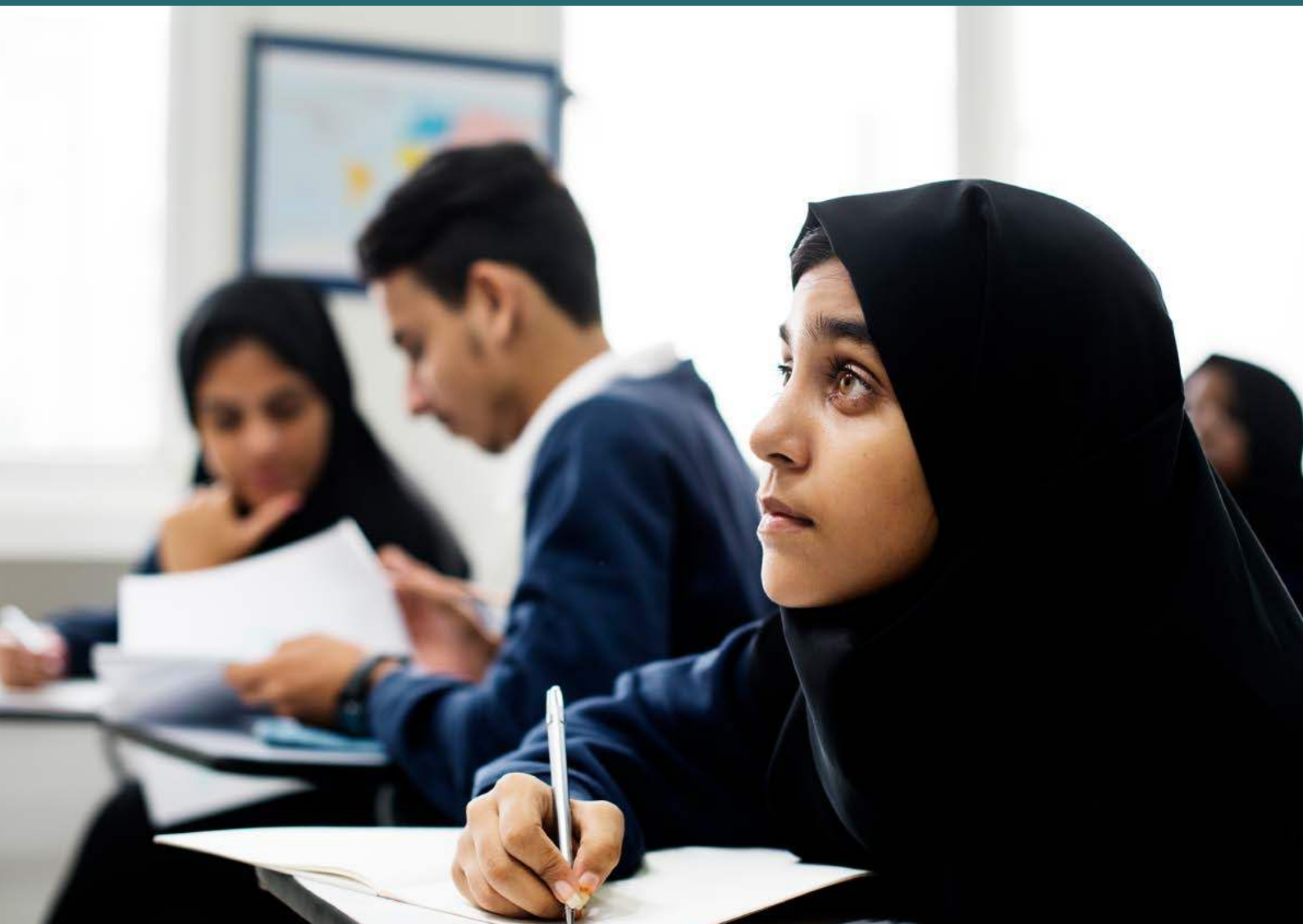


Review of Saudi Textbooks 2024-2026



July 2026

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Executive Summary

This report, produced jointly by IMPACT-se and Monitor Impact, examines content from 136 textbooks for the 2024-25 and 2025-26 Saudi Arabian curriculum. The report identifies curricular changes and developments and pays particular attention to changes made to content highlighted in IMPACT-se's previous reports on the Saudi curriculum.¹ This allows for both an evaluation of the latest curriculum developments and an holistic understanding of the evolution of educational content over the past years. The study focuses on humanities subjects, including Arabic language, Islamic and Social Studies, Life and Family Skills, Critical Thinking, Geography, History, and Literature. The textbook content is analyzed according to UNESCO-derived standards of peace and tolerance in education, based on IMPACT-se's methodology.

This year's findings continue the broader pattern of reform that has characterized the Saudi curriculum over the past six years, demonstrating continued progress towards moderation and openness through the introduction of material promoting tolerance, coexistence, critical thinking, respect for diversity, opposition to extremism, and constructive engagement with other cultures and faiths. The cumulative effect of these reforms is significant: many of the most problematic themes documented in earlier IMPACT-se reports have now been substantially reduced or eliminated, while new content actively encourages more positive and inclusive values. Although some areas of concern remain, the Saudi curriculum is today in a markedly stronger position than in previous years and continues to demonstrate a sustained commitment to educational reform and modernization.

The principal conclusions of this report are as follows:

- This year's findings continue a trajectory of reform documented across four consecutive IMPACT-se reports since 2020, during which a substantial volume of hateful, discriminatory, and extremist content has been removed from Saudi textbooks. The remaining concerns detailed in this report represent a shrinking residual of a much larger body of problematic material already addressed. New and revised lessons continue to bring the curriculum into closer alignment with UNESCO-derived standards of peace and tolerance in education. The curriculum continues to strengthen messages promoting peace, dialogue, and coexistence, through lessons highlighting Muhammad's peace agreements with Jews, Christians, and non-Muslims as models of coexistence, while reinforcing critical thinking, respect for differing viewpoints, and non-discrimination.
- Building on reforms documented in previous IMPACT-se reports, the curriculum continues its longterm moderation of content relating to religious minorities. Jews and Christians are no longer compared to 'maimed' animals in one textbook; Shi'a Muslims and Sufis are no longer described as being 'of evil nature' or practicing idolatry; and references to the eternal punishment of polytheists and 'infidels' have been reduced. Some problematic content remains, particularly regarding atheists, who continue to be portrayed as a source of moral corruption.
- The curriculum continues to moderate its treatment of jihad and martyrdom by removing content glorifying death in battle, strengthening civilian protections during armed conflict, and explicitly condemning Islamic extremism, while continuing to present military jihad as a religious duty under the authority of the Saudi ruler.
- The curriculum continues to condemn radical religious ideologies and extremist groups; The Muslim Brotherhood, Hezbollah, ISIS, al-Qaeda, and the Houthi movement are presented as promoting terrorism and extremism. Iran continues to be marginalized in the curriculum, including through implicit criticism in discussions of Saudi intervention against Iran and the Houthis during the Yemeni civil war.

1 Eldad J. Pardo and Uzi Rabi, "The Winding Road to a New Identity: Saudi Arabian Curriculum 2016-19 (Interim Report)," IMPACT-se, Feb. 2020, https://www.impact-se.org/wp-content/uploads/KSAs-Winding-Road-to-New-Identity_2016-19-Curriculum_Final.pdf; IMPACT-se, "Review of Selected Saudi Textbooks 2020-21," December 2020, <https://www.impact-se.org/wp-content/uploads/Review-of-Selected-Saudi-Textbooks-2020-21.pdf>; IMPACT-se, "A Further Step Forward - Review of Changes and Remaining Problematic Content in Saudi Textbooks 2021-22," 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>; IMPACT-se, "Review of Changes and Remaining Problematic Content in Saudi Textbooks 2021-22 - Annual Review," 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; IMPACT-se, "Updated Review: Saudi Textbooks 2022-23," May 2023, <https://www.impact-se.org/wp-content/uploads/Updated-Review-Saudi-Textbooks-2022-23.pdf>; IMPACT-se, "Updated Review: Saudi Textbooks 2023-24," May 2024, <https://www.impact-se.org/wp-content/uploads/Updated-Review-Saudi-Textbooks-2023-24.pdf>.

- In line with the gradual trend toward more balanced gender portrayals documented in previous IMPACT-se reports, the latest revisions further expand this approach: new lessons depict boys and girls sharing household responsibilities equally, and additional Hadiths prescribing wifely obedience have been removed. Some traditional views of gender roles nonetheless remain embedded in parts of the curriculum.
- The remaining examples of antisemitic content identified in previous IMPACT-se reports have now been removed. The curriculum's coverage of World War II continues to omit any mention of the Holocaust.
- The gradual moderation of anti Israel content continues. Building on revisions identified in previous IMPACT-se reports, additional maps have been revised to remove the label "Palestine," while Israel remains unidentified. Further hostile terminology has also been removed, including the replacement of "the Zionist enemy" with "the Israeli occupation" and the removal of the statement, "The Muslims will never give up Jerusalem." Israel's non-recognition and characterization as an occupying power, however, remain significant features of the curriculum.

Introduction

IMPACT-se has been reviewing the Saudi school curriculum since the early 2000s. The September 11 attacks sparked a growing interest in textbooks in the Middle East and beyond. Questions were raised about the role of school education the radicalization of Saudi nationals, from whose ranks most of the 9/11 hijackers, and Osama bin Laden himself, emerged. Subsequently, the Saudi government embarked on a gradual revision of the curriculum, aiming to strike a delicate balance between fostering openness and tolerance while upholding the deeply rooted *Wahhabi* religious teachings and cultural traditions of Saudi Arabia.

The reformulation of the Saudi curriculum reflects a convergence of various motives and ideological undercurrents. Situated within the broader national transformation framework outlined in Vision 2030, these reforms are based on the premise that meeting contemporary challenges and reducing reliance on fossil fuel revenues, necessitates the cultivation of highly educated, open, entrepreneurial and patriotic citizens. This Vision 2030 initiative emphasizes mitigating dependence on foreign labor and external actors for economic sustenance and security, which highlights the importance of becoming self-reliant as a nation. Additionally, the initiative acknowledges that radical ideologies and policies are antithetical to the goals of peace and prosperity, which further underpins the rationale for educational reform efforts to create a curriculum in line with international values of peace and tolerance.

IMPACT-se's ongoing analysis of Saudi textbooks since 2020 offers a revealing perspective on the government's efforts to moderate and reform educational content, revealing a pattern of continued improvement across successive reviews. The February 2020 IMPACT-se report titled "The Winding Road to a New Identity: Saudi Arabian Curriculum 2016-19" found some positive changes but also revealed the existence of highly problematic content:² Qur'anic surahs, hadiths, and religious interpretations still incited against the non-Muslim 'Other,' conservative ideas surrounding the role of women and gender identity were taught. In addition, antisemitic tropes pervaded the textbooks, and there remained a strong emphasis on violent *jihad* and the virtue of martyrdom.

Subsequent IMPACT-se reports published in December 2020, September 2021, and June 2022, found that this initial progress continued in the 2020-21 and 2021-22 academic years, with the removal of more problematic content across a range of subject areas.³ One area that saw significant improvement was the curriculum's treatment of Jews, as multiple lessons containing antisemitic content were removed from textbooks. Removed content included a task asking students to explain how Zionism uses illicit means (money, politics, drugs, women and the media) to achieve its goals,⁴ and a Hadith teaching that the end of days will come only after the Muslims fight the Jews and kill them.⁵ Content promoting hostility and intolerance towards Christians, which was found primarily in Islamic Education textbooks, was also removed. Some instances of religious polemic against Christian beliefs were removed, as well as a passage describing Christians, as well as Jews, as "infidels" and as "enemies of God."⁶ Homophobic content was also removed from textbooks, including a passage condemning homosexuality and stating that homosexuals should be punished by death for performing the "crime of sodomy."⁷ Progress was also noted in the removal of content glorifying violent jihad, including passages that described it as "the climax of Islam."⁸ The curriculum's treatment of Israel also

2 Eldad J. Pardo and Uzi Rabi, "The Winding Road to a New Identity: Saudi Arabian Curriculum 2016-19 (Interim Report)," IMPACT-se, Feb. 2020, https://www.impact-se.org/wp-content/uploads/KSAs-Winding-Road-to-New-Identity_2016-19-Curriculum_Final.pdf.

3 IMPACT-se, "Review of Selected Saudi Textbooks 2020-21," December 2020, <https://www.impact-se.org/wp-content/uploads/Review-of-Selected-Saudi-Textbooks-2020-21.pdf>.

IMPACT-se, "A Further Step Forward - Review of Changes and Remaining Problematic Content in Saudi Text-books 2021-22," 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>.

IMPACT-se, "Review of Changes and Remaining Problematic Content in Saudi Textbooks 2021-22 - Annual Review," 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.

4 *Hadith* (2), Grades 10-12 (Humanities), 2019, p. 256.

5 *Tawhid* (2), Grades 10-12 (Humanities), 2019, p. 86.

6 *Tawhid* (5), Grades 10-12, Level 5 (Science and Administration), 2019, pp. 151-52.

7 *Fiqh* (1), Grades 10-12 (Joint Track), 2019, pp. 255-56.

8 *Tafsir* (1), Grades 10-12 (Joint Track), 2019, p. 96.

saw some improvement, with the removal of a lesson about “The Zionist Danger” which accused Israel of planning to expand from the Nile to the Euphrates to secure “Greater Israel.”⁹ However, despite this significant improvement, the reports found that many other problematic examples across these areas remained in the 2021-22 curriculum.

The following IMPACT-se reports on the 2022-23 and 2023-24 Saudi curriculum found that the reform process continued to make significant improvements.¹⁰ The reports found that almost all previously identified problematic examples regarding Jews and Christians were removed. The reports also found that almost all content glorifying violent jihad and martyrdom was also removed. Negative portrayals of “infidels” and polytheists were further toned down and became less frequent, as did the curriculum’s treatment of allegedly heretical practices associated with Shi’a Islam and Sufism. Considerable improvement was also noted regarding the portrayal of women, with the removal of content presenting women as subordinate to their husbands. The reports also found further progress in the curriculum’s portrayal of Israel, including the removal of content describing Zionism as a “racist European movement,” and falsely accusing Zionists of the 1969 al-Aqsa Mosque arson.¹¹ In addition to the removal of problematic content, new textbooks promoting values of peace and tolerance were also introduced.

Leading on from these reports, this 2025–26 review examines changes introduced to the Saudi curriculum during the 2024–25 and 2025–26 school years, analysing 136 textbooks published over this period. Each section within this report begins by examining content that has been removed or revised, as these changes represent the elimination of previously problematic material. It then assesses the content that remains in the curriculum, highlighting both positive and negative examples to provide a comprehensive picture of current textbook content.

The findings indicate the continued gradual removal of problematic content across a range of themes, reflecting a consistent and incremental process of curricular reform. Taken together with the changes documented in previous years, the evidence suggests that Saudi Arabia has made substantial progress in transforming its educational content since 2020. While some concerns remain, the current review presents the most positive picture of the curriculum to date, demonstrating the significant strides that have been made toward greater moderation, inclusivity, and alignment with the broader reform objectives of Vision 2030.

9 *Hadith* (2), Grades 10–12 (Humanities), 2019, p. 254.

10 IMPACT-se, “Updated Review: Saudi Textbooks 2022-23,” May 2023, <https://www.impact-se.org/wp-content/uploads/Updated-Review-Saudi-Textbooks-2022-23.pdf>; IMPACT-se, “Updated Review: Saudi Textbooks 2023-24,” May 2024, <https://www.impact-se.org/wp-content/uploads/Updated-Review-Saudi-Textbooks-2023-24.pdf>.

11 *Social Studies*, Grade 10 (Courses System), 2022, p. 64; *Social Studies*, Grade 10 (Pathways System), 2023-24, p. 111 (Previously - *Social Studies*, Grade 10 [Pathways System], 2022, p. 113).

Main Findings

Peace and Tolerance:

The Saudi curriculum continues to strengthen messages promoting peace, dialogue, and tolerance. A Grade 10 Critical Thinking textbook teaches that coexistence and dialogue are fundamental human needs and encourages students to become familiar with different cultures in order to promote mutual understanding and peaceful coexistence (Example 3). Another lesson in the same textbook highlights “manifestations of coexistence and tolerance,” encouraging dialogue between Saudis and other societies by identifying shared cultural values and common ground (Example 4). Islamic Studies textbooks similarly promote messages of tolerance. A Grade 11 textbook highlights Muhammad’s peace agreements with Jews, Christians, and Arab tribes as examples of coexistence, and even presenting the resolution of the siege of the Jewish fortress of Khaybar as an example of peacemaking (Example 2).

The curriculum also places increasing emphasis on critical thinking and respect for differing viewpoints. A Grade 9 Critical Thinking textbook presents Galileo Galilei as an example of intellectual openness, encouraging students to value independent thought and tolerate ideas that challenge prevailing beliefs (Example 11). Meanwhile, a Grade 12 Applications of Law textbook teaches students about laws prohibiting racial discrimination, using a case study involving incitement against children of different nationalities to reinforce principles of equality, nondiscrimination, and respect for diversity (Example 7). A Grade 6 Islamic Studies textbook dedicates a lesson on Muhammad’s kind treatment of non-Muslims—including Jews—as a model for students to emulate (Example 1).

Treatment of Religious Minorities:

The Saudi curriculum continues to moderate its portrayal of religious minorities. Building on reforms documented in previous IMPACT-se reports, the latest editions further reduce negative depictions of Jews, Christians, Shi’a Muslims, polytheists, and so-called “infidels.” Moreover, all instances of antisemitism identified in IMPACT-se’s previous report have now been removed from the curriculum. At the same time, new lessons increasingly encourage respectful treatment of non-Muslims, reflecting a broader shift toward tolerance and coexistence.

Notable changes include the removal of a Hadith comparing followers of Judaism, Christianity, and Zoroastrianism to “maimed” animals in a Grade 7 Life and Family Skills textbook (Example 15); the removal of a Hadith implying that Jews are destined for Hell from a Grade 7 social studies textbook (Example 17); and the removal, from a Grade 8 Social Studies textbook, of content suggesting that the Ottoman Empire collapsed because non-Muslims had gained “control... over the influential positions in the state,” invoking the trope of a disloyal minority undermining a nation from within (Example 16). However, A Grade 9 Social Studies textbook continues to omit any discussion of the Holocaust and its impact on Jews in a lesson on the Second World War (Example 18). The curriculum also continues to moderate its treatment of polytheists and “infidels,” with several lessons removing references to their eternal punishment, while criticism increasingly focuses on religious concepts rather than their adherents. A Grade 7 Islamic Studies textbook likewise no longer teaches that practitioners of a Shi’a tradition are “of evil nature” or cursed (Example 38). Similarly, a Grade 7 Islamic Studies textbook no longer presents several beliefs and practices associated with Shi’a Islam and Sufism, including praying to the *Ahl al-Bayt* for salvation, as examples of idolatry (*shirk*) (Example 37).

Alongside these removals, the curriculum increasingly promotes positive engagement with non-Muslims. A Grade 11 Islamic Studies textbook teaches compassion toward migrant laborers who have left their families to earn a living (Example 13). Another Islamic studies textbook for Grade 6 does not merely instruct students to treat non-Muslim domestic workers with kindness — it actively tasks them with constructing a religious and ethical argument against the idea that such kindness should be reserved for Muslims only (Example 14), while a Grade 7 Islamic Studies textbook broadens a hadith originally limited to protecting fellow Muslims from harm into a general prohibition on harming anyone — explicitly including non-Muslims (Example 8).

Some concerns remain. A small number of textbooks continue to portray atheism as a source of moral and social corruption (Example 39), describe polytheism as the gravest of sins, and teach that polytheists are destined for Hell.

Jihad and Martyrdom:

The curriculum continues the gradual moderation of its *jihad* and martyrdom content, building on reforms introduced in previous years that removed much of the content glorifying violent *jihad* and martyrdom. A Grade 12 Rhetoric and Critical Studies textbook no longer contrasts pre-Islamic fear of death with the Islamic ideal of embracing death in battle, illustrated through a mother's praise for her sons' deaths at Yarmuk (Example 40). Similarly, a Grade 9 Islamic Studies textbook now unequivocally prohibits harming noncombatants and civilian property during war, removing earlier language that allowed exceptions when deemed "necessary," (Example 41). These changes reinforce the curriculum's emphasis on defensive warfare and the protection of civilians.

At the same time, some elements of the earlier narrative remain. Islamic Studies textbooks continue to present *jihad* primarily in its military sense and as a religious duty carried out under the authority of the Saudi ruler, while also emphasizing that it is defensive in nature and cannot be undertaken by individuals. In a Grade 10 Islamic Studies textbook, a passage linking *jihad* to obedience to the King of Saudi Arabia was reinstated after having been removed in the previous edition, partially reversing earlier moderation by once again framing military service as a religious obligation when ordered by the ruler (Example 43).

Gender:

The curriculum continues to promote women's participation in Saudi society in line with Vision 2030. A Grade 6 Social Studies textbook emphasizes the important role of women in strengthening Saudi society and the economy, encouraging greater opportunities for women to participate in public life (Example 51). Advancing gender equality, a Grade 3 Life and Family Skills textbook was revised to portray boys and girls as sharing household responsibilities equally (Example 44). At the same time, some traditional gender stereotypes have been moderated, including the removal of stereotypical examples portraying girls as interested primarily in fashion and shopping (Example 47). Similarly, a Grade 12 Islamic Studies textbook removed a Hadith describing the ideal wife as one who obeys her husband, reflecting a less hierarchical portrayal of marital relations (Example 48).

The curriculum also continues a gradual trend towards greater gender inclusivity while moderating some discriminatory content relating to gender and sexual orientation. Several lessons that reinforced traditional gender hierarchies or negatively portrayed LGBTQ+ individuals have been revised or removed. For example, a Grade 11 Islamic Studies textbook no longer asks students to explain why the Saudi government refuses to legalize homosexuality, removing language that described homosexuality as a "sexual perversion" linked to groups seeking to undermine Islam (Example 46). These changes build on reforms documented in previous IMPACT-se reports, which have progressively reduced inflammatory content relating to sexual orientation.

Nevertheless, some problematic content remains. A Grade 9 Islamic Studies textbook continues to teach that men and women should not imitate the appearance or characteristics of the opposite sex, describing tenderness as an inherently feminine trait and roughness as inherently masculine (Example 52). Other textbooks continue to discourage gender nonconformity and present sexual misconduct in ways that may encourage intolerance toward sexual and gender minorities. In addition, a Grade 8 Islamic Studies textbook continues to teach that women should not stomp their feet, explaining that this is intended to protect women, preserve their dignity, and safeguard their chastity. Earlier editions additionally stated that this was to prevent attracting men's attention or tempting them (Example 50). These examples suggest that, while the curriculum continues to move toward greater moderation and gender inclusion, traditional views of gender roles and sexuality remain embedded in parts of the curriculum.

Israel and Zionism:

The portrayal of Israel and Zionism continues the gradual moderation documented in previous IMPACT-se reports. The latest editions remove or soften several politically charged references, extending a multiyear trend that has seen increasingly hostile terminology reduced and some of the most problematic anti-Israel content eliminated. Some new examples include the removal of the word "Palestine" from maps that refer to internationally recognized Israeli territory in a number of Social Studies textbooks, leaving the territory unnamed (Example 57). A Grade 11 Arabic Language textbook also removes the sentence, "The Muslims will never give up Jerusalem" (Example 56), while a Grade

11 History textbook replaces the term “the Zionist enemy” with “the Israeli occupation” (Example 59). These changes build upon earlier reforms, including the removal of an entire Social Studies textbook that presented overtly hostile narratives about Zionism and Israel.

Despite this positive trajectory, Israel continues to be absent from many maps, with some textbooks still labeling its entire territory as “Palestine,” and no maps recognizing Israel were identified. Several textbooks continue to refer to Israel as an “occupying state,” including in reference to the period before 1967. A Grade 10 Social Studies textbook states that Israel’s 1982 invasion of Lebanon was aimed at “occupying more Arab lands,” describes attacks against Israeli civilians as “*Fedayeen* (selfsacrifice) attacks,” and refers to towns within internationally recognized Israeli territory as “settlements” (Example 63). Overall, while the curriculum demonstrates continued moderation in its treatment of Israel and Zionism, negative portrayals and nonrecognition of Israel remain a feature of the curriculum.

Regional and Domestic Issues

With regard to regional and domestic affairs, current textbooks continue to stress loyalty to the Saudi state and the importance of national stability. This is reflected in lessons that reinforce the authority of the Saudi ruler while criticizing separatist movements and contemporary ideological currents. Notably, these movements, such as the Muslim Brotherhood, Hezbollah, ISIS, al-Qaeda, and Houthi militias, are accused of propagating terrorism and extremist doctrines. Of particular emphasis is the critique directed towards the Muslim Brotherhood, characterized as a terrorist entity masquerading under the guise of Islamic representation, yet fundamentally undermining religious principles while perpetuating unrest (Example 65-68). Accordingly, a Grade 11 Islamic Studies textbook teaches that insulting, inciting against, or rebelling against the Saudi ruler is sinful (Example 74). In addition, a Grade 5 Social Studies textbook explicitly condemns Islamic extremism by comparing contemporary extremist groups to the Kharijites, portraying both as sources of violence, rebellion, and chaos (Example 69). This narrative underscores the urgency of countering such ideological currents, especially in their recruitment strategies that exploit impressionable youth through deceptive methods.

Current textbooks also continue to criticize revolutionary and separatist nonreligious movements, portraying them as promoting atheism and moral decline (Example 81). The legitimacy of the Arab Spring uprisings is questioned through claims that terrorist organizations “played a great part in inciting them” (Example 82). The Ottomans continue to be portrayed as the principal adversaries of the first two Saudi states, described as “aggressors” (*mu‘tadī*) who neglected their duty to protect Islam’s holy sites replacing earlier editions that portrayed the Ottoman expansion in more positive terms as Islamic conquests (Example 72). Iran remains largely marginalized in the curriculum, including through references to the Persian Gulf as the “Arab Gulf;” references to the Persian Gulf are presented as a product of “anti-Arab bias” (Example 78). Textbooks also contain implicit criticism of Iran in their discussion of Saudi intervention against Iran and the Houthis during the Yemeni civil war.

Peace and Tolerance

Example 1.

Islamic Studies, Grade 6, 2025-26, pp. 84-85 (Previously: Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1-3, 2024-25, pp. 134-135; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1-3, 2023-24, pp. 134-135; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1-3, 2022-23, pp. 134-135; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1, 2021-22, pp. 98-100)

In a Grade 6 Islamic studies textbook, a lesson 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, emulating Muhammad. However, the textbook also teaches students to pray for non-Muslims to receive "guidance," implicitly toward Islam. While this conveys a non-violent message, it also implies that other religions are deficient or mistaken and that acceptance of Islam represents the correct path.

Two hadiths portraying Jews negatively had already been removed from this lesson in previous editions. One described a group of Jews cursing Muhammad, to which he responded with tolerance and restraint. The other recounted Muhammad's visit to a Jewish boy on his deathbed, during which he encouraged the boy to embrace Islam before his death, thereby avoiding punishment in Hell.



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الدرس الثاني عشر

هدي النبي ﷺ في التعامل مع غير المسلمين

عفوهم عنهم بعد قدرته عليهم

عن جابر بن عبد الله رضي الله عنه : أنه غزا مع رسول الله ﷺ قبل نجد، فلما قفل رسول الله ﷺ قفل معه فأدركتهم القائلة في واد كثير العِصاه^(١)، فنزل رسول الله ﷺ وتفرق الناس يستظلون بالشجر، فنزل رسول الله ﷺ تحت سِمْرةٍ وَعَلَّقَ بها سيفه ونمنا نومة، فإذا رسول الله ﷺ يدعونا وإذا عنده أعرابي فقال: «إن هذا اختبر علي سيفي وأنا نائم فاستيقظت وهو في يده صَلَواتُ، فقال: من يمنعك مني؟ فقلت: الله ثلاثاً، ولم يعاقبه وجلس»^(٢).

وفاؤه بالعهود والمواثيق معهم

عن حذيفة بن اليمان رضي الله عنه قال: ما منعني أن أشهد بدرًا إلا أنني خرجت أنا وأبي حُسَيْلٌ، قال: فأخذنا كفار قريش قالوا: إنكم تريدون محمدًا؟ فقلنا: ما نريده، ما نريد إلا المدينة فأخذوا مِنَّا عهدَ الله وميثاقَه لننصرفن إلى المدينة ولا نقاتل معه، فأتينا رسول الله ﷺ فأخبرناه الخبر فقال: «انصرفا، نفي لهم بعهدِهِم، ونستعينُ الله عليهم»^(٣).

(See the continuation of the example on the following page)

The prophet's manner in treating non-Muslims
He forgave them although he was able to [harm] them.
[...]
He kept his pacts and agreements with them.
...

الإحسان إليهم والدعاء لهم بالهداية

عن أبي هريرة رضي الله عنه قال: قدم طفيل بن عمرو الدوسي وأصحابه رضي الله عنهم على النبي ﷺ فقالوا: يا رسول الله إن دوسا عصت وأبت فادع الله عليها، فقيل هلكت دوس، قال: «اللهم اهد دوسا وائت بهم» ^(١).
وعن جابر رضي الله عنه قال: قالوا: يا رسول الله أحرقتنا نبال ثقيف، فادع الله عليهم، قال: «اللهم اهد ثقيفا» ^(٢).

الحلم على أذاهم

عن ابن مسعود رضي الله عنه قال: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَخْجِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ، فَجَعَلَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ، وَيَقُولُ: «اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ» ^(٣).

