

Review of the Jordanian National Curriculum 2025-2026



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Executive Summary

This IMPACT-se review examines textbooks from the Hashemite Kingdom of Jordan's national school curriculum, taught in the 2025–2026 school year. This review spans a total of 125 textbooks, covering *Islamic Education, Arabic Language, Social Studies, National and Civic Education, History, and Geography*, including both newly introduced content and pre-existing examples that have been reproduced. The content of the textbooks is analyzed according to UNESCO-derived standards of peace and tolerance in education.

Building on earlier findings, the review shows that despite the introduction of 32 new textbooks for 2025–26, Jordan's curriculum largely maintains the same patterns, combining general messages of tolerance with persistent antisemitism, justification of violence, and discriminatory attitudes, reflected in newer examples as well as previously identified content. Most newly developed content reflects the same problematic themes as earlier material, including antisemitic stereotypes about Jews (Example 26), libelous claims against Israel (Example 46), and the glorification of martyrdom in conflict contexts (Example 7).

Importantly, this pattern is also evident in textbooks introduced for the first time in the 2025–26 school year. Analysis of these newly developed materials shows that they do not mark a departure from earlier trends. On the contrary, many of the new textbooks include content that reflects the same problematic themes which can generally be considered to reinforce—and in some cases expand—the existing gaps in alignment with peace and tolerance standards.

There are a small number of more inclusive examples reflecting more positive representations of Jews, other non-Muslims, women, and nuanced interpretations of religious and historical concepts. However, they remain marginal, resulting in an overall lack of coherence and continued misalignment with UNESCO standards of peace and tolerance.

The following key findings illustrate how these patterns are reflected across the curriculum:

- **Religious moderation, tolerance and peacemaking** are major themes within the curriculum, based on Islamic sources and the 2004 Amman Message. However, these values are generally not applied to Jews or Israel, either historically or in the present day.
- The complexity of *jihad* is conveyed, but there appears to be a **preference for violent interpretations of the concept. Jihad and martyrdom are celebrated** and intrinsically linked to Jordan's historic wars.
- **Christians and non-Muslims are mostly respected.** Textbooks contain factual information about Christian beliefs, practices, holidays and holy sites, with Christianity portrayed as an integral part of the Jordanian social fabric. Some textbooks condemn "Infidels" and describe their punishment in hell.
- **Antisemitic tropes are prominent within the curriculum;** Jewish people are portrayed overwhelmingly negatively, particularly in the context of early Islamic history, using antisemitic messages that depict lying, treachery, deceitfulness, and hostility to Islam as "natural qualities" and inherent "traits of the Jews." In addition, some examples associate Jews as a collective with economic control, echoing antisemitic libel.
- **Crimes committed against Jews** during World War II have been **included in the Jordanian curriculum for the first time**, albeit with little detail regarding the nature and scope of these crimes. However, Jews are grouped alongside Roma, Russian, and Japanese victims, implying a comparable level of victimhood while referring broadly to the deaths of "millions."
- Textbooks generally express **non-recognition** of Israel through its erasure from maps, and Zionism is presented as a colonial endeavor. **Libels**, such as accusing Israel of the 1969 Al-Aqsa Mosque arson are taught, and the Balfour Declaration is presented as a conspiracy theory. **Peace with Israel is presented as a begrudging concession** to curb Israeli expansionism.

- One example discussing October 7 describes the southern communities within Israeli sovereign territory, affected by the massacre, as “settlements,” undermining Israeli sovereign borders and their legitimacy as communities. Questioning their legitimacy may also indirectly imply that acts of violence against these communities is justifiable. The text further justifies the attack as a response to Israeli oppression, while downplaying the severity of Hamas’ atrocities. However, a passage from this section was slightly moderated, with Israel no longer described as an “enemy,” and civilian casualties and hostages were no longer described as “settlers.”
- The curriculum generally advocates **respect for women**, celebrating female achievements and acknowledging the challenges they face in Jordan and beyond. However, a few Islamic textbooks contain **discriminatory or hateful teachings towards women**, such as portraying them as subordinate to their male partners.
- A small number of Islamic Education textbooks include **homophobic content**. For example, one textbook labels homosexuality and “homosexual propaganda” as a danger to the continuation of mankind.

Introduction

Background and context:

The Hashemite Kingdom of Jordan is notable in the Levant region for its historical avoidance of military conflict and enduring commitment to diplomacy, which grants it an important role within the international community. The culturally rich yet resource-poor, desert nation has accommodated millions of refugees and their descendants fleeing war in surrounding countries. These refugees now make up the majority of Jordan's population. This hospitality, which has incurred significant economic cost, has strained the delicate balance between Jordan's diverse religious and ethnic communities, as well as Jordan's relationship with its neighbors. In particular, the Israeli-Palestinian conflict has been a constant source of political discord within Jordan, creating a rift between the country's large Palestinian community, which advocates for a more confrontational stance against Israel, and the native Arabian Bedouin elite, which prioritizes Jordan's national and regional interests by maintaining peaceful relations with its western neighbor. Another source of conflict for Jordan is the influence of Islamic militant groups, which frequently threaten the country's security and stability, and challenge the legitimacy of the Hashemite dynasty, which has ruled the country since the British mandate era (1923-48).

Curricula often reveal the contours of a nation's self-perception, understanding of the "Other" and general future direction of the country. Thus, a curriculum functions as a lens through which national intentions are reflected. IMPACT-se assesses national curricula by analyzing as many textbooks as possible, using international standards based on UNESCO and UN declarations, as well as other documents on peace and tolerance in education.

History of curricular reports:

IMPACT-se first published a comprehensive report on the Jordanian national school curriculum in August 2019.¹ The report covered textbooks published from 2014 to 2019, documenting what appeared to be a groundbreaking anti-radicalism project in education. The report found that the recently reformed curriculum was inspired by the principles formulated in the 2004 Amman Message, promulgated by King Abdullah II of Jordan in the aftermath of the 11 September, 2001 attacks, with the aim of promoting a peaceful and tolerant understanding of Islam. The curriculum at the time appeared to represent a leap forward in offering Islamic material that is moderate, peaceful and respects the rights of minorities living in the country. It also highlighted the pioneering efforts of Jordanian educators in introducing a friendly, humane, and integrated social and religious approach to education. The report identified values such as good citizenship, self-respect, mutual respect and fairness to be core themes of the Jordanian curriculum.

Since 2021, the Jordanian curriculum has been in the process of rewriting older textbooks, with updates occurring every few years. Islamic Education textbooks were gradually rewritten between the 2021-22 and the 2023-24 school years. Textbooks for other subjects such as *Arabic Language*, *Social Studies*, *National and Civic Education*, *History*, and *Geography*, have been gradually rewritten as of the 2023-24 school year.

In September 2023, IMPACT-se revisited the Jordanian curriculum following the introduction of new textbooks, as well as regional geopolitical developments.² The updated review found no apparent deterioration regarding peace and tolerance, but did discover a severe lack of peace education in relation to Israel. The review found that while the curriculum emphasized principles of respect, peace, and tolerance, Israel was notably excluded from these principles. Additionally, the historic 1994 peace treaty, which ended nearly 50 years of hostilities between the two nations, was mostly disregarded. The review also highlighted the propagation of antisemitic tropes and messages in newly introduced textbooks, such as associating Jews with economic oppression, and the presence of content denying Jewish ties to the Holy Land. Another notable feature was the inclusion of violent and politicized interpretations of *jihad*, intertwining teachings of religiously motivated violence with historical conflicts involving Jews and contemporary conflict with Israel.

1 Eldad Pardo and Maya Jacobi, *Jordan's New Curriculum: The Challenge of Radicalism*, IMPACT-se, August 2019.
https://www.impact-se.org/wp-content/uploads/Jordans-New-Curriculum_Final.pdf

2 Eldad Pardo, *Review of Jordan's School Curriculum 2014–22: Grades 1-12*, IMPACT-se, September 2023.
<https://www.impact-se.org/wp-content/uploads/Review-of-Jordans-School-Curriculum-2014-22.pdf>

In May 2025, IMPACT-se conducted an additional review of the Jordanian curriculum, following the introduction of additional new textbooks, and the news of a passage teaching about October 7 being incorporated into the curriculum.³ The review of the 2024-25 curriculum found that the issues identified in the previous report have not been addressed, and in some cases have even worsened. The review found that a new textbook justifying the 7 October Hamas attack was indeed introduced; the textbook downplayed the attack, presenting it as response to Israeli oppression, ignored the murder of over 1,100 Israelis, most of them civilians, and referred to civilian captives as “settlers” living in “Israeli colonies which surround the Gaza Strip,” implying that they are legitimate targets for violence. The review also found that while content about the peace treaty was introduced, it was portrayed as a decision forced upon Jordan to curb Israeli expansionism and reclaim the “stolen” waters of the Jordan River rather than as a genuine commitment to peace and reconciliation. Another example of the curriculum’s deterioration was the introduction of explicitly homophobic content.

Since the publication of the May 2025 report, 32 new textbooks for the 2025-26 school year were introduced. The textbooks span *Arabic Language, Social Studies, National and Civic Education, History, and Geography*, for Grades 3, 6, 9, 12; other textbooks outside of the realm of IMPACT-se’s research were also produced, including mathematics and science. In addition to the publication of these new textbooks, other previously published textbooks also underwent small revisions. The changes and new introductions since the publication of our previous report prompted an updated assessment of the 2025-26 Jordanian curriculum.

This updated review for the 2025-26 school year examines Jordanian textbooks for Grades 1-12 in the subjects of *Islamic Education, Arabic Language, Social Studies, National and Civic Education, History, and Geography*. The review covers 125 textbooks, of which 32 are new textbooks first introduced for this school year. The remaining textbooks reviewed consist of either pre-existing editions reprinted or revised for the 2025–26 school year, or older textbooks that remain in use without newer editions. These textbooks are the most up-to-date editions found in the Jordanian National Center for Curriculum Development (NCCD) website,⁴ as of May 2026. It is important to note that several second-semester textbooks for 2025–26 were published on the official curriculum website only as draft editions labeled “in preparation,” despite the semester already being underway; in the absence of alternative versions, it is reasonable to assume these are currently in use. These editions have also been studied for this review as they are not expected to undergo significant changes in relation to the future final editions. Footnotes were added for clarification in the few cases where draft editions were quoted in the review.

