. وقد عاصرت الدّولة العثمانيّة دولتان إسلاميّتان كبيرتان هما: 1. الدّولة الصّفويّة: وعاصمتها (تبريز) وتحكم إيران والجزء الشّرقي من الأناضول كما امتدّت إلى العراق. 2. دولة المماليك: وعاصمتها القاهرة وتحكم مصر وبلاد الشّام والحجاز.	**ثانيًا: أحوال الوطن العربي قبيل التّوسع الاستعماري** وصلت الدولة العثمانية أوج اتّساعها غربًا في عهد السّلطان سليم الأوّل (1512 - 1520م)، ثمّ توقّف زحفها نحو الغرب، وبدأت تتّجه نحو الشّرق الإسلامي. وقد عاصرت الدّولة العثمانيّة دولتان إسلاميّتان، هما: 1. الدّولة الصّفويّة: وعاصمتها (تبريز) وتحكم إيران والجزء الشّرقي من الأناضول كما امتدّت إلى العراق. 2. دولة المماليك: وعاصمتها القاهرة وتحكم مصر وبلاد الشّام والحجاز.
	

ثالثًا: توسّع الدّولة العثمانيّة في البلاد العربيّة

1. ضمّ العراق والصّدام مع الصّفويّين:

أعلنت الدّولة العثمانيّة الحرب على الدّولة الصّفويّة، لأن فارس أصبحت ملجأ للفارّين من وجه حكم السّلطان سليم الأوّل، ولمحاولة الصّفويين بث المذهب الشّيعي في الأناضول، فأحرز العثمانيّون نصرًا على الصّفويين في معركة جالديران (jaldiran) 1514م، واستولوا مؤقتًا على عاصمتهم (تبريز) وفي سنة 1534م، نجح السّلطان العثماني سليمان القانوني في ضمّ العراق إلى الدّولة العثمانيّة.



- أبيّن أحوال الوطن العربي قبيل التوسع العثماني فيه.

The expansion in Europe:

The Balkans:

[…] The Ottomans took over Edirne, which they made their capital in the beginning of 1366 until the conquest [fatḥ] of Constantinople. […]

At the demise of Bayezid I, Mehmed II ascended, who was the one to enter Constantinople, the Eastern city of Islam. His reign's most conspicuous achievement is the strong push he gave to the Ottoman State in the Eastern Mediterranean.

Second: The conditions of the Arab world prior to colonial expansion

[…]
Third: The expansion ("Tawassu") of the Ottoman Empire in the Arab countries

[…]
Explain the conditions of the Arab world prior to the Ottoman expansion in it.

ثالثًا: امتداد الدّولة العثمانيّة في البلاد العربيّة:

1. ضمّ العراق والصّدام مع الصّفويّين:

أعلنت الدّولة العثمانيّة الحرب على الدّولة الصّفويّة، لأن فارس أصبحت ملجأ للفارّين من وجه حكم السّلطان سليم الأوّل، ولمحاولة الصّفويين بث المذهب الشّيعي في الأناضول، فأحرز العثمانيّون نصرًا على الصّفويين في معركة جالديران (jaldiran) 1514م، واستولوا مؤقتًا على عاصمتهم (تبريز) وفي سنة 1534م، نجح السّلطان العثماني سليمان القانوني في ضمّ العراق إلى الدّولة العثمانيّة.



- أبيّن أحوال الوطن العربي قبيل ضمّه للعثمانيين.

The expansion in Europe:

The conquest [fatḥ] of the Balkans:

[…] The Ottomans took over Edirne, which they made their capital in the beginning of 1366 until the conquest [fatḥ] of Constantinople. […]

At the demise of Bayezid I, Mehmed II ascended the throne. He was the one to conquer [fatḥ] Constantinople, the Eastern city of Islam, after many centuries it has been such a difficult thing for Muslims.

Second: The conditions of the Arab world prior to its annexation to the Ottoman Empire:

[…]
Third: The Extension (Imtidad) of the Ottoman Empire in the Arab Countries:

[…]
Explain the conditions of the Arab world prior to its annexation to the Ottomans.

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

99. ***Social Studies and National Education*, Grade 9,** Vol. 2, 2020-21, p. 77. (Previously-*Social Studies and National Education*, Grade 9, Vol. 2, 2017-18, p. 74.)

Influences on Arab Islamic civilization no longer include Persian influences, as a section on interactions between civilizations removed any reference to Persians made in previous textbook editions.

Social Studies and National Education, Grade 9, Vol. 2, 2017-18, p. 74.	*Social Studies and National Education*, Grade 9, Vol. 2, 2020-21, p. 77.
 ثانيًا: التّواصلُ الحضاريُّ عَبْرَ التّاريخ: لقدْ تفاعلتِ الحضاراتُ الإنسانيّةُ معَ بعضِها بعضًا منذُ القدمِ؛ فانتجتْ لشعوبِ العالَمِ مخزونًا عالميًّا في شتّى المجالاتِ العلميّةِ والمخترعاتِ، فلا يمكنُ لحضارةٍ أنْ تقومَ بمعزلٍ عنِ الآخرينَ، ولا تزدهرُ الحضاراتُ بمفردِها. فالحضاراتُ القديمةُ نقلتْ عنْ بعضِها شيئًا كثيرًا، ويشهدُ على ذلكَ التّواصلُ الحضاريُّ بينَ حضارةِ بلادِ الرّافدينِ والحضارةِ المصريّةِ القديمةِ، وحضارةِ منطقةِ الخليجِ العربيِّ وشبهِ الجزيرةِ العربيّةِ، وغيرِها من الحضاراتِ القديمةِ. والحضارةُ العربيّةُ الإسلاميّةُ تميّزتْ بمقدرةِ أبنائِها في تلكَ الأيّامِ على الأخذِ والعطاءِ، وقدْ ورثَ العربُ حكمةَ الهندِ وعلومَهم، وخبرةَ الفرسِ وسياستَهم وآدابَهم، وفلسفةَ اليونانِ وعلومَهم، وصنائعَ الصّينِ وبيزنطةَ، وصهروا هذهِ العناصرَ في إطارٍ عربيٍّ إسلاميٍّ، وانتعشتِ العلومُ والآدابُ، وعمَّ حبُّ المعرفةِ والاكتشافِ. فلا غروَ إذًا أنْ يصفَ بعضُ المؤرّخينَ فترةَ القرنِ العاشرِ الميلاديِّ بأنّها عصرُ النّهضةِ العربيّةِ الإسلاميّةِ؛ حيثُ لمْ يقتصرْ فضلُ العربِ الحضاريُّ على العالمِ في حفظِ تراثِ الأممِ القديمةِ بما ترجموهُ منَ الكتبِ القديمةِ (يونانيّةٍ وهنديّةٍ وفارسيّةٍ) بلْ زادوا على ما وجدوا كثيرًا.	ثانيًا: التّواصلُ الحضاريُّ عَبْرَ التّاريخ لقدْ تفاعلتِ الحضاراتُ الإنسانيّةُ معَ بعضِها بعضًا منذُ القدمِ؛ فانتجتْ لشعوبِ العالَمِ مخزونًا عالميًّا في شتّى المجالاتِ العلميّةِ والمخترعاتِ، فلا يمكنُ لحضارةٍ أنْ تقومَ بمعزلٍ عنِ الآخرينَ، ولا تزدهرُ الحضاراتُ بمفردِها. فالحضاراتُ القديمةُ نقلتْ عنْ بعضِها شيئًا كثيرًا، ويشهدُ على ذلكَ التّواصلُ الحضاريُّ بينَ حضارةِ بلادِ الرّافدينِ والحضارةِ المصريّةِ القديمةِ، وحضارةِ منطقةِ الخليجِ العربيِّ وشبهِ الجزيرةِ العربيّةِ، وغيرِها من الحضاراتِ القديمةِ. والحضارةُ العربيّةُ الإسلاميّةُ تميّزتْ بمقدرةِ أبنائِها في تلكَ الأيّامِ على الأخذِ والعطاءِ، وقدْ ورثَ العربُ حكمةَ الهندِ وعلومَهم، وخبرةَ الفرسِ وسياستَهم وآدابَهم، وفلسفةَ اليونانِ وعلومَهم، وصنائعَ الصّينِ وبيزنطةَ، وصهروا هذهِ العناصرَ في إطارٍ عربيٍّ إسلاميٍّ، وانتعشتِ العلومُ والآدابُ، وعمَّ حبُّ المعرفةِ والاكتشافِ. فلا غروَ إذًا أنْ يصفَ بعضُ المؤرّخينَ فترةَ القرنِ العاشرِ الميلاديِّ بأنّها عصرُ النّهضةِ العربيّةِ الإسلاميّةِ؛ حيثُ لمْ يقتصرْ فضلُ العربِ الحضاريُّ على العالمِ في حفظِ تراثِ الأممِ القديمةِ بما ترجموهُ منَ الكتبِ القديمةِ (يونانيّةٍ وهنديّةٍ) بلْ زادوا على ما وجدوا كثيرًا.
Second: Interactions between civilizations across history *Human civilizations have been interacting with each other since antiquity. They have brought the peoples of the world a global depository in all fields of science and inventions. Therefore, one civilization cannot isolate itself from others, and civilizations do not flourish on their own.* *Ancient civilizations took from each other many things, as exemplified by the cultural exchange between the Mesopotamian and Ancient Egyptian civilizations, and the civilization of the Arabian Gulf region and the Arabian Peninsula, as well as other ancient civilizations.* *The Arab Islamic civilization was distinguished for its sons' capabilities, in those days, to take and give; the Arabs*	*Second: Interactions between civilizations across history* *Human civilizations have been interacting with each other since antiquity. They have brought the peoples of the world a global depository in all fields of science and inventions. Therefore, one civilization cannot isolate itself from others, and civilizations do not flourish on their own.* *Ancient civilizations took from each other many things, as exemplified by the cultural exchange between the Mesopotamian and Ancient Egyptian civilizations, and the civilization of the Arabian Gulf region and the Arabian Peninsula, as well as other ancient civilizations.* *The Arab Islamic civilization was distinguished for its sons' capabilities, in*

inherited the wisdom and science of the Indians, the experience, politics and manners of the Persians, the philosophy and sciences of the Greeks, and the crafts of the Chinese and Byzantines. They rendered these elements in an Arab Islamic framework and revitalized the sciences and the arts and spread the love of knowledge and discovery. No wonder, then, that some historians describe the 10th century AD as the Islamic Arab Renaissance. The Arab's cultural contribution to the world wasn't just in preserving the heritage of ancient nations, by translating ancient (Greek, Indian and Persian) books; but also adding greatly on top of what they found.	*those days, to take and give; the Arabs inherited the wisdom and science of the Indians, as well as their politics and manners, the philosophy and sciences of the Greeks, and the crafts of the Chinese and Byzantines. They rendered these elements in an Arab Islamic framework and revitalized the sciences and the arts and spread the love of knowledge and discovery. No wonder, then, that some historians describe the 10th century AD as the Islamic Arab Renaissance. The Arab's cultural contribution to the world wasn't just in preserving the heritage of ancient nations, by translating ancient (Greek and Indian) books; but also adding greatly on top of what they found.*

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100. ***Social Studies and National Education*, Grade 9,** Vol. 2, 2020-21, p. 42.
(Previously- *Social Studies and National Education*, Grade 9, Vol. 2, 2017-18, p. 42.)

An exercise about the Persian Gulf no longer asks students to "refute the Iranian claims regarding it being Persian," as featured in an assignment to write a speech as if they are to give it at the UN, in which they prove the Gulf's Arab nature.

Social Studies and National Education, Grade 9, Vol. 2, 2017-18, p. 42.	*Social Studies and National Education*, Grade 9, Vol. 2, 2020-21, p. 42.
أتخيَّلُ نفسي مندوبًا في هيئةِ الأممِ المتَّحدةِ: وطلبَ إليَّ إلقاءُ كلمةٍ في الجلسةِ الافتتاحيَّةِ لهيئةِ الأممِ المتَّحدةِ أُثبتُ فيها عروبةَ الخليجِ. وأُفنِّدُ الادِّعاءاتِ الإيرانيَّةَ بأنَّهُ فارسيٌّ. أسجِّلُ كَلمتي هُنا: *I shall imagine myself as a delegate to the United Nations:* *I was asked to give a speech at the opening session of the United Nations, in which I shall prove the Gulf's Arab character and refute the Iranian claims regarding it being Persian.* *I shall write my words here:*	أتخيَّلُ نفسي مندوبًا في هيئةِ الأممِ المتَّحدةِ: وطلبَ إليَّ إلقاءُ كلمةٍ في الجلسةِ الافتتاحيَّةِ لهيئةِ الأممِ المتَّحدةِ أُثبتُ فيها عروبةَ الخليجِ. أسجِّلُ كَلمتي هُنا: *I shall imagine myself as a delegate to the United Nations:* *I was asked to give a speech at the opening session of the United Nations, in which I shall prove the Gulf's Arab character.* *I shall write my words here:*

* Red font indicates removed content.

101. ***Historical Depth of Federal Thought in the UAE*, Grade 10,** Vol. 1, 2021-22, p. 35.

A history book teaches that large parts of the Iranian side of the Gulf were controlled by the Coastal Emirates. There is no claim for these territories, but students learn that the Persian Shah Abbas acknowledged Emirati dominion over these lands.

كانت الدولة الصفوية الإيرانية تبحث عن حلفاء يساعدونها على دحر البرتغاليين منذ العام 1600، ودخلت في معاهدات مع الدولة القاسمية، وكان حاكم إيران يُدعى عباس شاه إسماعيل الصفوي الذي اعترف بملكية الشيخ كايد بن عدوان القاسمي لمساحات شاسعة من الأراضي الواقعة جنوب غرب إيران حالياً، هذا بالإضافة إلى كامل الجزر الإماراتية الجنوبية التي تتضمن جزر طنب الكبرى والصغرى وأبو موسى.

Since 1600, the Iranian Safavid state was seeking allies to help it to defeat the Portuguese. They concluded treaties with the Al-Qasimi State. The Iranian ruler, called Abbas Shah Isma'il Al-Safavi, acknowledged Kayed bin 'Udwan Al-Qasimi's possession of vast territories located in present-day southwest Iran, in addition to all the Southern Emirati Islands, including the Greater and Lesser Tunbs and Abu Musa.

102. ***Historical Depth of Federal Thought in the UAE*, Grade 10,** Vol. 1, 2021-22, p. 37.

The war between the Persians and the Emiratis is described as the main cause of the consolidation of Emirati national identity and unity. Moreover, the Persians are said to be traitors for forming another alliance with the British and Dutch colonialists against the Emirates.

واستمر الصراع بين إمارات الساحل والدولة الفارسية لعقود، وكانت الأحداث الكبرى والتدخلات الخارجية المعادية توحد صفوف أهالي إمارات الساحل وتشد من عزيمتهم لصد العدوان الفارسي الذي استمر في تعزيز قدراته العسكرية، مع الاستعانة بخبرات عسكرية بريطانية وهولندية، مشكلين أسطولاً كبيراً بلغ تعداده نحو خمسة آلاف مقاتل فارسي، ثم تقدم ذلك الأسطول نحو مدينة خورفكان على الساحل الشرقي من إمارات الساحل، وذلك في يوم 4 أبريل من العام 1736 وتم احتلال المدينة، ثم توجه الفرس نحو مدينة رأس الخيمة ليعسكروا هناك.(13)

The war between the Coastal Emirates and the Persian State persisted for decades. The major events and hostile foreign interventions united the people of the Coastal Emirates and strengthened their determination to repel the Persian Aggression. [The Persians] continued to build up their military capacities, having access to Dutch and British military knowhow. They formed an enormous fleet of about 5,000 Persian warriors. This fleet later advanced to the city of Khor Fakkan on the eastern seashore of the Coastal Emirates. On April 4, 1736, the city was occupied, the Persians (al-furs) headed toward the city of Ras Al-Khaima and were stationed there.

Israel & Zionism

103. ***Islamic Education*, Grade 6,** Vol. 1, 2021–22, p. 75; *Islamic Education*, Grade 8, Vol. 1, 2021-22, p. 63; *Islamic Education*, Grade 12, Vol. 1, 2021-22, p. 43.