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."

نتعلم لنعمل

- أتعامل بالحسنى مع غير المسلمين.
- أصدق في الحديث والوعد مع غير المسلمين.
- أدعو لغير المسلم بالهداية ولا أستهزئ بأحد.

We learn to implement:

8 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.

Example 2.

Islamic Studies - Hadith (2), Grade 11 (Pathways System), 2025-26, p. 84 (Previously: Islamic Studies - Hadith [2], Grade 11 [Pathways System], 2024-25, p. 84; Islamic Studies - Hadith [2], Grade 11 [Pathways System], 2023-24, p. 84; Islamic Studies - Hadith [2], Grade 11 [Pathways System], 2022-23, p. 84)

In a Grade 11 Islamic Studies textbook, a hadith emphasizes the importance of promoting peace among different groups in society as a foundation for social cohesion. The lesson includes a poster highlighting agreements concluded by Muhammad and the early Muslim community with Jews, Christians, and Arab tribes as examples of peaceful coexistence and conflict resolution. 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 siege to 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 Hudaibiyya
3. Reconciliation of Banu Damra
4. Reconciliation of Juhayna tribe and Bani Madlig
5. Peace of Najran
6. Alliance of the virtuous (hulf 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.

Example 3.

Critical Thinking, Grade 10 (Pathways System), 2025-26, pp. 56-57 (Previously: Critical Thinking, Grade 10 [Pathways System], 2024-25, pp. 56-57; Critical Thinking, Grade 10 [Pathways System], 2023-24, pp. 56-57; Critical Thinking, Grade 10 [Pathways System], 2022-23, pp. 58-59)

In a Grade 10 Critical Thinking textbook, students are taught that coexistence and dialogue are fundamental human needs. The lesson explains that the Saudi government actively encourages young people to become familiar with different cultures in order to promote mutual understanding, dialogue, and peaceful coexistence.

التعايش والتواصل الحضاري

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

وبعد 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 الثقافية



الملك عبد الله بن عبد العزيز آل سعود

إن الإنسان قد يكون سعيًا في تدمير هذا الكوكب كل ما فيه، وهو قادر أيضًا على جعله واحد سلام وإطمئنان، يتعايش فيه أتباع الأديان والمذاهب والفلسفات ويتعاون فيه الناس بعضهم مع بعض باحترام، ويواجهون المشكلات بالحوار لا بالعنف، إن الإنسان قادر على أن يهزم الكراهية بالمحبة والتعصب بالانفتاح، وأن يجعل جميع البشر يتمتعون بالكرامة التي هي تكريم الرب - جل شأنه - لبني آدم أجمعين.

الملك عبد الله بن عبد العزيز - واس ١٣ / ٧ / ١٩٩٩ 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 [...].

Example 4.

Critical Thinking, Grade 9, 2025-26, p. 16 (Previously: Critical Thinking, Grade 9, 2024-25, p. 16; Critical Thinking, Grade 9, 2023-24, p. 16; Critical Thinking, Grade 9, 2022-23, p. 17; Critical Thinking, Grade 9, 2021-22, p. 15; Critical Thinking, Grades 10-12 [Pathways System], 2021-22, p. 15)

A lesson on the concept of thinking includes an enrichment section aimed at "highlighting manifestations of coexistence and tolerance." Students are encouraged to engage in dialogue and foster "positive mutual understanding" between Saudis and other societies by identifying shared cultural values and areas of common ground. Such messages promote openness, intercultural understanding, and respect for diversity, helping students develop the skills necessary for constructive engagement with people from different backgrounds.

إضاءة

أُسِّسَ "مشروع سلام للتواصل الحضاري"
 بوصفه مشروعاً وطنياً لنشر ثقافة التواصل
 الحضاري، ويواكب رؤية المملكة ٢٠٢٠، مسترشداً
 بمحوري: (وطن طموح، ومجتمع حيوي)، من
 خلال رصد واقع الصورة الذهنية للمملكة، وإبراز
 مظاهر التعايش والتسامح.
 ويمثل "سلام" منصة هادفة ومفيدة للحوار
 والتواصل المفتوح والتفاهم الإيجابي بين
 السعوديين وغيرهم من المجتمعات للتعرف على
 المشتركات الإنسانية والثقافية بين الجميع.

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.

Example 5.

Critical Thinking, Grade 9, 2025-26, p. 35 (Previously: Critical Thinking, Grade 9, 2024-25, p. 35; Critical Thinking, Grade 9, 2023-24, p. 35; Critical Thinking, Grade 9, 2022-23, p. 39; Critical Thinking, Grade 9, 2021-22, p. 85; Critical Thinking, Grades 10-12 [Pathways System], 2021-22, p. 85)

In a Grade 9 Critical Thinking textbook, 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. تتطلب ممارسة النقد والتعبير واجبات ومسؤوليات خاصة وعامة وشروطاً أساسية لضمان حماية الأمن الوطني والنظام العام، واحترام حقوق الآخرين أو سمعتهم أو الآداب العامة. لذا، فحرية التعبير ليست مطلقة بل تحدّها حدود منها:

أولاً: عدم المساس بثوابت الشريعة الإسلامية السمحة وأحكامها.

ثانياً: عدم المساس بولادة أمرنا حفظهم الله وقيادتنا الرشيدة أيدها الله والوطن ورموزه وتاريخه.

ثالثاً: عدم المساس بأنظمة الدولة وسياساتها العامة وقراراتها.

رابعاً: عدم إثارة الكراهية والمذهبية الطائفية والتمييز العنصري والمناطقية بجميع أشكاله.

خامساً: 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 selfaccountability, as well as the rights of others, as Allah Almighty observes over words and deeds. Practicing criticism and free 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.

Example 6.

Islamic Studies - Tawhid [1], Grade 11 (Pathways System), 2025-26, p. 109 (Previously: Islamic Studies - Tawhid [1], Grade 11 [Pathways System], 2024-25, p. 109; Islamic Studies - Tawhid [1], Grade 11 [Pathways System], 2023-24, p. 109; Islamic Studies - Tawhid [1], Grade 11 [Pathways System], 2022-23, p. 120; Islamic Studies - Tawhid [1], Grades 10-12 [Courses System], 2022-23, p. 120)

In a Grade 11 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.

8- 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.

Example 7.

Applications of Law, Grade 12 (Pathways System), 2025-26, pp. 59, 62-63, 196 (Previously: Applications of Law, Grade 12 [Pathways System], 2024-25, pp. 59, 62-63, 196; Applications of Law, Grade 12 [Pathways System], 2023-24, pp. 59, 62-63, 196)

A Grade 12 textbook titled *Applications of Law*, teaches about laws forbidding racial discrimination. The textbook presents students with a case study involving a person who posts a video inciting violence against children of different nationalities living in Saudi Arabia. Students are then presented with child protection laws forbidding racial discrimination against children and are asked to explain how the actions detailed in the case study violate these laws. Additional laws banning the promotion of racism are also presented, reinforcing messages of equality, non-discrimination, and respect for people of different backgrounds.

pp. 59-60:


الحالة الدراسية الأولى:

(صالح) لديه هواية التمثيل المسرحي منذ زمن طويل، وفي أحد الأعمال الأخيرة قام (صالح) بإنتاج مقطع مرئي موجه للأطفال لترغيبهم في الاعتداء الجسدي على أفراد ينتمون لإحدى الجنسيات المقيمة في المملكة العربية السعودية. وتعتمد (صالح) التقليل من كرامة وقيمة أفراد تلك الجنسية، وقام بنشر هذا المقطع المرئي عبر منصات التواصل الاجتماعي.

نشاط (1)	
بالاطلاع على الوقائع المذكورة في الحالة الدراسية، والمواد القانونية أدناه، أجب عما يلي: ما الفعل المحظور المتصل بحماية الطفل الذي ارتكبه (صالح)؟	
السند القانوني المادة الثانية عشرة: «يحظر إنتاج ونشر وعرض وتداول وحياسة أي مصنف مطبوع أو مرئي أو مسموع موجه للطفل يخاطب غريزته أو يثيرها بما يزين له سلوكاً مخالفاً لأحكام الشريعة الإسلامية أو النظام العام أو الآداب العامة، أو يكون من شأنه تشجيعه على الانحراف السلوكي أو الفكري».	

First case study:

Saleh has had the hobby of acting for a long time, and in one of his latest works, Saleh produced a video for children which encourages them to physically attack people of a certain nationality who live in the Kingdom of Saudi Arabia. Saleh intentionally infringed upon the dignity and the value of people of this nationality. He published this video on social media platforms.

Activity (1):

After reading the events mentioned in the case study, and the following articles of the law, answer the following:
What was Saleh's forbidden action regarding child protection?

(See the continuation of the example on the following page)

السند القانوني

المادة الثالثة:

يعد إيذاء أو إهمالاً تعرض الطفل لأي مما يأتي:

11. التمييز ضده لأي سبب عرقي، أو اجتماعي، أو اقتصادي.

Legal document:

Article Three:

The following actions are considered as harm or negligence caused to the child:

[...]

11. Discrimination against him for any racial, social, or economic reason.

p. 196:

إثراء قانوني



1. تم تصنيف أنواع مخالفات الذوق العام عملاً بالمادة التاسعة من لائحة المحافظة على الذوق العام وهي على النحو التالي: ارتداء اللباس غير اللائق في الأماكن العامة بحسب طبيعة كل مكان، وتكون قواعد اللباس للزائرين وفق النموذج المعد لهذا الغرض.
2. ارتداء الملابس الداخلية وثيراب النوم.
3. ارتداء ملابس في الأماكن العامة تحمل عبارات أو صور أو أشكال تخذش الحياء، أو الذوق العام.
4. ارتداء ملابس في الأماكن العامة تحمل عبارات/صور/أشكال فيها إثارة للعنصرية أو النعرات أو الترويج لتعاطي الممنوعات أو الإباحية.
20. وضع عبارات أو صور على وسائل النقل فيها إثارة للعنصرية أو الترويج لتعاطي الممنوعات أو الإباحية.

Additional legal information:

1. Types of violations of public decency are classified in the ninth article of the decree of protection of public decency, and they are as follows: [...]

[...]

4. Wearing clothes carrying expressions or images which promote racism in public spaces...

[...]

20. Writing expressions or drawings which promote racism [...]

Example 8.

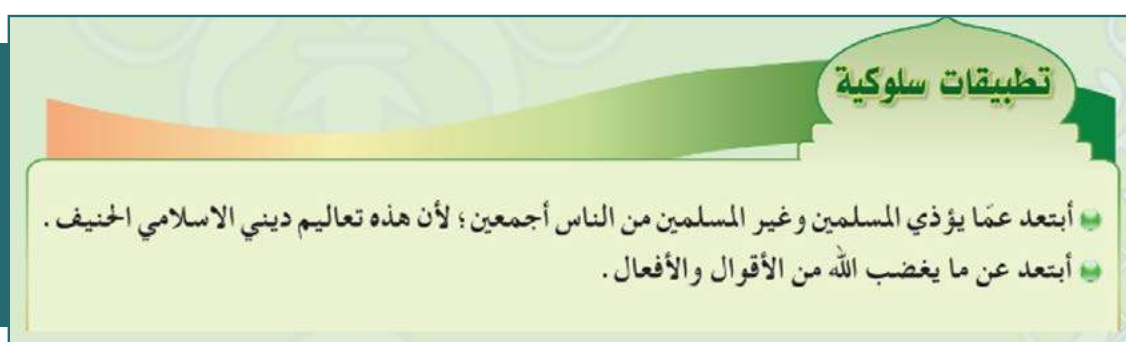
Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 2, 2025-26, pp. 141-142 (Previously: Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 3, 2024-25, pp. 95-96; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 3, 2023-24, pp. 95-96; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 3, 2022-23, pp. 93-94; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 2, 2021-22, pp. 167-168)

A Grade 7 Islamic Studies textbook teaches students that harming non-Muslims is forbidden in Islam. This is taught as part of a lesson centered on a hadith instructing Muslims not to harm one another. The textbook explicitly extends this principle to non-Muslims, emphasizing that Islam likewise prohibits harming them. By broadening the scope of the hadith beyond the Muslim community, the lesson promotes peaceful coexistence and respect for people of different faiths and backgrounds.



Lesson Four: Harm against people

'Abdallah b. 'Amr reported that the messenger of God said: "The Muslim is he from whose tongue and hand the Muslims are safe [salima]..."



Behavioral applications [of the hadith]:

* I will keep away from anything that harms all people - Muslims and non-Muslims; because these are the teachings of my true religion of Islam.

...

Example 9.

Life and Family Skills, Grade 8, 2025-26, pp. 125, 127 (Previously: Life and Family Skills, Grade 8, Vol. 1-3, 2024-25, pp. 11, 13; Life and Family Skills, Grade 8, Vol. 1-3, 2023-24, pp. 11, 13; Life and Family Skills, Grade 8, Vol. 1-3, 2022-23, 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 gooddoers.” (Al 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.

Example 10.

Social Studies, Grade 7, 2025-26, pp. 238-239 (Previously: Social Studies, Grade 7, Vol. 1-3, 2024-25, pp. 238-239; Social Studies, Grade 7, Vol. 1-3, 2023-24, pp. 238-239; Social Studies, Grade 7, Vol. 1-3, 2022-23, pp. 240-241)

A Grade 7 Social Studies textbook teaches about the importance of dialogue as a method of “achieving mutual understanding and [...] exchanging thoughts and opinions.” The text also teaches that dialogue should be conducted in a tolerant and civilized manner, avoiding any “bigotry and conflicts”. The lesson further reinforces this message by citing Qur’anic verses in support of dialogue with others, lending religious authority to values of tolerance, respectful discussion, and peaceful coexistence.

الدرس الثاني والثلاثون

مفهوم الحوار وأهميته

الحوار وسيلة مهمة من وسائل التواصل الاجتماعي والمعرفي وتحقيق التفاهم المشترك وتبادل الأفكار والآراء تبادلاً حضارياً، فما الحوار؟ وما أهميته؟

الحوار:

هو تبادل الحديث بين طرفين أو أكثر في قضية محددة: من أجل إثراء المعرفة والأفكار، ويغلب عليه الهدوء والبعد عن التعصب والخصومة.




من أنشطة مركز الملك عبدالعزيز للتواصل الحضاري

الحوار قديم قدم البشرية، وقد ورد في القرآن الكريم الحوار بين الله ﷻ والملائكة لما خلق الله سبحانه آدم وأمرهم بالسجود له سجدوا تكريماً لا سجدوا عبادة، قال الله تعالى: ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾ سورة البقرة.

Lesson 32:

The Meaning and Importance of Dialogue

Dialogue is an important tool for social communication, for achieving mutual understanding and for exchanging thoughts and opinions in a civilized manner. What is dialogue and what is its importance.

Dialogue: Dialogue 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:] Activities in the King Abdulaziz Center for Cultural Communication

Dialogue is as old as humanity itself. The Noble Quran mentions the dialogue between Allah Almighty and the angels, when Allah created Adam and ordered the angels to prostrate before Adam - to honor him, not to worship him. God Almighty said: And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." (Al-Baqarah Surah: verse 30)

Example 11.

Critical Thinking, Grade 9, 2025-26, p. 22 (Previously: Critical Thinking, Grade 9, 2024-25, p. 22; Critical Thinking, Grade 9, 2023-24, p. 22; Critical Thinking, Grade 9, 2022-23, p. 24; Critical Thinking, Grade 9, 2021-22, p. 22; Critical Thinking, Grades 10-12 [Pathways System], 2021-22, p. 22)

In a Grade 9 Critical Thinking textbook, Galileo Galilei is presented as an example of independent thinking. Students learn that Galileo was ostracized for advancing ideas that challenged prevailing beliefs, and his story is used to highlight the importance of critical thinking, intellectual openness, and tolerance toward people who hold different views. Although much of the text was revised in later editions, its core message remains unchanged.

اقرأ



في العصر الذي عاش فيه عالم الفلك الإيطالي غاليليو غاليلي، كانت النظرة السائدة للكون وحركة الكواكب هي أن الأرض مركز الكون وأن الشمس والنجوم تدور حولها، وهو ما يطلق عليه (النظام البطليموسي) نسبة إلى عالم الفلك اليوناني بطليموس.

ثم جاء العالم البولندي كوبرنيكوس الذي نقض فكرة بطليموس بحسابات رياضية دقيقة تؤكد عدم صحة النظام البطليموسي حول مركزية الأرض للكون، لكن لم يكن لدى كوبرنيكوس دليل يؤيد حساباته؛ لذا لم يقتنع أغلب من حوله بفكرته.

وكان قليل من العلماء يؤيدون فكرة العالم كوبرنيكوس لكنهم لم يستطيعوا أن يصرحوا بذلك نتيجة انعدام الدليل لديهم، حتى تمكن العالم الإيطالي غاليليو غاليلي من تصميم منظار (تليسكوب) له قدرة أعلى مما سبقه مستفيداً من فكرة المنظار الهولندي الذي سمع به. ونتيجة لملاحظة شديدة وبحث ودراسة لحركة الكواكب والنجوم ولفترة طويلة توصل غاليليو إلى الأدلة التي تثبت أن الأرض ليست مركز الكون بل أنها تدور حول الشمس، وأن للمشتري أربعة أجرام (أقمار) تدور حوله، وأن القمر يشبه الأرض في وجود الجبال والأودية.

اكتشاف العالم غاليليو غاليلي كان بداية لسقوط النظرة السائدة للكون وأجرامه وأن الأرض هي مركز الكون، رغم ما لاقته من انتقادات ومقاومة وعدم تصديق في بداية الأمر.

المصدر: حياة غاليليو، الطبعة الثالثة، برتولد برشت، ١٩٨١ م

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.

Example 12.

Critical Thinking, Grade 9, 2025-26, p. 240 (Previously: *Critical Thinking*, Grade 9, 2024-25, p. 248; *Critical Thinking*, Grade 9, 2023-24, p. 248; *Critical Thinking*, Grade 9, 2022-23, p. 254; *Critical Thinking*, Grade 9, 2021-22, p. 254; *Critical Thinking*, Grades 10-12 [Pathways System], 2021-22, p. 254)

In a Grade 9 Critical Thinking textbook, an exercise in deduction includes a paragraph teaching students that people must live in peace with themselves, accept who they are, and respect other cultures. The lesson argues that such attitudes foster positive change and presents mutual selfacceptance and respect for others as the foundation, and indeed the “only way,” to achieving world peace.

الشكل الاستدلالي للحجة	مجال الحجة	الحجة
.....		١. كيف يتحقق السلام العالمي؟ دعني أخبرك: علينا البدء بالإنسان الفرد، فكل شخص يجب أن يعيش في سلام مع نفسه. يتعين على كل منا أن يقبل ذاته كما هو، مهما كانت خصائصنا. إذا تقبلنا 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 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:

Example 13.

Islamic Studies - Hadith (2), Grade 11 (Pathways System), 2025-26, p. 125 (Previously: Islamic Studies - Hadith [2], Grade 11 [Pathways System], 2024-25, p. 125; Islamic Studies - Hadith [2], Grade 11 [Pathways System], 2023-24, p. 125; Hadith [2], Grade 11 [Pathways System], 2022-23, p. 125)

In a Grade 11 Islamic Studies textbook, a lesson on kindness teaches students to treat foreign workers with compassion and respect, noting that many have come to Saudi Arabia in order to support their families. This message encourages empathy toward migrant workers and promotes humane treatment of individuals from different national and cultural backgrounds.

• الرفق في التعامل مع العمالة والأجراء؛ فهؤلاء وإن كانوا من عموم الناس، إلا أن الرفق بهم مؤكد؛ لأن كثيراً منهم ما دفعهم إلى التغرّب عن بلدانهم وأسرهم إلا ما يعانونه من ضيق الحال والحاجة إلى توفير لقمة العيش لأهلهم، فالواجب على من كان تحت يده عمالة أو أجراء أن يرفق بهم فيما يكلفهم به من أعمال، فلا يكلفهم من الأعمال ما لا يطيقون، وعليه أن يحتمل منهم الزلة والهفوة، وأن لا يبخسهم حقهم في مرتباتهم ولا يؤخرها عن مواعيد استحقاقها، وأن يكون معهم حسن الخلق، ويعاملهم بالذي يحب أن يُعامل به.

Kindness when dealing with workers and employees: while they are of low status, it is nevertheless emphasized, because many among them have migrated from their countries and families due to the hardships they suffer from and the need to provide for their families; therefore it is incumbent upon those employing workers or employees to treat them with kindness in their works, and not task them with unbearable assignments [...]

Example 14.

Islamic Studies, Grade 6, 2025-26, pp. 73-74 (Previously: Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1-3, 2024-25, pp. 61-63; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1-3, 2023-24, pp. 61-63; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1-3, 2022-23, pp. 61-63; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1, 2021-22, pp. 87-89)

Students are taught to treat household workers with kindness, regardless of whether they are Muslim or non-Muslim, through a lesson on how Muhammad treated those who served and cared for him. The textbook explains that it is wrong to insult or physically punish domestic workers for making mistakes and includes an activity in which students identify and correct scenarios of mistreatment—such as an employer shouting at a maid who dropped a cup, or a father striking a driver after a car accident. Notably, the lesson goes beyond descriptive instruction and actively tasks students with constructing an argument against religious discrimination. One activity presents students with the claim, ‘You should be kind only to Muslim employees,’ and instructs them to explain their opinion of this statement while providing supporting evidence. By requiring students to actively refute—rather than simply absorb—the notion that kindness should be conditional on an employee’s religion, the lesson moves from passive tolerance messaging to active civic reasoning, equipping students with the religious and ethical grounds to reject discriminatory treatment of non-Muslims in everyday life..

نتعلم لنعمل

- أبئسم في وجه العمالة المنزلية والعمال وأرحب بهم.
- أتجنب تكليف العمالة المنزلية والعمال بالأعمال في حال مرضهم.
- أشتري للعمالة المنزلية معي إذا اشترت طعاماً.
- أتجنب سب 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 وتشتتمها () .
- مرض السائق المنزلي فذهب به أبي إلى الطبيب () .
- بعد الفراغ من الوليمة التي كانت في البيت تكاتف أهل البيت جميعاً لمساعدة العاملة المنزلية () .
- ضرب الأب السائق المنزلي بسبب اصطدامه بسيارة أخرى () .
- عند قدوم العيد اشترى أبي للسائق المنزلي لباساً جديداً ليلبسه في العيد () .

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

(See the continuation of the example on the following page)

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.*
1. Someone tells you: "You should be kind only to Muslim employees." Explain your opinion regarding this sentence, while providing evidence.

Treatment of Religious Minorities

Jews and Christians:

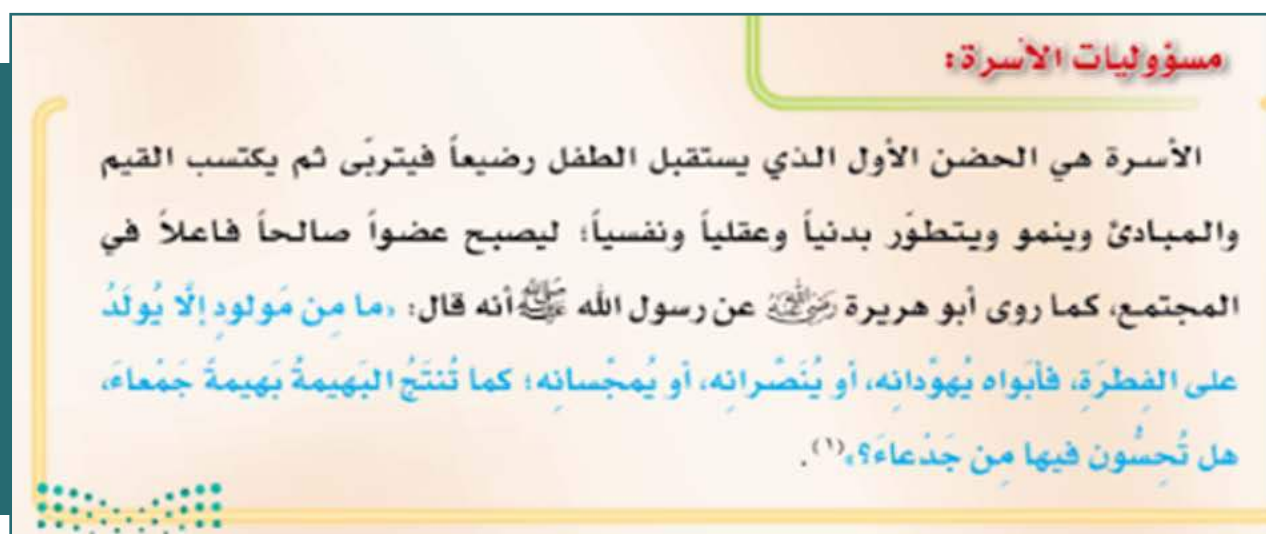
Content Removed

Example 15.

Life and Family Skills, Grade 7, Vol. 1-3, 2024-25, p. 40 (Previously: *Life and Family Skills*, Grade 7, Vol. 1-3, 2023-24, p. 40)

Removed in 2025-26:

A Grade 7 Life and Family Skills textbook no longer quotes a hadith describing Judaism, Christianity, and Zoroastrianism as false religions, comparing their adherents to a “maimed” animal. The hadith quoted described Islam as the natural and innate religion, saying that every infant is born as a Muslim, and then his parents make him Jewish, Christian or Zoroastrian. Since this hadith was included not as the subject of the lesson itself but merely as an example in a discussion of parental responsibilities, its use introduced negative portrayals of non-Muslims into an otherwise unrelated context. Its removal is therefore a positive development, as students are no longer taught that followers of other religions are inherently deficient or lacking.



Responsibilities of the Family:

The family is the first to receive the infant and embrace him, then he grows up and takes on values and principles, and grows and develops physically, intellectually, and mentally so that he becomes a good and active member of society, as Abu Huraira reported that Allah's Messenger said: "No child is born except in the innate [religion] and then his parents make him Jewish, Christian or Magian [Zoroastrian], just as a beast is born whole. Do you find some among them (born) maimed?"

Example 16.

Social Studies, Grade 8, 2025-26, p. 71 (Previously: Social Studies, Grade 8, Vol. 1-3, 2024-25, p. 71; Social Studies, Grade 8, Vol. 1-3, 2023-24, p. 71; Social Studies, Grade 8, Vol. 1, 2022-23, p. 73)

Removed in 2024-25:

A Grade 8 Social Studies textbook no longer teaches that one of the reasons for the Ottoman empire's decline was “the control of non-Muslims over the influential positions in the state.” This quote implied that non-Muslims in the Ottoman empire, likely referring to Christians and Jews, were disloyal to the empire and may have contributed to its weakening from within. This passage, which was taught in the 2023-24 edition, was removed in 2024-25.

2023-24	2024-25, 2025-26
<i>Social Studies, Grade 8, Vol. 1-3, 2023-24, p. 71</i>	<i>Social Studies, Grade 8, 2025-26, p. 71</i>
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- تردّي أوضاع الجيش، وتدخله في شؤون الدولة الإدارية والسياسية. ٥- حروب البلقان التي أنهكت الدولة. ٦- تعامل الدولة العثمانية السيئ مع الأراضي التي تحتلها. ٧- إهمال تنمية البلاد التي يسيطرون عليها.	وكان من أبرز العوامل التي أسهمت في نهاية الدولة العثمانية ما يأتي: ١- الابتعاد عن الشريعة الإسلامية، وانتشار الممارسات غير الشرعية. ٢- ضعف السلاطين المتأخرين وميلهم للترف. ٣- اتساع مساحة أراضي الدولة العثمانية وتنوع عناصر المجتمع فيها. ٤- تردّي أوضاع الجيش، وتدخله في شؤون الدولة الإدارية والسياسية. ٥- حروب البلقان 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 – The disregard of 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. [...]	Following are some of the most important factors for the downfall of the Ottoman state: 1 – The disregard of Islamic Shari’a, and the spread of practices not sanctioned by the Shari’a. [...]

*Red font indicates removed content.

Example 17.

Social Studies, Grade 7, Vol. 1-3, 2024-25, p. 135 (Previously: Social Studies, Grade 7, Vol. 1-3, 2023-24, p. 135; Social Studies, Grade 7, Vol. 1-3, 2022-23, p. 137)

Removed in 2025-26:

In previous editions, a Social Studies textbook implied that Jews are condemned to Hell, in a passage about a sick Jewish boy whom the Prophet Muhammad encouraged to embrace Islam. When the boy converted, the Prophet praised Allah for saving the boy from Hellfire. The removal of this example in the 2025 edition marks an improvement in the acceptance of religious minorities, as students are no longer taught that unbelief in Islam leads to damnation. Notably, this story was originally taught as a part of a lesson on neighborly conduct, as Muhammad's visit to the sick boy was presented as an example of his kindness towards his neighbors.

حُسْنُ معاملة الجار:

قال النبي ﷺ: «ما زال جبريل يوصيني بالجار حتى ظننت أنه سيورثه». [أخرجه البخاري].
وقال ﷺ: «من كان يؤمن بالله واليوم الآخر فليُحسِّنْ إلى جاره». [أخرجه مسلم].
ومن أمثلة تعامله ﷺ مع الجار: أن غلاماً يهودياً كان خادماً لنبينا ﷺ، فمرض، فأتاه ﷺ
يعوده، فقعده عند رأسه، وقال له: «أَسْلِمَ». فنظر الغلامُ إلى أبيه وهو عنده، فقال الأب له:
أطع أبا القاسم ﷺ، فأسلم، فخرج النبي ﷺ وهو يقول: «الحمد لله الذي أنقذه من النار». [أخرجه البخاري].

Treating Neighbors Well

...

