May 2023

Updated Review

Saudi Textbooks 2022–23



IMPACT-se

CONTENTS

1. Main Findings
2. Introduction
8. Christians and Jews
   8. Removed
   26. Remaining
31. Infidels, Polytheists, and Shi'is
   31. Removed
   35. Altered
   54. Remaining
66. Jihad and Martyrdom
   66. Removed
   66. Altered
   71. Remaining
72. Gender
   72. Removed
   80. Altered
   85. Remaining
   93. New
94. Israel and Zionism
   94. Removed
   97. Altered
   102. Remaining
115. Regional and Domestic Issues
137. Peace and Tolerance
146. Miscellaneous
151. Methodology
153. List of Textbooks
162. Appendices

Main Findings

- Findings show continued curricula reform toward moderation, openness, and peaceful development through a **step-by-step process**.
- Almost all previously identified problematic examples regarding **Jews and Christians** in Islamic Studies textbooks were removed.
- **Negative portrayals of infidels and polytheists** have been toned down; some problematic examples remain, for example in the approach to perceived heretical practices associated with the **Shi'a and Sufism**.
- The trend of removing problematic examples of ***jihad*** **and martyrdom,** as seen in previous reports, has continued. This year, almost all problematic issues have been removed.
- The **importance of peace and tolerance** is further highlighted in textbooks, particularly in newly introduced textbooks. These **include two new "Critical Thinking" textbooks.**
- Considerable improvement has been noted with regard to **gender issues;** a traditional approach to gender roles is maintained.
- A significant amount of **homophobic** content has been removed in recent years.
- Some **cultural practices are delegitimized**, including imitation of the opposite sex, tribal medicine ("sorcery"), agnosticism, and animism. **Students are now instructed to report "sorcerers" to the official authorities.**
- New content **criticizes radical religious ideologies:** these include both extremist religious groups, including Hezbollah, ISIS, al-Qaeda, and Houthi militias, and atheism. Chief among these groups is the **Muslim Brotherhood**, considered an incendiary terrorist organization.
- The portrayals of **Israel and Zionism** have demonstrated slight progress; several problematic examples which still appear in some textbooks were removed from a new social studies textbook.

Introduction

The Saudi school curriculum has been reviewed by IMPACT-se since the early 2000s. The September 11 attacks led to rising interest in textbooks. Questions were raised, in the region and beyond, over the role of school education in radicalizing the Saudi nationals from whose ranks most of the hijackers and Osama bin Laden himself emerged. Since then, the Saudi government has gradually reshaped the curriculum, balancing openness and tolerance with deeply-rooted Wahhabi religious values and traditions.

Curriculum reform is the product of several motivations and currents. The Saudi blueprint for national change, known as Vision 2030, includes educational reforms and is based on a realization that to meet ensuing challenges and lessen dependence on fossil fuel revenue, the country needs to develop a highly educated, open-minded, entrepreneurial, and patriotic citizenry. No nation can overly rely on foreign workers and foreign powers for its prosperity and security and radical ideologies and policies are self-defeating for peace and prosperity.

The February 2020 IMPACT-se report titled "The Winding Road to a New Identity: Saudi Arabian Curriculum 2016-19"[1] identified this process, but noted that highly problematic content still remains: Qur'anic surahs, hadiths, and religious interpretations still incited against the non-Muslim Other; conservative ideas were applied to women and gender identity; textbooks commonly promulgated antisemitic tropes; and there remained a strong emphasis on *jihad* war and the virtue of martyrdom.

Subsequent IMPACT-se reports (December 2020,[2] September 2021,[3] and June 2022[4]) revealed significant improvements to Saudi textbooks. Our previous reports observed that while the Saudis' progress in moderating their school curricula was aligned with their Vision 2030 aspirations, the process of content reform nonetheless reflected a "back-and-forth pendulum" movement of simultaneous removal and reincorporation of problematic examples. That said, highly inflammatory hadiths and texts perpetuating the deterministic view of Jews and Muslims being interlocked in everlasting conflicts were removed, alongside other antisemitic tropes, as well as graphic passages condemning homosexuality and sodomy, and divine punishment in Hell for apostates and infidels. While the previous reports

[1] Pardo, "Winding Road," Feb. 2020.
[2] Eldad J. Pardo, Review of Selected Saudi Textbooks 2020–21, IMPACT-se, December 2020, https://www.impact-se.org/wp-content/uploads/Review-of-Selected-Saudi-Textbooks-2020-21.pdf. A short report by the NGO Human Rights Watch in February 20215 referenced this study in relation to both the improvements and remaining problems in the curriculum. HRW, "Saudi Arabia: Further Textbook Reforms Needed," February 15, 2021, https://www.hrw.org/news/2021/02/15/saudi-arabia-further-textbook-reforms-needed.
[3] Idem, A Further Step Forward – Review of Changes and Remaining Problematic Content in Saudi Textbooks 2021-22, IMPACT-se, September 2021, https://www.impact-se.org/wp-content/uploads/A-Further-Step-Forward-Review-of-Changes-and-Remaining-Problematic-Content-in-Saudi-Textbooks-2021–22.pdf.
[4] Idem, Review of Changes and Remaining Problematic Content in Saudi Textbooks 2021-22 – Annual Review, IMPACT-se, June 2022, https://www.impact-se.org/wp-content/uploads/Annual-Review_Review-of-Changes-and-Remaining-Problematic-Content-in-Saudi-Textbooks-2021–22.pdf.

have occasionally identified remaining problematic content[5] concerning such matters (particularly in Islamic references to Jews and Christians, gender issues, and the delegitimization of Israel and Zionism), IMPACT-se has overall found a positive trend of considerable improvement in most textbooks. Given this fluctuating attitude, our previous report advised that "*a more coherent and holistic educational approach*" be adopted. Significantly, this annual 2022-23 update review demonstrates that the current Saudi curriculum reflects a reasonably consistent *step-by-step* progress and improvement (excepting the attitude toward "sorcerers").

The 2022-23 school year also saw a structural change in the Saudi curriculum, as it transitioned from a semester system to a three-term system, similar to that of the UAE. This entailed a move from two textbooks for a single grade and subject – one for each semester – to three textbooks, or in some cases, one textbook divided into three terms. High school textbooks, however, have not been divided into semesters, and therefore were not affected by this change. At the same time, many textbooks, especially high school textbooks, have been shortened, and the number of materials taught has decreased significantly. The removal of problematic content found in previous years may thus have been a result of this decrease.

Some new textbooks were introduced this year, including a "Critical Thinking" textbook that supplemented another parallel textbook introduced last year. New textbooks for the second year of high school were introduced under the high school "Pathways System" (*niẓām al-masārāt*), which has entered its second year. The "Pathways System" is one of two systems of high school education, the other being the "Courses System," (*niẓām al-muqarrarat*) which has been in effect for several years.

This annual update review, which has examined changes made to more than 80 textbooks from the 2022-23 Saudi curriculum and more than 180 textbooks from previous curricula, indicates further progress and improvement in all fields of study.

As noted, the area that saw the most significant positive change was criticism of Christians and Jews in the early Islamic period in Islamic Studies textbooks. Almost all examples portraying Christians and Jews in a negative manner in these textbooks were removed from 2022-23 editions. Many problematic interpretations offered by Islamic Studies textbooks of Quranic verses and oral traditions (hadith), which contain accusations against Christians and Jews, were removed. Such interpretations, for example, accused these groups of plotting against Islam, and of distorting their own scriptures. Overall, 12 problematic examples from our previous report were removed. In contrast, 2021-22 saw partial removals or substitutions of explicit references to Christians and Jews using implicit terms (such as "*previous nations*"), whereby the reference to them is nonetheless understood in the Qur'anic context. Prominent examples removed from 2022-23 textbooks include: God's punishment of turning some of them into apes and pigs because they worshipped the devil; the falsification of the words of God in their scriptures; branding the belief in Jesus's divinity as heresy; and implying that Jews and Christians are the enemies of Islam. This is a continuation of the trendline seen in previous reports of removing hateful content, including an example that

[5] "Problematic content" includes violence or incitement to violence; hatred of the Other; and radical, inappropriate or disturbing content.

implies that Zionism uses the media, money, politics, drugs, and women, to achieve its goals.[6]

Some progress has been made in the textbooks' understanding of what they perceive as heresy, namely the beliefs and practices of infidels, polytheists, and Shi'is. Four examples were removed, and 12 were moderated. In some cases, content describing infidels (i.e., non-Muslims) as immoral and deserving of horrible punishment in Hell was removed from Islamic Education textbooks. In other cases, textbooks replaced the term "infidels" (*kuffār*), which carries strong negative connotations, with more vague terms such as "deniers" (*mukaḏḏibūn*), or lengthy explanations referring to "those who do not believe in God and Muhammad." Despite the seemingly softer language, these examples still convey the message that non-Muslims could be punished by God for their disbelief. Nonetheless, 13 problematic examples are still found in the textbooks, including one first grade textbook stating that "any other religion [than Islam] is false," and another textbook teaching that infidels will be punished in Hell for all eternity. Popular practices such as "sorcery" are delegitimized, and students are now even instructed to report "sorcerers" to the official authorities. Furthermore, atheists are described as people with "souls that the devil has taken over." The attitude towards Shi'ism, which is never expressed explicitly, is somewhat ambiguous. Accordingly, the invective directed at practitioners of tomb visitations (*ziyārāt*) – a significant religious tenet for Shi'is and Sufis – as "*of evil nature*" was removed, but condemnation of the practice as polytheism (*shirk*) is still evident. Other remaining problematic examples include the labeling of beliefs and practices commonly associated with the Shi'a (though the association is not explicitly designated), particularly concerning the extreme veneration and worshipping of the Shi'i Imams ("*Al al-Bayt*", the Household of Muhammad).

The trend of moderating problematic content on *jihad* and martyrdom has continued from last year. Most of the previously identified problematic examples of *jihad* and martyrdom had already been removed in 2021-22, including an entire textbook unit on violent *jihad* to spread Islam, and protect Muslim lands. The current report identified one example removed in the 2022-23 curriculum, one remaining, and four altered. For instance, a removed example from a high school textbook stated that martyrdom is a "*godly gift and a divine honor.*" Furthermore, textbooks removed descriptions of absolving all the sins of the martyrs, as well as descriptions of *jihad* as "*the epitome of Islam,*" but still referred to the latter as the act *"dearest to Allah."*

The 2022-23 curriculum promotes the importance of peace and tolerance. The new "Critical Thinking" textbooks introduced over the past two years promote dialogue with and respect toward the Other, as well as values of peace and tolerance. The promotion of peace is also evident in a number of textbooks that portray Islam as a religion of peace and demonstrate how key pacts and agreements between the early Muslims and non-Muslims were formulated under the auspices of Islam. For instance, a newly-added example teaches that "*Islam [brings] the message of peace,*" and provides eight examples of historic pacts between Muhammad and other non-Muslim communities (such as the Contract of Medina with the Jews, the Agreement with the Jews of Khaybar, the Peace of Najran with the Christians, and two reconciliation agreements with Arab tribes). Among the reasons for these

[6] *Hadith (2),* Grades 10–12 (Humanities), 2019, p. 256.

agreements are "*consolidating partnerships between the followers of religions and cultures in common affairs,*" and "*inculcating values of human coexistence.*"

We have also noted progress on gender issues, but further work yet remains. Almost half of the examples mentioned in the previous report were removed, and students are taught about women's contribution to the Saudi workforce and society. Compared to the previous report, nine problematic examples were removed, one has been altered, and six examples remain in the 2022-23 curriculum. Among the removed examples are texts perpetuating man's superior role over women according to Islam, and the prohibition of appointing women as judges (*qadi*). In addition, "Life and Family Skills" textbooks for elementary school that were previously intended for girls are now intended for both genders, and no longer teach stereotypical gender roles for women. Nonetheless, limited and traditional gender roles are still being taught, as some textbooks identify "*strength and roughness*" as male traits, and "*softness, kindness, and tenderness*" as female traits. In another instance, students are taught that women should not attract "*the attention of strangers."*

The 2020 report identified significant progress concerning sexual orientation. This included the removal of highly inflammatory statements which condemned homosexuality, deemed their "*crime of sodomy*" punishable by death, and described homosexuality as the cause of disease and calamity. Such material is quite scant in the 2022-23 curriculum, largely continuing the progress indicated in previous reports. While problematic content still exists, there seems to be an attempt to sift it out. For instance, a reference to homosexuality as an act of sodomy was removed from one textbook, but it was left unchanged in a parallel textbook. Textbooks still prohibit the imitation of the opposite sex, explaining that Muhammad cursed those who do so.

The portrayal of Israel and Zionism seems to have demonstrated slight progress compared to other themes; however, several problematic examples which appear in parallel textbooks were removed in a new social studies textbook, which may signal future positive change. Continued non-recognition of Israel, its omission from maps, and its frequent depiction as an occupying enemy state remains. Israel's impetus for engaging in the Six-Day War is explained through Zionism's fundamental goal being expansionism and the taking over of religious sites. Whereas previously, in 2017 editions, Israel was referred to by name,[7] in editions since 2019, Israel is often referred to as "*the Zionists,*" "*the Zionist entity,*" etc., not recognizing its existence. Most examples hostile to Israel are found in a "Courses System" social studies textbook, including the description of Zionism as a colonial and racist European movement aimed at expelling Palestinians from their homes. In contrast, a 2017 textbook, which is no longer taught, defined it more neutrally as a movement aimed "at unifying the Jews of the Diaspora and settling them in Palestine."[8]

[7] *Social Studies*, Grades 10–12 (Courses System), 2022, pp. 70 – 71. (Previously - *Social Studies*, Grades 10 - 12 (Joint Track), 2021, pp. 70 – 71; Previously - *Social Studies*, Grades 10 - 12 (Joint Track), 2019 - 2020, pp. 69 - 70; *Social Studies*, Grades 10 - 12 (Joint Track), 2017, pp. 140 - 41.)

[8] *Social Studies*, Grades 10–12 (Courses System), 2022, p. 64. (Previously – *Social Studies*, Grades 10–12 (Joint Track), 2021, p. 64.)

Nonetheless, the aforementioned recently introduced "Pathways System," parallel to the former "Courses System," reveals some improvement. A sentence falsely accusing Israel of initiating the 1969 arson in the Al-Aqsa Mosque, which exists in the "Courses System" textbook, was removed from an existing paragraph in the "Pathways System" textbook. Moreover, a reference to Israel as "*the Zionist enemy*" has been replaced with "*the Israeli Occupation*," expressing a slightly lesser degree of animosity. Notably, in this textbook, first introduced in 2022-23, these examples were removed or modified, alongside an entirely removed chapter on the Palestinian Cause. Albeit still on a minor scale, the modifications made in this newly introduced textbook are an encouraging sign that progress may include attitudes toward Israel and Zionism.

The textbooks' outlook on foreign and domestic issues seems to include a new focus on maintaining the stability of the Saudi regime, by tackling concepts that may pose challenges to it. New content published this year contains material that exemplifies the decisive authority of the Saudi ruler and centers its criticism on various separatist movements and modernist trends. These movements include the Muslim Brotherhood, Hezbollah, ISIS, al-Qaeda, and Houthi militias, all of whom are accused of promoting terrorism and extreme religious thought. There is a major emphasis on criticizing the Muslim Brotherhood, which is described as a terrorist organization purporting to represent Islam but in fact is detrimental to religion, spreading chaos and implementing illegitimate methods such as warping the minds of the youth to draft them into its ranks.

On the other hand, criticism is also directed at revolutionary and separatist non-religious movements and trends, which promote atheism and promiscuity. Likewise, in one Islamic Studies textbook, the legitimacy of the Arab Spring revolutions is questioned by accusing terrorist organizations of "playing a great part in inciting them." Notably, the criticism and implied animosity toward the Persians and the Ottomans, two major historical enemies of Saudi Arabia, has effectively seen no change of consequence, in comparison to the previous report. The textbooks emphasize that the Ottomans were prime enemies of the first two Saudi states; they are predominantly delegitimized as *"aggressors"* (*mu'tadi*) who neglected their protection of Islam's holy sites. Iran is largely marginalized in terms of its central role in the Middle East (the Persian Gulf is presented as the *"Arab Gulf"*), while also implicitly criticized in texts showing the Saudi intervention against Iran and the Houthis in Yemen's civil war. Islamic historical animus toward Persia is maintained through claims that the assassination of the second caliph was a Persian conspiracy.

The curriculum improvement explored in this review demonstrates that the Kingdom of Saudi Arabia is proceeding with the adoption of peace and tolerance standards in its textbooks.[9] Saudi efforts to reform the curriculum reveal a reasonably consistent step-by-step approach in many school subjects, and one therefore hopes that the approach will be applied to the handful of problematic content remaining in some textbooks. Alongside modifications to textbooks, it may be beneficial to introduce additional content which supports international standards. Given Saudi Arabia's leading position in the Muslim world, the reform of Saudi curricula sends a strong and encouraging message for curriculum improvement for other Muslim-majority countries.

[9] IMPACT-se, "Textbook Analysis Methodology". https://www.impact-se.org/methodology-2/

Examples are organized into sections by themes, with each section detailing lessons that have been removed, altered, remaining intact, and newly added, in that order. Each example includes a reference, a short contextual analysis, and an image of the lesson as it appears in the textbook, followed by a direct translation of the Arabic text.

Christians and Jews

Content Removed

1. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 7, Vol. 1, 2021, p. 64; (Previously: *Tawhid,* Grade 7, Vol. 1, 2020, p. 102.)

Removed:

A lesson on Qur'anic verses, according to which some Jews and Christians worship idols and Satan, and some Jews were turned into apes and pigs by God, was removed in 2022, after it had already been moderated in 2021. In the 2022 edition, the passages referring explicitly or implicitly to Jews and Christians were entirely removed.

In 2020, students were taught Qur'anic verses according to which some Jews and Christians worship idols and Satan, and some Jews were turned into apes and pigs by God. Although the 2021 edition mentioned that one of the verses refers to "previous nations" instead of "Jews" as in 2020, it could still be interpreted as referring to Jews. Students were also taught another Qur'anic verse, according to which some People of the Book (Christians and Jews) worship idols and Satan.

2020	2021
Tawhid, Grade 7, Vol. 1, 2020, p. 102	*Islamic Studies – Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 7, Vol. 1, 2021, p. 64
	
The occurrence of idolatry [širk] among previous nations, and people of this nation following them: *God has informed in his noble book that idolatry [širk] has occurred among previous nations, and the Prophet has informed that this nation will follow the practices of former nations, and therefore idolatry will occur in this [Islamic] nation, and we must beware of it.*	*God has informed in his noble book that idolatry [širk] has occurred among previous nations:* *The evidence regarding the occurrence of idolatry among previous nations is:* *God Almighty's saying:* *"Have you not seen those who were given a portion of the Scripture, who believe in idols and Satan and say about the*

The evidence regarding the occurrence of idolatry among previous nations is:

God Almighty has said:
"Have you not seen those who were given a portion of the Scripture, who believe in idols and Satan and say about the disbelievers." These are better guided than the believers as to the way?"
...
God Almighty has said:
"Say, Shall I inform you of [what is] worse than that as penalty from Allah? [It is that of] those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of Satan. Those are worse in position and further astray from the sound way."
...
If those who were given a portion of the Scripture [Jews and Christians] believed in idols and Satan, as it is said in the first verse, and if among the Jews there were people who worshiped Satan, as it is said the in second verse... then this will also happen in this [Islamic] nation.
The evidence that this nation will act as previous nations acted is the hadith of Abu Sa'id al-Khudri: The Prophet has said: You would tread the same path as was trodden by those before you inch by inch and step by step so much so that if they had entered into the hole of the lizard, you would follow them in this also. We said: Allah's Messenger, do you mean Jews and Christians (by your words "those before you)?" He said: Who else? '

disbelievers," "These are better guided than the believers as to the way?"
...
God Almighty has said:
"Say, Shall I inform you of [what is] worse than that as penalty from Allah? [It is that of] those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of Satan. Those are worse in position and further astray from the sound way."
...
If those who were given a portion of the Scripture [Jews and Christians] believed in idols and Satan, as it is said in the first verse, and if among the previous nations there were people who worshiped Satan, as it is said the second verse... then this will also happen in this [Islamic] nation.

The evidence that this nation will act as previous nations acted is the hadith of Abu Sa'id al-Khudri: The Prophet has said: You would tread the same path as was trodden by those before you inch by inch and step by step so much so that if they had entered into the hole of the lizard, you would follow them in this also. We said: Allah's Messenger, do you mean Jews and Christians (by your words "those before you)?" He said: Who else?

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

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

Removed:

A lesson about "deviation regarding the divine books," which taught that "some" Jews and Christians falsified Allah's words, was removed. The lesson also described infidels as denying all of Allah's words. Part of a Qur'anic verse that accuses Jews and Christians of killing prophets who came before Muhammad had already been removed in the 2021 edition.

2020	2021
Tawhid (2), Grades 10–12 (Humanities), 2020, p. 49.	*Islamic Studies – Tawhid (2),* Grades 10–12 (Joint Track), 2021, p. 49.
	
Descriptions of Deviation Regarding the Divine Books. *Sects have deviated from the Divine Books, among them are:* *The First: Infidels and Philosophers, who denied all of them. The Second: Jews and Christians, who believed in some of the books and disbelieved in the rest of them, and who falsified some of what Allah sent down.* *The Almighty said: "When it is said to them: 'Believe in what Allah has revealed,' they reply, 'We only believe in what was sent down to us,' and they deny what came afterwards, though it is the truth confirming their own Scriptures! Ask [them, O Prophet], 'Why then did you kill Allah's prophets before, if you are (truly) believers?'" [Al-Baqarah: 91]*	*Descriptions of Deviation Regarding the Divine Books.* *Sects have deviated from the Divine Books, among them are:* *The First: Infidels and Philosophers, who denied all of them. The Second: Jews and Christians, some of which believed in some of the books and disbelieved in the rest of them, and who falsified or hid away some of what Allah sent down.* *The Almighty said: "When it is said to them: 'Believe in what Allah has revealed,' they reply, 'We only believe in what was sent down to us,' and they deny what came afterwards, though it is the truth confirming their own Scriptures!" [Al-Baqarah: 91]*

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

3. *Islamic Studies—Tawhid (1),* Grades 10–12 (Joint Track), 2021, p. 150. (Previously - *Tawhid (1)*, Grades 10–12 (Joint Track), 2020, p. 150)

Removed:

A text that implicitly accused Jews of deviating from God's religion, and a Qur'anic verse discussing the Israelites who "*sold their souls,*" were removed from the 2022 edition of the textbook. A direct reference to Jews, accusing them of deviating from God's religion and accepting sorcery, with an ambiguous reference to "*some*" nations, had been removed in the 2021 edition.

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

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

4. *Islamic Studies - Tawhid (1),* Grades 10-12 (Joint Program), 2021, p. 37 (Previously - *Tawhid [1],* Grades 10–12 [Joint Program], 2020, p. 37.)

Removed:

A paragraph from a high school Islamic Studies textbook, which has been removed from the 2022 edition, presented Islam's interaction with intercultural relations as a cause for deviation from Islamic law and scripture. The intercultural influences chiefly follow the ideas of neighboring nations, of philosophical works, and of newly converted Muslims who did not forgo their prior beliefs. As such, in 2021 the reference to the influence of philosophical works was removed, but a statement was added to the general discussion on new converts plotting against Islam and Muslims - stated to be People of the Book, namely Christians and Jews.

2020	2021
Tawhid (1), Grades 10-12 (Joint Program), 2020, p. 37.	*Islamic Studies - Tawhid (1),* Grades 10-12 (Joint Program), 2021, p. 37.
 فأما الأسباب الخارجية فيمكن أن تلخص في العناصر الآتية: ١- تأثر بعض جهال المسلمين بالأمم المجاورة والأخذ بثقافاتها وأفكارها الدينية، ولاسيما بعد المد الإسلامي واتساع الفتوح. ٢- ترجمة كتب الفلسفة المنحرفة، وتشجيع دراستها والتعمق فيها. ٣- دخول بعض أصحاب الأديان الأخرى في الإسلام، ممن لم يتخلصوا من أفكارهم ومعتقداتهم السابقة، فأثاروا الشبهات في الإسلام. ٤- دخول بعض المغرضين في الإسلام بقصد الدس والكيد للإسلام والمسلمين. ولهذا إذا رجعنا إلى أصول كثير من الفرق والبدع نجد لها أصولاً خارجية، كما أخبر النبي ﷺ في الحديث الصحيح «لتتبعن سنن من كان قبلكم شبراً بشبر وذراعاً بذراع...» [1] الحديث.	 فأما الأسباب الخارجية فيمكن أن تلخص في العناصر الآتية: ١- تأثر بعض جهال المسلمين بالأمم المجاورة والأخذ بثقافاتها وأفكارها الدينية، ولاسيما بعد المد الإسلامي واتساع الفتوح. ٣- دخول بعض أصحاب الأديان الأخرى في الإسلام، ممن لم يتخلصوا من أفكارهم ومعتقداتهم السابقة. ٤- دخول بعض المغرضين في الإسلام بقصد الدس والكيد للإسلام والمسلمين فأثاروا الشبهات قال تعالى: ﴿ وَقَالَت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ ءَامِنُوا۟ بِٱلَّذِىٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَجْهَ ٱلنَّهَارِ وَٱكْفُرُوٓا۟ ءَاخِرَهُۥ لَعَلَّهُمْ يَرْجِعُونَ ﴾ [1].
The external reasons [for deviation from Islam] may be summarized in the following factors: *1 - Some ignorant Muslims are influenced by neighboring nations, and follow their cultures and religious ideas, particularly after the expansion of Islam and the widespread conquests.* *2 - The translation of deviant philosophical works, whose study and expounding has been encouraged.* *3 - The conversion of some members of other religions into Islam, who did not forgo their previous premises and beliefs, and instigated errors within Islam.* *4 - Some people, guided by personal interests entering Islam with the intention of plotting and tricking Islam and the Muslims [...]*	*The external reasons [for deviation from Islam] may be summarized in the following factors:* *1 - Some ignorant Muslims are influenced by neighboring nations, and follow their cultures and religious ideas, particularly after the expansion of Islam and the widespread conquests.* *2 - The conversion of some members of other religions into Islam, who did not forgo their previous premises and beliefs.* *3 - Some people, guided by personal interests, entering Islam with the intention of plotting and tricking Islam and the Muslims, bringing about dubious religious arguments. The Almighty said: "A group among the People of the Book said, 'Believe in what has been revealed to the believers in the morning and reject it in the evening, so they may abandon their faith." (Al Imran, 72.)*

*Green font indicates added content.
*Red font indicates removed content.

5. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh*, Grade 9, Vol. 2, 2021, pp. 82-83; (Previously—*Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh,* Grade 9, Vol. 2, 2020, p. 54; *Tafsir*, Grade 9, Vol. 2, 2019, p. 29.)

Removed:

An entire passage teaching that Jesus (Isa, in Islam) is not the son of God, nor does he have God-like abilities "*as claimed by the Christians*," was removed. This passage was taught as an explanation for verses from the Maryam Surah. The phrase *"as claimed by the Christians,"* which portrayed Christian beliefs as false, was added in the 2021 version, after the 2019 version had only alluded to "some" people holding this belief, and in 2020 the reference to any other group was entirely removed.

2019	2020	2021
Tafsir, Grade 9, Vol. 2, 2019, p. 29.	*Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh,* Grade 9, Vol. 2, 2020, p. 54.	*Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 2, 2021, pp. 82-83.
٤ـ الرد على الذي يقول بأن عيسى هو الله، أو أنه ابن الله. ٣ـ الدلالة على أن عيسى ﷺ مخلوق من خلق الله، وليس إلهًا كما يدعي البعض.	٢ـ الرد على من يزعم أن عيسى ﷺ هو الله، أو أنه ابن الله. ٣ـ الدلالة على أن عيسى ﷺ مخلوق من خلق الله، وليس إلهًا.	٤ـ الرد على الذي يقول بأن عيسى هو الله، أو أنه ابن الله. ٣ـ الدلالة على أن عيسى ﷺ مخلوق، وليس إلهًا كما يزعم النصارى.
4- Replying to those who say that Isa is God or the son of God. *3- Proof that Isa is a creation of God and not a deity, as claimed by some.*	*2- Replying to those who claim that Isa is God or the son of God.* *3- Proof that Isa is a created being and not a deity.*	*4- Replying to those who say that Isa is God or the son of God.* *3- Proof that Isa is a created being and not a deity as claimed by the Christians.*

*Red font indicates removed content.
*Green font indicates added content.

6. *Islamic Studies - Tawhid (2),* Grades 10 - 12 (Joint Program), 2021, p. 51; (Previously - *Tawhid [2],* Grades 10–12 [Humanities Track], 2020, p. 51.)

Removed:

The 2022 edition of this Islamic Studies textbook removed an accusation that Jews and Christians added falsehoods to their scripture regarding the prophets. The textbook also removed a hadith added in the 2021 edition, which describes Muhammad's anger with Umar for reading him a book he had received from members of the People of the Book (i.e., Christians and Jews,) where he orders Umar to never ask them about anything. This was followed by a question, also removed in 2022, asking students about their position on the Torah and Gospel *"that are widespread in our times,"* implying that they are to stay away from them, as the Torah and Gospel were falsified by Jews and Christians.

2020	2021	2022
Tawhid [2], Grades 10–12 [Humanities Track], 2020, p. 51.)	*Islamic Studies - Tawhid (2),* Grades 10-12 (Joint Program), 2021, p. 51	*Islamic Studies - Tawhid (2),* Grades 10–12 (Courses System), 2022, p. 32
		
Types of Content Found in the Scriptures of the People of the Book *There are three types of content found in the People of the Book's scriptures:* *1. True content, which the Qura'n and the Sunnah proved is true, such as the message about our prophet, Muhammad.* *2. False content which the Q'uran and Sunnah proved is false, such as the falsehoods concerning some of God's prophets which they [the Jews and Christians] added to their scripture.* *3. Content where we don't know whether it's true or false. This content is neither proved or denied by the Qur'an and the Sunnah.*	*Types of Content Found in the Scriptures of the People of the Book* *There are three types of content found in the People of the Book's scriptures:* *1. True content, which the Qur'an and the Sunnah proved is true, such as the message about our prophet, Muhammad.* *2. False content which the Qur'an and Sunnah proved is false, such as the falsehoods concerning some of God's prophets which they [the Jews and Christians] added to their scripture.* *3. Content where we don't know whether it's true or false. This content is neither proved nor denied by the Quran and the Sunnah.* ... *Jabir bin Abdullah reported: "Umar came to the Prophet with a book he received from some of the People of the Book and read it to the Prophet. He got mad and said: 'Are you in a state of confusion, bin Khattab? By Him in Whose Hand my soul is, I have brought them to you white and pure. Do not ask them about anything, for if they tell you the truth you will disbelieve it, and if they tell you a falsehood you will believe it. By Him in Whose Hand my soul is, even if Moses were alive he would feel it absolutely necessary to follow me."* *In light of this hadith, what is your position toward the Torah or the Gospel that are widespread in our times?*	*Types of Content Found in the Scriptures of the People of the Book* *There are three types of content found in the People of the Book's scriptures:* *1. True content which is consistent with the Qur'an and was affirmed by it.* *2. Content which was contradicted by the Qur'an, like the stories of the prophets.* *3. Content which was not proven correct, and there is nothing to approve it or to contradict it in the Qur'an and the Sunnah.*

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

7. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 1, 2022, p. 23. (Previously- *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 1, 2021, p. 27; *Tawhid,* Grade 7, Vol. 1, 2020, p. 23.)

Removed:

An example that implicitly criticized Jews and Christians regarding their beliefs about Jesus was removed in the new 2022 edition of this Islamic Studies textbook (previously in the 2020 edition). Students are taught a hadith that discusses the Islamic belief that Jesus (Isa) was Allah's servant and messenger, as previous editions added the interpretation that this hadith is a response to "*extremists*" who "claimed his divinity to exceed that of Allah's," and "*primitives*" who "*denied his prophethood*." The 2021 edition omitted a reference to "*extremist Christians*" and "*primitive Jews*," while the new 2022 edition removed this criticism entirely, leaving only the hadith.

2020	2021	2022
Tawhid, Grade 7, Vol. 1, 2020, p. 23.	*Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 1, 2021, p. 27.	*Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 1, 2022, p. 23.
		
The Eighth Virtue: Entering Heaven *Whoever testifies to tawhid and acts according to it by performing acts of worship and avoiding the grievous and destructive sins, he will enter Paradise. Whoever testifies to tawhid but falls short in doing it, then he is under the will [of Allah], whereas Allah will punish him or forgive, meaning that he will go to Paradise, for the excellence of tawhid. This proves the greatness of the virtue of tawhid.*	*The Eighth Virtue: Entering Heaven* *Whoever testifies to tawhid and acts according to it by performing acts of worship and avoiding the grievous and destructive sins, he will enter Paradise. Whoever testifies to tawhid but falls short in doing it, then he is under the will [of Allah], whereas Allah will punish him or forgive, meaning that he will go to Paradise, for the excellence of tawhid. This proves the greatness of the virtue of tawhid.*	*The Sixth Virtue: Entering Heaven* *Whoever testifies to tawhid and acts according to it by performing acts of worship and avoiding the grievous and destructive sins, he will enter Paradise. Whoever testifies to tawhid but falls short in doing it, then he is under the will [of Allah], whereas Allah will punish him or forgive, meaning that he will go to Paradise, for the excellence of tawhid. This proves the greatness of the virtue of tawhid.* *Proof for this: the hadith of 'Ubada bin as-Samit, who reported that the Prophet said: "If anyone testifies that there is no god but Allah alone, who has no partner, that Muhammad is His servant and messenger, that Jesus is Allah's servant and messenger, His*

Proof for this: the hadith of 'Ubada bin as-Samit, who reported that the Prophet said: "If anyone testifies that there is no god but Allah alone, who has no partner, that Muhammad is His servant and messenger, that Jesus is Allah's servant and messenger, His word which he cast into Mary and a spirit from Him, and that paradise and hell are real, Allah will cause him to enter paradise no matter what he has done."

1. When the Prophet says in the hadith, "that Muhammad is His servant and messenger," this is a response to two groups: extremists and primitives. The extremists are those who raised him above his status that Allah Almighty gave him, and the primitives are those who denied his prophethood and abandoned faith in him and in what he brought.
So, him saying "His servant" is a response to the extremists, and him saying "and His messenger" is a response to the primitives.
2. And when he says, "that Jesus is Allah's servant and messenger", this is a response to two groups: extremists and primitives. The extremist Christians are those who claimed his divinity to exceed that of Allah's, and the primitive Jews are those who denied his prophethood.
So, him saying "Allah's servant" is a response to the extremists, and him saying: "and his messenger" is a response to the primitives, as the belief of Muslims in Jesus is that he is the servant of Allah and His messenger.

Proof for this: the hadith of 'Ubada bin as-Samit, who reported that the Prophet said: "If anyone testifies that there is no god but Allah alone, who has no partner, that Muhammad is His servant and messenger, that Jesus is Allah's servant and messenger, His word which he cast into Mary and a spirit from Him, and that paradise and hell are real, Allah will cause him to enter paradise no matter what he has done."

1. When the Prophet says in the hadith "that Muhammad is His servant and messenger," this is a response to two groups: extremists and primitives. The extremists are those who raised him above his status that Allah Almighty gave him, and the primitives are those who denied his prophethood and abandoned faith in him and in what he brought.
So, him saying "His servant" is a response to the extremists, and him saying "and His messenger" is a response to the primitives.
2. And when he says, "that Jesus is Allah's servant and messenger", this is a response to two groups: extremists and primitives. The extremists are those who claimed his divinity to exceed that of Allah's, and the primitives are those who denied his prophethood.
So, him saying "Allah's servant" is a response to the extremists, and him saying: "and his messenger" is a response to the primitives, as the belief of Muslims in Jesus is that he is the servant of Allah and His messenger.

word which he cast into Mary and a spirit from Him, and that paradise and hell are real, Allah will cause him to enter paradise no matter what he has done."

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

8. *Islamic Studies - Tawhid (2),* Grades 10–12 (Courses System), 2022, p. 32. (Previously - *Tawhid (2),* Grades 10–12 (Humanities), 2021, p. 50.

Removed:

The textbook no longer teaches that the Bible and the New Testament were falsified by the Jews and the Christians, but rather focuses on the idea that they are revelatory scriptures. The 2022 edition has removed all references to the idea of falsification *[taḥrīf],* and now teaches that these books are divine books a Muslim must believe in, but that they were nullified by the Qur'an. The 2021 edition taught that the Bible and the New Testament (with a greater emphasis on the Bible) were sent down by Allah but were eventually "*overtaken with corruption*" and falsified by the Jews and Christians.

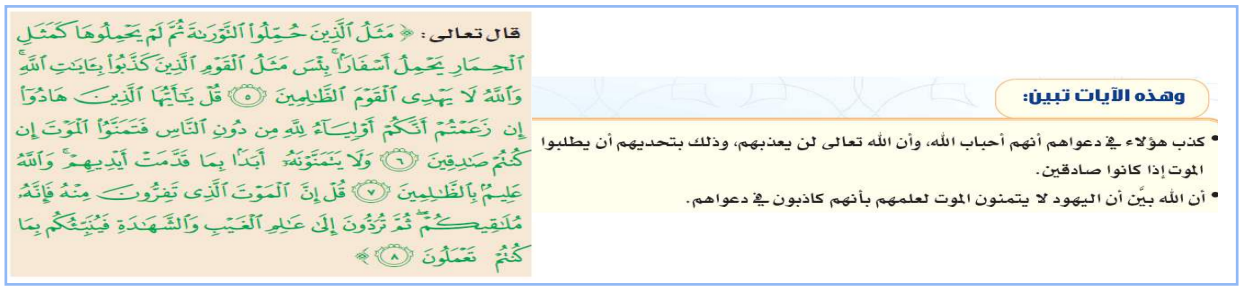
2021	2022
Tawhid (2), Grades 10–12 (Humanities), 2021, p. 50.	*Islamic Studies - Tawhid (2),* Grades 10–12 (Courses System), 2022, p. 32
	
The Books of the People of the Book. *The People of the Book: They are the Jews and the Christians.* *The Torah and the Gospel: Books that were sent down by Allah Almighty.* *The Torah was sent down by Allah Almighty to Musa [Moses], and the Gospel was sent down by Allah Almighty to Isa [Jesus].* *The [Islamic] nation unanimously agrees that these books were repealed for the Shariah of Islam, and that they were overtaken with corruption and alteration by means of adding, reducing, and forgetting.* *This was explained in Ayahs from the Book of Allah Almighty, several of which are about the Torah, as the Almighty says: "Do you [believers still] expect them to be true to you, though a group of them would hear the word of Allah then knowingly corrupt it after understanding it?" [Al-Baqarah: 75]* *Activity: We will write the answer, so it will be part of the lesson: Another proof from the Noble Qur'an that explains the corruption of the Torah.*	*The Books of the People of the Book.* *The Torah and the Gospel: Books that were sent down by Allah Almighty. The Torah was sent down by Allah Almighty to Musa [Moses], and the Gospel was sent down by Allah Almighty to Isa [Jesus].* *The Muslims unanimously agree that these books were repealed for the Shariah of Islam.* *The scholars of Islam agree that it is obligatory to believe in these books, as God Almighty said: Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."*

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

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

Removed:

A Qur'anic verse comparing Jews to *"a donkey carrying books"* for failing to abide by the Torah and God was removed in this 2022 edition. Past editions of the textbook further stated that the Jews pretend to be God's favorites, meaning that they falsely claimed to be safe from God's punishment in the afterlife. It was explained that the Qur'an challenges the Jews to wish for death, arguing that they will not do so precisely because they know they are lying, implying that God will indeed punish the Jews after death. The verses, as well as all passages explaining them, were entirely removed in 2022.


قال تعالى: ﴿ مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا ۚ بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥﴾ قُلْ يَٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓا۟ إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿٦﴾ وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٧﴾ قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَٰقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾ ﴾

وهذه الآيات تبين:

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

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

These verses explain:

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

10. *Arabic Language (6) - Rhetoric and Critical Studies,* Grades 10 - 12 (Courses System), 2022, p. 102. (Previously - *Arabic Language (6) - Rhetoric and Critical Studies,* Grades 10 - 12 (Humanities), 2021, p. 102)

Removed:

In a lesson on literature in Islamic history, the 2022 edition of this textbook removed references to Jews and infidels, now only discussing prohibited types of poetry in a general manner. Students were previously taught that the Jews wrote poems satirizing Muhammad, and that infidels wrote poems calling to fight against Islam, and that these were the reasons behind Muhammad's ban on their poetry.

2021	2022
Arabic Language (6) – Rhetoric and Critical Studies, Grades 10 – 12 (Humanities), 2021, p. 102.	*Arabic Language (6) – Rhetoric and Critical Studies*, Grades 10 – 12 (Courses System), 2022, p. 102.
٤ ـ منع ما فيه تعدٍّ على قيم الإسلام أو محاربة لله ورسوله والمسلمين: ومن ذلك شعر الكفار في ذم المسلمين، ومحاربتهم، والغزل الذي يشتمل على فحش، أو تهييج إلى محرم، كالدعوة إلى الخمر ونحوها من المحرمات، أو هجاء أحد المسلمين. فقد منع النبي ﷺ شعر اليهود وبخاصة شعر كَعْب بن الأَشْرف، وكانوا ينشئون الأشعار في هجاء الرسول ﷺ.	٤ ـ منع ما فيه تعدٍّ على قيم الإسلام، أو محاربة الله ورسوله والمسلمين؛ ومن ذلك الشعر الذي فيه ذم المسلمين، أو الغزل الذي يشتمل على فحش، أو تهييج إلى محرم، كالدعوة إلى الخمر ونحوها من المحرمات.
4- Preventing what violates the values of Islam or what fights against Allah, His Messenger, and the Muslims: including the infidels' poetry that criticizes and fights the Muslims… *The Prophet prohibited the poetry of the Jews, and specifically that of Ka'b ibn al-Ashraf, for they used to write satirical poems about the Messenger.*	*4- Preventing what violates the values of Islam or what fights against Allah, His Messenger, and the Muslims: including poetry that criticizes and fights the Muslims…*

*Red font indicates removed content.

11. *Islamic Studies – Tafsir (2),* Grades 10-12 (Joint Program), 2021, p. 72 (Previously: *Tafsir* [2], Grades 10–12 [Humanities Track], 2020, p. 72.)

Removed:

In 2022, an entire lesson which included a paragraph teaching that true Jews and Christians are those who have not distorted their scriptures and accepted Muhammad's prophecy, thus alluding to the Islamic belief that Jews and Christians falsified their divine books to remove references to Muhammad's prophecy, was removed.

٤ – المتبعون لليهودية والنصرانية حقًّا هم الذين يتلون كتابهم دون تحريف أو كتمان، وهذا سيقودهم إلى الإيمان برسالة محمد ﷺ لورود ذلك في كتبهم.

4- Those who truly follow Judaism and Christianity are those who follow their book without distorting or concealing. This leads them to believe in the message of Muhammad, for this is featured in their books.

12. *Islamic Studies - Tawhid (1),* Grades 10-12 (Joint Program), 2021, pp. 188-190. (Previously: *Tawhid [1],* Grades 10–12 [Joint Program], 2020, pp. 188-190.)

Removed:

A lesson including a paragraph which criticized Christianity for viewing Jesus as divine, with the textbook referring to this as an exaggeration *(ġulūw*) and a deviation from "the correct belief," was entirely removed.



وقد جاء ذكر لفظ الغلو في القرآن الكريم في موضعين وكان الخطاب فيهما للنصارى، فأحدهما: في قوله تعالى:

﴿ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا تَغۡلُواْ فِي دِينِكُمۡ وَلَا تَقُولُواْ عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّۚ إِنَّمَا ٱلۡمَسِيحُ عِيسَى ٱبۡنُ مَرۡيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلۡقَىٰهَآ إِلَىٰ مَرۡيَمَ وَرُوحٞ مِّنۡهُۖ فَـَٔامِنُواْ بِٱللَّهِ وَرُسُلِهِۦۖ وَلَا تَقُولُواْ ثَلَٰثَةٌۚ ٱنتَهُواْ خَيۡرٗا لَّكُمۡۚ إِنَّمَا ٱللَّهُ إِلَٰهٞ وَٰحِدٞۖ سُبۡحَٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٞۘ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَكَفَىٰ بِٱللَّهِ وَكِيلٗا ﴾[1].

تتعدد أشكال الغلو وصوره، فمنه ما يكون في الاعتقاد، ومنه ما يكون في القول والعمل:

١ – الغلو في الاعتقاد: ويتمثل في مجاوزة حدود الاعتقاد الصحيح إلى غيره من ضروب الانحراف ومنه:

- الغلو في عيسى عليه السلام وجعله في مرتبة الألوهية.

وقال عليه الصلاة والسلام: «لَا تُطْرُونِي كَمَا أَطْرَتْ النَّصَارَى ابْنَ مَرْيَمَ فَإِنَّمَا أَنَا عَبْدُهُ فَقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ»[2].

The Holy Qur'an mentions the concept of exaggeration twice, and in both times the discourse is directed at Christians. One of those instances is when the Almighty says:
"O People of the Book! Do not go to extremes regarding your faith; say nothing about Allah except the truth. The Messiah, Jesus, son of Mary, was no more than a messenger of Allah and the fulfilment of His Word through Mary and a spirit from Him. So, believe in Allah and His messengers and do not say, "Trinity." Stop! - for your own good. Allah is only One God. Glory be to Him! He is far above having a son! To Him belongs whatever is in the heavens and whatever is on the earth. And Allah is sufficient as a Trustee of Affairs." (An-Nisa, 171.)
There are many forms of exaggeration, including exaggeration in belief, which is manifested in words and action:
1 - Exaggeration in belief: Exceeding the limits of the correct belief to other forms of deviation, including:

- *Exaggeration regarding Jesus, elevating him to a degree of divinity.*

The Prophet said: "Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Messenger."

13. *Tafsir (2),* Grades 10–12 (Humanities), 2021, pp. 71–72.

Removed:

The textbook removed an implicit reference to Christians and Jews as enemies of Islam, as a part of an explanation on Qur'anic verses, and the lesson was entirely removed in the 2022 edition. The verses accuse Jews and Christians of trying to convert Muslims to their religions, and the explanation given by the textbook discusses "enemies of the Islamic religion" who try to convert Muslims, therefore implying that Christians and Jews are enemies of Islam. In the 2019 textbook, the criticism was directed explicitly against "Christians and Jews," and the 2020 and 2021 editions changed it to "enemies of the Islamic religion," possibly trying to avoid criticism against these groups, but in practice describing them as enemies of Islam.


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

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

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

14. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 6, Vol. 1, 2021, p. 28. (Previously: *Tawhid,* Grade 6, Vol. 1, 2020, p. 32.)

<u>Removed:</u>

Students were taught a verse and a hadith according to which the Jews and the Christians are polytheistic, as "they take their rabbis and monks as lords." In a chapter on types of polytheism, it was taught that one of the categories is obedience to people who change God's laws. A verse about Jews and Christians who take their scholars as lords, and a hadith regarding this verse, were given as an explanation for this type of polytheism.


القسم الثاني: الشرك في الطاعة

المراد به: طاعةُ المخلوقينَ بتحليلِ ما حرَّم اللَّهُ، أو تحريمِ ما أحلَّ اللَّهُ.

مثل: طاعَةِ الأحْبارِ والرُّهْبَانِ في تبديلِ شرعِ اللَّهِ وأحكامِه، فهذه الطاعةُ تُعَدُّ عبادةً لهم، وقد سَمَّاها اللَّهُ شِركًا كما في الدليل الآتي:

الدليل: على أنَّهُ شركٌ؛ ما رُوِيَ عن عَدِيِّ بنِ حاتِمٍ ﷺ قال: سمعتُ النبيَّ ﷺ يقرأ: ﴿ اتَّخَذُوٓاْ أَحۡبَارَهُمۡ وَرُهۡبَٰنَهُمۡ أَرۡبَابٗا مِّن دُونِ ٱللَّهِ وَٱلۡمَسِيحَ ٱبۡنَ مَرۡيَمَ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُوٓاْ إِلَٰهٗا وَٰحِدٗاۖ لَّآ إِلَٰهَ إِلَّا هُوَۚ سُبۡحَٰنَهُۥ عَمَّا يُشۡرِكُونَ ﴾(١)، فقلتُ: إنَّا لسنا نعبدُهم، فقال: «أليس يُحرِّمونَ ما أحلَّ اللَّه، فتُحرِّمونه، ويُحِلُّونَ ما حَرَّم اللَّهُ، فتُحِلُّونه؟» قال: قلتُ: بلى. فقال: «فتلك عبادتُهم»(٢).

(٢) أخرجه الترمذي برقم (٣٠٩٥)، والأحبار هم: علماء اليهود، والرهبان هم: عباد النصارى.

Second part: idolatry in obedience:
The meaning of this is: obeying people who permit what God forbade, or forbid what God permitted.
For example: obeying rabbis and monks and replacing God's laws and rules. This obedience is counted as worshipping them, and God has referred to it as idolatry, as the following evidence teaches us:
*The evidence: that this is idolatry is [the hadith] that Adi ibn Hatim narrated: "I heard the Prophet recite: "They have taken their rabbis and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him." I said: "We [Christians] do not worship them." [The Prophet Muhammad] said: "Do they not forbid what God permitted, and you consider it forbidden, and permit what God forbade, and you consider it permitted?" I said: "Yes." And he said: "This is worshipping them."**
** […] "Rabbis": the scholars of the Jews. "Monks": Christian worshipers [sic].*

15. ***Islamic Studies - Tawhid (1),*** **Grades 10-12 (Joint Program), 2021, p. 167. (Previously: *Tawhid [1],* Grades 10–12 [Joint Program], 2020, p. 167.)**

<u>Removed:</u>

A lesson that discussed Muhammad's dealings with "infidels" identified Jews as infidels, featuring a hadith about Muhammad's armor being mortgaged to a Jew after his death. The context of the lesson appears to imply that this example should be viewed positively as a non-violent interaction between Muslims and Jews. However, the fact that Jews are equated with the term "infidel," and the antisemitic stereotype of Jewish people handling loans and debts, may have dimmed this positive messaging.



الدرس الثامن: مظاهرة الكفار على المسلمين

مدخل:

بحور الحوار من المصورات:

يذكر الطلاب نماذج من سيرة النبي صلى الله عليه وسلم في تعاملاته مع الكافرين من خلال هذه الأمثلة:

- عن أبي هريرة ﷺ قال: قَدِمَ طُفَيْلُ بْنُ عَمْرٍو الدَّوْسِيُّ وَأَصْحَابُهُ، عَلَى النَّبِيِّ ﷺ، فَقَالُوا: يا رَسولَ الله، إِنَّ دَوْسًا عَصَتْ وَأَبَتْ، فَادْعُ اللهَ عَلَيْهَا، فَقِيلَ: هَلَكَتْ دَوْسٌ، قَالَ: اللَّهُمَّ اهْدِ دَوْسًا وَأْتِ بِهِمْ[1].
- عن عائشة ﷺ قالت: تُوُفِّيَ رَسولُ الله ﷺ ودِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ، بِثَلَاثِينَ صَاعًا مِن شَعِيرٍ[2].
- قصة صلح الحديبية: وأن النبي ﷺ صالح المشركين على ترك القتال عشر سنين.

مقدمة:

وضع الإسلام فهماً تبين للناس ما يستقيم فيه التعامل فيما بينهم، وقواعد ومبادئ قائمة على القسط والعدل، قال تعالى: ﴿لَّا يَنْهَىٰكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾[3].

البر والقسط والإحسان لا يستلزم المظاهرة والولاء، كما أن البغض والكراهية للكفر وأهله، لا يستلزم ترك البر والإحسان والإقساط إليهم، وقد ندب الله في كتابه إلى بر غير المحاربين كما في الآية السابقة.

(١) رواه البخاري، برقم (٢٩٣٧) ومسلم، برقم (٢٥٢٤).
(٢) رواه البخاري، برقم (٢٩١٦) ومسلم، برقم (١٦٠٣).
(٣) سورة الممتحنة الآية: ٨.

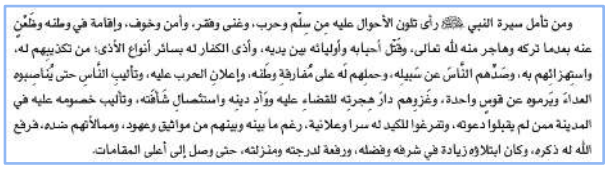
Students shall mention examples from the biography of the Prophet in his dealings with the infidels, using these examples: […]

- *Aisha reported: "When the Messenger of Allah died, his armor was mortgaged to a Jew for thirty Sa's of barley."*

16. *Islamic Studies - Hadith (2),* Grades 10-12 (Courses System - Humanities), 2021, p. 180. (Previously - *Islamic Studies - Hadith (2),* Grades 10-12 (Courses System - Humanities), 2020, p. 180; *Islamic Studies - Hadith (2),* Grades 10-12 (Courses System - Humanities), 2019, p. 198.)

Removed:

A text which has been entirely removed from a 2022 Islamic studies high school textbook had implicated the Jews and the hypocrites (*munafiqun*) in the suffering faced by Muhammad in Medina. In the 2020 edition, the same text explicitly mentioned Jews among the causative factors. Later in the 2021 edition, the example was moderated, instead stating more generally that there were people in Medina who were hostile to Muhammad *"despite the pacts and constitutions they had with him*" – thus rendering the connection to Jews indirect and implied. The entire example has been removed from the 2022 edition.

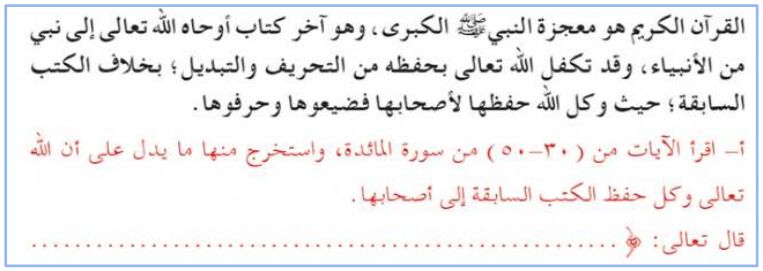
2020	2021
Islamic Studies - Hadith (2), Grades 10-12 (Courses System - Humanities), 2020, p. 180	*Islamic Studies - Hadith (2),* Grades 10-12 (Courses System - Humanities), 2021, p. 180
 ومن تأمل سيرة النبي ﷺ رأى تلون الأحوال عليه من سِلْم وحرب، وغنى وفقر، وأمن وخوف، وإقامة في وطنه وظَعْن عنه بعدما تركه وهاجر منه لله تعالى، وقَتْل أحبابه وأوليائه بين يديه، وأذى الكفار له بسائر أنواع الأذى؛ من تكذيبهم له، واستهزائهم به، وصَدِّهم النَّاسَ عن سَبيله، وحملهم له على مُفارقة وطَنه، وإعلانِ الحرب عليه، وتأليبِ النَّاس حتى يُنَاصبوه العداءَ ويَرموه عن قوسٍ واحدة، وغَزوهم دارَ هجرته للقضاء عليه ووَأْدِ دينه واستئصالِ شَأفته، ومسالأة أعدائه من اليهود والمنافقين في المدينة عليه، وكيد هؤلاء له، ومكرهم به، ونقضهم ميثاقَهم الذي وَاثقَهم به، والتحالف مع المشركين على حربه، وسعيهم إلى قتله غيلة وغدرًا، وهو مع ذلك كله صابر على أمر الله يدعو إلى الله، فرفع الله له ذكره، وكان ابتلاؤه زيادة في شرفه وفضله، ورفعة لدرجته ومنزلته، حتى وصل إلى أعلى المقامات.	 ومن تأمل سيرة النبي ﷺ رأى تلون الأحوال عليه من سِلْم وحرب، وغنى وفقر، وأمن وخوف، وإقامة في وطنه وظَعْن عنه بعدما تركه وهاجر منه لله تعالى، وقَتْل أحبابه وأوليائه بين يديه، وأذى الكفار له بسائر أنواع الأذى؛ من تكذيبهم له، واستهزائهم به، وصَدِّهم النَّاسَ عن سَبيله، وحملهم له على مُفارقة وطَنه، وإعلانِ الحرب عليه، وتأليبِ النَّاس حتى يُنَاصبوه العداءَ ويَرموه عن قوسٍ واحدة، وغَزوهم دارَ هجرته للقضاء عليه ووَأْدِ دينه واستئصالِ شَأفته، وتأليب خصومه عليه في المدينة ممن لم يقبلوا دعوته، وتمرغوا للكيد له سرا وعلانية، رغم ما بينه وبينهم من مواثيق وعهود، ومسالأتهم ضده، فرفع الله له ذكره، وكان ابتلاؤه زيادة في شرفه وفضله، ورفعة لدرجته ومنزلته، حتى وصل إلى أعلى المقامات.
Anyone who contemplates upon the Prophet's biography can see how his life's circumstances changed between peace and war, wealth and poverty, and safety and fear; he was established in his homeland, then abandoned it for God's sake and migrated away from it. His loved ones and friends died between his hands. The infidels hurt him in all sorts of ways: they accused him of lies, mocked him, and kept people away from his path. They prompted him to leave his homeland, and declared war against him. They incited people to open hostilities with him and join forces against him, invaded his adopted home in order to destroy it, bury his religion alive and eradicate him. They, being his enemies, made common cause against him with the Jews and Hypocrites in Medina, and with the plots they had concocted against him; they double-crossed him, breached the treaty they had made with him, allied with the idolaters to fight him, and endeavored to treacherously murder him in secret. Nevertheless, he did nothing but bear it all with patience as God had commanded [...]	*Anyone who contemplates upon the Prophet's biography can see how his life's circumstances changed between peace and war, wealth and poverty, and safety and fear; he was established in his homeland, then abandoned it for God's sake and migrated away from it. His loved ones and friends died between his hands. The infidels hurt him in all sorts of ways: they accused him of lies, mocked him, and kept people away from his path. They prompted him to leave his homeland, and declared war against him. They incited people to open hostilities with him and join forces against him, invaded his adopted home in order to destroy it, bury his religion alive and eradicate him. They incited his opponents who rejected his message against him in Medina, and devoted themselves to plot against him secretly and overtly, despite the pacts and constitutions they had with him, and that they made a common cause against him.*

*Yellow Font indicates altered content.

17. *Islamic Studies - Fiqh (2),* Grades 10-12 (Joint Program), 2021, p. 232.

Removed:

Jews and Christians are criticized for having "*destroyed and distorted*" the Torah and Gospel received by God, as students are taught that Allah revealed the Qur'an while ensuring its preservation from distortion and alteration, "*unlike the previous books, which Allah had entrusted to the hands of its owners*." Students are tasked with finding evidence in the Qur'an that affirms this notion.



القرآن الكريم هو معجزة النبي ﷺ الكبرى، وهو آخر كتاب أوحاه الله تعالى إلى نبي من الأنبياء، وقد تكفل الله تعالى بحفظه من التحريف والتبديل؛ بخلاف الكتب السابقة؛ حيث وكل الله حفظها لأصحابها فضيعوها وحرفوها.

أ- اقرأ الآيات من (٣٠-٥٠) من سورة المائدة، واستخرج منها ما يدل على أن الله تعالى وكل حفظ الكتب السابقة إلى أصحابها.

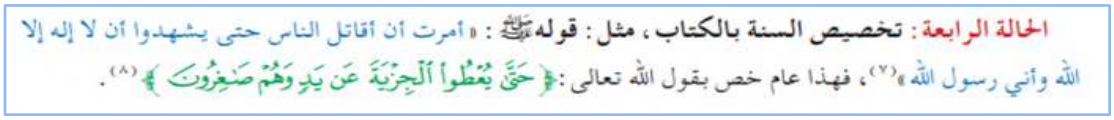
قال تعالى: ﴿ .....

The Noble Qur'an is the Prophet's greatest miracle, and it is the last book that Allah Almighty revealed to one of the prophets. Allah Almighty has ensured that it is preserved from distortion and alteration, unlike the previous books, which Allah had entrusted at the hands of its owners, and they destroyed and distorted it.
a- Read verses 30-50 of the al-Ma'idah Surah and extract from them proof that Allah Almighty entrusted the preservation of the previous books to the hands of their owners.
The Almighty said:

18. *Islamic Studies - Fiqh (2),* Grades 10-12 (Joint Program), 2021, p. 262.

Removed:

An Islamic Studies textbook removed a hadith and a Qur'anic verse teaching that the People of the Book (Christians and Jews) should be fought against until they pay the *Jizya* tax. The textbook previously provided these quotations as an example for cases in which Quranic verses give more specific information regarding a certain hadith. The hadith previously quoted teaches that Prophet Muhammad said he was "*commanded to fight the people until they testify that there is no god but Allah and I am his messenger*", meaning until they accept Islam. The verse previously quoted teaches that the People of the Book should be fought against until they pay the *Jizya* tax. It should be noted that the textbook only quoted a part of the verse, and therefore did not explicitly mention the People of the Book; however, it is well known that they are those who pay the *Jizya*, so it is easily understood by students that the verse refers to these groups.


الحالة الرابعة: تخصيص السنة بالكتاب، مثل: قوله ﷺ: «أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأني رسول الله»[٧]، فهذا عام خص بقول الله تعالى: ﴿حَتَّىٰ يُعْطُوا۟ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَٰغِرُونَ﴾[٨].

The fourth case: Specifying the Sunnah with the Quran, such as Muhammad's saying: "I have been commanded to fight the people until they testify that there is no god but Allah and I am his messenger," which is specified by the words of God: "until they pay jizyah with their own hands while they are subdued."

19. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 8, Vol. 1, 2021, p. 36.