The review presents selected examples identified as violating international standards of peace and tolerance education, according to IMPACT-se’s assessment (see methodology on p. 122). To provide a balanced and comprehensive picture, it also highlights notable content that aligns with these standards as “Positive Examples of Note.” The new examples are further categorized as “newly introduced” to distinguish between previous and newly added material.

3 Falling Short: Review of Jordanian Textbooks for 2024-2025, IMPACT-se, May 2025.
<https://www.impact-se.org/wp-content/uploads/Jordanian-Education-Report.pdf>

4 Jordanian National Centre for Curriculum Education and Evaluation, <https://www.nccd.gov.jo/Default/Ar>.

Main Findings

IMPACT-se's review of the 2025-26 Jordanian curriculum finds that the curriculum continues to fall short of UNESCO-derived standards of peace and tolerance in education. While some textbooks have undergone complete overhauls, and small revisions were made to others, the overall trends identified in previous studies remain largely consistent. While Jordanian textbooks seemingly continue to promote general principles of peace, tolerance, religious moderation and equality, these values are not consistently applied across all groups and contexts. In particular, Jewish people and Israel are frequently excluded from such frameworks, targeting both with hateful messaging while offering no representation of their perspectives.

Although new textbooks were introduced as well as some undergoing revisions, the changes did not result in a substantive shift in the curriculum's approach to peace and tolerance. In addition to previously identified problematic examples that have been retained or reproduced with limited modification, the clear majority of newly developed content reflected similar problematic thematic patterns. Such new content includes the continued presence of antisemitic stereotypes concerning Jews (Example 26), libelous claims against Israel (Example 46), and the emphasis on martyrdom in the context of conflict (Example 7).

However, the 2025-26 curriculum introduces a small number of limited positive changes, including references to the deaths of 60 million people and to crimes committed during World War II, including against Jews (Example 40), and the moderation of language in a passage addressing the Hamas October 7 attack (Example 45). While such instances indicate the nascence of alternative approaches within the curriculum, they remain relatively infrequent and inconsistent across textbooks. Their coexistence alongside more prevalent exclusionary or negative narratives results in contradictory messaging, limiting the curriculum's coherence in promoting peace and tolerance.

The following examples in this report are categorized by theme, namely: Jews and Antisemitism; Israel and the Arab-Israeli Conflict; *Jihad* and Martyrdom; Non-Muslims; Gender and Sexual Orientation; and Peace and Tolerance (which consists exclusively of positive examples).

Peace and tolerance

Tolerance, coexistence, and religious moderation are key themes in certain areas of the Jordanian curriculum. *Islamic Education and Social Studies* textbooks emphasize these values, often drawing from Qur'anic sources to promote a moderate interpretation of religion. Another authoritative text referenced in relation to these principles is King Abdullah's 2004 Amman Message; this landmark document is referenced in multiple textbooks, highlighting the importance of religious moderation, as well as elevating the status of the Jordanian monarch and the ruling dynasty. Messages of tolerance are further reinforced by visual imagery, such as depictions of people with diverse physical appearances standing side by side (Example 2), or a mosque situated beside a church (Example 3).

However, there is a notable lack of effort to apply these principles to Jordan's complex relationship with its neighbor, Israel. Instead, some textbook content relating to Israelis and Jews conflicts with the values of peace and tolerance, as illustrated below.

Jihad and martyrdom

Jihad, as a key concept in Islam, is frequently discussed in Jordanian Islamic Education textbooks. The curriculum conveys some of the complexity and sensitivity of the subject to students by discussing both violent and peaceful interpretations of *jihad*. However, violent interpretations predominate, with significant emphasis on militant *jihad*, its rules and justifications, and its portrayal as a binding religious duty (Example 10). In several instances, discussions of *jihad* implicitly assume a violent interpretation, particularly in the context of war (Example 18).

On the other hand, the textbooks often impose limitations on violent *jihad* by linking it to state-organized warfare: some lessons emphasize that *jihad* may only be declared by the ruler and illustrate *jihad* with historical examples of Jordanian soldiers fighting for their country against Israel (Example 10). While unlikely to curb latent hate and vi-

olence, this approach seems to be aimed at diffusing the militant potential of jihadist teachings by reinforcing that religiously motivated violence is solely the government's responsibility. One lesson also discusses the restrictions on *jihad*, including the prohibition on targeting the innocent (Example 19).

Similarly, martyrdom and death in battle are glorified and framed in religious terms in both *Islamic Education and Arabic Language* textbooks. Textbooks present Jordanian soldiers who died in battle, especially against Israel, as heroes and role models, occasionally using graphic language, describing the martyrs' blood as "water[ing]" the Palestinian or Jordanian soil (Example 17). One Grade 3 *Arabic Language* workbook goes so far to compare martyrdom in battle to a wedding celebration, while teaching that all of Jordan's sons "seek martyrdom" (Example 7). This workbook was first published for the second semester of the current 2025-26 school year, indicating that the glorification of martyrdom persists in the curriculum's newest textbooks.

Non-Muslims

The primary non-Muslim minority group represented in the Jordanian curriculum is Christians. In sharp contrast to Judaism, Christianity is afforded an informative and positive portrayal in school textbooks. Jordanian students learn about Christian beliefs, practices, holidays and holy sites, and are exposed to Christian perspectives through the use of affective language such as "Glorious Easter" (Example 24). The Christian community is presented as an inseparable part of the Jordanian national fabric; Christian traditions are endorsed as Jordanian, and religious coexistence between Muslims and Christians is explicitly praised as a quintessential feature of Jordanian society. This educational content could encourage students to practice respect towards the Christian "Other" as a display of patriotism. However, other non-Muslim minorities are scarcely represented in the curriculum.

A small number of *Islamic Education* textbooks employ quotes from Scripture to condemn "Infidels" and describe their punishment in Hell (Example 20); while such textbooks avoid directly linking this label to any modern religious group, they also do not preclude such an interpretation, which could be applied to particular contemporary religious groups and would risk fostering religious intolerance.

Jews and antisemitism

In the Jordanian curriculum, Jewish people are frequently presented in the context of early Islamic history, where their depiction is distinctly negative. From Grade 6, some *Islamic Education* textbooks presenting the life of Muhammad, include hateful messages when referencing Jewish individuals or groups in ancient Arabia. These textbooks associate Jewish characters with hostility or immoral behavior, such as attempting to harm the Prophet and Muslims (Example 28), breaching agreements and trust (Example 29), and defrauding others of money (Example 31). In each case, these characters are explicitly identified as Jewish, often simply labeled "the Jews," suggesting that such misconduct is inherently linked to their identity, with no effort made to limit these actions to specific individuals.

A number of *Islamic Education* textbooks go further, explicitly teach Jordanian students that "treachery and violation of agreements" are "traits of the Jews" (Example 27). One textbook also draws a connection between the "corruption of the Israelites" and modern-day extremist Israeli Jews, implying that corruption and sinfulness are inherent to Jewish people, including in the present day (Example 33). Other antisemitic tropes are employed by some Jordanian textbooks in the context of early Islam and include the association of Jews with usury and excessive wealth (Example 36), and manipulative behavior (Example 38). This pattern is further reinforced in a Grade 12 *Islamic Education* textbook, which associates Jews with economic exploitation by linking their alleged control of markets to practices such as monopoly, fraud, and usury, thereby extending antisemitic stereotypes beyond individual narratives to broader economic themes (Example 30). However, one example that had previously equated Jews with Satan was altered, although other negative material concerning Jews sowing discord among Muslims remains (Example 38).

On the other hand, not all representations of Jews in the context of early Islam are necessarily negative. Some textbooks positively display instances of tolerance towards Jews by Muhammad and other figures admired in Islam such as lessons on the Charter of Medina (Example 41). One textbook gives the example of the Caliph Umar Ibn al-Khattab helping an elderly Jewish beggar in a lesson about equal civil rights (Example 42).

Modern Jewish history is rarely discussed in the curriculum outside the context of the State of Israel. However, in one case, a History textbook conveys modern antisemitic ideas, such as those of Jewish global influence and involvement in conspiracy and betrayal. The textbook teaches that Jews used their global influence to support Britain during World War I and that German Jews undermined their own country's war efforts in return for Britain's issuance of the Balfour Declaration (Example 26). Notably, this History textbook was first published this year, indicating that antisemitic content is not only present in older textbooks, but has also been reproduced in new editions.

Regarding Holocaust education there are varied presentations across textbooks; a newly published History textbook mentions crimes committed against Jews during World War II for the first time. However, almost no detail about the nature and scope of these crimes is provided, and Jews are grouped alongside other victim populations, implying equivalence when referring broadly to the deaths of “millions” and “crimes against millions” (Example 40). Conversely, a separate lesson about World War II in another textbook makes no reference to the Holocaust at all (Example 39).

Israel and the Arab-Israeli conflict

With regard to the Arab/Palestinian–Israeli/Jewish conflict, the curriculum adopts a markedly one-sided approach, expressing consistent solidarity with the Arab Palestinian side while providing no space for Israeli-Jewish perspectives. Jordanian school textbooks continue to deny recognition of Israel, in stark defiance of decades of geopolitical reality, the consensus of the international community, and the Hashemite Kingdom of Jordan's official policy as codified in its 1994 peace treaty with the State of Israel. Maps and geographical descriptions across multiple textbooks label internationally-recognized (pre-1967) Israeli territory as lawfully Palestinian. While one textbook did replace maps labelling Israeli territory as “Palestine” with maps that do not label any country other than Jordan (Example 56), no map across the curriculum acknowledges Israel's existence. The curriculum also describes Zionism as a “racist” or malicious ideology and as a Western-backed conspiracy to divide and control the Arab world (Example 47), further delegitimizing Israel's existence.