One of the examples of [Muhammad's good] treatment of neighbors is as follows: A young Jewish lad used to serve the Prophet and he became sick. So the Prophet went to visit him. He sat near his head and said: 'embrace Islam.' The servant looked at his father, who was sitting there; his father told him: "obey Abul-Qasim [Muhammad]" and the boy embraced Islam. The Prophet came out saying: 'Praise be to Allah who saved the boy from hellfire.'

Content Remaining

Example 18.

Social Studies, Grade 10 (Pathways System), 2025-26, pp. 68-75 (Previously: Social Studies, Grade 10 [Pathways System], 2024-25, pp. 68-75; Social Studies, Grade 10 [Pathways System], 2023-24, pp. 68-75; Social Studies, Grades 10-12 [Courses System], 2022-23, pp. 127-137; Social Studies, Grade 10 [Pathways System], 2022-23, pp. 70-77; Social Studies, Grades 10-12 [Joint Track], 2021-22, pp. 126-136)

Remaining:

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

الحرب العالمية الثانية 1939-1945م

الدرس التاسع

Lesson 9: World War II 1939-1945 (p. 68)



ستالين



هتلر



موسوليني



لينين

[Left to right] - Stalin, Hitler, Mussolini, Lenin (p. 69)



الهجوم الألماني على روسيا



انتصارات اليابان في المحيط الهادئ

[Left to right] - The German Attack on Russia; Japanese Victories in the Pacific Ocean (p. 72)

(See the continuation of the example on the following page)



لقاء الملك عبدالعزيز ورئيس الوزراء البريطاني ونستون تشرشل عام ١٣٦٤هـ/١٩٤٥م



لقاء الملك عبدالعزيز والرئيس الأمريكي فرانكلين روزفلت عام ١٣٦٤هـ/١٩٤٥م

[Left to right] - The Meeting of King 'Abd al-'Aziz and Prime Minister Winston Churchill in 1364 AH/1945 CE
The Meeting of King 'Abd al-'Aziz and US President Franklin Roosevelt in 1364 AH/1945 CE (p. 75)

Infidels and Polytheists:

Content Removed

Example 19.

Islamic Studies, Grade 1, Vol. 2, 2025-26, p. 16 (Previously: *Islamic Studies*, Grade 1, Vol. 2, 2024-25, p. 20; *Islamic Studies*, Grade 1, Vol. 2, 2023-24, p. 20; *Islamic Studies*, Grade 1, Vol. 2, 2022-23, p. 20; *Islamic Studies*, Grade 1, Vol. 2, 2021-22, p. 12)

Removed in 2024-25:

A Grade 1 Islamic Education textbook no longer teaches a verse from the Qur'an implying that non-Muslims will be punished in Hell. The verse, teaching that "whoever desires a religion other than Islam... in the Hereafter, will be among the losers" was replaced in the 2024-25 edition with another verse which reinforces the notion that Islam is the true religion, while removing explicit references to the falsehood of other religions. This is taught as a part of lesson titled "The True Religion," which calls students to "not desire a religion other than Islam". Notably, the 2023 edition of the textbook had already removed a statement saying that "any religion other than Islam is false".

2022-23	2023-24	2024-25; 2025-26
<i>Islamic Studies</i> , Grade 1, Vol. 2, 2022-23, p. 20	<i>Islamic Studies</i> , Grade 1, Vol. 2, 2023-24, p. 20	<i>Islamic Studies</i> , Grade 1, Vol. 2, 2025-26, p. 16
		
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." [Al Imran, 85]	Islam is the true religion 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." [Al Imran, 85]	Islam is the true religion I shall not desire a religion other than Islam The proof [for this] is the words of God Almighty: "This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion." [Al-Maida, 3]

*Red font indicates removed content.

*Yellow highlight indicates added content.

Example 20.

Islamic Studies, Grade 5, 2025-26, p. 221 (Previously: Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5, Vol. 3, 2024-25, p. 267; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5, Vol. 3, 2023-24, p. 265; Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5, Vol. 3, 2022-23, p. 265; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5, Vol. 2, 2021-22, p. 51)

Removed in 2024-25:

A Grade 5 Islamic Education 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 was “idolatry” or polytheism. The concept was mentioned alongside other examples of “whatever Allah detests and prohibits.” In the 2024–25 edition, this discussion was removed. Notably, the accompanying discussion of the virtues and teachings that Muhammad conveyed to Muslims was also omitted, allowing the section to refocus on the universal nature of the Prophet Muhammad’s message in more general terms. This change is positive insofar as the lesson no longer explicitly condemns idolatry and polytheism, thereby reducing the negative portrayal of beliefs and practices associated with other religious traditions.

2023-24	2024-25, 2025-26
<i>Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5, Vol. 3, 2023-24, 2024-25, p. 265.</i>	<i>Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5, Vol. 3, 2024-25, p. 267.</i>
	
<i>The Comprehensiveness of Prophet Muhammad's Message</i> <i>The Shari'a of God encompasses all the situations the Muslim may be in, in his worship and conduct [...] The Prophet did not leave any good thing without guiding the Nation towards it, and he did not leave any evil without warning the Nation from it.</i> <i>The good things towards which he guided the Nation: Monotheism, obeying God, and whatever God loves and is pleased by.</i> <i>The evil from which He warned the Nation is: idolatry, disobeying Allah, and doing whatever Allah detests and prohibits.</i>	<i>The Comprehensiveness of Prophet Muhammad's Message</i> <i>The Shari'a of God encompasses all the situations the Muslim may be in, in his worship and conduct [...] The Prophet did not leave any good thing without guiding the Nation towards it, and he did not leave any evil without warning the Nation from it.</i>

*Red font indicates removed content.

Example 21.

Islamic Studies - Tawhid (I), Grade 11 (Pathways System), 2025-26, p. 39 (Previously: *Islamic Studies - Tawhid (I)*, Grade 11 [Pathways System], 2024-25, p. 39; *Islamic Studies - Tawhid (I)*, Grade 11 [Pathways System], 2023-24, p. 39; *Islamic Studies - Tawhid (I)*, Grade 11 [Pathways System], 2022-23, p. 46; *Islamic Studies - Tawhid (I)*, Grades 10-12 [Courses System], 2022-23, p. 46; *Islamic Studies - Tawhid (I)*, Grades 10-12 [Courses System], 2021-22, p. 82; *Islamic Studies - Tawhid (I)*, Grades 10-12 [Courses System], 2020-21, p. 82)

Removed in 2024-25:

In a Grade 11 Islamic Studies textbook, the conditions of the Shahada, the declaration that “there is no god but Allah,” were previously taught alongside the claim that those who reject this belief are destined for Hell. In the 2024–25 edition, this message was replaced with a more positive formulation that focuses on the obligations of Muslims, teaching only that acceptance of the Shahada is required and that Muslims must worship Allah alone. This revision marks a positive shift away from condemning non-believers and toward emphasizing the religious duties of adherents.

2023-24	2024-25, 2025-26
<i>Islamic Studies - Tawhid (I)</i> , Grade 10-12 (Pathways System), 2023-24, p. 39.	<i>Islamic Studies - Tawhid (I)</i> , Grade 10-12 (Pathways System), 2025-26, p. 39.
 شروط (لا إله إلا الله) 3 - القبول لهذه الكلمة ولما اقتضته ظاهراً وباطناً. وقد اتفقوا الرد، فإن الله تعالى قد أخبر بأن من رد هذه الكلمة - كبراً وحسداً - فهو من أهل الجحيم فقال سبحانه: ﴿اتَّخِذُوا إِلَٰهَ غَيْرَ مَا كَانُوا يَعْبُدُونَ﴾ (١) ﴿يَوْمَ لَا تَعْبُدُهُمْ إِلَّا مِنَ الْغَيْبِ﴾ (٢)	 شروط (لا إله إلا الله) 3 - القبول لهذه الكلمة ولما اقتضته ظاهراً وباطناً. والقول هنا واجب، وهو أساس الدين والملة، وذلك لما دلت عليه هذه الكلمة من عبادة الله وحده وترك عبادة ما سواه، قال تعالى: ﴿أَعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ﴾ (١)
Conditions (There is no god but Allah) 3 - Acceptance of this saying and what it requires outwardly and inwardly. <i>The opposite of acceptance is rejection, for God Almighty has informed that whoever rejects this saying - out of arrogance and jealousy - is doomed to hell. [Allah] the Exalted 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]</i>	Conditions (There is no god but Allah) 3 - Acceptance of this saying and what it requires outwardly and inwardly. <i>Accepting [this saying and the message it represents] is mandatory, for it is the foundation of the religion and the community. This is because of what this saying indicates - that is, worshipping Allah alone and abandoning the worship of others. The Almighty said: “Worship Allah; you have no deity other than Him.” (Hud, 84)</i>

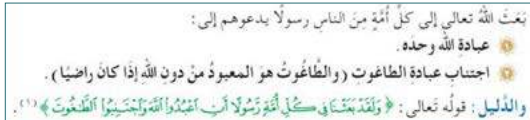
*Yellow highlight indicates added content.

Example 22.

Islamic Studies, Grade 5, 2025-26, p. 223 (Previously: Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5, Vol. 3, 2024-25, p. 269; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5, Vol. 3, 2023-24, p. 269; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5, Vol. 3, 2022-23, p. 269; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5, Vol. 2, 2021-22, p. 55; Islamic Studies - Hadith and Sira, Tawhid, Fiqh and Suluk, Grade 5, Vol. 2, 2020-21, p. 135; Tawhid, Grade 5, Vol. 2, 2019-20, p. 59)

Removed in 2024-25:

In a Grade 5 Islamic Studies textbook, 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 being removed in 2020. The original text stated that the messenger "would warn of Allah's discontent and Hell to those who associated other gods with Allah and disobeyed Him. In the 2024-25 edition, however, the textbook once again removes explicit references to polytheism and its punishment in Hellfire. The earlier cause-and-effect framework, according to which belief in Allah alone leads to Paradise while polytheism leads to Hell, has been replaced with a Qur'anic verse summarizing the prophets' message: "Worship Allah and shun false gods." This revision shifts the focus from the consequences awaiting non-believers to the religious guidance conveyed by the prophets, representing a more moderate presentation of the topic.

2019-20, 2021-22, 2022-23, 2023-24	2024-25, 2025-26
<i>Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5, Vol. 3, 2023-24, p. 269</i>	<i>Islamic Studies, Grade 5, 2025-26, p. 223</i>
 يَعْنِي اللَّهُ تَعَالَى إِلَى كُلِّ أُمَّةٍ مِّنَ النَّاسِ رَسُولًا يَدْعُوهُمْ إِلَى: • عِبَادَةِ اللَّهِ وَحْدَهُ. • اجتناب عبادة الطَّاغُوتِ (وَالطَّاغُوتُ هُوَ الْمَعْبُودُ مِن دُونِ اللَّهِ إِذَا كَانَ رَاضِيًا). • وَيُشِيرُونَ مَن وَخَدَ اللَّهُ وَأَطَاعَهُ بِرَحْمَةِ اللَّهِ، وَالْجَنَّةِ. • وَيُنذِرُونَ مَن أَشْرَكَ بِاللَّهِ وَعَصَاهُ يَسْخَطُ اللَّهُ، وَالنَّارِ. وَالدَّلِيلُ عَلَى هَذَا: • قَوْلُهُ تَعَالَى: ﴿رُسُلًا مُّزَيَّنِينَ وَمُنذِرِينَ لِّئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ غَنِيًّا حَكِيمًا﴾ (١٦).	 يَعْنِي اللَّهُ تَعَالَى إِلَى كُلِّ أُمَّةٍ مِّنَ النَّاسِ رَسُولًا يَدْعُوهُمْ إِلَى: • عِبَادَةِ اللَّهِ وَحْدَهُ. • اجتناب عبادة الطَّاغُوتِ (وَالطَّاغُوتُ هُوَ الْمَعْبُودُ مِن دُونِ اللَّهِ إِذَا كَانَ رَاضِيًا). وَالدَّلِيلُ: قَوْلُهُ تَعَالَى: ﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾ (١٦).
Allah Almighty has sent to every nation a messenger, who calls upon them to: 1. Worship Allah alone. 2. Stay away from worshipping 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.)	Allah Almighty has sent to every nation a messenger, who calls upon them to: 1. Worship Allah alone. 2. Stay away from worshipping false gods (false gods are whatever is worshiped other than Allah if he is pleased.) Evidence of this: The Almighty saying: "And We certainly sent into every community a messenger, [saying], "Worship Allah and shun false gods." (Al-Nahl, 36)

*Red font indicates removed content.

*Yellow highlight indicates added content.

Example 23.

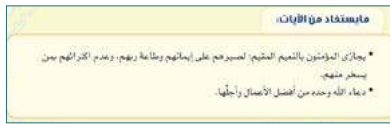
Islamic Studies, Grade 8, Vol. 1, 2025-26, pp. 98-101 (Previously: Islamic Studies - Tawhid, Hadith and Sira, and Fiqh, Grade 8, Vol. 2, 2024-25, pp. 54-57; Islamic Studies - Tawhid, Hadith and Sira, and Fiqh, Grade 8, Vol. 2, 2023-24, pp. 50-53; Islamic Studies - Tawhid, Hadith and Sira, and Fiqh, Grade 8, Vol. 2, 2022-23, pp. 50-53; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 8, Vol. 1, 2021-22, pp. 150-154)

Removed in 2024-25:

A Grade 8 Islamic Studies lesson continues the gradual moderation of its treatment of “infidels,” further reducing students’ engagement with descriptions of their punishment in Hell. As of the 2024-25 edition, students are no longer asked to explain “What are the worst deeds of the infidels for which they deserve punishment?” as a part of a lesson on verses from *Al-Mu’minun* Surah of the Qur’an. This marks a continuation of previous removals of content regarding the punishment of the “infidels” from the lesson, as the 2022-23 edition removed graphic descriptions of the infidels burning in Hell. While the lesson now still teaches the Qur’anic verses about the punishment of sinners and the reward of the believers, it now mainly focuses on the latter part.

2021-22	2022-23, 2023-24	2024-25, 2025-26
<i>Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 8, Vol. 1, 2021-22, pp. 150-153</i>	<i>Islamic Studies - Tawhid, Hadith and Sira, and Fiqh, Grade 8, Vol. 2, 2023-24, pp. 50-53</i>	<i>Islamic Studies, Grade 8, Vol. 1, 2025-26, pp. 98-101</i>
		
Interpretation of verses 101-111 in <i>Al-Mu'minun</i> Surah: <i>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.</i> 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 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]." <i>The subject of the verses: the comeuppance of the Infidels and their regret when they are in Hell.</i>	Interpretation of verses 101-111 in <i>Al-Mu'minun</i> 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 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]."	Interpretation of verses 101-111 in <i>Al-Mu'minun</i> 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 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]."

(See the continuation of the example on the following page)

2021-22	2022-23, 2023-24	2024-25, 2025-26
Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 8, Vol. 1, 2021-22, pp. 150-153	Islamic Studies - Tawhid, Hadith and Sira, and Fiqh, Grade 8, Vol. 2, 2023-24, pp. 50-53	Islamic Studies, Grade 8, Vol. 1, 2025-26, pp. 98-101
 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.	 The verses teach 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 verses teach 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 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 ...	 The verses teach the following: - The believers will be rewarded with everlasting bliss [...]	 The verses teach the following: - The believers will be rewarded with everlasting bliss [...]
 Evaluation: [...] Q5: "What are the worst deeds of the infidels for which they deserve punishment?"	 Evaluation: [...] Q3: What are the worst deeds of the infidels for which they deserve punishment?	

*Red font indicates removed content.

Content Altered

Example 24.

Islamic Studies, Grade 6, 2025-26, p. 147 (Previously: Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1-3, 2024-25, p. 127; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1-3, 2023-24, p. 127; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1-3, 2022-23, p. 127; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 2, 2021-22, pp. 21-22; Tawhid, Grade 6, Vol. 2, 2019-20, pp. 67-68)

Altered in 2024-25:

A Grade 6 Islamic Studies lesson about Hell no longer teaches that “anyone who does not believe in God, and turns away from his religion and the message of his Prophet [Muhammad]” will be sent to Hell.” Instead, the lesson now teaches that “the disobedient among demons and men (*'usat al-jinn wal-'ins*)” are the ones that are damned to Hell. While the previous version implied that all non-Muslims are damned to Hell, the current version uses a vaguer term that can be interpreted in different ways. Moreover, while the textbook explained in previous versions that those who practiced polytheism would be sent to Hell, the 2024-25 edition replaces this conclusion with its positive opposite: the *muwahhid* (lit. “monotheist”)—that is, he who believes in Allah alone—is destined to reside in heaven after his death.

2022-23, 2023-24	2024-25, 2025-26
<i>Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1-3, 2023-24, p. 127.</i>	<i>Islamic Studies, Grade 6, 2025-26, p. 147</i>
 النار المراد بها: الدار التي أعدها الله يوم القيامة للعصاة الجن والإنس. مكانها: أسفل سافلين، قال الله تعالى: ﴿لَا يَدْخُلُهَا كَذِبٌ أَفْهَمَ﴾ (١). أهلها: عصاة الجن والإنس، قال الله تعالى: ﴿وَلَقَدْ دَرَأْنَا لَجَهَنَّمَ صَكِّيرًا مِنْ لَظَى دَافِئِينَ﴾ (٢). ﴿فَمَنْ ظَلَمَ لِنَفْسِهِ أَنْ يَقُولَ إِنَّهُ لَا يُبْعَثُ﴾ (٣) ﴿وَمَنْ يَفْعَلْ يَفْعَلْ﴾ (٤). وكل من مات على الشرك فهو من أهل النار، قال النبي ﷺ: «من مات يشرك بالله شيئاً دخل النار» (٥).	 النار المراد بها: الدار التي أعدها الله يوم القيامة للعصاة الجن والإنس. مكانها: أسفل سافلين، قال الله تعالى: ﴿لَا يَدْخُلُهَا كَذِبٌ أَفْهَمَ﴾ (١). أهلها: عصاة الجن والإنس، قال الله تعالى: ﴿وَلَقَدْ دَرَأْنَا لَجَهَنَّمَ صَكِّيرًا مِنْ لَظَى دَافِئِينَ﴾ (٢). ﴿فَمَنْ ظَلَمَ لِنَفْسِهِ أَنْ يَقُولَ إِنَّهُ لَا يُبْعَثُ﴾ (٣) ﴿وَمَنْ يَفْعَلْ يَفْعَلْ﴾ (٤). أما الوصف العام فيشهدون أن كل من مات على التوحيد فهو من أهل الجنة، قال النبي ﷺ: «وَأَنَا جِبْرِيلُ فَبَشِّرْنِي أَنَّهُ مَنْ مَاتَ لَا يَشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ» (٥).
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.”	Hell Its Meaning: The home that Allah promised on the Day of Judgement to the disobedient among demons and men (<i>'usat al-jinn wal-'ins</i>). 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: the disobedient among demons and men. Allah Almighty said: “And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear.” (Al-A’raf, 179) [...] In general, it is testified that he who dies a monotheist (<i>muwahhid</i>) will be among the people of Heaven, for the Prophet said: “Gabriel came to me and preached to me that whoever died and had not worshipped anything else alongside Allah would enter Heaven.”

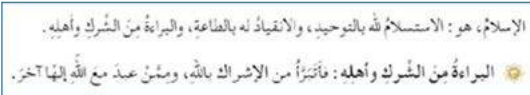
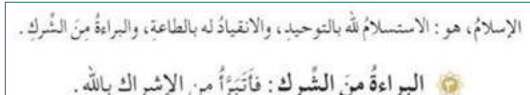
*Yellow highlight indicates added content.

Example 25.

Islamic Studies, Grade 5, 2025-26, p. 185 (Previously: *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 5, Vol. 1-3, 2024-25, p. 143; *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 5, Vol. 1-3, 2023-24, p. 143; *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 5, Vol. 1-3, 2022-23, p. 143; *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 5, Vol. 2, 2021-22, p. 17; *Islamic Studies - Hadith and Sira, Tawhid, Fiqh and Suluk*, Grade 5, Vol. 2, 2020-21, p. 97; *Tawhid*, Grade 5, Vol. 2, 2019-20, pp. 9-10)

Altered in 2024-25:

A Grade 5 *Islamic Studies* textbook previously presented the meaning of submission as “yielding to Allah by professing belief... and disavowing polytheism and those who practice it.” The textbook taught that Muslims must reject not only *shirk* (idolatry or polytheism) but also the people who engage in it. (Notably, in the 2020 edition, the definition referred only to avoiding disobedience to God.) The 2024–25 edition revises this definition, limiting the requirement to the rejection of *shirk* as a belief or practice and removes references to those who practice it, i.e., the *mushrikin*. While the text continues to condemn polytheism, it no longer calls for dissociation from polytheists themselves, representing a modest but positive shift toward a less exclusionary formulation.

2019-20, 2021-22, 2022-23, 2023-24	2024-25, 2025-26
<i>Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk</i> , Grade 5, Vol. 1-3, 2023-24, p. 143	<i>Islamic Studies</i> , Grade 5, 2025-26, p. 185.
	
The meaning of submission is: yielding to Allah by professing belief in His oneness, complying with Him by obeying Him, and disavowing polytheism and those who practice it. [...] 3. Disavowing polytheism and those who practice it: I shall disavow the association of others with God, as well as those who worship other deities besides Allah.	The meaning of submission is: yielding to Allah by professing belief in His oneness, complying with Him by obeying Him, and disavowing polytheism [...] 3. Disavowing polytheism: I shall disavow the association of others with God.

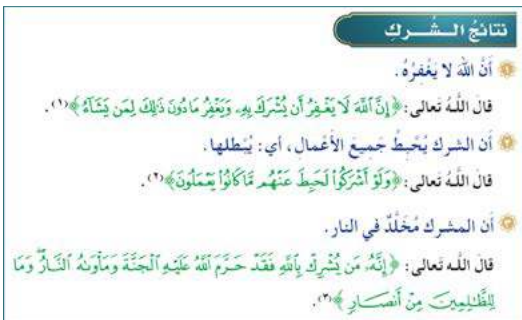
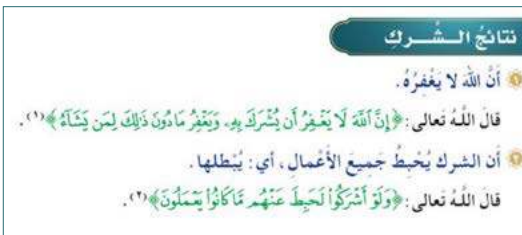
*Red font indicates removed content.

Example 26.

Islamic Studies, Grade 6, 2025-26, p. 29 (Previously: Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1-3, 2024-25, p. 27; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1-3, 2023-24, p. 27; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1-3, 2022-23; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 4, Vol. 2, 2021-22, p. 29)

Altered in 2024-25:

A Grade 6 Islamic Studies lesson about polytheism no longer teaches that “the polytheist will be in Hell for all of eternity.” This statement was removed from the section on the consequences of polytheism in the 2024–25 edition, representing a moderation of earlier content. However, the lesson continues to teach that God does not forgive polytheism, that practicing it renders one’s good deeds worthless, and that those who “associate others with Allah, Allah has forbidden him Paradise, and his refuge is the Fire; and there are not for the wrongdoers any helpers.” While the removal of the explicit statement about eternal punishment is a positive development, the lesson continues to present severe theological consequences for those who engage in polytheism.

2019-20, 2021-22, 2022-23, 2023-24	2024-25, 2025-26
<i>Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1-3, 2023-24, p. 27</i>	<i>Islamic Studies, Grade 6, 2025-26, p. 29.</i>
	
<i>The Consequences of polytheism:</i> 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, 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, 88) 3. The polytheist will be in Hell for all of eternity. 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'idah, 72)	<i>The Consequences of polytheism:</i> 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, 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, 88)

*Red font indicates removed content.

Example 27.

Islamic Studies, Grade 4, 2025-26, p. 29 (Previously: Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 4, Vol. 1-3, 2024-25, p. 27; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 4, Vol. 1-3, 2023-24, p. 27; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 4, Vol. 1-3, 2022-23, p. 27; Tawhid, Grade 4, Vol. 1, 2021-22, p. 24)

Altered:

A Grade 4 Islamic Studies lesson on polytheism continues to present a more moderate formulation than in earlier editions, despite the reinstatement of a Qur'anic verse condemning non-Muslims in the 2025–26 edition. In the 2021–22 edition, a chapter on polytheism included the Qur'anic verse: "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." The accompanying text went beyond the verse itself, explaining that idolaters would remain in Hellfire for eternity. The 2022 edition moderated this message by removing the reference to eternal punishment in Hell, stating instead that idolaters would be among the *khasirin* (the losers). In the 2024–25 edition, the verse itself was removed. However, it was reinstated in the 2025–26 edition, although a caption stating "I will be wary of idolatry" was removed. While the lesson continues to portray polytheism negatively, the removal of explicit references to eternal punishment and exhortations against idolaters represents a more moderate formulation than that found in the 2021–22 edition.

2021-22	2022-23, 2023-24	2024-25	2025-26
<i>Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 4, Vol. 1, 2021-22, 24</i>	<i>Islamic Studies - Tawhid, Hadith and Sira, and Fiqh, Grade 4, Vol. 1-3, 2023-24, 27</i>	<i>Islamic Studies - Tawhid, Hadith and Sira, and Fiqh, Grade 4, Vol. 1-3, 2024-25, 27</i>	<i>Islamic Studies, Grade 4, 2025-26, 29</i>
			
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"]	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. [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)

*Yellow highlight indicates altered content.

*Red font indicates removed content.

*Green font indicates added content.

Example 28.

Islamic Studies - Hadith (1), Grade 10 (Pathways System), 2025-26, pp. 63-64 (Previously: Islamic Studies - Hadith [1], Grade 10 [Pathways System], 2024-25, pp. 63-64; Islamic Studies - Hadith [1], Grade 10 [Pathways System], 2023-24, pp. 63-64; Islamic Studies - Hadith [1], Grade 10 [Pathways System], 2022-23, pp. 64-65; Islamic Studies - Hadith [1], Grades 10-12 (Courses System), 2022-23, pp. 64-65; Hadith [1], Grades 10-12 [Joint Track], 2021-23, pp. 96-98)

Altered in 2024-25:

A Grade 10 Islamic Studies textbook teaches students a hadith about “the seven destructive things,” which include polytheism and “sorcery.” Both are presented as grave sins, and students are instructed to avoid them and not follow the practices of polytheists and other nonbelievers. In the 2021–22 edition, the lesson also instructed students to report practitioners of sorcery to the authorities so that they could be exposed to the public. This passage was removed in the 2023–24 edition, representing a moderation of earlier content. However, the 2024–25 edition reinstated the instruction, once again calling on students to report “sorcerers” to the authorities for public exposure. This reversal partially undoes the earlier moderation by reintroducing a call to take action against individuals associated with these practices.

2022-23	2023-24	2024-25, 2025-26
<i>Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grades 10-12 (Courses System), 2022-23, pp. 64-65; Islamic Studies - Hadith (1), Grade 10 (Pathways System), 2022-23, pp. 64-65</i>	<i>Islamic Studies - Hadith (1), Grade 10 (Pathways System), 2023-24, pp. 63-64</i>	<i>Islamic Studies - Hadith (1), Grade 10 (Pathways System), 2025-26, pp. 63-64</i>
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. 4. 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. It entails attaching to anything other than Allah Almighty, causing harm to people, corrupting the land, and unjustly consuming wealth. Therefore, 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.	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. 4. 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. It entails attaching to anything other than Allah Almighty, as well as religious, health, social, and moral damages. Therefore, the Muslim must beware of sorcery in all its forms, and we warn [others] of sorcerers, and of joining them or cooperating with them.	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. 4. 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. It entails attaching to anything other than Allah Almighty, causing harm to people, corrupting the land, and unjustly consuming wealth. Therefore, 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.

Content Remaining

Example 29.

Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 2, 2025-26, pp. 114-115 (Previously: Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 3, 2024-25, pp. 76-77; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 3, 2023-24, pp. 68-69; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 3, 2022-23, p. 69 Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 2, 2021-22, p. 136; Tafsir, Grade 8, Vol. 2, 2019-20, p. 135)

Remaining:

In a Grade 8 Islamic Studies textbook, students learn from the interpretation of a Qur'anic verse that idolatry is “the greatest sin” against which Allah has warned humankind. In the 2021–22 edition, the lesson included the verse, “If you associate others [with God], your deeds will certainly be void and you will truly be one of the losers,” explicitly linking polytheism to divine punishment. The lesson also included another verse warning of punishment for those who worship deities besides Allah. In the 2022–23 edition, the first verse was removed, although the lesson continued to teach that polytheists would face the same punishment that had previously befallen others who worshipped other gods. In the 2023–24 edition, the text was further moderated by removing this specification, leaving the nature of the punishment undefined. While the lesson continues to portray idolatry as a grave sin, successive revisions have reduced the emphasis on the punishment awaiting those who practice it.

2021-22	2022-23	2023-24, 2024-25, 2025-26
<i>Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 2, 2021-22, p. 136</i>	<i>Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 3, 2022-23, p. 69</i>	<i>Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 2, 2025-26, pp. 114-115</i>
		
[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. <i>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.)</i>	[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 <i>he sent down upon those who worshiped others besides Allah.</i> This teaches us that: idolatry is the greatest sin, which Allah has warned worshippers and even prophets against.	[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 punish you. This teaches us that: idolatry is the greatest sin, which Allah has warned worshippers and even prophets against.

*Red font indicates removed content.

Example 30.