The UAE-Israel peace treaty was rapidly added to Islamic Education curriculum as an identical news item in three different textbooks, which present the endorsements of the peace treaty by two leading Islamic UAE Institutions. This information appears in different contexts throughout the textbooks, all of which revolve around moderation, fighting extremism, and the enhancement of global tolerance, cooperation, and sustainable prosperity.



٢ أشاد مجلس الإمارات للإفتاء الشرعي بمبادرة السلام الإماراتية مع إسرائيل والتي تضاف إلى السجل الحافل للدولة في دعم القضايا العربية والإسلامية وعلى رأسها القضية الفلسطينية وجهودها المستمرة في دعم المصالحات ونشر السلام في مختلف بقاع العالم، وأكد الدكتور محمد مطر الكعبي رئيس الهيئة العامة للشؤون الإسلامية والأوقاف بأن المبادرة تعد قرار ا تاريخيا وحضاريا وبأنها تنطلق من قيم ديننا الإسلامي الحنيف الذي يحث على إقامة جسور التعاون و إرساء مبادئ العلاقات مع الجميع .

بالتعاون مع زملائك صمم عرضا مصورا يوضح الدور البارز الذي تبذله دولة الإمارات العربية المتحدة من أجل تحقيق الأمن والسلام لشعوب العالم مبينا أهمية معاهدات السلام وأثرها على تحقيق التنمية المستدامة في موارد الحياة للعالم .

أشاد مجلس الإمارات للإفتاء الشرعي بمبادرة السلام الإماراتية مع إسرائيل والتي تضاف إلى السجل الحافل للدولة في دعم القضايا العربية والإسلامية وعلى رأسها القضية الفلسطينية وجهودها المستمرة في دعم المصالحات ونشر السلام في مختلف بقاع العالم، وأكد الدكتور محمد مطر الكعبي رئيس الهيئة العامة للشؤون الإسلامية والأوقاف بأن المبادرة تعد قرار ا تاريخيا وحضاريا وبأنها تنطلق من قيم ديننا الإسلامي الحنيف الذي يحث على إقامة جسور التعاون و إرساء مبادئ العلاقات مع الجميع .

● اكتب تقريرا بعنوان الإسلام دين أمن وسلام مبينا موقف الإسلام من مظاهر العنف والإرهاب وموضحا مقومات الأمن في المجتمعات ومبادرات الإمارات العربية المتحدة المحلية والعالمية في ترسيخ قيم التعاون والسلام.

أثري خبراتي

أشاد مجلس الإمارات للإفتاء الشرعي بمبادرة السلام الإماراتية مع إسرائيل والتي تضاف إلى السجل الحافل للدولة في دعم القضايا العربية والإسلامية وعلى رأسها القضية الفلسطينية وجهودها المستمرة في دعم المصالحات ونشر السلام في مختلف بقاع العالم، وأكد الدكتور محمد مطر الكعبي رئيس الهيئة العامة للشؤون الإسلامية والأوقاف بأن المبادرة تعد قرارا تاريخيا وحضاريا وبأنها تنطلق من قيم ديننا الإسلامي الحنيف الذي يحث على إقامة جسور التعاون و إرساء مبادئ العلاقات مع الجميع.

صمم عرضا تقديميا حول موقف الإسلام من التطرف موضحا أسبابه وطرق علاجه، ومبينا دور اتفاقيات ومعاهدات السلام الإماراتية مع دول العالم في ترسيخ قيم التسامح ونبذ التطرف بكل صوره.

The Emirates Fatwa Council praised the Emirati peace initiative with Israel, which is added to the state's long record of supporting Arab and Islamic causes, chief among them is the Palestinian cause, and its continuous efforts to support reconciliations and spread peace in various parts of the world. Dr. Mohammed Matar Alkaabi, head of the General Authority for Islamic Affairs Endowments [GAIAE], confirmed that the initiative is a historic and cultural

decision and that it stems from the values of our noble Islamic religion, which urges building bridges of cooperation and establishing the principles of relations with everyone.

[Grade 6:] In collaboration with your colleagues, prepare a picture presentation demonstrating the prominent role of the UAE in achieving security and peace for the peoples of the world, while addressing the importance of peace agreements and their impact on the sustainable development of the world's life resources.

[Grade 8:] *Write an essay titled "Islam is a Religion of Security and Peace" explaining Islam's position on the manifestations of violence and terrorism, clarifying the security foundations of societies, and the local and global initiatives of the UAE consolidating the values of cooperation and peace."*

[Grade 12:] *Design a presentation on the position of Islam on extremism, explaining its causes and methods of treatment. Indicate the role of agreements and peace treaties of the UAE with the countries of the world in consolidating the values of tolerance and rejecting extremism in all its forms.*

104. ***Social Studies and National Education, Grade 9,*** Vol. 1, 2021-22, p. 121.
(Previously- *Social Studies and National Education*, Grade 9, Vol. 1, 2017-18, p. 63.)

Israel is no longer presented as an entity that employs racial discrimination. In an example given for a definition of racial discrimination, *"settler colonialism in [...] Palestine,"* has been removed from the textbook.

Social Studies and National Education, Grade 9, Vol. 1, **2017-18**, p. 63.	*Social Studies and National Education*, Grade 9, Vol. 1, **2021-22**, p. 121.
4. التمييز العنصري: وهو حرمان السّكّان الأصليين من حقوقهم الاقتصاديّة والاجتماعيّة والسّياسيّة والدّينيّة، باعتبارهم أدنى مرتبة من المستعمرين الذين يتمتّعون بكلّ هذه الحقوق، ومن الأمثلة على ذلك: الاستعمار الاستيطانيّ في كلّ من جنوب أفريقيا وفلسطين. *4. Racial discrimination:* *Dispossessing the native inhabitants of their economic, social, political, and religious rights, perceiving them as of lower class than the colonialists who enjoy all these rights. For example, there is the settler colonialism in South Africa* ***and Palestine****.*	**4. التمييز العنصري:** وهو حرمان السّكّان الأصليين من حقوقهم الاقتصاديّة والاجتماعيّة والسّياسيّة والدّينيّة، باعتبارهم أدنى مرتبة من المستعمرين الذين يتمتّعون بكلّ هذه الحقوق، ومن الأمثلة على ذلك: الاستعمار الاستيطانيّ في جنوب أفريقيا. *4. Racial discrimination:* *Dispossessing the native inhabitants of their economic, social, political, and religious rights, perceiving them as of lower class than the colonialists who enjoy all these rights. For example, there is the settler colonialism in South Africa.*

* Red font indicates removed content.

105. ***Social Studies and National Education: Zayed's Ethical Approach*, Grade 11,** Vol. 1, 2021-22, p. 72. (Previously- *Social Studies and National Education: Zayed's Ethical Approach*, Grade 11, Vol. 1, 2019-20, pp. 72-73.)

A criticism of the demand that Palestinians recognize Israel while it *"persecutes"* them and *"desecrates"* the land has been removed since the 2020 textbook edition. In addition, the text omitted a sentence from a 1982 quote stating that there will be no stable peace as long as *"Israel occupies Arab lands and practices its violations in Southern Lebanon."*

Social Studies and National Education: Zayed's Ethical Approach, Grade 11, Vol. 1, **2019-20**, pp. 72-73.	*Social Studies and National Education: Zayed's Ethical Approach*, Grade 11, Vol. 1, **2021-22**, p. 72.
 مِنْ لِقاءاتِ الشَّيخِ زايدٍ -رَحِمَهُ اللَّهُ- العَديدةِ بياسِرِ عَرفات وَتُتَرجِمُ مَواقِفُ الشَّيخِ زايدٍ -رَحِمَهُ اللَّهُ- رؤيَتَهُ الواضِحةَ لطبيعَةِ الصِّراعِ معَ العِدوِّ المُحتَلِّ وَفَلسَفةِ الوصولِ إلى انتِزاعِ الحَقِّ مِنْهُ، وَمِنْ قَولِهِ -رَحِمَهُ اللَّهُ- في شَهرِ مايو عامَ 1978م: «كيفَ يُطلَبُ مِنَ الفِلسطينيّينَ الاعترافُ بِإسرائيلَ؟ وأيُّ اعتِرافٍ؟ إنَّ الفِلسطينيّينَ يَعترفونَ بِحَقِّهِم في أراضيهِمْ، وَإنْ أرضُهُمْ مُستباحَةٌ يُسيطِرُ عَليها الإسرائيليّونَ، وَهُمْ مَطرودونَ مِنْ أرضِهِمْ، فكيفَ يَعترفونَ؟ وَبِمَنْ؟ هَلْ يَعترِفونَ بِمَنْ عَزَلَهُمْ عَنْ أرضِهِمْ وَديارِهِمْ؟ هَلْ يعترفونَ بِمَنْ يَضطَهِدُهُم؟ إنَّ هذا شَيءٌ لَمْ يَحدُثْ مِنْ قَبلُ في تاريخِ البَشَريّةِ. إنَّنا نُطالِبُ بِالعَدالَةِ التي تَضمَنُ لِكُلِّ ذي حَقٍّ حَقَّهُ، فَكيفَ نَعترِفُ بِشَرعيّةِ مَن احتَلَّ الأرضَ بِالقوّةِ، وَلا نَعترِفُ بِشَرعيّةِ مالِكِ الأرضِ الأصليِّ وَحَقِّهِ في إقامَةِ دَولَتِهِ على أرضِهِ، فَهَلْ يُعتَبَرُ هذا عَدلًا؟ إنَّ إسرائيلَ تَرفُضُ حتّى الاعترافَ بِوجودِهِمْ كَشَعبٍ، وَتَستمِرُّ في بِناءِ المُستَوطناتِ على الأراضي العَربيّةِ، فَكيفَ يَستطيعُ العالَمُ أنْ يَتصوَّرَ أنْ يَسكُتَ شَعبٌ عَنِ المُطالَبةِ بِحقِّهِ؟». وكأنَّ الشَّيخَ زايدًا -رَحِمَهُ اللَّهُ- يعيشُ صورةَ هذِهِ الأيّامِ منذُ أربَعةِ عُقودٍ. وقَدْ رأى -رَحِمَهُ اللَّهُ- في هذِهِ القضيةِ أساسًا لِوَضعٍ شاملٍ يُعانِي مِنْهُ العالَمُ، وهوَ الاستقرارُ. ومِمّا قالَهُ -طَيَّبَ اللَّهُ ثَراهُ- في شَهرِ مارس عامَ 1982م: «إنَّ القَضيَّةَ الرَّئيسةَ لِلعَربِ هي القَضيَّةُ الفِلسطينيَّةُ، وَيَجِبُ المُبادَرَةُ بِحَلِّها حَلًّا جَذريًّا بِأسرَعِ وَقتٍ مُمكِنٍ، وَإنَّ كُلَّ تَأخيرٍ في حَلِّ هذِهِ القَضيَّةِ يُسَبِّبُ عدمَ الاستِقرارِ في المنطقةِ. إنَّ التَّسويفَ في حَلِّ القَضيَّةِ يُؤَدِّي إلى زيادَةِ عَدمِ الاستِقرارِ في الشَّرقِ الأَوسَطِ، وَإنَّ السَّلامَ لَن يَستَقِرَّ طالَما أنَّ إسرائيلَ تَحتَلُّ الأراضِي العَربيّةَ، وَتُمارِسُ انتِهاكاتِها في الجَنوبِ اللُّبنانيِّ». [Under the picture:] *Among the many meetings of Sheikh Zayed with Yasser Arafat* ***The positions of Sheikh Zayed - may God have mercy on him - translate his clear vision of the nature of the conflict with the occupying enemy […] from his words in May 1978:*** ***"How can the Palestinians be required to recognize Israel? Which recognition? The Palestinians recognize their right to their lands, so if their land is desecrated, and the Israelis***	 مِنْ لِقاءاتِ الشَّيخِ زايدٍ -رَحِمَهُ اللَّهُ- العَديدةِ بياسِرِ عَرفات ومِمّا قالَهُ -طَيَّبَ اللَّهُ ثَراهُ- في شَهرِ مارس عامَ 1982م: «إنَّ القَضيَّةَ الرَّئيسةَ لِلعَربِ هي القَضيَّةُ الفِلسطينيَّةُ، وَيَجِبُ المُبادَرَةُ بِحَلِّها حَلًّا جَذريًّا بِأسرَعِ وَقتٍ مُمكِنٍ، وَإنَّ كُلَّ تَأخيرٍ في حَلِّ هذِهِ القَضيَّةِ يُسَبِّبُ عدمَ الاستِقرارِ في المنطقةِ. إنَّ التَّسويفَ في حَلِّ القَضيَّةِ يُؤَدِّي إلى زيادَةِ عَدمِ الاستِقرارِ في الشَّرقِ الأَوسَطِ». [Under the picture:] *Among the many meetings of Sheikh Zayed with Yasser Arafat* ***From his words in March 1982:*** *"The main issue for the Arabs is the Palestinian issue, and a fundamental solution for it must be initiated as soon as possible. Every delay in resolving this issue causes instability in the region. Procrastination in resolving the issue leads to an increased instability in the Middle East."*

control it, and they are expelled from their land – how can they recognize? And recognize who? Do they recognize those who separated them from their land and homes? Do they recognize those who persecute them? ***This is something that has not happened before in the history of mankind. We demand justice that guarantees everyone his right, so how can we legitimately recognize the one who occupied the land by force, and not recognize the legitimacy of the original landowner and his right to establish his state on his land? Is this considered justice? Israel refuses even to acknowledge their existence as a people and continues to build settlements on the Arab lands. How can the world imagine that a people should be silent about demanding its right? […]"*** ***He saw in this issue the basis for an overall situation the world suffers from, that is – stability."*** *"And from his words on March 1982:* *'The main issue for the Arabs is the Palestinian issue, and a fundamental solution for it must be initiated as soon as possible. Every delay in resolving this issue causes instability in the region. Procrastination in resolving the issue leads to an increased instability in the Middle East**, and peace will not be stable as long as Israel occupies Arab lands and practices its violations in Southern Lebanon**."*	

* Red font indicates removed content.

106. ***Social Studies and National Education*, Grade 9,** Vol. 1, 2021-22, p. 28.

A passive voice is used to avoid directly blaming Israel for *"occupying"* territories in an explanation of Arab solidarity during the 1973 Yom Kippur War. While there is no direct mention of Israel, in the text or on the map, the borders of the Green Line that separates Israel, the West Bank, and Gaza, is clearly drawn.



أ. حرب أكتوبر 1973م:

تمثّل حرب أكتوبر 1973م لحظة فارقة في حياة الأمّة العربيّة، كونها اللّحظات التي استطاع العرب أن يتّفقوا على كلمة رجل واحد من أجل تحقيق هدف واحد وهو تحرير الأراضي التي أحتلّت في حرب يونيو عام 1967م، وهي قطاع غزّة، والضّفة الغربيّة، وشبه جزيرة سيناء، ومرتفعات الجولان السّوريّة، مع تعطيل حركة الملاحة العالميّة في قناة السّويس، فعزمت كلّ من سوريا ومصر على استرجاع أراضيهما بمساندة الدّول العربيّة وفي مقدّمتها دولة الإمارات العربيّة المتّحدة.

[Map title:] 1973 October War

[Map legend:] Purple arrow: "Trajectory of Egyptian and Syrian offensive"; Green-grey: "Confrontation Countries"; Orange: "Territory liberated after the 1973 War"; Dark grey: "Arab territory still occupied since 1967."

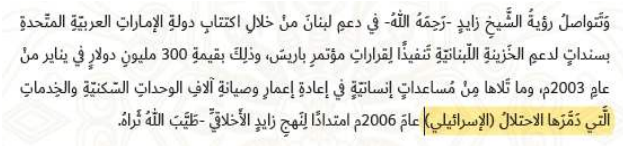
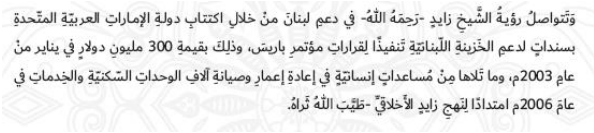
[Country name in bold on Israel's territory of the Negev:] Palestine.