Removed:

A Grade 8 Islamic studies textbook removed a hadith criticizing a group of Christians for erecting tombs with portraits of their saints. A chapter warning against holding extreme beliefs on saints previously contained a hadith explaining how Muhammad condemned the practice of Abyssinian Christians, who erected places of worship above the tombs of saints, including portraits of those saints. According to the hadith, Muhammad said: "For God those are the worst among creation." The textbook then states in its own words that these people have committed two sins – that of worshiping graves, and that of drawing portraits of saints.


٢ عن عَائِشَةَ رضي الله عنها قَالَتْ: لَمَّا اشْتَكَى النَّبِيُّ ﷺ ذَكَرَتْ بَعْضُ نِسَائِهِ كَنِيسَةً رَأَيْنَهَا بِأَرْضِ الحَبَشَةِ يُقَالُ لَهَا: (مَارِيَةُ)، وَكَانَتْ أُمُّ سَلَمَةَ، وَأُمُّ حَبِيبَةَ رضي الله عنهما أَتَتَا أَرْضَ الحَبَشَةِ، فَذَكَرَتَا مِنْ حُسْنِهَا وَتَصَاوِيرَ فِيهَا، فَرَفَعَ رَأْسَهُ ﷺ، فَقَالَ: «أُولَئِكِ إِذَا مَاتَ مِنْهُمُ الرَّجُلُ الصَّالِحُ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، ثُمَّ صَوَّرُوا فِيهِ تِلْكَ الصُّوَرَةَ، أُولَئِكِ شِرَارُ الخَلْقِ عِنْدَ اللَّهِ».[٢]

موضعًا للعبادة

فهؤلاء جمعوا فتنتين: فتنة القبور وفتنة التماثيل.

2 - Narrated `Aisha: When the Prophet became ill, some of his wives talked about a church which they had seen in Abyssinia, and it was called Mariya. Umm Salma and Umm Habiba had been to Abyssinia, and both of them narrated its (the church's) beauty and the pictures it contained. The Prophet raised his head and said, "Those are the people who, whenever a pious man dies amongst them, make a place of worship at his grave and then they make those pictures in it. For God those are the worst among creation."
Those people combined two deviations from the right path: that of the graves, and that of the statues.

Content Remaining

20. *Islamic Studies - Tafsir (2),* Grades 10-12 (Courses System), 2022, p. 80. (Previously: *Islamic Studies - Tafsir (2),* Grades 10-12 (Joint Program), 2021, pp. 122-123; *Tafsir [2]*, Grades 10 - 12 [Humanities Track], 2020, pp. 122-123.)

Remaining:

In an explanation to Quranic verses, the textbook generally characterizes Jews and Christians as "*arrogant*" in denying true belief in Allah, with the exception of some who choose the righteous path – implied to be that of Islam.


﴿ لَيْسُوا۟ سَوَآءً ۗ مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ ۖ وَأُو۟لَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا۟ مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿١١٥﴾ ﴾

٢- اليهود والنصارى ليسو مكابرين جميعاً، بل منهم من يبحث عن الحق ويقبله إذا عرفه.

"Yet they are not all alike: there are some among the People of the Book who are upright, who recite Allah's revelations throughout the night, prostrating. They believe in Allah and the Last Day, encourage good and forbid evil, and race with one another in doing good. They are among the righteous. They will never be denied the reward for any good they have done. And Allah has knowledge of those mindful." (Al Imran, 113-115.)
2- Not all Jews and Christians are arrogant, there are some who seek the truth and accept it when they become aware of it.

21. *Social Studies*, Grade 8, Vol 1-3, 2022, p. 73. (Previously - *Social Studies*, Grade 8, Vol 1, 2021, p. 73)

Remaining:

A Grade 8 social studies textbook teaches that one of the reasons for the downfall of the Ottomans is "*the control of non-Muslims over the influential positions in the state*." This implies that non-Muslims in the Ottoman empire, likely referring mostly to Christians and Jews, were not loyal to it, and possibly even tried to harm it from within.


وكان من أبرز العوامل التي أسهمت في نهاية الدولة العثمانية ما يأتي:

١- الابتعاد عن الشريعة الإسلامية وسيطرة غير المسلمين على مواقع النفوذ فيها، وانتشار الممارسات غير الشرعية.
٢- ضعف السلاطين المتأخرين وميلهم للترف.
٣- اتساع مساحة أراضي الدولة العثمانية وتنوع عناصر المجتمع فيها.
٤- تردي أوضاع الجيش، وتدخله في شؤون الدولة الإدارية والسياسية.
٥- حروب البُلْقان التي أنهكت الدولة.
٦- تعامل الدولة العثمانية السيئ مع الأراضي التي تحتلها.
٧- إهمال تنمية البلاد التي يسيطرون عليها.

Following are some of the most important factors for the downfall of the Ottoman state:
1 – Disregarding Islamic Shari'a, the control of non-Muslims over the influential positions in the state, and the spread of practices not sanctioned by the Shari'a. […]

22. *Qur'anic Sciences*, Grades 10-12 (Courses System), 2022, pp. 38, 60, 131; *Qur'anic Sciences*, Grades 10-12 (Pathways System), 2022, pp. 38, 57, 125. (Previously - *Qur'anic Sciences*, Grades 10-12 (Courses System), 2021, pp. 38, 60, 131)

Remaining:

Throughout this textbook, students are taught that Jews and Christians have distorted, "*altered, changed, detracted, and added lies and falsehood*" to the Bible and the Gospel. The textbook explains that one purpose of the Qur'an is to argue with Jews and Christians by "*affirming the distortion of their books*," as it "*challenges them with regards to what existed in their books before they distorted and falsified them*." Notably, the idea that Jews and Christians falsified their scriptures was removed in other textbooks (see examples 2, 6, 8, 11, and 17 in this report).



ثالثا: أنه محفوظ من التحريف أو النقص أو الزيادة

تكفل الله بحفظ كتابه فقال تعالى: ﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ ﴾[٢]، فالقرآن هو الكتاب الذي تكفل الله بحفظ لفظه ومعناه من بين الكتب المنزلة، قال تعالى: ﴿ لَّا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾ ﴾[٣]، وقد مر على كتاب الله منذ أنزل إلى يومنا الحاضر من يعادونه ويكفرون به ويكذبونه ولم يستطع أحدٌ منهم أن ينال منه بنقص أو زيادة، بل وصل إلينا محفوظًا طريًا كما أنزل، فلم يبدل أو يغير أو يحرف، أما الكتب السابقة فلم يتعهد الله بحفظها بل أوكل حفظها إلى أهلها، فبدلوا وغيروا ونقصوا وزادوا كذبًا وزورًا، قال تعالى: ﴿ إِنَّا أَنزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِن كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ﴾[٤].

مميزات السور المدنية:

❷ جدال أهل الكتاب من اليهود والنصارى، وإثبات تحريف كتبهم، ودعوتهم إلى الإسلام.

فوائد قصص القرآن

لقصص القرآن فوائد كثيرة، من أهمها ما يأتي:

❺ مقارعته أهل الكتاب بالحجة فيما كتموه من البينات والهُدى، وتحديه لهم بما كان في كتبهم قبل التحريف والتبديل، كقوله تعالى: ﴿ كُلُّ الطَّعَامِ كَانَ حِلًّا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ مِن قَبْلِ أَن تُنَزَّلَ التَّوْرَاةُ ۗ قُلْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ ﴿٩٣﴾ ﴾[٢].

Third: It is protected from distortion, detraction, or addition
Allah has guaranteed to preserve His book, as the Almighty said: "It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it." (Al-Hijr, 9), for the Qur'an is the book that Allah has guaranteed to preserve its wording and meaning among the revealed scriptures. The Almighty said: "It cannot be proven false from any angle. It is a revelation from the All-Wise, Praiseworthy." (Fussilat, 42). Since it was revealed to this present day, the Book of Allah has encountered those who oppose it, disbelieve in it, and deny it. However, none of them was able to harm it by detraction or addition. Rather, we received it preserved and fresh just as it was sent down, and it has not been altered, changed, or distorted. As for the previous books, Allah did not commit to preserving them, rather He entrusted their preservation to their people, but they altered, changed, detracted, and added lies and falsehood. The Almighty said: "Indeed, We revealed the Torah, containing guidance and light, by which the prophets, who submitted themselves to Allah, made judgments for Jews. So too did the rabbis and scholars judge according to Allah's Book, with which they were entrusted and of which they were made keepers." (Al-Ma'idah, 44).
Characteristics of the Medinan Surahs:
2. Arguing with the People of the Book, who are the Jews and Christians, affirming the distortion of their books, and calling them to join Islam.

Benefits of Qur'an's Stories:
The Qur'an's stories have many benefits, among the most important of which are the following:
5. It Confronts the People of the Book by arguing that they concealed the evidence and guidance revealed therein, and it challenges them with regards to what existed in their books before they distorted and falsified them, as with the Almighty's saying: "All food was lawful for the children of Israel, except what Israel made unlawful for himself before the Torah was revealed. Say, 'Bring the Torah and read it, if your claims are true.'" (Ali Imran, 93).

23. ***Qur'anic Sciences***, Grades 10-12 (Courses System), 2022, p. 90; ***Qur'anic Sciences***, Grades 10-12 (Pathways System), 2022, p. 86. (Previously - ***Qur'anic Sciences***, Grades 10-12 (Courses System), 2021, p. 90)

Remaining:

In a lesson on the different types of Quranic argument against unbelievers, the textbook gives an example of a verse, which according to the textbook's authors "refutes the Jews' lie." The verse quoted criticizes the Jews for hiding a part of their scripture, and for claiming that God has revealed nothing to any human being. By choosing a verse which criticizes the Jews as an example, and by describing the verse as refuting "the Jews' lie," (wording which does not appear in the verse itself) the textbook may foster a negative portrayal of Jews as a whole.


صُوَرُ الجَدَلِ والحِوارِ في القرآن

١ إلزام الْمُخاطَب بطريق الاستفهام عمَّا هو مُسلَّمٌ عنده؛ حتى يعترفَ بما يُنْكِرُه: كقوله تعالى في ردِّ فِرْية اليهود: ﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ إِذْ قَالُوا۟ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٍ مِّن شَىْءٍ ۗ قُلْ مَنْ أَنزَلَ ٱلْكِتَٰبَ ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُۥ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۚ وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوٓا۟ أَنتُمْ وَلَآ ءَابَآؤُكُمْ ۖ قُلِ ٱللَّهُ ۙ ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾﴾ (٥).

Examples of Argument and Dialogue in the Qur'an:
1. Obliging the addressee to ask himself questions about what he believes to be true, so he acknowledges what he is denying: such as Allah's saying in refuting the Jews' lies: "And they have not shown Allah His proper reverence when they said, 'Allah has revealed nothing to any human being.' Say, 'Who then revealed the Book brought forth by Moses as a light and guidance for people, which you split into separate sheets—revealing some and hiding much? You have been taught what neither you nor your forefathers knew.' Say, 'Allah!' Then leave them to amuse themselves with falsehood." (Al-An'am, 91).

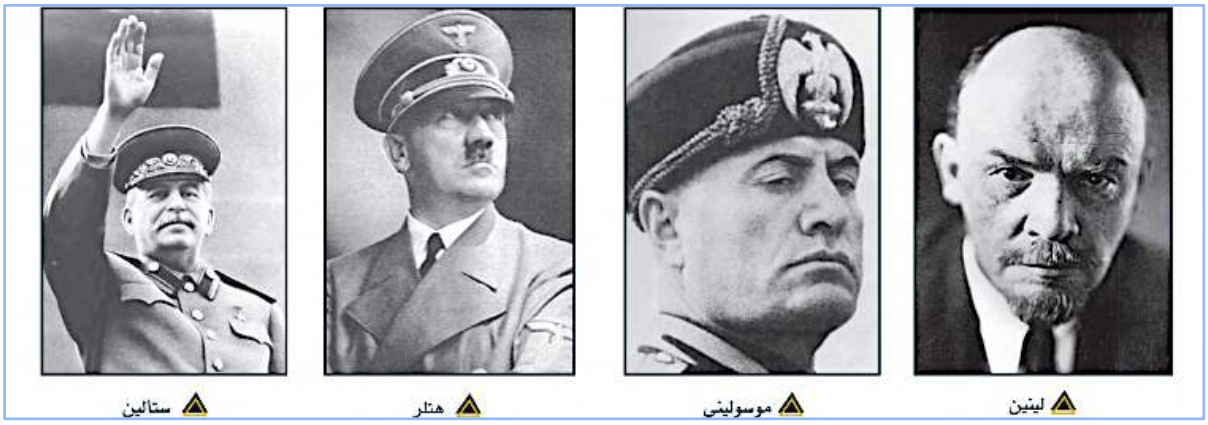
24. *Social Studies*, Grades 10–12 (Courses System), 2022, pp. 127-137; *Social Studies*, Grades 10–12 (Pathways System), 2022, pp. 70-77. (previously: *Social Studies*, Grades 10–12 (Joint Track), 2021, pp. 126-136)

Remaining:

In a high school textbook, an entire chapter devoted to World War II fails to mention the Holocaust.



Lesson 14: World War II 1939-1945 (p. 126 [2021], 127 [2022])



[Left to right] - Stalin, Hitler, Mussolini, Lenin (p. 127 [2021], 128 [2022])



[Left to right] - The German Attack on Russia; Japanese Victories in the Pacific Ocean (p. 130 [2021]. 131 [2022])



[Left to right] - The Meeting of King ʻAbd al-ʻAziz and Prime Minister Winston Churchill in 1364 AH/1945 CE
The Meeting of King ʻAbd al-ʻAziz and US President Franklin Roosevelt in 1364 AH/1945 CE
(p. 130 [2021]. 131 [2022])

Infidels, Polytheists, and Shi'is

Content Removed

25. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 2, 2022, p. 31. (Previously - *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 7, Vol. 2, 2021, p. 26; *Tawhid,* Grade 7, Vol. 2, 2019, p. 106.)

Removed:

In an example from the 2022 textbook, any designation of infidels and hypocrites, as well as their punishment, has been removed. As such, students are left with the benefits of monotheism, whereby any denigration of non-monotheists is implicit at best. In 2021, students were taught the benefits of monotheism, where infidels and hypocrites (people who pretend to be Muslims) "*will be disgraced*" on the Day of Resurrection.

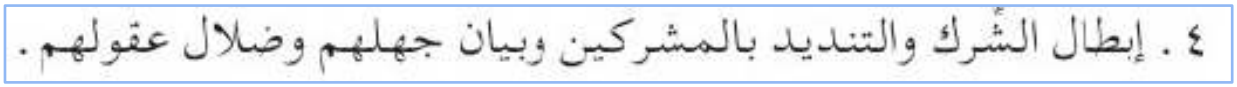
2021	2022
Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 2, 2021, p. 26.	*Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 2, 2022, p. 31
	
Those who profess belief in the unity of Allah will be honored on the Day of Resurrection, whereas the infidels and hypocrites will be disgraced. Allah Almighty said: "On that Day some faces will be bright while others gloomy. To the gloomy-faced it will be said, "Did you disbelieve after having believed? So, taste the punishment for your disbelief." As for the bright-faced, they will be in Allah's mercy, where they will remain forever." (Al 'Imran, 106-107.)	*Those who profess belief in the unity of Allah will be honored on the Day of Resurrection. Allah Almighty said: "As for the bright-faced, they will be in Allah's mercy, where they will remain forever." (Al Imran, 106-107.)*

*Red font indicates removed content.

26. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 2, 2021, p. 110. (Previously - *Tafsir,* Grade 7, Vol. 2, 2019, p. 78.)

Removed:

After summarizing Qur'anic verses, students were taught that the verses encourage denouncing polytheists and "*exposing their ignorance and erroneous minds*."

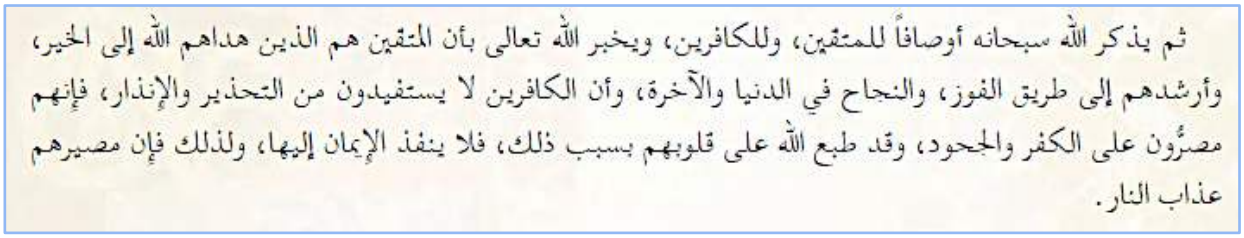

٤ . إبطال الشّرك والتنديد بالمشركين وبيان جهلهم وضلال عقولهم .

4. Refuting idolatry, denouncing idolaters, and exposing their ignorance and erroneous minds.

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

Removed:

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

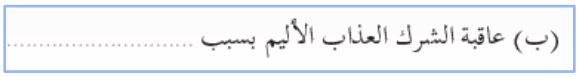

ثم يذكر الله سبحانه أوصافاً للمتقين، وللكافرين، ويخبر الله تعالى بأن المتقين هم الذين هداهم الله إلى الخير، وأرشدهم إلى طريق الفوز، والنجاح في الدنيا والآخرة، وأن الكافرين لا يستفيدون من التحذير والإنذار، فإنهم مصرُّون على الكفر والجحود، وقد طبع الله على قلوبهم بسبب ذلك، فلا ينفذ الإيمان إليها، ولذلك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

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

28. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 2, 2021, p. 103. (Previously—*Islamic Studies -Tafsir, Hadith, Tawhid, Fiqh,* Grade 8, Vol. 2, 2020, p. 50; *Tafsir,* Grade 8, Vol. 2, 2019, p. 65.)

Removed:

An example completely removed in 2022 asked students to explain why painful punishment is necessary for "*the infidels*" in the 2021 edition, as opposed to 2020, in which they were to explain why "*idolaters*" shall receive such punishment.

2020	2019; 2021
Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh, Grade 8, Vol. 2, 2020, p. 50.	*Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 2, 2021, p. 103.
 (ب) عاقبة الشرك العذاب الأليم بسبب	 (ب) يلزم الكافرين العذاب الأليم بسبب .....
b. The idolaters' outcome is painful punishment, because	*b. Painful punishment is necessary for the infidels, because .....*

*Yellow highlight indicates altered content.

29. *Islamic Studies - Tawhid (1),* Grade 10-12 (Joint Program), 2021, p. 167-169 (Previously: *Islamic Studies - Tawhid (1),* Grade 10-12 (Joint Program), 2020, p. 164; *Islamic Studies - Tawhid (1),* Grade 10-12 (Joint Program), 2019, p. 164; *Islamic Studies - Tawhid (1)*, Grade 10-12 (Joint Program), 2018, p. 164)

Removed:

A statement from a high school Islamic Studies textbook which prohibited showing loyalty to infidels *(kuffar)* was removed. While the 2019 edition included a clear prohibition of loyalty to infidels, the 2020 and 2021 editions only retained the more subtle prohibition of supporting the infidels out of love for their religion, and against one's Muslim homeland and rulers - considered a major act of unbelief rendering one a non-Muslim. All editions emphasize that aversion and hatred toward heresy and its people do not necessitate being

unrighteous and unfair toward them. They also emphasize that Muslims should only fight those who fight against them.



وضع الإسلام قيماً تبين للناس ما يستقيم فيه التعامل فيما بينهم، وقواعد ومبادئ قائمة على القسط والعدل، قال تعالى: ﴿لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ﴾[٣].

البر والقسط والإحسان لا يستلزم المظاهرة والولاء، كما أن البغض والكراهية للكفر وأهله، لا يستلزم ترك البر والإحسان والإقساط إليهم، وقد ندب الله في كتابه إلى بر غير المحاربين كما في الآية السابقة.

Islam established values that show people what is right in their dealings with one another, and rules and principles based on equity and justice, the Almighty said: "Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair." [60: 8]
Righteousness, equity, and benevolence do not necessitate support and loyalty, just as aversion and hatred against heresy and its people do not necessitate being unrighteous, irreverent and unfair toward them, and God has ordered in his book to be righteous with people who don't fight [against Muslims], as in the above-mentioned verse.



ما المقصود بمظاهرة الكفار؟

المقصود بها أن يكون مناصراً للكفار محبةً لدينهم ضد وطنه المسلم وولاة أمره، فهذا كفر أكبر يخرج من الملة، بدليل قوله تعالى: ﴿وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ﴾[٤]. فلا يكون مسلماً مَن نصرهم محبةً لدينهم ضد وطنه المسلم.

What is the meaning of supporting the infidels?
The intention is being a supporter of the infidels out of love for their religion, against his Muslim homeland and its guardians. That is an act of Major Unbelief which renders one a non-Muslim.

30. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 2, 2021, p. 205

Removed:

Students were taught not to resemble polytheists, as Muslims cannot pray during sunrise and sunset because this is when polytheists perform their religious rituals. This is supported by a hadith that explains how, during sunrise, the sun rises "*between the horns of the devil, and the infidels prostrate themselves to it at that time.*" The example was removed from the 2022 edition.



The Wisdom Behind the Forbiddance to Pray During Forbidden Hours:
[...]
2. To avoid resembling the polytheists, who worship the sun at sunrise and sunset, for Muhammad said: "Observe the Morning Prayer, then stop praying when the sun is rising till it is fully up, for when it rises it comes up between the horns of the devil, and the infidels prostrate themselves to it at that time."

Content Altered

31. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 6, Vol. 1-3, 2022, p. 127. (Previously - *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 6, Vol. 2, 2021, pp. 21-22; *Tawhid*, Grade 6, Vol. 2, 2019, pp. 67 - 68.)

Altered:

A lesson on heaven and hell states that anyone who does not believe in God and his prophet Muhammad will be sent to Hell. This is a slight change from the 2021 edition, in which people of Hell were said to be "*every infidel and hypocrite*," whereas it has now been replaced with "*anyone who does not believe in God, and turns away from his religion and the message of his Prophet [Muhammad].*" Although the word infidel, which carries negative connotations, is no longer used, the meaning remains, as there is no significant difference between people who do not believe in Muhammad's prophecy – i.e., non-Muslims – and the term "*infidels*." In addition, the textbook also still explains that those who practice polytheism will be sent to Hell.

2021	2022
Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 2, 2021, pp. 21-22	*Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 6, Vol. 1-3, 2022, p. 127.
	
Hell *Its Meaning: The home that Allah promised on the Day of Judgement to the infidels and hypocrites.* *Its location: The lowest depths. Allah Almighty said: "But no! The wicked are certainly bound for Sijjîn (in the depths of Hell.)" (Al-Mutaffifin, 7.)* *Its population: Every infidel and hypocrite.* *Allah Almighty said: "Surely Allah condemns the disbelievers, and has prepared for them a blazing Fire, to stay there for ever and ever." (Al-Ahzab, 64-65.)* *Allah Almighty has also said about the fate of the hypocrites: "Surely the hypocrites will be in the lowest depths of the Fire—and you will never find for them any helper." (An-Nisa, 145.)* *He who dies an idolater will be among the people of the Fire, for the Prophet said: "He who dies an idolater will enter Hell."*	*Hell* *Its Meaning: The home that Allah promised on the Day of Judgement to anyone who does not believe in God, and turns away from his religion and the message of his Prophet [Muhammad].* *Its location: The lowest depths. Allah Almighty said: "But no! The wicked are certainly bound for Sijjîn (in the depths of Hell.)" (Al-Mutaffifin, 7.)* *Its population: Anyone who does not believe in God, and turns away from his religion and the message of his Prophet [Muhammad].* *Allah Almighty said: "Indeed, he who associates others with Allah – Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers." (Al-Ma'ida, 72)* *He who dies an idolater will be among the people of the Fire, for the Prophet said: "He who dies an idolater will enter Hell."*

*Yellow highlight indicates altered content.

32. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 2, 2022, p. 87. (Previously - *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 2, 2021, p. 93; *Tafsir,* Grade 8, Vol. 2, 2019, pp. 40-41.)

Altered:

In this 2022 textbook, students are taught through Qur'anic verses and their interpretation that unbelievers will be dragged to Hell on their faces, "*humiliating them and rewarding them for their choice to arrogantly refuse faith*." A hadith added for further explanation was removed, but the rest of the content remains. In addition, in 2022 the term "infidels" was modified to "whoever does not believe in God and accepts the truth." In doing so, the textbook tones down the religious invective of punishable categories (infidels), but the text nevertheless implies that non-Muslims (i.e., whoever does not accept the Qur'an or believe in Allah) are doomed to Hell. This content was removed in 2020 but then reinstated in 2021, along with the added hadith to illustrate the point.

2019	2020	2021	2022
Tafsir, Grade 8, Vol. 2, 2019, pp. 40-41	(Removed)	*Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 2, 2021, p. 93	*Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 2, 2022, p. 87.
			
"Those who will be dragged into Hell on their faces" – They are those who will be carried on their faces to Hell; "will be in the worst place" – the worst residence; "and are farthest from the Way." – they are on the farthest path from the truth. *The Ayah teaches us:* *That on the Day of Resurrection, the infidels will be carried on their faces to Hell, humiliating them and rewarding them for their choice to arrogantly refuse faith.*		*"Those who will be dragged into Hell on their faces" – They are those who will be carried on their faces to Hell; "will be in the worst place" – the worst residence; "and are farthest from the Way." – they are on the farthest path from the truth.* *Anas reported that a person asked: "Oh Messenger of Allah, how will the infidels be gathered on their faces on the Day of Resurrection?" Thereupon he said: "Is He Who is powerful to make them walk on their feet not powerful enough to make them (crawl) upon their faces on the Day of Resurrection?"* *The Ayah teaches us:* *That on the Day of Resurrection, the infidels will be carried on their faces to Hell, humiliating them and rewarding them for their choice to arrogantly refuse faith.*	*"Those who will be dragged into Hell on their faces" – They are those who will be carried on their faces to Hell; "will be in the worst place" – the worst residence; "and are farthest from the Way." – they are on the farthest path from the truth.* *The Ayah teaches us:* *That on the Day of Resurrection, whoever does not believe in God and accepts the Truth in this world will be carried on their faces to Hell, humiliating them and rewarding them for their choice to arrogantly refuse faith.*

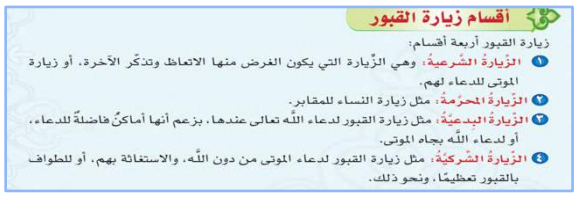
*Red font indicates added content.
*Green font indicates added content.

33. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 3, 2022, p. 35. (Previously - *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 2, 2021, p. 65.)

Altered:

Students are no longer taught that those who perform the popular Muslim tradition of visiting tombs of sacred figures (ziyārah) are "of evil nature," [shirār l-khulq] and that they were cursed by Muhammad. A unit condemning this practice was significantly shortened, removing passages describing those who perform it as "of evil nature", and saying that those who "treat tombs as mosques" were cursed by Muhammad. However, the textbook still condemns this practice, with particular emphasis on unlawful innovations (bida') pertaining to it. A major shi'i tenet is the visitation (*ziyara*) of the graves of the imams. Notably, the 13th century scholar Ibn Taymiyya, one of the foremost formulators of the Hanbali school which is prominent in Saudi Arabia, strictly forbade the practice of *ziyara.* Visitation of tombs can also be considered a Sufi tenet. By describing this practice as polytheistic, the textbook implies that those who practice it are doomed to Hell, as polytheists are taught elsewhere in the textbook to be punished in Hell.

Students are no longer taught that those who perform the popular Muslim tradition of visiting tombs of sacred figures (ziyārah) are "of evil nature," [shirār l-khulq] and that they were cursed by Muhammad. A unit condemning this practice was significantly shortened, removing passages describing those who perform it as "of evil nature", and saying that those who "treat tombs as mosques" were cursed by Muhammad. However, the textbook still condemns this practice, with particular emphasis on unlawful innovations (bida') pertaining to it. A major shi'i tenet is the visitation (*ziyara*) of the graves of the imams. Notably, the 13th century scholar Ibn Taymiyya, one of the foremost formulators of the Hanbali school which is prominent in Saudi Arabia, strictly forbade the practice of *ziyara.* Visitation of tombs can also be considered a Sufi tenet. By describing this practice as polytheistic, the textbook implies that those who practice it are doomed to Hell, as polytheists are taught elsewhere in the textbook to be punished in Hell.

2021	2022
Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 2, 2021, p. 65-66.	*Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh*, Grade 7, Vol. 3, 2022, p. 35-36.
	
Lesson Four: Tomb Visitation and Treating Tombs as Mosques (2) *Why those who treat tombs as mosques were evil-natured in the eyes of God Almighty?*	*Lesson Seven: Tomb visitation and Treating Tombs as Mosques:*
	
The Curse on Those Who Treat Tombs as Mosques: *...* *2. The hadith of Ibn 'Abbas who said: The Messenger of God cursed women who visited graves, people who treat tombs as mosques, and those who light lamps there.*	*Kinds of Tomb Visitation:* *...* *1. Legal visitation: the visitation aimed at heeding the warnings of and remembering the Afterlife, or visiting the dead to pray for them.* *2. Forbidden visitation: such as tomb visitations by women* *3. Heterodox visitation: such as tomb visitations to supplicate God Almighty, claiming that they are superior [locations] for supplications, or to supplicate God by virtue of the dead.* *4. Idolatrous visitation: such as visitations to graves to supplicate the dead instead of God, and appeal for their aid, or to circumambulate the tombs in reverence, etc.*
	
Kinds of Tomb Visitation: *...* *1. Legal visitation: the visitation aimed at heeding the warnings of and remembering the Afterlife, or visiting the dead to pray for them.* *2. Forbidden visitation: such as tomb visitations by women* *3. Heterodox visitation: such as tomb visitations to supplicate God Almighty, claiming that they are superior [locations] for supplications, or to supplicate God by virtue of the dead.* *4. Idolatrous visitation: such as visitations to graves to supplicate the dead instead of God, and appeal for their aid, or to circumambulate the tombs in reverence, etc.*	

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

34. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 4, Vol. 1-3, 2022, 27. (Previously - *Tawhid,* Grade 4, Vol. 1, 2021, p. 24.)

Altered:

A chapter about polytheism determines that those who practice it are not a part of Islam, and will be sent to Hell for eternity if they do not repent. The 2022 edition removed the reference to Hell, stating instead that the punishment is to be regarded among the losers (*khasirin*).

2021	2022
Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 4, Vol. 1, 2021, 24.	*Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 4, Vol. 1-3, 2022, 27.
	
He who directs part of [His] worshiping to anything other than Allah has fallen to idolatry, which includes: praying to anything other than Allah or offering sacrifices to anyone but Allah. His verdict will be as follows: 1. *In the world: He is part of the greater idolatry that was taken out of the religion of Islam, because he worships anyone but Allah.* 2. *In the afterlife: if he dies as an idolater without having repented, then he is regarded among the companions of the Hellfire for all of eternity. Proof for this is God Almighty's saying: "Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers." (Al-Ma'idah [The Table Spread] 72)* [Caption reads: "I will be wary of idolatry"]	*He who directs part of [His] worshiping to anything other than Allah has fallen to idolatry, which includes: praying to anything other than Allah or offering sacrifices to anyone but Allah. His verdict will be as follows:* 1. *In the world: He is part of the greater idolatry that was taken out of the religion of Islam, because he worships anyone but Allah.* 2. *In the afterlife: if he dies as an idolater without having repented, then he is regarded among the losers. Proof for this is God Almighty's saying: "And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers." (Al 'Imran 3: 85)* [Caption reads: "I will be wary of idolatry"]

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

35. *Islamic Studies - Tawhid (2)* - Grade 10-12 (Courses System), 2022, p. 55-56, 61; *Islamic Studies - Tawhid (2)* - Grade 10-12 (Pathways System), 2022, p. 55-56, 61. (Previously - *Tawhid (2),* Grades 10 - 12 (Joint Track), 2021, pp. 100, 109.)

Altered:

In 2022, a chapter teaching about the Day of Resurrection has toned down references to the disgrace of infidels, for example by changing one reference from "infidels" to "wrongdoers."

The example states that infidels "do not have any good deeds at all," and that on the Day of Resurrection, people will be divided into categories of believers and infidels, with Allah punishing all the infidels while saving the righteous believers.

2021	2022
Islamic Studies - Tawhid (2), Grades 10 - 12 (Joint Track), 2021, pp. 100, 109.	*Islamic Studies - Tawhid (2)* - Grades 10-12 (Courses System), 2022, p. 55-56, 61.
	
On the Day of Resurrection, a person will either be a doomed infidel, a believer who will be saved, or a believer who lacks a little bit of faith and has committed good deeds and bad deeds. It will be Almighty Allah's will whether to punish or spare him. *The Almighty Allah mentioned several situations the infidels and sinners will encounter on that day, as the Almighty said:* *"Then on the Day of Resurrection He will disgrace them and say, "Where are my partners for whom you used to oppose [the believers]?" Those who were given knowledge will say, "Indeed disgrace, this Day, and evil are upon the disbelievers" (An-Nahl [The Bees] 27)* *As to the infidels, their judgment doesn't take into account one's good deeds and bad deeds, because they don't have good deeds at all. The Almighty said: "And we will regard what they have done of deeds and make them as dust dispersed." (Al-Furqan, [The Criterion] 23)*	*On the Day of Resurrection, a person will either be a doomed wrongdoer, a believer who will be saved, or a believer who lacks a little bit of faith and has committed good deeds and bad deeds. It will be Almighty Allah's will whether to punish or spare him.* *The Almighty Allah mentioned several situations the infidels and sinners will encounter on that day, as the Almighty said:* *And [when] the true promise [i.e., the resurrection] has approached; then suddenly the eyes of those who disbelieved will be staring [in horror, while they say], "O woe to us; we had been unmindful of this; rather, we were wrongdoers." (Al-Anbiya' 21: 97)* *As to the infidels, their judgment doesn't take into account one's good deeds and bad deeds, because they don't have good deeds at all. The Almighty said: "And we will regard what they have done of deeds and make them as dust dispersed." (Al-Furqan, [The Criterion] 23)*

* Red font indicates added content.
*Green font indicates added content.

36. *Islamic Studies - Tawhid, Hadith and Sira, and Fiqh,* Grade 8, Vol. 2, 2022, p. 50-54. (Previously - *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 8, Vol. 1, 2021, p. 150-154)

Altered:

In a lesson teaching Qur'anic verses which discuss the fate of wrongdoers in Hell, much of the graphic descriptions of their experience in Hell has been removed, as well as most references to infidels. The 2022 version still teaches the verses, but does not give detailed explanations of the infidels' punishment, and instead focuses on the reward of the believers. Although most references to infidels were removed from the text, the unit's title is still "The State of Infidels on the Day of Resurrection". The textbook's 2021 edition described the "infidels" burning in Hell in graphic detail, explaining that this is their deserved punishment. Students were taught Qur'anic verses according to which people who refute or mock Islamic beliefs will burn in hell, and their apologies will not be accepted. The textbook then explained the verses, saying that infidels will rightfully deserve this punishment, and that the flames of Hellfire will burn and mutilate their faces.

2021	2022
Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 8, Vol. 1, 2021, p. 150-154	*Islamic Studies - Tawhid, Hadith and Sira, and Fiqh,* Grade 8, Vol. 2, 2022, p. 50-54
	
Interpretation of verses 101-111 in Al-Mu'minun Surah: *When God explains the state of infidels and sinners when they die, He explains the state they're in, the reward they merit, and what they wish for after entering Hellfire.* *God Almighty said:* *"So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another. And those whose scales are heavy [with good deeds] - it is they who are the successful. But those whose scales are light - those are the ones who have lost their souls, [being] in Hell, abiding eternally. The Fire will sear their faces, and they therein will have taut*	*Interpretation of verses 101-111 in Al-Mu'minun Surah:* *God Almighty said:* *"So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another. And those whose scales are heavy [with good deeds] - it is they who are the successful. But those whose scales are light - those are the ones who have lost their souls, [being] in Hell, abiding eternally. The Fire will sear their faces, and they therein will have taut smiles. [It will be said]. "Were not My verses recited to you and you used to deny them? They will say, "Our Lord, our wretchedness overcame us, and we were a people astray. Our Lord, remove us from it, and if we were to return [to evil], we would indeed be"*

smiles. [It will be said]. "Were not My verses recited to you and you used to deny them?" They will say, "Our Lord, our wretchedness overcame us, and we were a people astray. Our Lord, remove us from it, and if we were to return [to evil], we would indeed be wrongdoers." He will say, 'Remain despised therein and do not speak to Me. Indeed, there was a party of My servants who said, "Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful. But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them. Indeed, I have rewarded them this Day for their patient endurance - that they are the attainers [of success]."
The subject of the verses: the comeuppance of the Infidels and their regret when they are in Hell.



The verses teach us the following:
- On the day of Resurrection, people will be presented with scales on which their deeds will be weighed, and those whose scales will be heavy will be saved, and those whose scales will be light will lose and be destroyed.
- The people of Hell will be humiliated in Hell, and its flames will injure their faces, and their lips will shrivel and reveal their teeth in a repulsive sight.



We learn from the verses:
The people of Hell will apologize for their bad deeds, and their apology will not be accepted, because the time for it will have passed.
Some of the most shameful deeds of the Infidels that they deserve to be suffering for, are: calling false that which is true, and mocking the believers.
- The believers will be rewarded with everlasting bliss …

wrongdoers." He will say, 'Remain despised therein and do not speak to Me. Indeed, there was a party of My servants who said, "Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful. But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them. Indeed, I have rewarded them this Day for their patient endurance - that they are the attainers [of success]."



The verses teach us the following:
- On the day of Resurrection, people will be presented with scales on which their deeds will be weighed, and those whose scales will be heavy will be saved, and those whose scales will be light will lose and be destroyed.



We learn from the verses:
- The believers will be rewarded with everlasting bliss …

*Red font indicates removed content.

37. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 2, 2022, p. 12. (Previously - *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 7, Vol. 1, 2021, p. 58.

Altered:

Students are taught that polytheists shall spend all eternity in Hell after they die. The 2022 edition adds a Qur'anic verse stating that God does not forgive polytheism (Al-Nisa', 4: 48). This addition not only solidifies the judgment in the Qur'an, thereby granting it further legal legitimacy, but also makes explicit the notion that there will be no forgiveness for polytheism – in spite of the existence of other lessons teaching that polytheists may be forgiven if they repent before death.

2021	2022
Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 1, 2021, p. 58.	*Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 2, 2022, p. 12.
	
He who dies as an idolater enters Hellfire: *He who dies while associating with Allah Almighty by Greater idolatry shall be in Hellfire for eternity. Proof for this is in the Hadith of Abdullah ibn Mas'ud, about the Prophet who said: "Whoever dies while still invoking anything other than Allah as a rival to Allah, will enter Hellfire."*	*He who dies as an idolater enters Hellfire:* *If a person dies an idolater, God will not absolve him of the act. This is indicated by the saying of God Almighty: "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills" (Al-Nisa 4: 48)* *He who dies while associating with Allah Almighty by Greater idolatry shall be in Hellfire for eternity. Proof for this is in the Hadith of Abdullah ibn Mas'ud, about the Prophet who said: "Whoever dies while still invoking anything other than Allah as a rival to Allah, will enter Hellfire."*

*Green font indicates added content.

38. *Islamic Studies—Tawhid (1),* Grades 10-12 (Courses System), 2022, pp. 74-75; *Islamic Studies—Tawhid (1),* Grades 10-12 (Pathways System), 2022, pp. 74-75. (Previously - *Islamic Studies - Tawhid (1),* Grades 10 - 12 (Joint Track), 2021, p. 140.)

Altered:

Students learn that polytheism is dangerous, as it is the "*most heinous*" of sins. However, while the 2021 edition also taught that those who practice it will be punished with eternity in Hell, this was removed in 2022.

2021	2022
Islamic Studies - Tawhid (1), Grades 10 - 12 (Joint Track), 2021, p. 140.	*Islamic Studies—Tawhid (1),* Grades 10 - 12, (Courses System), 2022, pp. 74-75.
	
The Danger of Idolatry: • *Idolatry is the greatest and most heinous of sins in the eyes of Allah Almighty, as inserted in a Hadith of ibn Mas'ud, who said: "O Messenger of Allah, what is the worst sin? He said: "Setting up a rival to Allah, though it is He who created you." The rival is the associate.* • *Allah will not forgive those who die as idolaters . . .* • *Idolatry necessitates eternal damnation in Hellfire, and the impossibility of entering Paradise. . .*	*The Danger of Idolatry:* • *Idolatry is the greatest and most heinous of sins in the eyes of Allah Almighty, as inserted in a Hadith of ibn Mas'ud, who said: "O Messenger of Allah, what is the worst sin? He said: "Setting up a rival to Allah, though it is He who created you." The rival is the associate.* • *Allah will not forgive those who die as idolaters . . .*

*Red font indicates removed content.

39. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 5, Vol. 3, 2022, p. 244. (Previously - Isl*amic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 5, Vol. 2, 2021, p. 31.)

Altered:

An explanation of one of the articles of faith in Islam - the belief in the Day of Judgement -describes Hell as "*the home of painful punishment*," specifically reserved for "deniers." The term "deniers" was added in 2022 instead of "infidels and hypocrites [Muslims whose faith is insincere]." Although the textbook seemingly no longer teaches that infidels will be

punished in Hell, the term "deniers" can likely be understood as referring to those who deny Muhammad's prophecy – i.e. non-Muslims.

2021	2022
Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5, Vol. 2, 2021, p. 31.	*Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 5, Vol. 3, 2022, p. 244.
• النارِ، وأنها دارُ العذابِ الأليم، أُعدَّتْ للكافرينَ والمنافقينَ.	• النارِ، وأنها دارُ العذابِ الأليم، أُعدَّتْ للمُكذبين.
Hell, which is the home of painful punishment, is prepared for the Infidels and Hypocrites.	*Hell, which is the home of painful punishment, is prepared for the deniers [of God and Muhammad]*

*Yellow highlight indicates altered content.

40. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 3, 2022, p. 30. (Previously - *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 2, 2021, p. 54.)

Altered:

In 2022, an example on swearing by Allah was slightly improved by removing the title of the paragraph and the conclusion of the hadith. Therefore while problematic notions remain, they become more vague. The 2021 edition taught students that it is better to lie in swearing by Him, than to sincerely swear by other deities, thus presenting polytheism as worse than lying.

2021	2022
Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 2, 2021, p. 54.	*Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 3, 2022, p. 30.
إثم الشرك أعظم من إثم الكذب قال عَبْدُ اللهِ بنُ مسعود ﷺ: لأَنْ أَحْلِفَ بِاللهِ كَاذِبًا، أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْلِفَ بِغَيْرِهِ صَادِقًا. وهذا يدل على: أن إثمَ الشرك أعظمُ من إثم الكذب (٢).	قال عبدالله بن مسعود ﷺ: لأَنْ أَحْلِفَ بِاللهِ كَاذِبًا، أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْلِفَ بِغَيْرِهِ صَادِقًا. (١)
The Sin of idolatry is Greater than the Sin of Lying *Abdullah ibn Masud said: "For I love more to lie in swearing by Allah, than to truly swear by other than Him." This proves: the sin of idolatry is greater than the sin of lying.*	*Abdullah ibn Masud said: "For I love more to lie in swearing by Allah, than to truly swear by other than Him."*

*Red font indicates removed content.

41. *Islamic Studies – Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 6, Vol. 1-3, 2021, pp. 32-33. (Previously - *Islamic Studies— Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 4, Vol. 2, 2021, pp. 24-25.)

Altered:

In a passage on different types of polytheism practiced nowadays, the acts of worshiping graves of righteous people and of praying to the dead were removed. These acts are common throughout the Islamic world and were described in previous years as polytheistic, while polytheism is condemned elsewhere in the textbooks as punishable by Hellfire. Therefore, many Muslims who perform these actions were until now indirectly described as polytheists who will be punished in the Hereafter. It should also be noted that the practice of visitation of graves of righteous people is commonly seen as a Shi'i and Sufi tenet, and therefore it is possible that the 2021 textbook was implicitly criticizing these groups.

Nevertheless, students are taught about other practices that are prevalent nowadays in the Islamic world and are taught to be polytheistic, such as worshiping stars, genies, prophets, rocks and trees, and engaging in sorcery. Consequently, those who perform these actions are still indirectly described as polytheists who will be punished in the Hereafter. In addition, the acts of worshiping graves and praying to the dead are still alluded to, as praying and prostrating for anything other than God is mentioned as part of the polytheistic acts prevalent nowadays.

It should be noted that the example was moved from the Grade 4 textbook to the Grade 6 textbook, as a part of an entire chapter on polytheism that was moved.

2021, Grade 4	2022, Grade 6
Islamic Studies— Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 4, Vol. 2, 2021, pp. 24-25.	*Islamic Studies – Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 6, Vol. 1-3, 2021, pp. 32-33.
	
Some of those who are worshiped by polytheists: *- Prophets.* *- Tombs of righteous people.* *- Genies.* *- Rocks.* *- Trees.* *- Stars.* *Manifestations of Polytheism:* *The polytheism currently practiced by polytheists is the same polytheism practiced by polytheism in ancient times. Its manifestations are as follows:* *1. Praying to the dead.* *2. Worshipping anything but Allah by prostrating to it.* *3. Slaughtering sacrifices to other gods.* *4. Engaging in sorcery, such as worshiping demons [or others] besides Allah.*	*Some of those who are worshiped by polytheists:* *- Prophets.* *- Genies.* *- Rocks.* *- Trees.* *- Stars.* *Manifestations of Polytheism:* *The polytheism currently practiced my polytheists is the same polytheism practiced by polytheism in ancient times. Its manifestations are as follows:* *1. Praying to anything but Allah.* *2. Worshipping anything but Allah by prostrating to it.* *3. Slaughtering sacrifices to other gods.* *4. Engaging in sorcery, such as worshiping demons [or others] besides Allah.*

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

42. *Tafsir (1),* Grades 10 - 12 (Courses System), 2022, p. 134. (Previously - *Tafsir (1),* Grades 10 - 12 (Joint Track), 2021, p. 210.)

Altered:

A hadith teaching that adultery and apostasy are justified reasons for killing a person was removed. The textbook, however, still teaches that killing a person is allowed under certain circumstances, but that this should only be determined by a legal ruling of the justice system. It should also be noted that the new 2022 textbook edition teaches that "killing a Muslim is forbidden" except for in certain cases, instead of "killing an inviolable soul", possibly implying that killing non-Muslims is less morally reprehensible than killing Muslims.

2021	2022
Tafsir (1), Grades 10 - 12 (Joint Track), 2021, p. 210.	*Tafsir (1),* Grades 10 - 12 (Courses System), 2022, p. 134.
٤- أن قتل النفس المعصومة محرم إلا بالحق، وهو جاء موضحًا في السنة في حالات ثلاث كما ورد في الحديث «لا يحل دم امرئ مسلم يشهد أن لا إله إلا الله وأن محمدًا رسول الله إلا بإحدى ثلاث: النفس بالنفس، والزاني المحصن، والتارك لدينه المفارق للجماعة» [متفق عليه]. ٥- أن إصدار الأحكام القضائية وتنفيذها راجع إلى ولي أمر المسلمين ومن يقوم مقامه، وليس من حق الأفراد أن يقوموا بتنفيذ تلك الأحكام.	٤- أن قتل المسلم محرم إلا بالحق، الذي يصدر بحكم قضائي من الجهة القضائية التي يعينها ولي الأمر خادم الحرمين الشريفين ملك المملكة العربية السعودية -يحفظه الله-. ٥- أن تنفيذ الأحكام القضائية من مسؤوليات ولي الأمر ومن يقوم مقامه، وليس من حق الأفراد أن يقوموا بتنفيذ تلك الأحكام.
4- Killing an inviolable soul is forbidden, except with [legal] right, which is explained in the Sunnah through three cases, as mentioned in the Hadith: "The blood of a Muslim, who testifies that there is no God but Allah and that Muhammad is Allah's Messenger, may not lawfully be shed but for one of three reasons: a life for a life; a married man who commits adultery; and one who leaves his religion and abandons the community." *5- The ruler of the Muslims and his vicegerent are the ones who issue and execute legal rulings. Individuals are not allowed to execute these rulings.*	*4- Killing a Muslim is forbidden, except with [legal] right, which is determined by a legal ruling of the judicial body assigned by the ruler, the Custodian of the Two Holy Mosques, King of the Kingdom of Saudi Arabia - may God protect him.* *5- Issuing legal rulings is the responsibility of the ruler and his vicegerent. Individuals are not allowed to execute these rulings.*

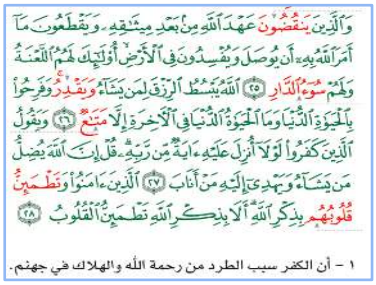
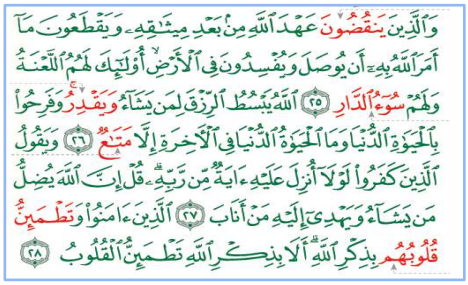
*Yellow highlight indicates altered content.
*Red font indicates removed content.

43. *Tafsir (1),* Grades 10 - 12 (Courses System), 2022, p. 98. (Previously - *Tafsir (1),* Grades 10 - 12 (Joint Track), 2021, pp. 147-148.)

Altered:

In 2022, Qur'anic verses that explicitly state that infidels will not receive Allah's mercy and will suffer for all eternity in Hell are remaining; however, the sentence following them was removed. As such, Hell is no longer explicitly mentioned (it is implied in the expression "the worst abode"). In light of this change, the conclusion which appeared in the omitted sentence is now an implicit message which students may be able to derive from the Qur'anic text.

In 2021, students were taught these verses. Furthermore, the verses criticize infidels for being "*prideful of this worldly life*" with its "*fleeting enjoyment*" instead of thinking about the afterlife.

2021	2022
Islamic Studies - Tafsir (1), Grades 10 - 12 (Joint Track), 2021, pp. 147-148.	*Islamic Studies - Tafsir (1),* Grades 10 - 12 (Courses System), 2022, p. 98.
	
And those who violate Allah's covenant after it has been affirmed, break whatever [ties] Allah has ordered to be maintained, and spread corruption in the land - it is they who will be condemned and will have the worst abode. Allah gives abundant or limited provisions to whoever He wills. And the disbelievers become prideful of [the pleasures of] this worldly life. But the life of this world, compared to the Hereafter, is nothing but a fleeting enjoyment. The disbelievers say, "If only a sign could be sent down to him from his Lord. Say, "[O Prophet] Indeed, Allah leaves to stray whoever He wills, and guides to Himself whoever turns to Him- those who believe and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah do hearts find comfort." [Ar-Ra'd, 25–28] *1- Disbelief is the cause for being thrown out of Allah's mercy and for eternal damnation in Hell*	*And those who violate Allah's covenant after it has been affirmed, break whatever [ties] Allah has ordered to be maintained, and spread corruption in the land - it is they who will be condemned and will have the worst abode. Allah gives abundant or limited provisions to whoever He wills. And the disbelievers become prideful of [the pleasures of] this worldly life. But the life of this world, compared to the Hereafter, is nothing but a fleeting enjoyment. The disbelievers say, "If only a sign could be sent down to him from his Lord. Say, "[O Prophet] Indeed, Allah leaves to stray whoever He wills, and guides to Himself whoever turns to Him- those who believe and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah do hearts find comfort."* [Ar-Ra'd, 25–28]

*Red font indicates removed content.

44. *Islamic Studies - Hadith (1),* Grades 10 - 12 (Courses System), 2022, pp. 64–65; *Islamic Studies - Hadith (1),* Grades 10 - 12 (Pathways System), 2022, pp. 64–65. (Previously - *Hadith (1),* Grades 10 - 12 (Joint Track), 2021, pp. 96–98.)

Altered:

Students are taught a Hadith about "*the seven destructive things*," which include polytheism and sorcery. Both are considered to be great sins, and Muslims are ordered not to follow in the footsteps of infidels and polytheists and to avoid these practices at all costs. In the 2022 edition, students are not only taught to beware of sorcerers, but also to report sorcerers to the authorities, to expose them to the public.

2021	2022
Hadith (1), Grades 10 - 12 (Joint Track), 2021, pp. 96–98.	*Islamic Studies - Hadith (1),* Grades 10 - 12 (Courses System), 2022, pp. 64–65.
	
Abu Hurairah reported that the Prophet said: "Avoid the seven destructive things." He asked: "What are they, O Messenger of Allah?" He replied: "Associating anything with Allah; practicing sorcery, killing someone whom Allah has forbidden without a just cause, consuming of usury, devouring the property of an orphan, fleeing from the battlefield, and slandering chaste women who are believers, but unwary." *4.idolatry is: passing on a matter of worship to anything other than Allah Almighty. This is the greatest and most severe of sins, and it is the only sin that Allah Almighty does not forgive. When the Prophet was asked: "What is the biggest sin in the sight of Allah?" He replied: "To set up rivals unto Allah, though He alone created you." Therefore, every Muslim must avoid greater or lesser idolatry, beware of falling in it, warn against it, and avoid all causes that result in it.* *6. Sorcery is among the most grievous of the Great Sins, as it happens with the sorcerer's submission to demons, who do not aid him for his sorcery until he disbelieves Allah Almighty, including attaching to anything other than Allah Almighty, causing harm to people, corrupting the land, and unjustly consuming wealth. The Muslim must beware of sorcery in all its forms, and he must warn [others] of sorcerers, and of joining them or cooperating with them in any way.*	*Abu Hurairah reported that the Prophet said: "Avoid the seven destructive things." He asked: "What are they, O Messenger of Allah?" He replied: "Associating anything with Allah; practicing sorcery, killing someone whom Allah has forbidden without a just cause, consuming of usury, devouring the property of an orphan, fleeing from the battlefield, and slandering chaste women who are believers, but unwary."* *3.idolatry is: passing on a matter of worship to anything other than Allah Almighty. This is the greatest and most severe of sins, and it is the only sin that Allah Almighty does not forgive. When the Prophet was asked: "What is the biggest sin in the sight of Allah?" He replied: "To set up rivals unto Allah, though He alone created you." Therefore, every Muslim must avoid greater or lesser idolatry, beware of falling in it, warn against it.* *6. Sorcery is among the most grievous of the Great Sins, as it happens with the sorcerer's submission to demons, who do not aid him for his sorcery until he disbelieves Allah Almighty, including attaching to anything other than Allah Almighty, causing harm to people, corrupting the land, and unjustly consuming wealth. The Muslim must beware of sorcery in all its forms, and we warn [others] of sorcerers, and of joining them or cooperating with them in any way. He also has to report them to the official authorities, so that they will uncover them to all people.*

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

45. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 3, 2022, p. 12 (previously: *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 2, 2021, p. 31; *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh*, Grade 9, 2020, p. 198*; Islamic Studies—Tawhid*, Grade 9, 2019, p. 35)

Altered:

The 2022 edition of a Grade 9 Islamic Studies textbook no longer contains a section which designated death as a form of punishment, in a lesson warning students against the mockery of Islam (considered an act of disbelief which entails a humiliating punishment). Whereas in 2020 the passage explained that those who had mocked Muhammad and harassed him were punished in this world and awaited humiliation in the afterlife, in 2021 the passage stated that they were "killed in this world." In 2022, the entire section on the mockery of the enemies of Muhammad was removed from the textbook.

2021 (also 2019)	2022
Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2021, p. 31; *Islamic Studies—Tawhid,* Grade 9, 2019, p. 35	*Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh*, Grade 9, Vol. 3, 2022, p. 12
 جزاء المستهزئين بالدين من وقع في الاستهزاء بالله تعالى، أو بسنة النبي محمد ﷺ، أو بشعيرة من شعائر الدين، فإنه يكفر، سواء أكان جادًّا أم مازحًا. وسنة الله في المستهزئين تعجيل العقوبة لهم في الدنيا، كما حصل لأعداء الرسل ﷺ لما كذبوا واستهزؤوا بالرسل، أصابهم العذاب في الدنيا قبل الآخرة، قال تعالى: ﴿وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ﴾[٢]. وأعداء رسول الله ﷺ استهزؤوا به، وسخروا منه، وكذبوه، وآذوه، فأصابهم القتل في الدنيا مع ما ينتظرهم في الآخرة من العذاب المهين، قال تعالى: ﴿إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ﴾[٣].	 جزاء المستهزئين بالدين من وقع في الاستهزاء بالله تعالى، أو بسنة النبي محمد ﷺ، أو بشعيرة من شعائر الدين، فإنه يكفر، سواء أكان جادًّا أم مازحًا. وسنة الله في المستهزئين تعجيل العقوبة لهم في الدنيا، كما حصل لأعداء الرسل ﷺ لما كذبوا واستهزؤوا بالرسل، أصابهم العذاب في الدنيا قبل الآخرة، قال تعالى: ﴿وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ﴾[٢].
The Retribution for Those Who Mock Religion *Whoever mocks Allah Almighty, the Prophet Muhammad's Sunnah, or any religious ritual, has committed infidelity, no matter if he was being serious or joking.* *Allah's course of action regarding the mockers is hurrying to punish them in this world, just as what happened to the enemies of the messengers when they denied and mocked them, as they were struck with punishment in this world before the afterlife. The Almighty said: "Messengers had already been ridiculed before you, but those who mocked them were overtaken by what they used to ridicule." [Al-An'am, 10].* *The enemies of the Messenger of Allah had mocked him, ridiculed him, denied him, and harassed him, so they were killed in this world, with humiliating punishment awaiting them in the afterlife. The Almighty said: "Only the one who hates you is truly cut off." [Al-Kawthar, 3].*	*The Retribution for Those Who Mock Religion* *Whoever mocks Allah Almighty, the Prophet Muhammad's Sunnah, or any religious ritual, has committed infidelity, no matter if he was being serious or joking.* *Allah's course of action regarding the mockers is hurrying to punish them in this world, just as what happened to the enemies of the messengers when they denied and mocked them, as they were struck with punishment in this world before the afterlife. The Almighty said: "Messengers had already been ridiculed before you, but those who mocked them were overtaken by what they used to ridicule." [Al-An'am, 10].*

*Red font indicates removed content.

46. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 1, 2022, p. 27 (Previously: *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 1, 2021, p. 37*; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 8, Vol. 1, 2020, p. 36)

Altered:

The below textbook outlines the reasons for which the worshiping of saints and pious figures is wrong. In the 2020 and 2021 editions, the term used for describing the wrong reasons – that they are taken as "intercessors" to God – is *shufa'a,* commonly used by Shi'is and Sufis to describe the unique role of the imams or Sufi saints, respectively. However, in 2022 any explicit reference to the term has been removed, while criticism of the act remains nonetheless in general terms, namely those of seeking agency and proximity as extensions of God.

2020, 2021	2022
Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 1, 2021, p. 37; *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 1, 2020, p. 36	*Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 8, Vol. 1, 2022, p. 27
	
Why worshiping saints and pious individuals is wrong: *God Almighty has clarified that worshiping saints and individual figures, considering them as intercessors to God Almighty, is wrong for several reasons, including:* *1. Saints and individual figures worship God Almighty to gain proximity to Him and ingratiate themselves with Him. So, how can ingratiation and proximity to God Almighty be sought through them?*	*Why worshiping saints and pious individuals is wrong:* *1.Saints and individual figures worship God Almighty to gain proximity to Him and ingratiate themselves with Him. So, how can ingratiation and proximity to God Almighty be sought through them?*

*Red font indicates removed content.

Content Remaining

47. *Islamic Studies,* Grade 1, Vol. 2, 2022, p. 20; (Previously - *Islamic Studies*, Grade 1, Vol. 2, 2021, p. 12.)

Remaining:

In a Grade 1 Islamic Studies textbook, students are taught that Islam is the only true religion and that all other religions are false. Bolstered by a Qur'anic verse (3: 85), the lesson teaches first-grade students that non-Muslims are "in Hell among the losers."



Islam is the true religion
Any religion other than Islam is false
I shall not desire a religion other than Islam
The proof [for this] is the words of God Almighty: "and whoever desires other than Islam as religion – never will it be accepted from him, and he, in the Hereafter, will be among the losers."

48. *Islamic Studies -Tawhid, Tafsir, Hadith, Fiqh*, Grade 8, Vol. 3, 2022, p. 50. (Previously – *Islamic Studies -Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 2, 2021, p. 98; *Islamic Studies -Tafsir, Hadith, Tawhid, Fiqh*, Grade 8, Vol. 2, 2020, p. 44.)

Remaining:

Students are taught that Muslims must not kill people except in cases where the judicial authority allows it, as a part of an explanation of the Qur'anic Al-Furqan Surah. This was improved in 2021, as the 2020 edition taught that leaving Islam and adultery are justified reasons for leaders to kill people. The example still teaches that killing people is something that a Muslim is allowed to do in certain cases.

2020	2021; 2022
Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh, Grade 8, Vol. 2, 2020, p. 44.	*Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 2, 2021, p. 98; *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 3, 2022, p. 50.
٢- لا يقتلون النفس المعصومة إلا بالحق، كأن ترتد بعد إسلامها، أو تقتل نفساً محرمة بغير حق، أو تزني مع إحصان، وذلك لولي الأمر ليس للأفراد.	لا يقتلون النفس التي حرّم الله قتلها إلا بالحق، أي بحكم شرعي صادر من السلطة القضائية.
2- They must not kill an infallible soul except by right, such as if it leaves Islam, kills a forbidden soul with no right, or engages in adulterous relations with a married person. This is for the leader, not individuals.	*2- They must not kill a soul Allah has prohibited to kill except by right, meaning by Sharia law issued by the judicial authority.*

*Yellow highlight indicates altered content.

49. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 5, Vol. 1-3, 2022, p. 143. (Previously - *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 5, Vol. 2, 2021, p. 17; *Islamic Studies—Hadith and Sira, Tawhid, Fiqh and Suluk*, Grade 5, Vol. 2, 2020, p. 97; Tawhid, Grade 5, Vol. 2, 2019, pp. 9-10.)

<u>Remaining:</u>

The definition of Islam – presented as the first stage of faith – explains that it means to disown polytheism and the people who follow it (in 2020 it was merely to avoid "*disobedience*" of God).

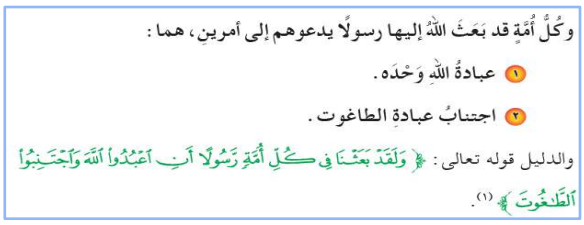
2020	2019; 2021; 2022
Islamic Studies—Hadith and Sira, Tawhid, Fiqh and Suluk, Grade 5, Vol. 2, 2020, p. 97.	*Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 5, Vol. 2, 2021, p. 17.
معنى الإسلام، هو: تَوحِيْدُ اللهِ وطَاعَتُهُ وتَرْكُ مَعْصِيَتِه.	الإسلامُ، هو: الاستسلامُ لله بالتوحيدِ، والانقيادُ له بالطاعةِ، والبراءةُ مِنَ الشركِ وأهلِه. البراءةُ مِنَ الشركِ وأهلِه: فأتبرّأُ من الإشراكِ بالله، ومِمَّنْ عبدَ معَ اللهِ إلهًا آخرَ.
The meaning of submission is: professing belief in the oneness of Allah, obeying Him, and avoiding disobeying him.	*The meaning of submission is: yielding to Allah by professing belief in His oneness, complying with Him by obeying Him, and absolving oneself from idolatry and its people.* *3. Absolving oneself from idolatry and its people: I shall disown idolatry and well as those who worship other deities besides Allah.*

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

50. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 5, Vol. 3, 2022, p. 269. (Previously - *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 5, Vol. 2, 2021, p. 55; *Islamic Studies—Hadith and Sira, Tawhid, Fiqh and Suluk,* Grade 5, Vol. 2, 2020, p. 135; Tawhid, Grade 5, Vol. 2, 2019, p. 59.)

Remaining:

Students are taught that prophets were sent by Allah to convince people to worship Him alone, warning that whoever worships other deities will have Allah's discontent and be sent to Hell. This was reintroduced in 2021, after it was removed in 2020, and now remains in the 2022 edition.

2020	2019; 2021; 2022
Islamic Studies—Hadith and Sira, Tawhid, Fiqh and Suluk, Grade 5, Vol. 2, 2020, p. 135.	*Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 5, Vol. 3, 2022, p. 269.
 وكُلُّ أُمَّةٍ قد بَعَثَ اللهُ إليها رسولًا يدعوهم إلى أمرين، هما : ١ عبادةُ اللهِ وَحْدَه . ٢ اجتنابُ عبادةِ الطاغوت . والدليل قوله تعالى : ﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾ (١) .	 بَعَثَ اللهُ تعالى إلى كلِّ أُمَّةٍ مِنَ الناسِ رسولاً يدعوهم إلى : ١ عبادةِ اللهِ وحده . ٢ اجتنابِ عبادةِ الطاغوتِ (والطاغوت هو المعبود من دون الله إذا كان راضياً) . • ويبشِّرونَ مَنْ وحَّدَ اللهَ وأطاعهُ برحمةِ اللهِ، والجنَّة . • وينذِرونَ مَنْ أشركَ باللهِ وعصَاهُ بسخَطِ اللهِ، والنارِ . والدَّليل على هَذا : • قولُه تعالى : ﴿ رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴾ (١) .
Allah has sent to every nation a messenger who calls upon them to two matters, which are: *1. Worship Allah alone.* *2. Stay away from worshiping false gods.* *Evidence of this is the Almighty saying: "We surely sent a messenger to every community, saying, "Worship Allah and shun false gods." (An-Nahl, 36.)*	*Allah Almighty has sent to every nation a messenger, who calls upon them to:* *1. Worship Allah alone.* *2. Stay away from worshiping false gods (false gods are whatever is worshiped other than Allah if he is pleased.)* ** They would deliver good news of Allah's mercy and paradise to those who professed belief in the unity of Allah and obeyed Him.* ** They would warn of Allah's discontent and Hell to those who associated other gods with Allah and disobeyed Him.* *Evidence of this:* *The Almighty saying: "(All were) messengers delivering good news and warnings so humanity should have no excuse before Allah after the messengers. And Allah is Almighty, All-Wise." (An-Nisa, 165.)*

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

51. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 3, 2022, p. 69 (Previously - *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 8, Vol. 2, 2021, p. 136; *Tafsir,* Grade 8, Vol. 2, 2019, p. 135.)

Remaining:

Students learn from the textbook's interpretation of a Qur'anic verse that "*idolatry is the greatest sin"* against which Allah has warned mankind. The textbook promises punishment for those who worship other deities besides Allah. Another verse used to exemplify this was removed in 2022, but the text remained mostly unchanged.

2021	2022
Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 2, 2021, p. 136.	*Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 3, 2022, p. 69.
	
[Surah 26,] Verse 213: "So do not ever call upon any other god besides Allah, or you will be one of the punished." – Do not worship any deity other than Allah, or He will strike you with the punishment he sent down upon those who worshiped others besides Allah. *This teaches us that:* *idolatry is the greatest sin, which Allah has warned worshippers and even prophets against. Even more so, He told His messenger: "If you associate others [with God], your deeds will certainly be void and you will truly be one of the losers." (Az-Zumar, 65.)*	*[Surah 26,] Verse 213: "So do not ever call upon any other god besides Allah, or you will be one of the punished." – Do not worship any deity other than Allah, or He will strike you with the punishment he sent down upon those who worshiped others besides Allah.* *This teaches us that:* *idolatry is the greatest sin, which Allah has warned worshippers and even prophets against.*

*Red font indicates removed content.

52. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 3, 2022, p. 65. (Previously - *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 2, 2021, p. 132; *Tafsir,* Grade 8, Vol. 2, 2019, p. 130.)

Remaining:

When summarizing verses from the Ash-Shu'ara Surah, students are taught that infidels will not benefit from signs and omens telling them to change their ways. Instead, they will "learn their lesson" through "severe punishment" (instead of "*calamities and danger*" in 2019). Slight, inconsequential changes were made in 2022.

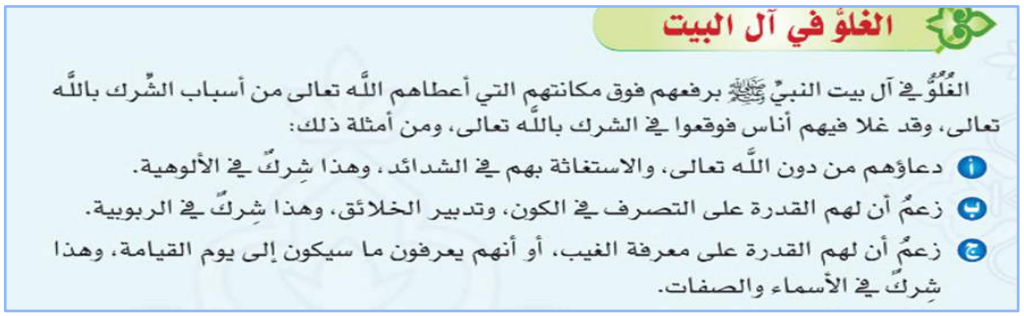
2019	2020	2021	2022
Tafsir, Grade 8, Vol. 2, 2019, p. 130.	Removed	*Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 2, 2021, p. 132.	*Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 3, 2022, p. 65
			
When the signs and omens will intensely appear, they will not help those who persist in disbelief and intransigence, as they will only learn their lesson through calamities and danger, while at the same time faith will not help them.		*When the signs and omens will intensely appear, they will not help those who persist in disbelief and intransigence, as they will only learn their lesson through severe punishment, while at the same time faith will not help them.*	*The signs and omens will not help those who persist in disbelief and intransigence, as they will only learn their lesson through severe punishment, while at the same time faith will not help them.*

*Yellow highlight indicates altered content.

53. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 3, 2022, p. 34 (previously *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 2, 2021, p. 61)

Remaining:

Extreme beliefs known to be adopted by some Shi'a and Sufis are labeled "idolatry," which is condemned elsewhere in the textbooks as punishable by Hellfire. The chapter on holding extreme beliefs (*ghuluww,* often understood as "heterodoxy") concerning the family of the Prophet (*Al al-bayt)* contains a section delineating examples of several beliefs that are labelled as signs of idolatry (*shirk*). Notably, *al al-bayt* is a term commonly used by Shi'is to refer to themselves and the imams ('Ali ibn Abi Talib and his 11 descendants). The examples include praying for *al al-bayt* for salvation instead of God, claiming that they hold powers and knowledge usually reserved for God or the prophets. Although the previous pages explain that the term *al al-bayt* refers to all members of the family of the Prophet (such as his wives and other prominent figures), the popular practices and beliefs explained in this section and the subsequent page (on the visitation of tombs of saints) indicate a strong relation to Shi'ism and Sufism.



الغلوّ في آل البيت

الغُلُوُّ في آل بيت النبيِّ ﷺ برفعهم فوق مكانتهم التي أعطاهم اللّه تعالى من أسباب الشّرك باللّه تعالى، وقد غلا فيهم أناس فوقعوا في الشرك باللّه تعالى، ومن أمثلة ذلك:

أ دعاؤهم من دون اللّه تعالى، والاستغاثة بهم في الشدائد، وهذا شِركٌ في الألوهية.

ب زعمُ أن لهم القدرة على التصرف في الكون، وتدبير الخلائق، وهذا شِركٌ في الربوبية.

ج زعمُ أن لهم القدرة على معرفة الغيب، أو أنهم يعرفون ما سيكون إلى يوم القيامة، وهذا شِركٌ في الأسماء والصفات.

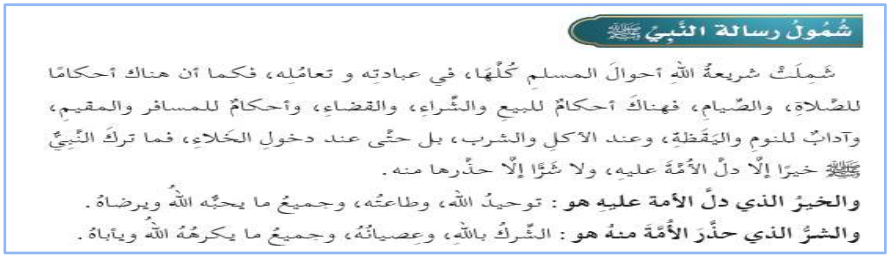
Holding extreme views on Al al-bayt
Holding extreme views on Al al-bayt (household) of the prophet, such as elevating them above their proper degree in which God had designated them, is among the causes of idolatry. Some people have held extreme views about them, and they became [essentially] idolaters. Some examples [of these beliefs] include:
1. *Supplicating them instead of God, and seeking in them refuge against hardships [...]*
2. *Claiming that they have the ability to influence and manage creation [..]*

Claiming that they know the Unseen [knowledge reserved explicitly for God] or that they know the future until the Day of Resurrection [...]

54. ***Tawhid, Hadith and Sira, Fiqh and Suluk,*** Grade 5, Vol. 3, 2022, p. 265 (Previously - Islamic ***Studies—Tawhid, Hadith and Sira, Fiqh and Suluk,*** Grade 5, Vol. 2, 2021, p. 51)

Remaining:

A lesson on the message Muhammad sought to spread among mankind discusses the "*Evil from which he warned the (Islamic) Nation*," the first and foremost example of which being polytheism, mentioned alongside "*whatever Allah detests and prohibits*."



شُمُولُ رسالة النَّبِيِّ ﷺ

شَمِلَتْ شريعةُ اللهِ أحوالَ المسلمِ كُلَّها، في عباداتِه و تعامُلِه، فكما أن هناك أحكامًا للصَّلاةِ، والصِّيامِ، فهناكَ أحكامٌ للبيعِ والشِّراءِ، والقضاءِ، وأحكامٌ للمسافرِ والمقيمِ، وآدابٌ للنومِ واليَقَظةِ، وعند الأكلِ والشربِ، بل حتَّى عند دخولِ الخَلاءِ، فما تركَ النَّبِيُّ ﷺ خيرًا إلَّا دلَّ الأُمَّةَ عليه، ولا شرًّا إلَّا حذَّرها منه.

والخيرُ الذي دلَّ الأمة عليهِ هو : توحيدُ اللهِ، وطاعتُه، وجميعُ ما يحبُّه اللهُ ويرضاهُ.

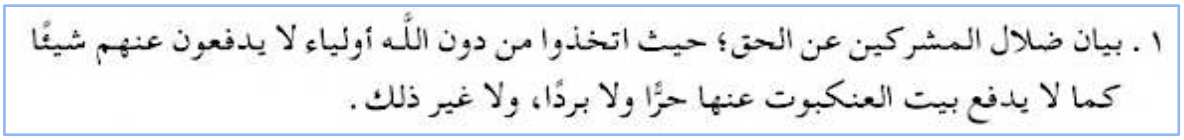
والشرُّ الذي حذَّرَ الأُمَّةَ منهُ هو : الشِّركُ باللهِ، وعِصيانُهُ، وجميعُ ما يكرهُهُ اللهُ ويأباهُ.

[...]
The evil from which He warned the Nation is: idolatry, disobeying Allah, and doing whatever Allah detests and prohibits.

55. ***Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,*** Grade 7, Vol. 2, 2022, p. 68. (Previously - ***Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,*** Grade 7, Vol. 2, 2021, p. 84; ***Tafsir,*** Grade 7, Vol. 2, 2019, p. 26.)

Remaining:

While interpreting Qur'anic verses, students learn how the polytheists are "*deviating from the truth*" in assuming that entities other than Allah can serve to protect them. The idols' failure to protect the polytheists is compared to a spider's web failure to protect the spider. This example was restored in 2021 after it had been previously omitted, and now remains in the 2022 edition.



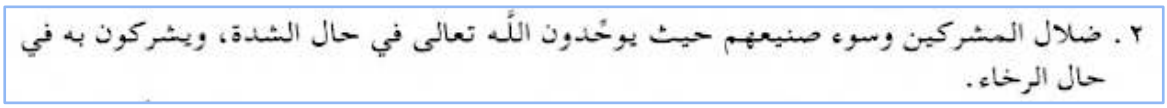
١ . بيان ضلال المشركين عن الحق؛ حيث اتخذوا من دون اللَّه أولياء لا يدفعون عنهم شيئًا كما لا يدفع بيت العنكبوت عنها حرًّا ولا بردًا، ولا غير ذلك .

Explanation of the idolaters deviating from the truth, as they have taken protectors other than Allah. They do not repel anything from them, just as the spider's web does not repel anything from it – warmth or coldness or anything else.

56. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 2, 2022, p. 74. (Previously - *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 2, 2021, p. 92; *Tafsir,* Grade 7, Vol. 2, 2019, p. 44.)

Remaining:

Polytheists are presented as hypocritical and as performers of "*ill deeds*," criticized for believing in Allah in "*times of distress*" while associating with Him "*in times of prosperity*."

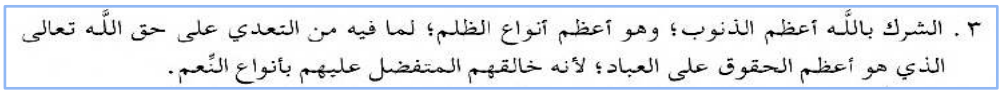

٢ . ضلال المشركين وسوء صنيعهم حيث يوحّدون اللّه تعالى في حال الشدة، ويشركون به في حال الرخاء.

3. The deviation of the idolaters and their ill deeds, as they profess belief in Allah Almighty in times of distress and then associate with Him in times of prosperity.

57. *Islamic Studies -Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 3, 2022, p. 59. (Previously - *Islamic Studies -Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 2, 2021, p. 118.)

Remaining:

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


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

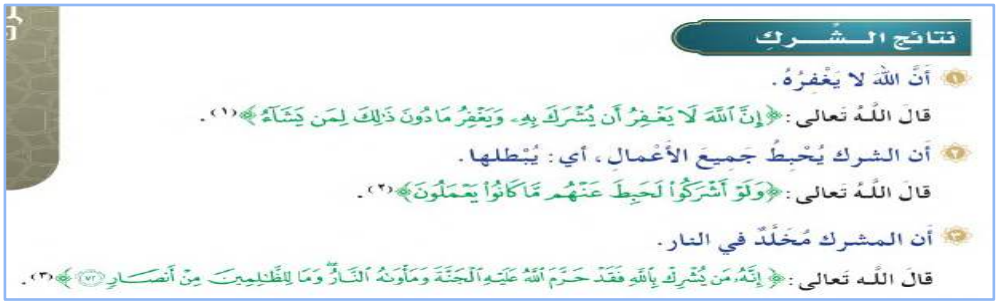
3.Associating [anything] with Allah is the greatest sin and greatest form of injustice, because it is an act of aggression against the truth of Allah Almighty, which is the greatest truth to worshippers, because He is their Creator who bestows upon them all kinds of comfort.

58. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 6, Vol. 1-3, 2022, p. 27. (Previously - *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 4, Vol. 2, 2021, p. 29.)

Remaining:

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

It should be noted that the example was moved from the Grade 4 textbook to the Grade 6 textbook in 2022, as a part of an entire chapter about polytheism that was moved.



نتائج الشرك

١ أنَّ اللهَ لا يَغْفِرُهُ.

قالَ اللَّهُ تعالى: ﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾(١).

٢ أن الشرك يُحْبِطُ جَميعَ الأَعْمالِ، أي: يُبْطِلها.

قالَ اللَّهُ تعالى: ﴿وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ﴾(٢).

٣ أن المشرك مُخَلَّدٌ في النار.

قالَ اللَّهُ تعالى: ﴿إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾﴾(٣).

The Consequences of idolatry:
1.Allah doesn't forgive it.
Allah Almighty said: "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills." (An-Nisa [The Women], 48)
2.Idolatry makes all deeds worthless, meaning: it cancels them.
Allah Almighty said: "But if they had associated others with Allah, then worthless for them would be whatever they were doing." (Al-An'am [The Cattle], 88)
3.The idolater will be in Hell for all of eternity.
Allah Almighty said: "Whoever associates others with Allah [in worship] will surely be forbidden Paradise by Allah. Their home will be the Fire. And the wrongdoers will have no helpers." (Al-Mai'dah [The Table Spread], 72)

59. ***Islamic Studies -Tawhid, Tafsir, Hadith, Fiqh,*** Grade 8, Vol. 2, 2022, p. 81. (Previously - ***Islamic Studies -Tawhid, Tafsir, Hadith, Fiqh,*** Grade 8, Vol. 2, 2021, p. 87.)

Remaining:

A summary of verses from the Al-Furqan Surah teaches that taking other deities besides Allah is "*the greatest injustice*." The text further explains that these deities do not have any power. The 2022 edition was slightly altered, with a description of polytheism as "*most severe falsehood*" being removed.

2021	2022
Islamic Studies -Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 2, 2021, p. 87.	***Islamic Studies -Tawhid, Tafsir, Hadith, Fiqh,*** Grade 8, Vol. 2, 2022, p. 81.
● أن أعظم الظلم وأشد الافتراء، أن يُتَّخَذ مع الله آلهة، وهي لا تَخْلُق، ولا تنفع ولا تضر، ولا تحيي ولا تميت.	● أن أعظم الظلم، أن يُتَّخَذ مع الله آلهة، وهي لا تَخْلُق، ولا تحيي ولا تميت.
The greatest injustice and most severe falsehood is taking other deities alongside Allah, as they do not create, do not benefit nor cause harm, and do not give or take life.	*The greatest injustice is taking other deities alongside Allah, as they do not create and do not give or take life.*

*Red font indicates removed content.

60. *Islamic Studies - Tawhid (2),* Grades 10–12 (Courses System), 2022, p. 69; *Islamic Studies - Tawhid (2),* Grades 10–12 (Pathways System), 2022, p. 69. (Previously - *Tawhid (2),* Grades 10–12 (Humanities), 2021, p. 120.)

Remaining:

Students learn that hell is a place of "*ultimate disgrace*" that was specifically built and reserved as a place for the infidels who deny Allah, His laws, and His messengers, thus implying Jews and Christians.



النار

النار هي الدار التي أعدها الله للكافرين، المكذبين لرسله، المستكبرين عن عبادته واتّباع شرعه.

وهي أسوأ مقام، وأعظم خزي، وشرُّ مآب.

قال تعالى: ﴿ أَلَمْ يَعْلَمُوٓاْ أَنَّهُۥ مَن يُحَادِدِ ٱللَّهَ وَرَسُولَهُۥ فَأَنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدًا فِيهَاۚ ذَٰلِكَ ٱلْخِزْيُ ٱلْعَظِيمُ ﴾(١)

وقال سبحانه: ﴿ إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا ﴾(٢)

فعلى كل مسلم التصديق بوجود النار، وأنها مخلوقة الآن، وأنها لا تفنى ولا تبيد، كما يجب التصديق بما فيها من أنواع وصنوف العذاب المقيم.

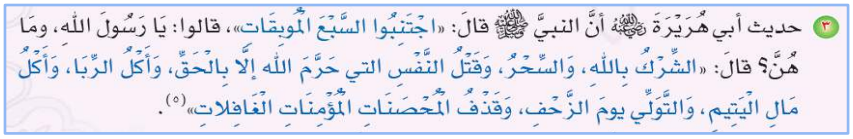
قال تعالى: ﴿ وَٱتَّقُواْ ٱلنَّارَ ٱلَّتِيٓ أُعِدَّتْ لِلْكَٰفِرِينَ ﴾(٣)

Hellfire:
Hellfire is the home that Allah prepared for the infidels who deny His messengers and arrogantly refuse to worship Him and follow His law. It is the worst place of all, the ultimate disgrace, and the worst destination.
The Almighty said: "Do they not know that whoever opposes Allah and His Messenger will be in the Fire of Hell forever? That is the ultimate disgrace." [Al-Tawbah: 63]
The Exalted said: "It is certainly an evil place to settle and reside." [Al-Furqan: 66]
Every Muslim must believe in the existence of Hellfire…
The Almighty said: "And fear the Fire, which has been prepared for the disbelievers." [Al Imran, 131]

61. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 2, 2022, p. 14. (Previously - *Tawhid,* Grade 7, Vol. 1, 2020, p. 83.)

Remaining:

In a chapter entitled "Cautiousness of Polytheism," students are taught a hadith about "*the seven destructive things*," which include polytheism and sorcery.



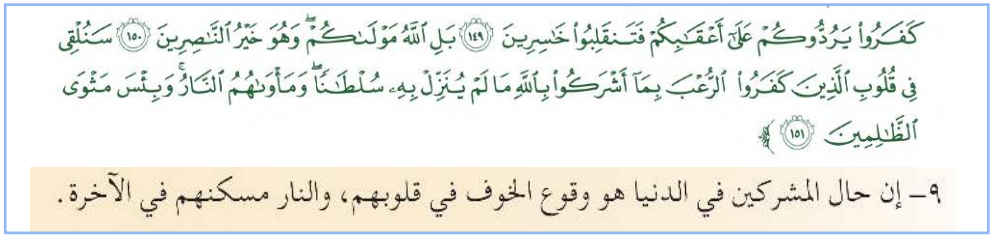
٣ حديث أبي هُرَيْرَةَ ﷺ أَنَّ النبيَّ ﷺ قالَ: «اجْتَنِبُوا السَّبْعَ المُوبِقَات»، قالوا: يَا رَسُولَ الله، وما هُنَّ؟ قالَ: «الشِّرْكُ بالله، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ التي حَرَّمَ الله إلَّا بالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يومَ الزَّحْفِ، وَقَذْفُ المُحْصَنَاتِ المُؤْمِنَاتِ الْغَافِلاتِ»(٥).

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

62. *Islamic Studies – Tafsir (2),* Grades 10-12 (Courses System), 2022, pp. 92, 93 (Previously: *Islamic Studies – Tafsir (2),* Grades 10-12 (Joint Program), 2021, pp. 140, 142; *Islamic Studies – Tafsir (2),* Grades 10-12 (Joint Program), 2020, pp. 142, 144*; Islamic Studies – Tafsir (2)*, Grades 10-12 (Joint Program), 2019, pp. 150, 152).

Remaining:

In a lesson on the Al 'Imran Surah taken from a high school Islamic Studies textbook, it is explained that polytheists carry fear in their hearts in this world, and in the afterlife their abode will be in Hell.


كَفَرُوا۟ يَرُدُّوكُمْ عَلَىٰٓ أَعْقَٰبِكُمْ فَتَنقَلِبُوا۟ خَٰسِرِينَ ﴿١٤٩﴾ بَلِ ٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ خَيْرُ ٱلنَّٰصِرِينَ ﴿١٥٠﴾ سَنُلْقِى
فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ بِمَآ أَشْرَكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا ۖ وَمَأْوَىٰهُمُ ٱلنَّارُ ۖ وَبِئْسَ مَثْوَى
ٱلظَّٰلِمِينَ ﴿١٥١﴾

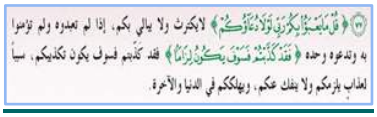
٩– إن حال المشركين في الدنيا هو وقوع الخوف في قلوبهم، والنار مسكنهم في الآخرة.

We will throw terror into the hearts of those who disbelieve, because they attribute to God partners for which He revealed no sanction. Their lodging is the Fire. Miserable is the lodging of the evildoers".
9 - The idolaters' state in this world is having their hearts struck with fear, and in the Afterlife their [final] abode is Hell.

63. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 8, Vol. 3, 2022, p. 54. (Previously - *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 2, 2021, p. 102; *Islamic Studies - Tafsir, Hadith, Tawhid, Fiqh*, Grade 8, Vol. 2, 2020, p. 49*; Tafsir,* Grade 8, Vol. 2, 2019, p. 64.)

Remaining:

Students are taught that those who deny Allah will receive an eternal punishment that will destroy them in this world and in the afterlife. As of 2021, the textbook clarifies again that this warning is targeted against infidels, after being removed in 2020.

2019	2020	2021; 2022
Tafsir, Grade 8, Vol. 2, 2019, p. 64	*Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh,* Grade 8, Vol. 2, 2020, p. 49.	*Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 2, 2021, p. 102.
		
"Say, You would not matter to my Lord were it not for your faith." – He will not pay attention to you or take an interest in you if you do not worship him, believe in him, and call only to Him; "But now you have denied, so the torment is bound to come." You – meaning the infidels – have denied, so your denial will be the cause for a punishment that will adhere to you, never leave you, and destroy you in this world and the afterlife.	*"Say, 'You would not matter to my Lord were it not for your faith. – He will not pay attention to you or take an interest in you if you do not worship him, believe in him, and call only to Him; "But now you have denied, so the torment is bound to come." You have denied, so your denial will be the cause for a punishment that will adhere to you, never leave you, and destroy you in this world and the afterlife.*	*"Say, 'You would not matter to my Lord were it not for your faith." – He will not pay attention to you or take an interest in you if you do not worship him, believe in him, and call only to Him; "But now you have denied, so the torment is bound to come." You – meaning the infidels – have denied, so your denial will be the cause for a punishment that will adhere to you, never leave you, and destroy you in this world and the afterlife.*

*Red font indicates removed content.
*Green font indicates added content.

64. *Islamic Studies - Tawhid (1),* Grade 10-12 (Courses System), 2022, p. 46 (Previously: *Islamic Studies - Tawhid (1),* Grade 10-12 (Joint Program), 2021, p. 82; *Islamic Studies - Tawhid (1),* Grade 10-12 (Joint Program), 2020, p. 82

Remaining:

When teaching the conditions of the *Shahada* (the affirmation of the belief that "there is no God but Allah"), a high school Islamic Studies textbook teaches that those who do not accept the premise of this statement are doomed to Hell.



Conditions (There is no god but Allah)
3 - Acceptance of this word and what it requires outwardly and inwardly.
And denouncing wrongdoings, for God Almighty has informed that whoever rejects this sentence will go to hell. [Allah] be praised said: [Allah will say to the angels,] "Gather [all] the wrongdoers along with their peers, and whatever they used to worship instead of Allah, then lead them [all] to the path of Hell. [As-Saffat 22-23]

65. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 2, 2022, pp. 44-46.

Remaining:

A lesson on atheism teaches students that it is more common among non-Muslims because of their "*pride and arrogance*." Despite acknowledging that there are atheist Muslims, the text explains that this occurs only in "*souls that the devil has taken over*." Students also learn that both communication with atheists and psychological disorders are causes of atheism: atheism is presented as dangerous to society because it destroys families and leads to "*moral corruption, and the abundance of crime in society.*"



في الكفر والطغيان أهلكهم الله، واستمرت هذه الظاهرة تظهر بين الحين والآخر وتنتشر عند غير المسلمين لأسباب كثيرة، من أعظمها العلو والاستكبار، كما قال الله تعالى ﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾[1] وقال تعالى ﴿وَلَٰكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ﴾[2].

وينتشر الإلحاد أكثر كلما بَعُدَ الناسُ عن الوحي الذي أنزله الله على رُسُلِه، ولهذا ينتشر في بلاد غير المسلمين بشكل كبير، وله مؤسسات تدعمه وتسانده.

وأما في أوساط المسلمين فيظهر نادراً بصفة فردية شاذة في نفوس تسلط عليها الشيطان بيث الوساوس والشكوك الباطلة والإعراض عن هدي القرآن والسنة في علاج هذه الضلالات. وهي نزعات غير مستقرة، ظهرت في مراحل من حياتهم، حتى أصبح فكر الإلحاد مجرد تقليد من غير دليل ولا برهان.

أسباب الإلحاد

أهم أسباب الإلحاد:

1. ضعف الإيمان بالله تعالى، والبعد عن منهج الرسول ﷺ.
2. ضعف العلم الشرعي وعدم الرجوع للعلماء الموثوقين بالسؤال والاستفتاء عند عدم العلم.
3. التعرض للشبهات من خلال قراءة كتابات المشككين والمبطلين التي تضلل الفكر وتهز الوجدان بالفكر الضال، وخاصة على وسائل التواصل الاجتماعي.
4. مجالسة أهل الإلحاد والتواصل معهم، وإظهار الإعجاب بهم، حيث يبثون سمومهم الفكرية لدى المتلقي.
5. الاضطرابات النفسية التي تجعل الأفكار السيئة تسيطر على الإنسان وتضله حتى توصله للشك والحيرة.

خطر الإلحاد على الفرد والمجتمع

للإلحاد مخاطر عظيمة، منها:

1. البعد عن الله تعالى ورسوله ودينه.
2. قسوة القلب، والأنانية في التعامل.
3. هدم الأسرة وتحلخل كيانها واضطرابها.
4. انتشار الفساد الأخلاقي وكثرة الجريمة في المجتمع.
5. وجود القلق والصراع النفسي.
6. الجرأة على نقد المسلّمات الشرعية، والقدح في الآخرين.

[…] It [atheism] is common among non-Muslims for many reasons, among the biggest of them are pride and arrogance, as the Almighty said: "And, although their hearts were convinced the signs were true, they still denied them wrongfully and arrogantly." (Al-Naml, 14.) And the Almighty said: "it is Allah's signs that the wrongdoers deny" (Al-An'am, 33.)
The more people distance themselves from the revelation that Allah has sent down to His messengers, the more atheism spreads. That is why it is very common in the lands of non-Muslims, as it has establishments that support and aid it.
This rarely appears among Muslims, in an individual and abnormal capacity, in souls that the devil has taken over by spreading whispers and false doubts and by deviating from the guidance of the Qur'an and the Sunnah in dealing with these delusions. These are unstable tendencies that have appeared in [different] stages in their lives, to the point that the thought of atheism has become mere imitation, without evidence or proof.
Reasons for Atheism:
The most important reasons for atheism:

1. *Weak faith in Allah Almighty and distance from the Prophet's way.*
2. *Lack of knowledge in the Sharia […]*
3. *Being Exposed to suspicions by reading the writings of skeptics and liars, which mislead thought and shake the conscience with misguided thought, especially on social media.*
4. *Sitting with atheists, communicating with them, and showing admiration for them, because they spread their intellectual poison to the receiving side.*
5. *Psychological disorders that make bad thoughts take control over a person and mislead him, until he reaches a state of doubt and confusion.*

The Danger of Atheism to the Individual and Society
Atheism has great risks, some of which are:

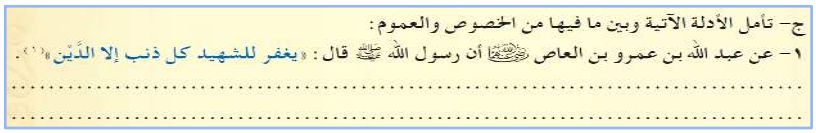
1. *Being distant from Allah Almighty, His Messenger, and His religion.*
2. *Having the nerve to criticize Islamic legal conventions, and slander others.*
3. *Being hardhearted and selfish in dealing with others.*
4. *Destroying the family, having its essence shaken and put in disorder.*
5. *Spreading of moral corruption, and the abundance of crime in society.*
6. *Anxiety and psychological conflict.*

Content Removed

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

Removed:

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


ج– تأمل الأدلة الآتية وبين ما فيها من الخصوص والعموم:
١– عن عبد الله بن عمرو بن العاص ﷺ أن رسول الله ﷺ قال: «يغفر للشهيد كل ذنب إلا الدَّيْن».

C- Look at the following list and explain the [use of] specification and generality in them:
1- Abdallah ibn Amr ibn al-As reported about the Messenger of Allah, who said: "All the sins of a martyr will be forgiven, except debt."

Content Altered

67. ***Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,*** **Grade 7, Vol. 1, 2022, pp. 101-102. (Previously -** ***Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh*****, Grade 7, Vol. 1, 2021, pp. 172–73.)**

Altered:

A text describing violent jihad as the "*climax of Islam*" was removed in 2022 from a lesson on *jihad.* The textbook teaches a hadith that presents *jihad* as the action "dearest to Allah." There is also no discussion on the spiritual and peaceful forms of *jihad*, and only violent *jihad* is discussed. Students are taught that only the ruler can declare *jihad*, and that Saudi Arabia's war against the Houthis is a form of *jihad,* and thus is justified and even encouraged under religious law. This illustrates the Saudi Sunni outlook of *jihad* against the Shi'a, albeit a defensive rather than an offensive description. In the 2021 edition, a text teaching that jihad specifically means "*fighting the enemies for the protection of religion, land, and worshipers*" was removed.

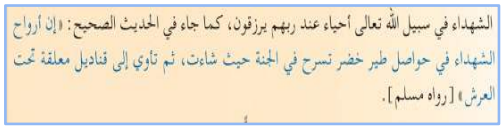
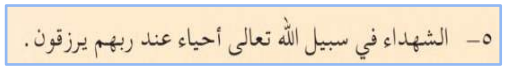
2020	2021	2022
Hadith, Grade 7, Vol. 1, 2020, pp. 29-30.	*Islamic Studies – Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 1, 2020, pp. 172-173.	*Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 1, 2022, pp. 101-102.
		
Abdullah ibn Mas'ud reported: "I asked the Prophet which action is dearest to Allah and He replied: "Prayer at its proper time." He asked: "What came next?" He replied: "Kindness to parents." He asked: "What came next?" He replied: "Jihad in Allah's path." He said: "He told me of them, and if I had asked for more, he would have told me more." *The meaning of* jihad *in* shariah*: Fighting the enemies for the protection of religion, land, and worshipers.* *The Almighty said: "Fight in the cause of Allah [only] against those who wage war against you, but do not exceed the limits. Allah does not like transgressors." [Al-Baqarah: 190]* *3-* Jihad *for the sake of Allah: It is the climax of Islam, and what brings Muslims might and triumph. It depends on the approval of the ruler of the Kingdom's political and military establishments, and on the call of the Custodian of the Two Holy Mosques to those among the Islamic forces. Examples of* jihad *that the Kingdom currently experiences include our brave soldiers' fighting against the enemy Houthi militias, in order to defend the Kingdom and the Custodian of the Two Holy Mosques, and to protect the lives of the citizens and residents.*	*Abdullah ibn Mas'ud reported: "I asked the Prophet which action is dearest to Allah and He replied: "Prayer at its proper time." He asked: "What came next?" He replied: "Kindness to parents." He asked: "What came next?" He replied: "Jihad in Allah's path." He said: "He told me of them, and if I had asked for more, he would have told me more."* *3- Jihad for the sake of Allah: It is the climax of Islam, and what brings Muslims might and triumph. It depends on the approval of the ruler of the Kingdom's political and military establishments, and on the call of the Custodian of the Two Holy Mosques to those among the Islamic forces. Examples of* jihad *that the Kingdom currently experiences include our brave soldiers' fighting against the enemy Houthi militias, in order to defend the Kingdom and the Custodian of the Two Holy Mosques, and to protect the spirit of the citizens and residents.*	*Abdullah ibn Mas'ud reported: "I asked the Prophet which action is dearest to Allah and He replied: "Prayer at its proper time." He asked: "What came next?" He replied: "Kindness to parents." He asked: "What came next?" He replied: "Jihad in Allah's path." He said: "He told me of them, and if I had asked for more, he would have told me more."* *3- Jihad for the sake of Allah: It depends on the approval of the ruler of the Kingdom's political and military establishments, and on the call of the Custodian of the Two Holy Mosques to those among the Islamic forces. Examples of jihad that the Kingdom currently experiences include our brave soldiers' fighting against the enemy Houthi militias, in order to defend the Kingdom and the Custodian of the Two Holy Mosques, and to protect the spirit of the citizens and residents.*

*Red font indicates removed content.

68. *Islamic Studies - Tafsir (2),* Grades 10 - 12 (Courses System), 2022, p. 48. (Previously - *Tafsir (2),* Grades 10 - 12 (Joint Track), 2021, p. 75)

Altered:

A hadith describing the martyrs' rewards in Paradise was removed in 2022. The removal of the flowery description of the martyrs' reward reads as an attempt to somewhat downplay its charm and appeal; however, a sentence explaining that martyrs are "*alive with their Lord and sustained by Him*" is still taught.

2021	2022
Tafsir (2), Grades 10 - 12 (Joint Track), 2021, pp. 75, 133.	*Islamic Studies - Tafsir (2),* Grades 10 - 12 (Courses System), 2022, p. 48.
 الشهداء في سبيل الله تعالى أحياء عند ربهم يرزقون، كما جاء في الحديث الصحيح: «إن أرواح الشهداء في حواصل طير خضر تسرح في الجنة حيث شاءت، ثم تأوي إلى قناديل معلقة تحت العرش» [رواه مسلم].	 ٥- الشهداء في سبيل الله تعالى أحياء عند ربهم يرزقون.
The martyrs [shuhada] for the sake of Allah are alive with their Lord and sustained by Him. As it said in the correct tradition [hadith]: The souls of the martyrs travel around in heaven in crops of green birds. They go wherever they wish and then find shelter in hanging lamps under the throne. (Sahih Muslim—hadith collection)	*The martyrs [shuhada] for the sake of Allah are alive with their Lord and sustained by Him.*

*Red font indicates removed content.

69. *Islamic Studies - Tafsir (2),* Grades 10 - 12 (Courses System), 2022, p. 88. (Previously - *Tafsir (2),* Grades 10 - 12 (Joint Track), 2021, p. 133)

Altered:

Students are no longer taught that martyrdom is a *"godly gift and a divine honor"* reserved only for the best of His servants, as presented in an interpretation of Qur'anic verses. However, these Qur'anic verses, one of which teaches that God will destroy the disbelievers, are still taught.

2021	2022
Islamic Studies - Tafsir (2), Grades 10-12 (Joint Program), 2021, pp. 132-133.	*Islamic Studies - Tafsir (2),* Grades 10-12 (Courses System), 2022, p. 88.
﴿ قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿١٣٧﴾ هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾ وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣٩﴾ إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَٰفِرِينَ ﴿١٤١﴾ ﴾	﴿ قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿١٣٧﴾ هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾ وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣٩﴾ إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَٰفِرِينَ ﴿١٤١﴾ ﴾
"Similar situations came to pass before you, so travel throughout the land and see the fate of the deniers. This is an insight into humanity - a guide and a lesson to the God-fearing. Do not falter or grieve, for you will have the upper hand, if you are believers. If you have suffered injuries (at Uḥud), they suffered similarly (at Badr). We alternate these days among people so that Allah may reveal the believers, choose martyrs from among you - and Allah does not like the wrongdoers— and distinguish the believers and destroy the disbelievers." (Al Imran, 137-141.)	*"Similar situations came to pass before you, so travel throughout the land and see the fate of the deniers. This is an insight to humanity - a guide and a lesson to the God-fearing. Do not falter or grieve, for you will have the upper hand, if you are believers. If you have suffered injuries (at Uḥud), they suffered similarly (at Badr). We alternate these days among people so that Allah may reveal the believers, choose martyrs from among you - and Allah does not like the wrongdoers— and distinguish the believers and destroy the disbelievers." (Al Imran, 137-141.)*
	
Takeaways and lessons: *6- Comprehending the lessons of defeats…* *7- Martyrdom for the sake of Allah is a godly gift and a divine honor that Allah bestows upon His best servants.* *8- Injustice is a reason for one's destruction…*	*Takeaways from the verses:* *6- Comprehending the lessons of defeats…* *7- Injustice is a reason for one's destruction…*

*Red font indicates removed content.

70. *Islamic Studies - Hadith (1),* Grades 10 - 12 (Courses System), 2022, p. 66. (Previously - *Hadith (1),* Grades 10–12 (Joint Track), 2021, p. 99; *Hadith [1],* Grades 10–12 [Joint Track], 2020, p. 99.)

Altered:

A paragraph which discussed both violent and non-violent *jihad* was removed in 2022, as the lesson was made significantly shorter. Following a hadith about "the seven destructive things," which include fleeing from the battlefield, students are taught that if the Saudi king calls on people to fight, it is forbidden to flee the battlefield. The textbook therefore links the Islamic idea of *jihad* to the Saudi state, presenting its wars as holy religious wars.

2021	2022
Hadith (1), Grades 10–12 (Joint Track), 2021, p. 99.	*Islamic Studies - Hadith (1),* Grades 10 - 12 (Courses System), 2022, p. 66.



١٢ الجهاد في الإسلام اسم عام يشمل عدة معانٍ تدور حول مفهوم: «بذل الجهد»، أيًا كان مجاله الإيجابي، فيدخل في ذلك طلب العلم، والرزق، وحمل النفس على الخير، وترك الشر، والإنفاق من المال، كما يشمل أيضًا معنى القتال الذي شرعه الله تعالى لحفظ الحقوق والحريات المشروعة، قال الله تعالى: ﴿وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿١٩٠﴾﴾ [البقرة: ١٩٠]

كما أن الجهاد في العصر الحاضر لم يعد مرتبطًا بالجماعات والأفراد وإنما ارتباطه بمؤسسات الدولة السياسية والعسكرية.

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

12. Jihad in Islam is a general term that contains several meanings that revolve around the expression "exerting effort," whatever its positive theme may be. This includes seeking knowledge and sustenance, bringing oneself to do good, to abandon evil, and to spend money. This also includes the meaning of fighting, which Allah Almighty legitimized to protect lawful rights and freedoms. Allah Almighty said: "Fight in the cause of Allah [only] against those who wage war against you, but do not exceed the limits. Allah does not like transgressors." [Al-Baqarah: 190]

Also, jihad in the present era is not associated anymore with groups and individuals, it is connected to the state's political and military establishments.

13. If the Imam of the Muslims assigns a group to fight and calls upon them to perform jihad for the sake of Allah, they are forbidden from fleeing the battle, because this is among the greatest of sins, as it is fleeing from the battlefield, which is forbidden in this hadith. The Almighty said: "O believers! When you face the disbelievers in battle, never turn your backs to them. And whoever does so on such an occasion—unless it is a maneuver or to join their own troops—will earn the displeasure of Allah, and their home will be Hell. What an evil destination!" [Al-Anfal: 15–16] This, with the exception of those who flee with the intention of deceiving the enemy, of moving between combat groups, or if the numbers of the enemy are more than twice the number of jihad warriors.



٨ إذا كلف ولي أمرنا خادم الحرمين الشريفين ملك المملكة العربية السعودية -يحفظه الله- فئةً بالقتال ودعاهم للجهاد في سبيل الله، حَرُم عليهم الفرار من المعركة؛ لأن ذلك من كبائر الذنوب، وهو التولي يوم الزحف الذي ورد النهي عنه في هذا الحديث، قال تعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ زَحْفًا فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ ﴿١٥﴾ وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦﴾﴾ [الأنفال: ١٥-١٦]، ويستثنى من ذلك من كان فراره بقصد خداع العدو، أو الانتقال من مجموعة إلى مجموعة قتالية أخرى.

8. If our ruler, the Custodian of the Two Holy Mosques, King of the Kingdom of Saudi Arabia - may God protect him, assigns a group to fight and calls upon them to perform jihad for the sake of Allah, they are forbidden from fleeing the battle, because this is among the greatest of sins, as it is fleeing from the battlefield, which is forbidden in this hadith. The Almighty said: "O believers! When you face the disbelievers in battle, never turn your backs to them. And whoever does so on such an occasion—unless it is a maneuver or to join their own troops—will earn the displeasure of Allah, and their home will be Hell. What an evil destination!" [Al-Anfal: 15–16] This, with the exception of those who flee with the intention of deceiving the enemy, of moving between combat groups.

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

Content Remaining

71. *Islamic Studies— Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 2, 2022, p. 73. (Previously - *Islamic Studies— Tawhid, Tafsir, Hadith, Fiqh*, Grade 7, Vol. 2, 2021, p. 91.)

Remaining:

An interpretation of verses from the Al-Ankabut Surah, as offered by the textbook, emphasizes that Hellfire is where the Infidels reside. In contrast, people who wage *jihad* against their enemies shall be brought to the path that leads to victory, support, and guidance.



وَبِنِعْمَةِ ٱللَّهِ يَكْفُرُونَ﴾ يجحدون، فيشركون مع اللَّه غيره. ﴿وَمَنْ أَظْلَمُ﴾ أي: لا أحد أشد ظلمًا ﴿مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا﴾ فزعم أن لله شريكا، أو أن اللَّه أمر بالفاحشة، أو ادعى النبوة ﴿أَوْ كَذَّبَ بِٱلْحَقِّ لَمَّا جَآءَهُۥ﴾ أو كذَّب بما بعث اللَّه به رسوله محمدًا ﷺ. ﴿أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَٰفِرِينَ﴾ إن في النار لمسكنًا لمن كفر باللَّه. ﴿وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا﴾ أي: جاهدوا أنفسهم في طاعة اللَّه وجاهدوا أعداءهم ونصروا دينهم. ﴿لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾ لنوفقنّهم لسلوك الطريق الموصلة إلينا ﴿وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ﴾ بالنصر والإعانة والتسديد.

[…] "And who does more wrong" – meaning: no one does more wrong; "Than those who fabricate lies against Allah" – than those who claim that Allah has a partner, or that Allah commanded vile deeds, or those who falsely claim the Prophesy; "or reject the truth after it has reached them?" – or reject what Allah sent through His messenger Muhammad; "Is Hell not a home for the disbelievers?" – Hell is the residence for those who disbelieved in Allah; "As for those who struggle in Our cause" – meaning, those who strived in obeying Allah, waged jihad against their enemies, and supported their religion; "We will surely guide them along Our Way" – We will bring them to the path that leads us; "And Allah is certainly with the good-doers." – with victory, support, and guidance.

Gender

Content Removed

72. *Life Skills and Family Education,* Grades 10-12 (Courses System), 2022, p. 35. (Previously - *Life Skills and Family Education,* Grades 10-12 (Joint Track), 2021, p. 35.)

Removed:

The example made a distinction between men and women in Islam, stating that although they both have rights and obligations, men are superior to women and are responsible for them. Students are now only tasked with explaining the duties and rights of men and women in the household.

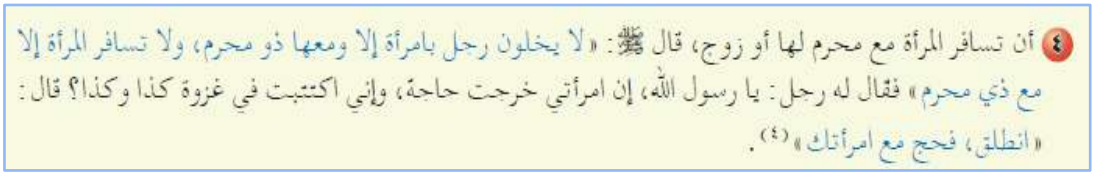
2021	2022
Life Skills and Family Education, Grades 10 - 12 (Joint Track), 2021, p. 35.	*Life Skills and Family Education,* Grades 10-12 (Courses System), 2022, p. 35.
	
Activity 2: Islam is distinguished by distributing the rights and duties between spouses, in a way that fits the function of each of them. Man is superior by the degree of guardianship. The Almighty said: 'Women have rights similar to those of men equitably, although men have a degree [of responsibility] above them.' [Al-Baqarah: 228] *1. What are the wife's rights **and** duties toward her family?* *2. What are the husband's rights and duties toward his wife and children?*	*Activity 2:* *1. What are the rights of the husband/ the wife toward their family?* *2. What are the duties of the husband/ the wife toward their family?*

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

73. *Hadith (1),* Grades 10 - 12 (Joint Track), 2021, p. 184. (Previously - *Hadith [1],* Grades 10 - 12 [Joint Track], 2020, p. 188.)

Removed:

Students were taught that women are not allowed to travel independently unless they are accompanied by their husbands, or a relative they cannot marry (*Mahram*). The chapter containing this was entirely removed from the 2022 textbook.



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

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

74. *Hadith (2),* Grades 10–12 (Humanities), 2021, p. 145 (Previously- *Hadith (2),* Grades 10–12 (Humanities), 2020, p. 145)

Removed:

Students are taught that within an Islamic marriage, a wife is never allowed to let anyone enter the husband's house without his permission. It should be worth emphasizing that the phrasing of the sentence refers to "*his*" house and not "their" house. The chapter containing this was entirely removed from the 2022 textbook.



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

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

75. *Islamic Studies - Fiqh (3),* Grades 10 - 12 (Courses System), 2022, p. 76. (Previously - *Fiqh (3),* Grades 10 - 12 (Optional Track), 2021, p. 76.)

Removed:

A paragraph teaching that women "*cannot*" be appointed as judges and that "*their power is canceled and rulings invalid*" was removed in the 2022 textbook. The justification given for this assertion was a hadith saying that people under a female ruler "*will never be successful.*"

2021	2022
Fiqh (3), Grades 10 - 12 (Optional Track), 2021, p. 76.	*Islamic Studies - Fiqh (3),* Grades 10 - 12 (Courses System), 2022, p. 76.



الشروط الواجب توفرها في القاضي

ثالثًا: الإسلام، فلا يجوز تولية الكافر، وذلك لأن القضاء ولاية، ولا تجوز ولاية الكافر على المسلم، قال تعالى: ﴿ وَلَن يَجْعَلَ ٱللَّهُ لِلْكَٰفِرِينَ عَلَى ٱلْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾ ﴾[1].

رابعًا: الذُّكورة، فلا يجوز تَولِيةُ المرأة القضاء، وإذا وُلِّيَتْ فإن ولايتها باطلة وقضاؤها غير نافذ، والدليل على هذا: حديث أبي بَكْرَةَ ﷺ قال: قال رسول الله ﷺ: «لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمُ امْرَأَةً».رواه البخاري.[1]

خامسًا: العدالة، والمقصود بها أن يكون القاضي قائمًا بالفرائض، صادق اللهجة، ظاهر الأمانة، بعيدًا عن المآثم، بعيدًا عما يخرم المروءة، ولا تجوز تولية الفاسق للقضاء؛ لأن القضاء من أعظم الأمانات، والفاسق مُتَّهَمٌ في دينه.

The conditions the judge must have:
Third: Islam…
Fourth: Maleness, as women cannot be appointed judges. If they are indeed appointed as such, then their power is canceled, and their rulings are not valid. Evidence for this can be found in the hadith of Abu Bakrah: "A people who make a woman their ruler will never be successful."
Fifth: Justice…



الشروط الواجب توفرها في القاضي

ثالثًا: العقل، فلا يجوز تولية المجنون أو المعتوه أو من ضعُفَ إدراكه لكبر سن أو مرض، وإذا وُلِّيَ أحد هؤلاء فلا يصح قضاؤه ولا ينفذ.

ثالثًا: الإسلام، فلا يجوز تولية الكافر، وذلك لأن القضاء ولاية، ولا تجوز ولاية الكافر على المسلم، قال تعالى: ﴿ وَلَن يَجْعَلَ ٱللَّهُ لِلْكَٰفِرِينَ عَلَى ٱلْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾ ﴾[1].

رابعًا: العدالة، والمقصود بها أن يكون القاضي قائمًا بالفرائض، صادق اللهجة، ظاهر الأمانة، بعيدًا عن المآثم، بعيدًا عما يخرم المروءة، ولا تجوز تولية الفاسق للقضاء؛ لأن القضاء من أعظم الأمانات، والفاسق مُتَّهَمٌ في دينه.

The conditions the judge must have:
Third: Islam…
Fourth: Justice…

رابعًا: الذُّكورة، فلا يجوز تَولِيةُ المرأة القضاء، وإذا وُلِّيَتْ فإن ولايتها باطلة وقضاؤها غير نافذ، والدليل على هذا: حديث أبي بَكْرَةَ ﷺ قال: قال رسول الله ﷺ: «لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمُ امْرَأَةً».رواه البخاري.[1]

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

*Red font indicates removed content.

76. *Islamic Studies - Fiqh (1),* Grades 10-12 (Joint Program), 2021, pp. 32-33.)

Removed:

The lesson titled "*Criteria for Choosing a Wife*," including an example where students were presented with hadiths that detail criteria for selecting the right bride, was entirely removed in 2022. The criteria included that she must have wealth and proper rank, obey the husband, and not go against his wishes.



ب- اقرأ النصوص الآتية ثم استنتج منها المعايير التي حث الشرع على مراعاتها في اختيار الزوجة.

قال ﷺ: «تنكح المرأة لأربع: لمالها ولحسبها وجمالها ولدينها، فاظفر بذات الدين تربت يداك».(١)

وقال ﷺ: «خير النساء التي تسره إذا نظر، وتطيعه إذا أمر، ولا تخالفه في نفسها ولا مالها بما يكره».(٢)

b- Read the following texts, then deduce from them the criteria that the law urges to observe when choosing a wife:
Prophet Muhammad said: "A woman may be married for four reasons: for her property, her rank, her beauty and her religion; so get the one who is religious and prosper."
Prophet Muhammad said: "The best woman is the one who makes him happy when he looks at her, obeys him when he commands her, and she does not go against his wishes with regard to herself nor her wealth."

77. *Islamic Studies – Tafsir (1),* Grades 10-12 (Courses System), 2022, p. 120. (Previously: *Islamic Studies – Tafsir (1),* Grades 10-12 (Joint Track), 2021, p. 187.)

Removed:

This high school Islamic Studies textbook no longer teaches that fornication and homosexuality are forbidden because they constitute monstrous atrocities (*fawahish*). While past editions of this textbook taught this as a part of summary of the main ideas of a Qur'anic verse, this edition removed the reference to fornication and homosexuality, now speaking about the prohibition of committing atrocities in a more vague manner.
It should be noted that the parallel 2022 textbook of the Pathways System did not remove the reference to fornication and homosexuality **(*Islamic Studies - Tafsir (1),* Grades 10-12 (Pathways System), 2022, p. 91).**

2021; 2022 Pathways System textbook	2022 Courses System textbook
Islamic Studies - Tafsir (1), Grades 10-12 (Joint Track), 2021, p. 187; *Islamic Studies - Tafsir* (1), Grades 10-12 (Pathways System), 2022, p. 91.	*Islamic Studies - Tafsir (1),* Grades 10-12 (Courses System), 2022, p. 120.
	
Takeaways from the verses: *[...]* *3. Prohibiting fornication and sodomy [homosexuality] and any other monstrous atrocity, hidden or evident.* *[...]*	*Takeaways from the verses:* *[...]* *2. Prohibiting any monstrous atrocity, hidden or evident.* *[...]*

فوائد وأحكام

١ـ قال ابن مسعود ﷺ إن أجمع آية في القرآن قوله تعالى: ﴿إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ ...﴾ الآية.
٢ـ وجوب العدل والإحسان وإعطاء ذوي القربى حقوقهم الواجبة من البر والصلة.
٣ـ تحريم الزنا واللواط وكل قبيح من الفواحش الظاهرة والباطنة.
٤ـ تحريم البغي وهو الظلم بجميع صوره وأشكاله.
٥ـ وجوب الوفاء بالعهود وحرمة نقضها.
٦ـ شبه الله تعالى من ينقض العهد بمن تغزل غزلًا قويًّا، فإذا استحكم، وتم ما أريد منه نقضته، فتعبت على الغزل، ثم على النقض، فكذلك من نقض ما عاهد عليه، فهو ظالم، ناقص الدين والعقل.
٧ـ من حكمة الله تعالى أن جعل الناس مختلفين على أصناف شتى حتى يتبين أهل الإيمان من أهل الكفر.
٨ـ من عدل الله تعالى أنه سيحاسب كل إنسان على عمله يوم القيامة كما قال تعالى:
﴿لِيَجۡزِيَ ٱلَّذِينَ أَسَٰٓـُٔواْ بِمَا عَمِلُواْ وَيَجۡزِيَ ٱلَّذِينَ أَحۡسَنُواْ بِٱلۡحُسۡنَىٰ﴾ (١).

فوائد من الآيات

١ـ وجوب العدل والإحسان وإعطاء ذوي القربى حقوقهم الواجبة من البر والصلة.
٢ـ تحريم كل قبيح من الفواحش الظاهرة والباطنة.
٣ـ تحريم البغي وهو الظلم بجميع صوره وأشكاله.
٤ـ وجوب الوفاء بالعهود وحرمة نقضها.
٥ـ شبه الله تعالى من ينقض العهد بمن تغزل غزلًا قويًّا، فإذا استحكم، وتم ما أريد منه نقضته، فتعبت على الغزل، ثم على النقض، فكذلك من نقض ما عاهد عليه، فهو ظالم، ناقص الدين والعقل.
٦ـ من حكمة الله تعالى أن جعل الناس مختلفين على أصناف شتى حتى يتبين أهل الإيمان من أهل الكفر.
٧ـ من عدل الله تعالى أنه سيحاسب كل إنسان على عمله يوم القيامة كما قال تعالى:
﴿لِيَجۡزِيَ ٱلَّذِينَ أَسَٰٓـُٔواْ بِمَا عَمِلُواْ وَيَجۡزِيَ ٱلَّذِينَ أَحۡسَنُواْ بِٱلۡحُسۡنَىٰ﴾ (١).

*Red font indicates removed content.

78. *Family Education,* Grade 1, Vol. 2, 2019, pp. 26, 35, 44.

Removed:

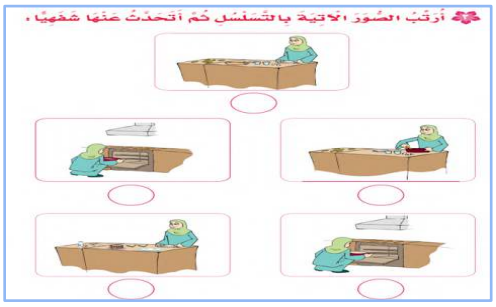
In 2022, the restructured Life and Family Skills textbook removed all of the following references to gender stereotypes. A first-grade exercise asked students to categorize items of clothing as “girls’ clothing” or “boys’ clothing.” This arbitrary distinction not only contributed to unnecessary and potentially damaging gender stereotypes; it also had little basis in reality, as many of these items are seen worn by people of either gender across the Arab and Muslim world, not to mention in other cultures. The same textbook also asked female students to indicate where their “mother prepares food,” a reference to the kitchen, and showed an illustration of a woman preparing food – both insinuating that food preparation is a woman’s task.
(p. 26)



Activity
[Female students:] Circle the place where your mother prepares food:
(p. 44)



2.I will color in circles which indicate a girl's item of clothing with:
[pink]
And circles which indicate a boy's item of clothing with:
[blue]
(p. 35)

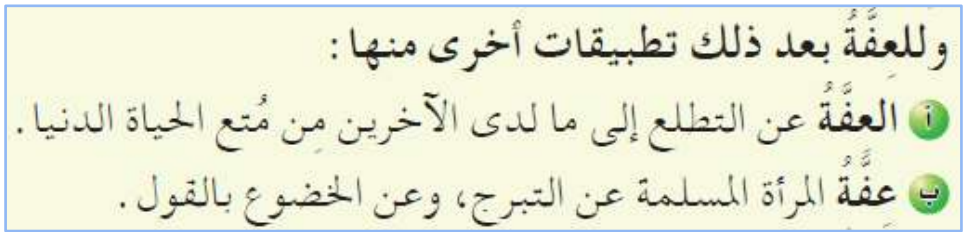


I will number the pictures in order and then speak about them:

79. *Hadith (1), Grades 10 - 12 (Joint Track),* 2021, p. 146. (Previously - *Hadith [1],* Grades 10 - 12 [Joint Track], 2020, p. 147.)