Islamic Studies - Tawhid (I), Grade 11 (Pathways System), 2025-26, p. 65 (Previously: *Islamic Studies - Tawhid [I]*, Grade 11 [Pathways System], 2024-25, p. 65; *Islamic Studies - Tawhid [I]*, Grade 11 [Pathways System], 2023-24, p. 65; *Islamic Studies - Tawhid [I]*, Grades 10-12 [Courses System], 2022-22, pp. 74-75; *Islamic Studies - Tawhid [I]*, Grades 10-12 [Joint Track], 2021-22, p. 140)

Remaining:

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 necessitate “eternal damnation in Hellfire,” this was removed in 2022, indicating further curricular inclination towards moderation.

2021-22	2022-23, 2023-24, 2024-25, 2025-26
<i>Islamic Studies - Tawhid (I)</i> , Grades 10-12 (Joint Track), 2021-22, p. 140	<i>Islamic Studies - Tawhid (I)</i> , Grade 11 (Pathways System), 2025-26, p. 65
	
<i>The Danger of Idolatry:</i> 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 ... <i>Idolatry necessitates eternal damnation in Hellfire, and the impossibility of entering Paradise. . .</i>	<i>The Danger of Idolatry:</i> 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.

Example 31.

Arabic Language Competencies 2.1, Grade 11 (Pathways System), 2025-26, p. 20 (previously: Arabic Language Competencies 2.1, Grade 11 [Pathways System], 2024-25, p. 20)

Remaining:

In a grammar exercise in the Grade 11 Arabic Language textbook, a verse from the Qur'an (Al-Bayyinah: 6) is presented, stating that "those who disbelieve from the People of the Book and the polytheists will be in the Fire of Hell, to stay there forever. They are the worst of all beings." The choice of this particular verse for a grammar exercise, when virtually any other sentence could have served the same pedagogical purpose, may promote intolerance toward non-Muslims, particularly Jews and Christians. Furthermore, the verse is presented without contextualization, risking the perpetuation of the notion that non-Muslims are collectively destined for Hell. This interpretation is reinforced by authoritative Qur'anic exegesis, such as that of al-Tabari, which explains the verse as referring to Jews, Christians, and polytheists who failed to recognize Muhammad's prophethood, that is, those who did not convert to Islam.

رابعاً - استخراج الاسم المجرور ثم بين علامة جره من الآية الكريمة الآتية:

الآية	الاسم المجرور	علامة جره
﴿إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۖ﴾ (١٦)		

Four: Identify nouns in the genitive case in the following verse of the Quran, and explain the marker of the genitive case: "Those who disbelieve from the People of the Book and the polytheists will be in the Fire of Hell, to stay there forever. They are the worst of all beings" (Al-Bayyinah: 6)

Example 32.

Psychology and Sociology, Grade 12 (Pathways System), 2025-26, p. 77 (Previously: Psychology and Sociology, Grade 12 [Pathways System], 2024-25, p. 77; Psychology and Sociology, Grade 12 [Pathways System], 2023-24, p. 77)

Remaining:

Students are taught a hadith that implies that Judaism, Christianity, and Zoroastrianism, are distorted religions as opposed to Islam which is described as the only natural and innate religion. The hadith teaches that every infant is born as a Muslim, and only later his parents make him Jewish, Christian, or Zoroastrian. The hadith is taught in a psychology textbook as part of a discussion of religion as an innate motivation for human behavior. However, by presenting Islam as humanity's natural state and Judaism, Christianity, and Zoroastrianism as deviations from it, the passage may promote intolerance toward followers of other faiths and portray adherence to non-Islamic religions as unnatural.

ج. العبادة

وهي من أقوى أنواع الدوافع وأعظمها قدرًا ومكانة نظرًا لأنها تحت على التدين والتعبدا انطلاقًا من فطرة الإنسان التي توجهه التوجيه السليم.
عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: «كل مولود يولد على الفطرة فأبواه يهودانه أو ينصرانه أو يمجسانه»⁽¹⁾.

8 – Devotion to God

This is one of the strongest and most dignified and important forms of motivation, because it urges people to adhere to religion and to worship God, based on their natural disposition which guides them in a sound manner.

Abu Huraira reported that Allah's Messenger said: "No child is born except in the innate [religion] and then his parents make him Jewish, Christian or Magian [Zoroastrian]."

Example 33.

Islamic Studies, , Grade 7, Vol. 1, 2025-26, p. 48 (Previously: *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 7, Vol. 2, 2024-25, p. 18; *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 7, Vol. 2, 2023-24, p. 14; *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 7, Vol. 2, 2022-23, p. 12; *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 7, Vol. 1, 2021-22, p. 58)

Remaining:

In a Grade 7 Islamic Studies textbook, students are taught that polytheists shall spend all eternity in Hell after they die. The 2022-23 edition adds a Qur'anic verse stating that God does not forgive polytheism (Al-Nisa', 4: 48). This addition not only anchors the lesson more firmly in scripture but also made explicit the notion that polytheism is an unforgivable sin. As a result, the lesson presented a more absolute condemnation of polytheism, despite the inclusion elsewhere in the curriculum of teachings that polytheists may be forgiven if they repent before death.

2021-22	2022-23, 2023-24, 2024-25, 2025-26
<i>Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh</i> , Grade 7, Vol. 1, 2021-22, p. 58	<i>Islamic Studies</i> , Grade 7, Vol. 2, 2025-26, p. 48
	
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.

Example 34.

Islamic Studies, Grade 5, 2025-26, p. 200 (Previously: Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5, Vol. 1-3, 2024-25, p. 246; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5, Vol. 1-3, 2023-24, p. 244; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5, Vol. 1-3, 2022-23, p. 244; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5, Vol. 2, 2021-22, p. 31)

Remaining:

In a Grade 5 Islamic Studies textbook, 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 the 2022-23 version of the textbook instead of the previous iteration which referred to those deserving of hell as “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.

2021-22	2022-23, 2023-24, 2024-25, 2025-26
<i>Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5, Vol. 2, 2021-22, p. 31</i>	<i>Islamic Studies, Grade 5, 2025-26, p. 200</i>
	
<i>Hell, which is the home of painful punishment, is prepared for the Infidels and Hypocrites.</i>	<i>Hell, which is the home of painful punishment, is prepared for the deniers [of God and Muhammad]</i>

*Yellow highlight indicates added content.

Example 35.

Islamic Studies - Tawhid (2), Grade 11 (Pathways System), 2025-26, p. 71 (Previously: *Islamic Studies - Tawhid [2]*, Grade 11 [Pathways System], 2024-25, p. 71; *Islamic Studies - Tawhid [2]*, Grade 11 [Pathways System], 2023-24, p. 71; *Islamic Studies - Tawhid [2]*, Grade 11 [Pathways System], 2022-23, p. 69; *Islamic Studies - Tawhid [2]*, Grades 10-12 [Courses System], 2022-23, p. 69; *Tawhid [2]*, Grades 10-12 [Humanities], 2021-22, p. 120)

Remaining:

In a Grade 11 Islamic Studies textbook, students are taught that Hell is a place of “ultimate disgrace” that was made for those who disbelieve in God, or who do not worship Him out of arrogance. This content may promote intolerance of atheists or followers of polytheistic religions. Notably, until the 2022-23 school year, the text implied that all non-Muslims are destined for Hell, describing it as the abode of “infidels” who deny God’s messengers, a category that students would likely understand as including those who reject the Prophet Muhammad. Many of these references were removed in the 2023–24 edition, representing a moderation of earlier content. However, the lesson continues to teach that those who deny Allah are sent to Hellfire, which is described as the “ultimate disgrace.”

2022-23	2023-24, 2024-25, 2025-26
<i>Islamic Studies - Tawhid (2)</i> , Grade 11 (Pathways System), 2022-23, p. 69; <i>Islamic Studies - Tawhid (2)</i> , Grades 10-12 (Courses System), 2022-23, p. 69	<i>Islamic Studies - Tawhid (2)</i> , Grade 11 (Pathways System), 2025-26, p. 71
 النار هي الدار التي أعدها الله للكافرين، المكذبين لرسوله، المستكبرين عن عبادته وأتباع شرعه. وهي أسوأ مقام، وأعظم حزي، وشراً مأب. قال تعالى: ﴿الَّذِينَ يَسْمَعُونَ الْإِنشَادَ لِلَّهِ وَرَسُولِهِ لَكَ لِمَذَّابُهُمْ خِيَارٌ فَاسْتَخَارُوا الْقَبِيضَ الْعَظِيمَ﴾^(١) وقال سبحانه: ﴿إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا﴾^(٢) فعلى كل مسلم التصديق بوجود النار، وأنها مخلوقة الآن، وأنها لأنفسى ولا تبيد، كما يجب التصديق بما فيها من أنواع وصنوف العذاب المقيم. قال تعالى: ﴿وَاللَّعْنَةُ عَلَى الْكَافِرِينَ﴾^(٣)	 النار هي الدار التي أعدها الله للمكذّبين بالله تعالى، المستكبرين عن عبادته. وهي أسوأ مقام، وأعظم حزي، وشراً مأب. قال سبحانه: ﴿إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا﴾^(١) فعلى كل مسلم التصديق بوجود النار، وأنها مخلوقة الآن، وأنها لأنفسى ولا تبيد، كما يجب التصديق بما فيها من أنواع وصنوف العذاب المقيم.
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]	Hellfire: Hellfire is the home that Allah prepared for those who deny Him and arrogantly refuse to worship Him. It is the worst place of all, the ultimate disgrace, and the worst destination. 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...

*Red font indicates removed content.

*Green font indicates added content.

Example 36.

Islamic Studies - Quran and Tafsir, Grade 10 (Pathways System), 2025-26, pp. 163-164 (Previously: Islamic Studies - Quran and Tafsir, Grade 10 [Pathways System], 2024-25, pp. 163-164; Islamic Studies - Quran and Tafsir, Grade 10 [Pathways System], 2023-24, pp. 163-164; Tafsir [1], Grades 10-12 [Courses System], 2022-23, p. 134; Tafsir [1], Grades 10-12 [Joint Track], 2021-22, p. 210)

Remaining:

A Grade 10 Islamic Studies textbook teaches a hadith according to which adultery and apostasy are punishable by death. Notably, the hadith is presented in a lesson on the prohibition of unjust killing, where it is used to explain the circumstances under which the shedding of blood is permitted. Thus, while the lesson generally condemns killing, it may also imply that the killing of adulterers and apostates is justified. The hadith appeared in the 2021–22 edition, was removed in the 2022–23 edition and was reinstated in the 2023–24 edition. However, the lesson also emphasizes that such punishments may only be imposed through a legal ruling of the Saudi justice system. It is also noteworthy that while earlier editions prohibited only the killing of Muslims, since 2023–24 the lesson has expanded this protection to include non-Muslims living under protection agreements with Muslims.

2021-22	2022-23	2023-24, 2024-25, 2025-26
<i>Tafsir (1), Grades 10-12 (Joint Track), 2021-22, p. 210</i>	<i>Tafsir (1), Grades 10-12 (Courses System), 2022-23, p. 134</i>	<i>Islamic Studies - Quran and Tafsir, Grade 10 (Pathways System), 2025-26, pp. 163-164</i>
٤- أن قتل النفس المعصومة محرم إلا بالحق، وهو جاء موضحاً في السنة في حالات ثلاث كما ورد في الحديث، ألا يعمل دم امرئ مسلم يشهد أن لا إله إلا الله وأن محمداً رسول الله إلا بأحد ثلاث النسخ بالنفس، والزاني المحسن، والشارك لدينه المارق 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.	٤- حرّم الأعداء على النفس المعصومة، وتعظيم حرمتها عند الله، فإن الله لم يوعده على ديب من الشرك مثلهما الزود على القتل بغير حق، قال تعالى: ﴿وَمَنْ يَتَّبِعْ مَظْهَرَ الْمُشْرِكِينَ لَا يَحْدِثْ لَهُمْ شَيْءٌ مِنْ اللَّهِ﴾ [النساء: 93]، وقال الله: ﴿لَا يَحِلُّ دَمُ امْرِئٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ﴾ [البقرة: 178]، والقتل القاتل، والقتل بالقتل، والشارك لدينه المارق للجماعة، روى البخاري برقم (8078)، وروى مسلم برقم (3076)، ومن الدماء المعصومة دم الذي والعاهد والمنقذ من غير المسلمين. ٥- الإسلام دين العدل والإنصاف، يفضّل للمظلوم من العالم، ويأخذ للضعيف حقه من القوي، إلا أن إصدار الأحكام القضائية وتنفيذها راجع إلى الجهات القضائية المختصة في المملكة العربية السعودية، وليس من حق الأفراد أن يقوموا بتنفيذ تلك الأحكام، وتحليل مبرري الطائفة لو أن الإسلام أتاح لكل شخص أن يحكم نفسه، ويأخذ حقه بيده ويقطع من شاء كيف سيكون حال المجتمع؟
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.	3- It is forbidden to attack an inviolable soul, and God has made its sanctity great. For God did not warn from any sin other than polytheism the way He warned against killing without [legal] right. The Almighty said: "And whoever kills a believer intentionally, their reward will be Hell-where they will stay indefinitely. Allah will be displeased with them, condemn them, and will prepare for them a tremendous punishment." [An-Nisa: 93.] The Prophet said: "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." Narrated by Al-Bukhari 6878 and Muslim 1676. The inviolable blood includes the blood of the Dhimmi, the Mu'ahid, and those from among the non-Muslims who were under protection [by the Muslims.] 4- Islam is a religion of justice and righteousness, taking revenge on the oppressor for the oppressed and taking the weak person's rights from the strong. However, the specialized judicial authorities in the Kingdom of Saudi Arabia are the ones who issue and execute legal rulings. Individuals are not allowed to execute these rulings. Imagine, dear student, if Islam allowed every person to pass judgement by himself and take his rights in his own hands and take revenge on whomever he wants. What will be the state of society?

*Yellow highlight indicates altered content.

*Red font indicates removed content.

*Green font indicates added content.

Shi'a and Sufi Islam:

Example 37.

Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 2, 2025-26, p. 52 (Previously: Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 3, 2024-25, p. 38; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 3, 2023-24, p. 34; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 3, 2022-23, p. 34; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 2, 2021-22, p. 61)

Removed:

Since 2023, extreme beliefs (*ghuluww*, often understood as “heterodoxy”) known to be adopted by some Shi'a and Sufis are no longer labeled as “idolatry” (which is condemned elsewhere in the textbooks as punishable by Hellfire) but as beliefs that may cause idolatry. In 2022, the chapter on holding extreme beliefs concerning the family of the Prophet (*Āl al-Bayt*) contained a section delineating examples of several beliefs that are labelled as signs of idolatry (*shirk*). Notably, *Āl 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 to *Āl 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 *Āl 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. In 2023, the different labels of idolatry were removed, as well as the statement that “some people have held extreme views about them”, thus making the discussion more theoretical than that of actual references to groups within Islam.

2022	2023-24, 2024-25, 2025-26
<i>Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 3, 2022-23, p. 34</i>	<i>Islamic Studies - Tawhid (2), Grade 11 (Pathways System), 2025-26, p. 71</i>
	
<i>Holding extreme views on Āl al-Bayt</i> <i>Holding extreme views on Āl 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:</i> <i>1. Supplicating them instead of God, and seeking in them refuge against hardships. This is idolatry in respect of divinity.</i> <i>2. Claiming that they have the ability to influence and manage creation. This is idolatry in respect of lordship.</i> <i>Claiming that they know the Unseen [knowledge reserved explicitly for God] or that they know the future until the Day of Resurrection. This is idolatry in respect of the divine names and attributes.</i>	<i>Holding extreme views on Āl al-Bayt</i> <i>Holding extreme views on Āl 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 examples [of these beliefs] include:</i> <i>1. Supplicating them instead of God, and seeking in them refuge against hardships</i> <i>2. Claiming that they have the ability to influence and manage creation</i> <i>Claiming that they know the Unseen [knowledge reserved explicitly for God] or that they know the future until the Day of Resurrection</i>

*Red font indicates removed content.

Example 38.

Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 2, 2025-26, p. 55 (Previously: Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 3, 2024-25, p. 41; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 3, 2023-24, p. 37; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 3, 2022-23, p. 35-36; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 2, 2021-22, p. 65)

Removed:

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 al-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. A major shi’i tenet is the visitation (*ziyārah*) of the graves of the imams. Notably, the 13th century scholar Ibn Taymiyya, one of the foremost formulators of the Hanbali legal school which is prominent in Saudi Arabia, strictly forbade the practice of *ziyārah*. Visitation of tombs can also be considered a Sufi tenet. These references were removed in 2022, but the textbook nonetheless labelled the practice as both heterodox and idolatrous, thereby implying that those who practice it are doomed to Hell, as polytheists are taught elsewhere in the textbook to be punished in Hell. In 2023, labelling the practice as idolatrous or heterodox was removed, but the textbook still references the unlawful innovations (*bida’*) pertaining to it that appeared already in 2022 (with insignificant alterations). The list of unlawful innovations still refers to acts that may be associated with Shi’i or Sufi groups, such as “designating specific days or times to visit the tombs,” or “travelling to visit the tombs of prophets and saints.”

2021-22	2022-23	2023-24, 2024-25, 2025-26
<i>Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 2, 2021-22, p. 65-66</i>	<i>Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 3, 2022-23, p. 35-36</i>	<i>Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 2, 2025-26, p. 55</i>
		
Lesson Four: Tomb Visitation and Treating Tombs as Mosques (2) <i>Why those who treat tombs as mosques were evilnated in the eyes of God Almighty?</i>	Lesson Seven: Tomb visitation and Treating Tombs as Mosques:	Extra information: Some Innovations related to Tombs: 1. Designating specific days or times to visit the tombs 2. Travelling to visit the tombs of prophets and saints. 3. Approaching the tombs to pray or perform the dhikr (repetitive invocation of God's name) or supplicate with the expectation that it will be answered, falsely believing that Allah answers the supplications made at the tombs of prophets and saints. 4. Kissing and rubbing the tombs, and seeking blessings through their soil. 5. Digging tombs inside mosques. 6. Constructing over the tomb and adorning it, adding plaster formations to them, laying flowers over the tombs, or inscribing on the tombs.

(See the continuation of the example on the following page)

2021-22	2022-23	2023-24, 2024-25, 2025-26
Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 2, 2021-22, p. 65-66	Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 3, 2022-23, p. 35-36	Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 2, 2025-26, p. 55
		
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.	Extra information: Innovations of Tomb Visitations: 1. Designating specific days or times to visit the tombs 2. Approaching the tombs to supplicate with the expectation that it will be answered, falsely believing that Allah answers the supplications made at the tombs of prophets and saints. 3. Travelling to visit the tombs of prophets and saints. 4. Approaching the tombs to pray or perform the dhikr (repetitive invocation of God's name) 5. Erecting mosques on top of the tombs 6. Digging tombs inside mosques. 7. Constructing over the tomb and adorning it 8. Laying flowers over the tombs 9. Adding plaster formations to the tomb 10. Inscribing on the tombs 11. Kissing and rubbing the tombs, and seeking blessings through their soil.	

*Red font indicates removed content.

Atheists:

Example 39.

Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2025-26, pp. 21-23 (Previously: Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2024-25, pp. 41-43; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2023-24, pp. 41-43; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2022-23, pp. 44-46)

Remaining:

A lesson about atheism (*ilhād*) in a Grade 9 Islamic Education textbook links it to psychological disorders, “moral corruption”, and crime. The lesson defines the term “*ilhād*” as denying the existence of God, or Islam’s other articles of faith (which include believing in God’s prophets, scriptures, angels, etc.). Students are taught that some of the causes of atheism include “Psychological disorders that make bad thoughts take control over a person,” or “pride and arrogance” which lead people to reject God. Atheism is also presented as dangerous to society because it destroys families and leads to “moral corruption, and the preponderance of crime in society.” The lesson’s portrayal of atheism might encourage intolerance towards atheists.

However, the lesson no longer teaches students that atheism is more common among non-Muslims because of their “pride and arrogance,” as was taught in 2022. The explanation that atheism may have occurred only in Muslim “souls that the devil has taken over” was also removed.

المَراد بالإلحاد

إنكار وجود الخالق سبحانه وتعالى وإنكار بقية أركان الإيمان.

ظاهرة الإلحاد

خلق الله تعالى آدم وهو أبو البشر كلهم، وجعله نبيا، وأوحى إليه، وجعل له ولذريته شريعة يعبدون الله بها.

ثم بعد قرون حدث الشرك في قوم نوح ﷺ فأرسل الله تعالى نوحا إليهم يدعوهم إلى التوحيد، ثم ظهر الإلحاد بإنكار الخالق وإنكار ما جاءت به رسل الله، وأشهر من عرف عنه تظاهره بذلك هو فرعون وقومه، فأرسل الله تعالى إليهم موسى ﷺ ودعاهم إلى الله ولما عاندوا واستمروا في الكفر والطغيان أهلكهم الله، واستمرت هذه الظاهرة تظهر بين الحين والآخر وتنتشر لأسباب عدة، من أعظمها العلو والاستكبار، كما قال الله تعالى: ﴿وَحَدِّثُوا بِهِمَا وَاسْتَفْقَنْتَهُمَا أَنْفُسُهُمْ ظُلُمًا وَعُلوًّا﴾^(١) وقال تعالى: ﴿وَلَكِنَّ الظَّالِمِينَ بَيَّاتٍ اللَّهُ يَجْحَدُونَ﴾^(٢).

وينتشر الإلحاد أكثر كلما بُعد النَّاسُ عن الوحي الذي أنزله الله على رُسُلِهِ؛ كما يقع في النفوس التي تسلَّطت عليها الشكوك الباطلة، مع الإعراض عن هدي القرآن الكريم والسَّنة النبوية في

(See the continuation of the example on the following page)

The meaning of ilhād (atheism):

Denying the existence of the Creator, may He be praised and exalted, and denying the other articles of faith.

The Phenomenon of Atheism:

[...]

It [atheism] is has become common for many reasons, among the biggest of which 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. [atheism also spreads] in souls taken over by false doubts and by deviating from the guidance of the Qur'an and the prophetic Sunnah in dealing with these ideas and delusions.

أسباب الإلحاد

أهم أسباب الإلحاد:

- ١ ضعف الإيمان بالله تعالى، والبعد عن منهج الرسول ﷺ.
- ٢ ضعف العلم الشرعي وعدم الرجوع للعلماء الموثوقين بالسؤال والاستفتاء عند عدم العلم.
- ٣ التعرض للشبهات من خلال قراءة كتابات المشككين والمبطلين التي تضلل الفكر وتهز الوجدان بالفكر الضال، وخاصة على وسائل التواصل الاجتماعي.
- ٤ حضور مجالس الإلحاد بجميع صورها، أو النقل عنها.
- ٥ الاضطرابات النفسية التي تجعل الأفكار السيئة تسيطر على الإنسان وتضله حتى توصله للشك والحيرة.

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 in any form or narrating their ideas.
5. Psychological disorders that make bad thoughts take control over a person and mislead him, until he reaches a state of doubt and confusion.

(See the continuation of the example on the following page)

خطر الإلحاد على الفرد والمجتمع

للإلحاد أخطار عظيمة، منها:

- ١ البعد عن الله تعالى ورسوله ودينه.
- ٢ فسوة القلب، والأنانية في التعامل.
- ٣ الجراءة على نقد المسلمات الشرعية، والقدح في الآخرين.
- ٤ هدم الأسرة وتخلخل كيائها واضطرابها.
- ٥ انتشار الفساد الأخلاقي، وكثرة الجريمة في المجتمع.
- ٦ وجود القلق والصراع النفسي.

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 preponderance of crime in society.*
6. *Anxiety and psychological conflict.*

Jihad and Martyrdom

Content Removed

Example 40.

Rhetoric and Critical Studies, Grade 12 (Pathways System), 2024-25, p. 151 (Previously: Rhetoric and Critical Studies, Grade 12 [Pathways System], 2023-24, p. 151)

Removed in 2025-26:

In a Grade 12 lesson centered around a poem written by the pre-Islamic and early Islamic poet al-Khansa, in which she laments the death of her brother, the textbook no longer compares Khansa's grief as a polytheist with her response to the death of her four sons at the Battle of Yarmuk between Arab-Muslim forces and Byzantines. The textbook previously taught that whereas pre-Islamic (*Jāhili*) poetry expressed fear of death and mourning, Islam regards death in God's cause as an honor. To illustrate this, it contrasted al-Khansā's grief over her brother's death with her reported response to the deaths of her four sons at Yarmuk: "Praise be to God who honored me with their death."

حقيقة الموت عند الخنساء في الجاهلية والإسلام:

من يستعرض شعر الجاهليين في الرثاء يجد فيه الخوف من الموت واضحاً وضوح الحرص على الحياة، ولا يجد إيماناً بحياة أخرى، أو تصوّراً لبعث أو حساب، ويؤكد ذلك إنكارهم للبعث في عدد من الآيات، قال تعالى: ﴿وَقَالُوا لَوْذَا كُنَّا عِظَمًا وَرَفْنًا أَوْنَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا﴾ (١٩)، لذا طغت في هذا الشعر النزعة المادية على النزعة الروحية، وظهر ذلك في قصائد الخنساء حتى فقدت بصرها في الجاهلية.

أما في الإسلام فحقيقة الموت مختلفة، فهو شرفٌ لها خصّها الله عزّ وجلّ به؛ إيماناً منها بحياة أخرى يجتمع فيها الألفة بإذن الله ورحمته، فكانت ردّة فعلها بعد تلقّيها خبر استشهاد أبنائها الأربعة في معركة اليرموك نموذجاً في التسليم والرضا والإيمان بالقضاء والقدر، فقالت: "الحمد لله الذي شرفني بقتلهم، وإنّي لأرجو الله أن يجمعني بهم في مستقرّ رحمته".

The Reality of Death by al-Khansa during the Jahiliyya and Islam.

When examining the pre-Islamic elegiac poetry, one finds a clear fear of death and a concern for life, with no reference to belief in another life, or thought of the Resurrection or Judgement [...]

The reality of death is different in Islamic [poetry], as it is an honor and distinction for her [al-Khansa] [...] her response upon hearing about the martyrdom of her four sons in the battle of Yarmuk is an example of acceptance, satisfaction, and belief in the idea of divine predestination ["fate and destiny"]. She thus responded: "Praise be to God that honored me with their death..."

Example 41.

Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2025-26, p. 171 (Previously: Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2024-25, p. 128; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2023-24, p. 126; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2022-23, p. 141)

Removed:

A lesson about *jihad* in a Grade 9 Islamic Studies textbook was revised in 2023 to remove language suggesting that harm to innocent people and their property may be permissible under certain circumstances. Earlier editions taught that such harm was forbidden "as long as it is not necessary to do so," implying that exceptions may be allowed in extreme cases. The revised text omits this qualification and instead presents harm to non-combatants and civilian property as categorically prohibited, representing a clearer commitment to the principle of civilian protection during armed conflict.

2022-23	2023-24, 2024-25, 2025-26
<i>Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2022-23, p. 141</i>	<i>Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2025-26, p. 171</i>
الثاني: أن الجهاد في سبيل الله تعالى تحكمه قواعد أخلاقية تضمن سُمُو الهدف الدافع لها، وعدالة السلوك في أثنائها، فالمسلم في جهاده لا يتخلى عن قواعد الأخلاق والسلوك الإسلامي بسبب الحرب، ومن ذلك: أ. المعاملة بالمثل وعدم الاعتداء، لقوله تعالى: ﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَفْتُلُوكُمْ وَآلَتُهُمْ لَا تَعْلَمُونَ﴾^(١)، فلا يجوز تشويه جثث القتلى والتشيل بهم. ب. أن يكون القتال ضد من يقاتل، فلا يجوز قتل من لا يشارك في القتال، مثل: النساء والأطفال والمنقطعين للعبادة في أماكن عباداتهم. ج. أن يكون القتال بالوسيلة التي تهزم العدو المحارب دون أن تلحق الضرر بالأنفس المعصومة التي لم تشارك في الحرب، والأموال المحترمة التي يحرم إتلافها، ما لم تدعُ الضرورة إلى ذلك، لأنه لا يجوز الظلم والاعتداء في القتال، قال تعالى: ﴿وَلَا تَغْلِبْهُمْ فَعَابُونَ بِإِيفَاءِ مَا وَعَدْتُمْ بِهِ﴾^(٢).	الثاني: أن الجهاد في سبيل الله تعالى تحكمه قواعد أخلاقية، فالمسلم في جهاده لا يتخلى عن قواعد الأخلاق والسلوك الإسلامي بسبب الحرب، ومن ذلك: أ. للمعاملة بالمثل وعدم الاعتداء، لقوله تعالى: ﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَفْتُلُوكُمْ وَآلَتُهُمْ لَا تَعْلَمُونَ﴾^(١)، فلا يجوز تشويه جثث القتلى والتشيل بهم. ب. أن يكون القتال ضد من يقاتل، فلا يجوز قتل من لا يشارك في القتال، مثل: النساء والأطفال والمنقطعين للعبادة في أماكن عباداتهم. ج. أن يكون القتال بالوسيلة التي تهزم العدو المحارب دون أن تلحق الضرر بالأنفس المعصومة التي لم تشارك في الحرب، والأموال المحترمة التي يحرم إتلافها، لأنه لا يجوز الظلم والاعتداء في القتال، قال تعالى: ﴿وَلَا تَغْلِبْهُمْ فَعَابُونَ بِإِيفَاءِ مَا وَعَدْتُمْ بِهِ﴾^(٢).
Secondly: Jihad for the sake of God has moral rules guaranteeing its noble cause and the just behavior during it. The Muslim, in his jihad, does not give up his moral rules and Islamic behavior because of the war. These rules include: ... c. The fighting should be in a manner that defeats the enemy who fights you without harming the protected souls that don't participate in the war, and the property which must not be destroyed, as long as it is not necessary to do so, since oppression and injustice during war are forbidden...	Secondly: Jihad for the sake of God has moral rules guaranteeing its noble cause and the just behavior during it. The Muslim, in his jihad, does not give up his moral rules and Islamic behavior because of the war. These rules include: ... c. The fighting should be in a manner that defeats the enemy who fights you without harming the protected souls that don't participate in the war, and the property which must not be destroyed, since oppression and injustice during war are forbidden...