A. 1973 October War

The October War of 1973 represents a defining moment in the life of the Arab Nation, for those were the moments where the Arabs were able to agree on the words of one man, and to achieve one goal, and that is: to free the lands that were occupied in the June War of 1967 – the Gaza Strip, the West Bank, the Sinai Peninsula and the Syrian Golan Heights, while obstructing global maritime transportation in the Suez Canal. Syria and Egypt were both determined to take back their lands with the help of Arab countries, and at their helm – the United Arab Emirates.

107. ***Social Studies and National Education: Zayed's Ethical Approach*, Grade 11,** Vol. 1, 2021-22, p. 71. (Previously- *Social Studies and National Education: Zayed's Ethical Approach*, Grade 11, Vol. 1, 2019-20, p. 71.)

A reference to the destruction in Lebanon caused by *"the 'Israeli' Occupation"* during the 2006 Second Lebanon War has been removed. The passage now only discusses the financial support the UAE provided Lebanon in humanitarian aid.

Social Studies and National Education: Zayed's Ethical Approach, Grade 11, Vol. 1, **2019-20**, p. 71.	*Social Studies and National Education: Zayed's Ethical Approach*, Grade 11, Vol. 1, **2021-22**, p. 71.
 وَتَتواصلُ رؤيةُ الشَّيخِ زايدٍ -رَحِمَهُ اللّٰهُ- في دعمِ لبنانَ منْ خلالِ اكتتابِ دولةِ الإماراتِ العربيّةِ المتّحدةِ بسنداتٍ لدعمِ الخَزينةِ اللّبنانيّةِ تَنفيذًا لِقراراتِ مؤتمرِ باريسَ، وذلِكَ بقيمةِ 300 مليونِ دولارٍ في يناير منْ عامِ 2003م، وما تَلاها مِنْ مُساعداتٍ إنسانيّةٍ في إعادةِ إعمارِ وصيانةِ آلافِ الوحداتِ السّكنيّةِ والخِدماتِ الَّتي دَمَّرَها الاحتلالُ (الإسرائيلي) عامَ 2006م امتدادًا لِنَهجِ زايدٍ الأَخلاقيِّ -طَيَّبَ اللّٰهُ ثَراهُ. *The vision of Sheikh Zayed – may God have mercy on him – of supporting Lebanon still carries on, through the UAE's subscription of bonds to support the Lebanese treasury – in implementation of the resolutions of the Paris Conference – in the amount of 300 million dollars in January 2003. This was followed with humanitarian aid in the form of reconstructing and performing maintenance on thousands of homes and services* ***that were destroyed by the "Israeli" Occupation*** *in 2016, as an extension of the moral approach of Zayed - may God rest his soul.*	 وَتَتواصلُ رؤيةُ الشَّيخِ زايدٍ -رَحِمَهُ اللّٰهُ- في دعمِ لبنانَ منْ خلالِ اكتتابِ دولةِ الإماراتِ العربيّةِ المتّحدةِ بسنداتٍ لدعمِ الخَزينةِ اللّبنانيّةِ تَنفيذًا لِقراراتِ مؤتمرِ باريسَ، وذلِكَ بقيمةِ 300 مليونِ دولارٍ في يناير منْ عامِ 2003م، وما تَلاها مِنْ مُساعداتٍ إنسانيّةٍ في إعادةِ إعمارِ وصيانةِ آلافِ الوحداتِ السّكنيّةِ والخِدماتِ في عامَ 2006م امتدادًا لِنَهجِ زايدٍ الأَخلاقيِّ -طَيَّبَ اللّٰهُ ثَراهُ. *The vision of Sheikh Zayed – may God have mercy on him – of supporting Lebanon still carries on, through the UAE's subscription of bonds to support the Lebanese treasury – in implementation of the resolutions of the Paris Conference – in the amount of 300 million dollars in January 2003. This was followed with humanitarian aid in the form of reconstructing and performing maintenance on thousands of homes and services in 2016, as an extension of the moral approach of Zayed - may God rest his soul.*

*Red font indicates removed content.

108. ***Social Studies and National Education: Zayed's Ethical Approach*, Grade 11,** Vol. 1, 2021-22, p. 65. (Previously- *Social Studies and National Education: Zayed's Ethical Approach*, Grade 11, Vol. 1, 2019-20, p. 65.)

References to Israel as an aggressive enemy have been completely removed from a text about UAE founder Sheikh Zayed bin Sultan Al Nahyan's support of Egypt and Syria during the 1973 Yom Kippur War. The content removed included a speech by Sheikh Zayed in which he stated that Israel started the war out of an interest in expansion, which is historically incorrect. However, the textbook still uses parentheses when mentioning Israel.

Social Studies and National Education: Zayed's Ethical Approach, Grade 11, Vol. 1, 2019-20, p. 65.	*Social Studies and National Education: Zayed's Ethical Approach*, Grade 11, Vol. 1, 2021-22, p. 65.
ثانيًا: عربيًا **إطلالةٌ شامِخَةٌ لِلشَّيخِ زايدٍ في حَربِ أكتوبر عامَ 1973م** تُعتبَرُ وقفةُ الشُّموخِ الّتي أطلَّ مِنها الشَّيخُ زايدٌ -طَيَّبَ اللّهُ ثَراهُ- على حربِ أكتوبر / رَمضانَ عامَ 1973م مِنْ أَهَمِّ المَواقِفِ الّتي يقفُها قائدٌ في التّاريخِ قَديمِهِ وَحَديثِهِ وَفقًا لِطَبيعةِ الحربِ المُشتركةِ بينَ مِصرَ وسوريا ضِدَّ العدوِّ (الإسرائيليِّ) لِتَحريرِ سيناءَ والجَوْلانَ المُحتَلَّتَيْنِ مُنذُ عامِ 1967م، وَيأتي قبلَ هذا جُرأةُ مَوقِفُ الشَّيخِ زايدٍ الزَّعيمِ والقائدِ، وَدَولةُ الإماراتِ العربيّةِ المتّحدةِ لَمْ تُكمِلْ عامَيْنِ على قيامِها. كانَ الشَّيخُ زايدٌ -طَيَّبَ اللّهُ ثَراهُ- في زيارةٍ لِبَريطانيا في أوائلِ شَهرِ أكتوبر عامَ 1973م، يُتابِعُ تَعزيزَ العَلاقاتِ الثُّنائيّةِ وقَضايا تَهُمُّ العالَمَ العربيَّ، وقدْ فوجِئَ -رَحِمَهُ اللّهُ- يومَ السَّبتِ السّادِسِ مِنْ أكتوبر بِأخبارِ قيامِ حربٍ بينَ كُلٍّ منْ مِصرَ وسوريا مِنْ جِهَةٍ، وَ(إسرائيلَ) مِنْ جِهةٍ أُخرى، وَلَمْ يَخطُرْ في بالِهِ إلّا أنَّ (إسرائيل) هيَ مَنْ شَنَّ الحَربَ إمعانًا في اعتِداءاتِها المُستَمِرَّةِ، وَلِفَرضِ واقِعِ المُساوَمَةِ على الأراضي المُحتَلَّةِ. وَمِنْ لَندن يَرفَعُ -رَحِمَهُ اللّهُ- منْ عَميقِ جِسْمِهِ العَربيِّ الهاتِفَ، ويتحدَّثُ إلى الرَّئيسينِ المِصريِّ (أنورِ السّاداتِ)، والسّوريِّ (حافظِ الأسدِ)؛ ليطمئنَّ مِنهُما مُباشرةً على هذِهِ الحربِ لِتهدأَ بالًا وَنَفْسًا حينَ أَخبَرَاهُ أنَّهُما خَطَّطا مَعًا لِفَتحِ المَعركةِ مَعَ العَدوِّ لِتحريرِ سيناءَ والجَوْلانِ المُحتَلَّتَيْنِ مُنذُ سِتِّ سَنواتٍ، وَيَسمعُ الرَئيسانِ مِنَ القائِدِ العَربيِّ الشَّيخِ زايدٍ -رَحِمَهُ اللّهُ- وَمِنْ مُنطلَقٍ أَخلاقيٍّ غيرِ مَسبوقٍ: «إنّني مَعَكُمْ في كُلِّ ما تُقومانِ بِهِ، والإماراتُ مَعَكُمْ في كُلِّ ما تَطلبونَ مِنها».  لِقاءُ الشَّيخِ زايدٍ، وَمعَهُ الشَّيخُ مُبارَكُ بنُ مُحمّدٍ بِوَزيرِ خارجيّةِ بَريطانيا خُطوَةٌ مُهمّةٌ في الحَربِ	ثانيًا: عربيًا **إطلالةٌ شامِخَةٌ لِلشَّيخِ زايدٍ في حَربِ أكتوبر عامَ 1973م** تُعتبَرُ وقفةُ الشُّموخِ الّتي أطلَّ مِنها الشَّيخُ زايدٌ -طَيَّبَ اللّهُ ثَراهُ- على حربِ أكتوبر / رَمضانَ عامَ 1973م مِنْ أَهَمِّ المَواقِفِ الّتي يقفُها قائدٌ في التّاريخِ قَديمِهِ وَحَديثِهِ وَفقًا لِطَبيعةِ الحربِ لِتَحريرِ سيناءَ والجَوْلانَ المُحتَلَّتَيْنِ مُنذُ عامِ 1967م، وَيأتي قبلَ هذا جُرأةُ مَوقِفُ الشَّيخِ زايدٍ الزَّعيمِ والقائدِ، وَدَولةُ الإماراتِ العربيّةِ المتّحدةِ لَمْ تُكمِلْ عامَيْنِ على قيامِها. كانَ الشَّيخُ زايدٌ -طَيَّبَ اللّهُ ثَراهُ- في زيارةٍ لِبَريطانيا في أوائلِ شَهرِ أكتوبر عامَ 1973م، يُتابِعُ تَعزيزَ العَلاقاتِ الثُّنائيّةِ وقَضايا تَهُمُّ العالَمَ العربيَّ، وقدْ فوجِئَ -رَحِمَهُ اللّهُ- يومَ السَّبتِ السّادِسِ مِنْ أكتوبر بِأخبارِ قيامِ حربٍ بينَ كُلٍّ منْ مِصرَ وسوريا مِنْ جِهَةٍ، وَ(إسرائيلَ) مِنْ جِهةٍ أُخرى. وَمِنْ لَندن يَرفَعُ -رَحِمَهُ اللّهُ- منْ عَميقِ جِسْمِهِ العَربيِّ الهاتِفَ، ويتحدَّثُ إلى الرَّئيسينِ المِصريِّ (أنورِ السّاداتِ)، والسّوريِّ (حافظِ الأسدِ)؛ ليطمئنَّ مِنهُما مُباشرةً على هذِهِ الحربِ لِتهدأَ بالًا وَنَفْسًا حينَ أَخبَرَاهُ أنَّهُما خَطَّطا مَعًا لِفَتحِ المَعركةِ مَعَ العَدوِّ لِتحريرِ سيناءَ والجَوْلانِ المُحتَلَّتَيْنِ مُنذُ سِتِّ سَنواتٍ، وَيَسمعُ الرَئيسانِ مِنَ القائِدِ العَربيِّ الشَّيخِ زايدٍ -رَحِمَهُ اللّهُ- وَمِنْ مُنطلَقٍ أَخلاقيٍّ غيرِ مَسبوقٍ: «إنّني مَعَكُمْ في كُلِّ ما تُقومانِ بِهِ، والإماراتُ مَعَكُمْ في كُلِّ ما تَطلبونَ مِنها».  لِقاءُ الشَّيخِ زايدٍ-رَحِمَهُ اللّهُ-، وَمعَهُ الشَّيخُ مُبارَكُ بنُ مُحمّدٍ بِوَزيرِ خارجيّةِ بَريطانيا خُطوَةٌ مُهمّةٌ في الحَربِ

An esteemed view by Sheikh Zayed of the 1973 October War: *The stance of pride from which Sheikh Zayed - may God have mercy on his soul –viewed the 1973 October War is considered among the most important positions taken by a leader in ancient and modern history, according to the nature of the* ***joint*** *war* ***between Egypt and Syria against the "Israeli" enemy*** *to liberate occupied Sinai and the Golan since 1967 […] He was surprised to hear the news about a war erupting between Egypt and Syria on one side, and "Israel" on the other.* ***The only thing that came to his mind was that "Israel" is the one who started this war devoting all its efforts to continue with its attacks and impose the reality of bargaining on the occupied territories.*** *And from London… he talked to the Egyptian president Anwar Sadat and Syrian president Hafez al-Assad, to reassure them directly about this war, to calm their mind and soul when they told him that they had planned together* ***to launch a campaign against the enemy*** *for the liberation of occupied Sinai and the Golan, which were occupied six years ago […]*	***An esteemed view by Sheikh Zayed of the 1973 October War:*** *The stance of pride from which Sheikh Zayed - may God have mercy on his soul –viewed the 1973 October War is considered among the most important positions taken by a leader in ancient and modern history, according to the nature of the war to liberate occupied Sinai and the Golan since 1967 […] He was surprised to hear the news about a war erupting between Egypt and Syria on one side, and "Israel" on the other. And from London… he talked to the Egyptian president Anwar Sadat and Syrian president Hafez al-Assad, to reassure them directly about this war, to calm their mind and soul when they told him that they had planned together for the liberation of occupied Sinai and the Golan, which were occupied six years ago […]*

* Red font indicates removed content.

109. ***With the Strength of the Union: His Highness Sheikh Zayed bin Sultan Al Nahyan – Leader and State*****, Grade 12,** Vol. 1, 2021–22, p. 80.

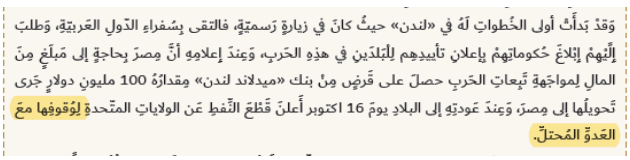
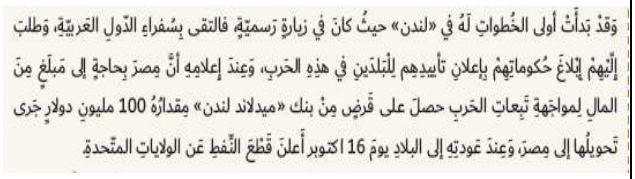
Zionism is characterized as having "greedy ambitions since the moment of its establishment."

في عام 1922 وعام 1930 ، إلى أن حصل العراق على استقلاله التام عام 1932 . كما أن فلسطين التي أثقلها عبء إنشاء " وطن قومي " جديد لليهود على أراضيها قد شهدت هي الأخرى مقاومةً عربيةً قويةً للأطماع الصهيونية منذ لحظة تأسيسها . وكانت فرنسا أكثر قسوة

Likewise, Palestine, which was burdened by the yoke creating a new "national home" for the Jews on its lands, has also witnessed strong Arab resistance to Zionist greedy ambitions since the moment of its establishment.

110. ***Social Studies and National Education: Zayed's Ethical Approach*, Grade 11,** Vol. 1, 2021-22, p. 75. (Previously- *Social Studies and National Education: Zayed's Ethical Approach*, Grade 11, Vol. 1, 2019-20, p. 75.)

A reference to Israel as *"the occupying enemy"* has been removed from a passage about UAE founder Sheikh Zayed bin Sultan Al Nahyan's efforts to support Egypt and Syria during the 1973 Yom Kippur War. In discussing the oil embargo that was placed on the United States, the text had previously stated its reasoning was due to their support of Israel. The updated text now simply mentions the embargo, without any reference to Israel.