In addition, certain textbooks suggest that violence against Israel may be legitimate, as illustrated by their portrayal of the events of October 7 and the ensuing war between Israel and Hamas. One textbook implicitly legitimizes the October 7 massacre by preceding its discussion with accusations of Israeli oppression and by portraying the events in comparatively moderate terms, while applying harsher criticism to Israel's response. The massacre is described as an “attack” by “the Hamas movement” on “Israeli settlements” which killed “soldiers and civilians.” This is contrasted with “the Israeli Occupation[’s]” “aggression” on Gaza which is said to have killed “mostly women and children” as “martyrs.” The text's use of the term “settlements” for towns in Israel proper seems to imply that Israel's pre-1967 borders are illegitimate, contradicting the 1994 peace agreement (Example 45). However, it should be noted that a previous version of the same textbook contained an even more extreme representation of the event. Another example of the legitimization, and even glorification, of violence against Israel appears in an Arabic Language textbook that teaches a poem implicitly calling for the violent liberation of Jerusalem (Example 48).

In some cases, textbooks utilize conspiracy theories to inflame relations with Israel: seven different textbooks, including new textbooks first published this year, falsely attribute responsibility for the 1969 arson of the Al-Aqsa Mosque to Israel or to an “extremist Jew” (Example 46). This inflammatory claim persists in Jordan's curriculum, even as other state curricula in the region have moved to moderate or remove such content.⁵

Jordan's peace treaty with Israel is discussed in one History textbook, but instead of framing it as a diplomatic achievement or a step toward reconciliation, it is presented as a reluctant move by Jordan to curb Israeli expansionist “greedy aspirations” and retake its “stolen” water and territories (Example 50).

5 For example, this libel was removed from the Saudi curriculum, see Updated Review of Saudi Textbooks 2023-24, IMPACT-se, May 2024, pp. 91-92, 112.
<https://www.impact-se.org/wp-content/uploads/Updated-Review-Saudi-Textbooks-2023-24.pdf>

Gender and sexual orientation

Overall, the Jordanian curriculum demonstrates a largely balanced approach to the representation of women. Women and girls are depicted in diverse roles, appearances, and activities, including in *Islamic Education textbooks*, suggesting a degree of freedom for female students. The curriculum promotes a positive view of female participation across various disciplines and occupations, including those which may defy traditional gender stereotypes, such as security (Example 69) or computer engineering (Example 68).

Furthermore, students are introduced to specific examples of Jordanian, Arab and Muslim female role models across history (Example 63), inspiring students of any gender to take pride in their success and attempt to emulate them. Islamic sources are used to condemn disrespect toward women and gender-based violence (Example 66), recognizing these as issues while leveraging religious authority to combat them and promote a more progressive interpretation of religious teachings.

On the other hand, some *Islamic Education textbooks* deviate from the curriculum's broad egalitarian line, teaching that women must be obedient to their male partners (Example 60), and that a woman who requests divorce without an acceptable reason will not enter Paradise (Example 62). While the curriculum rarely references sexual and gender minorities, in three cases Islamic Education textbooks do include content that could promote hatred of such groups. One textbook presents homosexuality and "homosexual propaganda" as a danger to the continuation of mankind (Example 58). Another textbook condemns men and women who "imitate" the other gender (Example 59), thus promoting intolerance of people who fail to abide by gender stereotypes, while a third textbook associates illnesses such as AIDS with "prohibited sexual relations" (Example 61).

Peace and Tolerance

Example 1.

Islamic Education, Grade 7, Vol. 1, 2025, pp. 70-71 (Previously: Islamic Education, Grade 7, Vol. 1, 2023, pp. 70-71.)

A Grade 7 Islamic Education textbook teaches that Islam considers people of different races and religious beliefs as equals, as a part of a lesson titled "The Humaneness of Islam." The lesson repeatedly stresses equality among all people, using religious justification, such as teaching that everyone is God's creation and by citing hadiths and Qur'anic verses on equality.



الدرس رقم (5)



الفكرة الرئيسة

الدين الإسلامي دين إنساني، يساوي بين الناس جميعاً في الحقوق والواجبات، ويعاملهم بالعدل والرحمة مهما اختلفت أعراقهم وأديانهم.

The Humaneness of Islam

The main idea

The religion of Islam is a humane religion which establishes equality between all people in their rights and obligations, and treats all people with justice and compassion, regardless of their race or religion.

أَتَمُّبًا وَأَسْتَكْشِفُ

إضاءة

التقوى:

هي التزام أو أمر الله تعالى واجتناب نواهيه؛ حرصاً على نيل محبته ورضوانه، وخوفاً من غضبه وعقابه.

أَتَدَبَّرُ النَّصِيحَ الشَّرْعِيَّ الْآمِنَ، ثُمَّ أُبَيِّنُ الْمَعْنَى الْمَشْرُوكَ بَيْنَهُمَا:

① قَالَ تَعَالَى: ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَرْدِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾ [الإسراء: ٧٠].

② قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَيُّهَا النَّاسُ، أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبٍ عَلَى أَعْجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا أَحْمَرَ عَلَى أَسْوَدَ، وَلَا أَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى...». [رواه أحمد].

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

I Prepare Myself and Explore:

I will consider the following Shar'i texts and then explain their common meaning:

1. God Almighty said: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference." [Surah al-Isra': 70]
2. The Messenger of God said: "O people, indeed your Lord is one, and your father is one. There is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab, nor of a red-skinned person over a black-skinned person, nor of a black-skinned person over a red-skinned person, except through piety." [Narrated by Ahmad]

أَسْتَنْيرُ



خَلَقَ اللَّهُ تَعَالَى النَّاسَ شُعُوبًا وَأُمَمًا، وَحَثَّ عَلَى نَشْرِ السَّلَامِ وَالرَّحْمَةِ وَالْمَحَبَّةِ بَيْنَهُمْ.

أَوَّلًا: مفهوم إنسانية الإسلام

يُقَصِّدُ بِإِنْسَانِيَةِ الْإِسْلَامِ عَنَانِيَّتَهُ بِالْإِنْسَانِ وَتَكْرِيمَهُ لَهُ بِغَضِّ النَّظَرِ عَنْ دِينِهِ، أَوْ لَوْنِهِ، أَوْ عِرْقِهِ؛ لِأَنَّ النَّاسَ جَمِيعًا خُلِقُوا مِنْ عِصْمَةٍ وَاحِدَةٍ.

I will gain an insight:

God Almighty has created people as different nations and peoples, and encouraged the spread of peace, mercy, and love between them.

Firstly: The concept of Islam's humaneness

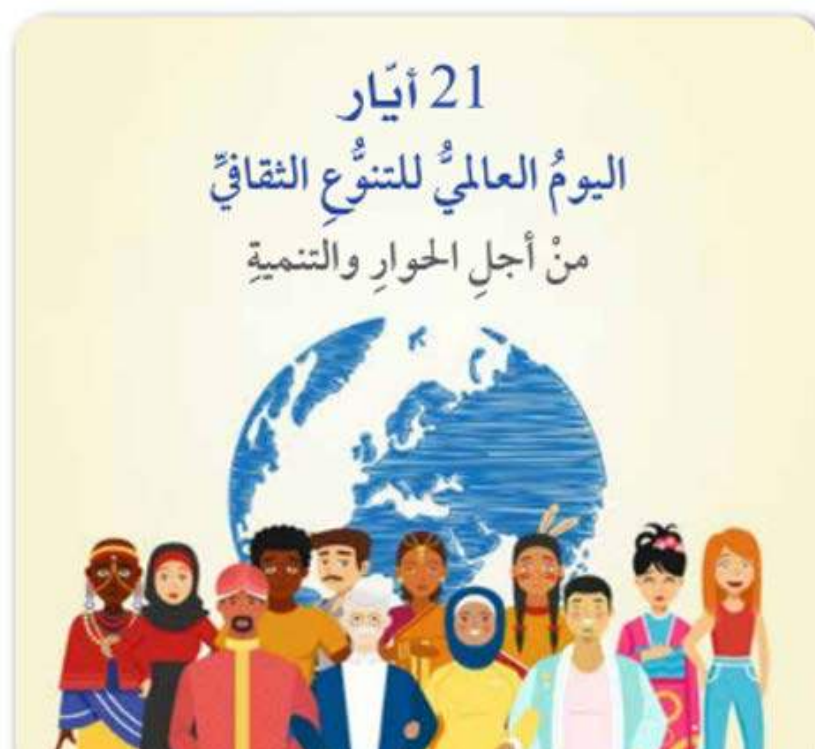
The humaneness of Islam refers to its care for people and its respect to them, regardless of their religion, color of skin, and race, because all people are of God's creation, and are of the same origin.

Example 2.

Social Studies, Grade 7, Vol. 1, 2025, pp. 108, 113-114 (Previously: Social Studies, Grade 7, Vol. 1, 2024, pp. 108, 113-114.)

A lesson in a Grade 7 *Social Studies* textbook emphasizes the crucial role of cultural diversity in ensuring the survival of humanity, particularly in light of advancements in science and technology. The text encourages students not only to respect different cultures, but to expect the same respect for their own culture. The text highlights that embracing cultural diversity fosters unity and reduces racism and discrimination within society. It conveys the message that despite differences in gender, religion, and race, all people are united as part of the broader human race. This perspective promotes inclusivity and understanding, stressing that diversity should be celebrated rather than feared, as it enriches societies and contributes to collective progress.

وقد أسهم تطوُّر العلوم والتكنولوجيا ووسائل الاتصال في تغيير التراث الثقافي، فأصبحنا نتفاعل ونشارك يومياً مع أشخاص من خلفيات وبيئات ثقافية وجغرافية مختلفة، وأصبح التنوع الثقافي أمراً حيوياً للبقاء على المدى الطويل للبشرية. ففي الوقت الذي أنتظر من الآخرين احترام ثقافتي وعاداتي وتقاليدي، يجب أن أفعل المثل من حيث احترام الآخرين وثقافتهم.



The development of science, technology, and means of communication has contributed to shaping cultural interaction, as we now engage and share daily with people from diverse cultural and geographical backgrounds. Cultural diversity has become a vital factor for the long-term survival of humanity. Just as I expect others to respect my culture, customs, and traditions, I must do the same in regard to others and their cultures.

May 21

World Day for Cultural Diversity for Dialogue and Development

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

أهمية التنوع الثقافي

- يُسهم التنوع الثقافي في الإبداع والابتكار، وتتمثل أهميته في:
- « بناء شخصية الفرد وزيادة معارفه.
 - « خلق علاقات اجتماعية متنوعة قائمة على الاحترام.
 - « التقليل من التمييز والعنصرية في المجتمع.