*Red font indicates removed content.

Content Remaining

Example 42.

Islamic Studies, Grade 7, Vol. 1, 2025-26, pp. 133-134 (Previously: Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 1, 2024-25, pp. 101-102; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 1, 2023-24, pp. 101-102; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 1, 2022-23, pp. 101-102; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 1, 2021-22, pp. 172-73; Hadith, Grade 7, Vol. 1, 2020-21, pp. 29-30)

Remaining:

A Grade 7 Islamic Studies textbook teaches a Hadith about the actions “dearest to Allah,” one of which is “*jihad* for the sake of Allah.” The lesson discusses *jihad* only in its military sense and does not mention non-violent interpretations of the concept. However, the lesson also emphasizes that *jihad* can only be undertaken as part of the Saudi armed forces under the authority of the Saudi ruler and warns students against responding to other calls for *jihad*, presumably referring to those from non-state actors or terror organizations. Notably, previous editions had gone further in glorifying *jihad*, describing it as the “climax of Islam” and presenting Saudi Arabia’s war against the Houthis as an example of *jihad*. Both of these references have since been removed.

2020-21, 2021-22	2022-23	2023-24, 2024-25, 2025-26
<i>Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 1, 2021-22, pp. 172-173</i>	<i>Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 1, 2022-23, pp. 101-102</i>	<i>Islamic Studies, Grade 7, Vol. 1, 2025-26, pp. 133-134</i>
 عن عبدالله بن مسعود رضي الله عنه قال: «سألت النبي ﷺ أي العمل أحب إلى الله؟ قال: الصلاة على ربيها، قال: ثم أي؟ قال: ثم أي؟ قال: ثم أي؟ قال: الجهاد في سبيل الله، قال: حدثني بهن ولو استوفيته لرأيتي» (البقرة: ١٩٠). الجهاد شعراً: هو قتال الأعداء للدفاع عن الدين والبلاد والعباد. قال تعالى: ﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرَسُولِهِ وَأُتُوا بِاللَّهِ لَمْ تُجِزُوا﴾ (البقرة: ١٩٠). ٣- الجهاد في سبيل الله: هو ذروة سنام الإسلام، وسبب عز المسلمين ونصرهم، وهو منوط بإذن ولي الأمر مؤسسات المملكة السياسية والعسكرية، ومن الأمانة على الجهاد الذي تعيشه المملكة القوات الإسلامية. ومن الأمانة على الجهاد الذي تعيشه المملكة في الوقت الحالي، قتال جنودنا البواسل للمليشيات الحوثية المعتدية وذلك للدفاع عن المملكة وعن الحرمين الشريفين وحفاظاً على أرواح المواطنين والمقيم.	 عن عبدالله بن مسعود رضي الله عنه قال: «سألت النبي ﷺ أي العمل أحب إلى الله؟ قال: الصلاة على ربيها، قال: ثم أي؟ قال: ثم أي؟ قال: ثم أي؟ قال: الجهاد في سبيل الله، قال: حدثني بهن ولو استوفيته لرأيتي» (البقرة: ١٩٠). ٣- الجهاد في سبيل الله: هو منوط بإذن ولي الأمر خادم الحرمين الشريفين ملك المملكة العربية السعودية بحفظه الله مؤسسات المملكة السياسية والعسكرية ولبن دعاء خادم الحرمين الشريفين من القوات الإسلامية. ومن الأمانة على الجهاد الذي تعيشه المملكة في الوقت الحالي، قتال جنودنا البواسل للمليشيات الحوثية المعتدية وذلك للدفاع عن المملكة وعن الحرمين الشريفين وحفاظاً على أرواح المواطنين والمقيم. تعليقات ملوكية ١- أحاط على أداء الصلاة في وقتها. ٢- أعرض على من والى وأمرى لإصابتها وختمها. ٣- أعرض على من الاستسار إلى أي دعاء من دعوات الجهاد التي لم يأمر بها ولي أمرنا خادم الحرمين الشريفين ملك المملكة العربية السعودية - بحفظه الله -	 عن عبدالله بن مسعود رضي الله عنه قال: «سألت النبي ﷺ أي العمل أحب إلى الله؟ قال: الصلاة على ربيها، قال: ثم أي؟ قال: ثم أي؟ قال: ثم أي؟ قال: الجهاد في سبيل الله، قال: حدثني بهن ولو استوفيته لرأيتي» (البقرة: ١٩٠). ٣- الجهاد في سبيل الله: هو منوط بأمر ولي الأمر خادم الحرمين الشريفين ملك المملكة العربية السعودية - بحفظه الله - مؤسسات المملكة الأمنية والعسكرية، ولبن يرى خادم الحرمين الشريفين دعوته من الدول الشقيقة والصديقة. تعليقات ملوكية ١- أحاط على أداء الصلاة في وقتها. ٢- أعرض على من والى وأمرى لإصابتها وختمها. ٣- أعرض على من الاستسار إلى أي دعاء من دعوات الجهاد التي لم يأمر بها ولي أمرنا خادم الحرمين الشريفين ملك المملكة العربية السعودية - بحفظه الله -
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] [removed in 2021] 3- Jihad for the sake of Allah: It is the climax of Islam, and what brings Muslims might and triumph. [removed in 2022] 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. Behavioural applications of the lesson: [...] I will be cautious of being carried away by any calling for jihad which was not ordered by our ruler, Custodian of the Two Holy Mosques, King of Saudi Arabia, may God protect him.	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. Behavioural applications of the lesson: [...] I will be cautious of being carried away by any calling for jihad which was not ordered by our ruler, Custodian of the Two Holy Mosques, King of Saudi Arabia, may God protect him.	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 security and military establishments, and on the call of the Custodian of the Two Holy Mosques to those among ally and sister states. Behavioural applications of the lesson: [...] I will be cautious of being carried away by any calling for jihad which was not ordered by our ruler, Custodian of the Two Holy Mosques, King of Saudi Arabia, may God protect him.

*Red font indicates removed content.

*Yellow highlight indicates added content.

Gender

Content Removed

Example 44.

Life and Family Skills, Grade 3, Vol. 2, 2025-26, p. 44 (Previously: Life and Family Skills, Grade 3, Vol. 3, 2024-25, p. 36; Life and Family Skills, Grade 3, Vol. 3, 2023-24, p. 36; Life and Family Skills, Grade 3, Vol. 3, 2022-23, p. 36)

Removed in 2024-25:

In 2024, a Grade 3 Life and Family Skills lesson was revised to promote a more gender-balanced portrayal of household responsibilities. In 2022 the lesson was focused around the productive use of free time, presenting students with an exercise about household chores, asking them to identify tasks that their mother instructs or prohibits them from doing. The mother is described as being in charge of the household chores, and all featured pictures depict a girl performing these tasks. As of 2024, the illustrations were revised to show both boys and girls sharing household chores equally, and an instruction regarding chores prohibited by the mother was removed. These changes reflect a more gender-balanced portrayal of domestic responsibilities.

2022, 2023-24	2024-25, 2025-26
<i>Life and Family Skills, Grade 3, Vol. 3, 2023-24, p. 36</i>	<i>Life and Family Skills, Grade 3, Vol. 2, 2025-26, p. 44</i>
١ أرسم ○ تحت صور الأعمال التي تُحبُّ أمي أن أقوم بها، و □ تحت صور الأعمال التي أود القيام بها. و △ تحت صور الأعمال التي تمنعني أمي من القيام بها: 	١ أرسم ○ تحت صور الأعمال التي تُحبُّ أمي أن أقوم بها، و □ تحت صور الأعمال التي أود القيام بها: 
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.	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.

*Red font indicates removed content.

Example 45.

Geography, Grade 12 (Pathways System), 2023-24, p. 44

Removed in 2024-25:

A Grade 12 Geography textbook introduced in 2023 no longer teaches content celebrating the first Saudi female astronaut as a part of a unit on the universe. The textbook previously taught students about Saudi Arabia's programs for training astronauts and the importance of space missions. The textbook then presented an image of a female astronaut with the caption: "The Kingdom initiates its astronaut program, and the first space flight for 2023 includes the first Saudi female astronaut." This segment on the Saudi space program, which is part of the Vision 2030 reform, as well as the image of the first Saudi female astronaut, has been left out.



The Kingdom initiates its astronaut program, and the first space flight for 2023 includes the first Saudi female astronaut. What does the program include?

Male and female Saudi astronauts

The first female Saudi astronaut

Long term and short-term space missions

Example 46.

Islamic Studies - Tawhid (1), Grade 11 (Pathways System), 2023-24, p. 108 (Previously: *Islamic Studies - Tawhid [1]*, Grade 11 [Pathways System], 2022-23, p. 119; *Islamic Studies - Tawhid [1]*, Grades 10-12 [Courses System], 2022-23, p. 119)

Removed in 2024-25:

In a Grade 11 Islamic Studies textbook, students are no longer tasked with answering why the Saudi government had refused to “legalize homosexuality and sexual perversions.” This previously appeared in a high school Islamic Studies textbook chapter on the dangers of “errant groups” including Islamist terrorist organizations and unspecified non-religious groups that aim to undermine Islam. The lesson therefore associated homosexuality, described in the textbook as a “sexual perversion,” with the immoral conduct of irreligious groups, placing it within the same broader category of deviant behavior as that attributed to terrorist organizations. The removal of this content marks a further step toward moderation, reducing the negative portrayal of LGBTQ individuals and other non-religious groups.

نشاط

لماذا أعلنت المملكة العربية السعودية في الأمم المتحدة رفضها التام للمطالبات بتشريع المثلية أو الشذوذ الجنسي؟ وعلام يدلُّ هذا الموقف؟

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?

Example 47.

Social Studies, Grade 4, 2025-26, p. 98 (Previously: Social Studies, Grade 4, Vol. 1-3, 2024-25, p. 100; Social Studies, Grade 4, Vol. 1-3, 2023-24, p. 100; Social Studies, Grade 4, Vol. 1-3, 2022-23, p. 100; Social Studies, Grade 4, Vol. 1, 2021-22, p. 86)

Removed in 2025-26:

In a Grade 4 Social Studies textbook, gender stereotypes are no longer reinforced through an example about budgeting. In the example, which was altered in 2025, a boy and a girl must decide which product to buy—the more expensive item, or the cheaper one. While the boy debates between two phones, the girl is shown to be deciding between two handbags. The modified example now shows only a girl deciding between two different laptops, thereby eliminating the gender stereotypes associated with the earlier portrayal and presenting girls in a more academically and technologically oriented context.

2021-2024	2025-26
<i>Social Studies, Grade 4, Vol. 1-3, 2024-25, p. 100</i>	<i>Social Studies, Grade 4, 2025-26, p. 98</i>

Content Altered

Example 48.

Islamic Studies - Fiqh (1), Grade 12, (Pathways System), 2025-26, p. 29. (Previously: *Islamic Studies - Fiqh [1]*, Grade 12, [Pathways System], 2024-25, p. 28; *Islamic Studies - Fiqh [1]*, Grade 12, [Pathways System], 2023-24, p. 28; *Islamic Studies - Fiqh [1]*, Grades 10-12 [Courses System], 2021-22, pp. 32-33)

Altered in 2025-26:

A Grade 12 Islamic Studies lesson titled “Criteria for Choosing a Wife” was reintroduced in the 2023 edition after having been removed in 2022 but was subsequently moderated in 2025 through the removal of Hadiths stating that the best woman is one who “obeys him when he commands her” and “makes him happy when he looks at her.” The lesson presented students with Hadiths quoting the prophet Muhammad, outlining desirable qualities in a prospective bride, including wealth, social standing, and obedience to her husband. As part of a broader restructuring of the textbook’s marriage unit, the 2025 edition’s removal of such content reflects a less hierarchical portrayal of marital relations.

2023-24, 2024-25	2025-26
<i>Islamic Studies - Fiqh (1)</i> , Grade 12, (Pathways System), 2024-25, p. 28	<i>Islamic Studies - Fiqh (1)</i> , Grade 12, (Pathways System), 2025-26, p. 29
2/ اقرأ النصوص الآتية ثم استنتج منها المعايير التي حث الشرع على مراعاتها في اختيار الزوجة. قال ﷺ: «تتبع المرأة لأربع: لمالها ولحسبها وجمالها ولدينها، فأظفر بذات الدين تربت يداك»⁽¹⁾. وقال ﷺ: «خير النساء التي تسره إذا نظر، وتطعمه إذا أمر، ولا تخالفه في نفسها ولا ماله بما يكره»⁽²⁾.	بالتعاون مع مجموعتك، استنتج من الأدلة التالية المعايير التي حث الشرع على مراعاتها عند اختيار الزوجين. قال ﷺ: «تتبع المرأة لأربع: لمالها ولحسبها وجمالها ولدينها، فأظفر بذات الدين تربت يداك»⁽¹⁾.
2- 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.”	2- 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.”

*Red font indicates removed content.

Example 49.

Islamic Studies, Grade 4, 2025-26, p. 160 (Previously: Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 4, Vol. 1-3, 2024-25, p. 140; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 4, Vol. 1-3, 2023-24, p. 140; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 4, Vol. 1-3, 2022-23, p. 144; Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 4, Vol. 2, 2021-22, p. 49)

Altered in 2024-25:

A Grade 4 Islamic Studies lesson on dress and gender norms was substantially revised in 2024, reducing its emphasis on cross-gender clothing and replacing condemnatory language with a broader discussion of modesty, appearance, and cultural identity. Previously, the textbook perpetuated gender stereotypes about clothing when teaching the Prophet Muhammad's *sunan* (guidelines) on the matter. More specifically, the chapter referenced that "imitating men in women's clothing or women in men's clothing" is not permissible.

Although the 2023–24 edition removed a direct question asking students about the "consequences of men wearing women's clothes," the textbook continues to prohibit wearing clothing associated with the opposite sex, even for purposes of humor or theatrical performance. This prohibition is accompanied by the assertion that "strength and roughness" are inherently male traits, while "softness, kindness, and tenderness" are feminine. The lesson further teaches that wearing the clothes of the opposite sex can cause people to acquire the characteristics associated with that sex, thus abandoning those traditionally linked to their own.

In 2024, the section was entirely rewritten, replacing the hadith cursing "men who imitate women and women who imitate men" with a Qur'anic verse that emphasizes the roles of garments in the maintenance of chastity and adornment. Even though students are still taught that one should not wear the opposite gender's clothing, this is no longer the focus, as it appears alongside other general guidelines, such as dressing with modesty, avoiding excessive purchase of clothing items, and taking pride in the national dress, as it "preserves the Saudi identity."

2023-24	2024-25, 2025-26
<i>Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 4, Vol. 1-3, 2023-24, p. 140</i>	<i>Islamic Studies, Grade 4, 2025-26, p. 160</i>
 فائدة في اللباس : عَنِ النَّبِيِّ ﷺ أَنَّهُ مَنْ تَشَبَّهَ بِمَنْ أُخْرَى فِي لِبَاسِهِ، كَمَا نَهَى أَنْ تَكُونَ الْمَرْأَةُ مِثْلَ الرَّجُلِ فِي مظهرها، فَمَنْ أَمْسَى ﷺ قَالَ: «لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ» (١). فَالْبِشَاءُ الْخَاطِئُ بِالْمَرْأَةِ لَا يَجُوزُ لِلرَّجُلِ أَنْ يَلْبِسَهُ، وَالْبِشَاءُ الْخَاطِئُ بِالرَّجُلِ لَا يَجُوزُ لِلْمَرْأَةِ أَنْ تَلْبِسَهُ، وَهَذَا التَّحْرِيمُ بِشَمَلِ حَالَةِ الْحَدِّ وَالْهَيْزَلِ؛ وَقَدْ تَوَعَّدَ النَّبِيُّ ﷺ مَنْ فَعَلَ ذَلِكَ بِاللَّعْنِ، وَهُوَ الْقَطْرُ وَالْإِعْدَاءُ مِنَ رَحْمَةِ اللَّهِ تَعَالَى، وَلِهَذَا الْفِعْلُ أَثَرُ سَيِّئٍ عَلَى الْمُتَشَبِّهِ، وَهُوَ أَنْ يَتَّعَدَّ الرَّجُلُ عَلَى الرِّقَّةِ وَالنُّعُومَةِ بِخِلَافِ مَا خُلقَ عَلَيْهِ مِنَ الْقُوَّةِ وَالْحُسُونَةِ. وَالْمَرْأَةُ إِذَا اتَّعَدَّتْ أَنْ تَتَشَبَّهَ بِالرَّجُلِ فِي الْمَلْبَسِ؛ تَرَكَتْ مَا خُلقَتْ عَلَيْهِ مِنَ النُّعُومَةِ وَالْعُفْفِ وَالْحُذْنِ.	 قَالَ اللَّهُ تَعَالَى: «يَا بَنِي آدَمَ! قَدْ خَلَقْنَاكَ رِجَالًا وَنِسَاءً وَكَلَّمْنَا نُوْحًا وَنَادَيْنَا الْكَافِرِينَ فَخَلَعُوا خِيَارًا فَكُنْ مِنَ الْتَائِبِينَ» (١). اتَّعَمَّ اللَّهُ ﷻ عَلَيْنَا بِنِعْمَةِ اللِّبَاسِ، لِيَكُونَ لَنَا جَمَالًا وَسِتْرًا، وَوَجْهًا دِينًا الْخَيْرِ إِلَى عَدَدٍ مِنَ الْأَدَابِ الْخَاصَّةِ بِاللِّبَاسِ، مِنْهَا: • الْأَعْتِنَاءُ بِنِظَافَةِ الْمَلْبَسِ، وَطَيِّبِ رَائِحَتِهَا. • الْأَحْتِشَامُ فِي الْمَلْبَسِ. • خُلُوهُ مِنَ الصُّوَرِ وَالْعِبَارَاتِ وَالْعَلَامَاتِ وَالْأَشْكَالِ الْمُسِيئَةِ لِلذُّوقِ الْعَامِ. • ارْتِدَاءُ مَا يَنْتَاسِبُ الْعُمُرَ وَالْمُنَاسِبَةَ، وَعَدَمُ تَقْلِيدِ الرِّجَالِ لِبَاسِ النِّسَاءِ، أَوْ النِّسَاءِ لِبَاسِ الرِّجَالِ. • الْأَعْتِدَالُ فِي شَرَاءِ الْمَلْبَسِ، وَالتَّعَدُّ عَنْ الْإِسْرَافِ. • الْأَعْتَزَازُ بِاللِّبَاسِ الْوُطْنِيِّ؛ حِفَظًا عَلَى هَوِيَّتِنَا السُّعُودِيَّةِ.
A note of clothing: 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.	God Almighty said: "O children of Adam! We have provided for you clothing to conceal your private parts and for adornment. But the best clothing is righteousness. That is from the signs of Allah that perhaps they will remember." (Al-A'raf, 26) God Almighty has blessed us with the gift of clothing, to give us beauty and modesty. Our true religion instructs us via several etiquettes regarding clothing, including: • Taking care of the clothes' cleanliness and pleasant scent. • Dressing with modesty. • Avoiding images, phrases, marks and offend public taste. • Wearing what is suitable for one's age and appropriate to the occasion, and not imitating men in women's clothing or women in men's clothing. • Moderation in purchasing clothes and avoiding extravagance. • Taking pride in the national dress, preserving our Saudi identity.

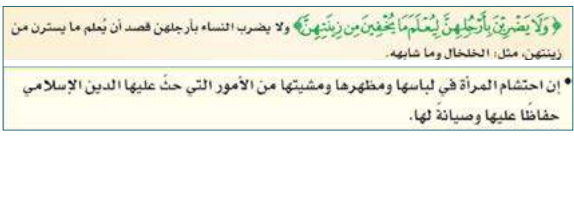
Content Remaining

Example 50.

Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 2, 2025-26, p. 74 (Previously: Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 2, 2024-25, p. 66; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 2, 2023-24, p. 62; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 2, 2022-23, p. 64; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 1, 2020-21, p. 140)

Remaining:

In a Grade 8 Islamic Studies textbook, a restrictive prohibition on women stomping their feet, which had been removed in 2021 after appearing in the 2020 edition, was reinstated in 2022 but substantially softened in 2023. According to the textbook's interpretation of a Qur'anic verse (24: 31) which is understood as a prohibition that women should "not stomp their feet to make known what they conceal of their adornment," women were 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. As of 2023, rather than emphasizing the risk of attracting male attention or tempting men, the textbook explains the verse as guidance intended to protect women, preserve their dignity, and safeguard their chastity.

2022-23	2023-24, 2024-25, 2025-26
<i>Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 2, 2022-23, p. 64</i>	<i>Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 2, 2025-26, p. 74</i>
 ولا يضرب النساء بأرجلهن قصد أن يُعلم ما يسترن من زينتهن، مثل: الخلل والما شابهه. • إن احتشام المرأة في لباسها ومظهرها ومشيتها من الأمور التي حثَّ عليها الدين الإسلامي حفاظًا عليها وصيانةً لها. وهذا يفيد: • نهى المرأة عن الضرب برجلها أثناء المشي عند الأجانب، لئلا يسمع صوت زينتها الخفية.	 ولا يضرب النساء بأرجلهن قصد أن يُعلم ما يسترن من زينتهن، مثل: الخلل والما شابهه. • إن احتشام المرأة في لباسها ومظهرها ومشيتها من الأمور التي حثَّ عليها الدين الإسلامي حفاظًا عليها وصيانةً لها.
[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.	[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 with the intention that their hidden adornment shall be made known, such as anklets and the likes of it. [This teaches:] Women's chastity in their dressing, looks, and walk is one of the things that Islamic religion urges to safeguard and protect.

*Red font indicates removed content.

*Yellow highlight indicates altered content.

Example 51.

Social Studies, Grade 6, 2025-26, pp. 123, 141 (Previously: Social Studies, Grade 6, Vol. 1-3, 2024-25, pp. 122, 139; Social Studies, Grade 6, Vol. 1-3, 2023-24, pp. 122, 139; Social Studies, Grade 6, Vol. 1-3, 2022-23, pp. 58, 60; Social Studies, Grade 6, Vol. 1, 2021-22, pp. 57, 58)

Remaining:

In this Grade 6 Social Studies textbook, students are taught that Saudi Arabia's Vision 2030 reform agenda emphasizes the important role of women in bolstering Saudi society and its economy. The text also teaches that Saudi Arabia seeks to provide women with greater opportunities so they can be active participants in society and economy.



The Kingdom's 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 access appropriate opportunities to build their future, so that they will take part in the development of our society and economy.

Example 52.

Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2025-26, pp. 132-133 (Previously: Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2024-25, pp. 106-107; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2023-24, pp. 104-105; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2022-23, pp. 114-115; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2021-22, pp. 140-141)

Remaining:

A Grade 9 Islamic Studies textbook teaches students a Hadith about the Prophet 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 otherwise they will become accustomed to such traits and abandon their innate character created by Allah. The textbook concludes that men cannot be feminine and "tender," whereas women cannot be "rough" and "severe." However, it should be noted that the 2022-23 edition of the textbook removed additional passages further emphasizing that Allah will severely punish those who imitate the opposite sex.

2021-22	2022-23, 2023-24, 2024-25, 2025-26
<i>Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2021-22, pp. 140-141</i>	<i>Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2025-26, pp. 132-133</i>
	
<i>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.</i> <i>Ibn Abbas narrated: "The Messenger of Allah cursed the men who imitate women and the women who imitate men."</i> <i>Among the things that distinguish men from women is: clothing and adornment. Men have their own clothes and adornment, and so do women.</i> <i>It is forbidden for a man to imitate a woman with her own clothing or with her characteristics, such as imitation of her voice.</i> <i>It is forbidden for a woman to imitate a man with his own clothing.</i> <i>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.</i> <i>If a woman becomes accustomed to imitating a man in dress, she will have abandoned her innate femininity, kindness, and tenderness.</i> <i>Prove:</i> <i>-Exaggeration and excessive tenderness is not suitable for men.</i> <i>-Roughness and severity do not suit women.</i>	<i>Ibn Abbas narrated: "The Messenger of Allah cursed the men who imitate women and the women who imitate men."</i> <i>It is forbidden for a man to imitate a woman with her own clothing or with her characteristics, such as imitation of her voice.</i> <i>It is forbidden for a woman to imitate a man with his own clothing.</i> <i>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.</i> <i>If a woman becomes accustomed to imitating a man in dress, she will have abandoned her innate femininity, kindness, and tenderness.</i> <i>I will prove:</i> <i>-Exaggeration and excessive tenderness is not suitable for men.</i> <i>- Roughness and severity do not suit women.</i>

*Red font indicates removed content.

Example 53.

Islamic Studies - Tawhid, Fiqh, and Suluk, Grade 3, Vol. 2, 2025-26, pp. 78-79 (Previously: Islamic Studies - Tawhid, Fiqh, and Suluk, Grade 3, Vol. 3, 2024-25, pp. 50-51; Islamic Studies - Tawhid, Fiqh, and Suluk, Grade 3, Vol. 3, 2023-24, pp. 50-51; Islamic Studies - Tawhid, Fiqh, and Suluk, Grade 3, Vol. 3, 2022-23, p. 51; Islamic Studies - Tawhid, Fiqh, and Suluk, Grade 3, Vol. 2, 2021-22, p. 75)

Remaining:

A Grade 3 Islamic Studies textbook teaches students that men should not resemble women in their attire and vice versa, reinforcing traditional gender norms and potentially encouraging negative perceptions of those who do not conform to prescribed gender roles. However, the lesson has been moderated over time. Earlier editions (up to 2021-22) had also instructed students not to imitate non-Muslims in their dress, but this passage was removed in the 2022-23 edition.

2021-22	2022-23	2023-24, 2024-25, 2025-26
<i>Islamic Studies - Tawhid, Fiqh, and Suluk, Grade 3, Vol. 2, 2021-22, p. 75</i> 	<i>Islamic Studies - Tawhid, Fiqh, and Suluk, Grade 3, Vol. 3, 2022-23, p. 51</i> 	<i>Islamic Studies - Tawhid, Fiqh, and Suluk, Grade 3, Vol. 2, 2025-26, pp. 78-79</i> 
<i>Wearing appropriate clothing</i> <i>* I take pride in my humble national clothing, and I will not resemble a non-Muslim.</i> <i>* 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.</i>	<i>2- Wearing appropriate clothing</i> <i>* I take pride in my humble national clothing.</i> <i>* 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.</i>	<i>* I take pride in my national clothing, which represents our national identity in the Kingdom of Saudi Arabia.</i> <i>* 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.</i>

*Red font indicates removed content.

*Green font indicates added content.

Example 54.

Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2025-26, p. 179 (Previously: Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2024-25, p. 136; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2023-24, p. 134; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2022-23, p. 150; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2021-22, p. 190; Islamic Studies - Tafsir, Hadith, Tawhid, Fiqh, Grade 9, Vol. 2, 2020-21, p. 229)

Remaining:

In a Grade 9 Islamic Studies textbook chapter concerning the legal aspects of dress, students are taught that Islam forbids imitation of the opposite gender in clothing, appearance, and voice. The lesson supports this idea through its presentation of a hadith teaching that the Prophet Muhammad cursed those who imitate the opposite gender. Students are then instructed to explain the hadith and the “danger of this phenomenon spreading in society.” It should be noted that in previous editions (up to 2022-23), students were also taught that adopting the appearance of people of other religions is prohibited, which was removed in later versions.

2020-21	2021-22, 2022-23	2023-24, 2024-25, 2025-26
<i>Islamic Studies - Tafsir, Hadith, Tawhid, Fiqh, Grade 9, Vol. 2, 2020-21, p. 229</i>	<i>Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2021-22, p. 190</i>	<i>Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2025-26, p. 179</i>
 ٤. تشبه النساء بالرجال والرجال بالنساء: يحرم على المرأة أو الرجل أن يتشبه أحدهما بالآخر فيما هو من خصائصه، من الكلام، والحركات، والصوت، والباس، والمظهر، ولعل ذلك من الأجر الجزمة المكرة التي يستحق صاحبها اللعنة، كما في حديث ابن عباس رضي الله عنهما قال: «لعن رسول الله ﷺ المشبهين من الرجال بالنساء، والمشبهات من النساء بالرجال»^(١).	 ٣. التشبه بغير المسلمين: لا يجوز للمسلم التشبه بغير المسلمين في زيهم ولبسهم وأصواتهم، ويشهد الصحابة إذا كان تقليد في شيء مما يختص بعبادتهم وطقوسهم والدليل على ذلك: حديث ابن عمر رضي الله عنهما قال: قال ﷺ: «من تشبه 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، والباس، والمظهر، وذلك كثيرة من كبر الذنوب التي يستحق صاحبها اللعنة، كما في حديث ابن عباس رضي الله عنهما قال: «لعن رسول الله ﷺ المشبهين من الرجال بالنساء، والمشبهات من النساء بالرجال»^(١).	 ٣. تشبه النساء بالرجال والرجال بالنساء: يحرم على المرأة أو الرجل أن يتشبه أحدهما بالآخر فيما هو من خصائصه، من الكلام، والحركات، والصوت، والباس، والمظهر، على حد سواء، كما في حديث ابن عباس رضي الله عنهما قال: «لعن رسول الله ﷺ المشبهين من الرجال بالنساء، والمشبهات من النساء بالرجال»^(١). نشاط بالعمل مع زملائك، وعلى ضوء دراستك للروح المعنوية أعلاه في درس (أحكام التشبه) في هذا الفصل، بين المراءى بين القرآن، والحكمة من تحريم تشبه الرجال بالنساء، والعكس، وخطورة تفشي هذه الظاهرة في المجتمع.
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.”	3. 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. And in the hadith of Ibn Abbas, who said: “The Messenger of Allah cursed men who imitate women, and women who imitate men.” Activity: In cooperation with your classmates, and in light of what you have learned in the explanation of the abovementioned hadith in the lesson “Rulings on imitation” in this unit, clarify the meaning of “curse” and the logic of prohibiting men to imitate women and vice versa, and the danger of this phenomenon spreading in society.