Social Studies and National Education: Zayed's Ethical Approach, Grade 11, Vol. 1, 2019-20, p. 75.	*Social Studies and National Education: Zayed's Ethical Approach*, Grade 11, Vol. 1, 2021-22, p. 75.
 وَقَدْ بَدأَتْ أولى الخُطواتِ لَهُ في «لندن» حيثُ كانَ في زيارةٍ رَسميّةٍ، فالتقى بِسُفراءِ الدّولِ العَربيّةِ، وَطلبَ إِلَيْهِمْ إِبْلاغَ حُكوماتِهِمْ بِإعلانِ تأييدِهِم لِلْبَلدَينِ في هذِهِ الحَربِ، وَعِندَ إِعلامِهِ أَنَّ مِصرَ بِحاجةٍ إِلى مَبلَغٍ مِنَ المالِ لِمواجَهةِ تَبِعاتِ الحَربِ حصلَ على قَرضٍ مِنْ بنك «ميدلاند لندن» مِقدارُهُ 100 مليونِ دولارٍ جَرى تَحويلُها إِلى مِصرَ، وَعِندَ عَودتِهِ إِلى البلادِ يومَ 16 اكتوبر أَعلنَ قَطْعَ النِّفطِ عَنِ الولاياتِ المتّحدةِ لِوَقوفِها مَعَ العَدوِّ المُحتلّ. *His first move was in London, where he was on an official visit, meeting with ambassadors of Arab countries, and asked them to inform their governments to declare their support for the two countries in this war. When informed that Egypt needs money to cope with the consequences of the war, he got a 100 million dollars loan from the Midland London Bank he quickly transferred to Egypt. Upon returning to the country on October 16, he announced cutting off oil from the United States* ***for standing with the occupying enemy***.	 وَقَدْ بَدأَتْ أولى الخُطواتِ لَهُ في «لندن» حيثُ كانَ في زيارةٍ رَسميّةٍ، فالتقى بِسُفراءِ الدّولِ العَربيّةِ، وَطلبَ إِلَيْهِمْ إِبْلاغَ حُكوماتِهِمْ بِإعلانِ تأييدِهِم لِلْبَلدَينِ في هذِهِ الحَربِ، وَعِندَ إِعلامِهِ أَنَّ مِصرَ بِحاجةٍ إِلى مَبلَغٍ مِنَ المالِ لِمواجَهةِ تَبِعاتِ الحَربِ حصلَ على قَرضٍ مِنْ بنك «ميدلاند لندن» مِقدارُهُ 100 مليونِ دولارٍ جَرى تَحويلُها إِلى مِصرَ، وَعِندَ عَودتِهِ إِلى البلادِ يومَ 16 اكتوبر أَعلنَ قَطْعَ النِّفطِ عَنِ الولاياتِ المتّحدةِ *His first move was in London, where he was on an official visit, meeting with ambassadors of Arab countries, and asked them to inform their governments to declare their support for the two countries in this war. When informed that Egypt needs money to cope with the consequences of the war, he got a 100 million dollars loan from the Midland London Bank he quickly transferred to Egypt. Upon returning to the country on October 16, he announced cutting off oil from the United States.*

*Red font indicates removed content.

111. ***Social Studies and National Education*, Grade 9,** Vol. 1, 2021–22, p. 73
(Previously- *Social Studies and National Education*, Grade 9, Vol. 1, 2017–18, p. 23.)
Acts of aggression ascribed to the Zionists were removed from a description of the Suez Canal, as the interpretations of the 1956 Suez Crisis, the 1967 Six Day War, and the 1973 Yom Kippur War were irrelevant to the lesson.

Social Studies and National Education, Grade 9, Vol. 1, **2017–18**, p. 23.	*Social Studies and National Education*, Grade 9, Vol. 1, **2021-22**, p. 73.
 *A Historical fact: The Suez Canal:* *The Suez Canal has a long history, and Egypt paid a dear price for it all throughout its occupation by Britain**, followed by the triple British-French-Zionist aggression of 1956, and the Zionist aggression during June War of 1967 and October War of 1973**. Work of digging the canal started in 1859 and was completed in 1869. It is 162 km long.*	 *A Historical fact: The Suez Canal:* *The Suez Canal has a long history, and Egypt paid a dear price for it all throughout its occupation by Britain. Work of digging the canal started in 1859, and was completed in 1869. It is 162 km long.*

*Red font indicates removed content.

112. ***Social Studies and National Education: Zayed's Ethical Approach*, Grade 11,** Vol. 1, 2021-22, p. 69. (Previously- *Social Studies and National Education: Zayed's Ethical Approach*, Grade 11, Vol. 1, 2019-20, p. 69.)

As of 2020, references to Israeli attacks during the 1982 Lebanon War were removed from passages about the UAE founder Sheikh Zayed bin Sultan Al Nahyan's support of Lebanon during the war. However, Israel is still mentioned only in parentheses.

Social Studies and National Education: Zayed's Ethical Approach, Grade 11, Vol. 1, **2019-20**, p. 69.	*Social Studies and National Education: Zayed's Ethical Approach*, Grade 11, Vol. 1, **2021-22**, p. 69.
 إطلالاتٌ حَميمةٌ على لُبنانَ في أزماتِهِ واستقرارِهِ على لُبنانَ كانَ للشَّيخِ زايدٍ -رَحِمَهُ اللّٰهُ- واحدةٌ منَ الإطلالاتِ الأخلاقيّةِ النّبيلةِ، وهو يُتابِعُ الأحداثَ فيها لفترةٍ طويلةٍ كانَ مُعظَمُها في الحربِ الأهليّةِ الّتي دَمَّرَت اقتصادَها وتركيبتَها الاقتصاديّةَ والاجتماعيّةَ على مَدى خمسةَ عشرَ عامًا بَدأَتْ عامَ 1975م، مرورًا بِاعتداءاتٍ إسرائيليّةٍ عديدةٍ، واحتلالِ «إسرائيلَ» لِأَجزاءٍ منْ أراضيها في الجنوبِ إلى أنْ توقَّفَتْ هذِهِ الحربُ العبثيّةُ في أكتوبرَ عامَ 1990م، وقَدْ تجسَّدَتْ مواقِفُهُ في مختلفِ مراحلِ الحربِ، وفي المُشاركةِ بقوّةٍ منَ القوّاتِ المسلّحةِ، وضمنَ العملِ العربيِّ المُشتركِ، ومؤتمرِ الطّائفِ لِلمُصالَحةِ، مُرورًا بالمُساعداتِ الاقتصاديّةِ. *Intimate view of Lebanon during its times of crisis and stability:* *Sheikh Zayed - may God have mercy on him - had a noble moral view of Lebanon, as he would follow its events for a long time, most of them taking place during the civil war that destroyed its economy and economic and social structure for a period of fifteen years, which began in 1975,* ***through numerous Israeli attacks,*** *and the occupation of "Israel" of parts of its lands in the south until this futile war ceased in October 1990 […]* وكانَ منْ نتائجِ قَراراتِ القمّةِ أنْ شاركَتْ دولةُ الإماراتِ العربيّةِ المتّحدةِ بِقوّاتِ الرَّدْعِ العَربيّةِ في لبنانَ منْ عامِ 1976م إلى عامِ 1979م، وَهُنا لا بُدَّ أنْ نَذكُرَ مُشاركةَ قوّاتِنا المُسلّحةِ مَرَّةً ثانيةً في عَمليّةِ نَزعِ الأَلغامِ في جَنوبِ لُبنانَ بعدَ انسحابِ (إسرائيل) عامَ 1982م جَرّاءَ الاعتداءاتِ الّتي كانَتْ تَشُنُّها مِنْ وَقتٍ إلى آخرَ، وَفي ذلِكَ قالَ الحَكيمُ -رَحِمَهُ اللّٰهُ-: *One of the results of the summit's decisions was that the United Arab Emirates participated in the Arab deterrence forces in Lebanon from 1976 to 1979. Here we must mention the participation of our armed forces again in the process of clearing mines in South Lebanon after the withdrawal of "Israel" in 1982,* ***as a result of the attacks that it carried out from time to time […]***	 إطلالاتٌ حَميمةٌ على لُبنانَ في أزماتِهِ واستقرارِهِ على لُبنانَ كانَ للشَّيخِ زايدٍ -رَحِمَهُ اللّٰهُ- واحدةٌ منَ الإطلالاتِ الأخلاقيّةِ النّبيلةِ، وهو يُتابِعُ الأحداثَ فيها لفترةٍ طويلةٍ كانَ مُعظَمُها في الحربِ الأهليّةِ الّتي دَمَّرَت اقتصادَها وتركيبتَها الاقتصاديّةَ والاجتماعيّةَ على مَدى خمسةَ عشرَ عامًا بَدأَتْ عامَ 1975م، واحتلالِ «إسرائيلَ» لِأَجزاءٍ منْ أراضيها في الجنوبِ إلى أنْ توقَّفَتْ هذِهِ الحربُ العبثيّةُ في أكتوبرَ عامَ 1990م، وقَدْ تجسَّدَتْ مواقِفُهُ في مختلفِ مراحلِ الحربِ، وفي المُشاركةِ بقوّةٍ منَ القوّاتِ المسلّحةِ، وضمنَ العملِ العربيِّ المُشتركِ، ومؤتمرِ الطّائفِ لِلمُصالَحةِ، مُرورًا بالمُساعداتِ الاقتصاديّةِ. *Intimate view of Lebanon during its times of crisis and stability:* *Sheikh Zayed - may God have mercy on him - had a noble moral view of Lebanon, as he would follow its events for a long time, most of them taking place during the civil war that destroyed its economy and economic and social structure for a period of fifteen years, which began in 1975 and the occupation of "Israel" of parts of its lands in the south until this futile war ceased in October 1990 […]* وكانَ منْ نتائجِ قَراراتِ القمّةِ أنْ شاركَتْ دولةُ الإماراتِ العربيّةِ المتّحدةِ بِقوّاتِ الرَّدْعِ العَربيّةِ في لبنانَ منْ عامِ 1976م إلى عامِ 1979م، وَهُنا لا بُدَّ أنْ نَذكُرَ مُشاركةَ قوّاتِنا المُسلّحةِ مَرَّةً ثانيةً في عَمليّةِ نَزعِ الأَلغامِ في جَنوبِ لُبنانَ بعدَ انسحابِ (إسرائيل) عامَ 1982م. *One of the results of the summit's decisions was that the United Arab Emirates participated in the Arab deterrence forces in Lebanon from 1976 to 1979. Here we must mention the participation of our armed forces again in the process of clearing mines in South Lebanon after the withdrawal of "Israel" in 1982.*

*Red font indicates removed content.

113. ***Social Studies and National Education*, Grade 9,** Vol. 1, 2021–22, p. 73
(Previously- *Social Studies and National Education*, Grade 9, Vol. 1, 2017–18, p. 23.)

"Taking the side of the Zionist Entity on the land of Palestine" has been removed from a chart titled *"Schemes of the Enemies to Impede Joint Arab Action."* In fact, the entire rhetoric of the chart has been altered to discuss the "Main Challenges Facing Joint Arab Action," instead of attributing the issues to schemes or enemies.

Social Studies and National Education, Grade 9, Vol. 1, **2017–18**, p. 109.	*Social Studies and National Education*, Grade 9, Vol. 1, **2021-22**, p. 27.
	
The enemies of the Arab Nation carry out their schemes to *impede joint Arab action by using the following:* *Schemes of the Enemies to Impede Joint Arab Action:* ***1. Drawing artificial borders between the countries and provoking the problems around them.*** *2. Conspiring to* ***harm and*** *thwart the Arab projects.* *3. Provoking the confessional bigotry and the inner problems in Arab countries.* ***4. Supporting and taking the side of the Zionist Entity on the land of Palestine.***	*Among the main challenges impeding joint Arab action:* *The Main Challenges Facing Joint Arab Action:* *1. Provoking confessional bigotry* ***and spreading hate speech*** *and inner problems in some Arab countries.* *2. Attempts to thwart economic* ***and political*** *Arab projects.* ***3. Regional Threats to national Arab security.*** ***4. Weakness of Information and Communication Technology-based knowledge and structure impeding a sustainable Arab knowledge economy.***

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

114. ***Arabic Language*, Grade 7,** Vol. 1, 2021-22, pp. 84, 194.

The Israeli-Palestinian conflict is hinted at in an item on the ancient Cotton Market (Suq al Qattanin) in Jerusalem, in which the text states, *"the Islamic institutions in Jerusalem are trying to revive it and open its stores so that it will continue to be bustling with life in the heart of Jerusalem and to preserve the Arab and Islamic identity of the city."* The textbook also features a poem by nationalistic Palestinian poet Ibrahim Tuqan, whose themes include *"the value of dedication to one's country."* The text incorrectly states that Tuqan passed away in 1948, rather than 1941.



• سوقُ بابِ القَطّانينَ في القُدسِ

وهوَ مِنْ أَقْدمِ أسواقِ القُدْسِ، أُنشِئَ عامَ 1336م في عهدِ المَماليكِ، ويَبلغُ طولُهُ 100 مترٍ وعرضُهُ 10 أمْتارٍ. يَقعُ غربَيَّ الحَرمِ القُدسيِّ. وقدْ اُشْتُهِرَ هذا السّوقُ ببيعِ الأقمشةِ القُطنيّةِ والحريريّةِ. وكانَ في عهدِ المماليكِ مِنْ أحسنِ أسواقِ المَدينةِ وأكثرِها ازدحامًا وأتقنِها بناءً وأكثرِها ارتفاعًا. بُنِيَ هذا السّوقُ بعنايةٍ فائقةٍ، ويُعدُّ تُحفَةً معماريّةً نادرةً تُميّزُها الكثيرُ مِنَ الوَحداتِ الزُّخرفيّةِ المُثلّثةِ الّتي تُسمّى (المُقَرْنَصاتِ)، كما يَتميّزُ بِحجارتِهِ المُلوّنَةِ بثلاثَةِ ألوانٍ مُختلفَةٍ هيَ الأحمرُ والأبيضُ والأسودُ. ولكنَّ أبوابَ مَحلّاتِ هذا السّوقِ أُغلقَتْ في مُنتصَفِ القَرنِ العِشرينَ، وتُحاولُ المُؤسّساتُ الإسلاميّةُ في القُدْسِ إعمارَها وفتحَ محلّاتِها لتَبقى حيّةً في قلبِ القُدْسِ، ولإبقاءِ هُويّةِ المدينَةِ العَربيّةِ والإسلاميّةِ.

إبْرَاهيمُ عَبْد الفَتّاح طُوقان شَاعِرٌ فِلسطينيٌّ وُلِدَ في نَابلس عام 1905. تخَرّجَ في كليّةِ الآدابِ في الجّامعةِ الأَمريكيّةِ في بَيروتَ عامَ 1929 وهوَ شَقِيقُ الشّاعرةِ فدوى طوقان. تُوفيَ شابًّا في القدسِ عامَ 1948، تارِكًا وراءَهُ إبداعًا شِعريًّا يَعْرِضُ المعنى دونَ تَكلُّفٍ بألفاظٍ عذبةٍ لا إغْرَابَ فيها، ويَحُثُّ على التّفاؤلِ، ويَبعثُ الأَملَ في النُّفوسِ، ويُعَزّزُ قِيمَ الإخْلاصِ للوَطَنِ.

Bab Alqtatnin Market in Jerusalem:

Among the oldest markets in Jerusalem, it began operating in 1336 C.E., under Mamluk rule. It is 100m long and 10m wide. It is situated to the west of the Temple Mount. The market is famous for its cotton and silk cloths. During the Mamluk age, it was one of the finest, most crowded, most well built and loftiest markets in town. […] However, the doors of the market stalls have remained closed since the mid-twentieth century, and the Islamic institutions of Jerusalem are attempting to rebuild it and reopen its stalls, so it may remain alive in the heart of Jerusalem, and so as to retain the Arabic and Islamic identity of the city.

The poet:

Ibrahim 'Abd-Al-Fattah Tuqan was born in 1905. He earned his degree from the department of literature in the American University of Beirut in 1929. His sister is the poet Fadwa Tuqan. He died as a young man in Jerusalem in 1948, leaving behind him a prolific poetic output, which displays the meaning without burdening itself with excessive stylistic devices. His poetry urges us to be optimistic, is full of hope in humankind and stresses the value of dedication to one's country.

115. ***Social Studies and National Education*, Grade 9,** Vol. 1, 2021-22, p. 29.

The 1973 Yom Kippur War is presented as an Arab victory in reclaiming territories for Syria and Egypt, with no mention of the liberation of Palestine as an objective of the conflict.