The Importance of cultural diversity

Cultural diversity contributes to creativity and innovation, and its importance lies in the following:

- Building the individual's character and increasing their knowledge
- Creating diverse social relationships based on respect
- Reducing discrimination and racism in society

الملخص

يختلف البشر في الجنس والدين والعرق والقيم واللغة ونمط الحياة والعادات والتقاليد وغيرها، ويجمعهم الانتماء للجنس البشري.

Abstract

Humans differ in gender, religion, race, values, language, lifestyle, customs, traditions, and more, but they are united by their belonging to the human race.

Example 3.

*Social Studies, Grade 7, Vol. 2, 2023, pp. 50-51.*⁶

The first lesson in a Grade 7 Social Studies textbook teaches about the concept of tolerance (*tasamuh*). It defines tolerance as respect, pluralism and mutual understanding, and opposed to fanaticism (*ta'assub*). As an example, it presents the International Day of Tolerance with an illustration of holding hands and a dove with an olive branch.

The textbook then gives short definitions of religious tolerance and intellectual and cultural tolerance, illustrated by images of a mosque next to a church, and of children drawing a map of the world together. Finally, a diagram shows the positive outcomes of tolerant behavior, which contributes to security, stability, and social cohesion.

أَتَخَيَّلُ نَفْسِي هُنَاكَ

أُشَارِكُ مَجْمُوعَةً مِنَ الطُّلَبَةِ مِنْ ثِقَافَاتٍ مُخْتَلِفَةٍ فِي تَنْظِيمِ مَعْرَاضٍ فَنِّيَّةٍ،
تُقَدِّمُ فِيهِ أَعْمَالًا فَنِّيَّةً تَعْكُشُ تَجَارِبَنَا وَأَرَائِنَا حَوْلَ التَّعَدُّدِيَّةِ الثَّقَافِيَّةِ وَالتَّفَاهِمِ
بَيْنَ أَتْبَاعِ الْأَدْيَانِ. فَمَا أَهَمِّيَّةُ الْمَشَارَكَةِ فِي مِثْلِ هَذِهِ الْفَعَالِيَّاتِ؟

التَّسَامُحُ هُوَ تَقَبُّلُ الْاِخْتِلَافِ فِي الصِّفَاتِ الْإِنْسَانِيَّةِ وَالْخُلُقِيَّةِ وَالْفِكْرِيَّةِ وَالدِّينِيَّةِ،
وَالْإِقْرَارُ بِحَقُوقِ الْآخَرِينَ، وَاحْتِرَامُ آرَائِهِمْ وَعَدَمُ التَّعَدِّيِّ عَلَيْهَا. أَمَّا **التَّعَصُّبُ**
فَهُوَ شُعُورٌ دَاخِلِيٌّ يَجْعَلُ الْإِنْسَانَ يَرَى نَفْسَهُ عَلَى حَقٍّ وَيَرَى الْآخَرَ عَلَى بَاطِلٍ،
وَيُظْهِرُ هَذَا الشُّعُورُ بِصُورَةٍ مِمَّا رَسَّاتٍ وَمَوَاقِفَ تُوَدِّي إِلَى تَجَاهُلِ الْآخَرِ وَعَدَمِ
الاعترافِ بِحَقُوقِهِ وَإِنْسَانِيَّتِهِ.

I'll imagine myself there

I will participate in a group of students from different cultures to organize an art exhibition in which we will present art works that will reflect our experiences and opinions regarding cultural pluralism and understanding between followers of different faiths. What is the importance of taking part in such activities?

Tolerance (tasamuh) is the acceptance of the diversity of human, ethical, intellectual and religious properties, the acknowledgment of the rights of others, showing respect toward their views, and not treating them with hostility. As for fanaticism (ta'assub), it is an internal sentiment that leads a person to perceive himself as righteous and others as invalid. This sentiment is manifested by actions and stances that lead to ignoring the "other" and unrecognized their rights and humaneness.

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

6 The 2023 edition of the textbook is the latest edition available on the Jordanian National Center for Curriculum Development website as of 4.5.26.



في 16 من تشرين الثاني
من كل عام، يحتفل العالم
باليوم العالمي للتسامح،
من أجل ترسيخ قيم
وثقافة التسامح والاحترام
والتآخي، ونبذ كل مظاهر
التعصب.

الاستنتاج:

أسأل نفسي: ما الذي سيحدث إذا غاب التسامح وانتشر التعصب؟

Every year on November 16, the world celebrates the International Day of Tolerance, in order to consolidate values and a culture of tolerance, respect and brotherhood, and to reject all manifestations of fanaticism.

Drawing conclusions:

I will ask myself: What happens if there is no tolerance and fanaticism spreads?

.....

.....

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



صور التسامح

1 التسامح الديني

يتطلب التسامح الديني الاحترام المتبادل بين أتباع الأديان المختلفة، والتعايش الحضاري في ما بينهم، وحرّيتهم في ممارسة شعائرهم الدينية.



2 التسامح الفكري والثقافي

هو الإقرار بمبدأ التنوع الثقافي والفكري بين الشعوب، واحترام هذا التنوع، والقبول والتقدير لكل شعوب العالم بثقافتهم المتنوعة.

Pictures of tolerance

1 - Religious tolerance

Religious tolerance requires mutual respect between followers of different faiths, cultural coexistence between them, and their freedom to practice their religious rituals.

2 - Intellectual and cultural tolerance

It is the acknowledgment of the principle of cultural and intellectual diversity between peoples, respect for this diversity, as well as recognition and esteem toward all the peoples of their world and their different cultures.

آثار التسامح في الفرد والمجتمع



The influence of tolerance on the individual and society

[Right to left]

Enhancing the social bonds between members of society > Achieving security and stability in society >

Achieving mutual trust between individuals, which enhances human bonds.

Example 4.

*Social Studies, Grade 8, Vol. 2, 2024, pp. 6-9.*⁷

Students are taught a lesson about tolerance and cultural diversity, their importance and their benefits. In a unit titled “Coexistence,” students are encouraged to respect others and to accept differences in opinions and beliefs. They are taught that tolerance and cultural diversity contribute to peaceful coexistence between different nations and within society.



Unit 7: Coexistence

The Main Idea: Cultural diversity strengthens confidence, respect, tolerance, and peaceful coexistence between individuals and groups.

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

⁷ The 2024 edition of the textbook is the latest edition available on the Jordanian National Center for Curriculum Development website as of 4.5.26.

أَتَخَيَّلُ نَفْسِي هُنَاكَ

مشاركًا في مؤتمرٍ للأمم المتحدة احتفالًا باليوم العالمي للتسامح الذي يُصادف 16 تشرين الثاني من كل عام، نناقش فيه أهمية التنوع الثقافي والتعايش السلمي بين الأفراد والجماعات.

I will imagine myself there:

Participating in a United Nations conference in celebration of the International Day for Tolerance, which is observed on November 16 of every year. On this day, we discuss the importance of cultural diversity and peaceful coexistence between individuals and groups.

أهمية التنوع الثقافي

يساعد التنوع الثقافي الأفراد من خلفيات متعددة على تعرف عادات الآخرين وتقاليدهم، ما يقلل من التحيزات وسوء الفهم، ويسهم في تعزيز التعايش السلمي. وعندما تتفاعل ثقافات مختلفة تتولد أفكار جديدة وحلول مبتكرة للمشكلات، إذ يسهم التنوع الثقافي في تحسين القدرة على الإبداع.

ويحافظ التنوع الثقافي على ثراء التراث الإنساني، ويُعد مفتاحًا لتقديم المجتمعات وتعزيز السلم العالمي والتنمية المستدامة.

The Importance of Cultural Diversity

Cultural diversity helps people from different backgrounds get to know the customs and traditions of others, which reduces prejudice and misunderstanding and contributes to strengthening peaceful coexistence. When different cultures interact, new ideas are created and solutions for problems are invented, as cultural diversity improves creative ability. Cultural diversity preserves the richness of human heritage and is considered a key for the progress of societies and the strengthening of global peace and sustainable development.

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

1 التنوع في الأفكار والمعتقدات

تختلف الشعوب والأمم في أفكارها ومعتقداتها وتتفاعل فيما بينها، ويشكل هذا التعدد شكلاً من أشكال التنوع الثقافي، ويسهم في التعايش السلمي بين الأمم.

1. Diversity in ideas and beliefs

Peoples and nations have different ideas and beliefs, and they interact with each other. This plurality constitutes a form of cultural diversity and contributes to peaceful coexistence between nations.

التسامح

التسامح مبدأ أخلاقي يقوم على احترام الآخر والاختلاف والتنوع والحوار. ويعزز التسامح التعايش السلمي والاستقرار والتعاون ونبذ التعصب، ويسهم في بناء المجتمعات وتماسكها واستقرارها، ويعزز السلام الاجتماعي وفرص التقدم والتنمية.

يقوم التسامح على مجموعة من الأسس، من أهمها:



Tolerance

Tolerance is a moral principle based on respecting others, diversity, variety, and dialogue. Tolerance strengthens peaceful coexistence, stability, cooperation, and rejection of fanaticism, and contributes to building societies, and to their cohesion and stability. It also strengthens peace among society and increases opportunities for advancement and development.

Tolerance is based on a group of foundations, including:

Respect for others; Dialogue; Accepting differences in ideas and opinions.

Example 5.

Islamic Education, Grade 10, Vol. 1, 2025, p. 118 (Previously: Islamic Education, Grade 10, Vol. 1, 2023, p. 118.)

A Grade 10 Islamic Education textbook teaches students about the 2004 Amman Message, promulgated by King Abdullah II, which aims to promote a peaceful and tolerant understanding of Islam. The lesson outlines its core principles, including respect for individuals regardless of differences in race, gender or religion, the promotion of moderation (*Wasatiyyah*), and the condemnation of terrorism. These themes are reinforced through Qur'anic verses cited in support, and the lesson presents King Abdullah's interpretation as representing "true Islam".