*Yellow highlight indicates altered content.

*Red font indicates removed content.

*Green font indicates added content.

Israel and Zionism

Content Removed

Example 55.

Social Studies, Grade 7, 2025-26, p. 68 (Previously: Social Studies, Grade 7, Vol. 1-3, 2024-25, p. 68; Social Studies, Grade 7, Vol. 1-3, 2023-24, p. 68; Social Studies, Grade 7, Vol. 1-3, 2022, p. 70)

Removed in 2024-25:

In a Grade 8 Social Studies textbook, a passage on Islamic architecture and the historical construction of fortresses and citadels no longer identifies Acre—and specifically the Citadel of Acre—as being located in Palestine rather than Israel. References to Syria and Jordan were also removed, with the locations of the featured citadels now identified by city rather than country. This change shifts the examples from a national to a citybased geographical framework and removes incorrect attributions to the city of Acre.

2022-23, 2023-24	2024-25, 2025-26
<i>Social Studies, Grade 7, Vol. 1-3, 2023-24, p. 68</i>	<i>Social Studies, Grade 7, 2025-26, p. 68</i>
الحصون والقلاع: اعتنى المسلمون ببناء القلاع والحصون: لحماية حدود الدولة، وهي مدن صغيرة مُحصنة تحتوي على أماكن للإقامة والمرافق العامة والمياه والأسواق، ومن أشهرها قلعة حلب بسوريا، وقلعة صلاح الدين في القاهرة، وقلعة الحصن في جَمْعٍ بسوريا، وقلعة عكا في فلسطين، وقلعة الرُّبُص في الأردن.	الحصون والقلاع: اعتنى المسلمون ببناء القلاع والحصون: لحماية حدود الدولة، وهي مدن صغيرة مُحصنة تحتوي على أماكن للإقامة والمرافق العامة والمياه والأسواق، ومن أشهرها قلعة عكا، وقلعة حلب، وقلعة صلاح الدين في القاهرة، وقلعة الحصن في حمص، وقلعة الرُّبُص في عجلون.
<i>Fortresses and Citadels:</i> 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 <i>in Syria</i>, the Citadel of Saladin in Cairo, Krak des Chevaliers in Homs, <i>Syria</i>, the Citadel of Acre <i>in Palestine</i>, and the Rabad Castle <i>in Jordan</i>.	<i>Fortresses and Citadels:</i> 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 Acre, the Citadel of Aleppo, the Citadel of Saladin in Cairo, Krak des Chevaliers in Homs, and the Rabad Castle <i>in Ajloun</i>.

*Yellow highlight indicates altered content.

*Red font indicates removed content.

Example 56.

Arabic Language (2-1) - Language Competencies, Grade 11 (Pathways System), 2025-26, p. 67 (Previously: Arabic Language [2-1] - Language Competencies, Grade 11 [Pathways System], 2024-25, p. 67; Arabic Language [2] - Language Competencies, Grade 11 [Pathways System], 2023-24, p. 69; Arabic Language [2-1] - Language Competencies, Grade 11 [Pathways System], 2022-23, p. 67)

Removed in 2024-25:

A Grade 11 Arabic Language exercise no longer features the sentence “the Muslims will never give up Jerusalem.” The statement implied that Muslim control over or presence in Jerusalem was under threat, reflecting a broader religious and political narrative surrounding the city. Its removal eliminates a politically charged reference that could be interpreted as framing Jerusalem as a site of ongoing struggle between Muslims and other groups, particularly Israel.

2023-24	2024-25, 2025-26
<i>Arabic Language [2] - Language Competencies, Grade 11 [Pathways System], 2023-24, p. 69</i>	<i>Arabic Language [2-1] - Language Competencies, Grade 11 [Pathways System], 2024-25 – 2025-26, p. 67</i>
استخرج من الجمل الآتية كل كلمة تعرضت لزيادة أو حذف مع التوضيح. المسلمون لن يتخلوا عن القدس. ألتحق زيد بناد رياضي؟ لا تمش بالنميمة بين الناس. قال النابغة الذبياني: فتى ثم فيه ما يسر صديقه على أن فيه ما يسوء الأعداء للإهمال نتائج وخيمة. قدر عمرو نفسه أجمل تقدير. للسان فائدة عظيمة. الأمهات أولات رحمة بأبنائهن.	استخرج من الجمل الآتية كل كلمة تعرضت لزيادة أو حذف مع التوضيح. ألتحق زيد بناد رياضي؟ لا تمش بالنميمة بين الناس. قال النابغة الذبياني: فتى ثم فيه ما يسر صديقه على أن فيه ما يسوء الأعداء للإهمال نتائج وخيمة. قدر عمرو نفسه أجمل تقدير. للسان فائدة عظيمة. الأمهات أولات رحمة بأبنائهن.
1) Extract from the following sentences every word that has undergone addition or omission, along with clarification. * <i>The Muslims will never give up Jerusalem.</i> * <i>Zayd joined a sport club.</i> [...]	1) Extract from the following sentences every word that has undergone addition or omission, along with clarification. * <i>Zayd joined a sport club.</i> [...]

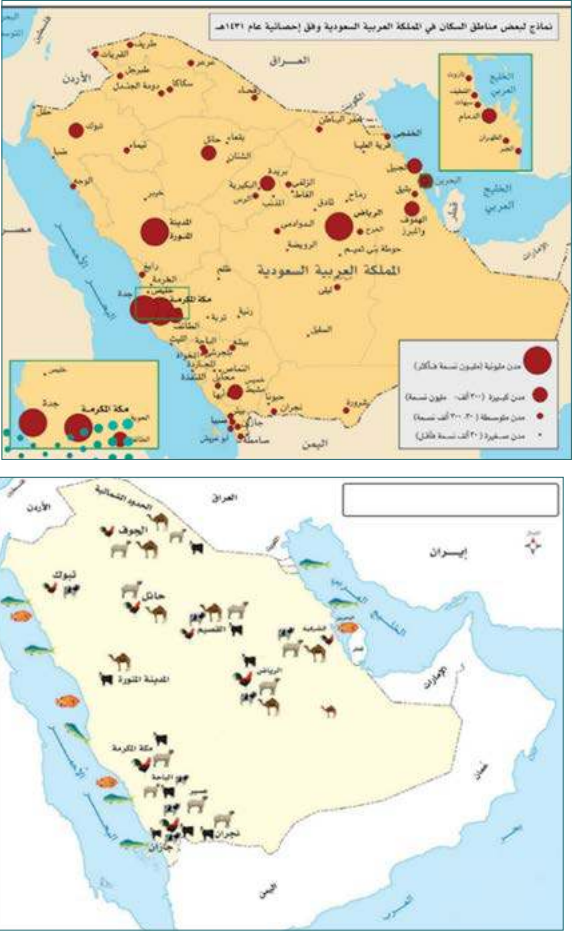
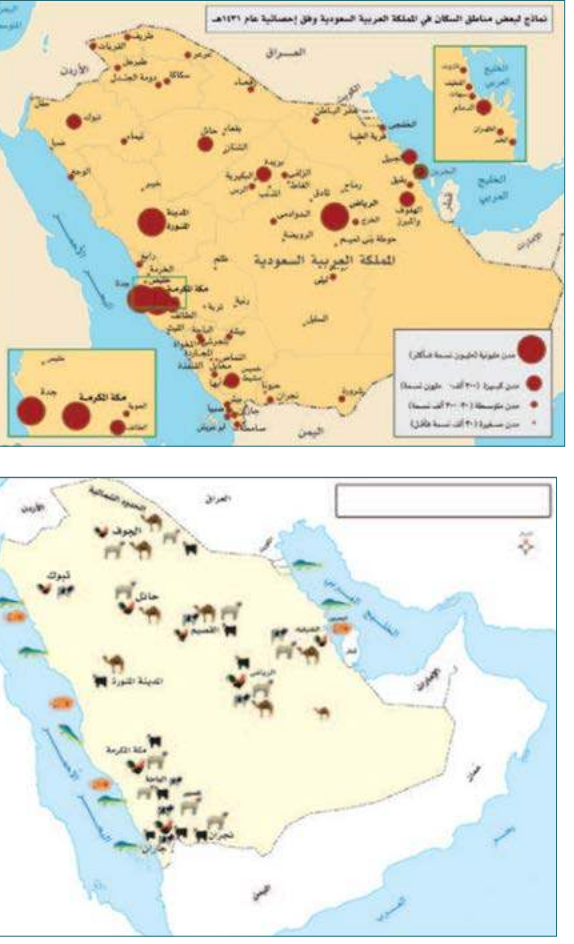
*Red font indicates removed content.

Example 57.

Social Studies, Grade 5, 2025-26, pp. 126, 152 (Previously: Social Studies, Grade 5, Vol. 1-3, 2024-25, pp. 128, 154; Social Studies, Grade 5, Vol. 1-3, 2023-24, pp. 128, 154; Social Studies, Grade 5, Vol. 1-3, 2022-23, pp. 130, 156)

Removed in 2024-25:

In a Grade 5 Social Studies textbook, several maps of Saudi Arabia and the surrounding region previously omitted Israel and labeled the entire territory as “Palestine.” In the 2024-25 edition, the label “Palestine” was removed from these maps, as well as the labels of all other countries which do not border Saudi Arabia. While Israel is still not identified on these maps, the revision removes the explicit designation of the entire territory as Palestine, meaning the maps no longer explicitly erase Israel’s existence.

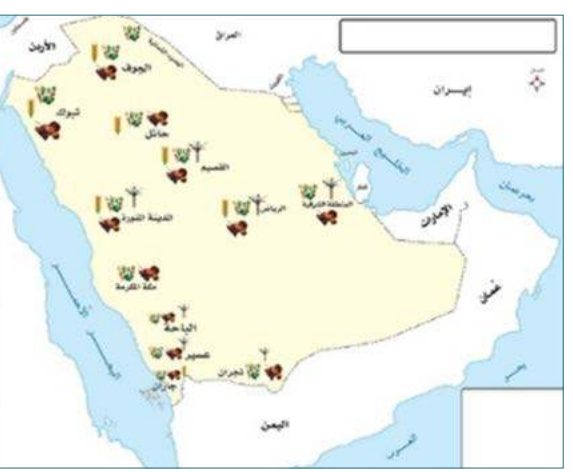
2022-23, 2023-24	2024-25, 2025-26
<i>Social Studies, Grade 5, Vol. 1-3, 2023-24, pp. 128, 154</i>	<i>Social Studies, Grade 5, 2025-26, pp. 126, 152</i>
	

Example 58.

Social Studies, Grade 5, 2025-26, pp. 146, 168 (Previously: Social Studies, Grade 5, Vol. 1-3, 2024-25, pp. 148, 170; Social Studies, Grade 5, Vol. 1-3, 2023-24, pp. 148, 170; Social Studies, Grade 5, Vol. 1-3, 2022-23, pp. 150, 172)

Removed in 2025-26:

In a Grade 5 Social Studies textbook, several maps of Saudi Arabia and the surrounding region previously omitted Israel and labelled the entire territory as “Palestine.” However, in the 2025-26 edition the Palestine label was removed from these maps, alongside the labels of other countries that do not border Saudi Arabia, continuing a similar revision made to other maps in the 2024-25 edition (see previous example.)

2022-23, 2023-24, 2024-25	2025-26
<i>Social Studies, Grade 5, Vol. 1-3, 2023-24, pp. 148, 170</i>	<i>Social Studies, Grade 5, 2025-26, pp. 146, 168</i>
	
	

Content Altered

Example 59.

History, Grade 11 (Pathways System), 2025-26, p. 167 (Previously: History, Grade 11 [Pathways System], 2024-25, p. 167; History, Grade 11 [Pathways System], 2023-24, p. 167)

Altered in 2025-26:

A section in a Grade 11 History textbook praising King Salman's humanitarian activity, including his support for Palestinians, no longer refers to Israel as "the Zionist Enemy." Instead, in the 2025-26 edition, it is referred to as "the Israeli Occupation". The section teaches about Salman's support for Muslim victims of natural disasters and wars, in many cases wars with Israel. In this context, the section mentions Salman's support for Egypt and Syria following the outbreak of the 1973 War against "the Israeli Occupation" (or in previous editions "the Zionist Enemy"). While the change of terminology reduces hostility toward Israel, the use of the term "the Israeli Occupation," especially as it appears to refer to Israel as a whole rather than specific territories, continues to reflect a position of non-recognition of Israel. The passage also mentions that a committee headed by Salman raised funds for the Second Intifada ("Intifadat al-Quds"), without specifying the intended recipients or purposes for those funds.

2024-25	2025-26
<i>History, Grade 11 (Pathways System), 2024-25, p. 167</i>	<i>History, Grade 11 (Pathways System), 2025-26, p. 167</i>
ولأن من صفاته محبة الخير للجميع؛ خصص جزءاً كبيراً من حياته لمساعدة المسلمين في كل مكان من طريق لجان جمع التبرعات وبرامج إغاثة مختلفة، مثل: رئاسته لجنة التبرع لمكوبي السويس عام 1375هـ واللجنة الرئيسة لجمع التبرعات للجزائر عام 1375هـ واللجنة الشعبية لمساعدة أسر شهداء الأردن عام 1387هـ واللجنة الشعبية لمساعدة الفلسطينيين عام 1387هـ واللجنة الشعبية لإغاثة منكوبي باكستان عام 1393هـ واللجنة الشعبية لدعم المجهود في مصر وسوريا في أعقاب اندلاع حرب 1393هـ مع الاحتلال الإسرائيلي، والهيئة العامة لاستقبال التبرعات للأفغان عام 1400هـ واللجنة المحلية لإغاثة متضرري السيول في السودان عام 1408هـ واللجنة المحلية لجمع التبرعات لجمهورية اليمن الديمقراطية الشعبية عام 1409هـ واللجنة المحلية لتقديم العون والإيواء والمساعدة للكوييتين على إثر الغزو العراقي لدولة الكويت عام 1410هـ واللجنة المحلية لتلقي التبرعات للمتضررين من الفيضانات في بنجلادش عام 1411هـ والهيئة العليا لجمع التبرعات للويسنة والهرسك عام 1412هـ والهيئة العليا لجمع التبرعات لمتضرري الزلزال في مصر عام 1421هـ واللجنة العليا لجمع التبرعات لانتفاضة القدس بمنطقة الرياض عام 1421هـ	ولأن من صفاته محبة الخير للجميع؛ خصص جزءاً كبيراً من حياته لمساعدة المسلمين في كل مكان من طريق لجان جمع التبرعات وبرامج إغاثة مختلفة، مثل: رئاسته لجنة التبرع لمكوبي السويس عام 1375هـ واللجنة الرئيسة لجمع التبرعات للجزائر عام 1375هـ واللجنة الشعبية لمساعدة أسر شهداء الأردن عام 1387هـ واللجنة الشعبية لمساعدة الفلسطينيين عام 1387هـ واللجنة الشعبية لإغاثة منكوبي باكستان عام 1393هـ واللجنة الشعبية لدعم المجهود في مصر وسوريا في أعقاب اندلاع حرب 1393هـ مع الاحتلال الإسرائيلي، والهيئة العامة لاستقبال التبرعات للأفغان عام 1400هـ واللجنة المحلية لإغاثة متضرري السيول في السودان عام 1408هـ واللجنة المحلية لجمع التبرعات لجمهورية اليمن الديمقراطية الشعبية عام 1409هـ واللجنة المحلية لتقديم العون والإيواء والمساعدة للكوييتين على إثر الغزو العراقي لدولة الكويت عام 1410هـ واللجنة المحلية لتلقي التبرعات للمتضررين من الفيضانات في بنجلادش عام 1411هـ والهيئة العليا لجمع التبرعات للويسنة والهرسك عام 1412هـ والهيئة العليا لجمع التبرعات لمتضرري الزلزال في مصر عام 1421هـ واللجنة العليا لجمع التبرعات لانتفاضة القدس بمنطقة الرياض عام 1421هـ
And because care for the wellness of all is among his traits, he dedicated a large portion of his life to helping the Muslims everywhere through fundraising committees and various aid programs. He headed the fundraising committee for the Suez victims of 1956; the main fundraising committee for Algeria in 1956; the people's committee in support of the families of Jordanian martyrs of 1967; the people's committee in support of the Palestinians in 1967; the people's committee in support of Pakistani victims in 1973; the people's committee in support of Egyptian and Syrian efforts following the outbreak of the 1973 war with the Zionist enemy [...]; and the higher fundraising committee in the Riyadh region for the al-Quds Intifada in 2000.	And because care for the wellness of all is among his traits, he dedicated a large portion of his life to helping the Muslims everywhere through fundraising committees and various aid programs. He headed the fundraising committee for the Suez victims of 1956; the main fundraising committee for Algeria in 1956; the people's committee in support of the families of Jordanian martyrs of 1967; the people's committee in support of the Palestinians in 1967; the people's committee in support of Pakistani victims in 1973; the people's committee in support of Egyptian and Syrian efforts following the outbreak of the 1973 war with the Israeli Occupation [...]; and the higher fundraising committee in the Riyadh region for the al-Quds Intifada in 2000.
 الرئيس الفلسطيني ياسر عرفات يملك الملك سلمان بن عبدالعزيز وسام فلسطين	 الرئيس الفلسطيني ياسر عرفات يملك الملك سلمان بن عبدالعزيز وسام فلسطين
Palestinian president Yasser Arafat grants King Salman bin Abdulaziz the Medal of Palestine	Palestinian president Yasser Arafat grants King Salman bin Abdulaziz the Medal of Palestine

*Yellow highlight indicates altered content.

Content Remaining

Example 60.

Social Studies, Grade 8, 2025-26, pp. 226, 244-245 (Previously: Social Studies, Grade 8, Vol. 1-3, 2024-25, pp. 226, 244-245; Social Studies, Grade 8, Vol. 1-3, 2023-24, pp. 226, 244-245; Social Studies, Grade 8, Vol. 1-3, 2022-23, pp. 228, 246-247; Social Studies, Grade 8, Vol. 2, 2021-22, pp. 94, 112-113)

Remaining:

In a Grade 8 Social Studies textbook, Israel's existence is omitted from maps throughout this textbook. The entire territory of Israel is labeled as "Palestine," and marked as an Arab Muslim country, with no country name or border markings delineating Israel's existence, thus denying it its status as a sovereign state.



[Map key: light green:] Arab Countries

[Green:] Islamic Countries

Example 61.

Social Studies, Grade 10 (Pathways System), 2025-26, p. 24 (Previously: Social Studies, Grade 10 [Pathways System], 2024-25, p. 24; Social Studies, Grade 10 [Pathways System], 2023-24, p. 24; Social Studies, Grade 10 [Pathways System], 2022-23, p. 26; Social Studies, Grades 10-12 [Courses System], 2022-23, p. 67)

Remaining:

The below example from a Grade 10 Social Studies textbook depicts Zionists prior to 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. This presents Zionists in a conspiratorial way, encouraging a negative view of the movement as a whole.

ما مضامين تلك الرسالة؟

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



ماذا كان رد الملك عبدالعزيز؟

جاء رد الملك عبدالعزيز: وايزمان بيني وبينه عداوة خاصة؛ لما قام به نحوي من جرأة مجرمة بتوجيهه إلي تكليفاً دينياً 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?!

Example 62.

Social Studies, Grade 9, 2025-26, p. 216 (Previously: Social Studies, Grade 9, Vol. 1-3, 2024-25, p. 216; Social Studies, Grade 9, Vol. 1-3, 2023-24, p. 216; Social Studies, Grade 9, Vol. 1-3, 2022-23, p. 218)

Remaining:

In a Grade 9 Social Studies textbook, Israel is erased from a map which labels the entire territory of Israel, the Palestinian Authority and Hamas-controlled Gaza as “Palestine.” No indication is given of Israel’s existence as a sovereign state, reflecting a one-sided depiction of the Israeli–Palestinian conflict and the geography of the region.



Example 63.

Social Studies, Grade 10 (Pathways System), 2025-26, p. 32 (Previously: Social Studies, Grade 10 [Pathways System], 2024-25, p. 32; Social Studies, Grade 10 [Pathways System], 2023-24, p. 32; Social Studies, Grade 10 [Pathways System], 2022-23, p. 32; Social Studies, Grades 10-12 [Courses System], 2022-23, p. 34)

Remaining:

In a Grade 10 Social Studies lesson discussing Saudi Arabia's support of various Arab countries, including Lebanon, students are taught that Israel's 1982 invasion of Lebanon was aimed at "occupying more Arab lands," and that stopping Palestinian attacks was merely a pretext given by Israel to carry it out. The lesson describes these attacks, which included terror attacks against Israeli civilians, in a positive manner, referring to them as "*Fedayeen* (self-sacrifice) attacks". The text also refers to the towns in the north of Israel that were targeted by the attacks as "settlements (*mus-tawtanat*)," despite their location within internationally recognized territory.

It should be noted that the language used to refer to Israel was somewhat moderated in 2023, as the terms "the Zionist enemy" and "the Israeli enemy" were replaced with "the Israeli Occupation." While this marks a mild improvement, the term continues to delegitimize Israel's existence.

لكن الأحداث شهدت تطوراً خطيراً عام 1402هـ/1982م، حيث اجتاحت 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.

However, the events saw a dangerous development in 1982, when the Israeli occupation army invaded Lebanon claiming that the goal is putting an end to the Palestinian fedayeen (self-sacrifice) attacks on the Israeli settlements in the north, while in fact the Israeli Occupation was aiming at occupying more Arab lands.

Example 64.

Social Studies, Grade 10 (Pathways System), 2025-26, pp. 23-24 (Previously: Social Studies, Grade 10 [Pathways System], 2024-25, pp. 23-24; Social Studies, Grade 10 [Pathways System], 2023-24, pp. 23-24; Social Studies, Grade 10 [Pathways System], 2022-23, pp. 25-26; Social Studies, Grades 10-12 [Courses System], 2022-23, pp. 67-68)

Remaining:

A lesson in a Grade 10 Social Studies textbook celebrating Saudi Arabia's support of the "Palestinian Cause," delegitimizes Israel's existence in any borders, describing it as an "occupying state" since its establishment in 1948. The lesson details the actions taken by the different Saudi kings in support of Palestine, starting with King Abdulaziz's attempts prior to Israel's establishment to persuade the United States that "the Jews have no rights to Palestine's Arab land." The following section discussing the 1948 War refers to Israelis as "the Israeli occupiers" and teaches that following the war, "the establishment of the occupying state of Israel was announced," thus describing Israel as an illegitimate entity since its inception.

However, it should be noted that the language used to refer to Israel was somewhat moderated in 2023, as the terms "the Zionist enemy" and "the Israeli enemy" were replaced with "the Israeli Occupation," which, although slightly more moderate, still constitutes a complete lack of recognition of the state.

دعم المملكة العربية السعودية لقضية فلسطين:

للمملكة العربية السعودية دور كبير ومهم في دعم قضية فلسطين ونصرة الحق، وتتجلى مواقفها تجاه القضية الفلسطينية فيما يأتي:

الملك عبدالعزيز بن عبدالرحمن آل سعود:

- اجتماعه بالرئيس الأمريكي (روزفلت) في البحيرات المرة في نهاية الحرب العالمية الثانية عام 1364هـ/ 1945م لبحث قضية فلسطين، ومحاولة إقناعه بالآ حق لليهود في أرض فلسطين العربية.
- رفض المملكة العربية السعودية قرار هيئة الأمم المتحدة تقسيم فلسطين.
- إسهام المملكة العربية السعودية بجيشها عندما أقرت الجامعة العربية التدخل العسكري في عام 1367هـ/ 1948م.
- ترحيب المملكة العربية السعودية بالوف من الفلسطينيين ليعيشوا فيها بعد النكسة.

The Kingdom of Saudi Arabia's Support of the Palestinian Cause:

The Kingdom of Saudi Arabia has a great and significant role in supporting the Palestinian cause and in coming to the aid of that which is right. The stances it took regarding the Palestinian cause were the following:

King Abdulaziz bin Abdul Rahman Al Saud:

** He met the American President Roosevelt at the Bitter Lakes [in Egypt] at the end of World War II in 1945 to discuss the Palestinian cause, and tried to persuade him that the Jews have no rights to Palestine's Arab land.*

** The Kingdom of Saudi Arabia rejected the UN General Assembly's resolution of partition of Palestine.*

** The Kingdom of Saudi Arabia contributed with its army when the Arab League approved military intervention in 1948.*

** The Kingdom of Saudi Arabia welcomed thousands of Palestinians to live in it after the Naksa [1967 War]*

(See the continuation of the example on the following page)

الحرب الفلسطينية عام 1367هـ / 1948م:
بعد قرار تقسيم فلسطين عام 1366هـ / 1947م 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
15/5/1948م انسحبت بريطانيا من فلسطين، وأُعلن
قيام دولة إسرائيل المحتلة.

The 1948 Palestine War:

After the resolution on the partition of Palestine in 1947, there were bloody clashes and battles between the Arabs of Palestine and some Arab volunteers on one side, and the occupying Israelis on the other side. The Arab fighters proved their bravery and gave a great example of heroism and sacrifice. And on 15/5/1948, Britain withdrew from Palestine, and the establishment of the occupying State of Israel was announced.

Regional and Domestic Issues

Example 65.

Critical Thinking, Grade 10 (Pathways System), 2025-26, pp. 118, 127, 148 (Previously: Critical Thinking, Grade 10 [Pathways System], 2024-25, pp. 118, 127, 148; Critical Thinking, Grade 10 [Pathways System], 2023-24, pp. 118, 127, 147; Critical Thinking, Grade 10 [Pathways System], 2022-23, pp. 118, 127, 147)

In the Grade 10 Critical Thinking textbook, several texts are dedicated to presenting the Muslim Brotherhood as a “deviant” “terrorist group [jamā'ah 'irhābiyyah].” 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 grooming children from a young age to join their organization, exploiting them for their nefarious ideals.

أقرأ (٣)

إن كل ما يؤثر على وحدة الصف بما يخص ولاة أمور المسلمين من بث شبهات وأفكار، أو تأسيس جماعات ذات بيعة أو ولاء أو عهد على دعوة وتنظيم، أو غير ذلك، فهو محرم بدلالة الكتاب والسنة. وفي 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 بالمقيدة الإسلامية، ولا بعلوم الكتاب والسنة، وإنما غايتها الوصول إلى الحكم، ومن ثم كان تاريخ هذه الجماعة مملوءاً بالشور والفتن، ومن رُجمها خرجت جماعات إرهابية متطرفة عاثت في البلاد والعباد ضياعاً مما هو معلوم ومشاهد من جرائم العنف والإرهاب حول العالم.

منقول من بيان هيئة كبار العلماء في جماعة الإخوان المسلمين الإرهابية




تفجير إرهابي - الخبير - ٢٥ يونيو ١٩٩٦م

تفجير إرهابي - الأمن العام بالرياض - ٢١ أبريل ٢٠٠٤م

إضاءة

الكيان الإرهابي: أي مجموعة مؤلفة من شخصين أو أكثر - داخل المملكة أو خارجها - تهدف إلى ارتكاب جريمة من الجرائم المنصوص عليها في النظام.

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)

(See the continuation of the example on the following page)

أَتَدْرَبُ وَأَتَفَاعَلُ مَعَ عَائِلَتِي



تبدأ التربية في جماعة الإخوان بصغار السن، ليسهل ترويضهم والتحكم في رغباتهم ومشاعرهم واللعب بمواظقتهم، 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 المسلمون 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 تعتمد 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 ادعائاتهم ومحتلاتها
١.		
٢.		

[Partial Translation]

What is the undeclared goal of the Muslim Brotherhood terrorist group? 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?

[...]

Example 66.

Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2025-26, pp. 57-58 (Previously: Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 3, 2024-25, pp. 37-38; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 3, 2023-24, pp. 37-38; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 3, 2022-23, pp. 42-43; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2021-22, pp. 66-67; Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 3, 2020-21, 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, due to their exploitation of 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.”



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.

Example 67.

Islamic Studies - Tawhid (I), Grade 11 (Pathways System), 2025-26, p. 89 (Previously: Islamic Studies - Tawhid [I], Grade 11 [Pathways System], 2024-25, p. 89; Islamic Studies - Tawhid [I], Grade 11 [Pathways System], 2023-24, p. 89; Islamic Studies - Tawhid [I], Grade 11 [Pathways System], 2022-23, p. 100; Islamic Studies - Tawhid [I], Grades 10-12 [Courses System], 2022-23, p. 100; Islamic Studies - Tawhid [I], Grades 10-12 [Courses System], 2021-22, p. 204)

A Grade 11 Islamic Studies textbook contains a section on the oath of allegiance to the ruler (*bay'a*) accuses separatist sects and "errant parties and groups" ("internationalist groups" in 2021) of promoting harmful ideas on this oath of allegiance, and its impact on the homeland's political affairs. It is worth noting that in a later chapter in the textbook, these parties and groups are further discussed, as they include the Muslim Brotherhood, al-Qaeda, ISIS, Hezbollah, Al-Jihad Al-Islami, Ansar-Allah (the Houthis) and Al-Sururiya (dubbed a Khawarij group).