النّفط.. مفاجأة العرب الاقتصاديّة في حرب أكتوبر:

وما هي لحظات حتى أعلن الشّيخ زايد بن سلطان آل نهيان -رحمه الله- دعمه للموقف العربي في حرب أكتوبر 1973م، حين قرّر قطع النّفط العربي، مطلقًا عبارته الخالدة: "النّفط العربي ليس بأغلى من الدّم العربي" ليضمّ صوته لصوت الملك فيصل -رحمه الله. وظلّت كلماته تتناقلها الأجيال جيلًا بعد جيل. فقد وضع الإثنان الكرامة والعزّة والشّرف قبل المال والسّلطة والجاه.

إنّ موقف الشّيخ زايد بن سلطان آل نهيان -رحمه الله- في حرب أكتوبر لن ينساه التّاريخ، فقد ساهم في انتصار الأمّة العربيّة فيها.



الشيخ زايد والملك فيصل - رحمهما الله.

فمنذ اللّحظة التي اندلع فيها القتال أعلن الشّيخ زايد بن سلطان آل نهيان -رحمه الله- أنّ دولة الإمارات العربيّة المتّحدة تقف بكلّ إمكانياتها مع مصر وسوريّة، وتلك المبادرة التي تردّدت أصداؤها في العالم أجمع أدلّ تعبير عن الأخوّة والتّضامن العربيّ، وأنّ لحظة المصير التي يمرّ بها النّضال العربيّ تتطلّب عطاءً بلا حساب.

اندلعت حرب التّحرير على الجبهتين السّوريّة والمصريّة في آنٍ واحدٍ. ونجحت القوّات العربيّة، في عبور قناة السّويس، واقتحام التّحصينات المعروفة بخطّ بارليف وتحرير بعض الأراضي العربيّة في سيناء والجولان.



Oil – the Arabs' economic surprise in the October War:

It was moments before Sheikh Zayed bin Sultan Al Nahyan, God rest his soul, declared his support of the Arab position in the October War of 1973. He decided to cut off Arab oil and made his timeless statement: "Arab oil is not worth more than Arab blood," to join the voice of King Faisal, God rest his soul. His words were passed on, generation by generation; they put dignity and honor before wealth and power. History shall never forget Sheikh Zayed bin Sultan […]'s position in the October War, and he took part in the victory of the Arab Nation in it.

From the moment the fighting started, Sheikh Zayed bin Sultan […] declared that the UAE puts all its capabilities at the side of Egypt and Syria. This initiative resounded throughout the whole world, as an expression of Arab brotherhood and solidarity, and a statement that the fate of the Arab struggle demands giving, not calculations.

The October War was waged on two fronts, the Syrian and the Egyptian, at the same time. Arab forces successfully traversed the Suez Canal and raided the fortifications known as the Bar Lev Line and liberated some Arab territory in the Sinai and Golan.

Maps

116. ***Social Studies and National Education: Al-Ain UNESCO World Heritage Sites*, Grade 11,** Vol. 2, 2020–21, p. 18.

Israel is indirectly recognized on a map charting World Heritage Sites in Arab countries. While the name 'Israel' is not mentioned, its contour is apparent through the markings of the West Bank as Palestine and the Dome of the Rock in Jerusalem.



A Map of World Heritage Sites in the Arab States.

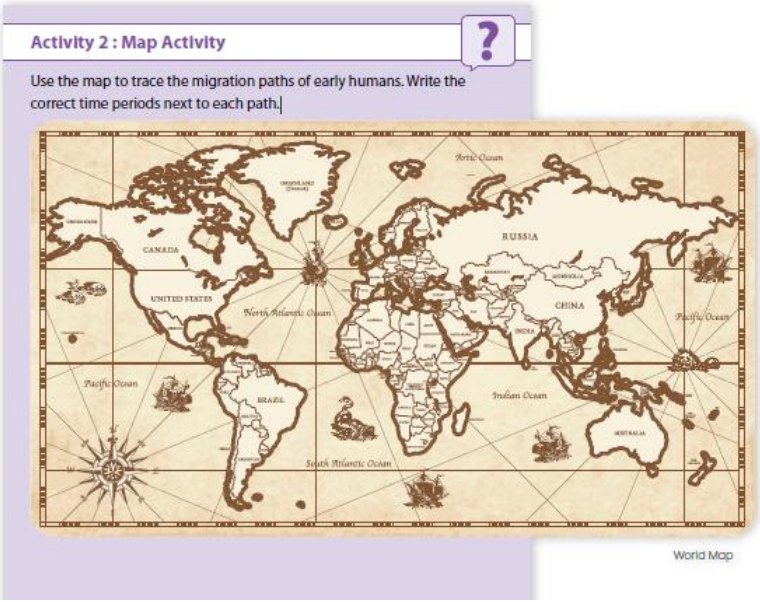
[Country names counterclockwise from bottom left:] *UAE, Qatar, Bahrain, Kuwait, Iraq, Syria, Lebanon, Palestine, Jordan, Egypt.*

[IMPACT-se Enlargement:]

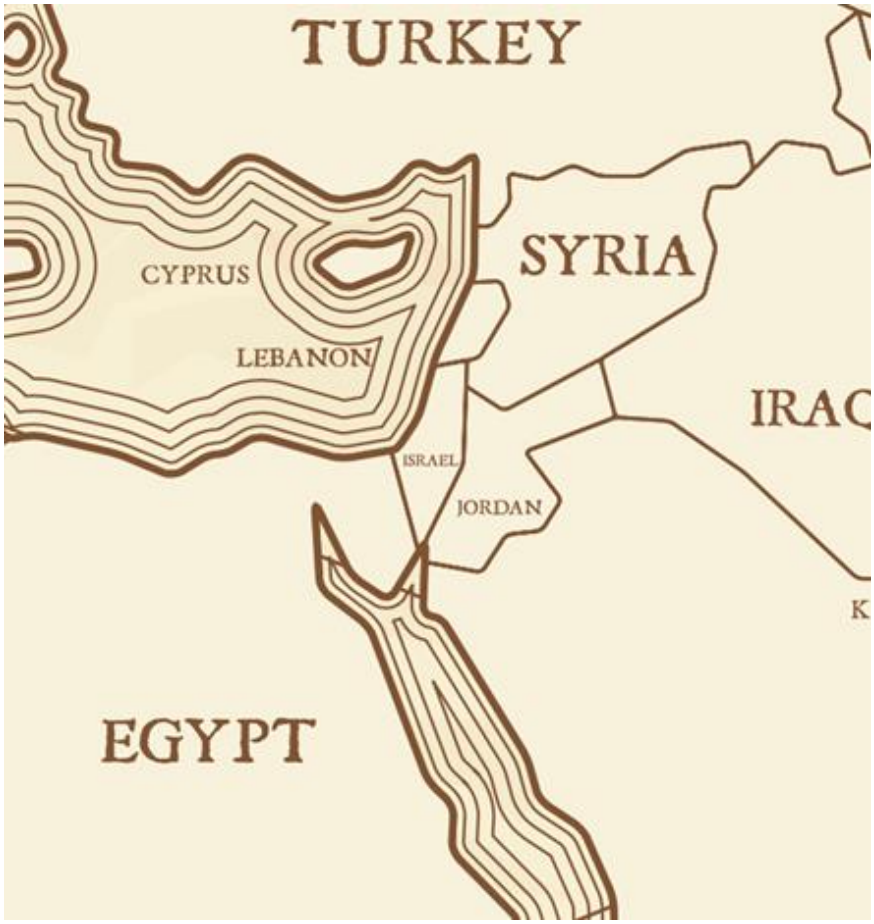


117. ***Moral, Social and Cultural Studies*** (English edition for non-native speakers), Grade 10, Vol. 1, 2021-22, p. 179.

Israel is clearly named and marked in English language on a world map used for an exercise to trace migration paths of early humans. Present-day country names and borders are used.



[IMPACT-se Enlargement:]



118. ***Social Studies and National Education*, Grade 9,** Vol. 1, 2021-22, p. 84.

Though the names of Israel and Palestine are not labeled, a map titled *"Syrian Desert Plateau"* depicts the Levant with the borders of Israel, the West Bank, Gaza, Jordan, and even the Golan Heights and the Israel-Syria disengagement zone. The demarcation of the border between Israel and the West Bank is ambiguously drawn with mountainous areas that overlap parts of the border.



Badiyat al-Sham Plateau:
Includes the western parts of Iraq, southern Syria and the eastern parts of Jordan, located to the north of the Nefud desert, and most of its parts consist of volcanic formations, as is the case in the Houran in southern Syria and northern Jordan.

[IMPACT-se Enlargement:]



[In blue:] ***Tiberias*** [Sea of Galilee], ***Jordan Valley, Dead Sea***
[In black:] ***Sarona Plain*** [official name, Sharon, avoided]***, Wadi Arabah, Aqaba*** [A city in Jordan; not marked in red as other cities on the map. No other Jordanian cities marked]
[In brown/white:] ***Galilee Mountains*** [wrongly located]
[In red:] ***Gaza***

119. ***Social Studies and National Education*, Grade 5,** Vol. 3, 2019-20, p. 110.

The name *"Palestine"* is marked on Israeli territory, with no country name for the State of Israel. However, the 1949 Armistice border, the Green Line, (the Green Line) symbolizing the political entities on the land (Israel, the Palestinian Authority and Hamas), is marked but remains nameless.



[IMPACT-se Enlargement:]



120. ***Social Studies and National Education*, Grade 5,** Vol. 3, 2019-20, p. 75.

Israel is not on the map in the following example, instead, the country name Palestine is labeled on its territory. Different colors are symbolically assigned to Israeli and the Palestinian territories, though it is doubtful many would grasp these minor differentiations.



[IMPACT-se Enlargement:]



121. ***Social Studies and National Education*, Grade 6,** Vol. 3, 2019-20, p. 63.

A description of the geographical location of Egypt fails to mention Israel as one of its neighbors, as the accompanying map replaces the name of Israel with Palestine.



First activity
[…]

- *I shall complete the names of the countries which border the Egyptian Arab Republic:*
- *Egypt shares its borders with …… to the northeast, …… to the west and …… to the south.*

122. ***Social Studies and National Education*, Grade 9,** Vol. 2, 2020-21, p. 12.

A map replacing Israel with Palestine, along with the Palestinian flag, is featured on the cover page of a textbook unit in a Social Studies and National Education textbook.



123. ***Social Studies and National Education*, Grade 9,** Vol. 1, 2021-22, p. 64.

Israel is unrecognized and replaced with Palestine in a map that defines the geography of the Arab Motherland.



Removed Anti-Israel Content

124. ***Social Studies and National Education*****,** Grade 6, Vol. 2, 2016-17, p. 72.

The removed text featured the antisemitic canard that Zionism is an *"aggressive"* movement that seeks to establish a Jewish state *"that would extend from the Nile River to the Euphrates,"* with the support of European colonial powers. In this context, Zionist presence and activity in the land is presented as *"the greatest danger to the Arab inhabitants of Palestine."*



جُذورُ القَضِيَّةِ الفِلَسْطينِيَّةِ:

نَشَأَتِ الحَرَكَةُ الصُّهْيونِيَّةُ كَحَرَكَةٍ سِياسِيَّةٍ عُدْوانِيَّةٍ أَنْشَأَها يَهودُ أوروبّا في القَرْنِ التّاسِعَ عَشَرَ بِهَدَفِ تَجْميعِ اليَهودِ مِنْ جَميعِ أَنْحاءِ العالَمِ وَحَشْدِهِمْ في فِلَسْطينَ وَما يُجاوِرُها مِنَ البِلادِ العَرَبِيَّةِ؛ لِإِقامَةِ دَوْلَةٍ يَهودِيَّةٍ تَمْتَدُّ مِنَ النّيلِ إلى الفُراتِ، وَتَبَنَّتِ الدُّوَلُ الِاسْتِعْمارِيَّةُ الأوروبِيَّةُ نَشْرَ الفِكْرَةِ الصُّهْيونِيَّةِ، وَذَلِكَ لِالْتِقاءِ مَصالِحِهِمْ مَعَ مَصالِحِ اليَهودِ.

سَعَتْ بريطانيا مَعَ الحَرَكَةِ الصُّهْيونِيَّةِ لِتَنْفيذِ وَعْدِ بِلْفورْ، وَأَقْدَمَتْ عَلى عِدَّةِ خُطُواتٍ:

1. إِدْخالِ أَكْبَرِ عَدَدٍ مُمْكِنٍ مِنَ اليَهودِ إلى فِلَسْطينَ.
2. تَمْليكِ اليَهودِ أَكْبَرَ مِساحَةٍ مُمْكِنَةٍ مِنْ أَرْضِ فِلَسْطينَ.
3. إِسْنادِ الوَظائِفِ الحَسّاسَةِ لِلْيَهودِ.
4. تَشْجيعِ بِناءِ المَدارِسِ وَالجامِعاتِ اليَهودِيَّةِ وَمُحارَبَةِ تَعْليمِ العَرَبِ.
5. تَشْجيعِ اليَهودِ عَلى حَمْلِ السِّلاحِ وَتَدْريبِهِمْ عَلَيْهِ وَمَنْعِ العَرَبِ مِنْ حَمْلِهِ.

قِصَّةُ المُؤامَرَةِ

تَصْريحُ بِلْفورْ

في 2 نوفمبر 1917م أَصْدَرَ اللّوردُ آرثر جيمس بِلْفورْ وَزيرُ خارِجِيَّةِ بريطانيا تَصْريحًا عُرِفَ باسْمِهِ، وَيَقْضي بِتَأْسيسِ وَطَنٍ قَوْمِيٍّ لِلْيَهودِ في فِلَسْطينَ.

- أُقَدِّمُ الأَدِلَّةَ الَّتي تُؤَكِّدُ صِحَّةَ الحَقيقَةِ التّاريخِيَّةِ التّالِيَةِ:

(يُعَدُّ وَعْدُ بِلْفورْ وَعْدًا مِمَّنْ لا يَمْلِكُ لِمَنْ لا يَسْتَحِقُّ)

مِنْ وِجْهَةِ نَظَرِكَ الشَّخْصِيَّةِ

أَيُّ العَوامِلِ السّابِقَةِ يُعَدُّ الأَخْطَرَ عَلى سُكّانِ فِلَسْطينَ العَرَبِ وَلِماذا؟

Roots of the Palestinian Issue:

The Zionist Movement was founded as an aggressive political movement, established by the Jews of Europe in the 19th century, with the aim to collect Jews from all over the world and gather them in Palestine and neighboring Arab countries, to establish a Jewish state that would extend from the Nile River to the Euphrates. European colonialist states endorsed the spread of the Zionist ideology, for their interests were in line with those of the Jews.

Britain worked hard with the Zionist Movement to implement Balfour's Promise [Declaration], and initiated the following steps:

1. To bring into Palestine as many Jews as possible.

2. To grant the Jews ownership of as much of Palestine's territory as possible.

3. To assign key posts to Jews.

4. To encourage the establishment of Jewish schools and universities, and fight the education of the Arabs.

5. To encourage the Jews to take up arms, to train them how to use it and to prevent Arabs from taking it.

In your own personal opinion:

Which of these factors presented the greatest danger to the Arab inhabitants of Palestine, and why?

[Left textbox:]

Story of collusion

The Balfour Declaration

On November 2nd, 1917, Lord Arthur James Balfour, the British Foreign Minister, made a declaration which carried his name, where he determined the establishment of a national homeland for the Jews in Palestine.

** Present evidence that proves the following historical truth:*

Balfour's Promise is considered a promise of he who does not own that which he promises, to those who have no right to it.

125. ***Social Studies and National Education*****,** Grade 6, Vol. 2, 2016-17, p. 74.

A text that presented the Palestinian issue as *"the basis of conflicts in the Middle East"* has been removed. The removed text also criticized the *"Zionist aggression"* and mentioned *"the complete withdrawal of Israeli forces from occupied Arab lands and the liberation of Jerusalem"* as undisputable requirements of any future solution.