Removed:

Students were taught that Muslim women are to be chaste and not put on makeup, dress up, or speak in an overly feminine manner.


وللعِفَّةُ بعد ذلك تطبيقات أخرى منها :

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

ب عِفَّةُ المرأة المسلمة عن التبرج، وعن الخضوع بالقول .

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

80. *Life and Family Skills,* Grade 4, Vol. 1-3, 2022, p. 61; *Life and Family Skills,* Grade 2, Vol. 1, 2022, pp. 12, 17; *Life and Family Skills*, Grade 5, Vol. 1-3, 2022, p. 38. (Previously - *Life and Family Skills,* Grade 4, Vol. 1, 2021, p. 60*; Life and Family Skills*, Grade 2, Vol. 1, 2021, pp. 12, 17; *Life and Family Skills*, Grade 5, Vol. 1, 2021, p. 36.)

Removed:

Family Education textbooks, which were previously intended only for girls, are now intended for both genders. As a result, many stereotypical gender roles that were previously taught only for girls, such as doing laundry, brushing one's hair, and cleaning the house, are now taught for both genders. For example, illustrations featuring girls brushing their hair and cleaning the house are now joined by similar illustrations of boys.

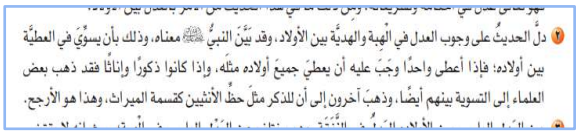
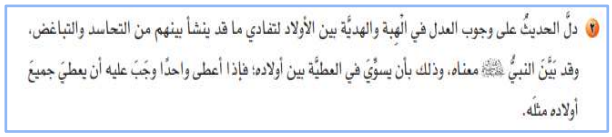
2021	2022
Life and Family Skills, Grade 2, Vol. 1, 2021, pp. 12, 17.	*Life and Family Skills,* Grade 2, Vol. 1, 2022, pp. 12, 17.
	
Make sure [feminine] to brush your hair every day.	*I will make sure [gender neutral] to brush my hair every day.*
Life and Family Skills, Grade 5, Vol. 1, 2021, p. 36	*Life and Family Skills,* Grade 5, Vol. 1-3, 2022, p. 38.
	
(Bottom right): *Tick the box for the right posture while cleaning, and mark "X" for the incorrect posture, with an explanation.*	*(Bottom right): Tick the box for the right posture while cleaning, and mark "X" for the incorrect posture, with an explanation.*

*Yellow highlight indicates altered content.

81. *Islamic Studies - Hadith (2),* Grades 10-12 (courses system), 2022, p. 77 (Previously: *Islamic Studies - Hadith [2],* Grades 10-12 [courses system], 2021, p. 93)

Removed:

The 2022 version of a textbook teaching hadiths for high school omitted a comment stating that some Islamic scholars recommend giving male children twice as many gifts as female children. The previous version of the textbook even went as far as to call this recommendation the more "probable" interpretation of the Prophet Muhammad's words, in contrast with a dissenting view that gifts should be divided equally regardless of gender. With this discussion removed entirely, the textbook now simply accepts the Prophet's position that children's gifts should be divided equally without mention of gender, or any other consideration.

2021	2022
Islamic Studies - Hadith (2), Grades 10-12 (courses system), 2021, p. 93.	*Islamic Studies - Hadith (2),* Grades 10-12 (courses system), 2022, p. 77.
 دلَّ الحديثُ على وجوب العدل في الْهِبة والهديَّة بين الأولاد، وقد بيَّنَ النبيُّ ﷺ معناه، وذلك بأن يسوِّيَ في العطيَّة بين أولاده: فإذا أعطى واحدًا وجَبَ عليه أن يعطيَ جميعَ أولاده مثلَه، وإذا كانوا ذكورًا وإناثًا فقد ذهب بعض العلماء إلى التسوية بينهم أيضًا، وذهبَ آخرون إلى أن للذكر مثلَ حظِّ الأنثيين كقسمة الميراث، وهذا هو الأرجح.	 دلَّ الحديثُ على وجوب العدل في الْهِبة والهديَّة بين الأولاد لتفادي ما قد ينشأ بينهم من التحاسد والتباغض، وقد بيَّنَ النبيُّ ﷺ معناه، وذلك بأن يسوِّيَ في العطيَّة بين أولاده: فإذا أعطى واحدًا وجَبَ عليه أن يعطيَ جميعَ أولاده مثلَه.
2. The hadith indicates the necessity of fairness in gift-giving between children. The Prophet clarified the meaning of that, by giving gifts equally between his children; if he gave one, then it was obligatory for him to give all his children the same. If they are males and females, then some scholars see fit to treat them equally as well, while others argue that the male has the same share as the two females, like his share of the inheritance; this is the more probable [interpretation].	*2. The hadith indicates the necessity of fairness in gift-giving between children in order to avoid mutual envy and hatred between them. The Prophet clarified the meaning of that, by giving gifts equally between his children; if he gave one, then it was obligatory for him to give all his children the same.*

*Red font indicates removed content.
*Green font indicates added content.

Content Altered

82. *Islamic Studies,* Grade 3, Vol. 3, 2022, p. 51 (previously *Islamic Studies,* Grade 3, Vol. 2, 2021, p. 75)

Altered:

Grade 3 students of Islamic Studies are taught that, as Muslims, they should adhere to a specific, modest clothing etiquette. Students are told that a man must not resemble a woman in his attire, and vice versa. Notably, while this idea existed in 2021 and remains in 2022, a removed passage from 2021 instructed students not to wear the clothing of non-Muslims. While the removal of the passage improved the lesson in the sense of tolerance and prejudice toward non-Muslims, it is still lacking in open-mindedness toward gender roles.

2021	2022
Islamic Studies, Grade 3, Vol. 2, 2021, p. 75.	*Islamic Studies,* Grade 3, Vol. 3, 2022, p. 51.
	
Wearing appropriate clothing ** I take pride in my humble national clothing, and I will not resemble a non-Muslim.* ** It is forbidden for men to imitate women and for women men; as if men should imitate women in their clothing, or women should imitate men in theirs.*	*Wearing appropriate clothing* ** I take pride in my humble national clothing.* ** It is forbidden for men to imitate women and for women men; as if men should imitate women in their clothing, or women should imitate men in theirs.*

*Red font indicates removed content.

83. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 2, 2022, pp. 114 - 115. (Previously - *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 2, 2021, pp. 140 - 141.)

Altered:

The 2022 edition of this example removed a sentence teaching that Allah will severely punish people who imitate the opposite sex. Nonetheless, students are presented with a hadith about Muhammad cursing men and women who imitate the opposite sex. The textbook expands upon the hadith and teaches that men and women cannot dress like the opposite sex, nor can they display the characteristics of the opposite sex, for they will become accustomed to this and abandon their innate character created by Allah: men cannot be feminine and "*tender,"* whereas women cannot be "*rough*" and *"severe."*

2021	2022
Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2021, pp. 140 - 141.	*Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 9, Vol. 2, 2022, pp. 114 - 115.
	
Introduction: In Allah Almighty's wisdom, He made the characteristics of the male and the female to suit each of them in dress, appearance, etc. This is the purpose of honoring, for violating this by imitating one of the sexes with the characteristics of the other is a departure from the innate character that Allah has created each sex with. Allah has ordained a severe punishment for that, as shown in the hadith of the lesson. *Ibn Abbas narrated: "The Messenger of Allah cursed the men who imitate women and the women who imitate men."*	*Ibn Abbas narrated: "The Messenger of Allah cursed the men who imitate women and the women who imitate men."*
• *Among the things that distinguish men from women is: clothing and adornment. Men have their own clothes and adornment, and so do women.*	• *It is forbidden for a man to imitate a woman with her own clothing or with her characteristics, such as imitation of her voice.* • *It is forbidden for a woman to imitate a man with his own clothing.* • *Imitating women leads to bad consequences for a man, as he becomes accustomed to femininity, which is contrary to the strength and masculinity he is created with by Allah.* • *If a woman becomes accustomed to imitating a man in dress, she will have abandoned her innate femininity, kindness, and tenderness.*

- *It is forbidden for a man to imitate a woman with her own clothing or with her characteristics, such as imitation of her voice.*
- *It is forbidden for a woman to imitate a man with his own clothing.*
- *Imitating women leads to bad consequences for a man, as he becomes accustomed to femininity, which is contrary to the strength and masculinity he is created with by Allah.*
- *If a woman becomes accustomed to imitating a man in dress, she will have abandoned her innate femininity, kindness, and tenderness.*

Prove:
-Exaggeration and excessive tenderness is not suitable for men.
-Roughness and severity do not suit women.

Prove:
-Exaggeration and excessive tenderness is not suitable for men.
- Roughness and severity do not suit women.

*Red font indicates removed content.

84. ***Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh***, Grade 9, Vol. 3, 2022, p. 109 (previously - ***Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh***, Grade 9, Vol. 2, 2021, p. 171)

Altered:

When teaching a hadith about the virtue of nurturing daughters and sisters, a Grade 9 Islamic studies textbook explains that Islam cares for all women, granting them their proper status and rights. In addition, it is explained that an intelligent, rational person rejoices at the birth of a girl, and does not prefer males over females. Moreover, the 2022 edition omitted the comment that kindness toward daughters and sisters must coincide with the Sharia, and that what contradicts the Sharia is not considered an act of kindness (for instance, granting leniency with regards clothing, and not dressing modestly).

2021	2022
Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2021, p. 171	*Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 9, Vol. 3, 2022, p. 109
	
• *Islam cares for women, whether they are mothers, wives, daughters or sisters, granting them their [proper] status and their rights.* • *Caring for daughters and sisters, and being kind to them and loving them is a great virtue, and that is a path to entering Heaven.* • *A rational person rejoices at the arrival of a girl and is pleased with that, and does not prefer males over females in upbringing and kindness, for all are gifts from God and the grace of God.* • *This kindness must coincide with the Sharia. What contradicts the Sharia is not considered an act of kindness, such as: not teaching them what they must know in matters of religion, and being lenient with clothing, since they need to be dressed modestly.*	• *Islam cares for women, whether they are mothers, wives, daughters or sisters, granting them their [proper] status and their rights.* • *Caring for daughters and sisters, and being kind to them and loving them is a great virtue, and that is a path to entering Heaven.* • *A rational person rejoices at the arrival of a girl and is pleased with that, and does not prefer males over females in upbringing and kindness, for all are gifts from God and the grace of God.*

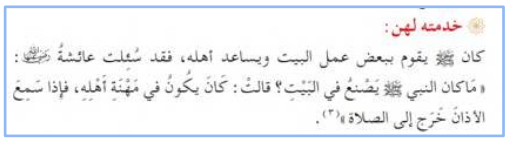
*Red font indicates removed content.

85. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 4, Vol. 1-3, 2022, pp. 128-129 (previously: *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 4, Vol. 1, 2021, p. 86; *Islamic Studies - Hadith*, Grade 4, Vol. 1, 2020, pp. 73-74)

Altered:

In a Grade 4 Islamic Studies lesson on the proper conduct towards one's wife, the 2022 edition removed an ambiguous question requiring students to identify "*Raising the voice and hitting the wife*" as either aligned with or contrary to the Prophet's conduct. Given that the lesson presented the Prophet as a role model for respectful conduct toward his wives (such as assisting them in housework), the lesson is likely intended for students to identify the above behavior as contrary to Muhammad's conduct. Omitting this question may thus reflect an attempt to dispel any ambiguity surrounding this issue, removing any space for answers that reflect the opposite, intolerant conduct.

2020-2021	2022
Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 4, Vol. 1, 2021, p. 86; *Islamic Studies - Hadith*, Grade 4, Vol. 1, 2020, pp. 73-74	*Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 4, Vol. 1-3, 2022, pp. 128-129



خدمته لهن:

كان ﷺ يقوم ببعض عمل البيت ويساعد أهله، فقد سُئلت عائشةُ رضي الله عنها: «مَاكان النبي ﷺ يَصْنعُ في البَيْتِ؟ قالتْ: كَانَ يكُونُ في مِهْنَةِ أَهْلِه، فإذا سَمِعَ الأذانَ خَرَجَ إلى الصلاة»(٣).

His [Muhammad's] service to them [his wives]
The Prophet used to perform some of the housework and assist his wives. 'A'isha was asked: "what would the Prophet do in the house?" she responded: "he would help his wives, and when he would hear the call to prayer [adhan] he would leave to pray."

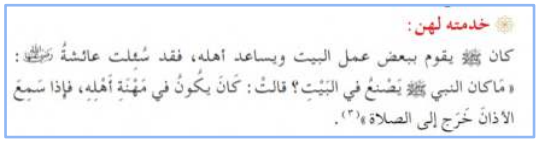


نشاط ١

ما رأيك في مدى موافقة المواقف الآتية لتعامل النبي ﷺ مع أزواجه

الموقف	موافق لتعامل النبي ﷺ مع أزواجه	مخالف لتعامل النبي ﷺ مع أزواجه
مناداةُ الزوجةِ باسمها الذي تحبه		
صنع القهوة وتقديمها للزوجة		
رفع الصوت وضرب الزوجة		
منع الزوجة من زيارة أهلها		

- *Calling the wife by her preferred name > Aligns with the Prophet's dealings with his wives*
- *Making coffee and serve it to the wife > Aligns with the Prophet's dealings with his wives*
- *Raising the voice and hitting the wife > Contrary to the Prophet's dealings with his wives*
- *Preventing the wife from visiting her family > Contrary to the Prophet's dealings with his wives*



خدمته لهن:

كان ﷺ يقوم ببعض عمل البيت ويساعد أهله، فقد سُئلت عائشةُ رضي الله عنها: «مَاكان النبي ﷺ يَصْنعُ في البَيْتِ؟ قالتْ: كَانَ يكُونُ في مِهْنَةِ أَهْلِه، فإذا سَمِعَ الأذانَ خَرَجَ إلى الصلاة»(٣).

His [Muhammad's] service to them [his wives]
The Prophet used to perform some of the housework and assist his wives. 'A'isha was asked: "what would the Prophet do in the house?" she responded: "he would help his wives, and when he would hear the call to prayer [adhan] he would leave to pray."



نشاط

ما رأيك في مدى موافقة المواقف الآتية لتعامل النبي ﷺ مع أزواجه

الموقف	موافق لتعامل النبي ﷺ مع أزواجه	مخالف لتعامل النبي ﷺ مع أزواجه
مناداةُ الزوجةِ باسمها الذي تحبه		
صنع القهوة وتقديمها للزوجة		
منع الزوجة من زيارة أهلها		

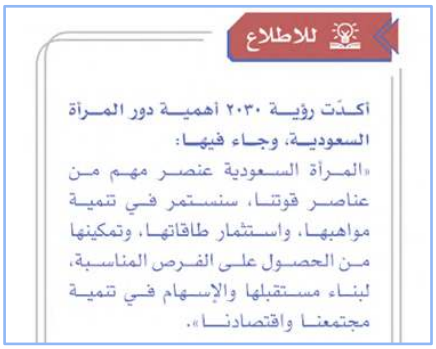
- *Calling the wife by her preferred name > Aligns with the Prophet's dealings with his wives*
- *Making coffee and serve it to the wife > Aligns with the Prophet's dealings with his wives*
- *Preventing the wife from visiting her family > Contrary to the Prophet's dealings with his wives*

Content Remaining

86. *Social Studies,* Grade 6, Vol. 1, 2022, pp. 58, 60. (Previously - *Social Studies,* Grade 6, Vol. 1, 2021, pp. 57, 58.)

Remaining:

This Grade 6 social studies textbook teaches that Saudi Arabia's Vision 2030 reform emphasizes the important role of Saudi women in bolstering Saudi society and its economy. The text also teaches that Saudi Arabia seeks to provide women with greater opportunities, and to increase the rate of women's participation in the labor market.



The Vision 2030 emphasizes the importance of the role of Saudi women, and it states:
Saudi women are an important part of our strength. We will continue to develop their talents, to benefit from their abilities, and to enable them to achieve appropriate opportunities to build their future, so that they will take part in the development of our society and economy.



Saudi Arabia's Vision 2030 has many expected results, the most important of which are:
...
The rate of women's participation in the labor [market]: today: 22%. 2030: 30%

87. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 2, 2022, p. 150. (Previously - *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 2, 2021, p. 190).

Remaining:

Students are taught that adopting the appearance of people from other religions is prohibited – a command added in 2021. In addition, the textbook teaches that imitation of the opposite sex is a major sin, and that those who commit it will be cursed. This content appeared in 2019, was removed in 2020, has been reinserted in 2021, and still appears in the current 2022 textbook.

2020	2021, 2022
Islamic Studies - Tafsir, Hadith, Tawhid, Fiqh, Grade 9, Vol. 2, 2020, p. 229.	*Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 9, Vol. 2, 2021, p. 190.
	
٤ . تشبه النساء بالرجال والرجال بالنساء: يحرم على المرأة أو الرجل أن يتشبه أحدهما بالآخر فيما هو من خصائصه، من الكلام، والحركات، والصوت، واللباس، والمظهر، وفعل ذلك من الأمور المحرمة المذكرة التي يستحق صاحبها اللعنة، كما في حديث ابن عباس ﷺ قال: «لعن رسول الله ﷺ المتشبهين من الرجال بالنساء، والمتشبهات من النساء بالرجال». (١)	٣ . التشبه بغير المسلمين: لا يجوز للمسلم التشبه بغير المسلمين في زيِّهم وملبسهم الخاص بهم، ويشتد التحريم إذا كان التقليد في شيء مما يختص بعباداتهم وطقوسهم، والدليل على ذلك: حديث ابن عمر ﷺ قال: قال ﷺ: «مَنْ تشبَّه بقوم فهو منهم». (١) ٤ . تشبه النساء بالرجال والرجال بالنساء: يحرم على المرأة أو الرجل أن يتشبه أحدهما بالآخر فيما هو من خصائصه، من الكلام، والحركات، والصوت، واللباس، والمظهر، وذلك كبيرةٌ من كبائر الذنوب التي يستحق صاحبها اللعنة، كما في حديث ابن عباس ﷺ قال: «لعن رسول الله ﷺ المتشبهين من الرجال بالنساء، والمتشبهات من النساء بالرجال». (٢)
4. Women Imitating Men and Men Imitating Women: It is forbidden for a woman or a man to imitate one another in their characteristics in terms of speech, movement, voice, dress, and appearance. This is an abominable prohibited matter that makes one be deserving of a curse, just as in the hadith of Ibn Abbas, who said: "The Messenger of Allah cursed men who imitate women, and women who imitate men."	*3. Imitating Non-Muslims:* *It is not permissible for a Muslim to imitate non-Muslims in their own appearance and clothing. This prohibition is intensified if one mimics them in their worship and rituals. Evidence for this is the hadith of Ibn Umar, who said: "He said: 'He who imitates a people is one of them.'"* *4. Women Imitating Men and Men Imitating Women: It is forbidden for a woman or a man to imitate one another in their characteristics in terms of speech, movement, voice, dress, and appearance. This is one of the major sins that make one be deserving of a curse, just as in the hadith of Ibn Abbas, who said: "The Messenger of Allah cursed men who imitate women, and women who imitate men."*

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

88. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 4, Vol. 1-3, 2022, p. 144. (Previously - *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 4, Vol. 2, 2021, p. 49.)

Remaining:

Wearing clothing of the opposite sex, even as a form of humor or theater, is prohibited. This is accompanied by the notion that "*strength and roughness*" are male traits, while "*softness, kindness, and tenderness*" are female traits, and wearing the clothes of the opposite sex habituates one to the traits of the other sex, leaving behind the characteristics of his/her gender.

2019	2021, 2022
Hadith and Sira, Grade 4, Vol. 2, 2019, p. 27.	*Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 4, Vol. 1-3, 2022, p. 144.
 فاللباسُ الخاصُّ بالمرأة لا يجوز للرجل أن يَلْبَسَهُ مثل : ..... واللباسُ الخاصُّ بالرجل لا يجوز للمرأة أن تَلْبَسَهُ مثل : ..... ● وهذا التحريمُ يشملُ حالةَ الجدِّ والهَزْل؛ فلا يجوز للرجل مثلاً لُبْسُ ملابسَ نسائيةٍ لإضحاك أصحابه أو بحُجَّة التمثيل . ● وقد ذكر النبيُّ ﷺ وعيدًا شديدًا لمن فعل ذلك وهو اللعنُ، فما اللعنُ؟	ثانيًا : عدمُ التَّشبه بجنسٍ آخر في اللِّباس : نهى النبيُّ ﷺ أن يكون الرجلُ مثلَ المرأة في مظهره، كما نهى أن تكون المرأةُ مثلَ الرجل في مظهرها، فعن ابن عباس رضي الله عنهما قال : « لعنَ رسولُ ﷺ اللهِ المُتشبهينَ من الرِّجال بالنِّساء، والمُتشبهاتِ من النِّساء بالرِّجال » (١) . فاللباسُ الخاصُّ بالمرأة لا يجوز للرجل أن يَلْبَسَهُ ، واللباسُ الخاصُّ بالرجل لا يجوز للمرأة أن تَلْبَسَهُ، وهذا التحريمُ يشملُ حالةَ الجدِّ والهَزْل؛ وقد توعد النبيُّ ﷺ من فعل ذلك باللعنُ، وهو الطرد والإبعاد من رحمة الله تعالى، ولهذا الفعل أثرٌ سيِّئٌ على المُتشبِّه، وهو أن يعتاد الرجل على الرِّقَّة والنعومة بخلاف ما خُلق عليه من القُوة والخشونة . والمرأة إذا اعْتَادَت أن تتشبه بالرجل في الملبس؛ تركت ما فُطِرَتْ عليه من النعومة والعطف والحنان . نشاط ١ ما نتائجُ لُبْسِ الرَّجلِ الملابسَ النِّسائيَّة ؟ .....
Men are not allowed to wear women's clothing, such as: ..... [image of a woman's dress] *Women are not allowed to wear men's clothing, such as: ..... [image of a man's robe]* *This prohibition includes both serious and jocular situations. A man, for example, may not wear women's clothing to amuse his friends, or for the sake of acting.* *The Prophet mentioned a terrible threat on whoever does so: a curse. What is that curse? .* *. .*	*Second: No imitation of another gender in clothes:* *The Prophet forbade man to be like woman in his appearance, just as he forbade woman to be like a man in her appearance. It is reported that Ibn Abbas said: "The Messenger of Allah has cursed men who imitate women and women who imitate men."* *It is not permissible for men to wear female clothing, and it is not permissible for women to wear male clothing. This prohibition includes both serious and jocular situations, as the Prophet threatened that whoever acts like this will be cursed with expulsion and banishment from the mercy of Allah Almighty, since this act has a negative impact on the impersonator, which is that a man gets used to tenderness and softness, instead of the strength and roughness with which he was created.* *As for the woman, if she gets used to imitating the man in clothing, she leaves behind the softness, kindness, and tenderness that are innate in her.* *Activity 1:* *What are the consequences of men wearing women's clothes?*

89. *Islamic Studies - Hadith (2),* Grades 10-12 (Courses System), 2022, pp. 82-83. (Previously - *Islamic Studies - Hadith (2),* Grades 10-12 (Joint Program), 2021, pp. 102-103.)

Remaining:

Students are taught that women are to blame for being sexually harassed by men: the textbook interprets a hadith and teaches that women are warned from doing "*or showing*" what seduces men, as well as resembling the ways of men.



عن أبي هُرَيْرَةَ ﷺ قالَ: قالَ رسولُ اللهِ ﷺ: «صِنْفَانِ من أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ، مُمِيلاتٌ مَائِلاتٌ، رُؤُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لا يَدْخُلْنَ الْجَنَّةَ، ولا يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَيُوجَدُ من مَسِيرَةِ كَذَا وَكَذَا»[1].

في الحديث تحذير للنساء من التساهل في الاحتشام، أو عمل أو إظهار ما يدعو الرجال للافتتان بها، وكذلك التشبه بالرجال.

Abu Huraira reported: The Messenger of Allah said: "Two are the types of the denizens of Hell whom I did not see: people having flogs like the tails of the ox with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline toward it. Their heads would be like the humps of the bukht camel inclined to one side. They will not enter Paradise and they will not smell its odor whereas its odor would be smelt from such and such distance."
7. The hadith warns women against being lenient with maintaining their modesty, or against doing or showing something that invites men to be seduced by them, in addition to imitating men.

90. *Islamic Studies - Tafsir (1),* Grades 10-12 (Pathways System), 2022, p. 91. (Previously: *Islamic Studies - Tafsir (1),* Grades 10-12 (Joint Track), 2021, p. 187.)

Remaining:

This high school Islamic Studies textbook teaches that fornication and homosexuality are forbidden because they constitute monstrous atrocities (fawahish), as a part of the summary of the main ideas of a Qur'anic verse.
It should be noted that the parallel textbook of the Courses System removed the reference to fornication and homosexuality (***Islamic Studies - Tafsir (1),* Grades 10-12 (Courses System), 2022, p. 120**). This may indicate an attempt to sift out homophobic statements, albeit partially successful as they have seemingly survived in some passages, as demonstrated in this textbook.



فوائد وأحكام

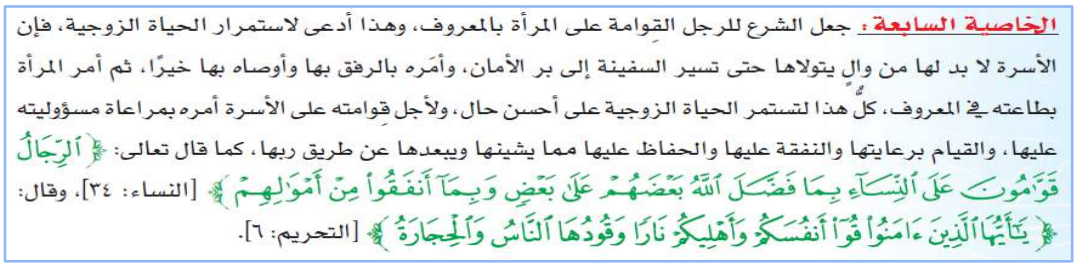
١ـ قال ابن مسعود رضي الله عنه إن أجمع آية في القرآن قوله تعالى: ﴿إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ ...﴾ الآية.
٢ـ وجوب العدل والإحسان وإعطاء ذوي القربى حقوقهم الواجبة من البر والصلة.
٣ـ تحريم الزنا واللواط وكل قبيح من الفواحش الظاهرة والباطنة.
٤ـ تحريم البغي وهو الظلم بجميع صوره وأشكاله.
٥ـ وجوب الوفاء بالعهود وحرمة نقضها.
٦ـ شبه الله تعالى من ينقض العهد بمن تغزل غزلًا قويًا، فإذا استحكم، وتم ما أريد منه نقضته، فتعبت على الغزل، ثم على النقض، فكذلك من نقض ما عاهد عليه، فهو ظالم، ناقص الدين والعقل.
٧ـ من حكمة الله تعالى أن جعل الناس مختلفين على أصناف شتى حتى يتبين أهل الإيمان من أهل الكفر.
٨ـ من عدل الله تعالى أنه سيحاسب كل إنسان على عمله يوم القيامة كما قال تعالى:
﴿لِيَجۡزِيَ ٱلَّذِينَ أَسَٰٓـُٔواْ بِمَا عَمِلُواْ وَيَجۡزِيَ ٱلَّذِينَ أَحۡسَنُواْ بِٱلۡحُسۡنَىٰ﴾ (١).

Takeaways from the verses:
[...]
3. Prohibiting fornication and sodomy [homosexuality] and any other monstrous atrocity, hidden or evident.
[...]

91. *Fiqh (3),* Grades 10 - 12 (Courses System), 2022, p. 22. (Previously - *Fiqh (3),* Grades 10 - 12 (Optional Track), 2021, p. 22.)

Remaining:

A chapter on Islamic law, with regards the family structure, reinforces patriarchal gender roles, stating that women must obey men as they are their guardians. This structure is presented as integral to successful married life.



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

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

92. *Islamic Studies - Hadith (2),* Grades 10-12 (Courses System), 2022, pp. 79-80. (Previously - *Islamic Studies - Hadith (2),* Grades 10-12 (Joint Program), 2021, pp. 97, 99.)

Remaining:

Students are taught that imitating the opposite gender is "*among the greatest of sins*" in Islam, as it is considered a "*deviation... from human nature*." This is supported by a prophetic hadith, stating that Allah curses such people.



عن عبدِ اللهِ بنِ عمرَ بنِ الخطابِ ﷺ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»(١).

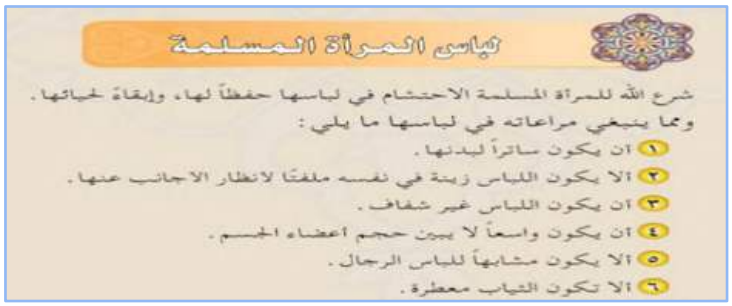
٥ التشبه بالجنس الآخر، والمراد به تَخَنُّثُ الشبابِ وَتَمَيُّعُهُمْ تَشَبُّهًا بالفتياتِ، وترجُّلُ الفتياتِ تَشَبُّهًا بالرِّجالِ، وهذا سلوكٌ مُحَرَّمٌ شرعًا، لِمَا فيه من الشذوذِ وانعكاسِ الفِطَرِ، وتقصيرِ كلِّ واحدٍ من الجنسين عن أداءِ دَوْرِهِ الحقيقيِّ في الحياةِ، ولِمَا يترتب عليه من الآثارِ السيئةِ على الفردِ والمجتمعِ، ولذلك شدَّدَ الإسلامُ في النهيِ عنه، وجَعَلَهُ من كبائرِ الذنوبِ، ففي حديثِ ابنِ عَبَّاسٍ ﷺ قالَ: «لَعَنَ رسولُ اللهِ ﷺ الْمُتَشَبِّهِينَ من الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ من النِّسَاءِ بِالرِّجَالِ».(١)

Abd Allah ibn Umar ibn al-Khattab reported: the Messenger of Allah said: "He who imitates any people is considered to be one of them."
5. Imitating the other gender, meaning when men are effeminate and soft so as to imitate women, and when women assume masculine manners in imitating men. This is forbidden behavior by shariah, for it is a deviation and a contradiction of human nature. This would make it impossible for each gender to perform their true role in life, in addition to its terrible impact on the individual and society. Therefore, Islam is persistent in forbidding it and making it one of the greatest sins, as in the hadith of Ibn Abbas, who said: "The Messenger of Allah cursed men who imitate women and cursed women who imitate men."

93. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 2, 2022, p. 147. (Previously - *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 2, 2021, p. 185.)

Remaining:

Students are taught that Muslim women are to dress modestly in a way that does not show their body features, so as not to attract "*the attention of strangers,*" suggesting that women are to blame for such attention. The text also states that Muslim women cannot dress like men.



لباس المرأة المسلمة

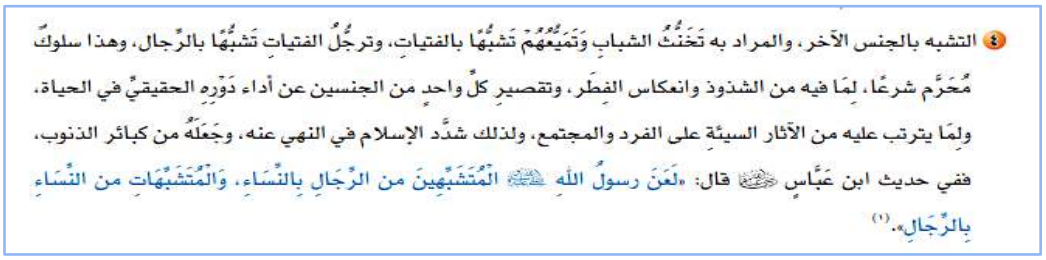
شرع الله للمرأة المسلمة الاحتشام في لباسها حفظاً لها، وإبقاءً لحيائها.
ومما ينبغي مراعاته في لباسها ما يلي:
١ أن يكون ساتراً لبدنها.
٢ ألا يكون اللباس زينة في نفسه ملفتاً لانظار الاجانب عنها.
٣ أن يكون اللباس غير شفاف.
٤ أن يكون واسعاً لا يبين حجم اعضاء الجسم.
٥ ألا يكون مشابهاً للباس الرجال.
٦ ألا تكون الثياب معطرة.

The Muslim woman's Dress:
Allah has prescribed for the Muslim woman to be modest in her dress in order to protect herself, and preserve her humility. Therefore, a woman should observe the following in her dress:
1. It must cover her body.
2. The dress should not be an adornment in itself, attracting the attention of strangers.
3. The dress should not be transparent.
4. It should be wide and conceal the size of body parts.
5. It should not resemble men's clothing.
6. The clothes should not be perfumed.

94. *Islamic Studies - Hadith (2),* Grades 10-12 (Courses System), 2022, p. 80 (previously - *Islamic Studies - Hadith (2),* Grades 10-12 (Courses System), 2021, p. 99*; Islamic Studies - Hadith (2)*, Grades 10-12 (Courses System), 2020, p. 99; *Islamic Studies - Hadith (2),* Grades 10-12 (Courses System), 2019, p. 103)

Remaining:

Students are taught that imitating the opposite gender is "*among the greatest of sins*" in Islam, as it is considered a "*deviation from normality.*" This is supported by a prophetic hadith, stating that God curses such people.



التشبه بالجنس الآخر، والمراد به تَخَنُّثُ الشبابِ وَتَمَيُّعُهُمْ تَشبُّهًا بالفتيات، وترجُّلُ الفتيات تَشبُّهًا بالرِّجال، وهذا سلوكٌ مُحَرَّم شرعًا، لِمَا فيه من الشذوذ وانعكاس الفِطَر، وتقصيرِ كلِّ واحدٍ من الجنسين عن أداء دَوْرِه الحقيقيِّ في الحياة، ولِمَا يترتب عليه من الآثار السيئة على الفرد والمجتمع، ولذلك شدَّد الإسلام في النهي عنه، وجَعَلَهُ من كبائر الذنوب، ففي حديث ابن عَبَّاسٍ ﷺ قال: «لَعَنَ رسولُ اللهِ ﷺ الْمُتَشَبِّهِينَ من الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ من النِّسَاءِ بِالرِّجَالِ».(١)

Imitating the opposite sex, that is to say, that young men take on the resemblance of women and act softly like them, and the young women who behave like men. That conduct is legally forbidden, because it is a deviation and an inversion of innate characteristics, and a thing preventing each of the sexes from performing its true role in life, and because it entails bad effects on the individual and the community. Islam has therefore taken a strict line in preventing it, and classifying it among the gravest sins. According to a hadith by Ibn Abbas, saying: "the Messenger of God has cursed men who imitate women and women who imitate men."

95. *Social Studies and Civics,* Grade 4, Vol. 1-3, p. 100. (Previously - *Social Studies*, Grade 4, Vol. 1, 2021, p. 86)

Remaining:

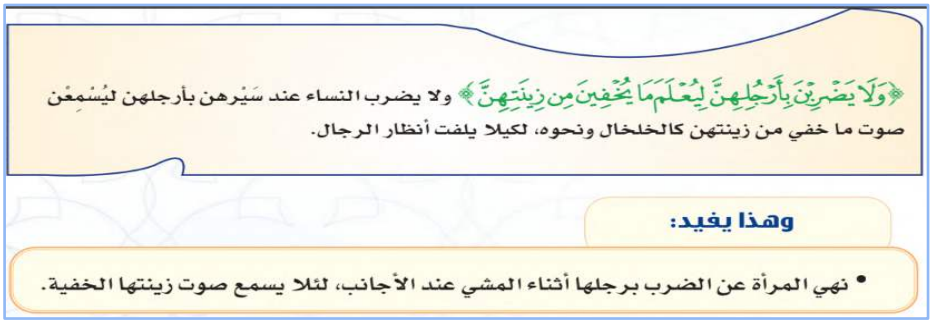
Gender stereotypes are reinforced through an example in a social studies textbook about budgeting. In the example, a boy and a girl must decide which product to buy – the more expensive, or the cheaper item. While the boy debates between two phones, the girl is shown to be deciding between two handbags.



96. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 8, Vol. 2, 2022, p. 64 (previously: *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 1, 2020, p. 140)

Remaining:

A restrictive prohibition on women not stomping their feet, removed in 2021 after appearing in 2020, was reinstated in 2022. According to an interpretation of a Qur'anic verse (24: 31) which is understood as a prohibition on women "not stomp their feet to make known what they conceal of their adornment," women are forbidden to stomp their feet in the presence of strangers, so as to prevent their anklets from drawing the attention of strangers to their legs.


﴿وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ﴾ ولا يضرب النساء عند سَيْرهن بأرجلهن ليُسْمِعْن صوت ما خفي من زينتهن كالخلخال ونحوه، لكيلا يلفت أنظار الرجال.

وهذا يفيد:

• نهي المرأة عن الضرب برجلها أثناء المشي عند الأجانب، لئلا يسمع صوت زينتها الخفية.

[God Almighty said: women should] "not stomp their feet to make known what they conceal of their adornment" - women shall not stomp their feet when walking, resonating the sound of their concealed adornments, such as anklets and the likes of it, so that it will not attract the gazes of men.
This teaches:

- *The prohibition for women to stomp their feet when walking in front of strangers, so that the sound of their concealed adornments will not be heard.*

97. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 3, 2022, p. 35 (previously: *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 2, 2021, p. 59)

Remaining:

In a lesson about obedience from a Grade 9 Islamic studies textbook, students are taught that the wife must obey her husband. This is illustrated in a hadith stating that women must receive her husband's permission before fasting (an optional fast), or allowing others to enter "his house."


٣ طاعة الزوجة لزوجها: قال ﷺ: «لا يحل للمرأة أن تصوم وزوجها شاهدٌ إلا بإذنه ولا تأذن في بيته إلا بإذنه»(٤).

The wife obeying her husband: [the Prophet] said "It is not lawful for a woman to observe an optional fast without the permission of her husband when he is at home. Nor should she allow anyone to enter his house without his permission."

New Content

98. *Life and Family Skills*, Grade 3, Vol. 3, 2022, p. 36.

New:

In a lesson dedicated to spending free time in a useful way, third grade students are presented with an exercise on doing house chores that their mother instructs or prohibits them from doing. The mother is described of being in charge of the house chores, in addition to the fact that all featured pictures show a girl undertaking them.



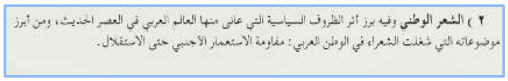
Draw a [circle] under the photos of chores that my mother wishes me to do,
And a [square] under the photos of chores that I want to do,
And a [triangle] under the photos of chores that my mother prohibits me from doing.

Content Removed

99. ***Arabic Language (5) - Literature Studies***, Grades 10–12 (Courses System), 2022, pp. 106, 137. (Previously - ***Arabic Language (5) - Literature Studies,*** Grades 10–12 (Humanities), 2021, pp. 106, 137)

Removed:

In a lesson on poetry, the 2022 textbook omitted the subject "*opposing the Jewish settlement of Palestine*" from the examples of patriotic poetry, and removed the paragraph about political poetry. Students were taught different types of poetry, including patriotic poetry, exemplified by the subject "*opposing the Jewish settlement of Palestine*;" and political poetry, which was exemplified by the subject "*the Jews' occupation of the holy land*."

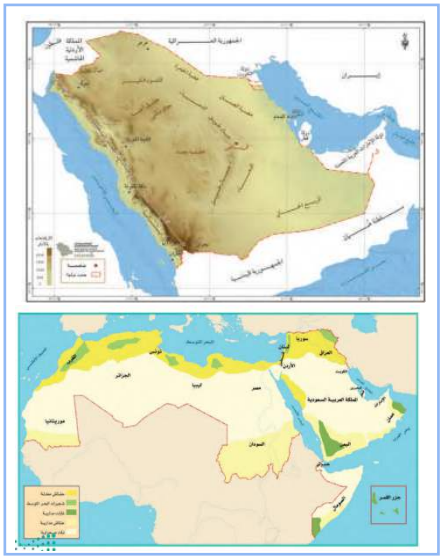
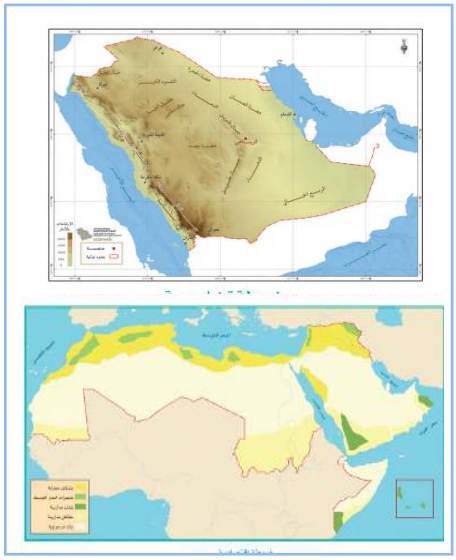
2021	2022
Arabic Language (5) - Literature Studies, Grades 10–12 (Humanities), 2021, pp. 106, 137.	***Arabic Language (5) - Literature Studies,*** Grades 10–12 (Humanities), 2022, pp. 106, 137.
 ٢) **الشعر الوطني** وفيه برز أثر الظروف السياسية التي عانى منها العالم العربي في العصر الحديث، ومن أبرز موضوعاته التي شغلت الشعراء في الوطن العربي : مقاومة الاستعمار الأجنبي حتى الاستقلال، ومقاومة الاستيطان اليهودي لفلسطين. ب) وتناول الشعر السياسي قضايا الشعوب العربية ومقاومتها الاستعمار، كثورة الجزائر، وقضية فلسطين واحتلال اليهود الأرض المقدسة وتركز الشعر في وصف مشاعر الغضب من الاحتلال، وتصوير الآلام والمقاومة.	 ٢) **الشعر الوطني** وفيه برز أثر الظروف السياسية التي عانى منها العالم العربي في العصر الحديث، ومن أبرز موضوعاته التي شغلت الشعراء في الوطن العربي: مقاومة الاستعمار الأجنبي حتى الاستقلال.
2. Patriotic poetry, in which the impact of the political conditions from which the Arab world suffers in the modern era appears. Among its most prominent subjects, which poets in the Arab world employ: opposing foreign colonialism until independence ***and opposing the Jewish settlement of Palestine.*** *b) Political poetry discusses the issues of Arab peoples and how they oppose colonialism, such as the Algerian revolt and the Palestinian issue and the Jews' occupation of the holy land. The poetry centers on describing feelings of anger toward the occupation and depicting the agony and resistance.*	*2. Patriotic poetry, in which the impact of the political conditions from which the Arab world suffers in the modern era appears. Among its most prominent subjects, which poets in the Arab world employ: opposing foreign colonialism until independence.*

*Red font indicates removed content.

100. *Geography,* Grades 10 – 12 (Courses System), 2022, pp. 239 – 240. (Previously: *Geography,* Grades 10 – 12 (Humanities,) 2021, pp. 239 – 240)

Removed:

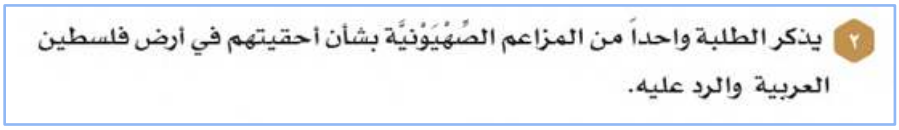
Two maps in a geography textbook, which previously labeled Israel as Palestine, now do not display the names of any country, including Israel. Nonetheless, other maps in this textbook and others still label Israel as Palestine.

2021	2022
Geography, Grades 10 - 12 (Humanities,) 2021, pp. 239 – 240.	*Geography,* Grades 10 - 12 (Courses System), 2022, pp. 239 – 240.
	

101. *Social Studies,* Grades 10-12 (Joint Program), 2021, p. 79.

Removed:

A task which was removed in the new 2022 edition instructed students to disprove "one of the Zionist claims regarding their right to the Arab land of Palestine," thus teaching that the Jews have no right – historical or religious – to self-determination in the land.



2. Students will mention one of the Zionist claims regarding their right to the Arab land of Palestine, and they will respond to it.

102. *Social Studies,* Grades 10-12 (Courses System, Joint Program), 2021, p. 72; *Social Studies,* Grades 10-12 (Courses System, Joint Program), 2020, p. 72; *Social Studies,* Grades 10-12 (Courses System, Joint Program), 2019, p. 71.

Removed:

A high school social studies textbook for 2022 no longer contains a section describing the positive results of the First Intifada. Between 2019-2021, the textbooks presented the positive results of the Intifada, which included increased international sympathy toward the Palestinians, the exposure of the "falsified democracy" of the "Zionist enemy," ending the Palestinian dependence on the Israeli economy, and negative net migration rate from Israel. In removing this section, the positive g representation of the Intifada, which is built on violent uprisings against Israelis, has been significantly moderated.



آثـار الانتفاضـة:

على الرغم من الخسائر التي تكبدتها الانتفاضة، فإنها حققت إنجازات ضخمة ومكاسب تتلخص في الآتي:

- زيادة التعاطف العالمي مع الشعب الفلسطيني بضرورة حل قضية فلسطين.
- كشف زيف الديمقراطية التي يزعمها العدو الصّهْيَوْني.
- تخلص الاقتصاد الفلسطيني من تبعيته للمؤسسات الاقتصادية الصّهْيَوْنيَّة، وقيام اقتصاد فلسطيني بديل.
- بدء الهجرة المضادة من إسرائيل.

Repercussions of the Intifada
The losses caused by the Intifada notwithstanding, it marked serious achievements and profits which are summarized in the following:

- *Increasing international sympathy with the Palestinian people and particularly solving the issue of Palestine.*
- *Revealing the falsified democracy maintained by the Zionist enemy.*
- *Ending the Palestinian economy's dependence on Zionist economic institutions, and establishing an alternative Palestinian economy.*
- *Beginning of negative emigration from Israel.*

Content Altered

103. *Social Studies,* Grades 10–12 (Pathways System), 2022, pp. 26-27, 34-37. (Previously - *Social Studies*, Grades 10–12 (Joint Program), 2021, pp. 32-36, 67.)

Altered:

This high school social studies textbook has somewhat moderated the terminology used to refer to Israel, replacing references to the country as *"the Zionist enemy" with "the Israeli occupation army."* The textbook also removed references to Israel as *"the Israeli enemy,"* replacing them with *"the Israeli occupation,"* and the term *"the Zionists"* was replaced with *"the Israelis,"* or *"the Israeli occupation army."* These changes, which were made throughout the textbook, partially reduce the animosity and non-recognition of Israel expressed elsewhere in the textbook. It should be noted, however, that the new textbook uses the terms "the Israeli occupation army" and "Israeli occupiers" in the context of the 1948 War, implicitly delegitimizing the existence of the State of Israel.

2021 Edition, pp. 34-37:
The term "*the Zionist enemy*" is marked in red.


معلومات إثرائية

العدوان الثلاثي ١٣٧٦هـ (١٩٥٦م):
هي حرب شنتها بريطانيا وفرنسا والعدو الصهيوني بسبب تأميم الرئيس المصري قناة السويس (إعادة السيطرة عليها).

حرب عام ١٣٨٧هـ (١٩٦٧م):
هو عدوان شنّه العدو الصهيوني على مصر والأردن وسوريا، استمر ستة أيام، وانتهى باحتلال العدو الصهيوني سيناء والجولان والضفة الغربية.

حرب أكتوبر ١٣٩٣هـ (١٩٧٣م):
حرب شنتها مصر وسوريا على العدو الصهيوني لاستعادة الأراضي المحتلة عام ١٣٨٧هـ/١٩٦٧م، وأوقف الملك فيصل بن عبدالعزيز تدفق النفط إلى الدول المؤيدة للعدوان، وانتهت الحرب رسمياً بالتوقيع على اتفاقيات فك الاشتباك بين جميع الأطراف.

لكن الأحداث شهدت تطوراً خطيراً عام ١٤٠٢هـ/١٩٨٢م، حيث اجتاح العدو الصهيوني لبنان بادعاء أن الهدف هو وضع حد للهجمات الفدائية الفلسطينية على المستوطنات الإسرائيلية في الشمال، في حين كان العدو الإسرائيلي يريد احتلال مزيد من الأراضي العربية.

وعلى إثر العدوان الإسرائيلي على مصر وسوريا والأردن عام ١٣٨٧هـ/١٩٦٧م، دعا الملك فيصل ابن عبدالعزيز زعماء العرب إلى الوقوف إلى جانب مصر والأردن، وأمر بتخصيص دعم مالي كبير لهما.

الملك فيصل والرئيس المصري يتفقدان خط برليف عام ١٣٩٣هـ/١٩٧٣م

وفي حرب عام ١٣٩٣هـ/١٩٧٣م شاركت المملكة العربية السعودية مشاركة كبيرة، فأمر الملك فيصل ابن عبدالعزيز بقطع إمدادات النفط عن الدول المتعاونة مع العدو الصهيوني في قرار تاريخي، وبعد نهاية الحرب وعند زيارته لمصر لقي الملك فيصل ترحيباً كبيراً من الشعب المصري.

2022 Edition, pp. 34-37:
The term "*the Israeli occupation army*" is marked in green.


معلومات إثرائية

العدوان الثلاثي ١٣٧٦هـ (١٩٥٦م):
هي حرب شنتها بريطانيا وفرنسا وجيش الاحتلال الإسرائيلي بسبب تأميم الرئيس المصري قناة السويس (إعادة السيطرة عليها).

حرب عام ١٣٨٧هـ (١٩٦٧م):
هو عدوان شنّه جيش الاحتلال الإسرائيلي على مصر والأردن وسوريا، استمر ستة أيام، وانتهى باحتلال جيش الاحتلال الإسرائيلي سيناء والجولان والضفة الغربية.

حرب أكتوبر ١٣٩٣هـ (١٩٧٣م):
حرب شنتها مصر وسوريا على جيش الاحتلال الإسرائيلي لاستعادة الأراضي المحتلة عام ١٣٨٧هـ/١٩٦٧م، وأوقف الملك فيصل بن عبدالعزيز تدفق النفط إلى الدول المؤيدة للعدوان، وانتهت الحرب رسمياً بالتوقيع على اتفاقيات فك الاشتباك بين جميع الأطراف.

لكن الأحداث شهدت تطوراً خطيراً عام ١٤٠٢هـ/١٩٨٢م، حيث اجتاح جيش الاحتلال الإسرائيلي لبنان بادعاء أن الهدف هو وضع حد للهجمات الفدائية الفلسطينية على المستوطنات الإسرائيلية في الشمال، في حين كان الاحتلال الإسرائيلي يهدف إلى احتلال مزيد من الأراضي العربية.

وعلى إثر هجوم جيش الاحتلال الإسرائيلي على مصر وسوريا والأردن عام ١٣٨٧هـ/١٩٦٧م، دعا الملك فيصل ابن عبدالعزيز زعماء العرب إلى الوقوف إلى جانب مصر والأردن، وأمر بتخصيص دعم مالي كبير لهما.

الملك فيصل والرئيس المصري يتفقدان خط برليف عام ١٣٩٣هـ/١٩٧٣م

وفي حرب عام ١٣٩٣هـ/١٩٧٣م شاركت المملكة العربية السعودية مشاركة كبيرة، فأمر الملك فيصل ابن عبدالعزيز بقطع إمدادات النفط عن الدول المتعاونة مع الاحتلال الإسرائيلي في قرار تاريخي، وبعد نهاية الحرب وعند زيارته لمصر لقي الملك فيصل ترحيباً كبيراً من الشعب المصري.

2021 Edition, p. 67:
The term "*the Zionists*" is marked in red.



الحرب الفلسطينية عام ١٣٦٧هـ/ ١٩٤٨م:

بعد قرار تقسيم فلسطين عام ١٣٦٦هـ/ ١٩٤٧م جرت اصطدامات ومعارك دموية بين عرب فلسطين وبعض المتطوعين العرب من جهة، واليهود الصهاينة من جهة أخرى، وقد أبلى المقاتلون العرب بلاءً حسناً، فضربوا بذلك أروع الأمثلة في البطولات والتضحية. وفي ١٩٤٨/٥/١٥م انسحبت بريطانيا من فلسطين، وأُعلن قيام دولة إسرائيل المحتلة.

وفي ذلك اليوم دخلت جيوش خمس دول عربية الحرب إلى جانب عرب فلسطين ضد الصهاينة. وكانت القوات المصرية والقوات السعودية في طليعة تلك الجيوش، وتلتها القوات الأردنية واللبنانية والسورية والعراقية.

حاربت تلك الجيوش العربية بكل بسالة، واستنجد الصهاينة بأمريكا لإيقاف القتال، وضغَط مجلس الأمن والدول الكبرى على العرب لإيقاف القتال، وقبول هدنة مدتها أربعة أسابيع استغلها الصهاينة في التدريب على أعلى المستويات، وتزويد أنفسهم بالمعدات الحربية من أمريكا وأوروبا. في حين لم يزد عدد القوات والأسلحة العربية في الأرض الفلسطينية في مدة الهدنة.

2022 Edition, pp. 26-27:
The terms *"the Israeli occupation army,"* and *"the Israeli occupiers"* are marked in green.



الحرب الفلسطينية عام ١٣٦٧هـ/ ١٩٤٨م:

بعد قرار تقسيم فلسطين عام ١٣٦٦هـ/ ١٩٤٧م جرت اصطدامات ومعارك دموية بين عرب فلسطين وبعض المتطوعين العرب من جهة، والإسرائيليين المحتلين من جهة أخرى، وقد أبلى المقاتلون العرب بلاءً حسناً، فضربوا بذلك أروع الأمثلة في البطولات والتضحية. وفي ١٩٤٨/٥/١٥م انسحبت بريطانيا من فلسطين، وأُعلن قيام دولة إسرائيل المحتلة.

وفي ذلك اليوم دخلت الجيوش العربية الحرب إلى جانب عرب فلسطين ضد جيش الاحتلال الإسرائيلي.

وكانت القوات المصرية والقوات السعودية في طليعة تلك الجيوش، وتلتها القوات الأردنية واللبنانية والسورية والعراقية.

شارك الجيش السعودي مع القوات العربية بكل بسالة، واستنجد جيش الاحتلال الإسرائيلي بأمريكا لإيقاف القتال، وضغَط مجلس الأمن والدول الكبرى على العرب لإيقاف القتال، وقبول هدنة مدتها أربعة أسابيع استغلها جيش الاحتلال الإسرائيلي في التدريب على أعلى المستويات، وتزويد أنفسهم بالمعدات الحربية من أمريكا وأوروبا. في حين لم يزد عدد القوات والأسلحة العربية في الأرض الفلسطينية في مدة الهدنة.

104. *Social Studies,* Grades 10–12 (Pathways System), 2022, p. 113. (Previously - *Social Studies,* Grades 10–12 (Joint Program), 2021, p. 169.)

<u>Altered:</u>

This Social Studies textbook no longer propagates the myth that the 1969 Al-Aqsa Mosque arson was a conspiracy perpetrated by Israel. The textbook removed a sentence teaching that the Organization of Islamic Cooperation was established following "*the criminal arson that was perpetrated in the blessed Al-Aqsa Mosque... by Zionist actors in the occupied city of Jerusalem.*" However, the textbook still teaches that the OIC's purpose was to use "*every means – political and military – to liberate Jerusalem from the Israeli Occupation*," implying that the liberation of Jerusalem is a noble cause.

It should be noted that the equivalent textbook from the Courses System still accuses Israel of perpetrating the arson (***Social Studies*, Grades 10–12 (Courses System), 2022, p. 170**).

2021; 2022 Courses System textbook	2022 Pathways System textbook
Social Studies, Grades 10–12 (Joint Program), 2021, p. 169; *Social Studies,* Grades 10–12 (Courses System), 2022, p. 170.	*Social Studies,* Grades 10–12 (Pathways System), 2022, p. 113.
وقد تأسست المنظمة في الرباط بالمملكة المغربية في الثاني عشر من رجب سنة ١٣٨٩ هـ (٢٥ سبتمبر ١٩٦٩م) بمناسبة المؤتمر الأول لقادة العالم الإسلامي الذي عقد في العاصمة المغربية على إثر الحريق الإجرامي الذي ارتُكب في المسجد الأقصى المبارك في ١٣٨٩/٦/٨هـ (١٩٦٩/٨/٢١م) على يد عناصر صِهْيَوْنية في مدينة القدس المحتلة. ولقد استطاع قادة العالم الإسلامي المجتمعون في الرباط تأكيد وحدتهم وجمع كلمتهم واستنفار القوة اللازمة لمواجهة هذا الاعتداء الصارخ. وفي ذلك الاجتماع أنشئت المنظمة وتضمن ميثاقها عهداً بالسعي بكل الوسائل السياسية والعسكرية لتحرير القدس الشريف من الاحتلال الصِّهْيَوْني.	وقد تأسست المنظمة في الرباط بالمملكة المغربية في الثاني عشر من رجب سنة ١٣٨٩ هـ (٢٥ سبتمبر ١٩٦٩م) بمناسبة المؤتمر الأول لقادة العالم الإسلامي الذي عقد في العاصمة المغربية. ولقد استطاع قادة العالم الإسلامي المجتمعون في الرباط تأكيد وحدتهم وجمع كلمتهم. وفي ذلك الاجتماع أنشئت المنظمة وتضمن ميثاقها عهداً بالسعي بكل الوسائل السياسية والعسكرية لتحرير القدس الشريف من الاحتلال الإسرائيلي.
The Organization (of Islamic Cooperation) *was established in Rabat, the Kingdom of Morocco, on 12 Rajab, 1389 AH (25 September, 1969) on the occasion of the first conference of leaders of the Islamic world, which was held in the Moroccan capital following the criminal arson that was perpetrated in the blessed Al-Aqsa Mosque on 8/6/1389 AH (21/8/1969) by Zionist actors in the occupied city of Jerusalem.* *The leaders of the Islamic world who met in Rabat were able to establish their unity, form a consensus, and mobilize the necessary force to confront this blatant aggression. In that meeting, the Organization was established, with its charter containing a guarantee to use every means – political and military – to liberate Jerusalem from the Zionist Occupation.*	*The Organization* (of Islamic Cooperation) *was established in Rabat, the Kingdom of Morocco, on 12 Rajab, 1389 AH (25 September, 1969) on the occasion of the first conference of leaders of the Islamic world, which was held in the Moroccan capital.* *The leaders of the Islamic world who met in Rabat were able to establish their unity and to form a consensus.* *In that meeting, the Organization was established, with its charter containing a guarantee to use every means – political and military – to liberate Jerusalem from the Israeli Occupation.*

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

105. *Social Studies,* Grade 10-12 (Courses System), 2022, p. 65 (previously in Social Studies, Grade 10-12, (Joint track), 2021, p. 65)

Altered:

A passage entitled the "British Mandate for Palestine," in the 2022 edition of a high school social studies textbook was changed from the previously titled text "The Attempt to Create the Zionist Entity." (2021). The 2022 edition also mitigated the British involvement in the process, while downplaying tropes associated with Jewish control over state apparatuses and the economy. Statements pertaining to the British "appointing a great number of Jews to high-ranking positions", "facilitating affairs for the Jews to organize themselves and train to use firearms," and "supporting the Jews economically and militarily" were removed. The 2022 edition also removed a statement that the first High Commissioner of Palestine Herbert Samuel was a Jew. Although he was in fact Jewish, the removal may signify an

attempt to divert the focus from Jewish-British involvement in the establishment of the state of Israel, and mitigate antisemitic tropes. The textbook still contains the false claim that Britain forced Palestinian [Arabs] to sell their agricultural lands to "the Jews."

2021	2022
Social Studies, Grade 10-12 (Joint track), 2021, p. 65.	*Social Studies,* Grade 10-12 (Courses System), 2022, p. 65.



◄ محاولة إنشاء الكيان الصَّهْيَوْني:

بعد نهاية الحرب العالمية الأولى وخروج بريطانيا وحليفاتها منها منتصرات، وقبول عصبة الأمم انتداب بريطانيا على فلسطين الذي أُقرَّ في مؤتمر سان ريمو عام ١٣٣٨هـ /١٩٢٠م أخذت بريطانيا تُنفذ مخططاتها لتحقيق وعد بلفور بإنشاء كيان صِهْيَوْنيّ في فلسطين.

ومن الأساليب التي اتبعتها بريطانيا لتحقيق ذلك ما يأتي:

- عينت البريطاني اليهودي (هيربرت صَمُوئيل) أول مندوب سام بريطاني على فلسطين، وقد بذل جهوداً عظيمة لمساندة اليهود منْ أجل تحقيق إنشاء وطن قومي لهم في فلسطين.
- أنشأت وكالة يهودية تشارك في حكم فلسطين، وذلك عام ١٣٤٠هـ/ ١٩٢٢م.
- عينت عدداً كبيراً من اليهود في المناصب الكبرى.
- سهَّلت سبيل الهجرة اليهودية إلى فلسطين من جميع أنحاء العالم.
- أجبرت الأهالي الفلسطينيين على بيع أراضيهم الزراعية لليهود.
- هيأت الأمور لليهود لتنظيم أنفسهم والتدرب على استعمال السلاح.
- دعمت اليهود اقتصادياً وعسكرياً.



◄ الانتداب البريطاني على فلسطين:

بعد نهاية الحرب العالمية الأولى وخروج بريطانيا وحليفاتها منها منتصرات، وقبول عصبة الأمم انتداب بريطانيا على فلسطين الذي أُقرَّ في مؤتمر سان ريمو عام ١٣٣٨هـ /١٩٢٠م أخذت بريطانيا تُنفذ مخططاتها لتحقيق وعد بلفور بإنشاء كيان صِهْيَوْنيّ في فلسطين.