Since 2022, the textbook no longer criticizes 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. However, the textbook still specifically identifies 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)] as a wrong perception of allegiance.

While the 2021 edition construed the three as un-Islamic forms of governance, which stem from foreign propagators of "political Islam," the 2022 edition now only generally labels the one as "contrary to the correct approach."

2021	2022-23, 2023-24, 2024-25, 2025-26
<i>Islamic Studies - Tawhid (I), Grades 10 - 12 (Courses System), 2021-22, p. 204</i>	<i>Islamic Studies - Tawhid (I), Grade 11 (Pathways System), 2025-26, p. 89</i>
تعد البيعة ومطريقتها وعلى من يجب ولمن يجب، من أهم عناصر نظام الحكم لأي دولة، ومن أهم عوامل استقرارها وتتميتها. وقد اختلفت تعاريف البيعة في عصر الخلافة الناشئة آنذاك، وما تلاها من خلاطات مع تعاريف ومؤسسات الدولة الوطنية الحديثة. وفي عصر الدولة الوطنية الحديثة، حاول متفكروا ومشايخ الجماعات الأمنية والذاهب الانتصالية تكريس مفهوم البيعة وفق ما يناسب توجهاتهم؛ فتارةً يكرسون مفهوم البيعة لتمييز موقع اعتباري لمُرشد خفي، وتارةً للترويج لإسلام غائب، وتارةً للديمقراطية الغربية والانتخاب، مستخدمين في ذلك نظريات الإسلام السياسي الذي يُدار من جماعات وتطبيقات سرية خارج الأوطان، مع العمل على تكريس مفهوم أن لجماعتهم أو لتنظيمهم أو لمدبرهم ولا فوق الولاء للوطن ولولي أمرهم في وطنهم. بل وصل بهم المنطوق والانحراف العقدي والفكري إلى أنه لا يوجد وطن مسلم ولا ينبغي وجوده وأن الوطنية وحسب الوطن وولاء أمره، أمر مطالب للإسلام. وقد سعى هؤلاء إلى محاولة فرض وصايتهم الدينية على مفهوم البيعة والوطن، وفق نظرتهم المذهبية أو الأممية التي تخدم أغراضهم وأهدافهم، وأنكروا في الوقت ذاته أن البيعة وألياتها وشروطها لم تكن محددةً بنصوص قطعية الدلالة، بل بنصوص عامة لتحقيق مصالح البلاد والعباد في أي دولة أو زمان أو ظرف ومكان، وهو ما أدى إلى الكثير من الاختراقات للأوطان والاستخفاف بحقوق ولاد الأمر فيها. ولذلك لم تكن تتساءلون أي الطالب، وأختي الطالبة، ما هي البيعة، وما حكمها، وما ألياتها، وما هي مقترحاتها؟	إضاءة سعى متفكروا الأحزاب والجماعات الضالة والذاهب الانتصالية إلى تجديد مفهوم البيعة بعدة مفاهيم ضالة تناسب توجهاتهم والتي أدت إلى الاستخفاف بحقوق ولي الأمر وزعزعة الأوطان واختراقها. ومن هذه المفاهيم مايلي: 1- أن البيعة وألياتها وشروطها لم تكن محددةً بنصوص قطعية الدلالة، بل بنصوص عامة؛ وهذا المفهوم خلاف المنهج الصحيح. 2- ربط مفهوم البيعة بقصد تمييز موقع اعتباري لمُرشد أو فقيه خفي يأنفرون بأمره وفكره، دين ولي الأمر الشرعي الذي انعقدت له الولاية واستقر له الحكم. وهذا المفهوم أيضاً مغالف للمنهج الصحيح.
[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 [murshid], 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 [...]	Enlightenment: Theorists of errant parties and groups and of separatist sects have striven to define the meaning of allegiance with several misleading meanings that are in accordance with their orientations, and which resulted in the belittling of the ruler's rights and the destabilization and penetration of homelands. These meanings include the following: 1- That the oath of allegiance and its mechanisms and conditions were not given by texts with conclusive evidence, but rather by general texts. This meaning is contrary to the correct approach. 2- Linking the meaning of allegiance with the intention of strengthening the relative position of a hidden guide [murshid] or jurist whose command and thought they control, rather than the legal ruler to whom guardian-ship was assembled and governance was established. This meaning is also contrary to the correct approach.

Example 68.

Critical Thinking, Grade 10 (Pathways System), 2025-26, p. 109 (Previously: Critical Thinking, Grade 10 [Pathways System], 2024-25, p. 109; Critical Thinking, Grade 10 [Pathways System], 2023-24, p. 109; Critical Thinking, Grade 10 [Pathways System], 2022, p. 109)

For Grade 10 students, the textbook emphasizes the importance of critical thinking as a means of reinforcing religious and national responsibility and safeguarding individuals against extremist and destructive ideologies. The text identifies 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,” reflecting the Saudi state’s broad classification of Islamist movements it considers extremist or politically subversive.

إنَّ مهارات التفكير الناقد تساعد في التخلص من الاتجاه المتعصب حيث إن هذه المهارات تشمل: القدرة على أعمال 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 تُجنَّبُ الفرد أن يكون متطرفاً متعصباً. إن تنمية التفكير الناقد تجعله مضاداً، ومثبِّطاً 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.

Example 69.

Social Studies, Grade 5, 2025-26, pp. 26, 29 (Previously: Social Studies, Grade 5, Vol. 1-3, 2024-25, pp. 26, 29; Social Studies, Grade 5, Vol. 1-3, 2023-24, pp. 26, 29; Social Studies, Grade 5, Vol. 1-3, 2022-23, pp. 28, 31; Social Studies, Grade 5, Vol. 1, 2021-22, pp. 28, 31)

In a Grade 5 Social Studies chapter on the fourth Caliph Ali Ibn Abi Talib, Islamic extremists are condemned. The textbook compares the extremist sect of Kharijites who killed Ali to “the Kharijites of the present,” implicitly referring to Islamic extremists. It teaches that both the 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 extremism, using an infamous historic sect for comparative purposes, teaching that rebellion against rulers (implicitly including Saudi rulers) is forbidden and leads to chaos.



Kharijites

[Lower row:]

[Textboxes in the right and middle columns:] Their characteristics: religious excess; disobeying the ruler.

[Bottom left textbox:] 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.

٤ ابتلي المسلمون بانحراف بعض أبنائهم وارتكابهم أعمال الإرهاب والترويع للمسلمين،
ما أوجه الشبه بينهم وبين الخوارج في الماضي؟

- ١ - ٢ -
٣ - ٤ -

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?

Example 70.

Social Studies, Grade 10 (Pathways System), 2025-26, pp. 45-46 (Previously: Social Studies, Grade 10 [Pathways System], 2024-25, pp. 45-46; Social Studies, Grade 10 [Pathways System], 2023-24, pp. 45-46; Social Studies, Grade 10 [Pathways System], 2022-23, pp. 47-48; Social Studies, Grades 10-12 [Courses System], 2021-22, pp. 47-48.; Social Studies, Grades 10-12 [Courses System], 2020-21, pp. 47-48; Social Studies, Grades 10-12 [Courses System], 2019-20, pp. 45-47)

A Grade 10 Social Studies textbook teaches about Saudi Arabia's role in the fight against terrorism. In a section titled "the war against terrorism," Islam is described as a religion of love and tolerance, denouncing terrorism and extremism. The section explains that Saudi Arabia has suffered from acts of terrorism, including suicide attacks that led to the killing of innocent people, and explicitly condemns such acts according to the principles of Islam. The section also focuses 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 lesson promotes a clear message of opposition to terrorism and religious extremism, portraying Saudi Arabia as a leading actor in efforts to combat violence and promote security, stability, and moderation.

الحرب على الإرهاب:

الإسلام دين الوسطية، فلا غلوٌ يقود إلى التطرف، ولا تفريطٌ يقود إلى الانحلال، قال الله تعالى: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ [البقرة 143].

وكان نبينا محمد ﷺ يدعو إلى الاعتدال في العبادة والفكر، فعن أنس بن مالك رضي الله عنه قال: دخل النبي ﷺ فإذا حبل ممدود بين الساريتين، فقال: «ما هذا الحبل؟» قالوا: هذا حبل زينب، فإذا فترت تعلق فيه، فقال النبي ﷺ: «لا، حُلُوهُ، ليصل أحدكم نشاطه، فإذا فتر فليقعد» رواه البخاري.

وعلى مر التاريخ الإسلامي ظهر أقوام غلاة، منهم الخوارج في خلافة عثمان بن عفان رضي الله عنه. ووصل بهم الغلو إلى قتل خليفة المسلمين عثمان، ثم الخليفة علي بن أبي طالب رضي الله عنه.

وفي تاريخنا المعاصر، ظهرت جماعات وفِرَق غالت في فكرها وتطرفت في أعمالها، فأقدمت على أفعال

تعلم ذاتي

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جلبت كوارث وويلات. وعلى إثر ما يصيب بعض البلدان الإسلامية من غزو وتشريد، يظهر متطرفون يدعون نصرة الإسلام والمسلمين، فيقتدِمون على قتل أنفسهم وقتل آخرين من مسلمين ومستأمنين 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، وتبشّر منها العقول، هذا التطرف والغلو الذي لم يسلم منه دين ولا عقيدة.

(See the continuation of the example on the following page)

[Partial translation]

The war against terrorism

Islam is the religion of wasatiyya [middle way; moderation] - not of exaggeration which leads to extremism, and not of negligence which leads to decay, as God Almighty said: "Thus We appointed you a midmost nation that you might be witnesses to the people, and that the Messenger might be a witness to you."

Our Prophet Muhammad called for moderation in worship and in ideology [...]

Throughout Islamic history, groups of extremists appeared, like the Kharijites during Uthman' ibn Affan's rule as Caliph, whose extremism led them to kill the Caliph Uthman and then the Caliph Ali ibn Abi Talib.

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 [...]

Example 71.

History, Grade 11 (Pathways System), 2025-26, p. 165 (Previously: History, Grade 11 [Pathways System], 2024-25, p. 165; History, Grade 11 [Pathways System], 2023-24, p. 165; History, Grade 11 [Pathways System], 2022-23, p. 165; History, Grades 10-12 [Courses System], 2022-23, p. 183; History, Grades 10-12 [Courses System], 2021-22, p. 181; History, Grades 10-12 [Courses System], 2020-21, p. 166; History, Grades 10-12 [Courses System], 2019-20, p. 166)

In a Grade 11 History textbook, a passage about Saudi Arabia's foreign policy under King Salman praises the Saudi role in “protect[ing] Yemen’s legitimate [government], and fight[ing] terrorism and extremism.” While not providing explicit detail regarding the nature of the Saudi role, the textbook seems to praise the Saudi military intervention in the Yemeni civil war, and to condemn the Houthi movement as terrorist organization. The passage therefore presents Saudi Arabia’s actions in Yemen as part of a broader effort to uphold regional stability, support legitimate governance, and combat extremism

المستوى السياسي:

أصبحت السياسة الخارجية في عهد الملك
 سلمان بن عبدالعزيز فاعلة ومؤثرة؛ نتيجة
 لمكانتها وإمكاناتها ومبادئها. فقد تحرك الموقف
 السعودي لحماية الشرعية اليمنية، ومحاربة
 الإرهاب والتطرف، ومساندة الجهود الدولية
 لدعم الاستقرار في المنطقة العربية.

The Political Level:

Foreign policy during King Salman ibn Abd al-Aziz's rule became active and influential, as a result of [Saudi Arabia's] status, capabilities and principles. Saudi Arabia moved to protect Yemen's legitimate [government], fight terrorism and extremism, and support international efforts to strengthen stability in the Arab region.

Example 72.

History, Grade 11 (Pathways System), 2025-26, p. 92 (Previously: History, Grade 11 [Pathways System], 2024-25, p. 92; History, Grade 11 [Pathways System], 2023-24, p. 92; History, Grade 11 [Pathways System], 2022-23, p. 94; History, Grades 10-12 [Courses System], 2022-23, p. 110; History, Grades 10-12 [Courses System], 2021-22, p. 109); Social Studies, Grade 6, 2025-26, p. 43 (Previously: Social Studies, Grade 6, Vol. 1-3, 2024-25, p. 43; Social Studies, Grade 6, Vol. 1-3, 2023-24, p. 43; Social Studies, Grade 6, Vol. 1-3, 2022-23, p. 45; Social Studies, Grade 6, Vol. 1, 2021-22, p. 43)

Recent editions of the Grade 11 History textbook (2021–2025) continue to portray the Ottomans as adversaries of the Saudi state. Since 2022, however, the textbooks have consistently referred to them as “aggressors” (*mu‘tadi*) rather than *ghazi*, a term that can carry both the negative meaning of invader and the positive Islamic connotation of a warrior engaged in holy struggle. The change was likely 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 of modern Turkey was not identified, the overall negative portrayal of the Ottomans as “aggressors” could extend to modern Turkey. Notably, the textbook illustrates Ottoman aggression through its account of the Battle of Medina in 1227 AH/1812 CE. According to the text, Ottoman forces fired cannons at the holy city of Medina and continued their bombardment even after a ceasefire had been declared, resulting in additional casualties. This portrayal reinforces the image of the Ottomans as aggressors and emphasizes the perceived severity of their actions against the Saudi state.

2021-22	2022-23, 2023-24, 2024-25, 2025-26
<i>History, Grades 10-12 (Courses System), 2021-22, p. 109</i>	<i>History, Grade 11 (Pathways System), 2025-26, p. 92</i>
 ٢- معركة المدينة المنورة: وصلت القوات العثمانية بقيادة أحمد بن تايبرت إلى المدينة المنورة في عام ١٢٢٧ هـ، وحاصرتها حصاراً شديداً، حيث سلبوا عليها مدافعهم الضخمة، وحفروا سرباً تحت سور قلعتها وملأوه بالبارود وأشعلوا فيه النار حتى تهدم السور وتمكنوا من دخولها. استبسل السعوديون والمرابطون والأهالي للدفاع عن المدينة المنورة، ولكن ضخامة القوات العثمانية وشراستها دون مراعاة لحرمة أرض المدينة المنورة التي بها مسجد النبي ﷺ ومثواه، أدت إلى استسلام السعوديين بشرط تجنب الإضرار بالمدينة المنورة أو التعرض لأهاليها. لم تلتزم القوات الغازية العهد، فبعد دخولها بدأت ترمي بالمدايع لقتل المزيد. وأورد المؤرخ عثمان بن بشر تفاصيل هذه المعركة موضحاً بطولته السعوديين المدافعين عن المدينة المنورة من عسير، وأهل بيشة، والجنوب، وأهل نجد.	 ٢- معركة المدينة المنورة: وصلت القوات العثمانية بقيادة أحمد بن تايبرت إلى المدينة المنورة في عام ١٢٢٧ هـ، وحاصرتها حصاراً شديداً، حيث سلبوا عليها مدافعهم الضخمة، وحفروا سرباً تحت سور قلعتها وملأوه بالبارود وأشعلوا فيه النار حتى تهدم السور وتمكنوا من دخولها. استبسل السعوديون والمرابطون والأهالي للدفاع عن المدينة المنورة، ولكن ضخامة القوات العثمانية وشراستها دون مراعاة لحرمة أرض المدينة المنورة التي بها مسجد النبي ﷺ ومثواه، أدت إلى استسلام السعوديين بشرط تجنب الإضرار بالمدينة المنورة أو التعرض لأهاليها. لم تلتزم القوات العثمانية العهد، فبعد دخولها بدأت ترمي بالمدايع لقتل المزيد. وأورد المؤرخ عثمان بن بشر تفاصيل هذه المعركة موضحاً بطولته السعوديين المدافعين عن المدينة المنورة من عسير، وأهل بيشة، والجنوب، وأهل نجد.
<i>[Partial translation]</i> <i>Battle of Holy Medina</i> <i>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.</i>	<i>[Partial translation]</i> <i>Battle of Holy Medina</i> <i>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.</i>
 نهاية الدولة السعودية الأولى: كان الإمام عبد الله 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 والأسيوية وبعض الدول الأوروبية: لخوفهم من قوة الدولة السعودية ومن منهجها الإسلامي الصحيح ومبادئها الإنسانية التي أثرت في نفوسهم ومصلحتهم.	 نهاية الدولة السعودية الأولى: كان الإمام عبد الله 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 والأسيوية وبعض الدول الأوروبية: لخوفهم من قوة الدولة السعودية ومن منهجها الإسلامي الصحيح ومبادئها الإنسانية التي أثرت في نفوسهم ومصلحتهم.
<i>The End of the First Saudi State:</i> <i>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...</i>	<i>The End of the First Saudi State:</i> <i>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...</i>

*Red font indicates removed content.

*Green font indicates added content.

Example 73.

History, Grade 11 (Pathways System), 2025-26, p. 88 (Previously: History, Grade 11 [Pathways System], 2024-25, p. 88; History, Grade 11 [Pathways System], 2023-24, p. 88; History, Grade 11 [Pathways System], 2022-23, p. 90; History, Grades 10-12 [Courses System], 2022-23, p. 106; History, Grades 10-12 [Courses System], 2021-22, p. 105; History, Grades 10-12 [Courses System], 2020-21, p. 98; History, Grades 10-12 [Courses System], 2019-20, p. 98)

In a Grade 11 History textbook, the Ottomans are portrayed as the Saudi state's "most prominent" enemy. The textbook states that while trying to eliminate the Saudi state, the Ottomans 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.



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.

Example 74.

Islamic Studies - Tawhid [1], Grade 11 (Pathways System), 2025-26, pp. 90, 92-93 (Previously: Islamic Studies - Tawhid [1], Grade 11 [Pathways System], 2024-25, pp. 90, 92-93; Islamic Studies - Tawhid [1], Grade 11 [Pathways System], 2023-24, pp. 90, 92-93; Islamic Studies - Tawhid [1], Grade 11 [Pathways System], 2022-23, pp. 101, 103-104; Islamic Studies - Tawhid [1], Grades 10-12 [Courses System], 2022-23, pp. 101, 103-104; Islamic Studies - Tawhid [1], Grades 10-12 [Courses System], 2021-22, p. 209; Islamic Studies – Tawhid [1], Grades 10-12 [Courses System], 2020-21, p. 208, 211; Islamic Studies - Tawhid [1], Grades 10-12 [Courses System], 2019-20, p. 207; Islamic Studies - Tawhid [1], Grades 10-12 [Courses System], 2018-2019, p. 207)

In a Grade 11 Islamic Studies chapter discussing the pledge of allegiance to the Muslim ruler, students learn that it is a sin to insult, incite or rebel against the Saudi ruler. In addition, the textbook claims that instigating verbal, written, or armed challenges against him is strictly forbidden, as it encourages people to disobey or attack him. The passage goes on to state that all must obey him in “pleasant and unpleasant situations, in times of hardship and ease.” The previous 2021 version taught that rebellion against the ruler was forbidden, even if the ruler does something impermissible. However, this statement was not carried forward into 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 والمكروه والعسر واليسر. وأجمع على ذلك فقهاء وعلماء المسلمين، ومما يدل على ذلك ما رواه عبد الله بن عمر رضي الله عنه، قال: سمعت رسول الله ﷺ يقول: «مَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ، مَاتَ مَيِّتَةً جَاهِلِيَّةً»⁽²⁾. فالحديث يدل على وجوب مبايعة ولي الأمر، وعلى أهمية البيعة والحث عليها والنهي عن الخروج على الأمراء وولاة الأمور⁽³⁾.

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 والمكروه والعسر واليسر.

3- عدم الخروج عليه:

إذا بوع ولي الأمر وجبت طاعته وحرمت كل منازعة له، سواء أكانت المنازعة بالكلام أو الكتابة أو بالسلاح، أو بالسعي في تغيير الناس عن طاعته، أو التناول عليه، كما دلت النصوص الشرعية على ذلك، فعن عوف بن مالك رضي الله عنه قال: قال رسول الله ﷺ: «أَلَا مَنْ وَلِيَ عَلَيْهِ رَأْيُ رَأْيَاتِي شَيْئًا مِنْ مَعْصِيَةِ اللَّهِ فَلْيَكُفِّرْهُ مَا يَأْتِي مِنْ مَعْصِيَةِ اللَّهِ وَلَا يَنْزِعْ عَنْ يَدِ مَنْ طَاعَهُ»⁽¹⁾، 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 [...]

Example 75.

Social Studies, Grade 7, 2025-26, pp. 215-216 (Previously: Social Studies, Grade 7, Vol. 1-3, 2024-25, pp. 215-216; Social Studies, Grade 7, Vol. 1-3, 2023-24, pp. 215-216; Social Studies, Grade 7, Vol. 1-3, 2022-23, pp. 217-218; Social Studies, Grade 7, Vol. 2, 2021-22, pp. 115-116; Social Studies, Grade 7, Vol. 1-3, 2020-21, 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.



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.

Example 76.

Social Studies, Grade 8, 2025-26, p. 179 (Previously: Social Studies, Grade 8, Vol. 1-3, 2024-25, p. 177; Social Studies, Grade 8, Vol. 1-3, 2023-24, p. 177; Social Studies, Grade 8, Vol. 1-3, 2022-23, p. 179; Social Studies, Grade 8, Vol. 2, 2021-22, p. 67)

A Grade 8 Social Studies 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.

Example 77.

Social Studies, Grade 8, 2025-26, p. 189 (Previously: Social Studies, Grade 8, Vol. 1-3, 2024-25, p. 187; Social Studies, Grade 8, Vol. 1-3, 2023-24, p. 187; Social Studies, Grade 8, Vol. 1-3, 2022-23, p. 189; Social Studies, Grade 8, Vol. 2, 2021-22, 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.

نماذج من إنجازات مجلس التعاون لدول الخليج العربية

الإنجازات السياسية

- ❖ تحقيق التضامن العربي والإسلامي.
- ❖ الدعم الدائم للقضية الفلسطينية في جميع المحافل الدولية.
- ❖ دعم وحدة الجمهورية العراقية والجمهورية اليمنية واستقرارهما وسيادتهما.

الإنجازات العسكرية والأمنية

- ❖ تكوين قوة عسكرية موحدة للتدخل السريع باسم درع الجزيرة.
- ❖ اتفاقية الدفاع المشترك لدول مجلس التعاون.
- ❖ التعاون في مجالات: مكافحة الإرهاب، ومكافحة المخدرات، والتحقيقات الجنائية، والممرور.

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.

Example 78.

History, Grade 11 (Pathways System), 2025-26, p. 43 (Previously: History, Grade 11 [Pathways System], 2024-25, p. 43; History, Grade 11 [Pathways System], 2023-24, p. 43; History, Grade 11 [Pathways System], 2022-23, p. 45; History, Grades 10-12 [Courses System], 2022-23, p. 45; History, Grades 10-12 [Courses System], 2021-22, p. 45; History, Grades 10-12 [Courses System], 2020-21, p. 38; History, Grades 10-12 [Courses System], 2019-20, p. 38)

In a Grade 11 History textbook, an enrichment section teaches students that the “Arab Gulf” is the only correct appellation for the body of water east of Saudi Arabia. It explains that referring to it as the “Persian Gulf” is the result of “some countries trying to spread” this nomenclature, due to their “anti-Arab bias.” Rather than presenting the multiple historical links of nations to different locations, students are led to believe that there is a conspiracy to disregard Arab claims to the Gulf, implicitly driven by Iran.



إثراء

سمي الخليج العربي في المصادر القديمة بأسماء متعددة، منها:

(النهر المر) و (البحر الأدنى) و (بحر القطيف العربي) و (بحر البصرة) و (خليج البصرة)، وسماه المؤرخ اليوناني بليني باسم (خليج العرب) وهو أقدم تسمية له مدونة في كتب التاريخ، وتحاول بعض الدول ترسيخ اسم (الخليج الفارسي) نتيجة لانتشار هذا الاسم في المصادر الغربية الحديثة، وهي تسمية حديثة غير صحيحة ولا تنطبق على الخليج الذي يحيط به العرب من الجانب الغربي في دول الخليج العربي، والجانب الشرقي الذي كان مكاناً للعديد من القبائل العربية، ولم ترد كذلك في التسميات التاريخية، بل لها أغراض مناوئة للعرب.

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.

Example 79.

Critical Thinking, Grade 9, 2025-26, pp. 7, 32 (Previously: Critical Thinking, Grade 9, 2024-25, pp. 7, 32; Critical Thinking, Grade 9, 2023-24, pp. 7, 32; Critical Thinking, Grade 9, 2022-23, pp. 7, 36)

This Grade 9 Critical Thinking textbook establishes the importance of building a strong and vigilant mind that can “immunize himself against corrupt ideas.” The textbook goes on to state that the orientation of thinking is a crucial part of establishing societal values, which it explicitly states are built on “tolerance, respect for the Other, and creative cooperation.” The textbook claims that in the age of media, the “process of acculturation” goes beyond borders and nations, and so students are encouraged to fortify their national identity and a “discerning mind” 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

إن تنظيم التفكير يسهم في تأسيس قيم المجتمع القائمة على التسامح واحترام الآخر والتعاون المتكرر لبناء المستقبل. كما تمكن 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 التناقل تتجاوز الدول والشعوب، وهذا يقتضي تحصين الهوية الوطنية، وبذلك يصبح لازماً بناء عقل واع حر يستطيع التمييز، واختيار ما يناسبه ويناسب الصالح العام دون التوقف على الذات أو الذوبان في ثقافات الآخرين.

أقرأ (١)

يتميز عصرنا الحالي بالانفجار المعرفي والانفتاح غير المسبوق بين الدول والمجتمعات البشرية، وعلى الرغم من الفوائد والمكاسب التي تترتب على هذا الانفتاح إلا أنه صاحبه الكثير من المغالطات والإشكالات والمزايدات بسبب الثورة الإعلامية والرقمية وانفتاح وسائلها وأدواتها؛ إذ أصبحت وسيلة قد يستغلها 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 وحسن التعامل وإعمال العقل فيما تحمله من ادعاءات ومزايدات باطلة ومزيفة؛ وذلك برفضها وتجاوزها ومرعاة 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 النام 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:

Example 80.

Islamic Studies - Tawhid [1], Grades 10-12 (Pathways System), 2025-26, pp. 99-100, 107-108 (Previously: Islamic Studies - Tawhid [1], Grade 11 [Pathways System], 2024-25, pp. 99-100, 107-108; Islamic Studies - Tawhid [1], Grade 11 [Pathways System], 2023-24, pp. 100, 106-108; Islamic Studies - Tawhid [1], Grade 11 [Pathways System], 2022-23, pp. 111, 117-119; Islamic Studies - Tawhid [1], Grades 10-12 [Courses System], 2022-23, pp. 111, 117-119)

In a Grade 10 Islamic Studies textbook, a chapter on the dangers of extremist thought places atheist ideology alongside several religious extremist and terrorist groups, including the Muslim Brotherhood, al-Qaeda, ISIS, Hezbollah, Ansar Allah (the Houthis), and Al-Sururiyya, which the textbook describes as a Khawarij group. Moreover, atheism is associated with the immoral conduct of non-religious groups, which the textbook equates to terror organizations. The textbook also identifies moral disintegration and promiscuity as dangers associated with ostensibly non-religious "errant" groups. A statement by King Salman places "moral disintegrators" alongside religious extremists as threats to society, while a statement by Crown Prince Muhammad bin Salman warns that "extremist terrorism" has damaged the image of Islam.

إضاءة



قال خادم الحرمين الشريفين الملك سلمان بن عبدالعزيز آل سعود -أيده الله-: رسالتنا للجميع أنه لا مكان بيننا لمتطرف يرى الاعتدال انحلالاً ويستغل عقيدتنا السمحة لتحقيق أهدافه، ولا مكان لمنحَل يرى في حربنا على التطرف وسيلة لنشر الانحلال واستغلال يسر الدين لتحقيق أهدافه، وسنحاسب كل من يتجاوز ذلك.

خادم الحرمين الشريفين
الملك سلمان بن عبدالعزيز آل سعود

[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.

أنواع الأحزاب والجماعات الضالة:

الأحزاب والجماعات الضالة على نوعين:

- 1- النوع الأول: ظاهرها ديني وحقيقتها بخلاف ذلك، ومثال ذلك: جماعة الإخوان المسلمين - تنظيم القاعدة - داعش - جبهة النصرة - حزب الله - جماعة الحوثيين - السورورية.
- 2- النوع الثاني: ظاهرها غير ديني وتتستر باسم الحرية وتخفي الإلحاد والانحلال عن القيم والآداب المرعية.

(See the continuation of the example on the following page)

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. For example: The Muslim Brotherhood, al-Qaeda, ISIS, Jabhat al-Nusra, Hezbollah, the Houthis, the Sururiyya.
2. The second kind- purportedly non-religious, operating under the guise of "liberty," but concealing atheism and disintegration of safeguarded values and morals.

إضاءة



قال صاحب السمو الملكي الأمير محمد بن سلمان حفظه الله:
أكبر خطر عمله الإرهاب المتطرف هو تشويه سمعة ديننا الحنيف وتشويه عقيدتنا، لذلك لن نسمح بما قاموا به من تشويه لهذه العقيدة السمحة ومن ترويع للأبرياء في الدول الإسلامية وفي جميع دول العالم بأن يستمر أكثر من اليوم.