ثانيًا: رسالة عمان	
نتيجة ما ساد من أفكار وممارسات مغلوطة تخالف سماحة الإسلام، وضع جلالته الملك عبد الله الثاني حفظه الله عام 2004م بياناً يمثل رؤية حضارية شاملة لحقيقة الإسلام، أطلق عليه (رسالة عمان)، وقد وقع على هذا البيان مئات العلماء المسلمين من مختلف أنحاء العالم. ومن أهم الأفكار التي تضمنتها رسالة عمان:	
أ. تأكيد تكريم الإسلام الإنسان من دون النظر إلى لونه أو جنسه أو دينه.	قال تعالى: ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَرْدِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾ [الإبراهيم: ٧٠]
ب. الدعوة إلى المحافظة على النفس البشرية.	قال تعالى: ﴿مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا﴾ [المائدة: ٣٢]
ج. نشر ثقافة التوازن والوسطية والاعتدال.	قال تعالى: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾ [البقرة: ١٤٣]
د. نبذ الإرهاب أيًا كان مصدره وغايته.	قال تعالى: ﴿وَلَا تَبِعِ الْفَسَادِ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ﴾ [القصص: ٧٧]
هـ. دعوة المسلمين للمشاركة في بناء الحضارة الإنسانية.	قال تعالى: ﴿وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ [آل عمران: ١٠٤]

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

Two: The Amman Message:

As a result of the prevalence of erroneous ideas and actions that contradict the tolerance of Islam, King Abdullah II issued a statement in 2004 that represents a comprehensive cultural view of true Islam, called the "Amman Message." Hundreds of Muslim scholars from around the world signed this statement.

Among the prominent ideas included in the Amman Message are:

- Emphasizing that Islam honors human beings regardless of their color of skin, gender or religion.

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

- Calling to preserve human life.

The Almighty said: "whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely..." [Al-Ma'idah Surah:32]

- Promoting a culture of balance and moderation [Wasatiyyah].

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

- Condemnation of terrorism, whatever its source or goal.

The Almighty said: "And desire not corruption in the land. Indeed, Allah does not like corrupters." [Al-Qasas Surah: 77]

- Calling Muslims to participate in the building of human civilization

The Almighty said: "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful." [Al Imran Surah: 104]

Example 6.

Islamic Education, Grade 11, Vol. 1, 2025-26, pp. 67-69 (Previously: Islamic Education, Grade 12 (All Tracks), Vol. 1, 2024, pp. 87-89.)

A lesson about coexistence in Islam teaches students that "Islam calls all people to treat each other with justice and compassion regardless of differences of race, religion, or gender." The lesson emphasizes that all people were created by God and therefore all deserve respect. This message of coexistence is reinforced through the example of the Prophet Muhammad granting rights to non-Muslims in the Constitution of Medina, and through verses of the Qur'an, granting this message divine authority.

التعايش الإنساني

الدرس 5

نتائج التعلم



يُتَوَقَّع من الطلبة تحقيق النتائج الآتية:

- بيان مفهوم التعايش الإنساني.
- تعرُّف مبادئ التعايش الإنساني.
- توضيح مجالات التعايش الإنساني.
- استنتاج آثار التعايش الإنساني.
- تقدير دور الإسلام في نشر التعايش الإنساني.

التعلم القبلي

دعا الإسلام إلى التعامل بين الناس كافة بالعدل والرحمة، بصرف النظر عن اختلافهم في العرق أو الدين أو الجنس، وعمل على تنظيم العلاقة بين أفراد المجتمع وفقاً لذلك؛ ما يكفل لهم المساواة في الحقوق والواجبات.

استذكر

أستذكر ثلاثة من الحقوق التي تضمَّنتها وثيقة المدينة المنورة.

الفهم والتحليل

من حكمة الله تعالى أن جعل الناس مختلفين في أعراقهم وثقافتهم ولغاتهم ليحصل بينهم التكامل والتعارف والتعاون.

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

Lesson 5: Human Coexistence

Learning products:

- Explaining the concept of human coexistence
- Learning the principles of human coexistence
- Clarifying the fields of human coexistence
- Deducing the effects of human coexistence
- Appreciating the role of Islam in spreading human coexistence

Preliminary Learning:

Islam calls all people to treat each other with justice and compassion regardless of differences of race, religion, or gender, and strives to organize relations between members of society on this basis, guarantying equality in rights and duties.

Mention three of the rights that were included in the Constitution of Medina

.....

Understanding and analysis

God in His wisdom made people different in their races, cultures, and languages, so that they would complete each other, get to know each other, and cooperate with each other.

مفهوم التعايش الإنساني

أولاً

يُقصد بالتعايش الإنساني احترام الآخرين على اختلاف معتقداتهم وأعرافهم وثقافتهم، والتعامل معهم في جوانب الحياة المتعددة وفق مبادئ الشريعة الإسلامية وأحكامها.

مبادئ التعايش الإنساني في الإسلام

ثانياً

يقوم التعايش الإنساني في الإسلام على مبادئ عدة، أبرزها:

- أ. وحدة الأصل البشري: أكد الإسلام أن الناس يرجعون في وجودهم إلى أصل واحد، قال تعالى: ﴿تَبَيَّنَ النَّاسُ أَنْفُسًا رِزْقَهُمُ الَّذِي خَلَقَهُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً﴾ [النساء: ١].
- ب. الكرامة الإنسانية: أثبت الإسلام مبدأ الكرامة الإنسانية لجميع البشر، قال تعالى: ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ﴾ [الإسراء: ٧٠].

Firstly: The Meaning of Human Coexistence

Human coexistence means respecting others regardless of their different faiths, races, and cultures, and treating them in the different aspects of life according to the principles and rulings of Islamic Shari'a.

Secondly: The Principles of Human Coexistence in Islam:

Human coexistence in Islam is based on several principles, the most prominent of which are:

- A. The oneness of human origin: Islam affirms that all people trace their existence back to a single origin. The Almighty said: "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women." [Surah al-Nisa: 1].
- B. Human Dignity: Islam has established the principle of human dignity for all people. Allah Almighty said: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference" [Surah al-Isra: 70] [...]

Jihad and Martyrdom

Example 7.

Arabic Is My Language (Workbook), Grade 3, Vol. 2, 2025, pp. 17-22

Newly introduced:

A newly introduced Grade 3 Arabic Language workbook glorifies death in battle, teaching that all of Jordan's sons "seek martyrdom." This is taught through a reading comprehension story about a Jordanian soldier, Hasan Abd Rabbo Abu Suaileek, who died at the Battle of Karameh in 1968, a few days after his wedding. In the story, Abu Suaileek describes fighting the enemy as a "greater celebration" than his own wedding, saying that "The true groom is he who prevails over his enemy that wishes to occupy his land, or he dies a martyr defending the dignity of his homeland." The text then compares both Abu Suaileek's funeral and the Battle of Karameh to a wedding, and Abu Suaileek himself to a groom. The comparison of a martyr to a groom is common in Islamist discourse, referring to the idea that a martyr marries 72 beautiful women (known as al-*ḥūr al-ʾīn*) in Paradise. The text presents Abu Suaileek as a role model and concludes by teaching that Abu Suaileek and his fellow Jordanian soldiers had proven that "Jordan does not bow down, and that her sons [...] know in life only victory, and that they all seek martyrdom."

In addition to the glorification of martyrdom, the story also presents students with biased information that might foster hatred of Israel, through the description of the "criminal Israeli army." The text refers to Israel as an "enemy" who "wishes to occupy his [Abu Suaileek's] land," implying that the Battle of Karameh was an attempt by Israel to occupy Jordanian territory, while in fact it was initiated by Israel in order to address recurring attacks launched by Palestinian terror groups based in Jordan. These attacks are not mentioned anywhere in the text.

لغة عربية 3

عريس في معركة الكرامة

كان حسن عبد ربه أبو صعلبك شاباً أردنياً شجاعاً، محباً لوطنه وأرضه. نشأ منذ صغره وهو يسمع عن بطولات الجيش العربي الأردني، فكبر وهو يعلم أن يكون جندياً يدافع عن وطنه، ويحمي أرضه وأهله.

وفي عام 1968، كان حسن قد التحق بالقوات المسلحة الأردنية، وكان يخدم وطنه بإخلاص وعزيمة. وصادف أن جاءت أيام زفافه، فحصل على إجازة قصيرة، واحتفل بها أهله وأصدقائه في عرس بهيج، رسم على ثغره ابتسامة لا تفارق وجهه.

لكن صباح يوم الحادي والعشرين من آذار حمل معه حذناً عظيماً؛ فقد شن الجيش الإسرائيلي المجرم عدواناً أليماً على منطقة الكرامة في الأغوار الأردنية. سمع حسن نداء الوطن، فلم يتردد لحظة واحدة. ارتدى بزة العسكرية من جديد، وترك وراءه مظاهر الفرح، متوجّهاً إلى معسكره. قال لأسرته: "اليوم فرحي الأكبر،

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

A Groom in the Battle of Karameh

Hasan Abd Rabbo Abu Suaileek was a young Jordanian man, who was brave and loved his nation and land. Since he was young, he was raised hearing about the heroic tales of the Jordanian Arab Army. He grew up dreaming to become a soldier defending his homeland, and protecting its land and its people.

By 1968, Hasan had already joined the Jordanian Armed Forces, and he served his homeland with devotion and determination. His wedding days arrived and he went on a short vacation, during which his family and friends celebrated in a beautiful wedding [...]

But the morning of March 21st brought with it a grave event. The criminal Israeli army launched a vicious attack on the Karameh area in the Jordanian Valley. Hasan heard the call of the homeland, and did not hesitate for a single moment. He wore his military uniform again, left the festive atmosphere behind, and headed to his military base.

سَأَذُودُ عَنْ وَطَنِي؛ فَالْعَرِيسُ الْحَقِيقِيُّ هُوَ مَنْ يَنْتَصِرُ عَلَى عَدُوِّهِ الَّذِي
يُرِيدُ أَنْ يَحْتَلَّ أَرْضَهُ، أَوْ يُزِفَ شَهِيدًا
دِفَاعًا عَنْ كَرَامَةِ وَطَنِهِ."