ومن الأساليب التي اتبعتها بريطانيا لتحقيق ذلك ما يأتي:

- عينت البريطاني (هيربرت صَمُوئيل) أول مندوب سامٍ بريطاني على فلسطين، وقد بذل جهوداً لمساندة إنشاء وطن قومي لليهود في فلسطين.
- أنشأت وكالة يهودية تشارك في حكم فلسطين، وذلك عام ١٣٤٠هـ/ ١٩٢٢م.
- سهَّلت سبيل الهجرة اليهودية إلى فلسطين من جميع أنحاء العالم.
- أجبرت الأهالي الفلسطينيين على بيع أراضيهم الزراعية لليهود.

The Attempt to create the Zionist entity:
After WWII ended, and Britain and its allies emerged victorious, and the League of Nations accepted the British Mandate for Palestine, which was affirmed in the San Remo conference of 1338 AH/ 1920 AD, Britain began to carry out its plans to implement the Balfour Declaration by establishing a Zionist entity in Palestine. Following are some of the measures that Britain has taken to achieve this:
- It appointed the British Jewish Herbert Samuel as the first British High Commissioner for Palestine, who had made great efforts to help the Jews to establish their national homeland in Palestine.
- It established a Jewish agency to participate in the rule over Palestine, in 1340 AH/1922 AD.
- It appointed a great number of Jews to high-ranking positions.
- Forced the Palestinian families to sell their farming lands to Jews.
- Facilitated affairs for the Jews to organize themselves and train to use firearms.
- Supported the Jews financially and militarily.

British Mandate for Palestine
After WWII ended, and Britain and its allies emerged victorious, and the League of Nations accepted the British Mandate for Palestine, which was affirmed in the San Remo conference of 1338 AH/ 1920 AD, Britain began to carry out its plans to implement the Balfour Declaration by establishing a Zionist entity in Palestine. Following are some of the measures that Britain has taken to achieve this:
- It appointed the British Herbert Samuel as the first British High Commissioner for Palestine, who had made efforts to help the Jews to establish their national homeland in Palestine.
- It established a Jewish agency to participate in the rule over Palestine, in 1340 AH/1922 AD.
- Forced the Palestinian families to sell their farming lands to Jews.

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

106. *Social Studies*, Grade 8, Vol. 1-3, 2022, p. 18. (Previously - *Social Studies,* Grade 8, Vol. 1, 2021, pp. 3, 18)

Altered:

An image of the Al-Aqsa Mosque, describing it as being located "*in the city of Jerusalem in Palestine,*" was removed in the 2022 edition. However, a chapter about the Umayyad dynasty still includes a picture of the White Mosque, located in "Ramlah in Palestine," rather than in Israel (the city, located near Tel Aviv, was established in the 8th century during of the Ummyad era as the capital of Jund Filastin, the military district of Palestine, in the Bilad al-Sham province).

2021	2022
p. 3:  *The Al-Aqsa Mosque in the city of Jerusalem in Palestine.*	p. 3:  *The Shura Council of the Kingdom of Saudi* Arabia
p. 18:  *The White Mosque in Ramlah in Palestine.*	p. 18:  *The White Mosque in Ramlah in* Palestine.

107. *Social Studies,* Grades 10-12 (Courses System), 2022, p. 68. (Previously- *Social Studies,* Grades 10-12 [Joint Program], 2021, p. 68.)

Altered:

The title of a lesson on the Arab-Israeli wars and Saudi Arabia's stance on the conflict was altered in the new 2022 edition, with its reference to "the Zionist entity" removed, and its focus shifted to the Arabs' "support of the Palestinian Cause." Despite this, the lesson itself still remains the same.

2021	2022
Social Studies, Grades 10-12 (Joint Program), 2021, p. 68.	*Social Studies,* Grades 10-12 (Courses System), 2022, p. 68.
	
Lesson Eight: The Arab Position Regarding the Zionist Entity	*Lesson Eight: The Arab Position in Support of the Palestinian Cause*

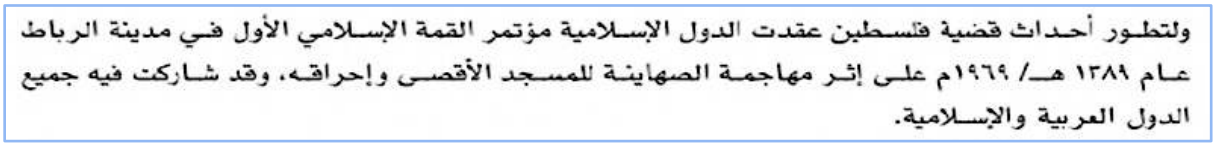
*Yellow highlight indicates altered content.

Content Remaining

108. ***Social Studies,*** **Grades 10–12 (Courses System), 2022, p. 72 (Previously -** ***Social Studies,*** **Grades 10–12 (Joint Track), 2021, p. 73.)**

Remaining:

Students are taught that "Zionists" deliberately tried to burn down the Al-Aqsa Mosque in 1969. As is well-documented, an Australian Christian fundamentalist tourist named Denis Rohan was in fact responsible for the attack.[10] It should be noted that the parallel social studies textbook in the Pathways System removed the entire chapter addressing the Palestinian cause, which included this example. In addition, the Pathways System textbook specifically removed another example which blamed Israel for the arson (***Social Studies,*** **Grades 10–12 (Pathways System), 2022, p. 113**).



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

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

[10] Eldad J. Pardo, "The Al-Aqsa Fire—The Dangers of Manipulative Education: What Can Be Done," IMPACT-se, August 23, 2016, https://www.impact-se.org/the-al-aqsa-fire-the-dangers-of-manipulative-education-what-can-be-done/.

109. *Social Studies,* Grades 10–12 (Courses System), 2022, p. 64. (Previously – *Social Studies,* Grades 10–12 (Joint Track), 2021, p. 64.)

Remaining:

Zionism is defined as a racist European movement that aims to expel Palestinians, and establish a Jewish state by force. Interestingly, another textbook from 2017, which was not republished, defined Zionism more neutrally as a movement that aims to unify the Jews of the Diaspora in Palestine.

It should also be noted that the parallel social studies textbook in the Pathways System removed the entire chapter addressing the Palestinian cause which included this example.

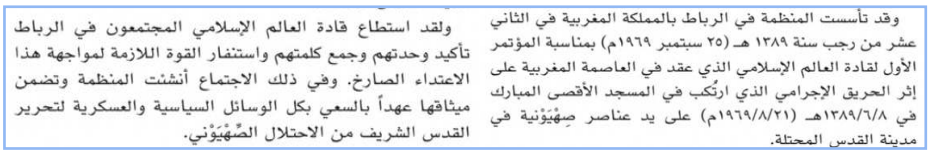
2017	2022
Social and National Studies 2, Grades 10–12, Level 2, 2017, p. 46.	*Social Studies,* Grades 10–12 (Courses System), 2022, p. 64.
	
Concepts and Terms *Zionism: Named after Zion, a mountain in Jerusalem, it is a Jewish political movement, European in its origins and beginnings, which aims at unifying the Jews of the Diaspora and settling them in Palestine. From this movement the establishment of their state resulted in the land of Palestine in 1948.*	*Concepts and Terms* *Zionism: A Jewish racist political movement, European in its origins and beginnings, which aims to expel the Palestinian people and establish a Jewish state by force by encouraging Jewish immigration into Palestine. It was named after Mount Zion in Jerusalem.*

*Red font indicates removed content.
*Green font indicates added content.

110. *Social Studies,* Grades 10–12 (Courses System), 2022, p. 170. (Previously - *Social Studies*, Grades 10–12 (Joint Program), 2021, p. 169.)

Remaining:

Students are taught that the Organization of Islamic Cooperation was established following "*the criminal arson that was perpetrated in the blessed Al-Aqsa Mosque... by Zionist actors in the occupied city of Jerusalem*," propagating the myth that the 1969 arson of the mosque was a conspiracy perpetrated by the Israeli government. The text follows with the assertion that the OIC's purpose was to use "*every means – political and military – to liberate Jerusalem from the Zionist Occupation.*"
It should be noted that in the equivalent textbook from the Pathways System, this example was altered, and now omits the accusation that Israel perpetrated the arson (***Social Studies,*** **Grades 10–12 (Pathways System), 2022, p. 113**.).



وقد تأسست المنظمة في الرباط بالمملكة المغربية في الثاني عشر من رجب سنة ١٣٨٩ هـ (٢٥ سبتمبر ١٩٦٩م) بمناسبة المؤتمر الأول لقادة العالم الإسلامي الذي عقد في العاصمة المغربية على إثر الحريق الإجرامي الذي ارتُكب في المسجد الأقصى المبارك في ١٣٨٩/٦/٨هـ (١٩٦٩/٨/٢١م) على يد عناصر صِهْيَوْنية في مدينة القدس المحتلة.

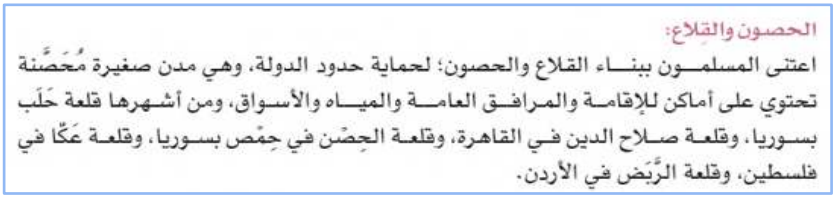
ولقد استطاع قادة العالم الإسلامي المجتمعون في الرباط تأكيد وحدتهم وجمع كلمتهم واستنفار القوة اللازمة لمواجهة هذا الاعتداء الصارخ. وفي ذلك الاجتماع أنشئت المنظمة وتضمن ميثاقها عهداً بالسعي بكل الوسائل السياسية والعسكرية لتحرير القدس الشريف من الاحتلال الصِّهْيَوْني.

The Organization (of Islamic Cooperation) was established in Rabat, the Kingdom of Morocco, on 12 Rajab, 1389 AH (25 September, 1969) on the occasion of the first conference of leaders of the Islamic world, which was held in the Moroccan capital following the criminal arson that was perpetrated in the blessed Al-Aqsa Mosque on 8/6/1389 AH (21/8/1969) by Zionist actors in the occupied city of Jerusalem.
The leaders of the Islamic world who met in Rabat were able to establish their unity, form a consensus, and mobilize the necessary force to confront this blatant aggression. In that meeting, the Organization was established, with its charter containing a guarantee to use every means – political and military – to liberate Jerusalem from the Zionist Occupation.

111. *Social Studies*, Grade 7, Vol. 1, 2022, p. 70.

Remaining:

In a passage on Islamic architecture and the historical construction of fortresses and citadels, students are taught that the city of Acre is part of Palestine, not Israel.



الحصون والقلاع:

اعتنى المسلمون ببناء القلاع والحصون؛ لحماية حدود الدولة، وهي مدن صغيرة مُحَصَّنة تحتوي على أماكن للإقامة والمرافق العامة والمياه والأسواق، ومن أشهرها قلعة حَلَب بسوريا، وقلعة صلاح الدين في القاهرة، وقلعة الحِصْن في حِمْص بسوريا، وقلعة عَكَّا في فلسطين، وقلعة الرَّبَض في الأردن.

Fortresses and Citadels:
Muslims were devoted to building citadels and fortresses in order to protect the borders of the State – small, fortified cities that include places of residence, public facilities, water, and markets. Among the most famous of these are the Citadel of Aleppo in Syria, the Citadel of Saladin in Cairo, Krak des Chevaliers in Homs, Syria, the Citadel of Acre in Palestine, and the Ajloun Castle in Jordan.

112. *Social Studies,* Grades 10–12 (Courses System), 2022, p. 70. (Previously - *Social Studies,* Grades 10–12 (Joint Track), 2021, p. 70.)

Remaining:

Students are taught that Israel's reasons for starting the Six-Day War were expanding its borders, taking over Islamic and Christian holy sites in Jerusalem, and taking over oil wells in the Sinai Peninsula. While these accusations remain in the 2022 textbook, a sentence suggesting that another Zionist motive to start the war was to raise Israeli morale was removed.

It should be noted that the parallel social studies textbook in the Pathways System removed the entire chapter addressing the Palestinian cause, which included this example.

2021	2022
***Social Studies*, Grades 10–12 (Joint Track), 2021, p. 70.**	***Social Studies,* Grades 10–12 (Courses System), 2022, p. 70.**
العرب ليس هو السبب الرئيس وراء حرب ١٣٨٧هـ/١٩٦٧م؛ بل سبب الحرب هو صرف الناس عن التفكير في مشكلاتهم الداخلية، ورفع روحهم المعنوية، إضافةً إلى أن هذا العدوان يتيح لهم فرصة تحقيق الأهداف الأساسية للصُّهْيُوْنية، وتوسيع مساحة أراضيها، والاستيلاء على المقدسات الإسلامية والمسيحية في القدس، وكذلك الاستيلاء على آبار البترول المصرية في صحراء سيناء. ولذلك كله، اتخذ العدو الصُّهْيُوْني من قرار مصر إغلاق مضايق تيران أمام الملاحة الإسرائيلية حجةً للهجوم بوصفه حصاراً بحرياً ، فنفذت تهديدها لثلاث دول عربية هي مصر،	ليس هو السبب الرئيس وراء حرب ١٣٨٧هـ/١٩٦٧م؛ بل سبب الحرب هو تحقيق الأهداف الأساسية للصُّهْيُوْنية، وتوسيع مساحة أراضيها، والاستيلاء على المقدسات الإسلامية والمسيحية في القدس، وكذلك الاستيلاء على آبار البترول المصرية في صحراء سيناء. ولذلك كله، اتخذ العدو الصُّهْيُوْني من قرار مصر إغلاق مَضايق تيران أمام الملاحة الإسرائيلية حجةً للهجوم بوصفه حصاراً بحرياً ، فنفذت تهديدها لثلاث دول عربية هي مصر، والأردن.
The reason for war was to make people not think of their personal problems and to raise their morale. This act of aggressiveness also gave them an opportunity to achieve Zionism's fundamental goals, to expand their territories and take over the Islamic and Christian holy sites in Jerusalem, as well as taking control over oil wells in the Sinai Peninsula. For these reasons, the Zionist enemy used Egypt's decision to close the Straits of Tiran to Israeli ships as an excuse to attack . . .	*The reason for war was to achieve Zionism's fundamental goals, to expand their territories and take over the Islamic and Christian holy sites in Jerusalem, as well as taking control over oil wells in the Sinai Peninsula. For these reasons, the Zionist enemy used Egypt's decision to close the Straits of Tiran to Israeli ships as an excuse to attack . . .*

*Red font indicates removed content.

113. *Social Studies,* Grades 10–12 (Courses System), 2022, p. 75. (Previously - *Social Studies,* Grades 10 - 12 (Joint Track), 2021, pp. 75 - 76.)

Remaining:

Students are taught about the "Israeli enemy" in the context of the "Separation Wall."
It should be noted that the parallel social studies textbook in the Pathways System removed the term "the Israeli enemy" in this paragraph, replacing it with "the Israeli occupation." (*Social Studies,* Grades 10–12 (Pathways System), 2022, p. 30.)

كما قدَّم الملك عبدالله بن عبدالعزيز مبادرة سلام في مؤتمر القمة العربية عام ١٤٢٣هـ/٢٠٠٢م، تبنتها الدول العربية مشروعاً عربياً موحداً لحل النزاع العربي الفلسطيني، وتوفير الأمن في المنطقة.
وأدانت المملكة العربية السعودية الجدار العازل الذي بناه العدو الإسرائيلي، وضَمَّ أراضٍ عربية، مقدِّمةً مذكرة احتجاج لمحكمة العدل الدولية، فصدر قرار المحكمة بعدم شرعية هذا الجدار.

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

114. *Social Studies,* Grades 10–12 (Courses System), 2022, p. 90. (Previously - *Social Studies*, Grades 10–12 (Joint Program), 2021, p. 90; *Social Studies*, Grades 10–12 [Joint Program], 2020, p. 90; *Social Studies*, Grades 10–12 [Joint Program], 2019, p. 90.)

Remaining:

A satellite image of the Nile featured the Green Line that separates Israel from the West Bank and the Gaza Strip. As of 2020, the Green Line has been removed.

2019	2020; 2021; 2022
 صورة فضائية لنهر النيل	 مرئية فضائية لنهر النيل

115. *Social Studies,* Grade 5, Vol. 1-3, 2022, p. 163. (Previously – *Social Studies*, Grade 5, Vol. 2, 2021, p. 53.)

Remaining:

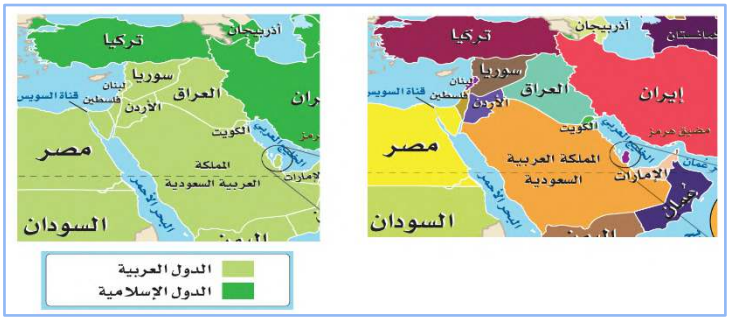
Israel's existence is ignored on a map of Saudi Arabia's mineral extraction sites. States bordering or adjacent to Saudi Arabia are labeled, though not delineated, except Israel. Instead, the word "Palestine" is placed in the same area. In this map, Iran is also omitted.



116. *Social Studies,* Grade 8, Vol. 1-3, 2022, pp. 228, 247. (Previously – *Social Studies*, Grade 8, Vol. 2, 2021, pp. 94, 113.)

Remaining:

Israel's existence is ignored in maps throughout this textbook. The entire territory of is labeled "Palestine," with no country name or delineation lines for Israel's presence. Yet, the current map is vividly colored, avoids pan-Arab and pan-Islamic indications and projects a more diversified region.



[Map key: light green:] Arab Countries
[Green:] Islamic Countries

117. *Social Studies*, Grade 9, Vol. 1-3, 2022, pp. 46, 75, 123. (Previously - *Social Studies,* Grade 9, Vol. 2, 2021, pp. 46, 75, 147.)

Remaining:

Israel is not included on maps of the region that are used to show Saudi Arabia's demography, mineral extraction sites, and airports and ports. States bordering or adjacent to Saudi Arabia are labeled, though not delineated, except Israel. Instead of Israel, the word "Palestine" is placed in the same area.



118. *Social Studies,* Grade 8, Vol. 1-3, 2022, pp. 233. (Previously - *Social Studies*, Grade 8, Vol. 2, 2021, p. 99.)

Remaining:

Descriptions of the Jordan Valley, the Jordan River, and the Dead Sea present all three as being located between Jordan and Palestine, avoiding Israel's geographical presence.

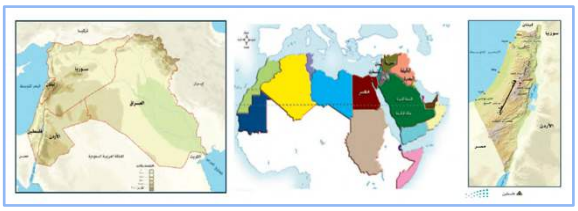


The Jordan Valley:
[. . .] The valley is located along the Jordan River, between Jordan and Palestine. It includes the Dead Sea.

119. *Social Studies,* Grades 10–12 (Courses System), 2022, pp. 56, 60, 87; *Fiqh (1),* Grades 10 - 12 (Courses System), 2022, p. 13; *Geography*, Grades 10 - 12 (Courses System), 2022, p. 198; *Social Studies*, Grade 5, Vol. 1-3, 2022, p. 69; *Social Studies*, Grade 9, Vol. 1-3, 2022, pp. 214, 215, 218, 219. (Previously - *Social Studies*, Grades 10 - 12 (Joint Track), 2021, p. 87; *Fiqh (1),* Grades 10 - 12 (Joint Track,) 2021, p. 13; *Geography*, Grades 10 - 12 (Humanities,) 2021, p. 198; *Social Studies*, Grade 5, Vol. 1, 2021, p. 55; *Social Studies*, Grade 9, Vol. 1, 2021, pp. 120 - 21, 125, 156.)

Remaining:

Israel is erased from maps in geography, social studies, and Islamic jurisprudence textbooks. The maps label the entire territory of Israel, the Palestinian Authority and Hamas-controlled Gaza as "Palestine."



120. *Geography,* Grades 10–12 (Courses System), 2022, p. 204. (Previously - *Geography*, Grades 10–12 (Humanities), 2021, p. 204.)

Remaining:

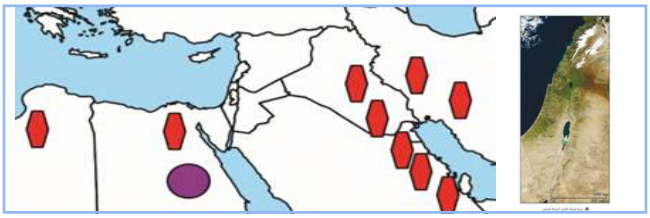
A world language map suggests that Arabic is the only language in the Middle East and MENA regions, disregarding Hebrew, Turkish, Persian, Kurdish, Amazigh, and other languages.



121. *Geography,* Grades 10-12 (Courses System), 2022, pp. 198, 221; *Social Studies,* Grades 10-12 (Courses System), 2022, p. 58.

Remaining:

In a few instances, maps demarcate the Green Line (or the 1949 Armistice demarcation lines), implicitly recognizing the existence of two separate political entities (one of which is Israel). These maps do not, however, mention Israel in name. The demarcation of the Green Line seems to be unintentional, as most maps, sometimes even in adjacent pages, do not show it.



A satellite image of the blessed land of Palestine.

122. ***Social Studies,*** **Grades 10–12 (Courses System), 2022, pp. 70 – 71. (Previously -** ***Social Studies,*** **Grades 10 - 12 (Joint Track), 2021, pp. 70 – 71; Previously -** ***Social Studies*****, Grades 10 - 12 (Joint Track), 2019 - 2020, pp. 69 - 70;** ***Social Studies*****, Grades 10 - 12 (Joint Track), 2017, pp. 140 - 41.)**

Remaining:

The word "Israel" is removed from factual descriptions of the Six-Day War and the Yom Kippur War in the 2019 and/or 2020 edition and is replaced by the terms "Zionist" or "Zionist enemy."[11]

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



2019, 2020, 2021, 2022 Editions:
The word "Zionist," marked in red, is now used instead of "Israel."



[11] This change can be seen also in more pages in the textbook: Social Studies, Grades 10–12 (Courses System), 2022, pp. 32, 33, 35, 36, 39, 40, 59, 63.

123. *Social Studies,* Grades 10–12 (Courses System), 2022, p. 65. (Previously - *Social Studies,* Grades 10 - 12 (Joint Track), 2021, p. 65.)

Remaining:

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

It should be noted that the parallel social studies textbook in the Pathways System removed the entire chapter addressing the Palestinian cause which included this example.



إنشاء مستوطنات اليهود المحتلين في فلسطين

124. *Social Studies,* Grades 10-12 (Courses System), 2022, pp. 63-64.

Remaining:

Students are taught that the Jews "did not have independent rule in Palestine except for 90 years during the time of David and Solomon." The text ignores Jewish regimes and major collective-presence periods throughout history in which various types and degrees of Jewish/Israelite self-rule or full independence were practiced.

لمحة موجزة عن تاريخ فلسطين:

فلسطين بلاد عربية منذ الهجرات السّامِيَّة التي خرجت من شبه الجزيرة العربية، وقد سكنها الكَنْعانيون واستقروا بها أكثر من ألف وخمسمئة عام، وسيطروا عليها سيطرة تامة، لذلك تسمى أرض فلسطين عند علماء الآثار بأرض (بلاد) كَنْعان، نسبةً إلى الكنعانيين.

وقد قاد نبي الله (يُوشَع بن نون) ﷺ بني إسرائيل (اليهود) ودخل بهم بعد نبي الله (موسى) ﷺ فلسطين. ثم جاء نبي الله (داود) ﷺ الذي انتصر على (جالوت) ملك الكنعانيين، وبعد وفاة (داود) ﷺ تولى من بعده ابنه نبي الله (سليمان) ﷺ.

ولما توفي (سليمان) ﷺ تمزقت الدولة وضعفت وتسلطت عليهم الدول المجاورة، فقضوا عليهم وشتتوا شملهم. ولم يكن لليهود حكم مستقل في فلسطين سوى تسعين سنة هي عهد (داود) و(سليمان) ﷺ.

وخضعت فلسطين بعد ذلك لحكم الفُرْس، ثم الإغْرِيق، والأَنْباط العرب، فالرومان. وفي عام ١٦هـ/٦٣٧م جاء الفتح الإسلامي لفلسطين زمن الخليفة عمر بن الخطاب ﷺ واستسلمت القدس فعادت فلسطين عربية إسلامية من ذلك الحين إلى يومنا هذا.

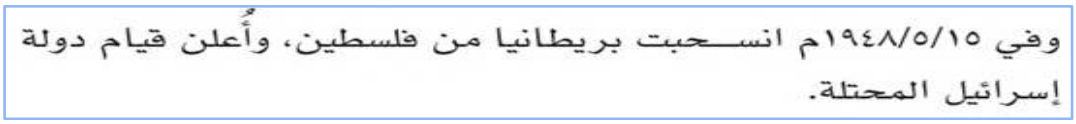
ولما جاءت الحروب الصليبية نحو بلاد الشام استولت على القدس. وفي عام ٥٨٣هـ/١١٨٧م انتصر المسلمون في معركة (حِطّين)، بقيادة صلاح الدين الأيوبي، ودخلوا القدس بعد ٩١ عاماً من الاحتلال الصليبي. ولقد سمح المسلمون لليهود أن يعيشوا في فلسطين مواطنين في ظل السيادة الإسلامية، وبقي الوضع كذلك في عهد جميع الدول الإسلامية حتى نهاية الحرب العالمية الأولى التي كانت الغلبة فيها للحلفاء ضد الأتراك وحلفائهم الألمان.

A Brief Overview of the History of Palestine:
Palestine has been an Arab land since the Semitic migrations from the Arabian Peninsula. The Canaanites dwelled there and lived there for more than 1,500 years, and they fully ruled it. That is why Palestine is referred to by archeologists as the Land of Canaan, after the Canaanites.
The Prophet of Allah Joshua, son of Nun, led the Children of Israel (the Jews) after the Prophet of Allah Moses, and brought them into Palestine. Then came the Prophet of Allah David, who triumphed against Goliath, King of the Canaanites, and after David's death, the Prophet of Allah Solomon took over.
When Solomon passed away, the State was torn apart, it became weak, and it was taken over by neighboring states, as this was followed by them rooting them out and scattering them all over. The Jews did not have independent rule in Palestine except for 90 years during the time of David and Solomon.
Following this, Palestine became subjected to Persian rule, then to the Greeks, the Arab Nabataeans, and the Romans. In the year 16H/637AD, the Islamic conquest arrived in Palestine during the reign of Caliph Umar bin Al-Khattab, as Jerusalem surrendered, and Palestine returned to being Arab and Islamic from that point on until this day.
When the Crusades arrived in the Levant, they took over Jerusalem. In the year 583H/1187AD, the Muslims won the Battle of Hattin, led by Saladin, and they entered Jerusalem after 91 years of Crusader occupation. The Muslims allowed the Jews to live in Palestine as citizens under Islamic sovereignty, a situation that remained so during the reign of all the Muslim states until the end of WWI, in which the Allies prevailed against the Turks and their German allies.

125. *Social Studies,* Grades 10-12 (Courses System), 2022, p. 68; *Social Studies,* Grades 10-12 (Pathways System), 2022, p. 26.

Remaining:

Students are taught that in 1948, "the establishment of the occupying state of Israel was announced." This rendering ignores the fact that Israel has been from its inception an internationally recognized independent state.

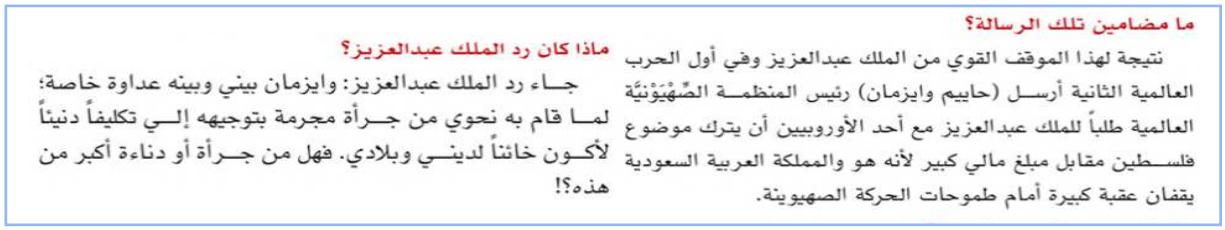

وفي ١٩٤٨/٥/١٥م انسحبت بريطانيا من فلسطين، وأُعلن قيام دولة إسرائيل المحتلة.

On 15/5/1948, Britain withdrew from Palestine, and the establishment of the occupying State of Israel was announced.

126. *Social Studies,* Grades 10-12 (Courses System), 2022, p. 67; *Social Studies,* Grades 10-12 (Pathways System), 2022, p. 26.

Remaining:

The below example depicts Zionists before the establishment of Israel as cunning and devious. Students are taught that Haim Weizmann, a prominent Zionist leader and future President of the State of Israel, tried to bribe King Ibn Saud to "abandon the issue of Palestine," and not be "a major obstacle to the Zionist movement's ambitions." The textbook describes Ibn Saud's response, who considered Weizmann's "criminal audacity" as despicable and vile.



ما مضامين تلك الرسالة؟

نتيجة لهذا الموقف القوي من الملك عبدالعزيز وفي أول الحرب العالمية الثانية أرسل (حاييم وايزمان) رئيس المنظمة الصّهْيَوْنيَّة العالمية طلباً للملك عبدالعزيز مع أحد الأوروبيين أن يترك موضوع فلسطين مقابل مبلغ مالي كبير لأنه هو والمملكة العربية السعودية يقفان عقبة كبيرة أمام طموحات الحركة الصهيونية.

ماذا كان رد الملك عبدالعزيز؟

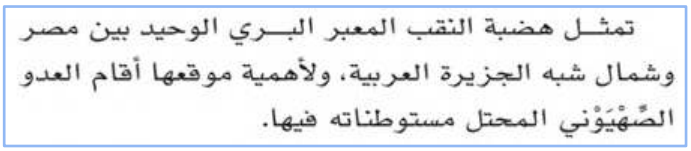
جاء رد الملك عبدالعزيز: وايزمان بيني وبينه عداوة خاصة؛ لما قام به نحوي من جرأة مجرمة بتوجيهه إلي تكليفاً دنيئاً لأكون خائناً لديني وبلادي. فهل من جرأة أو دناءة أكبر من هذه؟!

What are the contents of this letter?
As a result of King Abdulaziz's strong position during the beginning of the Second World War, Haim Weizmann, head of the World Zionist Organization, sent a request through one of the Europeans to King Abdulaziz, to abandon the issue of Palestine in exchange for a large sum of money, because he and the Kingdom of Saudi Arabia constitute a major obstacle to the Zionist movement's ambitions.
What was King Abdulaziz's response?
King Abdulaziz's response arrived: There is personal hostility between me and Weizmann, because he had the criminal audacity to offer me despicable payment for me to be a traitor to my religion and my country. Is there any greater vileness or meanness than this?!

127. *Social Studies,* Grades 10-12 (Courses System), 2022, p. 59.

Remaining:

Students are taught that "the occupying Zionist enemy" builds settlements in the Negev, the only land passageway between Egypt and the Arabian Peninsula. Thus, Israel is presented as an entity that severs the connection between Arab lands. The textbook refers to "settlements" Israel builds in the Negev, even though it is part of Israel proper, designated in UN Resolution 181.



تمثل هضبة النقب المعبر البري الوحيد بين مصر وشمال شبه الجزيرة العربية، ولأهمية موقعها أقام العدو الصّهْيَوْني المحتل مستوطناته فيها.

The Negev is the only land passageway between Egypt and the northern part of the Arabian Peninsula. Because of its important location, the occupying Zionist enemy established its settlements there.

128. *Social Studies,* Grades 10-12 (Courses System), 2022, p. 62.

Remaining:

A passage praising the importance of olive trees in Palestinian culture and its economy teaches students that the Palestinians suffer because "Occupation forces" cut down olive trees and "destroy the region," indicating that this is a wide-scale policy executed by Israel.


معلومات إثرائية

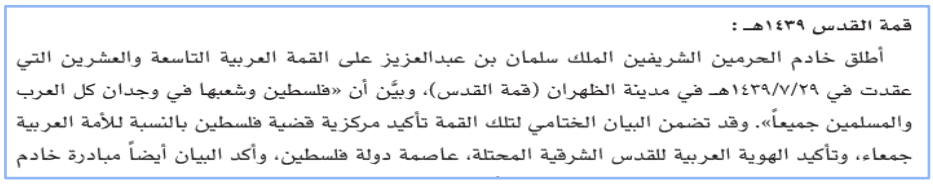
تعد أشجار الزيتون من أهم المحصولات الزراعية في فلسطين، ويعد زيت الزيتون الفلسطيني من أجود الأنواع، ويواجه الفلسطينيون معاناة بسبب قوات الاحتلال التي تقطع أشجار الزيتون وتدمر المنطقة.

Enrichment Information:
Olive trees are considered among the most important agricultural crops in Palestine, as Palestinian olive oil is considered of the finest quality. The Palestinians face suffering due to the Occupation forces that cut down olive trees and destroy the region.

129. *Social Studies,* Grades 10-12 (Courses System), 2022, p. 76; *Social Studies,* Grades 10-12 (Pathways System), 2022, p. 31. (previously - *Social Studies,* Grades 10-12 (Joint Program), 2021, p. 76; *Social Studies,* Grades 10-12 (Joint Program), 2020, p. 76; *Social Studies,* Grades 10-12 (Joint Program), 2019, p. 75.)

Remaining:

A high school social studies textbook teaches about the 2018 Jerusalem Summit hosted by Saudi Arabia, recognizing "occupied East Jerusalem" as the capital of the Palestinian State. This is remarkable, since specific reference to East Jerusalem, as opposed to Jerusalem in general, is rare to find in textbooks of Arab countries.


قمة القدس ١٤٣٩هـ :

أطلق خادم الحرمين الشريفين الملك سلمان بن عبدالعزيز على القمة العربية التاسعة والعشرين التي عقدت في ١٤٣٩/٧/٢٩هـ في مدينة الظهران (قمة القدس)، وبيَّن أن «فلسطين وشعبها في وجدان كل العرب والمسلمين جميعاً». وقد تضمن البيان الختامي لتلك القمة تأكيد مركزية قضية فلسطين بالنسبة للأمة العربية جمعاء، وتأكيد الهوية العربية للقدس الشرقية المحتلة، عاصمة دولة فلسطين، وأكد البيان أيضاً مبادرة خادم

Jerusalem Summit of 1439AH/[2018AD]
King Salman ibn 'Abd al-'Aziz declared the 29th Arab summit of 29 Rajab 1439 [= 15 April 2018] in the city of Dhahran "the Jerusalem Summit," clarifying that "Palestine and its people are in the conscience of all Arabs and Muslims." The concluding speech of the summit contained a validation of the centrality of the Palestinian Cause to the entire Arab nation, and the validation of the Arab identity of occupied East Jerusalem, the capital of the state of Palestine [...]

Content Removed

130. *Social Studies,* Grade 8, Vol. 1-3, 2022, p. 232. (Previously - *Social Studies,* Grade 8, Vol. 2, 2021, p. 98; *Social Studies and Civics*, Grade 8, Vol. 2, 2019, p. 100; *Social and National Studies,* Grade 8, Vol. 2, 2017, p. 51.)

Removed:

An exercise excluding Iran from a chart showing the nations bordering the Strait of Hormuz was removed in the textbook's 2022 edition. While the 2017 edition did mention Iran as one of the countries bordering the Strait of Hormuz, the 2019-2021 editions excluded Iran from the list, and now the 2022 edition does not mention the names of countries bordering the Strait at all.

2017 Edition	2019-2020-2021 Edition	2022 Edition
Social and National Studies, Grade 8, Vol. 2, 2017, p. 51.	*Social Studies,* Grade 8, Vol. 2, 2021, p. 98; *Social Studies,* Grade 8, Vol. 2, 2020, p. 98; *Social Studies and Civics*, Grade 8, Vol. 2, 2019, p. 100.	*Social Studies,* Grade 8, Vol. 1-3, 2022, p. 232.
		
Complete the following chart by filling in the straits and canals of the Arab and Islamic Worlds: [Table top row:] The Strait or the Canal; Connecting; Bordering States [Second row:] *Hormuz; The Arabian Gulf with the Sea of Oman; Oman and Iran*	*C. Fill in the straits and canals of the Arab and Islamic Worlds as specified in the first example of the following chart.* *[Table top row:] The Strait or the Canal; Connecting; Bordering States* [Second row:] *Hormuz; The Arabian Gulf with the Gulf of Oman; The Sultanate of Oman and the United Arab Emirates*	*C. Fill in the straits and canals of the Arab and Islamic Worlds as specified in the first example of the following chart.* *[Table top row:] The Strait or the Canal; Connecting.* *[Second row:] Hormuz; The Arabian Gulf with the Gulf of Oman.*

*Red font indicates removed content.

131. *Social Studies,* Grades 10-12 (Courses System, Joint Program), 2021, pp. 47-48.; *Social Studies,* Grades 10-12 (Courses System, Joint Program), 2020, pp. 47-48; *Social Studies,* Grades 10-12 (Courses System, Joint Program), 2019, pp. 45-47)

<u>Removed:</u>

In a 2022 high school social studies textbook, a passage was removed from a section on "the war against terrorism." The text previously (2019, 2020, 2021) explained that Saudi Arabia suffered from acts of terrorism, including suicide attacks that led to the killing of innocent people, and explicitly condemned such acts according to the principles of Islam. The remaining passages thus focus on manifestations of Islamic extremism (the *ghulat* and the Kharijites who assassinated the third and fourth caliphs 'Uthman ibn 'Affan and 'Ali ibn Abi Talib) in early medieval history, as well as the Saudi Arabia's role in establishing the Islamic Military Alliance (which has 41 member states) to fight terrorism in 2015. The following text and translation come from the removed section:



وفي تاريخنا المعاصر، ظهرت جماعات وفِرَق غالت في فكرها وتطرفت في أعمالها، فأقدمت على أفعال جلبت كوارث وويلات. وعلى إثر ما يصيب بعض البلدان الإسلامية من غزو وتشريد، يظهر متطرفون يدَّعون نصرة الإسلام والمسلمين، فَيُقْدِمون على قتل أنفسهم وقتل آخرين من مسلمين ومستأمَنين وأبرياء.

والمملكة العربية السعودية مثل غيرها من الدول التي عانت إرهاب المتطرفين، حيث الذين أقدموا على عمليات تفجير وتدمير وقتل أبرياء، ولم تكن تنفع فيهم نداءات العقل وأصوات الحكمة.

وسارعت المملكة إلى الوقوف مع دول العالم المختلفة للتصدي لهذه الآفة، ومحاربتها بكل الوسائل الممكنة، وبيان أن الإسلام بريء من هذه الأعمال، وأنه دين المحبة والسلام، ولكنه التطرف الذي يقود صاحبه إلى أعمال ترفضها الأديان، وتتبرأ منها العقول، هذا التطرف والغلو الذي لم يسلم منه دين ولا عقيدة.

تعلم ذاتي

يزور الطلبة الموقع الإلكتروني للتحالف الإسلامي العسكري لمحاربة الإرهاب، ويستخرجون منه الأهداف الإستراتيجية لإنشاء هذا التحالف.

www.imctc.org

[Partial translation]
In our contemporary history, groups and factions with extreme ideologies and practices have appeared, performing deeds that resulted in disasters and calamities. In the wake of the wars and displacement that some Islamic countries have seen, extremists have appeared, purporting to elevate Islam and the Muslims. But they brought about suicide and the murder of Muslims, asylum seekers, and innocents.
The Kingdom of Saudi Arabia, like other countries who suffered from the terrorism of extremists, saw how they carried out bombings, destruction, and the killing of innocents [...].
The kingdom hastened to stand by different countries to face and fight this disease by every means possible, and declare that Islam is free from these [terrorist] acts, and that it is a religion of love and peace [...]

132. *Islamic Studies - Tawhid (1),* Grades 10-12 (Courses System, Joint Program), 2021, p. 204.

Removed:

A section was removed from a 2022 high school Islamic Studies textbook on the oath of allegiance to the ruler (*bay'a*). The 2021 edition had accused modern separatist groups and organizations of promoting harmful ideas on this oath of allegiance, and its impact on the homeland's political affairs. The removed text specifically identified the following as wrong perceptions of allegiance: the role of the so-called "secret guide" [of the Muslim Brotherhood (allegedly the true leader who clandestinely controls the operations of the organization and instructs the general guide)]; the Shi'i perceptions of governance (the preeminent authority of the Hidden Imam over the Islamic community); and Western democratic systems of governance, including holding elections. The text construes the three as negative and illegitimate manifestations of Islamic governance, which stem from foreign propagators of "political Islam."

The removed text construes these conceptualizations of governance as un-Islamic, criticizing them for impinging on the allegedly true Islamic conceptualizations of the pledge and its role in facilitating governance in the Muslim homeland.



تعد البيعة وطريقتها وعلى من تجب ولمن تجب، من أهم عناصر نظام الحكم لأية دولة، ومن أهم عوامل استقرارها وتنميتها.

وقد اختلطت تعاريف البيعة في عصر الخلافة الناشئة آنذاك، وما تلاها من خلافات مع تعاريف ومصطلحات للدولة الوطنية الحديثة. وفي عصر الدولة الوطنية الحديثة، حاول منظّروا ومشايخ الجماعات الأُممية والمذاهب الانفصالية تكريس مفهوم البيعة وفق ما يناسب توجهاتهم؛ فتارةً يكرسون مفهوم البيعة لتعزيز موقع اعتباري لمُرشد خفي، وتارةً للترويج لإمام غائب، وتارةً للديمقراطية الغربية والانتخاب؛ مستخدمين في ذلك نظريات الإسلام السياسي الذي يُدار من جماعات وتنظيمات سرية خارج الأوطان، مع العمل على تكريس مفهوم أن لجماعتهم أو لتنظيمهم أو لمذهبهم ولاء فوق الولاء للوطن ولولي أمرهم في وطنهم. بل وصل بهم التطرف والانحراف العقدي والفكري إلى أنه لا يوجد وطن مسلم ولا ينبغي وجودة وأن الوطنية وحب الوطن وولاة أمره، أمر مخالف للإسلام.

وقد سعى هؤلاء إلى محاولة فرض وصايتهم الدينية على مفهوم البيعة والوطن، وفق نظرتهم المذهبية أو الأُممية التي تخدم أغراضهم وأهدافهم، وأنكروا في الوقت ذاته أن البيعة وآلياتها وشروطها لم تكن محددةً بنصوص قطعية الدلالة، بل بنصوص عامه لتحقيق مصالح البلاد والعباد في أي دولة أو زمان أو ظرف ومكان، وهو ما أدى إلى الكثير من الاختراقات للأوطان والاستخفاف بحقوق ولاة الأمر فيها.

ولذلك لعلكم تتساءلون أخي الطالب، وأختي الطالبة، ما هي البيعة، وما حكمها، وما آلياتها، وما هي مترتباتها؟

[Partial Translation]
The oath of allegiance [bay'a]... is one of the most important elements of the system of government for any country. It is one of the most important factors for its stability and development.
... In the era of the modern nation-state, theorists and sheikhs of internationalist groups and separatist sects have attempted to construe the meaning of allegiance in accordance with their orientations. Sometimes they establish the meaning of allegiance to strengthen the relative position of a hidden guide [murhsid], and sometimes to propagate a hidden Imam, and at other times to propagate Western democracy and elections. In so doing they use theories of the political Islam that is managed by secret groups and organizations from outside the country, while laboring to confirm that their groups and organizations or [ideological] school deserve loyalty above that to their homeland or its ruler [...]
And these [groups] have attempted to impose their religious mandate on the [general] understanding of the pledge of allegiance and the homeland [...]

Noteworthy Content

133. *History,* Grades 10-12 (Courses System), 2022, p. 110; *Social Studies,* Grade 6, Vol. 1-3, 2022, p. 45. (Previously - *History*, Grades 10-12 (Humanities Track), 2021, p. 109; *Social Studies,* Grade 6, Vol. 1, 2021, p. 43.)

Altered:

2021 and 2022 textbooks describe the Ottomans as the enemies of the Saudi state. Maintaining this message, 2022 textbooks systematically describe the Ottomans as "aggressors" (*mu'tadi*), instead of the term "ghazi", which can be understood both in the negative sense of invaders, but also in a positive Islamic sense as someone engaged in holy war. This change was probably intended to prevent this ambiguity, thereby removing any trace of Islamic legitimacy from the Ottomans, and in turn increasing that of the Saudis who fought them. While explicit criticism against modern Turkey was not identified, the overall negative portrayal of the Ottomans as "aggressors" may potentially extend to modern Turkey. Notably, the aggression of the Ottomans is demonstrated in the text, relating how they fired cannons at the holy land of Medina during the Battle of Medina in 1227AH/1812AD. The Ottomans continued to fire their cannons even after a ceasefire had been called, resulting in more fatalities.

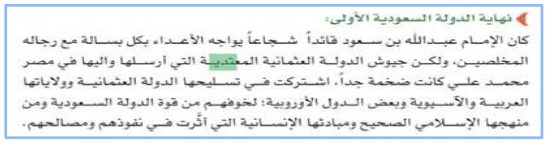
2021	2022
History, **Grades 10-12 (Humanities Track), 2021, p. 109.**	***History,*** **Grades 10-12 (Courses System), 2022, p. 110.**
	
[Partial translation] *Battle of Holy Medina* *The Saudi defending forces [Murabitun] and people showed extreme courage in protecting Holy Medina. But the huge numbers of the invading [ghaziya] forces and their wickedness in having no respect for the sanctity of the city where the Prophet's mosque and shrine exist, led the Saudis to surrender. They did this on the condition that [the Ottomans] would not damage the city or harm its inhabitants. The invading forces did not comply with the treaty, and after entering [the city] began firing cannons to kill more.*	*[Partial translation]* *Battle of Holy Medina* *The Saudi defending forces [Murabitun] and people showed extreme courage in protecting Holy Medina. But the huge numbers of the aggressor forces and their wickedness in having no respect for the sanctity of the city where the Prophet's mosque and shrine exist, led the Saudis to surrender. They did this on the condition that [the Ottomans] would not damage the city or harm its inhabitants. The aggressor forces did not comply with the treaty, and after entering [the city] began firing cannons to kill more.*

Social Studies, Grade 6, Vol. 1, 2021, p. 43.


نهاية الدولة السعودية الأولى:
كان الإمام عبدالله بن سعود قائداً شجاعاً يواجه الأعداء بكل بسالة مع رجاله المخلصين، ولكن جيوش الدولة العثمانية الغازية التي أرسلها واليها في مصر محمد علي كانت ضخمة جداً، اشتركت في تسليحها الدولة العثمانية وولاياتها العربية والآسيوية وبعض الدول الأوروبية؛ لخوفهم من قوة الدولة السعودية ومن منهجها الإسلامي الصحيح ومبادئها الإنسانية التي أثّرت في نفوذهم ومصالحهم.

The End of the First Saudi State:
The Imam Abdullah bin Saud was a brave leader who faced the enemies with great courage with his loyal men, but the armies of the invader [ghaziya] Ottoman state sent by the Ottoman Wali of Egypt, Muhammad Ali, were huge…

Social Studies, Grade 6, Vol. 1-3, 2022, p. 45.


نهاية الدولة السعودية الأولى:
كان الإمام عبدالله بن سعود قائداً شجاعاً يواجه الأعداء بكل بسالة مع رجاله المخلصين، ولكن جيوش الدولة العثمانية المعتدية التي أرسلها واليها في مصر محمد علي كانت ضخمة جداً، اشتركت في تسليحها الدولة العثمانية وولاياتها العربية والآسيوية وبعض الدول الأوروبية؛ لخوفهم من قوة الدولة السعودية ومن منهجها الإسلامي الصحيح ومبادئها الإنسانية التي أثّرت في نفوذهم ومصالحهم.

The End of the First Saudi State:
The Imam Abdullah bin Saud was a brave leader who faced the enemies with great courage with his loyal men, but the armies of the aggressor [mu'tadiya] Ottoman state sent by the Ottoman Wali of Egypt, Muhammad Ali, were huge…

*Red font indicates removed content.
*Green font indicates added content.

134. *Social Studies,* Grade 6, Vol. 1, 2022, p. 47 (previously - *Social Studies*, Grade 6, Vol. 1, 2021, p. 46; *Social Studies*, Grade 6, Vol. 1, 2020, p. 55. *Social Studies,* Grade 6, Vol. 1, 2019, pp. 55, 57, 60)

Altered:

A Grade 6 social studies textbook contains graphic illustrations of battles that ensued between the Saudis and the Ottomans. The Saudis generally wear green uniforms (green is widely recognized as a symbol of Islam), as opposed to the red Ottomans. The illustrations in 2019 contained graphic imagery of explosions, firing guns and canons towards soldiers and horses, and setting them on fire. However, since 2020, the illustrations visualizing the battle and the violence were removed or made smaller. Nonetheless, in the texts that the illustrations accompany as early as 2019, the Ottomans are demonized and portrayed as cruel invaders and occupiers who perpetrate bloodshed, torture, and merciless killing.

2019	2020 (p. 55), 2021 (p. 46), 2022 (p. 47)



[Top: p. 55] *Illustration of the Saudi heroine Ghaliya al-Buqmiyya commanding the battle against the invading Ottoman forces.*
[Right, p. 57]: Illustration of one of the battles of 'Asir and Wadi Zahran
[Left, p. 60]: Illustration of the firing battle in al-Dar'iyya



Illustration of the Saudi heroine Ghaliya al-Buqmiyya commanding the battle.

135. *History,* Grades 10-12 (Courses System), 2022, p. 101086; *History,* Grades 10-12 (Pathways - Second Year), 2022, p. 92 (Previously: *History,* Grades 10-12 (Humanities Track), 2021, p. 107; History, Grades 10-12 (Humanities Track), 2020, p. 100; History, Grades 10-12 (Humanities Track), 2019, p. 100)

Altered:

The alliance of the Saud family with Wahhabism stands at the core of Saudi Arabia's religious and political legitimacy. Yet, the designation of Saudi Arabia as a "Wahhabi state" is seen here as a distortion and denigration—a propaganda ploy by the Ottomans. In the 2022 version, it is added that the Ottomans' ploy was motivated by their dislike of the perceived lofty status of the first Saudi state in the Arab and Islamic world, which is owed to the fact that they brought stability and prosperity to the Arabian Peninsula, security to the pilgrimage routes, and took care of the Two Holy Mosques.

2021	2022
History, Grades 10-12 (Humanities Track), 2021, p. 107.	*History,* Grades 10-12 (Courses System), 2022, p. 106.
٢- التشويه السياسي والديني: عملت الدولة العثمانية لتشويه حقيقة الدولة السعودية الأولى ببثّ المعلومات غير الصحيحة عن مبادئها، مثل: وصفها بالدولة الوهّابية، ونشر الأكاذيب بأن الدولة السعودية الأولى اتخذت مذهباً جديداً.	٢- التشويه السياسي والديني: عملت الدولة العثمانية لتشويه حقيقة الدولة السعودية الأولى ببثّ المعلومات غير الصحيحة عن مبادئها، مثل: وصفها بالدولة الوهّابية، ونشر الأكاذيب بأن الدولة السعودية الأولى اتخذت مذهباً جديداً؛ وذلك لما حققته الدولة السعودية الأولى من استقرار وازدهار في شبه الجزيرة العربية، وأمن في طرق الحج، وخدمة الحرمين الشريفين، مما زاد من مكانتها وأخبارها في العالم العربي والإسلامي، الذي لم يعجب الدولة العثمانية المعتدية فلجأت إلى الدعاية السيئة والحرب.
2- Political and Religious Distortion *The Ottoman state has acted to distort the underlying truth in the first Saudi state by disseminating false information about its principles. Examples include dubbing it the "The Wahhabi State" and spreading lies that the first Saudi state adopted a new legal religious school [madhhab].*	*2- Political and Religious Distortion* *The Ottoman state has acted to distort the underlying truth in the first Saudi state by disseminating false information about its principles. Examples include dubbing it the "The Wahhabi State" and spreading lies that the first Saudi state adopted a new legal religious school [madhhab]. This was because the first Saudi state brought stability and prosperity to the Arabian Peninsula and security to the pilgrimage routes and took care of the Two Holy Mosques, which increased its status in the Arab and Islamic world. The aggressor Ottoman state did not like that, so it resorted to slanderous propaganda and war.*

*Green font indicates added content.

136. *Islamic Studies - Tawhid (1),* Grade 10-12 (Courses System), 2022, pp. 101, 103-104 (previously: *Islamic Studies - Tawhid (1),* Grade 10-12 (Joint Program), 2021, p. 209; *Islamic Studies - Tawhid (1),* Grade 10-12 (Joint Program), 2020, p. 208, 211; *Islamic Studies - Tawhid (1),* Grade 10-12 (Joint Program), 2019, p. 207; *Islamic Studies - Tawhid (1),* Grade 10-12 (Joint Program), 2018, p. 207)

Altered:

In a chapter on the pledge of allegiance to the Muslim ruler, students learn that it is a sin to incite and rebel against the Saudi ruler, or to insult him. Instigating verbal, written, or armed challenges against him is strictly forbidden, as it encourages people to disobey or attack him. The passage also states that all must obey him in "pleasant and unpleasant situations, in times of hardship and ease."

The 2021 edition taught that rebellion is forbidden even if the ruler does something non-permissible, a statement which was not reiterated in the 2022 edition.



حكم البيعة الشرعية لولي الأمر:

أوجب الله في كتابه وسنة نبيه ﷺ مبايعة ولي الأمر المسلم الذي استقر له الحكم في وطنه وأرضه في المنشط والمكره والعسر واليسر ، وأجمع على ذلك فقهاء وعلماء المسلمين، ومما يدل على ذلك ما رواه عبدالله بن عمر ﷺ، قال: سمعت رسول الله ﷺ يقول: «مَن مَاتَ وَلَيسَ فِي عُنُقِهِ بَيْعَةٌ، مَاتَ مِيتَةً جَاهِلِيَّةً» [٢]. فالحديث يدل على وجوب مبايعة ولي الأمر، وعلى أهميَّة البَيْعة والحثّ عليها والنَّهي عن الخروج على الأُمراء ووُلاة الأمور [٣].

وولي الأمر في المملكة العربية السعودية هو خادم الحرمين الشريفين -حفظه الله-، وهو ولي الأمر الشرعي، وولايته شاملة لجميع من في المملكة، ويجب على الجميع السمع والطاعة له في المنشط والمكره والعسر واليسر.

٣-عدم الخروج عليه:

إذا بويع ولي الأمر وجبت طاعته وحرمت كل منازعة له، سواء أكانت المنازعة بالكلام أو الكتابة أو بالسلاح، أو بالسعي في تنفير الناس عن طاعته، أو التطاول عليه،كما دلت النصوص الشرعية على ذلك فعن عوف بن مالك ﷺ قال: قال رسول الله ﷺ: «ألا من وُلِّيَ عليه والٍ فرآه يأتي شيئاً من مَعْصِيةِ اللهِ فَلْيَكْرَه مَا يَأْتِي مِن مَعْصِيةِ اللهِ ولا يَنْزِعَنّ يَداً مِن طَاعَةٍ» [١]، وهو ما دأب عليه السلف في تحريم الخروج على ولي الأمر في أبواب العقائد وهو أصل من أصول عقيدتهم.

[Partial Translation]
The rule of legal allegiance to the ruler
God has made it obligatory, according to the Qur'an and the Sunna of the Prophet, to pledge allegiance to the Muslim ruler, who bears the responsibility of governance in pleasant and unpleasant situations, and in times of hardship and ease. [...]
This is affirmed in the hadith [...] "whoever dies without having given an oath of allegiance [to the ruler] has died a death of the Jahiliyya". This hadith indicates [...] the prohibition to rebel against rulers.
[Concerning the laws concerning the ruler]
3 - The prohibition to rebel against him:
Once a ruler has received the pledge of allegiance, it is incumbent to obey him, and any challenge against him is forbidden, be it verbally, in writing, or in arms, or by inciting people to disobey or attack him [...]

137. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 6, Vol. 1-3, 2022, pp. 61-63. (Previously - *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 6, Vol. 1, 2021, pp. 87-89)

Students are taught to be kind to household workers, Muslim, and non-Muslim alike, in a lesson on how Muhammad treated those who took care of him. The textbook explains that it is wrong to hit or insult maids and servants if they make a mistake, while it is twice emphasized that treating one with kindness is also relevant for non-Muslim workers.



نتعلم لنعمل

- أبتسم في وجه العمالة المنزلية والعمال وأرحب بهم.
- أتجنب تكليف العمالة المنزلية والعمال بالأعمال في حال مرضهم.
- أشتري للعمالة المنزلية معي إذا اشتريت طعامًا.
- أتجنب سبّ العمالة المنزلية أو ضربها إذا أخطأت.

نشاط ١

أحدد الموقف الخطأ وأوضح كيف يمكن تصحيحه:

- سقط الكأس من يد العاملة المنزلية فأخذت صاحبة المنزل تصرخ عليها وتشتمها ( ).
- مرض السائق المنزلي فذهب به أبي إلى الطبيب ( ).
- بعد الفراغ من الوليمة التي كانت في البيت تكاتف أهل البيت جميعا لمساعدة العاملة المنزلية ( ).
- ضرب الأب السائق المنزلي بسبب اصطدامه بسيارة أخرى ( ).
- عند قدوم العيد اشترى أبي للسائق المنزلي لباسا جديدا ليلبسه في العيد ( ).
- التعامل بالحُسنى والأدب مع الأجير المسلم فقط ( ).

١ قال أحدهم لك: التعامل الحسن يكون للأجراء المسلمين فقط. أبين رأيي في العبارة، مع الدليل.

We learn so we can do:

- *I will smile at the maids and servants and greet them.*
- *I will avoid giving work to the maids and servants if they are ill.*
- *If I buy food, I will buy some also for the maids who are with me.*
- *I will avoid insulting or hitting the maids if they make a mistake.*

Activity 1

I will identify the wrong situation and explain how it can be corrected:

- *A cup fell from the maid's hand, so the house owner began shouting at her and cursing her.*
- *The household driver became ill, so my father took him to the doctor.*
- *After the party in the house ended, the family all came together to help the maid.*
- *The father hit the household driver because he crashed into another car.*
- *When Eid came, my father bought the household driver new clothes for him to wear in Eid.*
- *Only being kind and polite toward the Muslim employee.*

1. One of them has told you: "Being kind is only for the Muslim employees." I will explain my opinion regarding this sentence, while providing evidence.

138. ***Social Studies,*** Grade 7, Vol. 1-3, 2022, p. 97. (Previously - ***Social Studies,*** Grade 7, Vol. 2, 2021, p. 15; ***Social Studies,*** Grade 7, Vol. 2, 2020, p. 15; ***Social Studies and Civics,*** Grade 7, Vol. 2, 2019, p. 15; ***Social and National Studies,*** Grade 7, Vol. 2, 2017, p. 21.)

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

2017	2019	2020, 2021, 2022
Social and National Studies, Grade 7, Vol. 2, 2017, p. 21.	*Social Studies and Civics*, Grade 7, Vol. 2, 2019, p. 15.	*Social Studies,* Grade 7, Vol. 2, 2021, p. 15; *Social Studies*, Grade 7, Vol. 2, 2020, p. 15.
		
Foreign powers influenced parts of the Arabian Peninsula during the mission of our Prophet Muhammad including the influence of the Persians which spread to the Eastern Coast and Yemen.	*B. The Persians occupied parts of the Arabian Peninsula before Islam.*	*B. Attempts by the Sassanid Empire in Persia and the Byzantine Empire to control the Arabian Peninsula.*

139. *Social Studies,* Grade 6, Vol. 1-3, 2022, p. 176. (Previously - *Social Studies,* Grade 6, Vol. 2, 2020, p. 92.) (Previously - *Social Studies and Civics,* Grade 6, Vol. 2, 2019, p. 90.)

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



140. *Social Studies*, Grade 7, Vol. 1-3, 2022, pp. 217-218 (previously: *Social Studies*, Grade 7, Vol. 2, 2021, pp. 115-116; So*cial Studies*, Grade 7, Vol. 1-3, 2020, pp. 118)

In a lesson on the remit of national security services, a Grade 7 social studies textbook explains that Saudi Arabia calls for moderation in worship, sayings, and actions, in order to protect against the dangers of extremism, terrorism, fanaticism, atheism, and challenges to Islam. While the text acknowledges the importance of tackling extremist behavior, it also warns students against the dangers of atheism, and any challenge to Islam.



١ - الأمن الفكري:

هو سلامة فكر الإنسان وعقله وفهمه من الانحراف والخروج عن الوسطية والاعتدال في فهمه للدين والسياسة والكون، وحمايته من التطرف والإرهاب والغلو والإلحاد والطعن في الإسلام أو القرآن أو الحديث النبوي أو شخص الرسول ﷺ.

واتخذت الدولة إجراءات لتحقيق الأمن الفكري، منها:

١. إنشاء برامج لمواجهة الفكر الضال والمنحرف الذي يؤدي إلى زعزعة الأمن.

٢. إرسال العلماء لمناصحة أرباب هذا الفكر.