His Royal Highness Prince Muhammad bin Salman, may Allah protect him, said:

The greatest threat generated by the extremist terrorism is causing damage to the reputation of our orthodox religion and distorting our faith. Therefore, we shall not allow what they have done - including the distortion of this tolerant faith, terrorization of the innocent in Islamic countries and all the countries of the world - to continue more than [the way things are] today.

خطر الأحزاب والجماعات الضالة التي ظاهرها غير ديني



[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

Example 81.

Islamic Studies - Tawhid [1], Grade 11 (Pathways System), 2025-26, pp. 103, 108 (Previously: Islamic Studies - Tawhid [1], Grade 11 [Pathways System], 2024-25, pp. 103, 108; Islamic Studies - Tawhid [1], Grade 11 [Pathways System], 2023-24, pp. 103, 107; Islamic Studies - Tawhid [1], Grade 11 [Pathways System], 2022-23, pp. 114, 118; Islamic Studies - Tawhid [1], Grades 10-12 [Courses System], 2022-23, pp. 114, 118)

A Grade 11 Islamic Studies textbook warns against the inherent dangers of “errant” groups, a category that includes both religious terrorist factions and atheists. The lesson attributes “armed rebellion, mayhem, loss of security, expelling Muslims from their lands, and appointing enemies as rulers over them” to such groups, particularly in the context of the “so-called” Arab Spring revolutions. By linking these developments to “errant” movements, the textbook portrays the Arab Spring in a negative light and suggests that extremist actors were chiefly responsible for its consequences. A related passage similarly blames these groups for promoting “strikes, protests, gatherings, and collective statements.”

6- 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، وما حدث 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. 108)

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

5 - Inciting to [organize] strikes, protests, gatherings and collective statements. (p. 103)

Example 82.

Applications of Law, Grade 12 (Pathways System), 2025-26, pp. 19-24 (Previously: Applications of Law, Grade 12 [Pathways System], 2024-25, pp. 19-24; Applications of Law, Grade 12 [Pathways System], 2023-24, pp. 19-24)

A newly introduced Grade 12 Applications of Law textbook dedicates a lesson to counter-terrorism laws. The lesson teaches students about Saudi laws prescribing lengthy prison sentences for membership in terrorist organizations and for financing their activities. Students are then presented with case studies involving support for terrorist groups and asked to identify the offenses committed and the corresponding punishments under Saudi law. Students are also introduced to the Islamic Military Counter Terrorism Coalition, a Saudi-led alliance of 41 Muslim-majority countries. According to the textbook, the coalition combats terrorism both through military cooperation and by countering extremist ideology, while promoting what it describes as the tolerant principles and values of Islam.

الحالة الدراسية الأولى:

قام (سرور) مواطن سعودي الجنسية، بالتخابر مع استخبارات كيان إرهابي خارج المملكة العربية السعودية، وذلك بمقابلته لبعض مسؤولي الاستخبارات في ذلك الكيان واتفاقه معهم على تقديم الدعم المالي ومعلومات عن الجيش السعودي، وعند القبض على المدعو (سرور) من قبل الجهات المختصة في المملكة: تبين أثناء التحقيقات ثبوت انضمامه للكيان الإرهابي، والتخابر مع ذلك الكيان، وتزويد الكيان بالدعم المالي بمبلغ قدره (100.000 مئة ألف ريال) وبالمعلومات المتفق عليها.

نشاط (1)

بالاطلاع على الوقائع المذكورة في الحالة الدراسية، والمواد القانونية أدناه، أجب عما يلي:
بين الأفعال المجرمة التي ارتكبها (سرور)، وما العقوبات المترتبة على ذلك؟

First Case Study:

Surur, a Saudi citizen, was in contact with the intelligence branch of a terror entity outside the Kingdom of Saudi Arabia. He met some of the heads of the intelligence branch of the terrorist entity and agreed with them to provide financial support and information about the Saudi army. After the Kingdom's relevant authorities arrested the man identified as Surur, the investigations showed that he joined a terrorist entity and was in contact, and provided it with a sum of 100,000 riyal and with the agreed upon information.

After reading the events mentioned in the case study, and the following articles of the law, answer the following:
Explain the criminal actions committed by Surur, and the punishments prescribed for these actions.

(See the continuation of the example on the following page)


إثراء قانوني

التحالف الإسلامي العسكري لمحاربة الإرهاب

جاء تشكيل التحالف بمبادرة من المملكة العربية السعودية، وأعلن عنه صاحب السمو الملكي الأمير محمد بن سلمان بن عبدالعزيز آل سعود ولي العهد رئيس مجلس الوزراء، وذلك في ديسمبر من عام 2015، بهدف توحيد جهود الدول الإسلامية في مواجهة الإرهاب.

ويسعى التحالف الإسلامي العسكري لمحاربة الإرهاب إلى تحقيق عددٍ من الأهداف الاستراتيجية على النحو التالي:

1. جهود فكرية وتعليمية تضند أطروحات الفكر الإرهابي وتبرز المبادئ والقيم الإسلامية السمحة.
2. خطاب إعلامي مشترك يوعي الرأي العام بمخاطر الإرهاب ويتصدى للدعاية الإرهابية.
3. تدابير فاعلة تعزز عمليات الوقاية والاكتشاف والحد من عمليات تمويل الإرهاب.
4. تنسيق دعم عسكري وإغاثي للدول الأعضاء لتمكينها من هزيمة الجماعات الإرهابية المسلحة والتخفيف من معاناة السكان.

معلومة إثرائية



Additional information:

The Islamic Military Counter Terrorism Coalition

The formation of the coalition was initiated by the Kingdom of Saudi Arabia, and announced in December 2015 by His Royal Highness Crown Prince and Prime Minister Mohammad bin Salman bin Abdulaziz Al Saud, to unite the efforts of Muslim countries in confronting terror.

The Islamic Military Counter Terrorism Coalition aspires to achieve few strategic goals, as follows:

1. Ideological and educational efforts to refute terrorist ideology and to emphasize the tolerant Islamic principles and values.
2. Joint media discourse to raise public consciousness about the dangers of terrorism and to counteract terrorist propaganda.
3. Efficient measures to strengthen the actions of protecting, exposing, and reducing financing of terror.
4. Coordinating military support to member countries to help them defeat armed terrorist organizations and reducing the people's suffering.

Methodology

IMPACT-se's research goal is to provide an accurate and comprehensive assessment of a national system's school curriculum, by analyzing a large quantity of textbooks using international standards based on UNESCO and UN declarations as well as other international recommendations and documents on education for peace and tolerance. During research, the textbooks are read thoroughly and individual examples are selected on the basis of relevance to research and criteria. The examples are then analyzed as is, without interpretation or paraphrasing, by trained experts and linguists, in terms of both their content and their didactic significance. Finally, the examples are generalized to establish the examples' significance in the overall narrative, determining the curriculum's adherence (or lack thereof) to international standards of peace and tolerance education.

Textbook research is a highly effective means to understand how the "Self" and the "Other" in a given society are conceptualized through educational materials. Two established approaches to qualitative textbook analysis are generally employed: *content* analysis, which examines the text itself, i.e. what it says in plain terms; and *discourse* analysis, which examines the language, narrative and context of the text, while paying close attention to omissions, contradictions and assumptions embedded in the text. This latter method provides insight into coded or implicit messaging. Elements of historical, political and religious background are also considered when they are deemed to provide further context. IMPACT-se research uses both methods simultaneously and in a complementary manner, thus allowing to reliably uncover the significance of the text and how it may be perceived by the intended reader, i.e. the student, and minimize the observer bias on the part of the researcher.

The diverse nature of textual analysis necessitates clearly defined scope and parameters. As such, the methods of textual analysis mentioned above are employed with a focus on pre-defined topics and themes. To assess compliance with international educational standards, textbooks are approached with attention to the conceptualization of the "Self" and the "Other" in environments of conflict, and messages involving violence and incitement to violence; hate and intolerance; and peace and peaceful conflict resolution. These issues may be identified with the help of research questions, which serve as suggested leads and prompts for the researcher in exploring the context, aspects, significance and potential ramifications of a specific content example.¹² Also explored are issues that arise from the source material itself, such as culture- or nation-specific issues. For example, the identity of the "Other" differs from one society to another, and in many cases there are multiple groups of people labeled as such; the "Other" may be ethnic, religious, racial, national, socio-economic, gender, sexual, or any combination of the above. As such, each corpus of textbooks requires a unique set of criteria for identifying and collating content examples.

To ensure accuracy, research is conducted while taking into account known limitations and constraints. Since the contents of school curricula are created by multiple individuals and inconsistencies may occur even within a single textbook, the sample of textbooks to be researched is generally aimed to be as large as possible, encompassing multiple school grades and subjects. Favoring large samples also allows for a more accurate analysis of discourse and narrative that can only be perceived on a macro level, to pinpoint gaps and oversights, reach meaningful conclusions and facilitate actionable recommendations. Textbooks are selected for research after a preliminary study, on the basis of their verified use within the national education system and their assessed potential for relevance to pre-defined research topics.

In its assessment of educational materials, IMPACT-se employs UNESCO and other UN declarations, as well as international recommendations and documents on education for peace and tolerance. The use of internationally-recognized standards allows for an objective, empirical and fair analysis of a wide range of educational materials from diverse

¹² Arnon Groiss, "Researching Schoolbooks of Societies in Conflict: Suggested Study Questions," 2013.

<https://www.impact-se.org/research-questions-2/>;

also see suggested frameworks for the application of research questions in identifying violence and intolerance in textbook research:

Georg Eckert Institute, "Inception Report for a Study on Palestinian Textbooks," 12 April 2019, pp. 20–21, deposited in UK Parliament Libraries 16 June 2020, ref. no. DEP2020-0322.

<https://depositedpapers.parliament.uk/depositedpaper/2282265/files>

societies, mitigating political, national or religious biases on the part of the researcher and preventing prejudice towards any particular group of people. The use of these standards for evaluating educational content has been endorsed by bodies of the European Union, among others.¹³ These standards are as follows:

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
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

13 European Parliament, Resolution with Observations Forming an Integral Part of the Decisions on Discharge in Respect of the Implementation of the General Budget of the European Union for the Financial Year 2022, Section III – Commission and Executive Agencies (2023/2129(DEC)), 11 April 2024, item no. 198. https://www.europarl.europa.eu/doceo/document/TA-9-2024-0228_EN.pdf

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

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 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.

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

The abovementioned standards are applied by the researcher in conjunction with specific guidelines for textbook development promoted by UNESCO itself. These include the following:

1. Treating textbooks as a tool for facilitating teaching and learning processes that foster peace, equality and mutual understanding;²³
2. The integration of human rights principles and pedagogical processes that teach peaceful conflict resolution, non-discrimination and other practices and attitudes for “learning to live together”;²⁴
3. Incorporation of content that is free from harmful gender, religious and other stereotypes,²⁵ or generalizations that may oversimplify the representation of other groups or set one group against the other,²⁶ with the recognition that hate speech can be particularly dangerous in conflict situations, as it fuels violence and atrocity crimes.²⁷ Instead, educational materials should actively aim to challenge and eradicate underlying prejudices and stereotypes and contribute to overcoming their consequences,²⁸ and confront essentialist, generalizing ascriptions to entire populations;²⁹
4. Adherence to factual information on other groups in a manner that facilitates understanding, providing neutral information about controversies,³⁰ alerting students to and “prebunking” conspiracy theories,³¹ and rejecting denial or distortion of proven historical facts;³²
5. Avoiding a dominant narrative voice associated with one particular ethno-racial or national structure, but critically question dominant narratives by means of counter-narratives and present the perspectives of different groups on current affairs and historical controversies;³³
6. The promotion of peace, with attention to the emotive level of words, attitudes to different groups of people and nations, identifying and countering hate speech, and managing conflict through dialogue,³⁴

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 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.

23 *Textbooks and Learning Resources: Guidelines for Developers and Users* (Paris: UNESCO, 2014), p. 12.

https://unesdoc.unesco.org/ark:/48223/pf0000226135_eng

24 *A Comprehensive Strategy for Textbooks and Learning Materials* (Paris: UNESCO, 2005), p. 11.

https://inee.org/sites/default/files/resources/UNESCO-Comprehensive_Strategy_for_Textbooks_2005.pdf

25 Mahatma Gandhi Institute of Education for Peace and Sustainable Development, *Textbooks for Sustainable Development: A Guide to Embedding* (New Delhi: UNESCO, 2017), p. 29. <https://unesdoc.unesco.org/ark:/48223/pf0000259932>

26 *Making Textbook Content Inclusive: A Focus on Religion, Gender, and Culture* (Paris: UNESCO, 2017), p. 13.

<https://unesdoc.unesco.org/ark:/48223/pf0000247337>

27 *Addressing Hate Speech through Education: A Guide for Policy-makers* (Paris: UNESCO, 2023), pp. 13, 14.

<https://unesdoc.unesco.org/ark:/48223/pf0000384872>

28 *Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development* (UNESCO: Paris, 2023), p. 11.

<https://www.unesco.org/en/legal-affairs/recommendation-education-peace-and-human-rights-international-understanding-cooperation-fundamental?hub=87862>

29 *Unmasking Racism: Guidelines for Educational Materials* (UNESCO: Paris, 2024), p. 27.

30 *Making Textbook Content Inclusive: A Focus on Religion, Gender, and Culture* (Paris: UNESCO, 2017), pp. 15–16.

<https://unesdoc.unesco.org/ark:/48223/pf0000247337>

31 *Addressing Hate Speech through Education: A Guide for Policy-makers* (Paris: UNESCO, 2023), pp. 32–33.

<https://unesdoc.unesco.org/ark:/48223/pf0000384872>

32 *Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development* (UNESCO: Paris, 2023), p. 9.

<https://www.unesco.org/en/legal-affairs/recommendation-education-peace-and-human-rights-international-understanding-cooperation-fundamental?hub=87862>

33 *Unmasking Racism: Guidelines for Educational Materials* (UNESCO: Paris, 2024), pp. 53, 61.

34 Mahatma Gandhi Institute of Education for Peace and Sustainable Development, *Textbooks for Sustainable Development: A Guide to Embedding* (New Delhi: UNESCO, 2017), p. 166. <https://unesdoc.unesco.org/ark:/48223/pf0000259932>

7. The promotion of peace-building, that is, a broader concept of “positive peace” that is an expression of the fundamental dignity of and respect for life;³⁵
8. Recognition of past violence and crimes, both local and global, such as the Holocaust, and discussion of the dynamics of identity-based hate that caused them;³⁶
9. The use of tools such as literature to foster tolerance and empathy, helping students to see the world from the perspective of other people and to experience how others feel;³⁷
10. The incorporation of real-life examples in science and mathematics to promote sustainable development, discarding impertinent political, violent, or conflict-oriented messaging,³⁸ and employing STEM subjects to build bridges between communities and transcend frontiers;³⁹
11. Combating sexism and unequal gender representation in textbooks;⁴⁰
12. Appropriateness to age, developmental needs and the mental wellbeing of students.⁴¹

In addition to UNESCO recommendations, IMPACT-se takes the following two criteria into consideration when assessing educational materials' compliance with international standards:

1. Educational material should respect international law, relevant resolutions, previous agreements and obligations. This may include, for example, the principle of a negotiated two-state solution to the Israeli-Palestinian conflict.
2. Educational material should be void of antisemitic content, which is to be evaluated on the basis of the International Holocaust Remembrance Alliance (IHRA) working definition of antisemitism.⁴² While UNESCO has not adopted this nor any other single definition of antisemitism,⁴³ it has recommended teaching about contemporary

35 *Textbooks and Learning Resources: A Framework for Policy Development* (Paris: UNESCO, 2014), p. 21.

<https://unesdoc.unesco.org/ark:/48223/pf0000232222>

36 *Addressing Hate Speech through Education: A Guide for Policy-makers* (Paris: UNESCO, 2023), pp. 33–34, 42, 45, 46.

<https://unesdoc.unesco.org/ark:/48223/pf0000384872>

37 Mahatma Gandhi Institute of Education for Peace and Sustainable Development, *Textbooks for Sustainable Development: A Guide to Embedding* (New Delhi: UNESCO, 2017), p. 175.

<https://unesdoc.unesco.org/ark:/48223/pf0000259932>

38 Mahatma Gandhi Institute of Education for Peace and Sustainable Development, *Textbooks for Sustainable Development: A Guide to Embedding* (New Delhi: UNESCO, 2017), pp. 37–42, 67–100.

<https://unesdoc.unesco.org/ark:/48223/pf0000259932>

39 *Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development* (UNESCO: Paris, 2023), p. 9.

<https://www.unesco.org/en/legal-affairs/recommendation-education-peace-and-human-rights-international-understanding-cooperation-fundamental?hub=87862>

40 Carole Bruggelles and Sylvie Cromer, *Promoting Gender Equality through Textbooks: A Methodological Guide* (Paris: UNESCO, 2009).

https://unesdoc.unesco.org/ark:/48223/pf0000158897_eng

41 *Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development* (UNESCO: Paris, 2023), pp. 8, 10, 11.

<https://www.unesco.org/en/legal-affairs/recommendation-education-peace-and-human-rights-international-understanding-cooperation-fundamental?hub=87862>

42 International Holocaust Remembrance Alliance (IHRA), Non-Legally Binding Working Definition of Antisemitism.

<https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-antisemitism>

Endorsed by the European Commission, Council, and Parliament as a “useful tool, in particular for education and training purposes for teachers, NGOs, state authorities and the media”

European Commission, “Definition of antisemitism”, 2021;

https://commission.europa.eu/strategy-and-policy/policies/justice-and-fundamental-rights/combating-discrimination/racism-and-xenophobia/combating-antisemitism/definition-antisemitism_en

European Parliament, Resolution on combating anti-Semitism (2017/2692(RSP)), 1 June 2017;

https://www.europarl.europa.eu/doceo/document/TA-8-2017-0243_EN.html

Council of the European Union, “Fight against antisemitism: Council declaration,” 6 December 2018.

<https://www.consilium.europa.eu/en/press/press-releases/2018/12/06/fight-against-antisemitism-council-declaration/>

43 *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (OSCE/ODIHR: Warsaw, 2018), p. 13.

<https://unesdoc.unesco.org/ark:/48223/pf0000263702>

(post-1945) manifestations of antisemitism,⁴⁴ with specific examples including Holocaust denial and the characterization of Western support for the State of Israel in that context,⁴⁵ asking Jews to disavow their connection with Israel,⁴⁶ and criticism of Israel in cases where it is informed by antisemitic assumptions and beliefs that are simply applied to Zionism, Israel and the Israeli-Palestinian conflict.⁴⁷ UNESCO has also recommended teaching about the Jewish Holocaust,⁴⁸ local Jewish heritage,⁴⁹ the diversity of Jewish beliefs, commonalities with other communities, and positive contributions of Jewish individuals, as well as using a multi-perspective approach to teaching about the Israeli-Palestinian conflict.⁵⁰

44 *Strategies to Counter Antisemitism: A Handbook for Educators* (Paris: UNESCO, 2025), pp. 14–15.

<https://unesdoc.unesco.org/ark:/48223/pf00000396116>

45 *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (OSCE/ODIHR: Warsaw, 2018), p. 22.

<https://unesdoc.unesco.org/ark:/48223/pf00000263702>

46 *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (OSCE/ODIHR: Warsaw, 2018), p. 81.

<https://unesdoc.unesco.org/ark:/48223/pf00000263702>

47 *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (OSCE/ODIHR: Warsaw, 2018), p. 24.

<https://unesdoc.unesco.org/ark:/48223/pf00000263702>

48 *Addressing Anti-Semitism through Education: A Guide for Policy-makers* (Paris: UNESCO, 2023), pp. 14, 33, 34, 46.

<https://unesdoc.unesco.org/ark:/48223/pf00000263702>

49 *Strategies to Counter Antisemitism: A Handbook for Educators* (Paris: UNESCO, 2025), pp. 21–23.

<https://unesdoc.unesco.org/ark:/48223/pf00000396116>

50 *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (OSCE/ODIHR: Warsaw, 2018), p. 41.

<https://unesdoc.unesco.org/ark:/48223/pf00000263702>

List of Textbooks

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

Grade 1

1. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 1, Vol. 1, 2024.
2. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 1, Vol. 1, 2025.
3. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 1, Vol. 2, 2024.
4. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 1, Vol. 2, 2025.
5. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 1, Vol. 3, 2024.
6. *Life and Family Skills*, Grade 1, Vol. 1, 2024.
7. *Life and Family Skills*, Grade 1, Vol. 1, 2025.
8. *Life and Family Skills*, Grade 1, Vol. 2, 2024.
9. *Life and Family Skills*, Grade 1, Vol. 2, 2025.
10. *Life and Family Skills*, Grade 1, Vol. 3, 2024.

Grade 2

11. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 2, Vol. 1, 2024.
12. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 2, Vol. 1, 2025.
13. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 2, Vol. 2, 2024.
14. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 2, Vol. 2, 2025.
15. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 2, Vol. 3, 2024.
16. *Life and Family Skills*, Grade 2, Vol. 1, 2024.
17. *Life and Family Skills*, Grade 2, Vol. 1, 2025.
18. *Life and Family Skills*, Grade 2, Vol. 2, 2024.
19. *Life and Family Skills*, Grade 2, Vol. 2, 2025.
20. *Life and Family Skills*, Grade 2, Vol. 3, 2024.

Grade 3

21. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 3, Vol. 1, 2024.
22. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 3, Vol. 1, 2025.
23. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 3, Vol. 2, 2024.
24. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 3, Vol. 2, 2025.
25. *Islamic Studies - Tawhid, Fiqh and Suluk*, Grade 3, Vol. 3, 2024.
26. *Life and Family Skills*, Grade 3, Vol. 1, 2024.
27. *Life and Family Skills*, Grade 3, Vol. 1, 2025.
28. *Life and Family Skills*, Grade 3, Vol. 2, 2024.
29. *Life and Family Skills*, Grade 3, Vol. 2, 2025.
30. *Life and Family Skills*, Grade 3, Vol. 3, 2024.

Grade 4

31. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 4, 2024.
32. *Islamic Studies*, Grade 4, 2025.
33. *Life and Family Skills*, Grade 4, 2024.
34. *Life and Family Skills*, Grade 4, 2025.
35. *Social Studies*, Grade 4, 2024.
36. *Social Studies*, Grade 4, 2025.

Grade 5

37. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 5, 2024.
38. *Islamic Studies*, Grade 5, 2025.
39. *Life and Family Skills*, Grade 5, 2024.
40. *Life and Family Skills*, Grade 5, 2025.
41. *Social Studies*, Grade 5, 2024.
42. *Social Studies*, Grade 5, 2025.

Grade 6

43. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 6, 2024.
44. *Islamic Studies*, Grade 6, 2025.
45. *Life and Family Skills*, Grade 6, 2024.
46. *Life and Family Skills*, Grade 6, Vol. 1, 2025.
47. *Life and Family Skills*, Grade 6, Vol. 2, 2025.
48. *Social Studies*, Grade 6, 2024.
49. *Social Studies*, Grade 6, 2025.

Grade 7

50. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 7, Vol. 1, 2024.
51. *Islamic Studies*, Grade 7, Vol. 1, 2025.
52. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 7, Vol. 2, 2024.
53. *Islamic Studies*, Grade 7, Vol. 2, 2025.
54. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 7, Vol. 3, 2024.
55. *Life and Family Skills*, Grade 7, 2024.
56. *Life and Family Skills*, Grade 7, 2025.
57. *Social Studies*, Grade 7, 2024.
58. *Social Studies*, Grade 7, 2025.

Grade 8

59. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 8, Vol. 1, 2024.
60. *Islamic Studies*, Grade 8, Vol. 1, 2025.
61. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 8, Vol. 2, 2024.
62. *Islamic Studies*, Grade 8, Vol. 2, 2025.
63. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 8, Vol. 3, 2024.
64. *Life and Family Skills*, Grade 8, 2024.
65. *Life and Family Skills*, Grade 8, 2025.
66. *Social Studies*, Grade 8, 2024.
67. *Social Studies*, Grade 8, 2025.

Grade 9

68. *Critical Thinking*, Grade 9, 2024.
69. *Critical Thinking*, Grade 9, 2025.
70. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 9, Vol. 1, 2024.
71. *Islamic Studies*, Grade 9, Vol. 1, 2025.
72. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 9, Vol. 2, 2024.
73. *Islamic Studies*, Grade 9, Vol. 2, 2025.
74. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh*, Grade 9, Vol. 3, 2024.
75. *Life and Family Skills*, Grade 9, 2024.
76. *Life and Family Skills*, Grade 9, 2025.
77. *Social Studies*, Grade 9, 2024.
78. *Social Studies*, Grade 9, 2025.

Grade 10

79. *Arabic Language (1.1)-Language Competencies*, Grade 10 (Pathways System), 2024.
80. *Arabic Language (1.1)-Language Competencies*, Grade 10 (Pathways System), 2025.
81. *Arabic Language (1.2)-Language Competencies*, Grade 10 (Pathways System), 2024.
82. *Arabic Language (1.2)-Language Competencies*, Grade 10 (Pathways System), 2025.
83. *Critical Thinking*, Grade 10 (Pathways System), 2024.
84. *Critical Thinking*, Grade 10 (Pathways System), 2025.
85. *Islamic Studies - Hadith (1)*, Grade 10 (Pathways System), 2024.
86. *Islamic Studies - Hadith (1)*, Grade 10 (Pathways System), 2025.
87. *Islamic Studies - Quran and Tafsir*, Grade 10 (Pathways System), 2024.
88. *Islamic Studies - Quran and Tafsir*, Grade 10 (Pathways System), 2025.
89. *Social Studies*, Grade 10 (Pathways System), 2024.
90. *Social Studies*, Grade 10 (Pathways System), 2025.

Grade 11

91. *Arabic Language-Language Studies*, Grade 11 (Pathways System), 2024.
92. *Arabic Language-Language Studies*, Grade 11 (Pathways System), 2025.
93. *Arabic Language (2.1)-Language Competencies*, Grade 11 (Pathways System), 2024.
94. *Arabic Language (2.1)-Language Competencies*, Grade 11 (Pathways System), 2025.
95. *Arabic Language (2.2)-Language Competencies*, Grade 11 (Pathways System), 2024.
96. *Arabic Language (2.2)-Language Competencies*, Grade 11 (Pathways System), 2025.
97. *History*, Grade 11 (Pathways System), 2024.
98. *History*, Grade 11 (Pathways System), 2025.
99. *Islamic Studies - Hadith (2)*, Grade 11 (Pathways System), 2024.
100. *Islamic Studies - Hadith (2)*, Grade 11 (Pathways System), 2025.
101. *Islamic Studies - Qira'at (1)*, Grade 11, (Pathways System), 2024.
102. *Islamic Studies - Qira'at (1)*, Grade 11, (Pathways System), 2025.
103. *Islamic Studies - Qira'at (2)*, Grade 11, (Pathways System), 2024.
104. *Islamic Studies - Qira'at (2)*, Grade 11, (Pathways System), 2025.
105. *Islamic Studies - Quranic Sciences*, Grade 11 (Pathways System), 2024.
106. *Islamic Studies - Quranic Sciences*, Grade 11 (Pathways System), 2025.
107. *Islamic Studies - Tafsir (1)*, Grade 11 (Pathways System), 2024.
108. *Islamic Studies - Tafsir (1)*, Grade 11 (Pathways System), 2025.
109. *Islamic Studies - Tawhid (1)*, Grade 11 (Pathways System), 2024.
110. *Islamic Studies - Tawhid (1)*, Grade 11 (Pathways System), 2025.
111. *Islamic Studies - Tawhid (2)*, Grade 11 (Pathways System), 2024.
112. *Islamic Studies - Tawhid (2)*, Grade 11 (Pathways System), 2025.
113. *Quranic Sciences*, Grade 11 (Pathways System), 2024.
114. *Quranic Sciences*, Grade 11 (Pathways System), 2025.

Grade 12

115. *Applications of Law*, Grade 12 (Pathways System), 2024.
116. *Applications of Law*, Grade 12 (Pathways System), 2025.
117. *Geography*, Grade 12 (Pathways System), 2024.
118. *Geography*, Grade 12 (Pathways System), 2025.
119. *Islamic Studies - Fiqh (1)*, Grade 12 (Pathways System), 2024.
120. *Islamic Studies - Fiqh (1)*, Grade 12 (Pathways System), 2025.
121. *Islamic Studies - Fiqh (2)*, Grade 12 (Pathways System), 2024.

122. *Islamic Studies - Fiqh (2)*, Grade 12 (Pathways System), 2025.
123. *Islamic Studies - Hadith Terminology*, Grade 12 (Pathways System), 2024.
124. *Islamic Studies - Hadith Terminology*, Grade 12 (Pathways System), 2025.
125. *Islamic Studies - Principles of Fiqh*, Grade 12 (Pathways System), 2024.
126. *Islamic Studies - Principles of Fiqh*, Grade 12 (Pathways System), 2025.
127. *Islamic Studies - Religious Duties*, Grade 12 (Pathways System), 2024.
128. *Islamic Studies - Religious Duties*, Grade 12 (Pathways System), 2025.
129. *Islamic Studies - Tafsir (2)*, Grade 12 (Pathways System), 2024.
130. *Islamic Studies - Tafsir (2)*, Grade 12 (Pathways System), 2025.
131. *Life Skills*, Grade 12 (Pathways System), 2024.
132. *Life Skills*, Grade 12 (Pathways System), 2025.
133. *Literature Studies*, Grade 12 (Pathways System), 2024.
134. *Literature Studies*, Grade 12 (Pathways System), 2025.
135. *Rhetoric and Literary Criticism Studies*, Grade 12 (Pathways System), 2024.
136. *Rhetoric and Literary Criticism Studies*, Grade 12 (Pathways System), 2025.



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