دولة الإماراتُ وَالقَضِيَّةُ الفِلَسْطينِيَّةُ:

اعْتَبَرَتْ دَوْلَةُ الإماراتِ العَرَبِيَّةِ المُتَّحِدَةِ القَضِيَّةَ الفِلَسْطينِيَّةَ أَساسَ الصِّراعاتِ وَالنِّزاعاتِ في الشَّرْقِ الأَوْسَطِ، وَهِيَ مِفْتاحُ الحَلِّ لِهَذِهِ المِنْطَقَةِ، وَتَرى دَوْلَةُ الإماراتِ العَرَبِيَّةِ المُتَّحِدَةِ أَنَّ أَيَّ تَسْوِيَةٍ غَيْرَ الانْسِحابِ التّامِّ وَالشّامِلِ لِلْقُوّاتِ الإِسْرائيلِيَّةِ مِنَ الأَراضي العَرَبِيَّةِ المُحْتَلَّةِ وَتَحْريرِ القُدْسِ هِيَ غَيْرُ مَقْبولَةٍ أَساسًا، وَقالَ الشَّيْخُ زايِدٌ ـ رَحِمَهُ اللهُ ـ في هَذا السِّياقِ:

(إِنَّ القَضِيَّةَ الفِلَسْطينِيَّةَ وَالعُدْوانَ الصُّهْيونِيَّ المُسْتَمِرَّ عَلى الأُمَّةِ العَرَبِيَّةِ هُما جَوْهَرُ الصِّراعِ في مِنْطَقَةِ الشَّرْقِ الأَوْسَطِ، فَلَنْ يَكونَ هُناكَ سَلامٌ دائِمٌ في هَذِهِ المِنْطَقَةِ دونَ التَّوَصُّلِ إِلى حَلٍّ عادِلٍ وَشامِلٍ يُؤَمِّنُ لِلشَّعْبِ الفِلَسْطينِيِّ الشَّريدِ حَقَّهُ المَشْروعَ في تَقْريرِ مَصيرِهِ عَلى أَرْضِهِ.)

مِنْ فِكْرِ القائِدِ

إِنَّ القَضِيَّةَ الفِلَسْطينِيَّةَ هِيَ قَضِيَّتُنا، وَمُعاناةُ الشَّعْبِ الفِلَسْطينِيِّ هِيَ مُعاناتُنا.

خَليفَةُ بْنُ زايِدٍ آلِ نَهْيانَ رَئيسُ دَوْلَةِ الإماراتِ العَرَبِيَّةِ المُتَّحِدَةِ ـ حَفِظَهُ اللهُ.

أَقْرَأُ ثُمَّ أُجيبُ

أَكَّدَ صاحِبُ السُّمُوِّ الشَّيْخُ مُحَمَّدُ بْنُ زايِدٍ آلِ نَهْيانَ، وَلِيُّ عَهْدِ أَبوظَبْي نائِبُ القائِدِ الأَعْلى لِلْقُوّاتِ المُسَلَّحَةِ ـ حَفِظَهُ اللهُ ـ، دَعْمَ دَوْلَةِ الإماراتِ العَرَبِيَّةِ المُتَّحِدَةِ، بِقِيادَةِ صاحِبِ السُّمُوِّ الشَّيْخِ خَليفَةَ بْنِ زايِدٍ آلِ نَهْيانَ، رَئيسِ الدَّوْلَةِ ـ حَفِظَهُ اللهُ ـ لِجُهودِ السُّلْطَةِ الفِلَسْطينِيَّةِ في مَساعيها لِتَحْقيقِ تَطَلُّعاتِ الشَّعْبِ الفِلَسْطينِيِّ في إِقامَةِ دَوْلَتِهِ المُسْتَقِلَّةِ وَعاصِمَتُها القُدْسُ، جاءَ ذَلِكَ خِلالَ اسْتِقْبالِ سُمُوِّهِ الرَّئيسَ الفِلَسْطينِيَّ، وَشَدَّدَ الجانِبانِ خِلالَ اللِّقاءِ عَلى أَهَمِّيَّةِ إِحْلالِ السَّلامِ العادِلِ وَالشّامِلِ، مِنْ أَجْلِ إِرْساءِ دَعائِمِ الأَمْنِ وَالاسْتِقْرارِ في المِنْطَقَةِ.

وَثَمَّنَ الرَّئيسُ الفِلَسْطينِيُّ المُساعَداتِ الَّتي تُقَدِّمُها دَوْلَةُ الإماراتِ لِلشَّعْبِ الفِلَسْطينِيِّ بِشَكْلٍ مُسْتَمِرٍّ، وَالَّتي كانَ لَها أَكْبَرُ الأَثَرِ في تَخْفيفِ المُعاناةِ عَنْ كاهِلِ الفِلَسْطينِيّينَ في جَميعِ أَنْحاءِ الأَراضي الفِلَسْطينِيَّةِ المُحْتَلَّةِ.

- أَقْتَرِحُ عُنْوانًا مُناسِبًا لِلنَّصِّ.
- أَسْتَخْلِصُ مِنَ النَّصِّ مَوْقِفَ دَوْلَةِ الإماراتِ العَرَبِيَّةِ المُتَّحِدَةِ مِنَ القَضِيَّةِ الفِلَسْطينِيَّةِ.
- أَسْتَنْتِجُ الآثارَ المُتَرَتِّبَةَ عَلى المُساعَداتِ الإماراتِيَّةِ لِلشَّعْبِ الفِلَسْطينِيِّ.

The United Arab Emirates and the Palestinian Issue:

The UAE considers the Palestinian Issue to be the basis of conflicts in the Middle East, as it is the key to solving [the problems of] this region. The UAE believes that any arrangement, other than the complete withdrawal of Israeli forces from occupied Arab lands, and the liberation of Jerusalem, is utterly unacceptable. Sheikh Zayed – God rest his soul – said in this context:

"The Palestinian Issue, and the ongoing Zionist aggression on the Arab Nation – they are the core of conflict in the Middle East. There will never be peace in this region, without a just and comprehensive solution that will guarantee the dispersed Palestinian people's given right to self-determination in its own land."

From the Leader's thoughts:

"The Palestinian Issue is our issue, and the plight of the Palestinian people is our plight." – Khalifah bin Zayed Al Nahyan, President of the United Arab Emirates, God keep him.

Read and then answer:

His Majesty, Sheikh Muhammad bin Zayed Al Nahyan, Crown Prince of Abu Dhabi and Supreme Commander of the Armed Forces – God keep him – has underscored the United Arab Emirates' support, led by His Majesty Sheikh Khalifah bin Zayed Al Nahyan, President of the Nation – God keep him, to the efforts of the Palestinian Authority to realize the Palestinian people's aspirations to establish their own independent state with Jerusalem as its capital. This came about during a visit of the Palestinian president to His Majesty, and the two sides emphasized during the meeting the importance of establishing just and comprehensive peace, so as to anchor the pillars of security and stability in the region.

The Palestinian president greatly appreciated the help which the UAE provides the Palestinian people on an ongoing basis. This had a great part in relieving the stress on the neck of the Palestinians all across the occupied Palestinian lands.

- I shall suggest a title for the text.

- I shall deduce from the text what is the UAE's stance on the Palestinian Issue.

- I shall deduce what is the impact of Emirati assistance to the Palestinian people.

126. ***Social Studies and National Education*, Grade 6,** Vol. 2, 2016-17, p. 71.

Israel, named *"the Zionist Enemy,"* was accused of seeking to exterminate the Palestinian people. The **removed** text also presented the antisemitic conspiracies that Israel is supported by *"the Global Colonialism,"* which seeks to erase Arab identity, weaken the Arab world, exert regional dominance, and control global transport routes. All of this was accompanied by a map that ignored the existence of Israeli cities.



ثانيًا القضيّة الفلسطينيّة:

القَضِيَّةُ الفِلَسْطِينِيَّةُ هِيَ قَضِيَّةُ شَعْبٍ أَصِيلٍ يَعِيشُ فِي أَرْضِ فلسطين مُنْذُ آلافِ السِّنِين، يَتَعَرَّضُ لِلإِبَادَةِ عَلَى يَدِ العَدُوِّ الصُّهْيُونِيِّ، يُسَانِدُه الاسْتِعْمارُ العالَمِيُّ بِكُلِّ صُوَرِهِ وَأَشْكالِهِ؛ لِيَمْحُوَ عُروبَةَ هَذِهِ البُقْعَةِ وَيَتَّخِذَها بَعْدَ ذَلِكَ مُنْطَلَقًا لَهُ لِلسَّيْطَرَةِ عَلَى الأَراضِي المُجاوِرَةِ سِياسِيًّا وَاقْتِصادِيًّا، وَيَظَلُّ يَنْتَقِصُ الثَّرَواتِ العَرَبِيَّةَ أَطْوَلَ مُدَّةٍ مُمْكِنَةٍ، فَضْلًا عَنْ كَوْنِها مُلْتَقَى القارّاتِ الثَّلاثِ، فَمَنْ يُسَيْطِرُ عَلَيْها يَتَحَكَّمُ في طُرُقِ المُواصَلاتِ العالَمِيَّةِ.

لاحِظْ ثُمَّ أَجِبْ:

- أُحَدِّدُ الدُّوَلَ العَرَبِيَّةَ المُجاوِرَةَ لِفِلَسْطِينَ:
- أَرْسُمُ دائِرَةً حَوْلَ المُدُنِ الَّتِي بَناها الكَنْعانِيُّونَ في فِلَسْطِينَ.
- أَسْتَخْلِصُ مِنَ الخَرِيطَةِ اثْنَيْنِ مِنَ الأَدِلَّةِ الَّتِي تُثْبِتُ عُروبَةَ فِلَسْطِينَ.

أَبْحَثُ

في مَصادِرِ المَعْرِفَةِ المُخْتَلِفَةِ عَنِ الأَهَمِّيَّةِ الدِّينِيَّةِ لِفِلَسْطِينَ وَأَكْتُبُ تَقْرِيرًا عَنْهُ وَأَعْرِضُهُ أَمامَ زُمَلائِي في الصَّفِّ.

Two: The Palestinian Issue:

The Palestinian Issue is the cause of an indigenous people, living in the land of Palestine for thousands of years, who are facing extinction at the hands of the Zionist Enemy. The Zionist Enemy is backed by the Global Colonialism in all its manners in forms, to erase the Arab identity of this patch of earth and turn it afterwards into a starting point for dominating the surrounding territories politically and economically, as well as keep Arab resources extended to their utmost capacity. Furthermore, [Palestine] is the meeting place of the three continents, so whoever holds it controls the global transport routes.

I observe and then answer:

- List the Arab countries which border Palestine.

- Circle cities built by the Canaanites in Palestine.

- Figure from the map two piece of evidence proving that Palestine is Arab.

[Information in map:]

[Top textbox:] *The Muslims liberated* [Ar. fataḥa] *Palestine in the 7th century AD, during the time of Caliph Umar bin al-Khattab, God be pleased with him.*

[Bottom textbox:] *The ancient Arabians, "Canaanites", migrated from the Arabian Peninsula into Palestine in the 4th millennium BC. They founded cities, the most important of which are Jebus (Jerusalem), Shechem (Nablus), Bethshean, Jaffa…*

I research:

In various sources of information, about the religious importance of Palestine. I shall write a report about it and read it in front of my classmates.

127. ***Social Studies and National Education*, Grade 6,** Vol. 2, 2016-17, p. 72.

Content that legitimized Palestinian nationalist violence against *"Zionism and colonialism"* as an *"armed uprising"* has been removed. Specifically, the content removed taught that the 1929 Palestine riots began because *"the Jews encroached upon the Noble Wall of Al-Buraq,"* and ignored the sacred status of the Wailing Wallin Judaism. The riots, which were presented as a legitimate form of resistance, included the 1929 Hebron Massacre, in which 67 Jews were murdered, dozens more were injured, and homes and synagogues were ransacked.



The Arabs of Palestine's Resistance against Zionism and Colonialism:
The Resistance of the Arab sons of Palestine took two forms:
Political struggle
As exemplified by organizing local and trans-Arab clubs and conferences, and sending delegations to the Mandatory Government.

Armed uprising
Including:
1. The 1920 Uprising.
2. The 1921 Uprising.
3. The 1929 Uprising (Al-Buraq Uprising).
4. The Great Uprising of 1936.

Story of an uprising
Al-Buraq Uprising, 1929
The Jews encroached upon the Noble Wall of Al-Buraq [Western Wall], part of the western wall of Al-Aqsa Mosque. This enraged the Muslims, who formed an organization of guards for the Al-Aqsa Mosque and placed themselves to defend it.

The West: Britain and the USA

128. ***Social Studies and National Education*, Grade 7,** Vol. 3, 2020-21, p. 45.

Students are taught about the strong ties between the UAE and the USA, with praise for former President Trump for his *"initiative to strengthen the United States' ties with its major partners in the region,"* a policy which directly led to the Abraham Accords with Israel.



His Highness, Sheikh Mohamed bin Zayed Al Nahyan, Crown Prince of the Emirate of Abu Dhabi, Deputy Supreme Commander of the Armed Forces, may Allah protect him, praised American president Donald Trump's initiative to strengthen the United States' ties with its major partners in the region.

This came about during a meeting of President Trump with His highness, Sheikh Mohamed bin Zayed, in the White House, where strengthening cooperation between the two countries was discussed, as well as the summary of international and regional issues.

[Title beneath photo:] *His Majesty Sheikh Muhammad bin Zayed Al Nahyan, God keep him, with American President Donald Trump.*

129. ***Social Studies and National Education*, Grade 7,** Vol. 3, 2020-21, pp. 46-47.

UAE-USA relations, cooperation, and similarities in multiple fields, including economy, culture, education, and scientific research, are praised.



وشهدَت العلاقاتُ الثّنائيّةُ بينَ دولةِ الإماراتِ العربيّةِ المتّحدةِ والولاياتِ المتّحدةِ تطوّراتٍ كبيرةً ومثمرةً خلالَ السّنواتِ الماضيةِ، بما يؤكّدُ حِرصَ قيادةِ البلدينِ على دفعِ وتعزيزِ تلكَ العلاقاتِ في كلِّ المجالاتِ، فيما يُعَدُّ حوارُ السّياساتِ الاقتصاديّةِ بينَ دولةِ الإماراتِ العربيّةِ المتّحدةِ والولاياتِ المتّحدةِ الأمريكيّةِ فرصةً مهمّةً لبحثِ المجالاتِ ذاتِ الاهتمامِ المشتركِ، والتّعريفِ بالإجراءاتِ المحدّدةِ فيما يخصُّ أيّةَ سياساتٍ أوْ مشاريعَ قيدِ التّنفيذِ، وتمَّ منذُ انعقادِ حوارِ السّياساتِ الاقتصاديّةِ الأوّلِ تحقيقُ العديدِ مِن الإنجازاتِ، ومنها: استضافةُ دُبيٍّ الدورةَ الثّالثةَ للقمّةِ السّنويّةِ العالميّةِ

الشّراكةُ التّجاريّةُ بينَ دولةِ الإماراتِ العربيّةِ المتّحدةِ والولاياتِ المتّحدةِ الأمريكيّةِ:

تتميّزُ العلاقاتُ التّجاريّةُ والاقتصاديّةُ المُتبادلةُ بينَ الولاياتِ المتّحدةِ الأمريكيّةِ ودولةِ الإماراتِ العربيّةِ المتّحدةِ بأنّها علاقاتٌ وطيدةٌ أخذَتْ مَنحىً إستراتيجيًّا ليسَ بسببِ عراقتِها وَتنامي حَجْمِ التّبادلاتِ التّجاريّةِ بينَ البلدينِ فحسبُ، بَلْ بسببِ شموليّتِها وتنوّعِها لِتطالَ الكثيرَ مِن المجالاتِ الحيويّةِ لاقتصادِ الدّولةِ، كالطّيرانِ والطّاقةِ، والبِنى التّحتيّةِ، والعلاقاتِ الثّقافيّةِ، والعِلميّةِ، ولاسيّما في مجالِ التّعليمِ العالي والبحثِ العِلميِّ والتّدريبِ.