٣. الدعوة إلى الوسطية في العبادات والأقوال والأفعال، وهو منهج إسلامي ربا

للاطلاع

الإرهاب:

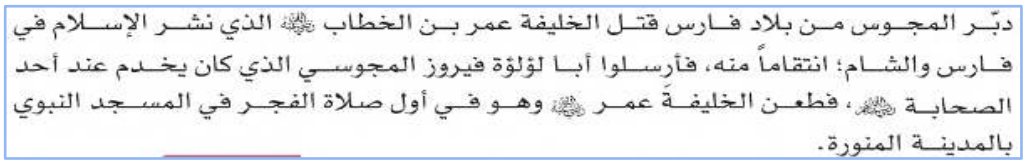
هو كل فعل من أفعال العنف أو التهديد به لأي هدف، يقع تنفيذاً لمشروع إجرامي فردي أو جماعي، وغرضه إلقاء الرعب بين الناس وإيذاؤهم وتعريض حياتهم وأمنهم للخطر، أو تعريض الممتلكات العامة أو الخاصة لأي خطر، أو تعريض رجال الأمن والعاملين فيه للخطر.

Protection of Thought:
That is the protection of human thought, intellect, and understanding from deviation and rebellion against the middle way, and moderation in terms of faith, politics and Being. [It is also] the protection of [man] from extremism, exaggeration, atheism, challenging Islam or the Qur'an or the prophetic Hadith, or the persona of the Prophet.
The state has taken means to verify the protection of thought, including:
1. *Creating programs to fight errant and deviant thought that destabilizes security.*
2. *Sending religious scholars to advise those who harbor this thought.*
3. *Propagating the moderate way in acts of worship, sayings, and deeds, which is a divine Islamic plan.*

Did you know?
Terrorism:
Any act of violence or threat to any purpose, committing an individual or collective criminal project. It aims to spread fear among people and harm them and endanger their lives and security, or their shared or personal belongings, or security forces.

141. *Social Studies,* Grade 5, Vol. 1-3, 2022, p. 22. (Previously - *Social Studies and Civics,* Grade 5, Vol. 1, 2021, p. 22.)

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



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

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

142. ***Social Studies***, Grade 8, Vol. 1-3, 2022, p. 179. (Previously - ***Social Studies***, Grade 8, Vol. 2, 2021, p. 67)

A lesson on the Gulf Cooperation Council (GCC) emphasizes the unity between residents of the GCC countries in terms of religion, origin, language, history, traditions and customs, and economic activity.



الخصائص المشتركة

يتمتع سكان دول مجلس التعاون بخصائص مشتركة زادت من تلاحمهم، وجعلت منهم شعباً واحداً، وأهم هذه الخصائص:

١- دينهم واحد وهو الإسلام، وهو من أبرز الخصائص.
٢- أصولهم واحدة؛ إذ ينتمون إلى قبائل عربية ترجع إلى شبه الجزيرة العربية.
٣- لغتهم واحدة وهي اللغة العربية.
٤- دولهم متجاورة وتشرف على الخليج العربي.
٥- يجمع بينهم تاريخ مشترك.
٦- عاداتهم وتقاليدهم متقاربة.
٧- تشابه أنشطتهم الاقتصادية قديماً وحديثاً.

Shared Features:
The residents of the GCC countries enjoy shared features that have added to their unity and made them one nation. Among the most important of these features are:
1- Their religion is one, which is Islam. This is one of the most prominent features.
2- They have one origin: they belong to Arab tribes that originate from the Arabian Peninsula.
3- Their language is one, which is the Arabic language.
4- Their countries are neighbors and overlook the Arabian Gulf.
5- They share a common history.
6- Their traditions and customs are close to each other.
7- Their economic activity – both in the past and present – is similar.

143. ***History,*** Grades 10-12 (Courses System), 2022, p. 106 (Previously: ***History,*** Grades 10-12 (Humanities Track), 2021, p. 105; ***History,*** Grades 10-12 (Humanities Track), 2020, p. 98; ***History,*** Grades 10-12 (Humanities Track), 2019, p. 98)

The Ottomans are portrayed as the Saudi state's most prominent enemy, who while trying to eliminate the Saudi state neglected their protection of holy sites, resulting in the theft of valuable items that have religious significance, such as the Ka'ba's Black Stone.



ولتكالب الأعداء على الدولة السعودية الأولى نتيجة لقوتها واتساع نفوذها وسمو رسالتها التي وجدت انتشاراً كبيراً في شبه الجزيرة العربية وخارجها؛ انتهت الدولة. وتعد الدولة العثمانية من أبرز أعداء الدولة السعودية الأولى التي حرصت وعملت لإنهائها بكل الوسائل منذ لحظة ضمّها الحجاز وتوليها شرف خدمة الحرمين الشريفين خدمة صحيحة، فالدولة العثمانية أهملت الحرمين الشريفين ولم تتمكن من تحقيق الأمن في الأراضي المقدسة، فضلاً عن تعرض الحرمين الشريفين لعدد من الحوادث من بينها سرقة قطعة من الحجر الأسود، وعدد من مقتنيات الحجرة النبوية الشريفة.

خريطة الحملات ضد الدولة السعودية الأولى

The Ottoman state is considered to be among the most prominent enemies of the first Saudi state. It has worked and made every effort to eliminate [the Saudi state] from the moment it annexed the Hijaz and committed itself to the honor of performing the service [khidma sahiha] of the Two Holy Mosques properly. The Ottoman state therefore neglected the Two Holy Mosques and was unable to achieve security in the Holy Land. Moreover, the Two Holy Mosques were exposed to several incidents, including the theft of a piece of the Black Stone and some belongings of the Prophet's Chamber.

144. *Social Studies*, Grade 8, Vol. 1-3, 2022, p. 189. (Previously - *Social Studies*, Grade 8, Vol. 2, 2021, p. 77)

Students are taught some of the GCC's political and military achievements, which include "*permanent support for the Palestinian issue, in all international forums,"* support for the sovereignty of Iraq and Yemen, the establishment of the Peninsula Shield Force, a joint defense agreement for the GCC countries, and more.



Examples of the GCC's Achievements:
Political Achievements:
- *Fulfillment of Arab and Islamic solidarity.*
- *Permanent support for the Palestinian issue, in all international forums.*
- *Support of Iraq and Yemen's unity, stability, and sovereignty.*

Military and Security Achievements:
- *Establishment of a unified military force for quick intervention, called "The Peninsula Shield Force."*
- *A joint defense agreement for the GCC countries.*
- *Cooperation in the fields: war on terror, war on drugs, criminal investigation, and traffic.*

145. *History,* Grades 10-12 (Courses System), 2022, p. 45; *History,* Grades 10-12 (Pathways - Second Year), 2022, p. 45 (Previously: *History,* Grades 10-12 [Courses System], 2021, p. 45; *History,* Grades 10-12 [Courses System], 2020, p. 38; *History,* Grades 10-12 [Courses System], 2019, p. 38)

An enrichment section teaches students that the "Arabian Gulf" is the only correct appellation for the body of water east of Saudi Arabia, and that referring to it as the "Persian Gulf" can only be the result of "some countries trying to spread" this nomenclature, because it contains an "anti-Arab bias." Thus, rather than understanding that different nations may have different names for locations, students are led to believe that there is a conspiracy - implicitly driven to serve Iran - to disown the Arabs from the Gulf.



Ancient sources refer to the Arabian Gulf by many names [...] The Greek [sic] historian, Pliny [the Elder] called it the Gulf of Arabs, which constitutes its earliest documented name in history books. Some countries try to spread the name "Persian Gulf", since this name is common in recent Western sources. Yet, this designation is recent and incorrect; it is inapplicable for a gulf surrounded by Arabs from the western side - in the form of the states of the Arabian Gulf - and from the eastern side, inhabited as it was by many Arab tribes. It also does not occur in historical nomenclature; rather, it contains an anti-Arab bias.

146. *History,* Grades 10-12 (Courses System), 2022, p. 183; *History,* Grade 10-12 (Pathways - Second Year), 2022, p. 165 (Previously: *History,* Grades 10-12, 2021, p. 181; *History,* Grades 10-12, 2020, p. 166; *History,* Grades 10-12, 2019, p. 166)

A high school history textbook presents Saudi foreign policy, and particularly the policies of King Salman, as one that preserves stability in the region— which includes containing terrorism and radicalism. This position is given as justification for the controversial Saudi intervention in Yemen's civil war, the Houthis reportedly being supported by Iran; it can also be seen as an attempt to counterbalance the equally controversial Iranian infiltration of that Arab country.



The Political Level:
Foreign policy during King Salman ibn Abd al-Aziz's rule became active and influential, the result of its status, capabilities and origins [Saudi Arabia]. The Saudi stance followed the direction to maintain legitimacy in Yemen, fighting terrorism and extremism, and supporting international efforts to strengthen stability in the Arab region.
[Translation of text under photo]: King Salman ibn Abd al-Aziz is awarded the Order of [the Federal Republic of] Nigeria.

147. *Social Studies,* Grade 5, Vol. 1, 2022, pp. 28, 31. (Previously - *Social Studies,* Grade 5, Vol. 1, 2021, pp. 28, 31.)

In a chapter on the fourth Caliph Ali Ibn Abi Talib, Islamic extremists are condemned. Although the chapter addresses a historic sect in a general manner, it compares the extremist sect of Kharijites who killed Ali to "the Kharijites of the present," implicitly Islamic extremists. The textbook teaches that both Kharijites and Islamic extremists rebelled against rulers, killed Muslims, declared Muslim scholars as infidels, and created chaos in the Islamic world. Students are then asked to compare modern terrorism perpetrated by Islamists to the actions of the Kharijites. The textbook therefore condemns Islamic extremists, using an infamous historic sect as a comparison, and teaches that rebellion against rulers (implicitly including Saudi rulers) is forbidden and leads to chaos.



Kharijites […]
Their characteristics: religious excess; disobeying the ruler.
The similarities between the Kharijites of the past and [the Kharijites of] the present:
1 – They disobeyed the orders of the rulers.
2 – They declared scholars, rulers, and those who oppose them as infidels.
3 – They killed Muslims.
4 – They spread chaos and destruction in the lands of Muslims and others.



4 – The Muslims have suffered from the deviation of some of their people, who committed acts of terror to frighten Muslims. What are the similarities between them and the Kharijites of the past?

148. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 3, 2022, pp. 42-43 (Previously: *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 2, 2021, pp. 66-67; *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 3, 2020, p. 178)

A Grade 9 Islamic Studies lesson teaches students to beware of "*deviant groups*" such as Hezbollah, Al-Qaeda, ISIS, and the Tablighi Jamaat, as they exploit religion for their own interests. Special attention is given to the Muslim Brotherhood, which is accused of contradicting Islam and fomenting conflict, with the sole purpose of seizing power. The text also states that extremist terrorist groups under the Muslim Brotherhood "*wreaked havoc in the country and among the people, as known and evident in crimes of violence and terrorism around the world.*"



التحذير من الجماعات المنحرفة

على المسلم أن يتمسك بالكتاب والسنة منهجًا وسلوكًا، ويحذر من مخالفتهما بالزيادة أو النقصان، وقد بيّنت هيئة كبار العلماء في المملكة العربية السعودية أن كل ما يؤثر على وحدة الصف واللحمة الوطنية، واجتماع الكلمة حول ولي الأمر، وبث الشبه والأفكار وتأسيس الجماعات والتنظيمات والطوائف والأحزاب يُعدّ محرّماً بدلالة الكتاب والسنة.

ومن تلك الطوائف والأحزاب الإرهابية: الحزب المسمّى بحزب الله، وتنظيم القاعدة، وتنظيم داعش، وجماعة التبليغ، وغيرها من الأحزاب والطوائف التي تبحث عن تفريق المجتمعات والتحريض عليها، واستغلال الدين لمصالحها؛ والتي حذرت منها وزارة الداخلية وبينت عداءها وكرهها للمملكة العربية السعودية.

ومن تلك الجماعات المنحرفة أيضاً تلك الجماعة التي أطلقت على نفسها جماعة الإخوان المسلمين التي صدر عن هيئة كبار العلماء في المملكة بياناً حذّرت فيه من هذه الجماعة بشكل خاص، ومن غيرها من الجماعات المنحرفة التي لا تمثل منهج الإسلام، وإنما تتبع أهدافها الحزبية المخالفة لهدي ديننا الحنيف، وتتستر بالدين وتمارس ما يخالفه من الفرقة والتحريض على المجتمعات الآمنة وإثارة الفتنة والعنف والإرهاب.

وهي طليعة هذه الجماعات التي نحذر منها جماعة الإخوان المسلمين، فهي جماعة منحرفة، قائمة على منازعة ولاة الأمر والخروج على الحكام، وإثارة الفتن في الدول، وزعزعة التعايش في الوطن الواحد، ووصف المجتمعات الإسلامية بالجاهلية، ومنذ تأسيس هذه الجماعة لم يظهر منها عناية بالعقيدة الإسلامية، ولا بعلوم الكتاب والسنة، وإنما غايتها الوصول إلى الحكم، ومن ثم كان تاريخ هذه الجماعة مليئًا بالشرور والفتن، ومن رَحِمها خرجت جماعاتٌ إرهابية متطرفة عاثت في البلاد والعباد فساداً مما هو معلوم ومُشاهد من جرائم العنف والإرهاب حول العالم).

Warning Against Deviant Groups
A Muslim must adhere to the Book and the Sunnah methodically and behaviorally, as he is warned against contradicting them by adding or subtracting. The Council of Senior Scholars in the Kingdom of Saudi Arabia has clarified that anything that affects the unity, national cohesion, the consensus around the ruler, the spreading of similarities and ideas, and the establishment of groups, organizations, sects, and parties is considered forbidden according to the Book and Sunnah.

Those terrorist sects and parties include the party called Hezbollah, Al-Qaeda, ISIS, the Tablighi Jamaat, and other parties and sects that seek to divide societies, incite them, and exploit religion for their interests. This is what the Ministry of Interior warned against and clarified their hostility and hatred for the Kingdom of Saudi Arabia.

Those deviant groups also include the group that calls itself the Muslim Brotherhood; a statement issued by the Council of Senior Scholars in the Kingdom warned against this group in particular, as well as other deviant groups that do not represent the approach of Islam, but rather follow their partisan goals that contradict the guidance of our true religion, hiding from religion and practicing what contradicts it in terms of dividing, inciting against safe societies, and stirring up sedition, violence, and terrorism.

At the forefront of these groups that we warn against is the Muslim Brotherhood, for it is a deviant group based on arguing with rulers, rebelling against leaders, stirring up strife in countries, destabilizing coexistence in the unified nation, and describing Islamic societies as ignorant. Since its establishment, this group has not shown any interest in the Islamic faith, nor in the lore of the Book and the Sunnah, but its goal is to seize leadership. Therefore, the history of this group has been full of evils and temptations, as it gave birth to extremist terrorist groups that wreaked havoc in the country and among the people, as known and evident in crimes of violence and terrorism around the world.

149. *Critical Thinking*, Grade 10-12 (Pathways System), 2022, pp. 6, 35.

New:

In a new Critical Thinking textbook, critical thinking is propagated as a method for maintaining proper moral values, and preventing the dissolution of Saudi values, and the infiltration of elements of foreign culture. This is demonstrated in a chapter on making decisions, recounting a story of a Saudi trainee pilot who, upon realizing that the plane was about to crash, decided against the judgment of his American instructor (who ejected himself from the plane) and crashed the plane into the sea instead of a populated area, thereby saving many lives. While the text demonstrates the positive outcome of the Saudi trainee who sacrificed his life, it nonetheless contains the negative implication of the American instructor's decision based on a wrong, foreign set of values.



و لم يكن مساء يوم الأحد ١٧ محرم ١٤٣٤ هـ مسأء عاديًّا، إذ أقلع البطل بطائرته التدريبية F-15C التابعة للقوات الجوية الملكية السعودية في مهمة تدريبية اعتيادية في منطقة التدريب الليلي بقاعدة الملك عبدالعزيز الجوية بالمنطقة الشرقية، وكان يرافقه المدرب الأمريكي " ساش " ، وتتميز هذه الطائرة بسرعتها الفائقة، وفي أثناء تحليقها في السماء؛ ولظروف فنية أثناء تأدية المهمة التدريبية تعرضت الطائرة إلى حادث عرضي، وقد جرى الحوار التالي بين البطل وبين مدربه:

الملازم فهاد: لدي مشاكل وحريق في محرك الطائرة.

المدرب ساش: دعنا نقفز بكراسي النجاة ونترك الطائرة.

الملازم فهاد: لا يمكن ذلك إذ ستنفجر الطائرة، والمنطقة كما ترى مأهولة بالسكان.

المدرب ساش: ضروري أن نغادر الطائرة وإلا سنسقط جميعًا.

الملازم فهاد: سوف أحاول إبعادها.

المدرب ساش: سوف أغادر الطائرة.

قفز المدرب بكرسي النجاة القاذف ليجد نفسه خارج الطائرة، أما الملازم **فهاد** فتوجه بالطائرة إلى الساحل وسرعتها انخفضت وسقطت به في المياه، واستشهد على أثرها.

[Partial Translation]
Due to technical issues during the drill flight, the plane experienced a sudden accident [...]
Instructor Seth [Sash]: lets jump with the ejection seats [...]
Second lieutenant Fahad: Impossible, because the plane will explode, and as you can see, the area is heavily populated.
Instructor Seth [Sash]: We must leave the plane or else we will both crash.
The instructor ejected from the plane and found himself outside of it, while second lieutenant Fahad directed the plane toward the beach, and with declining speed it crashed into the sea, whereupon he [Fahad] died.

150. *Critical Thinking*, Grade 10-12 (Pathways System), 2022, pp. 109.

New:

The importance of implementing critical thinking is described as crucial to strengthening ties between the Saudi individual and his religious and national responsibilities, as well as preventing extremist and detrimental thinking. The text considers as terrorist groups "*the Muslim Brotherhood and their followers, or those who agree with them, for instance the Sururiyun [a Saudi salafist movement], al-Qaeda, al-Jihad, al-Takfir wa-l-Hijra.*"

إنَّ مهارات التفكير الناقد تساعد في التخلص من الاتجاه المتعصب حيث إن هذه المهارات تشمل: القدرة على إعمال العقل والفكر، والفصل بين مشاعر الفرد تجاه الموقف، والمعلومات المتوافرة عنه، وتجنب إصدار الأحكام الفورية المعتمدة على تصورات الآخرين دون تمحيص، والرغبة في ربط المقدمات بالنتائج، والميل إلى إدراك العلاقات بين الأشياء في إطارها الصحيح. هذه المهارات تُجنِّبُ الفرد أن يكون متطرفًا متعصبًا. إن تنمية التفكير الناقد تجعله مضادًا، ومثبِّطًا للتفكير المتطرف، أو المتعصب بشكل فعال؛ بل إنها تدفعه إلى الالتزام بمسؤولياته الوطنية والدينية. إنَّ مهارات التفكير الناقد تجعل المواطن يرفض الفكر الضال والتيارات والجماعات الإرهابية ويكشف الانحرافات العقائدية والفكرية للجماعات المتطرفة مثل جماعة الإخوان المسلمين الإرهابية واتباعهم أو من يتفقون معهم، مثل: السروريون والقاعدة والجهاد والتكفير والهجرة وغيرهم.

The skills of critical thinking assist in doing away with the line of bigotry, as they include: the ability to implement reason and thought; distinguishing between one's feelings toward a situation and the extant information about it; refraining from passing quick judgment based on other views and without scrutiny; the will to connect premises and conclusions; inclining to understand relations between things in proper context. These skills prevent the individual from becoming an extremist and a bigot, for the application of critical thinking effectively renders him opposite and impervious to extreme or generally bigoted thought. Moreover, [critical thinking] pushes him closer to his national and religious obligations. Critical thinking skills causes the citizen to reject erroneous thought and terrorist movements and groups, and to discover the dogmatic and intellectual perversions of extremist groups, such as the terrorist Muslim Brotherhood and their followers, or those who agree with them, for instance the Sururiyun [a Saudi salafist movement], al-Qaeda, al-Jihad, al-Takfir wa-l-Hijra.

151. *Critical Thinking,* Grade 10-12 (Pathways System), 2022, pp. 118, 127, 147.

<u>New:</u>

In the Critical Thinking textbook, several texts are dedicated to presenting the Muslim Brotherhood as terrorists errant in their behavior. For instance, they are accused of harming the internal unity of the Muslim community, attempting to take over the rule of the state, having no interest in promoting Islamic values, and seducing children to join their organization, exploiting them for their nefarious ideals.


اقرأ (٣)

إضافة

Anything that affects unity in respect of Muslim rulers, such as spreading doubts and [wrong] ideas, or establishing groups that require a pledge of allegiance [to their leader], loyalty or promise to [maintain] propaganda and order, or anything of the sort, is forbidden according to the Qur'an and the way of the Prophet. The Muslim Brotherhood are at the forefront of these groups of which we warn. It is a deviant group, laboring to oppose and rebel against rulers, instigate civil wars in countries, and shake the [foundations of] coexistence in the homeland [...]
[Pictures right to left]
Terrorist explosion - [the headquarters of Saudi] Public Security in Riyadh - April 21, 2004
Terrorist explosion - Khobar [Towers] - January 25, 1996
(p. 118)



أتدرَّب وأتفاعل مع عائلتي

تبدأ التربية في جماعة الإخوان بصغار السن، ليسهُل ترويضُهم والتحكم في رغباتهم ومشاعرهم واللعب بعواطفهم، حيث تهرب الجماعة بصغار السن إلى الشواطئ والاستراحات وملاعب الكرة والمراكز الصيفية والمقابر، وإذا تمت البيعة لهم من الأطفال والتابعين لهم من السذج فلا يمكن أن يناقشوا ولا يجادلوا ولا يسألوا، بل هم فقط ينفذون دون تفكير حيث تبدأ الجماعة بإصدار التوجيهات السرية التي لا يستطيعون التصريح بها.

المصدر: الإخوان المسلمين بين الابتداع الديني والإفلاس السياسي، علي السيد الوصيفي، ص ١٢٤، ٢٠١٢م (بتصرف)

في ضوء قراءة النص السابق أحاول مشاركة عائلتي التفكير في التساؤلات التالية:

١. لماذا تعمِدُ الجماعات المتطرفة - بصورة كبيرة - إلى نشر الأفكار السلبية الهدامة في أوساط النشء والشباب؟

Grooming in the Muslim Brotherhood group begins at a young age, so that it is easier to train them and control their wishes and feelings and "play" with their emotions. The group absconds with the young to beaches, resorts, ball courts, summer centers and graveyards, and once the children and the group's followers gullibly swear allegiance to them, it is impossible for them to discuss, argue or ask questions. More so, they can only follow orders without contemplation, as the group begins giving secret directives which they cannot divulge [to anyone]. (p. 127)



٣. ما الهدف غير المعلن لجماعة الإخوان المسلمين الإرهابية؟ وما أساليبهم للتأثير في الشباب والفتيات لتحويلهم من الاعتدال إلى التطرف والعنف؟ وما دورنا الوطني - بوصفنا مفكرين ناقدين - في كشف زيفهم خلال كل مرحلة من مراحل تجنيد الأتباع:

الهدف غير المعلن: .....

المراحل:

مراحل تجنيد الأتباع	أساليب جماعة الإخوان المسلمين الإرهابية	الدور الوطني في كشف زيف ادعاءاتهم وبطلانها
١.		
٢.		

[Partial Translation]
What is the implicit goal of the terrorist group the Muslim Brotherhood? And what are their methods for influencing young men and women to turn them from moderation to extremism and violence? And what is our national role - as critical thinkers - in unveiling their falseness during each stage of drafting followers?
[...]

152. *Critical Thinking*, Grade 9, 2022, pp. 7, 36.

New:

This textbook establishes the importance of building a strong and vigilant mind that can face "*corrupt ideas*" which are prevalent at this age of acculturation, as students are encouraged to fortify their national identity while at the same time not "*confining oneself or dissolving into the cultures of others*." The textbook explains that the explosion of information on social media holds many benefits, but also many risks in the form of misinformation and negative ideas, some of which are "*created by foreign security institutions that are hostile toward the Kingdom*," further validating the need to be perceptive and aware of these problems.



البعد عن الغلو ومحاربة التطرف أو الذوبان في ثقافة الآخرين

إنّ تنظيم التفكير يسهم في تأصيل قيم المجتمع القائمة على التسامح واحترام الآخر والتعاون المبتكر لبناء المستقبل. كما تمكّن مهارات التفكير الفرد من إعمال العقل لمواجهة التغيرات التي تحدث في العالم في مختلف الميادين، والحصانة من الأفكار الهدامة خاصة مع الانفتاح الإعلامي حيث تلاشت الحدود وأصبحت عملية التثاقف تتجاوز الدول والشعوب، وهذا يقتضي تحصين الهوية الوطنية، وبذلك يصبح لازمًا بناء عقل واعٍ حرٍّ يستطيع التمييز، واختيار ما يناسبه ويناسب الصالح العام دون التّوقع على الذات أو الذّوبان في ثقافات الآخرين.

أقرأ (١)

يتميز عصرنا الحالي بالانفجار المعرفي والانفتاح غير المسبوق بين الدول والمجتمعات البشرية، وعلى الرغم من الفوائد والمكاسب التي ترتبت على هذا الانفتاح إلا أنه صاحبه الكثير من المغالطات والإشكالات والمزايدات بسبب الثورة الإعلامية والرقمية وانفتاح وسائلها وأدواتها، إذ أصبحت وسيلة قد يستغلّها أعداء الوطن في بث السموم من خلال رسائل مزيفة وقيم «غير ملائمة»، فكلما انخفض مستوى وعي الفرد كان التأثير فيه أسهل وأعمق. وهذا يتطلب اليقظة تجاه مثل هذه المحاولات المغرضة وحسنَ التعامل وإعمال العقل فيما تحمله من ادعاءات ومزايدات باطلة ومزيفة؛ وذلك برفضها وتجاوزها ومراعاة أن الأفكار السلبية المنتشرة التي يتداولها بعضهم في مواقع التواصل الاجتماعي وغيرها إنما هي آراء مضللة ليست لها أدلة تثبتها. بل إن بعضها آراء أو دسائس وادعاءات مزيفة تُصنع في مؤسسات أمنية أجنبية معادية للمملكة؛ لذا ينبغي علينا الوعي التام مع التمييز بدقة وحرص بين الرأي والحقيقة بطرح الأسئلة التأملية التالية:

Staying Away from Exaggeration and Fighting Extremism or Dissolving into the Cultures of Others:
Organizing [one's] thinking is part of firmly establishing society's values, which are built on tolerance, respect for the Other, and creative cooperation for the sake of building the future. In addition, the skills of thinking allow the individual to use his mind to face the changes that are happening in the world, in a variety of fields, and immunize himself against corrupt ideas. This especially applies to the openness of the media, as the borders have vanished, and the process of acculturation has gone beyond countries and nations. This requires fortifying the national identity, and thus it becomes necessary to develop an alert, free, and discerning mind, as well as choosing what suits it and what suits the public interest, without confining oneself or dissolving into the cultures of others.
I Will Read (1)
Our current time is characterized by an explosion of knowledge and an unprecedented openness between countries and human societies. Despite the benefits and advantages that come with this openness, it is also accompanied by many deceptions, problems, and excessive slogans. This is due to the media and digital revolution, and due to the openness of its means and tools, as it has become a tool the enemies of the homeland might exploit to spread poison through fake messages and inappropriate values, because the lower the level of the individual's awareness, the easier it is to influence him more deeply. This requires being vigilant of such malicious attempts and improving the ability to treat and use our mind when it comes to false arguments and excessive slogans it carries. That is, by rejecting and overcoming them, as well as by noticing that the negative ideas that are being spread, some of which are common on social media, are actually deceptive opinions that have no evidence to back them up. Furthermore, some of them are opinions, plots, and claims created by foreign security institutions that are hostile towards the Kingdom. Therefore, we need to be fully aware and know how to accurately and carefully distinguish between opinions and truth, by raising the following reflective questions:

153. *Islamic Studies - Tawhid (1),* Grades 10-12 (Courses System), 2022, pp. 111, 116, 118-119.

New:

In a high school Islamic Studies textbook, a chapter on the dangers of terrorist thought compared atheist ideology to religious extremist terror groups, including, for instance, the Muslim Brotherhood, al-Qaeda, ISIS, Hezbollah, Al-Jihad Al-Islami, Ansar-Allah (the Houthis) and Al-Sururiya (dubbed a Khawarij group). Moreover, homosexuality and atheism are considered "sexual perversions" and associated with the immoral conduct of non-religious groups, whom the textbook equates on the same level as terror organizations. The textbook features moral disintegration and promiscuity as one of the dangers of seemingly non-religious "errant" groups. Notably, on the following page, a relevant saying by King Salman ibn 'Abd al-Aziz is also featured, in which he juxtaposed religious extremists with "moral disintegrators." The textbook furthermore instructs students to answer the question as to why the government has refused to "legalize homosexuality and sexual perversions."



أنواع الأحزاب والجماعات الضالة:

الأحزاب والجماعات الضالة على نوعين:

١- **النوع الأول:** ظاهرها ديني وحقيقتها بخلاف ذلك.

٢- **النوع الثاني:** ظاهرها غير ديني وتتستر باسم الحرية وتخفي الإلحاد والانحلال عن القيم والآداب المرعية.

The Kinds of Errant Parties and Groups:
There are two kinds of errant parties and groups:
1. *The first kind - purportedly religious but in fact are the opposite.*
2. *The second kind- purportedly non-religious, laboring under the guise of "liberty," but concealing atheism and disintegration of safeguarded values and morals.*



خطر الأحزاب والجماعات الضالة والوقاية منها

مدخل

أنواع الأحزاب والجماعات الضالة:

الأحزاب والجماعات الضالة على نوعين:

١- النوع الأول: ظاهرها ديني وحقيقتها بخلاف ذلك.

٢- النوع الثاني: ظاهرها غير ديني وتتستر باسم الحرية وتخفي الإلحاد والانحلال عن القيم والآداب المرعية.

مثال:

جماعة الإخوان المسلمين-تنظيم القاعدة - داعش - جبهة النصرة - حزب الله - جماعة الحوثي - السرورية.

أنواع الأحزاب والجماعات الضالة

ظاهرها ديني

ظاهرها غير ديني

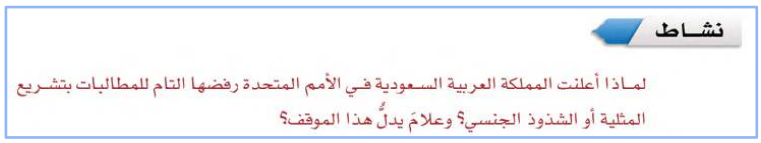
Examples [of the first kind]: The Muslim Brotherhood, al-Qaeda, ISIS, Jabhat al-Nusra, Hezbollah, the Houthis, the Sururiyya. (p. 111)



[Partial Translation]
The Dangers of errant parties and groups externalizing non-religious [elements] (right to left)
Dispersing atheism [...]
Doubting the principles of Islamic Religion
Exalting atheist figures, calling to follow their example, and promulgating their thought
Dispersing moral disintegration and promiscuousness



[Partial Translation]
Our message to everyone is that there is no place among us for extremists who consider moderation as moral disintegration, using our tolerant religion to realize his goals; and there is no place for moral disintegrators who consider our war against extremism a means to disseminate moral disintegration and to use our religion's facilitating nature to realize his goals [...]
King Salman ibn 'Abd al-Aziz Al Saud.



Activity:
Why has the Kingdom of Saudi Arabia declared in the United Nations its utter refusal to the demand to legalize homosexuality or sexual perversions? What does this position indicate?

154. *Islamic Studies - Tawhid (1),* Grades 10-12 (Courses System), 2022, pp. 114, 118.

New:

A high school Islamic Studies textbook, lay out inherent dangers of “errant” groups, which in this context includes both religious terrorist factions and atheists. Specifically, however, the textbook blames the [radical Islamic] "errant" groups in perpetrating "*armed rebellion, mayhem, loss of security, expelling Muslims from their lands, and appointing enemies as rulers over them*" mainly in the context of the "so-called" Arab Spring revolutions. The text further blames these groups for the negative consequences of the revolutions. As such, the textbook delegitimizes the Arab Spring movements, implying that despite the participation of many non-religious (and certainly non-terrorist) factions, they were set in motion by terror organizations.

Similarly, the second text blames these [radical Islamic] errant movements for inciting to [organize] “strikes, protests, gatherings and collective statements.”

٦- الخروج المسلح وحصول الفوضى، وفقد الأمن، وتشريد المسلمين عن بلدانهم، وتسليط الأعداء عليها، كما حصل في ثورات ما يُسمَّى بالربيع العربي، والتي كان لهذه الأحزاب والجماعات الضالة أثر كبير في إشعالها، وماحدث من قتل ودمار وخسائر في الأرواح وفي مجهودات التنمية؛ نتيجة لإشعالهم نار الفتنة وتعاونهم مع أعداء أوطانهم في الخارج.

[Among the inherent dangers of terrorist organizations:]
6 - Armed rebellion, mayhem, loss of security, expelling Muslims from their lands, and appointing enemies as rulers over them, similar to what occurred in the so-called Arab Spring revolutions. These errant [terrorist] groups and parties played a great part in inciting them. The ensuing killings and destruction, and the loss of lives and of development efforts, [all] resulted from them igniting the flames of riot and cooperating with their homelands’ enemies abroad. (p. 118)

٥- **التحريض:** على الاعتصامات، أو التظاهرات، أو التجمعات، أو البيانات الجماعية.

5 - Inciting to [organize] strikes, protests, gatherings and collective statements. (p. 114)

155. *Islamic Studies - Hadith (2),* Grades 10-12 (Pathways System), 2022, p. 84[12]

In a Grade 11 hadith textbook, the promotion of peace among all factions of society is presented as vital for social coherence. A poster presents various contracts that Muhammad and the Muslims made with Jews, Christians, and Arab tribes as examples of peace-making. Interestingly, the agreement following the Muslims' military expedition to the Jewish fortress in Khaybar is mentioned as an example of promoting peace, despite the fact that the expedition included laying a siege on the fortress and forcing the Jews to surrender. As such, not only are pacts with Jews, Christians and Arabs are portrayed in a positive light, they furthermore gain religious legitimacy and an exemplary status.



Islam [brings] the Message of Peace (in above right corner)
Actual examples of Peace and Harmony
"The Prophetic Agreements and Contracts"

1. *Contract of Medina*
2. *Agreement of Hudaybiyya*
3. *Reconciliation of Banu Damra*
4. *Reconciliation of Juhayna tribe and Bani Madlig*
5. *Peace of Najran*
6. *Alliance of the virtuous (hilf al-fudul)*
7. *Agreement of Aqaba (Aila)*
8. *Agreement of Khaybar*

The key reasons for these agreements:
Consolidating partnership between the followers of religions and cultures in common affairs
Inculcation of values of human coexistence
Creating alliances and protecting common interests and values
Securing legal rights and liberties "and therefore human dignity"
Endeavoring [to secure] peace and stability.

[12] New for 2022

156. *Critical Thinking,* Grade 10-12 (Pathways System), 2022, pp. 58-59.[13]

Acknowledging that coexistence and dialogue are basic human needs, the Critical Thinking textbook explains that the Saudi government is adamantly supportive of the notion that Saudi youth should become familiarized with different cultures, for the sake of mutual understanding and coexistence.



التعايش والتواصل الحضاري:

تعد مسألتا التعايش والتواصل الحضاري بين أفراد المجتمعات والثقافات المختلفة حاجتين إنسانيتين لهما أبعاد اجتماعية ومعرفية، تتلاقى فيها الأفكار البناءة لتنمية الحياة بعيدًا عن نزاعات الاستحواذ والاستفراد، ومن ثم التعايش والتواصل الحضاري، لا يؤسسان بالمثل الأخلاقية والإنسانية فحسب، بل بالسعي الحثيث من قبل الجميع نحو بناء الحاضر، والمستقبل المشترك، وعلى قاعدة احترام التعدد الذي يترجمه النظام الاجتماعي العالمي الذي يحث على حق المساواة بين أفراد المجتمعات.

ويعد التعايش والتواصل الحضاري مرحلة متقدمة تبلغها المجتمعات التي تؤمن بحقيقة التنوع، وتسعى إلى تطوير المساحات المشتركة بين مختلف أفرادها.

وقد أكدت المملكة العربية السعودية، ومن خلال عدد من القنوات الثقافية والمجتمعية، أهمية تعرف الشباب على أساليب تفكير الشعوب الأخرى؛ لتعميق التواصل بين الحضارات المختلفة للوصول إلى مرحلة التفاهم والتعايش الثقافي.

المصدر: مشروع سلام للتواصل الحضاري، سلسلة المواد التثقيفية

الملك عبدالله بن عبدالعزيز يتعود

إنَّ الإنسان قد يكون سببًا في تدمير هذا الكوكب بكل ما فيه، وهو قادر أيضًا على جعله واحة سلام واطمئنان، يتعايش فيه أتباع الأديان والمذاهب والفلسفات ويتعاون فيه الناس بعضهم مع بعض باحترام. ويواجهون المشكلات بالحوار لا بالعنف. إنَّ الإنسان قادر على أن يهزم الكراهية بالمحبة والتعصب بالتسامح، وأن يجعل جميع البشر يتمتعون بالكرامة التي هي تكريم الرب – جل شأنه – لبني آدم أجمعين.

الملك عبدالله بن عبدالعزيز - واس ١٤٢٩/٧/١٣ هـ

[Partial Translation]
[…] The Kingdom of Saudi Arabia has stressed via several cultural and social channels, the importance that the youth should become familiarized with the thinking methods of other peoples, in order to deepen the communication between various cultures and reach the stage of mutual cultural understanding and coexistence.
…
Human beings may bring destruction to everything on this planet, but they are also capable of making it an oasis of peace and serenity, where followers of religions, [religious] schools and philosophies may coexist and cooperate with one another with respect. And they would overcome problems through dialogue, not violence […].

157. *Critical Thinking,* Grade 9, 2022, p. 17. (Previously - *Critical Thinking,* Grade 9 (Tracks System), 2021, p. 15; *Critical Thinking*, Grades 10-12 (Tracks System), 2021, p. 15)

A lesson on the concept of thinking inserts an enrichment section which aims at "*highlighting manifestations of coexistence and tolerance*," as well as establishing dialogue and "*positive mutual understanding*" between Saudis and other societies, in search of cultural common ground.



إضاءة

أُسِّسَ "مشروع سلام للتواصل الحضاري" بوصفه مشروعًا وطنيًا لنشر ثقافة التواصل الحضاري، ويواكب رؤية المملكة ٢٠٣٠، مسترشدًا بمحوري: (وطن طموح، ومجتمع حيوي)، من خلال رصد واقع الصورة الذهنية للمملكة، وإبراز مظاهر التعايش والتسامح.

ويمثّل "سلام" منصّة هادفة ومفيدة للحوار والتواصل المفتوح والتفاهم الإيجابي بين السعوديين وغيرهم من المجتمعات للتعرف على المشتركات الإنسانية والثقافية بين الجميع.

[13] New for 2022

Enlightenment:
The Salam Project for Cultural Communication was founded as a national project to spread the culture of cultural ***communication,*** *accompanying the Kingdom's Vision 2030, and guided by the two axes: an ambitious homeland and a vibrant society. This, by observing the Kingdom's intellectual status and highlighting manifestations of coexistence and tolerance.*
Salam is a purposeful and beneficial platform for dialogue, open communication, and positive mutual understanding between Saudis and other societies, for the purpose of identifying the human and cultural common ground that exists between everybody.

158. *Social Studies*, Grade 7, Vol. 3, 2022, pp. 240-241.

In a social studies textbook, students are taught that calm and peaceful conversation is intrinsic to Islamic culture, featuring an image of children from different cultures and religions sitting around a table, smiling and conversing. The text calls to avoid any "*bigotry and conflicts*" during conversations, inserting Qur'anic verses that justify having discourse with one another.



Conversation:
This is an exchange of words between two or more parties on a certain topic, in order to enrich knowledge and ideas. It is preferable that it is done calmly, while avoiding bigotry and conflicts.

[Caption of picture:] An activity in the King Abdulaziz Center for National Dialogue.

The word "conversation" appears in the Noble Qur'an on more than one occasion, such as in the Almighty's saying: "And he had other resources. So, he boasted to a companion of his, while conversing with him" (Al-Kahf, 34), "His companion replied, while conversing with him" (Al-Kahf, 37), and in the Almighty's saying: "Indeed, Allah has heard the argument of the woman who pleaded with you concerning her husband, and appealed to Allah. Allah has heard your exchange. Surely Allah is All-Hearing, All-Seeing." (Al-Mujadila, 1.) This proves that conversation is one of the cornerstones of Islamic culture, as it stems from the message of Islam, its guidance, the nature of its education, and the essence of its culture.

159. *History,* Grades 10-12 (Courses System), 2022, p. 76 (Previously: *History,* Grades 10-12 (Humanities Track), 2021, p. 76; *History,* Grades 10-12 (Humanities Track), 2020, p. 69; *History,* Grades 10-12 (Humanities Track), 2019, p. 69)

Students are taught about the historical Constitution of Medina that was signed between Muhammad and Medina's Jewish tribes, which established peace, security, rights, and freedoms for both parties. The textbooks state that this constitution proves the tolerant nature of Islam.



نظّمت الوثيقة العلاقة بين اليهود والمسلمين من حيث العيش بسلام، والحصول على حقوقهم كافة، والتزامهم تجنب نصرة الأعداء، وترتيب حل الخلافات في إطار الدولة، وكذلك العلاقة بين أفراد المجتمع والدولة.

جاء في الوثيقة: «لليهود دينهم، وللمسلمين دينهم – مواليهم وأنفسهم - إلا من ظلم وأثم فإنه لا يُهلك إلا نفسه وأهل بيته». وهذا يدل على سماحة الإسلام والمسلمين، وضرورة التزام المواثيق التي تخدم الجميع وتمكّن الدولة من أداء مسؤولياتها.

بين أفراد المجتمع في المدينة، وتعزّفهم حقوقهم وواجباتهم. وترسخ مبدأ التكافل الاجتماعي بين الأفراد، ومبدأ حرية الاعتقاد، وأن الوطن يسع الجميع والدفاع عنه واجبهم جميعا، وقد عُدت أول وثيقة تؤسس لحقوق الإنسان في التاريخ. وأول دستور متكامل أرسى قواعد المواطنة وبيّنت أركان العدل بين مكونات المجتمع وطوائفه؛ لكي يسود التسامح والمحبة والسلام.

The Constitution organized the relations between Jews and Muslims [in Medina] to live in peace, [whereby they shall] receive all their rights, be obliged to refrain from aiding their [respective] enemies, prioritize finding solutions to political disagreements, as well as the relations between members of society and the ruling authority.
It is related in the Constitution: "Jews have their religion, and the Muslims have their religion - [this applies to] their allies and their patrons - but whoever acts unjustly and sins will only destroy himself and his agnates." This indicates the tolerant nature of Islam and the Muslims, and the necessity to abide by contracts that serve all and enable the ruling authority to manage its responsibilities.

160. *Life and Family Skills,* Grade 8, Vol. 1, 2022, pp. 11, 13.

In a Grade 8 Life and Family Skills textbook, students learn that one characteristic of "*the perfect personality*" is applying Islamic ethics to the treatment of others, "*including non-Muslims*," so that they see "*the beautiful image of Islam*." Other characteristics include speaking to others with respect, and appreciation and forgiving others' mistakes.



The Perfect Personality
3- Talking to others with respect and appreciation, each according to their age and status, while looking at the person who is speaking, so he feels important.
5- Showing tolerance and forgiveness to a person who is wrong. The Almighty said: "and pardon others. And Allah loves the good-doers." (Ali Imran, 134).
[…]
7- Relying on Islamic ethics when dealing with everyone, including non-Muslims, so that the beautiful image of Islam is reflected on them.

161. *Critical Thinking,* Grade 9, 2022, p. 24. (Previously - *Critical Thinking,* Grade 9, 2021, p. 22; *Critical Thinking,* Grades 10-12 (Tracks System), 2021, p. 22.)

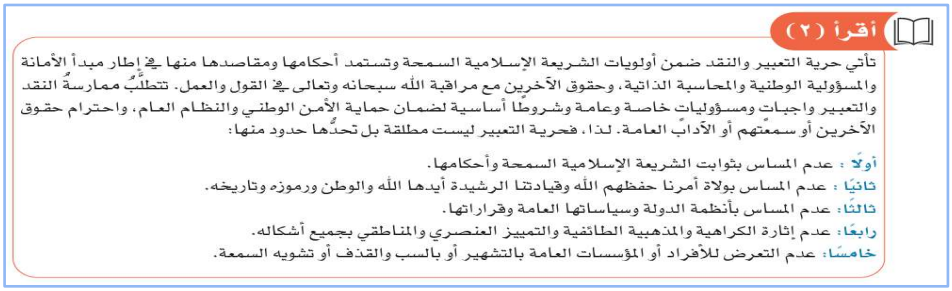
Critical thinking is introduced through the character of Galileo Galilei. The textbook explains that Galileo was shunned during his time for producing work that contradicted popular sentiments, and his story is used to articulate the value of thinking critically and tolerating the ideas of others — even if they see the world differently. Most of the text was altered, but its subject and message remain.

2021	2022
Critical Thinking, Grade 9 (Tracks System), 2021, p. 22.	*Critical Thinking,* Grade 9, 2022, p. 24.
	
I shall read: *The astronomer, physicist, and mathematician, Galileo Galilei was able to design the telescope, which was better than the optical instruments that were used in his time. After observing the motion of the stars through the telescope, he made a discovery that contradicted the dominant perception at that time about the motion of stars, and therefore he faced a great deal of criticism in that time. […]*	*I shall read:* *…* *The discovery of the scholar Galileo Galilei was the beginning of the fall of the prevailing theory regarding the universe and the celestial bodies according to which the Earth is the center of the universe, despite the fact that he initially encountered criticism, opposition, and rejection.*

*Red font indicates removed content.
*Green font indicates added content.

162. *Critical Thinking*, Grade 9, 2022, p. 39. (Previously - *Critical Thinking,* Grade 9, 2021, p. 85; *Critical Thinking,* Grades 10–12 (Tracks System), 2021, p. 85.)

Students learn that freedom of speech, including the freedom to criticize, constitutes "*one of the priorities…* of shariah." The lesson clarifies that freedom of speech does not grant one the freedom to slander, nor to propagate hate speech and incitement. At the same time, however, the textbook also cautions that freedom of speech must not violate the principles of shariah law, nor may it offend the rulers, state institutions, or policies.



أقرأ (٢)

تأتي حرية التعبير والنقد ضمن أولويات الشريعة الإسلامية السمحة وتستمد أحكامها ومقاصدها منها في إطار مبدأ الأمانة والمسؤولية الوطنية والمحاسبة الذاتية، وحقوق الآخرين مع مراقبة الله سبحانه وتعالى في القول والعمل. تتطلّبُ ممارسةُ النقد والتعبير واجبات ومسؤوليات خاصة وعامة وشروطًا أساسية لضمان حماية الأمن الوطني والنظام العام، واحترام حقوق الآخرين أو سمعتهم أو الآدابَ العامة. لذا، فحرية التعبير ليست مطلقة بل تحدُّها حدود منها:

أولًا : عدم المساس بثوابت الشريعة الإسلامية السمحة وأحكامها.
ثانيًا : عدم المساس بولاة أمرنا حفظهم الله وقيادتنا الرشيدة أيدها الله والوطن ورموزه وتاريخه.
ثالثًا: عدم المساس بأنظمة الدولة وسياساتها العامة وقراراتها.
رابعًا: عدم إثارة الكراهية والمذهبية الطائفية والتمييز العنصري والمناطقي بجميع أشكاله.
خامسًا: عدم التعرض للأفراد أو المؤسسات العامة بالتشهير أو بالسب والقذف أو تشويه السمعة.

I shall read (2):
Freedom of speech and criticism is one of the priorities of our tolerant Islamic shariah. Its rulings and intentions are derived from this freedom, within the framework of integrity, national responsibility, and self-accountability, as well as the rights of others, as Allah Almighty observes over words and deeds. Practicing criticism and speech necessitate personal and public obligations and responsibilities, as well as fundamental conditions to ensure the protection of national security and public order, respect for others' rights or reputation, or public decency. Therefore, freedom of speech is not absolute, and it has limits, including:

1. *It cannot harm the principles and rulings of the tolerant Islamic shariah.*
2. *It cannot harm our rulers, may Allah protect them, our wise leaders, may Allah support them, and the motherland, its symbols, and its history.*
3. *It cannot harm the institutions of the State, its public policies, and decisions.*
4. *It cannot incite hatred on a religious or sectarian basis, or racial and regional discrimination in all its forms.*
5. *It cannot attack people or public institutions by means of slander, insult, vilification, or defamation.*

163. *Critical Thinking,* Grade 9, 2022, p. 254. (Previously - *Critical Thinking,* Grade 9, 2021, p. 254; *Critical Thinking,* Grades 10-12 (Tracks System), 2021, p. 254)

An exercise in deduction inserts a paragraph that teaches students that people must accept themselves and the world as a prerequisite for world peace. Students must ponder difficult questions, such as "How can world peace be achieved?" that force young people to consider the world around them, and how they interact with it.

2021	2022
Critical Thinking, Grades 10-12 (Tracks System), 2021, p. 22.	*Critical Thinking,* Grade 9, 2022, p. 24.



الحُجة	مجال الحُجة	الشكل الاستدلالي للحُجة
١. كيف يتحقق السلام العالمي؟ دعني أخبرك: علينا البدء بالإنسان الفرد، فكل شخص يجب أن يعيش في سلام مع نفسه، يتعين على كلٍّ منا أن يقبل ذاته كما هو، مهما كانت خصائصنا. يجب أيضاً أن نقبل العالم كما هو، إذا تقبّلنا أنفسنا، واقتنعنا بأعمالنا وأدركنا جيداً مغزاه، فقد نصل إلى تحقيق تغيير مضبوط يجلب الرفاهية لكل الناس. هكذا! فقط يمكن أن يتحقق مبدأ السلام العالمي.	.....	.....

The Claim:
1. How can world peace be achieved? Let me tell you: We need to start with the individual, for every person must live in peace with himself. Each and every one of us must accept himself as he is, whatever his characteristics



الحُجة	مجال الحُجة	الشكل الاستدلالي للحُجة
١. كيف يتحقق السلام العالمي؟ دعني أخبرك: علينا البدء بالإنسان الفرد، فكل شخص يجب أن يعيش في سلام مع نفسه، يتعين على كلٍّ منا أن يقبل ذاته كما هو، مهما كانت خصائصنا. إذا تقبّلنا أنفسنا، وفهمنا وتقبلنا الثقافات الأخرى واحترامناها فقد نصل إلى تحقيق تغير مضبوط يجلب الرفاهية لكل الناس. هكذا فقط يمكن أن يتحقق مبدأ السلام العالمي.	.....	.....

The Claim:
1. How can world peace be achieved? Let me tell you: We need to start with the individual, for every person must live in peace with himself. Each and every one of us

may be. We must also accept the world as it is. If we accept ourselves, are content with the world, and properly comprehend its significance, then we will have achieved proper change that brings prosperity to all of mankind. This is the only way in which the principle of world peace can be achieved. *The Claim's Field of Activity:* *The Deductive Form of the Claim:*	*must accept himself as he is, whatever his characteristics may be. If we accept ourselves, and understand, accept, and respect other cultures, then we will have achieved proper change that brings prosperity to all of mankind. This is the only way in which the principle of world peace can be achieved.* *The Claim's Field of Activity:* *The Deductive Form of the Claim:*

*Red font indicates removed content.
*Green font indicates added content.

164. *Islamic Studies - Tawhid (1),* Grades 10-12 (Courses System), 2022, p. 120.

In a high school Islamic Studies textbook, a chapter on terrorist organizations presents a list of constructive ways to avoid the dangers which these organizations pose to society. One strategy is to continue cooperating and coexisting with non-Muslims, in sharp contrast with the policies of these groups. Plausibly, the introduction of this new content seeks to legitimize Saudi Arabia's relations with Western organizations.

٨- لزوم المنهج الوسط في التعامل مع غير المسلمين، والتعايش معهم خلافاً لما عليه بعض الأحزاب والجماعات الضالة.

Embracing a moderate line in dealing and coexisting with non-Muslims, contrary to the [conduct] of the errant [terrorist] parties and groups.

165. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 6, Vol. 1-3, 2022, pp. 134-135. (Previously - *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 6, Vol. 1, 2021, pp. 98-100.)

A lesson in a Grade 6 Islamic studies textbook is dedicated to the Prophet Muhammad's positive treatment of non-Muslims, and teaches students to act kindly toward them. The lesson teaches that Muhammad did not wish to harm non-Muslims even when they fought him; he respected his pacts with them, and acted kindly toward them. A few hadiths are offered as examples for this positive treatment: students are taught that they should treat non-Muslims kindly, as Muhammad did. However, the textbook also teaches them to pray for non-Muslims to receive "guidance," implicitly toward Islam; this carries on the one hand a non-violent message, but on the other, implies that other religions are false religions.

The chapter previously removed a hadith about a group of Jews who cursed Muhammad, to which he responds with tolerance. Another hadith which taught that Muhammad visited a Jewish boy on his deathbed, advising him to convert to Islam to avoid being punished in Hell, was previously shortened, removing the problematic message, and has now entirely been removed.



الدرس الأول

هدي النبي ﷺ في التعامل مع غير المسلمين

عفوه ﷺ عنهم بعد مقدرته عليهم

عن جابر بن عبد الله ﷺ: أنه غزا مع رسول الله ﷺ قِبل نجد، فلما قفل رسول الله ﷺ قفل معه فأدركتهم القائلة في واد كثير العِضَاه[1]، فنزل رسول الله ﷺ وتفرق الناس يستظلون بالشجر، فنزل رسول الله ﷺ تحت سَمُرَةٍ وعَلَّقَ بها سيفه ونمنا نومة، فإذا رسول الله ﷺ يدعونا وإذا عنده أعرابي فقال: «إن هذا اختَرَط عليَّ سيفي وأنا نائم فاستيقظت وهو في يده صَلْتًا، فقال: من يمنعك مني؟ فقلت: الله ثلاثًا، ولم يعاقبه وجلس»[2].

The prophet's manner in treating non-Muslims

He forgave them although he was able to [harm] them.

...

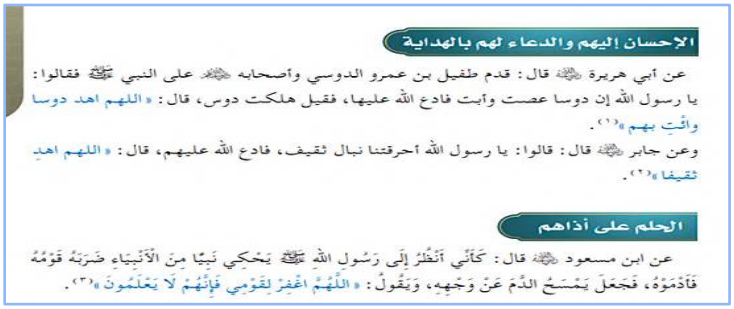


وفاؤه بالعهود والمواثيق معهم

عن حذيفة بن اليمان ﷺ قال: ما منعني أن أشهد بدرا إلا أني خرجت أنا وأبي حُسَيلٌ، قال: فأخذنا كفار قريش قالوا: إنكم تريدون محمدًا؟ فقلنا: ما نريده، ما نريد إلا المدينة فأخذوا منّا عهدَ اللهِ وميثاقَهُ لننصرفن إلى المدينة ولا نقاتل معه، فأتينا رسول الله ﷺ فأخبرناه الخبر فقال: «انصرفا نَفِ لهم بعهدِهم ونستعينُ اللهَ عليهم»[3].

He kept his pacts and agreements with them.

...



الإحسان إليهم والدعاء لهم بالهداية

عن أبي هريرة ﷺ قال: قدم طفيل بن عمرو الدوسي وأصحابه ﷺ على النبي ﷺ فقالوا: يا رسول الله إن دوسا عصت وأبت فادع الله عليها، فقيل هلكت دوس، قال: «اللهم اهد دوسا وائتِ بهم»[1].

وعن جابر ﷺ قال: قالوا: يا رسول الله أحرقتنا نبال ثقيف، فادع الله عليهم، قال: «اللهم اهدِ ثقيفا»[2].

الحلم على أذاهم

عن ابن مسعود ﷺ قال: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللهِ ﷺ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ، فَجَعَلَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ، وَيَقُولُ: «اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ»[3].

Treating them well and praying for them that they receive [divine] guidance.

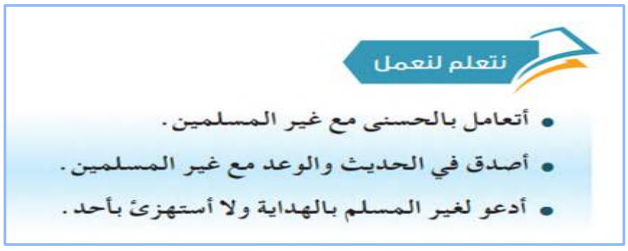
Narrated Abu Huraira:

Tufail bin `Amr came to Allah's Messenger and said, "O Allah's Messenger! [The tribe of] Daws has disobeyed and refused [to embrace Islam], therefore, invoke Allah's wrath for them.", and the people said: "[The tribe of] Daws are destroyed". He said, "O Allah! Guide the [tribe of] Daws and let them come to us."

...

Refraining from harming them

Ibn Mas'ud reported: "I can still recall as if I am seeing the Messenger of Allah resembling one of the Prophets whose people scourged him and shed his blood, while he wiped blood from his face, he said: "O Allah! Forgive my people, because they certainly do not know."



We learn to implement:
- I will treat non-Muslims well.
- I will be sincere when I talk to and make promises to non-Muslims.
- I will pray for the non-Muslim that he will receive [divine] guidance, and I will not mock anyone.

166. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 2, 2022, pp. 119-120 (previously: *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 2, 2021, pp. 145-146; *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 9, Vol. 2, 2020, pp. 84-85; *Islamic Studies - Hadith,* Grade 9, 2019, pp. 18-19)

Altered:

Students are taught that it is absolutely forbidden to point a weapon at other people, whether seriously or in jest, as well as shooting at weddings and driving cars in an irresponsible manner.

In the 2022 edition, in contrast to the previous edition, there is no specific reference to the prohibition of pointing a gun at a Muslim, although the hadith itself seems to refer to Muslims, and not people in general. In addition, although the hadith mentioned that the punishment for pointing a gun at another person is Hell, the explanation in the 2022 version omits that.

2021	2022
Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2021, pp. 145-146	*Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 2, 2022, pp. 119-120
	

Abu Huraira reported the Messenger as saying: "None of you are to point a weapon at his brother, for he does not know whether perhaps the devil may draw it out while it is in his hand, as a result of which he will fall into a pit in hell."	*Abu Huraira reported the Messenger as saying: "None of you are to point a weapon at his brother, for he does not know whether perhaps the devil may draw it out while it is in his hand, as a result of which he will fall into a pit in hell."*
• *One way that leads to killing and bloodshed is carrying a weapon and pointing it at people, whether intentionally or jokingly.* • *It is clearly prohibited to intentionally point a weapon at a Muslim, for he wants to kill or injure a Muslim, both of which are serious. However, it is also prohibited to do this jokingly, because it terrifies and frightens the Muslim.* • *If the prohibition is limited to merely pointing with a weapon, being a reason for entering Hell, then how about those who think it is allowed to shed blood, kill innocent people, terrorize those who are safe, and be corrupt? That is a great evil and a big sin, and he who does it is in great danger.* • *A reasonable person avoids pulling out a weapon and raising it in front a person, for he may be killed for a word that was said, for bragging about lineage, for disagreeing over an offer in this world, or in response to impulses of hatred and anger, leading to him losing his worldly life and the hereafter, deserving the fire of Hell.* • *It is dangerous to joke with cars and play around with them in front of others, or to use weapons and shoot ammunition at weddings, because this leads to the loss of lives, disabilities, and terrorizing those who are safe, all of which are prohibited by Sharia.*	• *One way that leads to killing and bloodshed is carrying a weapon and pointing it at people, whether intentionally or jokingly.* • *If the prohibition is limited to merely pointing with a weapon, being a reason for entering Hell, then how about those who think it is allowed to shed blood, kill innocent people, terrorize those who are safe, and be corrupt? That is a great evil and a big sin, and he who does it is in great danger.* • *A reasonable person avoids pulling out a weapon and raising it in front a person.* • *It is dangerous to joke with cars and play around with them in front of others, or to use weapons and shoot ammunition at weddings, because this leads to the loss of lives, disabilities, and terrorizing those who are safe.*

*Red font indicates removed content.

167. ***Islamic Studies – Tawhid, Tafsir, Hadith, Fiqh,*** **Grade 7, Vol. 1, 2022, p. 170 (Previously: *Islamic Studies – Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 1, 2021, p. 264)**

Removed:

In a Grade 7 Islamic Studies textbook, a section prescribing the beating of children over 10 years old who fail to perform prayers was removed from a chapter on prayer in the 2022 edition. The 2021 edition had stated that parents should beat children over 10 years old who fail to perform the prayer, strengthening the argument with a hadith. In 2022, the part of this hadith that refers to beating was omitted, as was the explanation of the duty of parents to beat their children in this context.

2021	2022
Islamic Studies – Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 1, 2021, p. 264	*Islamic Studies – Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 1, 2022, p. 170
	
Legal consequence of the five prayers *They are enjoined on a child who reaches 7 years of age, for him to become accustomed to this great act of worship.* *And his parents will beat him when he is 10 years of age if he fails to perform it.* *According to a hadith transmitted by Abd Allah b. ʿAmr, that the prophet said: "Command your children to perform Salat (prayer) when they are seven years old, and beat them for (not offering) it when they are ten, and do not let (boys and girls) sleep together."*	*Legal consequence of the five prayers* *They are enjoined on a child who reaches 7 years of age, for him to become accustomed to this great act of worship.* *According to a hadith transmitted by Abd Allah b. ʿAmr, that the prophet said: "Command your children to perform Salat (prayer) when they are seven years old."*

*Red font indicates removed content.