انْطَلَقَ حَسَنٌ مَعَ رِفَاقِهِ الْجُنُودِ
يُقَاتِلُونَ بِشَجَاعَةٍ وَبَسَالَةٍ. كَانَ يَقُودُ
دَبَابَتَهُ بِثَبَاتٍ، يُوَاجِهُ الْعَدُوَّ دُونَ خَوْفٍ. وَفِي قَلْبِ الْمَعْرَكَةِ،
أُصِيبَ حَسَنٌ، وَاسْتُشْهِدَ بَطْلًا، وَصَارَ عَرِيسًا حَقِيقِيًّا كَمَا
تَمَنَّى، زَفَّهُ الْأُرْدُنِيُّونَ فِي عُرْسِ الْكَرَامَةِ، شَهِيدًا مِنْ أَبْطَالِ
الْوَطَنِ.

لَقَدْ خُلِدَ اسْمُ حَسَنٍ فِي سِجْلِ الْأَبْطَالِ، وَصَارَتْ قِصَّتُهُ رَمْزًا لِلتَّضَحِّيَةِ
وَالْفِدَاءِ، فَكَمَا كَانَ عَرِيسًا فِي بَيْتِهِ، صَارَ عَرِيسًا فِي مَعْرَكَةِ الْكَرَامَةِ الَّتِي
مَثَلَتْ أَوَّلَ مَعْرَكَةٍ يَنْتَصِرُ فِيهَا الْعَرَبُ عَلَى الْجَيْشِ الْإِسْرَائِيلِيِّ، وَأَوَّلَ
هَزِيمَةٍ فَادِحَةٍ لِذَلِكَ الْجَيْشِ الْمُحْتَلِّ الَّذِي كَانَ يُلقَبُ بِالْجَيْشِ الَّذِي لَا
يُقَهَّرُ.

وَفِي هَذِهِ الْمَعْرَكَةِ قَدَّمَ حَسَنٌ وَإِخْوَانُهُ فِي الْجَيْشِ الْعَرَبِيِّ دَلِيلًا وَاضِحًا
كَالشمسِ عَلَى أَنَّ الْأُرْدُنَّ لَا يَنْحَنِي، وَأَنَّ أَبْنَاءَهُ هُمْ أَبْنَاءُ الْكَرَامَةِ، وَأَنَّهُمْ
لَا يَعْرِفُونَ فِي الْحَيَاةِ إِلَّا النَّصْرَ، وَكُلُّهُمْ يَطْلُبُونَ الشَّهَادَةَ.

الكاتب: د. ربحي مصطفى عليان (بتصرف).

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

He told his family: "today is my greater celebration. I will defend my homeland. The true groom is he who prevails over his enemy that wishes to occupy his land, or dies a martyr defending the dignity of his homeland."

Hasan set out with his fellow soldiers to fight with courage and bravery. He operated his tank with persistence, confronting the enemy with no fear. During the battle, Hasan was injured and he died as a martyr and a hero, becoming a true groom as he hoped. The Jordanian people honored him in the wedding of Karameh, as a martyr and a hero of the nation.

Hasan's name has been immortalized in the record of heroes, and his story has become a symbol of giving and sacrifice. As was he a groom in his home, he was also a groom in the battle of Karameh, which was the first battle in which the Arabs prevail over the Israeli army, and the first great defeat for that occupying army which was called the invincible army.

During this battle, Hasan and his brothers in the [Jordanian] Arab Army presented a clear testament that Jordan does not bow down, that her sons are sons of Karameh [also: dignity], that they know in life only victory, and that they all seek martyrdom.

1 أختارُ المعنى المناسبَ للكلماتِ التي تحتهَا خطُّ:

عَلَامَةٌ

يَغْلِبُ

سَادَفُوع

بِشَجَاعَةٍ

اِعْتِدَاءٌ

أ. قَالَ حَسَنٌ: الْيَوْمَ فَرَجِي الْأَكْبَرُ، سَأُذَوِّدُ عَنْ وَطَنِي.....

ب. شَنَّ الْجَيْشُ الْإِسْرَائِيلِيُّ الْمُجْرِمُ عُدْوَانًا عَلَى مَنطَقَةِ الْكَرَامَةِ.....

ج. صَارَتْ قِصَّةُ حَسَنِ رَمْزًا لِلتَّضَحِّيَةِ وَالْفِدَاءِ.....

1. Choose the right meaning for the underlined words:

....

B. The criminal Israeli army launched an attack on Karameh area

C. Hasan's story has become a symbol of giving and sacrifice.

2 أُبْحَثُ فِي النَّصِّ عَنْ:

- كَلِمَةٍ بِمَعْنَى: تَقْدِيمُ النَّفْسِ فِي سَبِيلِ هَدَفٍ نَبِيلٍ.....

2. Look in the text for:

A word meaning: self-sacrifice for a noble cause

Example 8.

Arabic Is My Language, Grade 6, Vol. 1, 2025, pp. 36, 39, 42

Newly introduced:

A poem taught in the new Grade 6 Arabic Language textbook glorifies violence and self-sacrifice, encouraging sacrificing one's "soul and blood" for Jordan. The language of the poem romanticizes violence, describing the land as "scented by the blood of heroes," using violence-inspired imageries of "cleans[ing]" the land from its "enemies" and "destroy[ing]" the usurper [al-ḡāṣib], possibly a reference to Israel, which is often presented as a colonial force. The inflammatory language is further reiterated to students in a grammar exercise, where one of the example sentences states "I will sacrifice myself for your soil [...] without hesitation or delay", presenting unquestioning self-sacrifice for the nation as an ideal.

وطني الأردن أعمّره
أفديه بروحي ودمائي
سأضحّي كي يبقى حرّاً
من مثل الأردنّ بلادي
وبعزم الليث أحرّره
ومن الأعداء أطهّره
والغاصب سوف أدمّره
ودم الأبطال يعطره؟

My homeland Jordan, I will build it, and with the lion's resolve I shall liberate it.
I will sacrifice my soul and blood for it, and from enemies I shall cleanse you.
I will sacrifice so that it will remain liberated and shall destroy the usurper.
Is there anything like Jordan, my country, which is scented by the blood of martyrs?

٧ أحمّد البيت الشعريّ الدالّ على كلّ ممّا يأتي:
أ) استعداد الشاعر للتضحية من أجل الأردنّ.

7. I will identify the verse that indicates the following:
A. The poet's willingness to make sacrifices for Jordan.

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

④ أَمَلِ الْفَرَاغَ بِالشَّكْلِ الْمُنَاسِبِ لِلْهَمْزَةِ الْمُتَطَرِّفَةِ (ء - أ - و - ي) :

وَطَنِي أَنْتَ جُزْءٌ مِنْ كِيَانِي، أَبْذُلُ رُوحِي فِدَا..... لِتُرَابِكَ الَّذِي أَعْشَقْتُ، دُونَ تَرَدُّدٍ
أَوْ تَبَاطُءٍ.....؛ فَأَنْتَ الْمَلَأْهُ لِكُلِّ أَمْرٍ..... تَطَّأُ..... قَدَمَاهُ أَرْضَكَ الطَّيِّبَةَ الْمُبَارَكَةَ، وَأَنْتَ
الْعَطَا..... الَّذِي لَا يَنْضَبُ، فَلَكَ الْحُبُّ وَالْوَلَا..... وَالْإِنْتِمَا..... .

I will properly fill the gaps with the hamza diacritic at the end of the word:

My nation, you are a part of my entity. I will sacrifice myself for your soil, which I love, without hesitation or delay [...]

Example 9.

Arabic Is My Language, Grade 6, Vol. 2, 2025, pp. 38-41

Newly introduced:

A new Grade 6 Arabic Language textbook uses the poem “My Homeland” (by Jordanian poet Husayn Gharaibah) to foster a highly militarized conception of patriotism, in which violence, warfare, and self-sacrifice are framed as central and even noble components of national identity. The poem glorifies armed struggle through repeated martial imagery, such as “the charges of your swords are countless, and the neighing of your horses cannot be subdued,” portraying violence as powerful, admirable, and unstoppable. This is reinforced by the line “the fragrance of our pure blood spreads in the plains of Mu'tah and Al-Aqsa,” which aestheticizes bloodshed and martyrdom, presenting sacrifice in battle as both honorable and beautiful. This message culminates in the concluding verse “in the edge of the sword and in the pen lies the source of freedom for nations,” thereby presenting violent struggle (alongside intellectual effort) as a legitimate means of achieving freedom. Such framing risks normalizing the notion that liberation is inherently tied to violence, particularly for a young and impressionable audience.

The ideological dimension is reinforced by the references to Mu'tah and Al-Aqsa, which carry strong contemporary political resonance. The Battle of Mu'tah (7th century CE) was an early Islamic military engagement against Byzantine forces near present-day Jordan. It is often invoked as a symbol of sacrifice and resistance. Meanwhile Al-Aqsa Mosque in Jerusalem is a highly sensitive religious and political symbol frequently associated with the Israeli-Palestinian conflict. By linking these sites through the imagery of spilling “pure blood,” the text implicitly promotes a narrative of ongoing struggle and vigilance tied to modern geopolitical tensions, particularly regarding Israel. This is reinforced in the follow-up exercise asking students “how can our Arab homelands be liberated from the occupying aggressors?” This framing encourages students to think in terms of active resistance without offering alternative, non-violent frameworks. Moreover, the repetition of the same violent imagery in a language exercise—requiring students to classify “the charges of your swords” as an example of strength—further embeds and normalizes militaristic values within the educational process itself.