The bilateral relations between the UAE and the US witnessed great and fruitful developments in the previous years, thus confirming the commitment of the leadership of both countries to protect and tighten these relations in all fields, as the Economic Policy Dialogue between the UAE and the US is considered an important opportunity to discuss fields of shared interest and identify specific steps that relate to any policy or project that is being executed. Ever since the first Economic Policy Dialogue, much has been accomplished […]

Trade Partnership Between the UAE and the USA:

The mutual trade and economic relations between the USA and the UAE are distinguished as firm relations, which took on a strategic direction – not just because of their deep roots or because of the growth in trade exchanges between both countries, but because of their comprehensiveness and diversity, as they extend to many fields essential to the State's economy, such as flight, energy, construction, cultural and scientific relations, and particularly the field of high education, scientific research, and training.

130. ***Social Studies and National Education*, Grade 8,** Vol. 1, 2021-22, p. 70.

American values are praised as a source of inspiration and success, mentioning the many Nobel Prize winnings and how immigrant children in the US can acquire these values and then *"occupy decision-making positions in their countries."*



معاييرُ قياسِ القوّةِ النّاعمةِ للدولِ:

تقاسُ القوّةُ النّاعمةُ للدّولِ ومدى فاعليّتِها من خلالِ مجموعةٍ منَ المعاييرِ والمؤشراتِ منها:

الثّقافةُ: المصدرُ الأوّلُ لقوّةِ الدّولِ النّاعمةِ هي ثقافتُها وموروثُها الحضاريُّ وفنونُها، فكلّما كانَ هذا العاملُ جاذبًا للاهتمامِ سواءً كانَ في تقاليدِهِ الشعبيّةِ أو ثقافتِهِ العليا كالأدبِ والشّعرِ زادت قوّتُها.

الحكومةُ ومؤسّساتُها وسياساتُها العامةُ: كلّما كانتِ الحكومةُ مؤثّرةً في سياساتِها سواءً كانَ ذلكَ في المجالِ الاقتصاديِّ أو التكنولوجيِّ أو السّياسيِّ فإنَّ ذلكَ يعزّزُ من قوّةِ الدّولِ النّاعمةِ وقيمِها.

التّعليمُ: الّذي يجتذبُ طلبةً أجانبَ إلى البلدِ؛ وبذلكَ يسهمُ في تعزيزِ القوّةِ النّاعمةِ.

الابتكارُ التكنولوجيُّ: يدخلُ من ضمنِ هذهِ المؤشراتِ ومدى ارتباطِ الدّولةِ معَ الشّبكةِ العالميّةِ للمعلوماتِ.

مدى ترابطِ الدّولِ معَ بعضِها ونشاطِها الدبلوماسيِّ على السّاحةِ الدّوليةِ: والمهمُ البصمةُ الّتي يتركُها هذا النّشاطُ في العالمِ فهُوَ عاملٌ هامٌّ في تعزيزِ القوّةِ النّاعمةِ.

ودولةُ الإماراتِ العربيّةِ المتّحدةِ، حسبَ هذهِ المعاييرِ، تتمتّعُ بالمركزِ الأوّلِ في قوّتِها النّاعمةِ في المنطقةِ.

فمثلًا مصدرُ قوّةِ أمريكا ليسَ الجيشَ فقط وإنّما مجموعةٌ منَ الدّواعمِ لهذهِ القوّةِ، فعلى سبيلِ المثالِ: تجتذبُ الولاياتُ المتّحدةُ أكبرَ نسبةٍ للمهاجرينَ، والطّلبةِ الدّارسونَ منهمُ سيحملونَ الكثيرَ من القيمِ والمبادئِ الأمريكيّةِ، ويمكنُ أنْ يكونوا سفراءَ للثّقافةِ الأمريكيّةِ ويحتلّونَ في دولِهم مراكزَ القرارِ، كما تحتلُّ الولاياتُ المتّحدةُ المرتبةَ الأولى في الفوزِ بجوائزِ نوبلَ في الفيزياءِ والكيمياءِ والاقتصادِ، ومبيعاتُها من المؤلّفاتِ الموسيقيّةِ تشكّلُ الضّعفَ مقارنةً معَ اليابانِ الّتي تحتلُّ المرتبةَ الثّانيةَ.

Standards for measuring the soft power of states:

The soft power of states and the extent of their effectiveness are measured through a set of criteria, including:

Culture: […]

The government and its public institutions and policies: […]

Education: […]

Technological innovation: […]

The extent of the interdependence of states with each other and their diplomatic activity on the international scene: […]

For example, the source of America's power is not only the army, but rather a group of support for this force…The United States attracts the largest percentage of immigrants. The students who study among them will carry many American values and principles, and they can be ambassadors of American culture and occupy decision-making positions in their countries. Also, the United States ranks first in winning Nobel prizes in physics, chemistry and economics, and its sales of musical compositions are twice as high as Japan, which ranks second.

131. ***Moral Education,*** **Grade 10,** Vol. 1, 2021–22, p. 38.

The USA is presented as an example of economic inequality. While there is recognition of the UAE's extreme wealth, the curriculum discourages students from imitating USA values that cause significant economic disparity and attempts to impart a vision of social justice.



توزيع الدخل وعدم المساواة عند النظر للأرقام بهذه الطريقة نحصل على صورة مختلفة. فمن الواضح أن البلد (س) أكثر ثراء، لكننا نلاحظ التفاوت الكبير في توزيع الدخل مقارنة بالبلد (ص).

وإذا بحثنا في البلدان حول العالم، نرى قصصًا مماثلة. فبعض البلدان غنية لكن غالبية الدخل تقع في أيدي عدد صغير نسبيًا من السكان فاحشي الثراء بينما يعيش غالبية السكان في أوضاع صعبة.

وهذا هو الحال مثلًا في الولايات المتحدة، أكثر اقتصادات العالم ثراء. إذ تبين دراسة لمعهد ليفي للدراسات الاقتصادية أن أعلى 10 % من الأسر المعيشية في الولايات المتحدة كانت تمتلك ما يزيد على 70 % من ثروة البلاد وتزداد هذه المسألة سوءًا في 2015 حيث يمتلك 20 % من السكان 84 % من ثروة البلاد في الولايات المتحدة.

* Edward N. Wolff, 2010. "Recent Trends in Household Wealth in the United States: Rising Debt and the Middle-Class Squeeze – An Update to 2007." Levy Economics Institute Working Paper No. 589. Annandale-on-Hudson, NY: Levy Economics Institute.

نقطة للمناقشة

أسرة والتون في الولايات المتحدة، والتي استمدت ثروتها من إقامة مشروع وول مارت لسلسلة متاجر وول مارت، تمتلك مجتمعة ثروة تزيد عما يملكه خمسي الشعب الأمريكي بأسره (42 %) هل هذا عدل؟ يقول البعض: إن تشييد مشروع وول مارت استغرق سنوات طوال واقتضى قدرًا هائلًا من العمل الشاق، والثروة التي تملكها هي مكافأة مستحقة عن هذا المشروع والعمل الشاق. هل توافق على ذلك؟

Income Distribution and Inequality

When looking at figures in this way, we get a different picture. Country X is clearly the richer country but in terms of its income distribution it is very unequal in comparison to country Y. If we look at countries around the world, we see similar stories. Some countries are rich, but the income in the country is concentrated in the hands of a relatively small number of people who are extremely wealthy, while most of the population live in poor conditions. This is the case, for example, in the United States, the world's richest economy. A study by the Levy Economics Institute in the US suggested that the top 10% of households in the US accounted for over 70% of the wealth of the country. Figures from 2015 suggest inequality is getting worse in the US with the top 20% owning 84% of the country's wealth. * Edward N. Wolff, 2010. "Recent Trends in Household Wealth in the United States: Rising Debt and the Middle-Class Squeeze—An Update to 2007." Levy Economics Institute Working Paper No. 589. Annandale-on-Hudson, NY: Levy Economics Institute.*

Discussion Point

The Walton family in the US, who have derived their wealth from the development of the Walmart supermarket business, collectively own more wealth than over two-fifths (42%) of the entire US population put together. Is this fair? Some would say that building Walmart took many years and lots of hard work and the wealth they have is a deserved reward for that hard work and enterprise. Do you agree?

132. ***Historical Depth of Federal Thought in the UAE*, Grade 10,** Vol. 1, 2021-22, p. 47.

The British are blamed for past support of Iranian aggression, as well as for passive acceptance of various Iranian acts of belligerence. The text explains how the British blocked the Emirati fleets and paved the way for Iran to occupy Emirati territories on the Iranian side of the Gulf. The Iranians are referred to as Persians (furs), stressing their ethnic *"Otherness."*

عقب فرض بريطانيا الوصاية على إمارات الساحل، استمر الفرس في استغلال الوضع المتدهور ليبسطوا نفوذهم على الأراضي الإماراتية في البر الفارسي عام 1887. وأعلنت إيران عام 1887 الحرب رسمياً على إمارة القواسم، وقامت بتسيير أساطيلها البحرية لدك مدينة لنجة، ثم تمكنت من احتلالها في معارك غير متكافئة بين الجيشين القاسمي والفارسي، وتمكن الفرس أيضاً من احتلال الأراضي المجاورة لما حول مدينة لنجة، وبذلك أسهمت بريطانيا بشكل مباشر في النجاح الفارسي بالسيطرة على الجزر الإماراتية كذلك، لأنها كانت تمنع إمارات الساحل من القيام بأية أعمال عسكرية ضد الفرس، كما كانت ممتنعة عن الرد على احتجاجات حكام إمارات الساحل المطالبة بإعادة الأراضي الإماراتية المحتلة لدى الفرس، وحاولت بريطانيا التفاوض مع الفرس لكنهم رفضوا العروض البريطانية بشكل قاطع.

السيطرة البريطانية. غير أن البريطانيين في الحقيقة هم الذين مهدوا الطريق أمام الأساطيل الإيرانية لغزو لنجة، حيث فرضت بريطانيا حصاراً على كافة مناطق الإمارات وطوّقت سفنها ومنعتها من الاقتراب من السواحل الإيرانية.

Because Britain imposed guardianship on the Coastal Emirates, The Persians continued to take advantage of the deteriorating situation to extend their penetration into the Emirati territories on the Persian mainland. In 1887, Iran officially declared war on the

Al-Qasimi Emirate and sent its fleets to level the city of Lanjah [now Bandar Langeh]. It then succeeded in occupying the city in unequal battles between the Persian and Qasimi armies. Persia also managed to occupy the territories around Lanjah. Britain thus played a direct role in the Persian success in taking over the Emirati islands, since it prevented the Coastal Emirates from conducting any kind of military action against the Persians. Likewise, Britain did not respond to the protests of the Coastal Emirate rulers who demanded the return of the Emirati land occupied by the Persians. Britain attempted to negotiate with the Persians, but they categorically rejected the British proposals.

The British were in fact the ones that paved the way for the Iranian fleets in their attempt to invade the city of Lanjah. Britain imposed a blockade on all emirate territories, encircled their ships and prevented them from drawing near the Iranian coasts.

133. ***Social Studies and National Education,*** **Grade 7,** Vol. 2, 2020–21, p. 70.

The British-Emirati relations are covered extensively, most often in a positive manner. Wars of the past are therefore described in rational terms and unemotionally. This example discusses the importance of the Al Qasimi strongholds that challenged British influence in the region.



British Campaigns on the Strongholds of the Al Qasimi The Al Qasimi lived through an important period of colonial competition in the Arab Gulf and the Indian Ocean, and they took upon themselves to challenge the British influence that began to penetrate the region. On many occasions, British ships intercepted the Arab fishing boats, and opened fire on them, so the Al Qasimi were prompted to clash with the British ships, and inflicted heavy losses on them. Britain prepared military campaigns to destroy their power and maritime activity . . .

134. ***Moral Education*, Grade 10,** Vol. 1, 2021–22, p. 26.

Although the Emirati experience with Western powers is presented positively, it is also conveyed to students that foreigners often may have their own agenda. This seems to apply not only to the geopolitical realm, but even more significantly to cultural matters. While committed to cultural openness as part of the effort to build the UAE into an international hub, students are warned of bad cultural influences, particularly from a close ally such as the USA.


التنوع الثقافي لبلدان كثيرة تاريخها وتقاليدها الثقافية الخاصة بها. ومن مبررات رفض العولمة أنها قد تهدد الثقافة والتقاليد ففي مجال السينما مثلًا، فإن الأفلام الواردة من الولايات المتحدة تهيمن على تلك الصناعة ويمكن أن تشكل وجهة نظر متأمركة أو غربية للقضايا والأحداث المعروضة في الفيلم كما يمكن للعولمة تطوير أطعمة، وملابس، وسلع للموضة لا تضع في اعتبارها التقاليد والثقافات المحلية الخاصة بالبلدان الأخرى وتسعى دولة الإمارات العربية المتحدة إلى تنويع اقتصادها حتى لا تعتمد على منتج أو منتجين رئيسيين لثروتها وازدهارها في المستقبل. وللقيام بذلك، يتعين عليها الموازنة بين الحاجة إلى التنويع وجذب الاستثمار من وراء البحار والحاجة إلى الحفاظ على هويتها وتقاليدها الثقافية التي قامت عليها دولة الإمارات العربية المتحدة والتي أرساها الشيخ زايد بن سلطان آل نهيان - رحمه الله -.

Cultural Diversity Many countries have their own cultural histories and traditions. One of the arguments against globalization is that it can threaten culture and tradition. In cinema, for example, movies from the USA dominate and can present a very Americanized/Western view of issues and events portrayed in the movie. Food, clothing, and fashion might also be produced which does not consider the local traditions and cultures of other countries. The UAE is trying to diversify its economy so that it does not rely on one or two key products for its future wealth and prosperity. In doing so, it must balance the need to diversify and attract investment from overseas with the need to maintain its cultural identity and traditions upon which the UAE was founded, and which have been handed down by Sheikh Zayed bin Sultan Al Nahyan.

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.[1]

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.[2]

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.[3]

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.[4]

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

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[1] 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.

[2] 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.

[3] 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.

[4] 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.

[5] 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.

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.[6]

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.[7]

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

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.[9]

[6] 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.

[7] 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.

[8] 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.

[9] 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 Analyzed UAE Textbooks

The following UAE curriculum textbooks were analyzed for the research in this study. The titles both here and referenced in the text have been translated into English to aid the reader. IMPACT-se typically researches all available textbooks used in a curriculum. If new textbooks or previously unavailable books become available after a report's publication, every effort will be made to update reports to include any relevant material. We welcome any comments related to the acquisition of any omitted materials (http://www.impact-se.org/about-us/contact-us/).

Grade 1:

1. *Arabic Language*, Grade 1, Vol. 1, 2020–21.
2. *Arabic Language* (Workbook), Grade 1, Vol. 1, 2020–21.
3. *Arabic Language*, Grade 1, Vol. 2, 2020–21.
4. *Islamic Education*, Grade 1, Vol. 1, 2020–21.
5. *Islamic Education*, Grade 1, Vol. 1, 2021–22.
6. *Islamic Education*, Grade 1, Vol. 2, 2019–20.
7. *Islamic Education*, Grade 1, Vol. 3, 2020–21.
8. *Moral Education*, Grade 1, Vol. 1, 2017–18.
9. *Moral Education*, Grade 1, Vol. 2, 2017–18.
10. *Moral Education*, Grade 1, Vol. 3, 2020–21.
11. *Moral, Social and Cultural Studies* (English edition for non-native speakers), Grade 1, Vol. 1, 2021–22.
12. *Social Studies and National Education*, Grade 1, Vol. 1, 2020–21.
13. *Social Studies and National Education*, Grade 1, Vol. 2, 2018–19.
14. *Social Studies and National Education*, Grade 1, Vol. 3, 2019–20.
15. *UAE Phonics* (English Language), Grade 1, Vol. 1, 2020–21.