168. *Islamic Studies - Fiqh (2),* Grades 10-12 (Humanities Track), 2021, pp. 257, 269.

<u>Removed:</u>

In 2022, the below textbook removed two quotations of a Quranic verse that states: "*As for the thief, the male and the female, amputate their hands*." The verse was quoted twice as an example of issues concerning the understanding of Quranic verses based on grammatical issues. In one case, the textbook also explained in its own words that, based on the Quranic verse, the amputation of thieves' hands is obligatory, without explaining whether this ruling is relevant in modern times. The 2022 textbook removed this verse, leaving other examples for the issues taught, possibly in order to avoid discussion of violent punishment.



صيغ العموم

يعرف العموم من دلالة اللفظ العربي بصيغ كثيرة نذكر منها :

٢ . المعرف بأل المفيدة للاستغراق والمعرف بالإضافة -مفردًا كان أو جمعاً- : أمثلة ذلك :

- قوله تعالى : ﴿ قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ۝١ ﴾ (٥) .
- قوله تعالى : ﴿ إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ﴾ (٦) .
- قوله تعالى : ﴿ وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقْطَعُوٓا۟ أَيْدِيَهُمَا ﴾ (٧) .

Textual formulas of generalization:

Generalization is understood according to the meaning of Arabic expression in many forms, including:

...

2 – Words made definite by the article which indicates inclusion, and words made definite by the construct state – whether singular or plural – for example:

...

The Almighty's saying: "As for the thief, the male and the female, amputate their hands." [Al-Ma'ida Surah, 38]



أحوال المطلق والمقيد

مثاله

قوله جل وعلا: ﴿ وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقْطَعُوٓا۟ أَيْدِيَهُمَا ﴾ (٣)، مع قوله سبحانه وتعالى في آية الوضوء: ﴿ فَٱغْسِلُوا۟ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ ﴾ (٤)، فالأيدي مطلقة في الآية الأولى ومقيدة في الآية الثانية، والحكم مختلف؛ ففي الأولى وجوب القطع، وفي الثانية وجوب الغسل، والسبب مختلف فالأول هو السرقة والثاني هو القيام إلى الصلاة، فلا تقيد الآية الأولى بالثانية، وقد بينت السنة أن القطع يكون من الكوع (مفصل الكف) .

Cases of generalization and limitation

The Almighty's saying: "As for the thief, the male and the female, amputate their hands."... the word "hands" is unlimited in the first verse... the ruling regarding the first verse is that the amputation is obligatory... the Sunnah explains that the amputation is from the wrist.

169. *Life and Family Skills,* Grade 3, Vol. 3, 2022, p. 43

New:

A Grade 3 Life and Family Skills textbook mentions that one of the criteria for choosing friends is the degree of their adherence to religion, as well as their genealogy.



How do I choose my friends?
We choose our friends according to specific standards whose importance differs among individuals.
[Center then clockwise]
Religious adherence; affinity and genealogy; [...]

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.[14]

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.[15]

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.[16]

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.[17]

[14] 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.

[15] 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.

[16] *Ibid.*, and based on 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.

[17] 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

5 **PEACEMAKING**

The curriculum should develop capabilities for non-violent conflict resolution and promote peace.[18]

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.[19]

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.[20]

8 **SEXUAL ORIENTATION**

The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation.[21]

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.[22]

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.

[18] 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.

[19] 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.

[20] 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.

[21] 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.

[22] 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

List of Textbooks

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

Grade 1

1. *Family Education*, Grade 1, Vol. 1, 2019.
2. *Family Education,* Grade 1, Vol. 2, 2019.
3. *Islamic Studies - Tawhid, Fiqh and Suluk,* Grade 1, Vol. 1, 2021.
4. *Islamic Studies - Tawhid, Fiqh and Suluk,* Grade 1, Vol. 1, 2022.
5. *Islamic Studies - Tawhid, Fiqh and Suluk,* Grade 1, Vol. 2, 2021.
6. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 1, Vol. 2, 2022.
7. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 1, Vol. 3, 2022.
8. *Life and Family Skills,* Grade 1, Vol. 1, 2021.
9. *Life and Family Skills*, Grade 1, Vol. 1, 2022.
10. *Life and Family Skills*, Grade 1, Vol. 2, 2021.
11. *Life and Family Skills*, Grade 1, Vol. 2, 2022.
12. *Life and Family Skills*, Grade 1, Vol. 3, 2022.

Grade 2

13. *Family Education,* Grade 2, Vol. 1, 2019.
14. *Family Education,* Grade 2, Vol. 2, 2019.
15. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 2, Vol. 1, 2021.
16. *Islamic* Studies - Tawhid, Fiqh and Suluk, Grade 2, Vol. 1, 2022.
17. *Islamic* Studies - Tawhid, Fiqh and Suluk, Grade 2, Vol. 2, 2021.
18. Islamic Studies - Tawhid, Fiqh and Suluk, Grade 2, Vol. 2, 2022.
19. Islamic Studies - Tawhid, Fiqh and Suluk, Grade 2, Vol. 3, 2022.
20. *Life and Family Skills,* Grade 2, Vol. 1, 2021.
21. *Life and Family Skills,* Grade 2, Vol. 1, 2022.
22. *Life and Family Skills,* Grade 2, Vol. 2, 2021.
23. *Life and Family Skills,* Grade 2, Vol. 2, 2022.
24. *Life and Family Skills,* Grade 2, Vol. 3, 2022.

Grade 3

25. *Family Education,* Grade 3, Vol. 1, 2019.

---

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.

26. *Family Education,* Grade 3, Vol. 2, 2019.
27. *Islamic Studies - Tawhid, Fiqh and Suluk,* Grade 3, Vol. 1, 2021.
28. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 3, Vol. 1, 2022.
29. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 3, Vol. 2, 2021.
30. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 3, Vol. 2, 2022.
31. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 3, Vol. 3, 2022.
32. *Life and Family Skills*, Grade 3, Vol. 1, 2021.
33. *Life and Family Skills*, Grade 3, Vol. 1, 2022.
34. *Life and Family Skills*, Grade 3, Vol. 2, 2021.
35. *Life and Family Skills*, Grade 3, Vol. 2, 2022.
36. *Life and Family Skills*, Grade 3, Vol. 3, 2022.

Grade 4

37. *Family Education*, Grade 4, Vol. 1, 2019.
38. *Family Education,* Grade 4, Vol. 1, 2020.
39. *Family Education,* Grade 4, Vol. 2, 2019.
40. *Family Education,* Grade 4, Vol. 2, 2020.
41. *Fiqh and Suluk,* Grade 4, Vol. 1, 2019.
42. *Fiqh and Suluk,* Grade 4, Vol. 1, 2020.
43. *Fiqh and Suluk*, Grade 4, Vol. 2, 2019.
44. *Hadith and Sirah,* Grade 4, Vol. 1, 2019.
45. *Hadith and Sirah,* Grade 4, Vol. 1, 2020.
46. *Hadith and Sirah,* Grade 4, Vol. 2, 2019.
47. *Islamic Studies – Hadith and Sira, Tawhid, Fiqh and Suluk*, Grade 4, Vol. 2, 2020.
48. *Islamic Studies – Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 4, Vol. 1, 2021.
49. *Islamic Studies – Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 4, Vol. 2, 2021.
50. *Islamic Studies – Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 4, Vol. 1–3, 2022.
51. *Life and Family Skills,* Grade 4, Vol. 1, 2021.
52. *Life and Family Skills,* Grade 4, Vol. 2, 2021.
53. *Life and Family Skills*, Grade 4, Vol. 1–3, 2022.
54. *Social Studies*, Grade 4, Vol. 1, 2019.
55. *Social Studies*, Grade 4, Vol. 1, 2020.
56. *Social Studies*, Grade 4, Vol. 1, 2021.
57. *Social Studies*, Grade 4, Vol. 2, 2019.
58. *Social Studies,* Grade 4, Vol. 2, 2020.
59. *Social Studies*, Grade 4, Vol. 2, 2021.
60. *Social Studies*, Grade 4, Vol. 1–3, 2022.
61. *Tawhid*, Grade 4, Vol. 1, 2019.
62. *Tawhid*, Grade 4, Vol. 1, 2020.

63. *Tawhid*, Grade 4, Vol. 2, 2019.

Grade 5

64. *Family Education*, Grade 5, Vol. 1, 2019.
65. *Family Education*, Grade 5, Vol. 1, 2020.
66. *Family Education*, Grade 5, Vol. 2, 2019.
67. *Family Education*, Grade 5, Vol. 2, 2020.
68. *Fiqh and Suluk*, Grade 5, Vol. 1, 2019.
69. *Fiqh and Suluk*, Grade 5, Vol. 1, 2020.
70. *Fiqh and Suluk*, Grade 5, Vol. 2, 2019.
71. *Hadith and Sirah*, Grade 5, Vol. 1, 2019.
72. *Hadith and Sirah*, Grade 5, Vol. 1, 2020.
73. *Hadith and Sirah*, Grade 5, Vol. 2, 2019.
74. *Islamic Studies—Hadith and Sira, Tawhid, Fiqh and Suluk,* Grade 5, Vol. 2, 2020.
75. *Islamic Studies – Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 5, Vol. 1, 2021.
76. *Islamic Studies – Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 5, Vol. 2, 2021.
77. *Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 5, Vol. 1–3, 2022.
78. *Life and Family Skills*, Grade 5, Vol. 1, 2021.
79. *Life and Family Skills*, Grade 5, Vol. 2, 2021.
80. *Life and Family Skills,* Grade 5, Vol. 1–3, 2022.
81. *Social Studies*, Grade 5, Vol. 1, 2019.
82. *Social Studies*, Grade 5, Vol. 1, 2020.
83. *Social Studies*, Grade 5, Vol. 1, 2021.
84. *Social Studies*, Grade 5, Vol. 2, 2019.
85. *Social Studies*, Grade 5, Vol. 2, 2020.
86. *Social Studies*, Grade 5, Vol. 2, 2021.
87. *Social Studies*, Grade 5, Vol. 1–3, 2022.
88. *Tawhid*, Grade 5, Vol. 1, 2019.
89. *Tawhid*, Grade 5, Vol. 1, 2020.
90. *Tawhid*, Grade 5, Vol. 2, 2019.

Grade 6

91. *Family Education*, Grade 6, Vol. 1, 2019.
92. *Family Education*, Grade 6, Vol. 1, 2020.
93. *Family Education*, Grade 6, Vol. 2, 2019.
94. *Family Education*, Grade 6, Vol. 2, 2020.
95. *Fiqh and Suluk*, Grade 6, Vol. 1, 2019.
96. *Fiqh and Suluk*, Grade 6, Vol. 1, 2020.
97. *Fiqh and Suluk*, Grade 6, Vol. 2, 2019.

98. *Hadith and Sirah*, Grade 6, Vol. 1, 2019.
99. *Hadith and Sirah*, Grade 6, Vol. 1, 2020.
100. *Hadith and Sirah*, Grade 6, Vol. 2, 2019.
101. *Islamic Studies—Hadith and Sira, Tawhid, Fiqh and Suluk,* Grade 6, Vol. 2, 2020.
102. *Islamic Studies – Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 6, Vol. 1, 2021.
103. *Islamic Studies – Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 6, Vol. 2, 2021.
104. *Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 6, Vol. 1–3, 2022.
105. *Life and Family Skills*, Grade 6, Vol. 1, 2021.
106. *Life and Family Skills*, Grade 6, Vol. 2, 2021.
107. *Life and Family Skills*, Grade 6, Vol. 1–3, 2022.
108. *Social Studies*, Grade 6, Vol. 1, 2019.
109. *Social Studies*, Grade 6, Vol. 1, 2020.
110. *Social Studies*, Grade 6, Vol. 1, 2021.
111. *Social Studies*, Grade 6, Vol. 2, 2019.
112. *Social Studies*, Grade 6, Vol. 2, 2020.
113. *Social Studies*, Grade 6, Vol. 2, 2021.
114. *Social Studies*, Grade 6, Vol. 1–3, 2022.
115. *Tawhid*, Grade 6, Vol. 1, 2019.
116. *Tawhid*, Grade 6, Vol. 1, 2020.
117. *Tawhid*, Grade 6, Vol. 2, 2019.

Grade 7

118. *Family Education*, Grade 7, Vol. 1, 2019.
119. *Family Education*, Grade 7, Vol. 2, 2019.
120. *Fiqh*, Grade 7, Vol. 1, 2019.
121. *Fiqh*, Grade 7, Vol. 1, 2020.
122. *Fiqh*, Grade 7, Vol. 2, 2019.
123. *Hadith*, Grade 7, Vol. 1, 2019.
124. *Hadith*, Grade 7, Vol. 1, 2020.
125. *Hadith*, Grade 7, Vol. 2, 2019.
126. *Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh,* Grade 7, Vol. 2, 2020.
127. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 1, 2021.
128. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 1, 2022.
129. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 2, 2021.
130. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 2, 2022.
131. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 3, 2022.
132. *Life and Family Skills*, Grade 7, Vol. 1, 2021.
133. *Life and Family Skills*, Grade 7, Vol. 2, 2021.
134. *Life and Family Skills*, Grade 7, Vol. 1–3, 2022.

135. *Social Studies*, Grade 7, Vol. 1, 2019.
136. *Social Studies*, Grade 7, Vol. 1, 2020.
137. *Social Studies*, Grade 7, Vol. 1, 2021.
138. *Social Studies*, Grade 7, Vol. 2, 2019.
139. *Social Studies*, Grade 7, Vol. 2, 2020.
140. *Social Studies*, Grade 7, Vol. 2, 2021.
141. *Social Studies*, Grade 7, Vol. 1–3, 2022.
142. *Tafsir*, Grade 7, Vol. 1, 2019.
143. *Tafsir*, Grade 7, Vol. 1, 2020.
144. *Tafsir*, Grade 7, Vol. 2, 2019.
145. *Tawhid*, Grade 7, Vol. 1, 2019.
146. *Tawhid*, Grade 7, Vol. 1, 2020.
147. *Tawhid*, Grade 7, Vol. 2, 2019.

Grade 8

148. *Family Education*, Grade 8, Vol. 1, 2019.
149. *Family Education,* Grade 8, Vol. 2, 2019.
150. *Fiqh*, Grade 8, Vol. 1, 2019.
151. *Fiqh*, Grade 8, Vol. 1, 2020.
152. *Fiqh*, Grade 8, Vol. 2, 2019.
153. *Hadith*, Grade 8, Vol. 1, 2019.
154. *Hadith*, Grade 8, Vol. 1, 2020.
155. *Hadith*, Grade 8, Vol. 2, 2019.
156. *Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh,* Grade 8, Vol. 2, 2020.
157. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 1, 2021.
158. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 1, 2022.
159. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 2, 2021.
160. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 2, 2022.
161. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 3, 2022.
162. *Life and Family Skills*, Grade 8, Vol. 1, 2021.
163. *Life and Family Skills*, Grade 8, Vol. 2, 2021.
164. *Life and Family Skills*, Grade 8, Vol. 1–3, 2022.
165. *Social Studies*, Grade 8, Vol. 1, 2019.
166. *Social Studies*, Grade 8, Vol. 1, 2020.
167. *Social Studies*, Grade 8, Vol. 1, 2021.
168. *Social Studies*, Grade 8, Vol. 2, 2019.
169. *Social Studies*, Grade 8, Vol. 2, 2020.
170. *Social Studies*, Grade 8, Vol. 2, 2021.
171. *Social Studies*, Grade 8, Vol. 1–3, 2022.

172. *Tafsir*, Grade 8, Vol. 1, 2019.
173. *Tafsir*, Grade 8, Vol. 1, 2020.
174. *Tafsir*, Grade 8, Vol. 2, 2019.
175. *Tawhid*, Grade 8, Vol. 1, 2019.
176. *Tawhid*, Grade 8, Vol. 1, 2020.
177. *Tawhid*, Grade 8, Vol. 2, 2019.

Grade 9

178. *Family Education*, Grade 9, Vol. 1, 2019.
179. *Family Education*, Grade 9, Vol. 2, 2019.
180. *Critical Thinking*, Grade 9, 2022.
181. *Fiqh*, Grade 9, Vol. 1, 2019.
182. *Fiqh*, Grade 9, Vol. 1, 2020.
183. *Fiqh*, Grade 9, Vol. 2, 2019.
184. *Hadith*, Grade 9, Vol. 1, 2019.
185. *Hadith*, Grade 9, Vol. 1, 2020.
186. *Hadith*, Grade 9, Vol. 2, 2019.
187. *Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh,* Grade 9, Vol. 2, 2020.
188. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 1, 2021.
189. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 1, 2022.
190. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 2, 2021.
191. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 2, 2022.
192. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 3, 2022.
193. *Life and Family Skills*, Grade 9, Vol. 1, 2021.
194. *Life and Family Skills*, Grade 9, Vol. 2, 2021.
195. *Life and Family Skills*, Grade 9, Vol. 1–3, 2022.
196. *Social Studies*, Grade 9, Vol. 1, 2019.
197. *Social Studies*, Grade 9, Vol. 1, 2020.
198. *Social Studies*, Grade 9, Vol. 1, 2021.
199. *Social Studies*, Grade 9, Vol. 2, 2019.
200. *Social Studies*, Grade 9, Vol. 2, 2020.
201. *Social Studies*, Grade 9, Vol. 2, 2021.
202. *Social Studies*, Grade 9, Vol. 1–3, 2022.
203. *Tafsir*, Grade 9, Vol. 1, 2019.
204. *Tafsir*, Grade 9, Vol. 1, 2020.
205. *Tafsir*, Grade 9, Vol. 2, 2019.
206. *Tawhid*, Grade 9, Vol. 1, 2019.
207. *Tawhid*, Grade 9, Vol. 1, 2020.
208. *Tawhid*, Grade 9, Vol. 2, 2019.

Grades 10-12

209. *Arabic Language—Language Studies,* Grades 10–12 (Pathways System), 2022.
210. *Arabic Language (1)—Language Competencies,* Grades 10–12 (Joint Track), 2020.
211. *Arabic Language (1)—Language Competencies*, Grades 10–12 (Joint Track), 2021.
212. *Arabic Language (1),* Grades 10–12 (Courses System), 2022.
213. *Arabic Language (1.1)—Language Competencies,* Grades 10–12 (Pathways System), 2021.
214. *Arabic Language (1.1)—Language Competencies,* Grades 10–12 (Pathways System), 2022.
215. *Arabic Language (1.2)—Language Competencies*, Grades 10–12 (Pathways System), 2021.
216. *Arabic Language (1.2)—Language Competencies,* Grades 10–12 (Pathways System), 2022.
217. *Arabic Language (2)—Language Competencies,* Grades 10–12 (Joint Track), 2020.
218. *Arabic Language (2)—Language Competencies,* Grades 10–12 (Joint Track), 2021.
219. *Arabic Language (2)—Language Competencies,* Grades 10–12 (Courses System), 2022.
220. *Arabic Language (2.1)—Language Competencies,* Grades 10–12 (Pathways System), 2022.
221. *Arabic Language (2.2)—Language Competencies,* Grades 10–12 (Pathways System), 2022.
222. *Arabic Language (3)—Language Competencies,* Grades 10–12 (Joint Track), 2020.
223. *Arabic Language (3)—Language Competencies,* Grades 10–12 (Joint Track), 2021.
224. *Arabic Language (3)—Language Competencies*, Grades 10–12 (Courses System), 2022.
225. *Arabic Language (4)—Language Competencies,* Grades 10–12 (Joint Track), 2020.
226. *Arabic Language (4)—Language Competencies,* Grades 10–12 (Joint Track), 2021.
227. *Arabic Language (4)—Language Competencies,* Grades 10–12 (Courses System), 2022.
228. *Arabic Language (5)—Literature Studies,* Grades 10–12 (Humanities), 2020.
229. *Arabic Language (5)—Literature Studies,* Grades 10–12 (Humanities), 2021.
230. *Arabic Language (5)—Literature Studies,* Grades 10–12 (Courses System), 2022.
231. *Arabic Language (6)—Rhetoric and Critical Studies,* Grades 10–12 (Humanities), 2020.
232. *Arabic Language (6)—Rhetoric and Critical Studies,* Grades 10–12 (Humanities), 2021.
233. *Arabic Language (6)—Rhetoric and Critical Studies,* Grades 10–12 (Courses System), 2022.
234. *Arabic Language (7)—Language Studies,* Grades 10–12 (Humanities), 2020.
235. *Arabic Language (7)—Language Studies,* Grades 10–12 (Humanities), 2021.
236. *Arabic Language (7)—Language Studies,* Grades 10–12 (Courses System), 2022.
237. *Critical Thinking,* Grades 10-12 (Tracks System), 2021.
238. *Critical Thinking,* Grades 10-12 (Pathways System), 2022.
239. *Fiqh (1),* Grades 10–12 (Joint Track), 2020.
240. *Fiqh (2),* Grades 10–12 (Humanities), 2020.
241. *Fiqh (3),* Grades 10–12 (Optional Track), 2020.
242. *Fiqh and its Principles (4),* Grades 10–12, Level 5 (Literature and Qur'an), 2019.
243. *Fiqh (5),* Grades 10–12, Level 6 (Literature and Qur'an), 2019.
244. *Fiqh (7),* Grades 10–12, Level 6 (Science and Administration), 2019.
245. *Geography*, Grades 10–12 (Humanities), 2020.

246. *Geography*, Grades 10–12 (Humanities), 2021.
247. *Geography*, Grades 10–12 (Courses System), 2022.
248. *Hadith (1),* Grades 10–12 (Joint Track), 2020.
249. *Hadith (2),* Grades 10–12 (Humanities), 2020.
250. *Hadith and Islamic Culture (3),* Grades 10–12, Level 5 (Literature and Qur'an), 2019.
251. *Hadith and Islamic Culture (5),* Grades 10–12, Level 5 (Science and Admin.), 2019.
252. *Health and Female Education,* Grades 10–12 (Joint Track) (for Girls), 2019.
253. *Health and Female Education*, Grades 10–12 (Joint Track) (for Girls), 2020.
254. *Health and Female Education*, Grades 10–12 (Joint Track) (for Girls), 2021.
255. *Health and Female Education*, Grades 10–12 (Courses System) (for Girls), 2022.
256. *History*, Grades 10–12 (Humanities), 2020.
257. *History*, Grades 10–12 (Humanities), 2021.
258. *History*, Grades 10–12 (Courses System), 2022.
259. *History*, Grades 10–12 (Pathways System), 2022.
260. *Islamic Studies—Fiqh (1),* Grades 10–12 (Joint Track), 2021.
261. *Islamic Studies—Fiqh (1),* Grades 10–12 (Courses System), 2022.
262. *Islamic Studies—Fiqh (2),* Grades 10–12 (Joint Track), 2021.
263. *Islamic Studies—Fiqh (2),* Grades 10–12 (Courses System), 2022.
264. *Islamic Studies—Fiqh (3),* Grades 10–12 (Joint Track), 2021.
265. *Islamic Studies—Fiqh (3),* Grades 10–12 (Courses System), 2022.
266. *Islamic Studies—Hadith (1),* Grades 10–12 (Joint Track), 2021.
267. *Islamic Studies—Hadith (1),* Grades 10–12 (Courses System), 2022.
268. *Islamic Studies—Hadith (1),* Grades 10–12 (Pathways System), 2021.
269. *Islamic Studies—Hadith (1),* Grades 10–12 (Pathways System), 2022.
270. *Islamic Studies—Hadith (2),* Grades 10–12 (Joint Track), 2021.
271. *Islamic Studies—Hadith (2),* Grades 10–12 (Courses System), 2022.
272. *Islamic Studies—Hadith (2),* Grades 10–12 (Pathways System), 2022.
273. *Islamic Studies—Tafsir (1),* Grades 10–12 (Joint Track), 2021.
274. *Islamic Studies—Quran and Tafsir,* Grades 10–12 (Pathways System), 2022.
275. *Islamic Studies – Quranic Sciences*, Grades 10–12 (Pathways System), 2022.
276. *Islamic Studies—Tafsir (1),* Grades 10–12 (Courses System), 2022.
277. *Islamic Studies—Tafsir (1),* Grades 10–12 (Pathways System), 2022.
278. *Islamic Studies—Tafsir (2),* Grades 10–12 (Joint Track), 2021.
279. *Islamic Studies—Tafsir (2),* Grades 10–12 (Courses System), 2022.
280. *Islamic Studies—Tawhid (1),* Grades 10–12 (Joint Track), 2021.
281. *Islamic Studies—Tawhid (1),* Grades 10–12 (Courses System), 2022.
282. *Islamic Studies—Tawhid (1),* Grades 10–12 (Pathways System), 2022.
283. *Islamic Studies—Tawhid (2),* Grades 10–12 (Joint Track), 2021.
284. *Islamic Studies—Tawhid (2),* Grades 10–12 (Courses System), 2022.

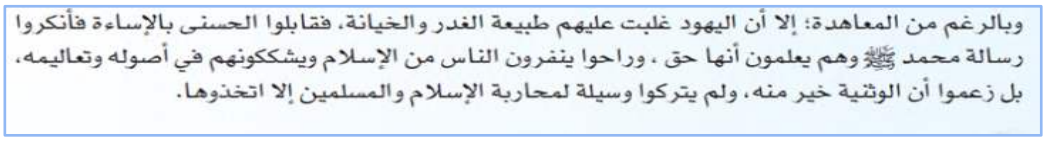
285. *Islamic Studies—Tawhid (2),* Grades 10–12 (Pathways System), 2022.
286. *Life Skills and Family Education*, Grades 10–12 (Joint Track), 2020.
287. *Life Skills and Family Education*, Grades 10–12 (Joint Track), 2021.
288. *Life Skills and Family Education*, Grades 10–12 (Courses System), 2022.
289. *Quranic Sciences,* Grades 10–12 (Courses System), 2022.
290. *Social Studies*, Grades 10–12 (Joint Track), 2020.
291. *Social Studies*, Grades 10–12 (Joint Track), 2021.
292. *Social Studies*, Grades 10–12 (Courses System), 2022.
293. *Social Studies*, Grades 10–12 (Pathways System), 2022.
294. *Tafsir (1),* Grades 10–12 (Joint Track), 2020.
295. *Tafsir (2),* Grades 10–12 (Humanities), 2020.
296. *Tafsir (3),* Grades 10–12, Level 6 (Literature and Qur'an), 2019.
297. *Tafsir (5),* Grades 10–12, Level 6 (Science and Administration), 2019.
298. *Tawhid (1),* Grades 10–12 (Joint Track), 2020.
299. *Tawhid (2),* Grades 10–12 (Humanities), 2020.
300. *Tawhid (3),* Grades 10–12, Level 5 (Literature and Qur'an), 2019.
301. *Tawhid (5),* Grades 10–12, Level 5 (Science and Administration), 2019.

Appendices

Content Removed Before 2020

1. ***Social and National Studies***, Grade 7, Vol. 2, 2017, p. 86.

A 2017 social studies textbook described Jews as having a "*treacherous and perfidious nature*," teaching that the Jews of ancient Medina tried to fight Muhammad and Islam by any means possible. The textbook did not address the Medina conflicts as a historical episode in a particular context; rather, Jewish treachery is assumed to be eternal and still relevant. This is clear from a question about a country that "*still suffers from the treachery of Jews*."



وبالرغم من المعاهدة؛ إلا أن اليهود غلبت عليهم طبيعة الغدر والخيانة، فقابلوا الحسنى بالإساءة فأنكروا رسالة محمد ﷺ وهم يعلمون أنها حق ، وراحوا ينفرون الناس من الإسلام ويشككونهم في أصوله وتعاليمه، بل زعموا أن الوثنية خير منه، ولم يتركوا وسيلة لمحاربة الإسلام والمسلمين إلا اتخذوها.

Regardless of the treaty, the Jews succumbed to their treacherous and perfidious nature, and returned evil for good. They rejected the message of Muhammad even though they knew it was truthful. They began to alienate people from Islam and cast doubt on its origins and teachings. They even claimed that paganism was better [than Islam] and they did not leave any means to fight Islam and the Muslims without resorting to it.



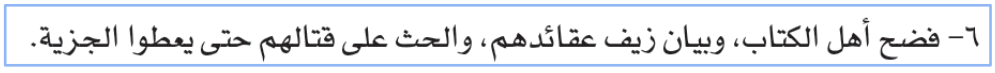
٢- ما الدولة التي لا تزال تعاني من غدر اليهود؟

.....

2 – Which country still suffers from the treachery of Jews?

2. ***Islamic Studies - Tafsir (1),*** Grades 10-12 (Joint Program), 2018

An interpretation of a Qur'anic Surah, removed in 2019, encourages students to expose the false beliefs of the People of the Book [Christians and Jews] and to fight them, so that they pay the *jizya* [non-Muslim tax].

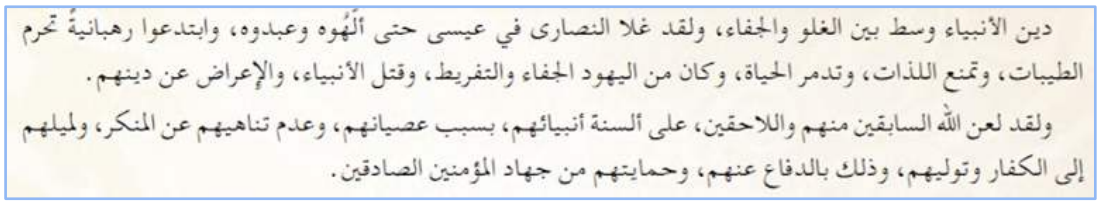


٦- فضح أهل الكتاب، وبيان زيف عقائدهم، والحث على قتالهم حتى يعطوا الجزية.

6. Exposing the People of the Book, demonstrating their false beliefs, and encouraging them to fight them so they pay the jizya.

3. *Tafsir 2,* Grades 10–12 (Humanities) 2017, p. 221.

This high school textbook from 2017 taught that Islam is a middle way between "exaggeration and alienation" - Christianity, which worships Jesus as God, and the Jews, who killed their prophets and renounced their religion. The text further stated that God has cursed the Jews and Christians for disobeying Him.



دين الأنبياء وسط بين الغلو والجفاء، ولقد غلا النصارى في عيسى حتى ألّهوه وعبدوه، وابتدعوا رهبانيةً تحرم الطيبات، وتمنع اللذات، وتدمر الحياة، وكان من اليهود الجفاء والتفريط، وقتل الأنبياء، والإعراض عن دينهم.

ولقد لعن الله السابقين منهم واللاحقين، على ألسنة أنبيائهم، بسبب عصيانهم، وعدم تناهيهم عن المنكر، ولميلهم إلى الكفار وتوليهم، وذلك بالدفاع عنهم، وحمايتهم من جهاد المؤمنين الصادقين.

The religion of the prophets is a middle way between exaggeration and alienation. The Christians have exaggerated by glorifying Jesus and worshiping him as God. They originated [a heretic] monasticism depriving the goods, preventing pleasures, and destroying life. And from the Jews there was alienation and inattention, and the killing of the prophets, and renunciation of their religion. Allah has cursed the former [Jews] among them and the subsequent [Christians], in the sayings of their prophets, because of their disobedience, failing to denounce evil, and because of their inclination to the infidels [kuffar], tending, defending and protecting them from the jihad of the faithful believers.

4. *Tafsir (1),* Grades 10-12 (Joint Program), 2019, p. 109; *Tafsir (1),* Grades 10-12 (Joint Program), 2018, p. 109.

In 2018, a sentence was removed from a high school textbook on Islam teaching that a person who mocks God or the Prophet Muhammad is an apostate who should be killed unless he repents. Instead of this sentence, the 2019 edition teaches that such a person should be judged according to the Shari'a, without mentioning any particular punishment.

2018	2019
Tafsir (1), Grades 10-12 (Joint Program), 2018, p. 109.	*Tafsir (1),* Grades 10-12 (Joint Program), 2019, p. 109.
٤- المُستهزئ بالله وآياته ورسوله مرتد لا يقبل له أي عذر فإما أن يتوب، وإما أن يقتل كفرًا.	٤- المُستهزئ بالله وآياته ورسوله مرتد لا يقبل له أي عذر فإما أن يتوب، أو يقضي الإمام في أمره وفق شرع الله.
Whoever mocks Allah, his Ayahs, and his messenger, is an apostate whose excuses will not be accepted, so either he repents, or he will be killed as an infidel.	*Whoever mocks Allah, his Ayahs, and his messenger, is an apostate whose excuses will not be accepted, so either he repents, or the Imam will judge his matter according to Allah's decree.*

Content Removed in 2020

5. *Tawhid (2),* Grades 10–12 (Humanities), 2019, p. 86.

This infamous hadith teaches students about an inevitable war between Muslims and Jews. Muslims will kill the Jews. Even rocks and trees will join in the attacks.


٥- قتال اليهود: فعن أبي هريرة رضي الله عنه عن رسول الله ﷺ قال: «لا تقوم الساعة حتى يقاتل المسلمون اليهود، فيقتلهم المسلمون، حتى يختبئ اليهودي من وراء الحجر والشجر، فيقول الحجر أو الشجر: يا مسلم يا عبد الله هذا يهودي خلفي فاقتله، إلا الغرقد فإنه من شجر اليهود»[1].

الغرقد: شجر الشوك، وهو كبار العوسج.

5-Fighting the Jews: Reported by Abu Hurairah: The Messenger of Allah had said: "The Hour of Resurrection will not come until the Muslims fight the Jews. The Muslims will kill them, and when a Jew would hide behind a rock or a tree, the rock or the tree would say: 'O Muslim, O worshipper of God! There is a Jew behind me; come and kill him,' except the salt bush (Gharqad), which is one of trees of the Jews."

6. *Hadith and Sira,* Grade 6, Vol. 1, 2019, p. 101.

A Grade 6 Islamic Education textbook teaches a hadith about a group of Jews wishing death upon the Prophet by greeting him with "As-Sam Alaykum!" ['Death be upon you!'] instead of "As-Salam Alaykum!" ['Peace be upon you!']. Paradoxically, this is presented as an example of the Prophet's generosity and tolerance: after his wife Aisha curses them in return, he asks her not to reply harshly, and explains he had answered in kind, "And upon you!," thus cursing them without using harsh language himself.


معلومات إثرائية

عن عائشة رضي الله عنها: «أن يهود أتَوا النبيَّ ﷺ فقالوا: السَّامُ عليكم - يعني الموت - قال: وعليكم، فقالت عائشةُ رضي الله عنها: السَّام عَليكم ولَعَنكم اللهُ وَغَضِب عليكم، فقال رسول الله ﷺ: مَهْلاً يا عائشة، عَليكِ بالرِّفق، وَإيَّاكِ والعُنْفَ والفحشَ، قالت: أوَ لَمْ تَسْمَعْ ما قالوا؟ قال: أوَ لَمْ تَسْمَعِي ما قُلْتُ؟ رَدَدتُ عليهم، فيُستجابُ لي فِيهم ولا يُستجابُ لَهم فيَّ».[1]

Extra information:
Transmitted by Aisha: "[Several] Jews came to the Prophet and said to him, "As-Sam Alaykum"! [Death be upon you!]. He replied, "And upon you." Aisha said to them, "Death be upon you, and may Allah curse you and shower His wrath upon you!" Allah's Messenger said, "Be gentle and calm, O Aisha! Be gentle and beware of being harsh and of saying evil things." She said, "Didn't you hear what they said?" He said, "Didn't you hear what I replied (to them)? I have returned their statement to them, and my invocation against them will be accepted but theirs against me will not be accepted."

7. *Islamic Studies - Hadith (2),* Grades 10-12 (Humanities), 2019, p. 235 (previously: *Islamic Studies - Hadith (2),* Grades 10-12 (Humanities), 2018, p. 250)

In a high school Islamic Studies textbook. an activity on the Al-Aqsa Mosque, removed in 2020, instructed students to provide three examples of attempts to destroy and judaize the mosque.



Activity 1:
The Al-Aqsa Mosque is subjected today to the Israeli occupation, and was exposed to a number of attempts to destroy and judaize it. Collaborate with your colleagues to state three Zionist attacks against it.

8. *Hadith (2),* Grades 10–12 (Humanities), 2019, p. 256.

Propagating antisemitic myths, the student is required to fill in a table and explain how Zionism uses illicit means (money, politics, drugs, women and the media) to achieve its goals. The 2017 version of this textbook also included "family entertainment shows."

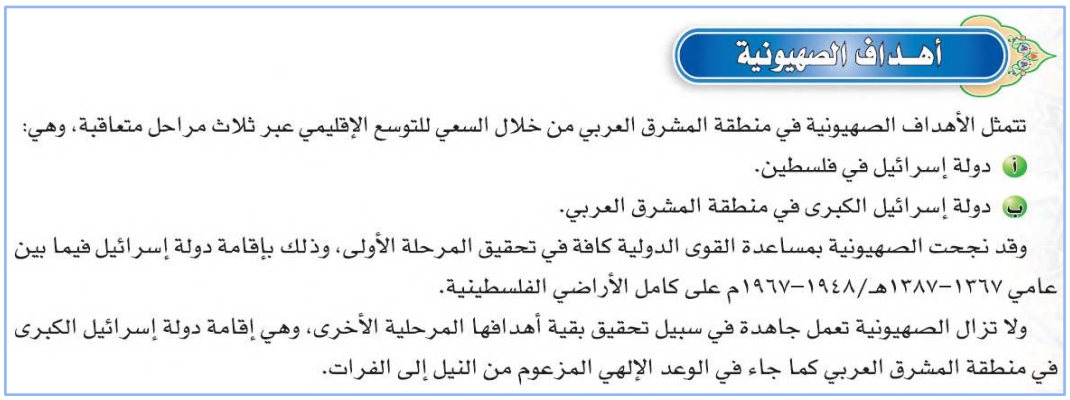


Activity 2:
Explain how Zionism utilizes the following means to achieve its goals and realize its designs:

No.	Means	Application Method
1	Money	
2	Politics	
3	Women	
4	Drugs	
5	Media	

9. *Hadith (2),* Grades 10–12 (Humanities), 2019, p. 254.

The antisemitic trope that Israel is planning to expand from the Nile to the Euphrates to secure "Greater Israel" according to God's promise appears in this textbook. The 2019 version omits a third stage: "The global Jewish government, to control the entire world" that appeared previously.



أهـداف الصهيونية

تتمثل الأهداف الصهيونية في منطقة المشرق العربي من خلال السعي للتوسع الإقليمي عبر ثلاث مراحل متعاقبة، وهي:

أ دولة إسرائيل في فلسطين.

ب دولة إسرائيل الكبرى في منطقة المشرق العربي.

وقد نجحت الصهيونية بمساعدة القوى الدولية كافة في تحقيق المرحلة الأولى، وذلك بإقامة دولة إسرائيل فيما بين عامي ١٣٦٧–١٣٨٧هـ/١٩٤٨–١٩٦٧م على كامل الأراضي الفلسطينية.

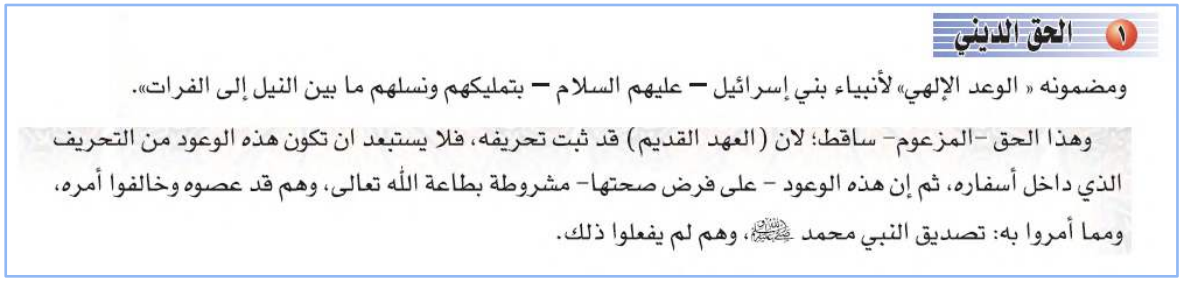
ولا تزال الصهيونية تعمل جاهدة في سبيل تحقيق بقية أهدافها المرحلية الأخرى، وهي إقامة دولة إسرائيل الكبرى في منطقة المشرق العربي كما جاء في الوعد الإلهي المزعوم من النيل إلى الفرات.

The Goals of Zionism
The Zionist goals in the Arab East region aim at regional expansion in three23 successive stages:
A. The State of Israel in Palestine.
B. The Greater State of Israel in the Arab East region.
With the help of all the international powers, Zionism has succeeded in achieving the first stage, namely the establishment of the State of Israel in the years 1367–1387 H. / 1948–1967 on all the Palestinian lands.
Zionism continues to work hard in order to achieve the rest of its stage goals, which include the establishment the Greater State of Israel in the Arab East region, according to the claimed Divine Promise: from the Nile to the Euphrates.

10. *Hadith (2),* Grades 10–12 (Humanities), 2019, pp. 253–54.

Zionism's claims to religious-historical rights are considered invalid by this textbook because the Jews refused to recognize the truthfulness of Muhammad. (It also claims that they distorted the Hebrew Bible, so it cannot be deemed a reliable source as to the ownership of "Palestine.")

[23] The third stage was removed from the 2019 edition; it last appeared in the 2018 textbook.



١ الحق الديني

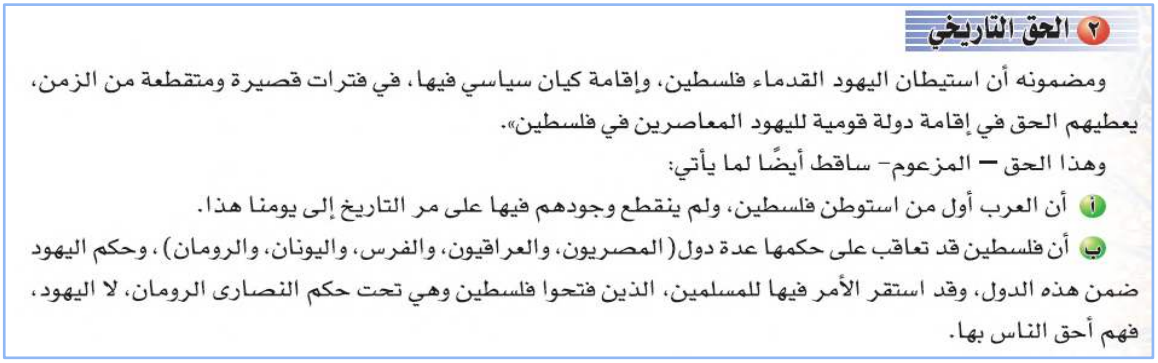
ومضمونه « الوعد الإلهي» لأنبياء بني إسرائيل – عليهم السلام – بتمليكهم ونسلهم ما بين النيل إلى الفرات».

وهذا الحق –المزعوم– ساقط؛ لان (العهد القديم) قد ثبت تحريفه، فلا يستبعد ان تكون هذه الوعود من التحريف الذي داخل أسفاره، ثم إن هذه الوعود – على فرض صحتها– مشروطة بطاعة الله تعالى، وهم قد عصوه وخالفوا أمره، ومما أمروا به: تصديق النبي محمد ﷺ، وهم لم يفعلوا ذلك.

The Religious Claim to Jerusalem
Its content is the 'Divine Promise to the prophet of the Israelites—peace be upon them—entitling them and their offspring to possess what lies between the Nile and the Euphrates [Rivers].'
But this—alleged—right falls [short]. That is because the Old Testament has proven to be distorted and it is not unlikely that these promises are included in the distortions within its books. And then, these promises—even if we assume their correctness—are conditional on obeying Allah. But they rebelled against Him and disobeyed Him. Among what they had been commanded: to recognize the truthfulness of the Prophet Muhammad, but they did not do so.

11. *Hadith (2),* Grades 10–12 (Humanities), 2019, p. 254.

A chapter on the "Zionist Danger" deals with the historical legitimacy of the State of Israel, arguing that whatever right Jews may claim, the Arabs were the first to "settle in Palestine" and that their presence there was uninterrupted. It further argues that the Jews ruled the land through other empires, but this was resolved when Muslims conquered the Byzantines (Christian-Romans) and took the land.



٢ الحق التاريخي

ومضمونه أن استيطان اليهود القدماء فلسطين، وإقامة كيان سياسي فيها، في فترات قصيرة ومتقطعة من الزمن، يعطيهم الحق في إقامة دولة قومية لليهود المعاصرين في فلسطين».

وهذا الحق – المزعوم– ساقط أيضًا لما يأتي:

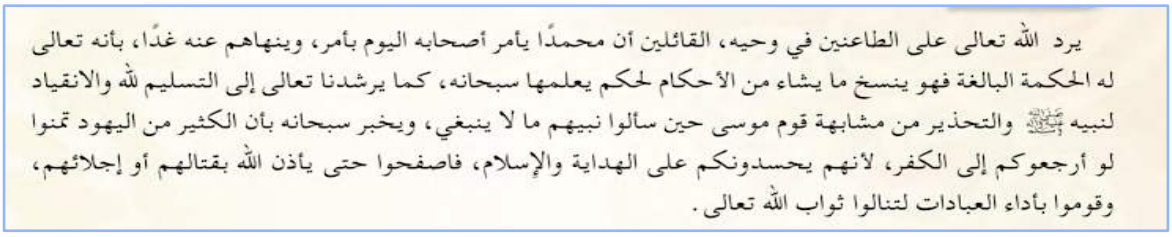
أ أن العرب أول من استوطن فلسطين، ولم ينقطع وجودهم فيها على مر التاريخ إلى يومنا هذا.

ب أن فلسطين قد تعاقب على حكمها عدة دول (المصريون، والعراقيون، والفرس، واليونان، والرومان)، وحكم اليهود ضمن هذه الدول، وقد استقر الأمر فيها للمسلمين، الذين فتحوا فلسطين وهي تحت حكم النصارى الرومان، لا اليهود، فهم أحق الناس بها.

This alleged [Jewish] right falls apart also because of the following:
A. The Arabs were the first to settle in Palestine, and their presence in it has not been cut throughout history until our present time.
B. Palestine was ruled by a series of states—the Egyptians, Iraqis, Persians, Greeks and Romans—and the Jews ruled it within the framework of these states. Its issue has been settled for the Muslims, who conquered Palestine while it had been under the rule of Christian-Romans, not the Jews.

12. *Tafsir (2),* Grades 10–12 (Humanities), 2019, p. 67.

The text warns Muslims against "resembling the people of Moses" because many envious Jews wanted believers to be unfaithful to Islam. This example is from the Qur'anic Al-Baqarah surah which has now been entirely removed.

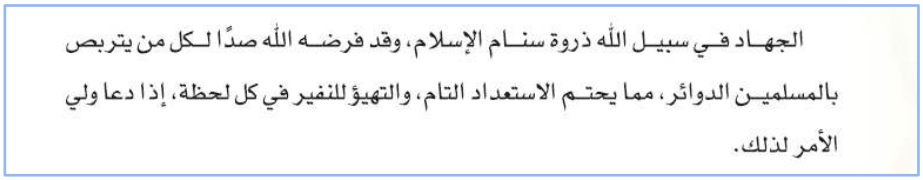


يرد الله تعالى على الطاعنين في وحيه، القائلين أن محمدًا يأمر أصحابه اليوم بأمر، وينهاهم عنه غدًا، بأنه تعالى له الحكمة البالغة فهو ينسخ ما يشاء من الأحكام لحكم يعلمها سبحانه، كما يرشدنا تعالى إلى التسليم لله والانقياد لنبيه ﷺ والتحذير من مشابهة قوم موسى حين سألوا نبيهم ما لا ينبغي، ويخبر سبحانه بأن الكثير من اليهود تمنوا لو أرجعوكم إلى الكفر، لأنهم يحسدونكم على الهداية والإسلام، فاصفحوا حتى يأذن الله بقتالهم أو إجلائهم، وقوموا بأداء العبادات لتنالوا ثواب الله تعالى.

The text warns about resembling the people of Moses when they asked their Prophet what should not be asked. Allah informed that many Jews wished that you would return to infidelity [kufr] because they are envious of the guidance and Islam. Ignore [them] until Allah will permit fighting and banishing them. Meanwhile, continue with your worshipping so you gain Allah's reward.

13. *Tafsir (1),* Grades 10–12 (Joint Track), 2019, p. 96.

The centrality of *jihad* war in Islam is uncontested. It is described as the climax of the Islamic faith, just like the camel's hump. This example is from the Qur'anic At-Tawbah (the Repentance) surah which has been entirely removed from the textbooks.



الجهاد في سبيل الله ذروة سنام الإسلام، وقد فرضه الله صدًا لكل من يتربص بالمسلمين الدوائر، مما يحتم الاستعداد التام، والتهيؤ للنفير في كل لحظة، إذا دعا ولي الأمر لذلك.

Jihad in the way of Allah is the climax of Islam [the peak of the hump of Islam]. Allah has mandated it to oppose anyone who lurks in the flanks of Muslims, which requires overall readiness and preparation for mobilization at any moment, if the ruler calls for it.

14. *Fiqh (1),* Grades 10–12 (Joint Track), 2019, pp. 255–56.

This passage is an incitement to hatred against gay men, stating they should be punished by death. The "crime of Sodomy" is graphically defined for high school students and includes specific prohibitions. This is from a particularly notable chapter about the penalties decreed by Islam for crimes such as apostasy, sodomy and homosexuality that has now been entirely withdrawn from the curriculum.



جريمة اللواط

اللواط جريمة مستبشعة، ومعصية منكرة، ظهرت عند أمةٍ سالفة، هي أمة لوط، فعاقبهم الله عقوبةً لم يعاقب بها أحداً غيرهم؛ ليكونوا عبرة لمن بعدهم، وراداعاً لمن انتكست فطرته، وسولت له نفسه الوقوع في هذه الجريمة أن يصيبه ما أصابهم، فقال سبحانه:

﴿ وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾ ﴾(١).

وأخبر سبحانه عن كيفية عقابهم فقال: ﴿ فَلَمَّا جَآءَ أَمْرُنَا جَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ﴿٨٢﴾ مُّسَوَّمَةً عِندَ رَبِّكَ ۖ وَمَا هِىَ مِنَ ٱلظَّٰلِمِينَ بِبَعِيدٍ ﴿٨٣﴾ ﴾(٢).

تعريف اللواط

هو وطء الذكر في الدبر.

وقال بعض العلماء: عقوبة اللواط: القتل، فيقتل الفاعل والمفعول به، سواء أكانا محصنين أم غير محصنين.

قال شيخ الإسلام ابن تيمية رحمه الله: (والصحيح الذي اتفقت عليه الصحابة: أن يقتل الاثنان الأعلى والأسفل، سواء كانا محصنين، أم غير محصنين. فإن أهل السنن رووا عن ابن عباس رضي الله تعالى عنهما، عن النبي ﷺ قال: «من وجدتموه يعمل عمل قوم لوط، فاقتلوا الفاعل والمفعول به»(١)،(٢).

Sodomy [lawat] is a repugnant crime, a reprehensible sin that appeared among a former nation, the nation of Lot. Allah gave them a punishment no one else had received before, so they would become a lesson for those who came after them, and a deterrent for anyone whose innate human nature [fitra] degenerated, and his soul had tempted him to fall into this crime; he will be struck in the same manner as happened to them [nation of Lot, i.e., Sodom].
And [We had sent] Lot when he said to his people, 'Do you commit such immorality such as no one in creation [ever] committed before you? Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people.' [Al-A'raf 7: 80–81]
So when Our command came, we turned [the cities] upside down and rained down on them brimstones hard as baked clay, spread layer on layer. Marked as from your Lord: And Allah's punishment is not far from the wrongdoers. [Hud 11: 82–83]
Definition of Sodomy
Male intercourse in the anus.
Several scholars of religion said that the punishment of sodomy is death. Both the one who does it, and the one to whom it is done, are to be killed, whether they are married or not.
Sheik of Islam, Ibn Taymiyya, may God have mercy on him, said: 'The truth that the companions of the Prophet agreed upon, is: both the top one and the bottom one are to be killed, whether they are married or not.' Adherents of the Sunnah have told about Ibn Abbas, may Allah Almighty be pleased with them, [who told] about the Prophet, who said: 'Whoever you find doing the action of the people of Lot, kill the one who does it, and the one to whom it is done.'

15. *Fiqh (1),* Grades 10–12 (Joint Track), 2019, p. 256.

Gay men are accused of being the main cause of calamities and disease. God, it is taught, will punish society with epidemics, and will spread diseases and disaster "if sodomy appears in society." Homosexuality is cited as destroying morality and positive character. This example is from the same withdrawn textbook.

الحكمة من تغليظ عقوبته

حرم الله اللواط وغلظ في عقوبته لما له من آثار سيئة على الفرد والمجتمع:

فهو انتكاسة في الفطرة، وفساد في الطبع،يقتل الفضيلة، ويهدم الأخلاق. يورث في نفس مرتكبه الرذيلة والدناءة، فيقضي على الحياء، ويميت الغيرة في النفوس.

من ارتكب هذه الجريمة لم يزل يعير بها بين الناس في حياته، ولم يفارق خزيها مخيلته حتى وفاته. ولا يقف عارها على مرتكبها فقط، بل يمتد ليشمل الأسرة والقبيلة برمتها.

وإذا ظهر اللواط في مجتمع فإن الله يعاجل أهله بالعقوبة، فتحل الكوارث والأسقام، وتنتشر الأوبئة والأمراض، ويخيم الظلم ويعم الفساد في الأرض، نسأل الله السلامة والعافية.

The Wisdom Behind Intensifying its [Sodomy's] Punishment:
Allah forbade sodomy and intensified the punishment for it because of its negative effect on the individual and society:
It degenerates the innate human nature [fitra], it corrupts character, it eliminates decency and it destroys morality. It bequeaths depravity and wretchedness in the perpetrator's soul, as it ends life and kills inner zealousness.
Whoever perpetrates this crime will continue throughout his life to be disgraced for it among people, and his shame won't be able to be separated from his life until he dies. Its disgrace doesn't affect only the perpetrator, but it extends also to include the entire family and tribe.
If sodomy appears in society, Allah will hurry to punish its population, which will result in catastrophes and illnesses, in the spreading of plagues and diseases, and in the predominance of injustice and corruption in the land.

16. *Tawhid (1),* Grades 10–12 (Joint Track), 2019, p. 163.

Hostility to infidels is "faith's firmest bond."

موالاة المؤمنين ومعاداة الكافرين أوثق عرى الإيمان، كما قال ﷺ: «أَفْضَلُ الْأَعْمَالِ الْحُبُّ فِي اللهِ وَالْبُغْضُ فِي اللهِ»[1].

Adhering to believers and being hostile towards infidels is faith's firmest bond, as the Almighty said: 'The best of the actions is to love for the sake of Allah and to hate for the sake of Allah'

17. *Fiqh (1),* Grades 10–12 (Joint Track), 2019, p. 251.

Students are taught about apostasy, and that the punishment for it is death, disregarding any of his good deeds, and eternity in Hell. However, an apostate who wishes to repent will be able to return to his religion.[24]



عقوبة الردة في الدنيا

حد الردة هو القتل، وقد ورد في السنة عدة نصوص تؤكد هذا الحكم.

ومن وقع في الردة فإنه يستتاب لعله يراجع دينه، وبهذا يفتح له باب التوبة.

فإن تاب كفر الله عنه خطيئته، ولم يحبط عمله السابق؛ لقوله تعالى:

عقوبته في الآخرة

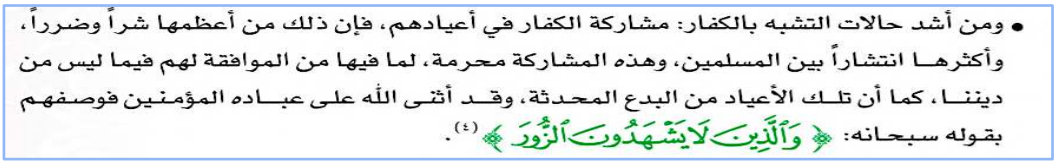
إذا مات المرتد على ردته فعقوبته هي الخلود في النار وحبوط عمله الصالح الذي عمله قبل ردته؛ لقوله تعالى: ﴿ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِۦ فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢١٧﴾ ﴾(٢).

The Punishment of Apostasy in the World
The punishment of apostasy is death, as several texts in the Sunnah explain this verdict.
If an apostate asks to repent and maybe return to his religion, the door of repentance will open to him.
If he repents, Allah will forgive him for his sin and won't deem his former deeds worthless.

His Punishment in the Afterlife
If the apostate dies, his punishment will be eternity in Hell and then his righteous deeds prior to his apostasy will be considered worthless, because the Almighty said: 'And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever—for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.' (Al-Baqarah [The Cow] 27)

18. *Tawhid (1),* Grades 10–12 (Joint Track), 2019, p. 165.

This Tawhid textbook warns against participating in the festivals of infidels.



• ومن أشد حالات التشبه بالكفار: مشاركة الكفار في أعيادهم، فإن ذلك من أعظمها شراً وضرراً، وأكثرها انتشاراً بين المسلمين، وهذه المشاركة محرمة، لما فيها من الموافقة لهم فيما ليس من ديننا، كما أن تلك الأعياد من البدع المحدثة، وقد أثنى الله على عباده المؤمنين فوصفهم بقوله سبحانه: ﴿ وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ ﴾(٤).

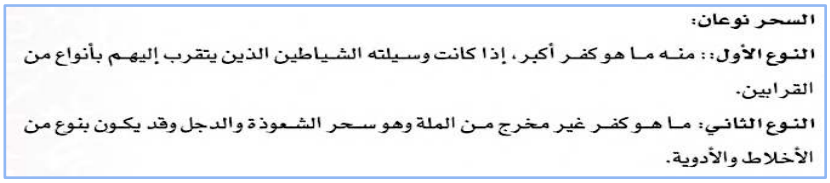
One of the severe cases of imitating infidels is participating in their holidays. This practice is one of the evilest, damaging and popular among the Muslims. Such participation is forbidden because it contains agreement to what is not our religion. These festivals are new innovations, which Allah forbade on His believing worshipers and described them as 'Those who witness no falsehood.' (Furqan [The Criterion] 25:72)

[24] Although this example was indeed removed in 2020, similar content was also featured in *Tawhid 3*, Grades 10–12, Level 5 (Literature and Qur'an), 2019, p. 21. IMPACT-se has not yet obtained this textbook's 2020 version; it is unclear whether this content is still being taught in 2020, in a different textbook.

19. *Tawhid (1),* Grades 10–12 (Joint Track), 2020, p. 151. (Previously—*Tawhid 1,* Grades 10–12 [Joint Track], 2019, p. 151.)

Example **Altered**:[25]

Teaching high schoolers about sorcery, this textbook omitted in 2020 the explanation that convicted sorcerers could be condemned to execution for concocting "mixtures and medicines." The passage now is much more general and does not refer to any punishment whatsoever.



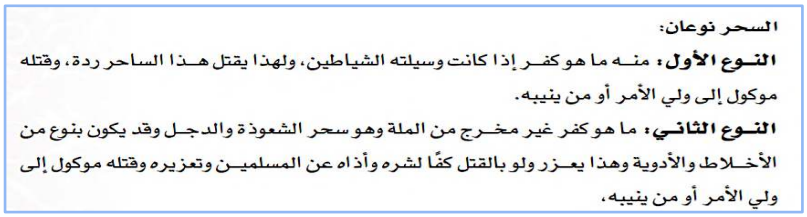
السحر نوعان:

النوع الأول:: منه ما هو كفر أكبر، إذا كانت وسيلته الشياطين الذين يتقرب إليهم بأنواع من القرابين.

النوع الثاني: ما هو كفر غير مخرج من الملة وهو سحر الشعوذة والدجل وقد يكون بنوع من الأخلاط والأدوية.

2020 Version:

There are two types of sorcery:
The first: being great infidelity if devils were the cause, who approach them with different kinds of oblations. The second: being infidelity that does not exclude one from the nation and it is the sorcery of charlatanism and swindling.



السحر نوعان:

النوع الأول: منه ما هو كفر إذا كانت وسيلته الشياطين، ولهذا يقتل هذا الساحر ردة، وقتله موكول إلى ولي الأمر أو من ينيبه.

النوع الثاني: ما هو كفر غير مخرج من الملة وهو سحر الشعوذة والدجل وقد يكون بنوع من الأخلاط والأدوية وهذا يعزر ولو بالقتل كفًا لشره وأذاه عن المسلمين وتعزيره وقتله موكول إلى ولي الأمر أو من ينيبه.

2019 Version:

There are two types of sorcery:
The first: being infidelity if devils were the cause; therefore, the sorcerer will be killed for apostasy. His execution is entrusted to the ruler or whomever he assigns.
The second: being infidelity that does not exclude one from the nation and it is the sorcery of charlatanism and swindling, which may include concoctions of mixtures and medicines. The punishment can be up to the level of killing because of its evil and harm on Muslims. His execution is entrusted to the ruler or whomever he assigns.

[25] This example remained in the 2020 edition of the textbooks but its content was moderated.

20. *Tawhid (1),* Grades 10–12 (Joint Track), 2019, pp. 160–61.

This textbook states that favoring human (or positive law—*al-qanun al-wadh'i*) over sharia or doubting the more severe punishments (*hudud*) is considered infidelity.



ثالثاً: حكم من لم يحكم بما أنزل الله:

وقد بيّن العلماء المحققون أن الحكم بغير ما أنزل الله يكون كفراً أكبر في الحالات الآتية:

١- من ادّعى حق التشريع والتحليل والتحريم.