(p. 38)

يا وَطَنِي

يَا قَلْعَةَ مَجْدٍ لَمْ تَهْنِ عَهْدَ الْأَحْرَارِ مَدَى الزَّمَنِ وَتُرَدَّدَ عَهْدًا مُذْ كَانَا كِي يَبْقَى مَجْدُكَ عُثْوَانَا وَغُيُونُ الْخَالِقِ تَرَعَانَا وَلِعِزُّكَ نُعَلِي الْبُنْيَانَا وَصَهِيلُ خَيْلِكَ لَا يُعْصِي فِي سَاحَةِ مُؤْتَةَ وَالْأَقْصَى وَجَمَى الْأُرْدُنِّ مَنَازِلُنَا وَضِيَاءُ الشَّمْسِ يُغَارِلُنَا وَبَرِيْقِ النَّهْضَةِ وَالْهَمَمِ نَبْعُ الْحُرِّيَّةِ لِلْأُمَمِ حُسَيْنُ الْغَرَايِبَةِ: شَاعِرُ أُرْدُنِّي	عَرَبِي الرَّايَةِ يَا وَطَنِي بِكِتَابِكَ أَهْلِي قَدْ نَقَشُوا لُتْرَابِكَ نُقَيعِمَ أَيْمَانَا أَنْ تَبْقَى حُرًّا يَا وَطَنِي هَامَاتُ الْفَخْرِ مَلَامِحُنَا مِنْ أَجْلِكَ يَا وَطَنِي نَسْعَى هَبَاتُ مُيُوفِكَ لَا تُحْصَى وَرَكَبِي دِمَانَا قَوَاحُ أَحْفَادُ الثُّورَةِ مَا زِلْنَا لِلنَّهْضَةِ نَدْعُو أُمَّتَنَا مِنْ أَفْقِ سَمَائِكَ يَا عَلَمِي فِي حَدِّ السَّيْفِ وَفِي الْقَلَمِ
--	--

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

My Homeland

[...]

The charges of your swords are countless, and the neighing of your horses cannot be subdued.

The fragrance of our pure blood spreads in the plains of Mu'tah and Al-Aqsa.

[...]

In the edge of the sword and in the pen lies the source of freedom for nations.

Husayn Gharaibah: Jordanian poet

(p. 40)

⑤ أورد الشاعر معاني دالة على الجمال، وأخرى دالة على القوة.
أصنف الأبيات الآتية وفق ما تحمله من معانٍ:

معاني دالة على القوة	معاني دالة على الجمال	الأبيات
		عربي الراية يا وطني يا قلعة مجد لم تهين
		هبات سيوفك لا تحصي وصهيل خيولك لا يعصى

5. The poet presents meanings that indicate beauty and others that indicate strength.

Classify the following verses according to the meanings they convey:

[...]

The charges of your swords are countless, and the neighing of your horses cannot be subdued.

(p. 41)

③ أشار الشاعر في البيت الأخير إلى حرية الأمة.
• في رأيي، كيف يمكن أن نحرر أوطاننا العربية من المحتلين الغاصبين؟ اعلل إجابتي.

3. The poet pointed in the final verse to the freedom of the nation.

In your opinion, how can our Arab homelands be liberated from the occupying aggressors? Explain your answer.

Example 10.

Islamic Education, Grade 11, Vol. 1, 2025, pp. 37-42 (Previously: Islamic Education, Grade 11, Vol. 1, 2024, pp. 37-42.)

Lessons on *jihad* emphasize its offensive and violent dimensions, with only limited reference to non-violent aspects, and apply them to both early and modern contexts. These include fighting aggressors to 'raise the Word of God' through direct combat, financing war efforts (e.g., building weapons factories, preparing hospitals, and supporting the families of mujahideen), as well as using verbal means to spread information. Although the lesson mentions the non-violent aspects of *jihad* such as "helping those in need, [and] calling people to do good" in passing, the violent forms receive far greater attention. According to the textbook, this includes "sacrificing one's own soul for the sake of God Almighty, to protect the religion and the homeland," thereby framing death in battle as a noble ideal.

The textbook also outlines limitations on offensive *jihad* (see example 44), emphasizing that it is the responsibility of the state rather than individuals; it only becomes the obligation of every Muslim when the head of state declares it. The lesson also describes the rewards *jihad* fighters can expect from God and warns that God punishes those who fail to commit *jihad* in hell.

The lesson structure implies that other, non-militant interpretations of *jihad* are of lesser importance than its offensive violent forms. This is reinforced by the illustration of marching Jordanian soldiers. It is further emphasized by the juxtaposition of anecdotes of the Prophet Muhammad practicing *jihad* with the Battle of Karameh (1968) between the Israeli Defence Forces and Jordanian fedayeen, which ended in a "humiliating defeat" for Israel. This juxtaposition is particularly concerning because it implicitly equates Israel and the IDF to enemies of Muhammad and Islam. Moreover, by teaching about a battle against Israel in a context of a lesson about *jihad*, the textbook presents the conflict with Israel as a religious war against an enemy of Islam rather than as a political conflict.

p. 37:

الدرس
6

الجهاد في الإسلام

نتائج التعلم



يُتَوَقَّع من الطلبة تحقيق النتائج الآتية:

- بيان مفهوم الجهاد ومراتبه.
- توضيح حكم الجهاد وفضله.
- بيان أخلاقيات الجهاد في الإسلام.
- تقدير رحمة الإسلام في تشريع الجهاد.

Lesson Six: Jihad in Islam

Pedagogical Outcomes

Students are expected to achieve the following pedagogical outcomes:

1. To explain the concept of jihad and its different levels.
2. To clarify what is the ruling and virtue of jihad.
3. To take pride in explain the ethics of jihad in Islam.
4. To appreciate the mercifulness of Islam in legislating jihad.

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

أولاً مفهوم الجهاد، ومراتبه

يُطْلَقُ الجهاد على معنيين رئيسين، هما:

أ . الجهاد بالمعنى العام: يراد به بذل الوسع والطاقة في فعل ما أمر الله تعالى به، وأجبه (مثل: إقامة الصلاة، ومساعدة المحتاجين، ودعوة الناس إلى الخير، وتحمل المسؤولية المجتمعية، والالتزام بالقانون)، واجتناب ما نهى عنه، وكرهه (مثل: الكذب، وشهادة الزور، والغش)، قال تعالى: ﴿وَجَاهِدُوا فِي اللَّهِ﴾ [الحج: ٧٨].

قضية للنقاش

أناقش زملائي/ زميلاتي في أسباب وقوع الناس في الذنوب والمعاصي واستمرارهم فيها، ثم **أبين** علاقة ذلك بالجهاد.

ب. الجهاد بالمعنى الخاص: يراد به بذل الوسع والطاقة في محاربة المعتدين؛ إعلاءً لكلمة الله تعالى، ودفاعاً عن الوطن وأمن المجتمع.

يأتي الجهاد بالمعنى الخاص على مراتب عدة، منها:

1 . الجهاد بالنفس: يكون ذلك بمباشرة القتال، وبذل النفس في سبيل الله تعالى؛ دفاعاً عن الدين والوطن، قال تعالى: ﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقٌّ فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ [التوبة: ١١١]. وهذه المرتبة من الجهاد هي من مسؤولية الدولة لا الأفراد؛ إذ لا يحق لهم خوض غماره من دون إذن ولي الأمر.

2 . الجهاد بالمال: يكون ذلك بتقديم المال اللازم لتجهيز الجيش، وتزويده بالأسلحة والمؤونة وما يلزم لمواجهة الأعداء، بما في ذلك بناء المصانع الحربية، وتجهيز المستشفيات، ورعاية عائلات المجاهدين، قال تعالى: ﴿أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾ [التوبة: ٤١]، وقال رسول الله ﷺ: «مَنْ جَهَّزَ غَازِيًا فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ فَقَدْ غَزَا» [رواه البخاري ومسلم].

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

1. The Meaning and Levels of Jihad

The word jihad is used with two chief senses:

A. Jihad in the general sense means to exert efforts and energy in order to do what God Almighty has commanded (i.e. performing prayer, helping those in need, calling people to do good, taking responsibilities in society, adhering to the law), and avoiding and shunning that which He has forbidden (i.e. lying, giving false testimony, deceiving), as God Almighty said "And strive for Allah with the striving [jihad] due to Him" [Al-Hajj Surah, 78].

[...]

B. Jihad in the particular sense: This means to exert efforts and energy in fighting aggressors to raise the Word of God Almighty, and to protect the homeland and security of society.

Jihad in the particular sense has a few levels, including:

1. Performing jihad with one's own life: This means engaging in battle and sacrificing one's own soul for the sake of God Almighty, to protect the religion and the homeland, as God Almighty said: "Indeed, Allah has purchased from the believers their lives and their properties, [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment" [Al-Tawbah Surah, 111]. **This level of jihad is the responsibility of the State, not of individuals** [emphasis in the original text]. [Individuals] do not have the right to plunge headlong into [jihad] without permission from the ruler.

2. Performing jihad with one's property: This means supplying the necessary money to equip the army, supplying it with weapons, provisions, and whatever is necessary to face the enemies, including building military factories, preparing hospitals, and taking care of the families of mujahideen [...]

p. 39:

ثانيًا حُكْمُ الْجِهَادِ، وَفَضْلُهُ

فرض الإسلام الجهاد لدوره الفاعل في المحافظة على الدين، وإعلاء كلمة الله تعالى، ورَدُّ العدوان عن المسلمين وأوطانهم، قال تعالى: ﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْسِدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُنْهَكِينَ﴾ [البقرة: ١٩٠].

أَتَوْقَفُ

يُقَسَّمُ الفرض قسمين، هما: فرض العين؛ وهو ما يجب على كل مسلم أن يقوم به مثل: الصلوات الخمس. وفرض الكفاية؛ وهو ما يجب أن تقوم به مجموعة كافية من الأمة، فإن لم يقم به أحد أئمتها جميعاً، مثل: الجهاد، وصلاة الجنازة.

والأصل في الجهاد أنه فرض كفاية، بحيث إذا قام به بعض المسلمين سقط الإثم عن الباقين، لكنه يصبح فرض عين في حالات مُعَيَّنة، مثل إعلان رأس الدولة النفير العام، أو تكليفه أشخاصاً بذلك، قال تعالى: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتُمْ قُلْتُمْ إِلَى الْأَرْضِ أَرْضِيئُكُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ﴾ [التوبة: ٣٨].