Grade 2:

16. *Arabic Language*, Grade 2, Vol. 4, 2020–21.
17. *Islamic Education*, Grade 2, Vol. 1, 2020–21.
18. *Islamic Education*, Grade 2, Vol. 1, 2021–22.
19. *Islamic Education*, Grade 2, Vol. 2, 2019–20.
20. *Islamic Education*, Grade 2, Vol. 3, 2020–21.
21. *Moral Education*, Grade 2, Vol. 1, 2017–18.
22. *Moral Education*, Grade 2, Vol. 2, 2017–18.
23. *Moral Education*, Grade 2, Vol. 3, 2020–21.
24. *Moral, Social and Cultural Studies* (English edition for non-native speakers), Grade 2, Vol. 1, 2021–22.
25. *Social Studies and National Education*, Grade 2, Vol. 2, 2020–21.
26. *Social Studies and National Education*, Grade 2, Vol. 3, 2019–20.
27. *UAE Phonics* (English Language), Grade 2, Vol. 1, 2020–21.

Grade 3:

28. *Arabic Language*, Grade 3, Vol. 1, 2020–21.
29. *Arabic Language* (Workbook), Grade 3, Vol. 1, 2020–21.
30. *Arabic Language*, Grade 3, Vol. 2, 2020–21.
31. *Arabic Language*, Grade 3, Vol. 3, 2020–21.
32. *Bridge to Success* (English Language), Grade 3, Vol. 1, 2017–18
33. *Islamic Education*, Grade 3, Vol. 1, 2019–20.
34. *Islamic Education*, Grade 3, Vol. 1, 2021–22.
35. *Islamic Education*, Grade 3, Vol. 2, 2019–20.
36. *Islamic Education*, Grade 3, Vol. 3, 2020–21.
37. *Moral Education*, Grade 3, Vol. 1, 2017–18.
38. *Moral Education*, Grade 3, Vol. 3, 2020–21.
39. *Moral, Social and Cultural Studies* (English edition for non-native speakers), Grade 3, Vol. 1, 2021–22.
40. *Social Studies and National Education*, Grade 3, Vol. 1, 2020–21.
41. *Social Studies and National Education*, Grade 3, Vol. 2, 2020–21.
42. *Social Studies and National Education*, Grade 3, Vol. 3, 2019–20.

Grade 4:

43. *Arabic Language*, Grade 4, Vol. 1, 2020–21.
44. *Arabic Language* (Workbook), Grade 4, Vol. 1, 2020–21.
45. *Arabic Language*, Grade 4, Vol. 2, 2020–21.
46. *Bridge to Success* (English Language), Grade 4, Vol. 1, 2016–17.
47. *Islamic Education*, Grade 4, Vol. 1, 2019–20.
48. *Islamic Education*, Grade 4, Vol. 1, 2021–22.
49. *Islamic Education*, Grade 4, Vol. 2, 2019–20.
50. *Islamic Education*, Grade 4, Vol. 3, 2020–21.
51. *Moral Education*, Grade 4, Vol. 1, 2017–18.
52. *Moral Education*, Grade 4, Vol. 2, 2017–18.
53. *Moral Education*, Grade 4, Vol. 3, 2020–21.
54. *Moral, Social and Cultural Studies* (English edition for non-native speakers), Grade 4, Vol. 1, 2021–22.
55. *Social Studies and National Education*, Grade 4, Vol. 1, 2021–22.
56. *Social Studies and National Education*, Grade 4, Vol. 2, 2020–21.
57. *Social Studies and National Education*, Grade 4, Vol. 3, 2019–20.

Grade 5:

58. *Arabic Language*, Grade 5, Vol. 1, 2020–21.
59. *Arabic Language* (Workbook), Grade 5, Vol. 1, 2020–21.
60. *Arabic Language*, Grade 5, Vol. 3, 2020–21.
61. *Arabic Language*, Grade 5, Vol. 4, 2020–21.
62. *Bridge to Success* (English Language), Grade 5, Vol. 1, 2016–17
63. *Islamic Education*, Grade 5, Vol. 1, 2019–20.

64. *Islamic Education*, Grade 5, Vol. 1, 2021–22.
65. *Islamic Education*, Grade 5, Vol. 2, 2019–20.
66. *Islamic Education*, Grade 5, Vol. 3, 2020–21.
67. *Moral Education*, Grade 5, Vol. 1, 2017–18.
68. *Moral Education*, Grade 5, Vol. 2, 2017–18.
69. *Moral Education*, Grade 5, Vol. 3, 2020–21.
70. *Moral, Social and Cultural Studies* (English edition for non-native speakers), Grade 5, Vol. 1, 2021–22.
71. *Social Studies and National Education*, Grade 5, Vol. 2, 2017–18.
72. *Social Studies and National Education*, Grade 5, Vol. 2, 2020–21.
73. *Social Studies and National Education*, Grade 5, Vol. 3, 2019–20.

Grade 6:

74. *Arabic Language*, Grade 6, Vol. 2, 2020–21.
75. *Arabic Language*, Grade 6, Vol. 3, 2020–21.
76. *ASP Elite Stream English* (English Language), Grade 6, Vol. 1, 2020–21.
77. *Islamic Education*, Grade 6, Vol. 1, 2020–21.
78. *Islamic Education*, Grade 6, Vol. 1, 2021–22.
79. *Islamic Education*, Grade 6, Vol. 2, 2019–20.
80. *Islamic Education*, Grade 6, Vol. 2, 2020–21.
81. *Islamic Education*, Grade 6, Vol. 3, 2019–20.
82. *Islamic Education*, Grade 6, Vol. 3, 2020–21.
83. *Moral Education*, Grade 6, Vol. 1, 2020–21.
84. *Moral Education*, Grade 6, Vol. 1, 2021–22.
85. *Moral Education*, Grade 6, Vol. 2, 2020–21.
86. *Moral Education*, Grade 6, Vol. 3, 2020–21.
87. *Moral, Social and Cultural Studies* (English edition for non-native speakers), Grade 6, Vol. 1, 2021–22.
88. *Social Studies and National Education*, Grade 6, Vol. 1, 2016–17.
89. *Social Studies and National Education*, Grade 6, Vol. 1, 2020–21.
90. *Social Studies and National Education*, Grade 6, Vol. 1, 2021–22.
91. *Social Studies and National Education*, Grade 6, Vol. 2, 2016–17.
92. *Social Studies and National Education*, Grade 6, Vol. 2, 2020–21.
93. *Social Studies and National Education*, Grade 6, Vol. 3, 2019–20.

Grade 7:

94. *Arabic Language*, Grade 7, Vol. 1, 2020–21.
95. *Arabic Language*, Grade 7, Vol. 1, 2021–22.
96. *Arabic Language*, Grade 7, Vol. 2, 2020–21.
97. *Arabic Language*, Grade 7, Vol. 3, 2020–21.
98. *ASP Elite Stream English* (English Language), Grade 7, Vol. 1, 2020–21.
99. *Islamic Education*, Grade 7, Vol. 1, 2020–21.
100. *Islamic Education*, Grade 7, Vol. 1, 2021–21.

101. *Islamic Education*, Grade 7, Vol. 2, 2019–20.
102. *Islamic Education*, Grade 7, Vol. 2, 2020–21.
103. *Islamic Education*, Grade 7, Vol. 3, 2019–20.
104. *Islamic Education*, Grade 7, Vol. 3, 2020–21.
105. *Moral Education*, Grade 7, Vol. 1, 2020–21.
106. *Moral Education*, Grade 7, Vol. 1, 2021–22.
107. *Moral Education*, Grade 7, Vol. 2, 2020–21.
108. *Moral Education*, Grade 7, Vol. 3, 2020–21.
109. *Moral, Social and Cultural Studies* (English edition for non-native speakers), Grade 7, Vol. 1, 2021–22.
110. *Social Studies and National Education*, Grade 7, Vol. 1, 2017–18.
111. *Social Studies and National Education*, Grade 7, Vol. 1, 2020–21.
112. *Social Studies and National Education*, Grade 7, Vol. 1, 2021–22.
113. *Social Studies and National Education*, Grade 7, Vol. 2, 2016–17.
114. *Social Studies and National Education*, Grade 7, Vol. 2, 2020–21.
115. *Social Studies and National Education*, Grade 7, Vol. 3, 2019–20.
116. *The Emirates—Our History (1)*, Grade 7, 2020–21.
117. *The Emirates—Our History (1)*, Grade 7, 2021–22.

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118. *Access Book* (English Language), Grade 8, Vol. 1, 2018–19.
119. *Arabic Language*, Grade 8, Vol. 1, 2020–21.
120. *Arabic Language*, Grade 8, Vol. 1, 2021–22.
121. *Arabic Language*, Grade 8, Vol. 2, 2020–21.
122. *Arabic Language*, Grade 8, Vol. 3, 2020–21.
123. *Bridge to Success* (English Language), Grade 8, 2016–17.
124. *Islamic Education*, Grade 8, Vol. 1, 2020–21.
125. *Islamic Education*, Grade 8, Vol. 1, 2021–22.
126. *Islamic Education*, Grade 8, Vol. 2, 2020–21.
127. *Islamic Education*, Grade 8, Vol. 3, 2020–21.
128. *Moral Education*, Grade 8, Vol. 1, 2020–21.
129. *Moral Education*, Grade 8, Vol. 1, 2021–22.
130. *Moral Education*, Grade 8, Vol. 2, 2020–21.
131. *Moral Education*, Grade 8, Vol. 3, 2020–21.
132. *Moral, Social and Cultural Studies* (English edition for non-native speakers), Grade 8, Vol. 1, 2021–22.
133. *Social Studies and National Education*, Grade 8, Vol. 1, 2017–18.
134. *Social Studies and National Education*, Grade 8, Vol. 1, 2020–21.
135. *Social Studies and National Education*, Grade 8, Vol. 1, 2021–22.
136. *Social Studies and National Education*, Grade 8, Vol. 2, 2017–18.
137. *Social Studies and National Education*, Grade 8, Vol. 2, 2020–21.
138. *Social Studies and National Education*, Grade 8, Vol. 3, 2019–20.
139. *The Emirates—Our History (1)*, Grade 8, 2020–21.
140. *The Emirates—Our History (1)*, Grade 8, 2021–22.

Grade 9:

141. *Arabic Language*, Grade 9, Vol. 1, 2020–21.
142. *Arabic Language*, Grade 9, Vol. 1, 2021–22.
143. *Arabic Language*, Grade 9, Vol. 2, 2020–21.
144. *Arabic Language*, Grade 9, Vol. 3, 2020–21.
145. *Bridge to Success* (English Language), Grade 9, 2019–20.
146. *Islamic Education*, Grade 9, Vol. 1, 2020–21.
147. *Islamic Education*, Grade 9, Vol. 1, 2021–22.
148. *Islamic Education*, Grade 9, Vol. 2, 2020–21.
149. *Islamic Education*, Grade 9, Vol. 3, 2020–21.
150. *Moral Education*, Grade 9, Vol. 1, 2020–21.
151. *Moral Education*, Grade 9, Vol. 1, 2021–22.
152. *Moral Education*, Grade 9, Vol. 2, 2020–21.
153. *Moral Education*, Grade 9, Vol. 3, 2020–21.
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155. *Social Studies and National Education*, Grade 9, Vol. 1, 2017–18.
156. *Social Studies and National Education*, Grade 9, Vol. 1, 2020–21.
157. *Social Studies and National Education*, Grade 9, Vol. 1, 2021–22.
158. *Social Studies and National Education*, Grade 9, Vol. 2, 2020–21.
159. *Social Studies and National Education*, Grade 9, Vol. 3, 2019–20.
160. *Social Studies and National Education*, Grade 9, Vol. 3, 2020–21.

Grade 10:

161. *Arabic Language*, Grade 10, Vol. 1, 2020–21.
162. *Arabic Language*, Grade 10, Vol. 1, 2021–22.
163. *Arabic Language*, Grade 10, Vol. 2, 2020–21.
164. *Arabic Language*, Grade 10, Vol. 3, 2020–21.
165. *Bridge to Success* (English Language), Grade 10, 2020–21.
166. *Islamic Education*, Grade 10, Vol. 1, 2020–21.
167. *Islamic Education*, Grade 10, Vol. 1, 2021–22.
168. *Islamic Education*, Grade 10, Vol. 2, 2020–21.
169. *Islamic Education*, Grade 10, Vol. 3, 2020–21.
170. *Moral Education*, Grade 10, Vol. 1, 2020–21.
171. *Moral Education*, Grade 10, Vol. 1, 2021–22.
172. *Moral Education*, Grade 10, Vol. 2, 2020–21.
173. *Moral Education*, Grade 10, Vol. 3, 2020–21.
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175. *Social Studies and National Education: Historical Depth of Federal Thought in the UAE* (Book Viewing and Analysis), Grade 10, Vol. 1, 2020–21.
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177. *Social Studies and National Education: Historical Depth of Federal Thought in the UAE* (Workbook), Grade 10, Vol. 1, 2020–21.
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181. *Arabic Language*, Grade 11, Vol. 1, 2021–22.
182. *Arabic Language*, Grade 11, Vol. 2, 2020–21.
183. *Arabic Language*, Grade 11, Vol. 3, 2020–21.
184. *Bridge to Success—Advanced* (English Language Workbook), Grade 11, 2018–19.
185. *Islamic Education*, Grade 11, Vol. 1, 2020–21.
186. *Islamic Education*, Grade 11, Vol. 1, 2021–22.
187. *Islamic Education*, Grade 11, Vol. 2, 2020–21.
188. *Islamic Education*, Grade 11, Vol. 3, 2019–20.
189. *Islamic Education*, Grade 11, Vol. 3, 2020–21.
190. *Moral Education*, Grade 11, Vol. 1, 2020–21.
191. *Moral Education*, Grade 11, Vol. 1, 2021–22.
192. *Moral Education*, Grade 11, Vol. 2, 2020–21.
193. *Moral Education*, Grade 11, Vol. 3, 2020–21.
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195. *Social Studies and National Education: Al-Ain UNESCO World Heritage Sites* (Workbook), Grade 11, Vol. 2, 2020–21.
196. *Social Studies and National Education: Zayed's Ethical Approach*, Grade 11, Vol. 3, 2019–20.
197. *Social Studies and National Education: Zayed's Ethical Approach*, Grade 11, Vol. 1, 2020–21.
198. *Social Studies and National Education: Zayed's Ethical Approach*, Grade 11, Vol. 1, 2021–22
199. *The Three Occupied Islands of the UAE*, Grade 11, Vol. 1, 2020–21.
200. *The Three Occupied Islands of the UAE*, Grade 11, Vol. 1, 2021–22.

Grade 12:

201. *Arabic Language*, Grade 12, Vol. 1, 2020–21.
202. *Arabic Language*, Grade 12, Vol. 1, 2021–22.
203. *Bridge to Success—Advanced* (English Language), Grade 12, 2020–21.
204. *Islamic Education*, Grade 12, Vol. 1, 2020–21.
205. *Islamic Education*, Grade 12, Vol. 1, 2021–22.
206. *Islamic Education*, Grade 12, Vol. 2, 2020–21.
207. *Islamic Education*, Grade 12, Vol. 3, 2019–20.

208. *Islamic Education*, Grade 12, Vol. 3, 2020–21.
209. *Language Applications*, Grade 12, Vol. 1, 2020–21.
210. *Moral Education*, Grade 12, Vol. 1, 2020–21.
211. *Moral Education*, Grade 12, Vol. 1, 2021–22.
212. *Moral Education*, Grade 12, Vol. 2, 2020–21.
213. *Moral Education*, Grade 12, Vol. 3, 2019–20.
214. *Social Studies and National Education: My Early Life—Sultan bin Muhammed al-Qasimi* (Book Viewing and Analysis), Grade 12, Vol. 1, 2020–21.
215. *Social Studies and National Education: My Early Life—Sultan bin Muhammed al-Qasimi* (Book Viewing and Analysis), Grade 12, Vol. 1, 2021–22.
216. *Social Studies and National Education: Technology and the Future of Energy* (Book Viewing and Analysis), Grade 12, Vol. 3, 2019–20.
217. *The Emirates—Our History*, Grade 12, 2020–21.
218. *The Emirates—Our History*, Grade 12, 2021–22.
219. *With the Strength of the Union—His Highness Sheikh Zayed bin Sultan Al Nahyan—Leader and State*, Grade 12, Vol. 1, 2020–21.
220. *With the Strength of the Union—His Highness Sheikh Zayed bin Sultan Al Nahyan – Leader and State*, Grade 12, Vol. 1, 2021–22.