فإن الله تعالى وحده هو المتفرد بالتشريع والتحليل والتحريم، فالتشريع حق خالص لله وحده لا شريك له، ومن نازعه في شيء منه فهو مشرك، لقوله تعالى: ﴿أَمْ لَهُمْ شُرَكَاؤُا شَرَعُوا لَهُم مِّنَ الدِّينِ مَا لَمْ يَأْذَن بِهِ اللَّهُ﴾[1].

٢- من فضّل حكم القانون الوضعي على حكم الله تعالى.

٣- من ساوى بين حكم الله تعالى وحكم البشر، واعتقد التماثل بينهما.

فهذا كفر أكبر يخرج من الملة، لما يقتضيه من تسوية المخلوق بالخالق، والمناقضة لقوله تعالى: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾[1].

٤- أن يعتقد أن الحكم بما أنزل الله تعالى غير واجب، وأنه مخير فيه.

فهذا كفرٌ أكبر، حيث لم يعتقد ما علم بالنصوص الصريحة من وجوب إفراد الله تعالى بالحكم.

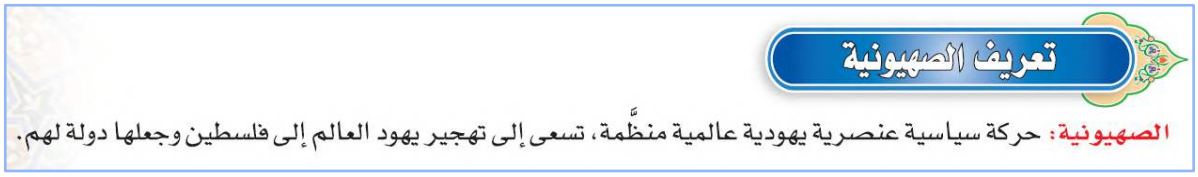
٥- أن يعتقد أن إقامة الحدود وحشية لا تناسب العصر.

Scholar researchers explained that judgment that is not in accordance to what Allah sent down is the greatest infidelity in the following situations:

1. *Whoever fakes the right of legislation, analysis, and forbiddance . . . Whoever altercates with any of it is a polytheist.*
2. *Whoever prefers human law over the law of Allah Almighty.*
3. *Whoever compares the law of Allah Almighty to human law, and thinks they have similarities. This is the greatest infidelity, which is an apostasy . . .*
4. *Whoever believes that the law that Allah Almighty sent down isn't obligatory and it includes free choice. This is the greatest infidelity . . .*
5. *Whoever believes that fulfilling the punishments (hudud) is barbaric and that it does not have a place in this age.*

21. *Hadith (2),* Grades 10–12, (Humanities Track), 2019, p. 253.

This religious studies textbook also proffers a negative definition of Zionism, stating that it is "a globally organized Jewish racist political movement."



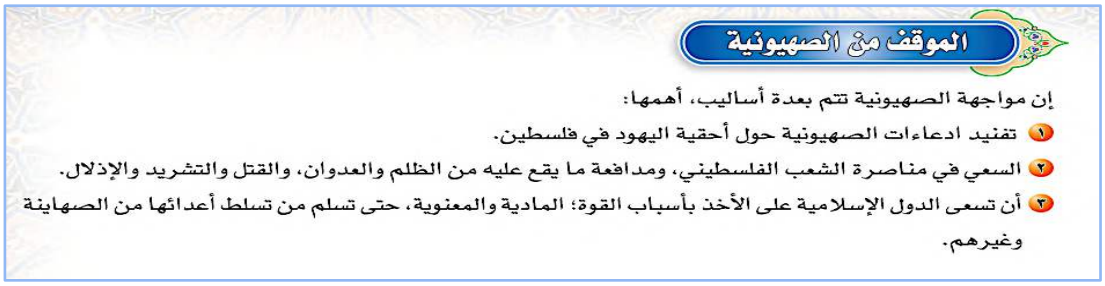
تعريف الصهيونية

الصهيونية: حركة سياسية عنصرية يهودية عالمية منظَّمة، تسعى إلى تهجير يهود العالم إلى فلسطين وجعلها دولة لهم.

The Definition of Zionism
Zionism: A globally organized Jewish racist political movement, which aims for the immigration of the Jews in the world into Palestine, and for making it a state for them.

22. *Hadith (2),* Grades 10–12 (Humanities), 2019, p. 255.

Students are taught how to confront Zionism, including by refuting the rights of Jews in Palestine and defending the Palestinian people from "oppression, aggression, killing, displacement and humiliation" [by Jews]; Zionists are enemies of Muslim countries.



الموقف من الصهيونية

إن مواجهة الصهيونية تتم بعدة أساليب، أهمها:

١ تفنيد ادعاءات الصهيونية حول أحقية اليهود في فلسطين.

٢ السعي في مناصرة الشعب الفلسطيني، ومدافعة ما يقع عليه من الظلم والعدوان، والقتل والتشريد والإذلال.

٣ أن تسعى الدول الإسلامية على الأخذ بأسباب القوة؛ المادية والمعنوية، حتى تسلم من تسلط أعدائها من الصهاينة وغيرهم.

Attitude toward Zionism
Confronting Zionism requires a number of methods:
1. *Refutation of Zionism's claim over the right of Jews over Palestine.*
2. *Striving to support the Palestinian people, and defend it from oppression, aggression, killing, displacement and humiliation.*
3. *Islamic countries should empower themselves materially and morally to be delivered from the Zionists and their other enemies.*

23. *Hadith (2),* Grades 10–12 (Humanities), 2019, p. 254.

Zionism's effects on the Islamic World include "wars and struggles that heavily damage society," as well as slaughter and expulsion of Palestinians, occupying Al-Aqsa, Southern Lebanon and the Golan Heights.



آثار الصهيونية على العالم الإسلامي

من أبرز آثار الصهيونية على العالم الإسلامي ما يأتي:

١ احتلال فلسطين التي تحوي المسجد الأقصى، مسرى الرسول ﷺ وأولى القبلتين، وثالث المسجدين الشريفين.

٢ تقتيل وتشريد شعب فلسطين، وممارسة أسوأ أنواع العنصرية ضد من آثر البقاء في وطنه.

٣ احتلال بعض المناطق العربية الأخرى كالجولان وجنوب لبنان.

٤ الحروب والصراعات التي سببت أضرارا كثيرة اجتماعية وتنموية وسياسية.

Zionism's effect on the Islamic World:
Among the most noticeable effects of Zionism on the Islamic world are:
1. Occupying Palestine, which includes the Al-Aqsa Mosque—[the destination of] the Messenger's nigh journey, the first direction of prayer, and the third holy mosque.
2. Slaughtering and expelling the Palestinian people, as well as acting in the most racist way against those who preferred to stay in their homeland.
3. Occupying several other Arab territories, such as the Golan and Southern Lebanon
4. Wars and struggles that heavily damage society, development, and policy.

24. *Social Studies,* Grades 10–12 (Joint Track), 2019, p. 125.

Colonialism includes "deporting the original inhabitants and their expulsion or extermination." One of the examples given is "the 'occupation' of the Land of Palestine.

نوع الاستعمار	تعريفـــه	أمثلته
الاستعمار الاستيطاني	هجرة مجموعات من ســكان دولــة أجنبية قوية إلى أخرى ضعيفة؛ لتأسيس مســتوطنات استعمارية لها، مع طرد الســكان الأصليين وتشريدهم أو إبادتهم أو إذابتهم في المجتمع الجديد.	• ما فعله الإسبان تجاه السكان الأصليين في أمريكا الوسطى والجنوبية واستيطان البرتغاليين في أرض البرازيل وفرض ثقافتهم ولغتهم عليها. • ما فعله الإنجليز تجاه السكان الأصليين في أمريكا الشمالية وأستراليا. • احتلال أرض فلسطين. • الاستعمار الأوروبي لإفريقيا الوسطى وروديسيا (زيمبابوي).

Type of colonialism	***Definition***	***Examples***
Settler colonialism	*Immigration of groups of residents from foreign powerful countries to weaker ones, in order to build colonial settlements for them, while deporting the original inhabitants and expelling / exterminating / integrating them into the new society.*	*- What the Spanish did to the native Americans in Central and South America, and the Portuguese that settled in Brazil and forced their culture and language upon them.* *- What the English did to the native Americans in North America and also in Australia.* *- The occupation of the Land of Palestine.* *- The European colonialism in Central Africa and Rhodesia (Zimbabwe.)*

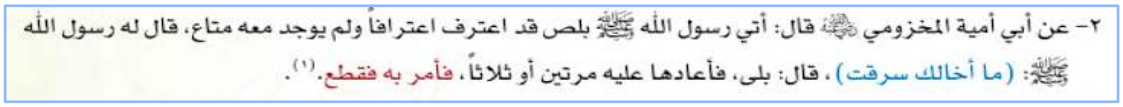
25. *Fiqh (3),* Grades 10–12 (Optional Track), 2020, p. 83. (Previously—*Fiqh [3],* Grades 10–12 [Optional Track], 2019, p. 83.)

Example **Altered**[26]:

A *hadith* about a wife who is stoned to death for committing adultery with her servant (who is punished with one hundred lashes and exile for one year, because he is unmarried) has been replaced in 2020 with a hadith about a thief who is punished by having his hand cut off.

[26] This example remained in the 2020 edition of the textbooks but its content was moderated.

2020 Version:


٢- عن أبي أمية المخزومي ﷺ قال: أتي رسول الله ﷺ بلص قد اعترف اعترافاً ولم يوجد معه متاع، قال له رسول الله ﷺ: (ما أخالك سرقت)، قال: بلى، فأعادها عليه مرتين أو ثلاثاً، فأمر به فقطع.(١).

2. Abu Umayyah al-Makhzumi reported that a thief was brought to the Messenger of Allah and he admitted his crime, although the stolen goods were not found with him. The Messenger of Allah said to him: 'I do not think you stole them.' He said: 'Yes I did.' This was repeated twice or three times, so he ordered that his hand be cut off.

2019 Version:

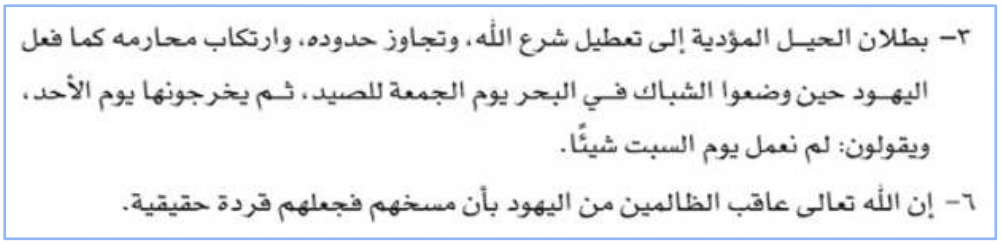

٢- عن أبي هُرَيْرَةَ وَزَيْدِ بن خَالِدٍ الْجُهَنِيِّ رضي الله عنهما في قصة العَسِيف الذي زنا بالمرأة .. وفيه: فقال رسول الله ﷺ:«.. وَاغْدُ يا أُنَيْسُ إلى امْرَأَةِ هذا؛ فَإِنْ اعْتَرَفَتْ فَارْجُمْهَا». قال: فَغَدَا عليها فَاعْتَرَفَتْ، «فَأَمَرَ بها رسول الله ﷺ فَرُجِمَتْ». متفق عليه(١).

2. Abu Huraira and Zaid bin Khalid al-Juhani reported the story of the servant that fornicated with the wife . . . in it, Allah's Messenger said: '. . . and, O Unais, go to this [man's] wife in the morning, and if she makes a confession, then stone her.' He [the narrator] said: 'He went to her in the morning and she made a confession. And Allah's Messenger made a pronouncement about her and she was stoned to death.'

Content Removed in 2021

26. *Tafsir (1),* Grades 10–12 (Joint Track), 2020, p. 71.

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


٣- بطلان الحيل المؤدية إلى تعطيل شرع الله، وتجاوز حدوده، وارتكاب محارمه كما فعل اليهود حين وضعوا الشباك في البحر يوم الجمعة للصيد، ثم يخرجونها يوم الأحد، ويقولون: لم نعمل يوم السبت شيئًا.

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

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

27. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 2, 2021, p. 136. (Previously—*Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh,* Grade 7, Vol. 2, 2020, p. 67.)

Jews are no longer characterized as disobedient. In a section interpreting verses from the Qur'anic At-Taghabun Surah, text was removed which explained that while true believers are good and abide by Allah and Muhammad, Jews are seen negatively for doing the exact opposite.

2020	2021
Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh, Grade 7, Vol. 2, 2020, p. 67.	*Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 2, 2021, p. 136.
٢ . السمع والطاعة لله ولرسوله ﷺ خُلُق المؤمن الحق، أما عدم الطاعة فهو خُلُق اليهود الذين قال الله تعالى عنهم: ﴿وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا﴾(١).	٢ . السمع والطاعة لله ولرسوله ﷺ خُلُق المؤمن الحق.
2. Listening to Allah and His Messenger and obedience to them are characteristics of the true believer, whereas disobedience is the characteristic of the Jews who Allah Almighty said about them: "They say, 'We listen, and we disobey.'" (An-Nisa [The Women], 46)	*2. Listening to Allah and His Messenger and obedience to them are characteristics of the true believer.*

*Red font indicates removed content.

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

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

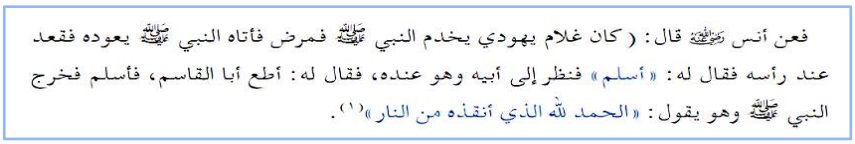
٤ – وصف الله بما لا يليق به من الصفات كوصف اليهود له بالفقر قال تعالى: ﴿لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ﴾(١).

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

29. *Hadith and Sira,* Grade 6, Vol. 1, 2020, p. 72; Fiqh (1), Grades 10–12 (Joint Track), 2020; *Tawhid,* Grade 7, Vol. 1, 2020, p. 47.)

A hadith about a sick Jewish boy being cured after embracing Islam, followed by Muhammad praising Allah for saving "*the boy from Hellfire*" (implying that he would have gone to Hell simply because he is a Jew,) was removed from different Islam textbooks that inserted this hadith in different contexts.

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



فعن أنس رضي الله عنه قال: (كان غلام يهودي يخدم النبي ﷺ فمرض فأتاه النبي ﷺ يعوده فقعد عند رأسه فقال له: « أسلم » فنظر إلى أبيه وهو عنده، فقال له: أطع أبا القاسم، فأسلم فخرج النبي ﷺ وهو يقول: « الحمد لله الذي أنقذه من النار »(١).

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

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

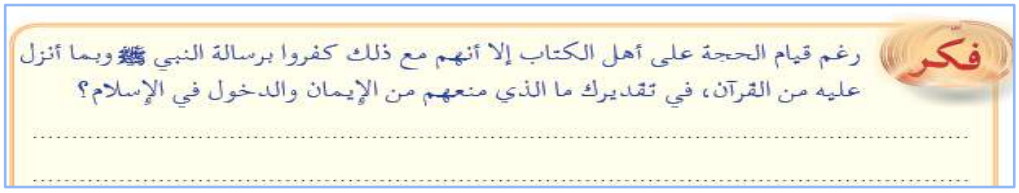
Instead of implying that a sick Jewish boy - discussed in a hadith - would have gone to Hell had he not embraced Islam, the hadith in 2021 was shortened to simply mention Muhammad visiting the boy, as an example of the Prophet's righteous conduct toward non-Muslims.

2020	2021
Hadith and Sira, Grade 6, Vol. 1, 2020, p. 101.	*Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 6, Vol. 1, 2021, p. 100.
	
Visiting them and their sick to invite them to Islam: *Anas reported: A young Jewish boy who was in the service of the Prophet fell ill. So, the Prophet went to visit him. He sat down by his head and said to him: 'Embrace Islam.' He [the Jewish boy] looked at his father who was sitting beside him, and he said to him: 'Obey Abul-Qassim [Muhammad].' So, he embraced Islam, and the Prophet stepped out, saying: 'Praise be to Allah Who has saved him from Hellfire.'*	*Visiting them and their sick:* *Anas reported: A young Jewish boy who was in the service of the Prophet fell ill. So, the Prophet went to visit him.*

*Red font indicates removed content.

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

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


فكر

رغم قيام الحجة على أهل الكتاب إلا أنهم مع ذلك كفروا برسالة النبي ﷺ وبما أنزل عليه من القرآن، في تقديرك ما الذي منعهم من الإيمان والدخول في الإسلام؟

.....

.....

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

32. *Hadith and Sira,* Grade 6, Vol. 2, 2019, p. 41[27]

Children were taught an antisemitic account of a Jewish woman poisoning and attempting to kill the Prophet, Muhammad. While based on established Islamic oral tradition (hadith), this portrayal is primarily rejected in mainstream Islam as unsubstantiated hearsay. The paragraph was removed from the 2020 textbook.

2019	2021
Hadith and Sira, Grade 6, Vol.2, 2019, p. 41.	*Islamic Studies – Tawhid, Hadith and Sirah, Fiqh and Suluk,* Grade 6, Vol. 2 ,2021, p. 78.


في المدينة :

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

● عن عبدالرحمن بن خنبش التميمي رضي الله عنه قال: إن الشياطين تحدرت تلك الليلة على رسول الله ﷺ من الأودية والشعاب، وفيهم شيطان بيده شعلة نار يريد أن يحرق بها وجه رسول الله ﷺ، فهبط إليه جبريل عليه السلام فقال: يا محمد قل: قال: "ما أقول؟" قال: قل أعوذ بكلمات الله التامة من شر ما خلق وذرأ وبرأ ومن شر ما ينزل من السماء ومن شر ما يعرج فيها ومن شر فتن الليل والنهار ومن شر كل طارق إلا طارقا يطرق بخير يا رحمن، قال: فطفئت نارهم وهزمهم الله تبارك وتعالى (٢).


حفظ الله لنبيه في المدينة :

● عن عبدالرحمن بن خنبش التميمي رضي الله عنه قال: إن الشياطين تحدرت تلك الليلة على رسول الله ﷺ من الأودية والشعاب، وفيهم شيطان بيده شُعْلَةُ نَارٍ يريد أن يُحْرِق بها وجه رسول الله ﷺ، فهبط إليه جبريل عليه السلام فقال: يا محمد قل: قال: "ما أقول؟" قال: قل أعوذ بكلمات الله التامة من شر ما خلق وذرأ وبرأ، ومن شر ما ينزل من السماء، ومن شر ما يعرج فيها، ومن شر فتن الليل والنهار، ومن شر كل طارق إلا طارقًا يطرق بخير يا رحمن، قال: فَطَفِئَتْ نارُهم وَهَزَمهم الله تبارك وتعالى (٣).

خالد: ما أسعدني بسماع مثل هذه القصص! ولقد شوقتني أكثر للقراءة في سيرة الرسول ﷺ.

[27] Removed for September 2020

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

Cases of divine protection to the Prophet in Medina:
** Abd al-Rahman ibn Khanbash al-Tamimi narrated…*

33. ***Social Studies and Civics,*** Grade 4, Vol. 1-3, 2022, p. 196. (Previously - ***Social Studies and Civics***, Grade 4, Vol. 2, 2021, p. 72; ***Social Studies and Civics,*** Grade 4, Vol. 2, 2020, p. 68; ***Social Studies and Civics,*** Grade 4, Vol. 2, 2019, p. 70.)

Remaining:

An explicit reference to Israelites (banī Isrāʾīla, [children of Israel]) trying to kill the prophet Jesus (ʿIsa) was replaced in 2020, 2021, and 2022 with the more indirect "some of Jesus's nation." However, students might still understand this as referring to Jews.

2019	2020	2021, 2022
Social Studies and Civics, Grade 4, Vol. 2, 2019, p. 70	***Social Studies and Civics,*** Grade 4, Vol. 2, 2020, p. 68	***Social Studies and Civics,*** Grade 4, Vol. 2, 2021, p. 72; ***Social Studies and Civics,*** Grade 4, Vol. 1-3, 2022, p. 196
		
The Miracles of Jesus: … *In the end, the infidels among the Children of Israel conspired against [Jesus], fearing that people would put their faith in him and start following him because of his miracles. Thus, they attempted to kill him; however, God rescued him from their hands, and brought him up to Him.*	*The Miracles of Jesus: …* *In the end, some of [Jesus's] nation conspired against him, fearing that people would put their faith in him and start following him because of his truthfulness and miracles. Thus, they attempted to kill him; however, God rescued him from their hands, and brought him up to Him.*	*The Miracles of Jesus: …* *After people believed in him, some of [Jesus's] nation conspired against him, because of his truthfulness and miracles. Thus, they attempted to kill him; however, God rescued him from their hands, and brought him up to Him.*

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

34. *Tawhid (5),* Grades 10–12, Level 5 (Science and Administration), 2019, pp. 151–52. (Also in *Tawhid (3),* Grades 10–12, Level 5 (Literature and Qur'an), 2019, pp. 221–22.)[28]

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



سبب النهي عن موالاة الكفار

نهى الله تعالى عن موالاة الكفار لأمور، منها:

١- أن الكفار أعداء الله تعالى، وقد أخبر الله تعالى في آيات كثيرة عن عداوته لهم ومن ذلك قوله تعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُواْ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُواْ بِٱللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَٰدًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ﴾[1].

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

٣- أن الكفار أعداء الإسلام وأهله، قال تعالى: ﴿۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥١﴾﴾[2]. وقال تعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُوٓاْ ءَابَآءَكُمْ وَإِخْوَٰنَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّواْ ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٣﴾﴾[3].

٤- أن موالاة الكفار سبب للركون إليهم ومناصرتهم وهذا موجب لعذاب الله وسخطه، قال تعالى: ﴿وَلَا تَرْكَنُوٓاْ إِلَى ٱلَّذِينَ ظَلَمُواْ فَتَمَسَّكُمُ ٱلنَّارُ﴾[4].

الموالاة الممنوعة

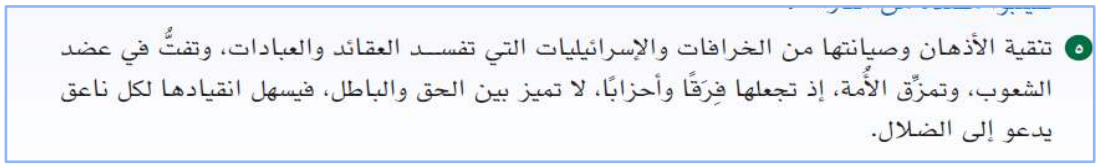
وهي موالاة الكافرين بمحبتهم ومناصرتهم على المسلمين، كما قال تعالى: ﴿لَّا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُواْ مِنْهُمْ تُقَىٰةً وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٢٨﴾﴾[1]. وهذا نهي من الله تعالى للمؤمنين عن موالاة الكافرين بالمحبة والنصرة.

Forbidden Amity
That means taking the infidels' side, by loving them and aiding them against Muslims. As God said: "Let not believers take disbelievers as allies rather than believers. And whoever of you does that has nothing with God, except when taking precaution against them in prudence. And God warns you of Himself, and to God is the destination." (3:28) This is God's prohibition on Believers from taking the infidels' side in terms of affection and assistance.
The Reason why Taking the Infidels' Side is Forbidden
God Almighty forbids taking the infidels' side for several reasons:
1. The infidels are the enemies of God. God makes his enmity to them known in many Verses, such as: . . .
2. Taking the infidels' side leads to acceptance of their unbelief, which in turn negates one's acceptance of God as God, Islam as faith and Muhammad as God's Messenger.
3. The infidels are the enemies of Islam and its people. The Almighty said: "Oh you who believe, do not take the Jews and the Christians as allies, they are allies of each other, and whoever among you takes them as allies is surely one of them, indeed God does not guide the evildoers." . . .
4. Taking the infidels' side causes one to rely on them and come to their aid, which in turn brings about God's punishment and wrath. . . .

35. *Hadith and Islamic Culture (5),* Grades 10–12, Level 5 (Science and Administration,) 2019, p. 13. (Also, in *Hadith and Islamic Culture (3),* Grades 10–12, Level 5 (Literature and Qur'an), 2019, p. 13.)[29]

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

[28] Removed for September 2020
[29] Removed for September 2020


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

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

36. ***Hadith and Islamic Culture (3),*** **Grades 10–12, Level 5 (Literature and Qur'an), 2019, p. 162. (Also, in *Hadith and Islamic Culture (5),* Grades 10–12, Level 5 (Science and Administration), 2019, p. 110.)**[30]

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


أولاً: الإسلام وسط بين الغلو والجفاء

فدين الإسلام وسط في عقيدته ومنهجه وأحكامه وعبادته وشرعه وأخلاقه وتعامله وسلوكه وجميع أموره، جانب غلوّ النصارى، وتفريط اليهود، قال الله تعالى: ﴿ وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا ﴾[٣] قال ابن كثير

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

37. ***Hadith and Islamic Culture (3),*** **Grades 10–12, Level 5 (Literature and Qur'an), 2019, pp. 324–25.**[31]

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

[30] Removed for September 2020
[31] Removed for September 2020

يقع المسجد الأقصى جنوب شرق مدينة القدس المحتلة، وتبلغ مساحته (١٤٤٠٠٠) مترًا، وأوَّل من بنى المسجد الأقصى هو نبيُّ الله إبراهيم ﷺ؛ وذلك أنَّ إبراهيم ﷺ لما بنى الكعبة هو وإسماعيل ﷺ عاد إلى مُهاجَره في بيت المقدس فبنى المسجد الأقصى، وقد قال أبو ذرٍّ رضي الله عنه: سألت رسول الله ﷺ عن أوَّل مسجد وضع في الأرض، قال: «المسجد الحرام»، قلت: ثم أيٌّ؟ قال: «المسجد الأقصى»، قلت: كم بينهما؟ قال: «أربعون عامًا»[1].

ثم جدَّد بناءه نبيُّ الله يعقوب ﷺ، ثم بعده بألف عام تقريبًا جدَّد بناءه نبيُّ الله سليمان ﷺ، وبناه بناءً عظيمًا [2].

وبعد موت نبيِّ الله سليمان ﷺ بقرون عبثت فيه أيدي الآشوريين والرومان[3]، ودُمِّر المسجد الأقصى أكثر من مرَّة، ولما بعث الله عيسى ﷺ أمر بني إسرائيل بالمحافظة عليه وتطهيره والعناية به، فلم يبالوا بما أمرهم، وتمادوا في غيِّهم وكثرت جرائمهم حتى نالت من قدسيَّة المسجد المقدَّس، واتَّخذوه سوقًا للصيارفة والمرابين وملعبًا للحمام، ثم ازداد إجرامهم فقتلوا زكريا ويحيى عليهما السلام، وحاولوا قتل عيسى ﷺ.

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

The Al-Aqsa Mosque is located in the southeastern part of Occupied Jerusalem, encompassing an area of 144,000 square meters. The first to build the Al-Aqsa Mosque was the Prophet of God, Abraham. . . . The Al-Aqsa Mosque was destroyed multiple times. When God sent Jesus, He commanded the Children of Israel to protect it, purify it and take care for it. However, they did not follow what He had commanded them, and continued to deviate from the right path. So numerous were their crimes, that they began to adulterate the very sanctity of the Al-Aqsa Mosque. They turned it into a marketplace for money changers and money lenders, and as a playground for pigeons. Their sinfulness grew even greater, as they killed Zechariah and John [the Baptist], and tried to kill Jesus
When the Romans succeeded in conquering the territory of Palestine, one of their rulers burned Jerusalem and destroyed the Al-Aqsa Mosque. Afterwards, the Jews paid that holy place no heed, and as time went by, they forgot its location, and their books disagreed as to its whereabouts. The mosque's grounds became vacant of any building except for remains of the wall which surrounded the mosque. Part of that is the Al-Buraq Wall, to which the Prophet tied his riding beast on the Night of Ascension.

38. ***Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,*** Grade 7, Vol. 1, 2020, pp. 35–36.

A hadith stating that the Jews and the Christians "*took their rabbis and monks as lords*"- constituting a form of idol worship - was removed in 2021 from a section that teaches students not to obey anyone but Allah in deciding what is allowed and forbidden. Instead, the textbook inserts a different, general Qur'anic verse.

2020	2021
Tawhid, Grade 7, Vol. 1, 2020, p. 42.	*Islamic Studies – Tawhid, Tafsir, Hadith, Fiqh,* Grade 7, Vol. 1, 2021, pp. 35-36.



رابعًا: طاعة غير الله في تحليل الحرام أو تحريم الحلال

التشريع حقٌّ لله تعالى، فلا تجوز طاعة أحد في تحليل ما حرَّم الله، ولا في تحريم ما أحلَّ الله تعالى، سواء أكان من العلماء، أو الحكَّام، أو رؤساء القبائل أو غيرهم؛ لأن ذلك من اتخاذهم آلهةً من دون الله عزَّوجلَّ. وهذا من الشِّرك الأكبر. ويسمى هذا النوع من الشِّرك: (شرك الطاعة).

جعلوا | علماء اليهود | جراد الدمار الزراعي | مايدرعن أفهم يحللون ويحرمون

عَنْ عَدِيِّ بْنِ حَاتِمٍ ﷺ، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَفِي عُنُقِي صَلِيبٌ مِنْ ذَهَبٍ. فَقَالَ: يَا عَدِيُّ اطْرَحْ عَنْكَ هَذَا الوَثَنَ، وَسَمِعْتُهُ يَقْرَأُ فِي سُورَةِ بَرَاءَةٌ: ﴿اتَّخَذُوٓاْ أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعْبُدُوٓاْ إِلَٰهًا وَٰحِدًا لَّآ إِلَٰهَ إِلَّا هُوَ سُبْحَٰنَهُۥ عَمَّا يُشْرِكُونَ﴾[1]، قَالَ: «أَمَا إِنَّهُمْ لَمْ يَكُونُوا يَعْبُدُونَهُمْ، وَلَكِنَّهُمْ كَانُوا إِذَا أَحَلُّوا لَهُمْ شَيْئًا اسْتَحَلُّوهُ، وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ»[2].



رابعًا: طاعة غير الله في تحليل الحرام أو تحريم الحلال

التشريع حقٌّ لله تعالى، فلا يجوز طاعة أحد في تحليل ما حرم الله ، ولا في تحريم ما أحل الله تعالى، سواء أكان من العلماء، أو الحكَّام، أو رؤساء القبائل أو غيرهم؛ فإن أطاعهم مع علمه بأنه مخالف لحكم الله فإن ذلك من اتخاذهم آلهة من دون الله عز وجل وهذا من الشرك الأكبر، ويسمى هذا النوع من الشِّرك: (شرك الطاعة).

قال تعالى: ﴿وَلَا تَقُولُوا۟ لِمَا تَصِفُ أَلْسِنَتُكُمُ ٱلْكَذِبَ هَٰذَا حَلَٰلٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا۟ عَلَى ٱللَّهِ ٱلْكَذِبَ ۚ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ﴾[1].

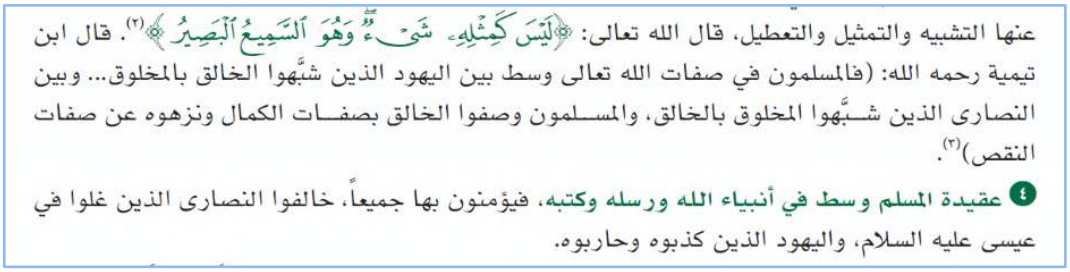
Fourth: Obeying others than Allah in permitting what is forbidden or forbidding what is permitted. Legislation is Allah Almighty's right, so it is not allowed to obey anyone in permitting what Allah has forbidden or by forbidding what Allah Almighty has allowed, whether they are scholars, rulers, heads of tribes and so forth, because this is picking them up as deities while excluding the Exalted Allah, and this is part of the Greater Polytheism. This type of polytheism is called: the polytheism of obedience. Adi ibn Hatim reported: "I came to the Prophet while I had a cross of gold around my neck. He said: 'O Adi! Remove this idol from yourself!' I heard him recite from Surah Bara'ah: 'They have taken their rabbis and monks as well as the Messiah, son of Mary, as lords besides Allah, even though they were commanded to worship none but One God. There is no god [worthy of worship] except Him. Glorified is He above what they associate [with Him]!' He said: 'As for them, they did not worship them, but when they made something lawful for them, they considered it lawful, and when they made something unlawful for them, they considered it unlawful."

Fourth: Obeying others than Allah in permitting what is forbidden or forbidding what is permitted. Legislation is Allah Almighty's right, so it is not allowed to obey anyone in permitting what Allah has forbidden or by forbidding what Allah Almighty has allowed, whether they are scholars, rulers, heads of tribes and so forth, because if one obeys them while knowing that it contradicts Allah's rule, then this is picking them up as deities while excluding the Exalted Allah, and this is part of the Greater Polytheism. This type of polytheism is called: the polytheism of obedience.
The Almighty said: "Do not falsely declare with your tongues, 'This is lawful, and that is unlawful,' fabricating lies against Allah. Indeed, those who fabricate lies against Allah will never succeed" [An-Nahl, 116].

*Red font indicates removed content.
*Green font indicates added content.

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

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


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

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

Ibn Taymiyyah, God rest his soul, once said: "As far as God's attributes are concerned, the Muslims take the middle path between the Jews—who equate the Creator with Creation; and the Christians—who equate Creation to the Creator. The Muslims ascribe to the Creator the attribute of perfection, and consider Him to be above the attributes of imperfection."
4. The Muslim's beliefs take the middle path regarding the prophets of God, His messengers, and His books. They believe in all of them, unlike the Christians who go too far in their regard of Jesus, and the Jews who accused him of lying and fought him.

40. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 1, 2021, p. 28

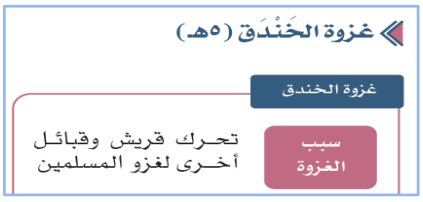
A negative depiction of Jews and Christians has been removed in 2021, in which their claims regarding Jesus were refuted: the Jews, who claim to have killed him, and the Christians, who claim he is a god.

2020	2021
Tawhid, Grade 8, Vol. 1, 2020, p. 21.	*Islamic Studies – Tawhid, Tafsir, Hadith, Fiqh,* Grade 8, Vol. 1, 2021, p. 28.
	
7. Isa will descend at the end of times and will rule by Muhammad's Sharia. Abu Hurairah reported: "The Messenger of Allah said: By Him in Whose Hands my soul is, surely the son of Mary will soon descend amongst you and will judge mankind justly . . ." This Hadith contains a response to two groups: The first are the Jews who claimed to have killed Isa, and the second are the Christians who claimed that Isa is a god.	*7. Isa will descend at the end of times and will rule by Muhammad's Sharia. Abu Hurairah reported: "The Messenger of Allah said: 'By Him in Whose Hands my soul is, surely the son of Mary will soon descend amongst you and will judge mankind justly . . ."*

*Red font indicates removed content.

41. *Social Studies,* Grade 7, Vol. 2, 2019, p. 44.

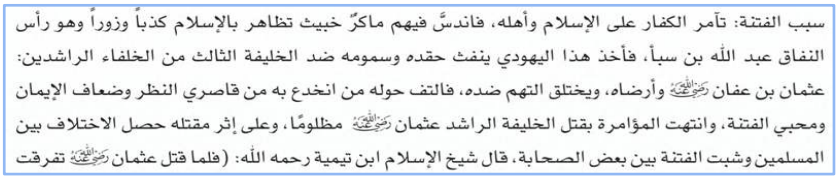
This textbook's 2020 version removes the allegation that "*a group of Jews*" were the instigators behind the Battle of the Trench (626 AD), waged between Muslims and non-Muslim Arabians for control of Medina. The text now generally explains that the cause of the battle was the Arabian tribes' offensive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

2019	2020-2021
Social Studies, Grade 7, Vol. 2, 2019, p. 44.	*Social Studies,* Grade 7, Vol. 2, 2020-2021, p. 46.
	
Battle of the Trench (5 AH): *Cause of the Battle: A group of Jews incited the infidels of Quraysh and other tribes to attack the Muslims.*	*Battle of the Trench (5 AH):* *Cause of the Battle: The Quraysh and other tribes set out to attack the Muslims.*

*Red font indicates removed content.
*Green font indicates added content.

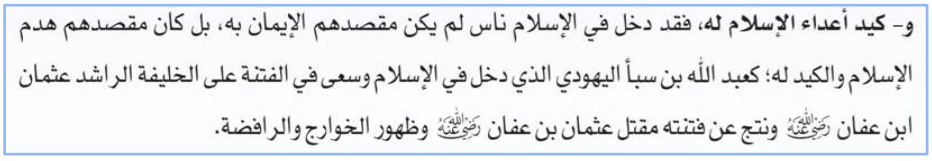
42. *Tawhid (3),* Grades 10–12, Level 5 (Literature and Qur'an), 2019, pp. 174, 263.[32]

The Saudi textbook held a Jewish man responsible for the assassination the third caliph, 'Uthman ibn 'Affan (656 AD), by members of the heterodox Kharijite sect; a major event in Islamic history, and a milestone in the development of the Sunni-Shiite divide. The Jewish man, Abdullah ibn Saba, referred to as "this Jew," was described as a liar and a traitor; he was blamed for spreading discord and disunity among the Muslim community and creating the major rifts that define Islam to this day - specifically, between Sunnis and Shiites.



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

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



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

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

[32] Removed for September 2020

43. *Hadith and Islamic Culture (3),* Grades 10–12, Level 5 (Literature and Qur'an), 2019, p. 211. [33]

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

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

Anyone who contemplates upon the Prophet's biography can see how his life's circumstances changed between peace and war, wealth and poverty, and safety and fear; he was established in his homeland, then abandoned it for God's sake and migrated away from it.
His loved ones and friends died between his hands.
The infidels hurt him in all sorts of ways: they accused of him of lies, mocked him, and kept people away from his path. They prompted him to leave his homeland, and declared war against him. They incited people to open hostilities with him and join forces against him, invaded his adopted home in order to destroy it, bury his religion alive and eradicate him.
They made common cause against him with the Jews and Hypocrites in Medina who were his enemies, and with the plots they had concocted against him; they double-crossed him, breached the treaty they had made with him, allied with the idolaters to fight him, and endeavored to treacherously murder him in secret.
Nevertheless, he did nothing but bear it all with patience as God had commanded.
. . .

[33] Removed for September 2020

44. *Tawhid*, Grade 7, Vol. 2, 2019, p. 26. [34]

Jews and Christians were cursed by Muhammad for the worship of tombs, as seen in a hadith inserted into a chapter that forbids such a practice. The paragraph was removed from the 2020 textbook.

2019	2021
Tawhid, Grade 7, Vol. 2, 2019, p. 26.	*Islamic Studies – Tawhid, Hadith and Sirah, Fiqh and Suluk,* Grade 7, Vol. 2, 2021, p. 66.
 عن جُندب رضي الله عنه، قال: سمعت النبي ﷺ يقول: «ألا وإن من كان قبلكم كانوا يتخذون قبور أنبيائهم وصالحيهم مساجد، ألا فلا تتخذوا القبور مساجد، إني أنهاكم عن ذلك»(١). عن عائشة وعبد الله بن عباس رضي الله عنهم قالا: «لما نزل برسول الله ﷺ طفق يطرح خميصة له على وجهه فإذا اغتم كشفها عن وجهه فقال وهو كذلك: لعنة الله على اليهود والنصارى اتخذوا قبور أنبيائهم مساجد يحذر ماصنعوا».(فَلَوْلا ذَاكَ أُبْرِزَ قَبْرُهُ، غَيْرَ أَنَّهُ خُشِيَ أَنْ يُتَّخَذَ مَسْجِدًا).(٢)	 ١ عن جُندب رضي الله عنه، قال: سمعت النبي ﷺ يقول: «ألا وإن من كان قبلكم كانوا يتخذون قبور أنبيائهم وصالحيهم مساجد، ألا فلا تتخذوا القبور مساجد، إني أنهاكم عن ذلك»(١).
1. Jundub narrated that he heard the Prophet say: "Those who preceded you used to take the graves of their prophets and righteous men as mosques, but you must not take graves as mosques; I forbid you to do that." 'A'isha and 'Abdullah ibn 'Abbas narrated that when the Messenger of Allah became bedridden, he started applying a garment of his to his face, and when he felt hot and short of breath, he took it off his face, saying: "God curse the Jews and the Christians for taking the graves of their prophets as places of worship. Beware of what they have done!" (Otherwise, his own grave would have become a focus of attention, despite his fears that it would be made into a mosque.)	*1. Jundub narrated that he heard the Prophet say: "Those who preceded you used to take the graves of their prophets and righteous men as mosques, but you must not take graves as mosques; I forbid you to do that."*

*Red font indicates removed content.

[34] Removed for September 2020

45. *Tawhid*, Grade 9, Vol. 2, 2019, p. 38. [35]

The sin of mocking God was taught with a negative example of a statement attributed to "the Jews" that "God's hands are tied." This example was removed in the 2020 textbook, and in 2021 it appeared again without mentioning it was the Jews who said it. Although Jews were not mentioned in 2021, students might understand that it is attributed to the Jews, as it is taken from a Quranic verse (5:64) in which this statement is attributed to "the Jews."

2019	2020	2021
Tawhid, Grade 9, Vol. 2, 2019. p. 38.	*Islamic Studies – Tawhid, Hadith and Sirah, Fiqh and Suluk,* Grade 9, Vol. 2, 2020. p. 195.	*Islamic Studies – Tawhid, Hadith and Sirah, Fiqh and Suluk*, Grade 9, Vol. 2, 2021. p. 34.
		
1. Mocking God Almighty. For example: the Jews, who say that God's hands are tied.	*Some examples of mocking God are as follows: Inappropriate sayings about God made by some fools.*	*1. Mocking God Almighty. For example: the saying that God's hands are tied.*

46. *Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk,* Grade 6, Vol. 1, 2020, p. 101.

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

2020	2021
Hadith and Sira, Grade 6, Vol. 1, 2020, p. 101.	*Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 6, Vol. 1, p. 99.
	

[35] Removed for September 2020

Aisha, may Allah protect her, the wife of the Prophet, reported: "A group of Jews came to Allah's Messenger and said: 'as-sam alaykum [poison be upon you]!" Aisha, may Allah protect her, said in response: 'I understood that, so I said 'as-sam alayku [and curse you too]!' "She said: Allah's Messenger said: Be calm, O Aisha! Allah loves forbearance in all matters." I said, "O Allah's Messenger! Haven't you heard what they [the Jews] have said?" Allah's Messenger said: "I have [already] said [to them] 'and upon you!"

Ibn Mas'ud reported: "I can still recall as if I am seeing the Messenger of Allah resembling one of the Prophets whose people scourged him and shed his blood, while he wiped blood from his face, he said: "O Allah! Forgive my people, because they certainly do not know."

47. *Hadith and Sira,* Grade 6, Vol. 2, 2019, p. 42.[36]

Students are to write how God protected different Prophets from harm, with one example being "the Jews" wanting to kill Jesus ('Isa).

أذكر كيف حفظ اللّه أنبيائه عليهم السلام في المواطن الآتية:

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

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

48. *Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh*, Grade 7, Vol. 2, 2020, pp. 176, 180.

Polytheism is described as the greatest sin possible which is unforgivable by Allah and punished by an eternity in Hell. Hence, Muslims are to avoid taking on any characteristic of polytheists. Even though the following text was removed, the 2021 version still teaches about polytheism and the need to avoid it.

الشرك لا يغفره الله تعالى

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

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

التحذير من صفات المشركين

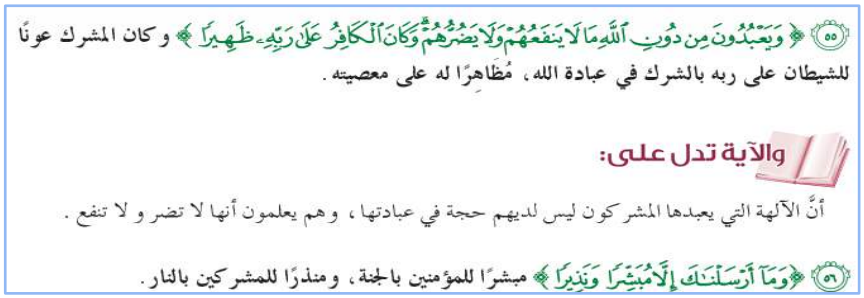
لما كان الشرك الأكبر سبباً يوصل إلى النار، جاءت النصوص الكثيرة بالتحذير منه، ومن الاتصاف بصفات أهله، وأمر المسلم أن يتصف بصفات أهل التوحيد، ويقتدي بإمامهم محمد ﷺ.

[36] Removed for September 2020

Allah Almighty does not forgive polytheism:
Polytheism is the greatest sin; thus, Allah Almighty does not forgive it. The Almighty said: "Indeed, Allah does not forgive associating others with Him [in worship], but forgives anything else of whoever He wills. And whoever associates others with Allah has indeed committed a grave sin." (An-Nisa [The Women], 48)
It is narrated on the authority of Jabir, that the Messenger of Allah said: "He who met Allah without associating anything with Allah entered Paradise and he who met Him associating [anything] with Him entered Fire."
Warning about the characteristics of polytheists:
As Greater Polytheism results in Hell, many texts warn about it, describe the characteristics of those who practice it, order the Muslim to take on the characteristics of the people of Tawhid, and emulate their leader Muhammad.

49. ***Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh,*** Grade 8, Vol. 2, 2020, p. 30. (Previously—***Tafsir,*** Grade 8, Vol. 2, 2019, p. 46.)

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



٥٥ ﴿ وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُهُمۡ وَلَا يَضُرُّهُمۡۗ وَكَانَ ٱلۡكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرٗا ﴾ و كان المشرك عونًا للشيطان على ربه بالشرك في عبادة الله، مُظاهِرًا له على معصيته .

والآية تدل على:

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

٥٦ ﴿ وَمَآ أَرۡسَلۡنَٰكَ إِلَّا مُبَشِّرٗا وَنَذِيرٗا ﴾ مبشرًا للمؤمنين بالجنة ، ومنذرًا للمشركين بالنار .

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

50. Tawhid, Grade 7, Vol. 2, 2019, p. 51.[37]

In a section teaching to shun infidels, hypocrites, and polytheists, students were taught that God does not allow making friends with "infidels."


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

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

51. *Hadith and Islamic Culture (3),* Grades 10–12, Level 5 (Literature and Qur'an), 2019, pp. 143–45.[38]

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


عن ثوبانَ مولى رسولِ الله ﷺ قال: قال رسولُ الله ﷺ: «يُوشِكُ الأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كما تَدَاعَى الأَكَلَةُ إلى قَصْعَتِهَا»، فقالَ قَائِلٌ: وَمِنْ قِلَّةٍ نَحْنُ يَوْمَئِذٍ؟ قال: «بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ، وَلَكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ، وَلَيَنْزِعَنَّ اللهُ مِنْ صُدُورِ عَدُوِّكُمُ الْمَهَابَةَ مِنْكُمْ، وَلَيَقْذِفَنَّ اللهُ في قُلُوبِكُمُ الْوَهْنَ»، فقال قَائِلٌ: يا رَسُولَ اللهِ، وما الْوَهْنُ؟ قال: «حُبُّ الدُّنْيَا، وكَرَاهِيَةُ الْمَوْتِ»(١).

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

[37] Removed for September 2020
[38] Removed for September 2020

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

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

٣. لَخَّصَ النبيُّ ﷺ السببَ الذي أوجب الذلَّ والهوانَ والضعفَ لهذه الأمةِ العظيمةِ القويةِ، في أمرٍ واحدٍ هو: «حُبُّ الدُّنْيَا»، الذي أثمر «كَرَاهِيَةَ الْمَوْتِ»، فَحُبُّ الدُّنيا والانشغال بها عن الآخرة وتقديمها عليها هو سـبب كلِّ خطيئة؛ وكلُّ سـبب لضعف الأمة وتَفَرُّقِها راجعٌ في الحقيقة إلى هذا السـبب، وهذا من جوامع كَلِمِ النبيِّ ﷺ وبَديع حِكَمِه.

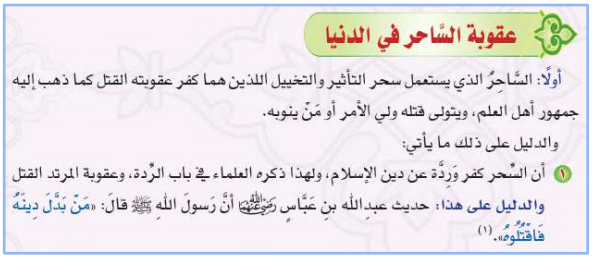
٤. دلَّ الحديثُ على أن الأمم على اختلاف مِلَلِها وأديانها تتسلط على المسلمين في حال ضعفهم وانصرافهم للدنيا والغفلة عن أسباب القوة.

3. The Prophet summarized the cause which brings about humiliation, degradation, and weakness of this great and powerful [Islamic] Nation. In one word: "love of this world," which leads to "disdain for death." Loving this world and preoccupying oneself with it, at the expense of the hereafter—giving it precedence over the hereafter - is the root cause of every sin. In fact, the whole reason for the Nation's weakness and disunity stems from that cause, and this is made clear by all of the Prophet's words and his great wisdom.
4. The hadith shows that the nations of the world, regardless of ethnicity or faith, would reign supreme over the Muslims if those become weak and devoted to this world, neglecting the sources of power.

52. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 1, 2020, p. 65.

Students were taught that sorcery is a form of infidelity, punishable by death. Students still learn that sorcerers will be punished, however the nature of this punishment is now vague and non-specific, as it shall be "*according to the laws of Islamic Sharia*."

2020	2021
Tawhid, Grade 9, Vol. 1, 2020, p. 75.	*Islamic Studies – Tawhid, Tafsir, Hadith, Fiqh,* Grade 9, Vol. 1, 2021, p. 65.


عقوبة السَّاحر في الدنيا

أولًا: السَّاحِرُ الذي يستعمل سحر التأثير والتخييل اللذين هما كفر عقوبته القتل كما ذهب إليه جمهور أهل العلم، ويتولى قتله ولي الأمر أو مَنْ ينوبه.

والدليل على ذلك ما يأتي:

١ أن السِّحر كفر وَرِدَّة عن دين الإسلام، ولهذا ذكره العلماء في باب الرِّدة، وعقوبة المرتد القتل

والدليل على هذا: حديث عبدالله بن عَبَّاس رضي الله عنهما أنَّ رَسولَ اللهِ ﷺ قالَ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ».(١)


عقوبة السَّاحر في الدنيا

يتولى وَلِيُّ الأمر أو مَنْ يُنِيبُه معاقبة الساحر وفق أحكام الشريعة الإسلامية التي كفلت ردع الساحر وكفّ اذاه وشره عن الناس.

The Sorcerer's Punishment in the World:
First: The sorcerer, who practices the sorcery of trickery and deception, both of which are infidelity, will be punished by death . . . The ruler or his deputy are the ones who have the responsibility of killing him.
Proof to this is as follows:
1. Sorcery is infidelity and an abandonment of the religion of Islam. Therefore, scholars mentioned it in the subject of apostasy. The apostate's punishment is death. Proof to this: The Hadith of Abdullah ibn Abbas about the Messenger of Allah, who said: 'He who converts his religion—kill him.'

The Sorcerer's Punishment in the World:
The ruler or his deputy are the ones who have the responsibility of punishing the sorcerer according to the laws of Islamic Sharia, which made sure to discourage the sorcerer and prevent his harm and evil from reaching the people.

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

53. *Hadith (2),* Grades 10–12 (Humanities), 2020, p. 171.

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



فضل الجهاد في سبيل الله

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

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

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

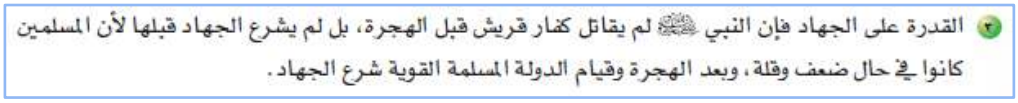
وروى الشيخان عن أبي هريرة ﷺ أن رسول الله ﷺ سئل: أي العمل أفضل؟ فقال: «إيمان بالله ورسوله»، قيل: ثم ماذا؟ قال: «الجهاد في سبيل الله..» الحديث [١].

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

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

54. *Hadith (2),* Grades 10–12 (Humanities), 2020, p. 172.

In a chapter about *jihad* that was removed in 2021, one condition to performing *jihad* is the ability of doing so, exemplified by Muhammad who was at first at a disadvantage against the Quraysh tribe. He could execute it against them only after immigrating to Medina and re-establishing the Muslims' power.

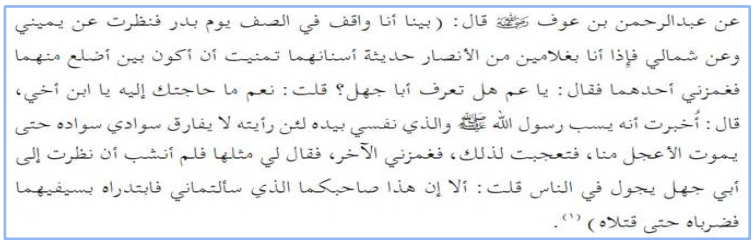

٣ القدرة على الجهاد فإن النبي ﷺ لم يقاتل كفار قريش قبل الهجرة، بل لم يشرع الجهاد قبلها لأن المسلمين كانوا في حال ضعف وقلة، وبعد الهجرة وقيام الدولة المسلمة القوية شرع الجهاد.

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

55. *Hadith and Sira,* Grade 6, Vol. 2, 2019, pp. 60–61.[39]

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

[39] Removed for September 2020



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

'Abd al-Rahman ibn 'Awf narrated:
"While I was standing in the row on the day of the battle of Badr, I looked to my right and my left and saw two youths, supporters from Medina, both young in years. I wished I had been stronger than they.
One of them called my attention, saying, "O Uncle! Do you know Abu Jahl?"
"Yes," I said, "What do you want from him, O nephew of mine?"
"I have been informed that he utters curses against the Messenger of God," he replied. "By Him in Whose Hands my life is, if I should see him, then my body will not leave his body, until one of us who is destined to die earlier dies!"
I was astonished at that talk. Then the other boy called my attention, repeating what the other had said.
After a while I saw Abu Jahl walking amongst the people. "Look!" I said. "This is the man you asked me about. They then attacked him with their swords and struck him to death."

56. *Hadith (2),* Grades 10–12 (Humanities), 2020, p. 173.

In a chapter about *jihad* that was removed in 2021, students were presented with very specific circumstances in which *jihad* is to be performed, forbidding Muslims from retreating from the battlefield, as well as discussing *jihad* as a matter of self-defense or being ordered by the ruler.



الحالات التي يتعين فيها الجهاد

ذكر العلماء أن الجهاد يتعين على الشخص في حالات ثلاث:

١ إذا تقابل الصَّفَّان، فيحرم على من حضر الانصراف، يقول تعالى: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ زَحْفًا فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ ﴿١٥﴾ وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦﴾ ﴾ [الأنفال: ١٥-١٦].

٢ إذا نزل الكفار ببلد معيَّن، تعيَّن على أهله قتالهم ودفعهم، فالدفاع عن النفس واجب، قال تعالى: ﴿ وَقَٰتِلُواْ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمْ وَلَا تَعْتَدُوٓاْ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴾ [البقرة: ١٩٠].

٣ إذا استنفرَ وليُّ الأمر قوماً لزمهم النفير، قال تعالى: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَا لَكُمْ إِذَا قِيلَ لَكُمُ ٱنفِرُواْ فِى سَبِيلِ ٱللَّهِ ٱثَّاقَلْتُمْ إِلَى ٱلْأَرْضِ ۚ أَرَضِيتُم بِٱلْحَيَوٰةِ ٱلدُّنْيَا مِنَ ٱلْءَاخِرَةِ ۚ فَمَا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾ إِلَّا تَنفِرُواْ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْـًٔا ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٩﴾ ﴾ [التوبة: ٣٨-٣٩].

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

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

57. *Hadith (2),* Grades 10 - 12 (Humanities), 2020, p. 173.

In a chapter about *jihad* that was removed in 2021, students were taught that combat is considered *jihad* only when it is done for protection or to elevate Islamic principles, and not when it is done to demonstrate bravery, zealotry, patriotism, or to seek fortune.



متى يكون القتال جهادا في سبيل الله؟

لا يخرج القتال عن مقْصَدين:

1. أن يكون تلبية لأمر الله، وتضحية في سبيله، ونشرًا لعقيدة التوحيد، ودفاعًا عن حياض الإسلام وديار المسلمين، وإعلاءً لكلمة الله، فهذا هو الجهاد في سبيل الله.
2. أن يكون خلاف ذلك المقصد، كأن يقاتل شجاعة، أو حَمِيَّةً، أو قومية، أو طلبًا لمال، ونحو ذلك من الشعارات والمذاهب الباطلة، فهذا لا يكون في سبيل الله. سئل رسول الله ﷺ عن الرجل يقاتل شجاعة، ويقاتل حَمِيَّةً، ويقاتل رياء، أيُّ ذلك في سبيل الله؟ قال: «من قاتل لتكون كلمة الله هي العليا، فهو في سبيل الله»(١).

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

58. *Hadith (2),* Grades 10–12 (Humanities), 2020, p. 170.

In a chapter about *jihad* that was removed in 2021, combat was presented as an integral aspect of *jihad*, used for objectives such as protection and confronting injustice and anarchy. The text emphasized that combative jihad is not a tool of aggression, but a tool of peace and co-existence that is under the sole responsibility of the leader.



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

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

59. *Family Education*, Grade 5, Vol. 2, 2020, p. 100.

Conservative gender stereotypes were reinforced in a removed image that shows a mother hanging laundry and cooking as her contribution to family life. The storyboard was centered around a family trying to save money to go on the *umra* trip (pilgrimage to Mecca outside the official *hajj* season). There was also a positive message about electricity conservation; however, the way that the mother was presented gives students the idea that domestic roles are the responsibility of women.



[Family members work together to save electricity]

60. *Hadith and Islamic Culture (3),* Grades 10–12, Level 5 (Literature and Qur'an), 2019, p. 330.[40]

In a chapter about the Al-Aqsa Mosque, students were falsely taught that Jews expel thousands of people from their homes and properties, attack worshippers, harass and arrest people, shut down charities, and commit other acts to harm Islamic life in Jerusalem.

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

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

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

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

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

[40] Removed for September 2020



محاولات هدم اليهود للمسجد الأقصى وبناء الهيكل

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

وقد نسج حاخامات اليهود أسطورة نسبوها إلى نبيّ الله سليمان ﷺ، ليتخذوها ذريعة في هدم المسجد الأقصى، حيث زعموا أنَّ تحت أرض المسجد (هيكل سليمان)، وهو عبارة عن أنقاض معبد ضخم، ادَّعوا أنَّ سليمان ﷺ كان قد بناه لليهود؛ ليقيموا فيه شعائرهم الدينية ويؤدوا فيه طقوسهم، ويذبحوا فيه القرابين.

والواقع أنَّ سليمان ﷺ بنى مسجدًا، ولم يبنِ معبدًا، وهذا المسجد تهدَّم بنيانه حجرًا حجرًا وزال أثره في حروب بني إسرائيل مع الممالك الوثنية، وقد أثبت العلماء المتخصصون بالآثار من الذين نقَّبوا في الحفريات تحت المسجد الأقصى أنه لا يوجد أثر واحد لهيكل سليمان، بل وجدوا آثارًا إسلامية يرجع تاريخها إلى الدولة الأموية والأيوبية وغيرهما.

كلاهما جزء من المسجد الأقصى المبارك الذي يشمل كل المساحة المسورة

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

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

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

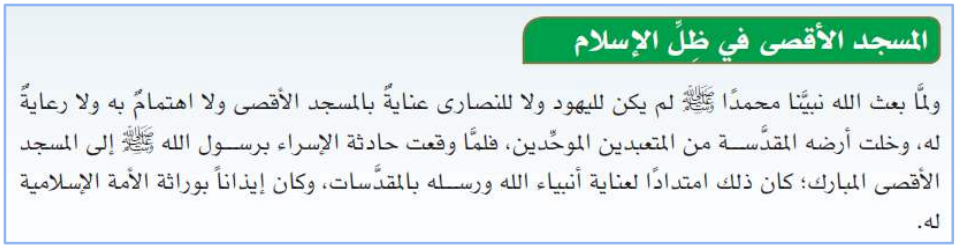
وتبلغ أطوال سور المسجد الأقصى: (٤٩١م) من الغرب، و(٤٦٢م) من الشرق، و(٣١٠م) من الشمال، و(٢٨١م) من الجنوب.

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

62. *Hadith and Islamic Culture (3),* Grades 10–12, Level 5 (Literature and Qur'an), 2019, pp. 327–28.[41]

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

[41] Removed for September 2020



المسجد الأقصى في ظلِّ الإسلام

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

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

63. ***Hadith and Islamic Culture (3),*** **Grades 10–12, Level 5 (Literature and Qur'an), 2019, p. 328.**[42]

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



نشاط (٢)

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

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

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

[42] Removed for September 2020

64. *Hadith and Islamic Culture (3),* Grades 10–12, Level 5 (Literature and Qur'an), 2019, p. 324[43]

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



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

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

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

[43] Removed for September 2020