أكد الإسلام أن للجهاد والمجاهدين فضلاً عظيماً؛ فقد وعد الله ﷻ المجاهدين بالأجر العظيم، قال تعالى: ﴿وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾ [النساء: ٧٤]. وقد جعل النبي ﷺ الجهاد أفضل الأعمال بعد الإيمان؛ إذ سُئِلَ: أيُّ العمل أفضل؟ فقال: «إِيْمَانٌ بِاللَّهِ وَرَسُولِهِ»، قيل: ثم ماذا؟ قال: «الْجِهَادُ فِي سَبِيلِ اللَّهِ»، قيل: ثم ماذا؟ قال: «حَجٌّ مَبْرُورٌ» [رواه البخاري ومسلم]. وقد حذّر القرآن الكريم من ترك الجهاد، والتعاس عنده؛ لما في ذلك من مدعاة لعذاب الله ﷻ في الدنيا؛ بأن يُسلَّطَ عليهم الأعداء، ويُلقَوْا في النار يوم القيامة؛ لتركهم هذا الواجب العظيم، قال تعالى: ﴿لَا تَتَفَرُّوا عُنْدَآبِ اللَّهِ أَلِيمًا وَتَسْتَبْدِلُ قَوْمًا عَرَكَكُمْ وَلَا تَضُرُّوهُ سَبِيحًا﴾ [التوبة: ٣٩].

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

2. The Ruling and Virtue of Jihad

Islam made jihad an obligation [farḍ] due to its active role in defending the Faith, raising the Word of God Almighty, and repelling aggressions made against Muslims and their lands. The Almighty said: "Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors." (Al-Baqara: 190)

Jihad is fundamentally a collective obligation [farḍ kifāyah], such that if some Muslims partake in it, others are absolved of guilt [for failing to do so]. However, it becomes a personal obligation [farḍ 'ayn] in specific situations, such as when the head of state announces general mobilization, or assigns people to do so. The Almighty said: "O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little." (Al-Tawba: 38)

Islam affirms that jihad and jihad fighters carry a great virtue. God has promised the mujahideen great reward; the Almighty said: "And he who fights in the cause of Allah and is killed or achieves victory – We will bestow upon him a great reward." (Al-Nisa': 74) The Prophet, peace be upon him, has designated jihad as the greatest deed after the profession of faith [īmān] [...] The Noble Qur'an warns against abandoning jihad and displaying reluctance to do it [taqā'us], as that is a cause for punishment from God Almighty in this world, where He would make the enemies rule over them, and in the Day of Resurrection they would be thrown to Hellfire for abandoning this great duty. The Almighty said: "If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all." (Al-Tawba: 39)

p. 41:

الإِثْرَاءُ وَالتَّوَسُّعُ



مرّ تشريع الجهاد بمراحل عديدة، يُمكن إجمالها في مرحلتين، هما:

المرحلة الأولى: الجهاد بالدعوة والكلمة وعدم اللجوء إلى القوّة واستخدام السلاح؛ فقد مكث النبي ﷺ ثلاثة عشر عاماً في مكّة المكرّمة يدعو الناس إلى الإسلام، ويُريّ مَنْ آمنوا بدعوته، ويُعدّهم إعداداً عقديّاً وأخلاقيّاً، ويأمرهم بالصبر على أذى المشركين، والكفّ عن قتالهم.

المرحلة الثانية: الإذن بالقتال واستخدام القوّة، وذلك بعد هجرة النبي ﷺ والمسلمين إلى المدينة المنورة، حيث قوّيت شوكتهم، واستمرّ عدوان المشركين عليهم، فأذن الله سبحانه لهم بالقتال وردّ العدوان، قال تعالى: ﴿أَذِنَ لِلَّذِينَ يُقَتِّلُونَ بِأَنفُسِهِمْ ظُلُمًا وَلَكِنَّ اللَّهَ عَلَىٰ تَصَرُّفِهِمْ قَدِيرٌ ۝ الَّذِينَ أُخْرِجُوا مِنْ دِينِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ﴾ [الحج: ٣٩-٤٠]. بعد ذلك أمرهم ﷺ بردّ العدوان، قال تعالى: ﴿فَمَنْ أَغْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَغْتَدَىٰ عَلَيْكُمْ﴾ [البقرة: ١٩٤]. فعمل المسلمون على ردّ عدوان المشركين بمثله استجابةً لأمر الله تعالى. والمتّبع سيرة النبي ﷺ يجد أنّ المشركين هم الذين بدؤوا الاعتداء على المسلمين، وحاولوا ردّهم عن دينهم، وإخراجهم من ديارهم، ومنع الناس من الدخول في الإسلام.

صُورٌ مُشْرِقة



في الحادي والعشرين من شهر آذار عام ١٩٦٨م، اعتدت قوّات الاحتلال الإسرائيليّة على الأراضي الأردنيّة، وحاولت احتلال بعض الأجزاء منها، فتصدّت لها القوّات المسلّحة الأردنيّة (الجيش العربي) ببسالة في معركة الكرامة، وألحقت بها هزيمة نكراء مُذلّة.

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

Enrichment and Expansion

The legislation of jihad went through numerous steps, which can be summarized in two phases:

The First Phase: Jihad of calling to Islam [Da'wah] by words, without resorting to the use of force and weapons: The prophet remained in Mecca for thirteen years, calling for Islam, educating those who believed, and preparing them theologically and morally. He ordered them to bear the idolaters' offences and avoid fighting them.

The Second Phase: The permission to fight and use force: This was after the Prophet and the Muslims migrated to Medina, where they grew in power, while the aggression of the idolaters against them continued. Allah then allowed them to fight and repel the aggression. The Almighty said: "Permission to fight back is hereby granted to those being fought, for they have been wronged. And Allah is truly Most Capable of helping them prevail. They are those who have been expelled from their homes for no reason other than proclaiming: 'Our Lord is Allah.'" (Al-Hajj 22:39–40). Allah then ordered them to fight back. The Almighty said: "So whoever has attacked you, then attack him in the same way that he has attacked you." (Al-Baqara: 194)

The Muslims began to respond to the aggression of the idolaters in kind, in compliance with Allah's command; he who follows the biography of the Prophet, will find the idolaters were those who started the aggression against the Muslims, and attempted to dissuade them from their faith, to expel them from their homes, and to prevent people from joining Islam.

[in the textbox:]

A Shining Example:

On March 21, 1968, the Israeli Occupation assaulted Jordanian territory and tried to occupy parts of it. The Jordanian Armed Forces (The Arab Army) confronted it in the Battle of Karameh and inflicted a humiliating defeat upon it.

Example 11.

Islamic Education, Grade 11, Vol. 1, 2025, pp. 83, 85 (Previously: Islamic Education, Grade 11, Vol. 1, 2024, pp. 83, 85.)

Students in Grade 11 are taught about the virtues of martyrs and martyrdom according to the Qur'an and *Hadith*. This teaching includes divine forgiveness for the spilt blood of martyrs and subsequent marriage with the maidens of Paradise upon reaching heaven. The textbook explains that the afterlife of martyrs is "a special life that is not similar to their life in this world," one of joy and bliss; they should therefore not fear death for they will be "alive with the God almighty" and "spared the torment of the grave." Crucially, the lesson is politicized by connecting the virtues of the martyrs with the Jordanian soldiers who died "in defense of the blessed Al-Aqsa Mosque," and in other battles such the 1968 Battle of Karameh between Jordan and Israel.

أَوَّلًا فضائل الشهداء

أَتَوَقَّفُ

لِلشَّهَدَاءِ حَيَاةٌ خَاصَّةٌ لَا تُشَبِّهُ حَيَاتِهِمْ فِي الدُّنْيَا.

أصاب المسلمين همٌّ شديد بعد استشهاد عدد كبير من الصحابة الكرام ﷺ في معركة أُحُد، فَأَنْزَلَ اللهُ ﷻ هذه الآيات الكريمة؛ بشريهم، وتبشيتاً لقلوبهم. وقد بيَّنت الآيات الكريمة من سورة آل عمران بعض ما أعدَّ اللهُ تعالى للشهداء من جزاء، قال تعالى: ﴿وَلَا تَحْزَنُوا الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾، فذكرت أنهم أحياء عند الله تعالى، وأنَّ الله تعالى أعدَّ لهم في الآخرة نِعَمًا كثيرةً تزيدهم فرحًا وسعادةً. والتعبير بقوله تعالى: ﴿عِنْدَ رَبِّهِمْ﴾ فيه زيادة تكريم للشهداء؛ فَهُمْ فِي قَرَبٍ مِنَ اللَّهِ تعالى، وتقديمه على قوله تعالى: ﴿يُرْزَقُونَ﴾ فيه **إشارة** إلى أَنَّ جِوَارَ اللهِ تعالى أعظم رزق. وقد وصفهم الله ﷻ بالفرح والرضا بما أنعم عليهم سبحانه من فضل، قال تعالى: ﴿فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾، وأنهم مُطْمَئِنُّونَ لعاقبة مَنْ سَلَحَهُمْ فِي دَرَبِ الشَّهَادَةِ، قال تعالى: ﴿وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾، فكان في هذا توجيه للمسلمين لسلوك طريق الشهداء من دون خوف على ما عندهم من أبناء وأزواج، ومن دون حزن على ما تركوه من متاع الدنيا.

Firstly: The Virtues of the Martyrs

The Muslims were struck by great distress after the martyrdom of a large number of the noble Companions in the Battle of Uhud, so God revealed these noble verses, in order to encourage them and strengthen their hearts. These noble verses from Al 'Imran Surah explained some of what God Almighty has prepared for the martyrs as a reward. The Almighty said: "And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision" (Al 'Imran Surah: 169). The verses mention that they are alive with God Almighty, and that He has prepared for them a lot of bliss that fills them with joy and happiness [...] This was meant to direct the Muslims to follow the path of the martyrs without fear for their children and wives, and without sorrow for what they left of worldly goods [...]

[Textbox:]

I will stop to contemplate:

Martyrs have a special life that is not similar to their life in this world

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

الْإِثْرَاءُ وَالتَّوَسُّعُ



ذكرت السُّنَّة النبوية الشريفة جُملة من فضائل الشهداء، ومكانتهم عند الله تعالى. ومن ذلك أَنَّ رسول الله ﷺ بيَّن عددًا من خصال الشهداء، وذكر منها: «يُغْفَرُ لَهُ فِي أَوَّلِ دَفْعَةٍ مِنْ دَمِهِ، وَيَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، وَيُجَارُ مِنَ عَذَابِ الْقَبْرِ، وَيَأْمَنُ مِنَ الْفَزَعِ الْأَكْبَرِ، وَيُحَلَّى حُلَّةَ الْإِيمَانِ، وَيُزَوَّجُ مِنَ الْحُورِ الْعِينِ، وَيُشَفَّعُ فِي سَبْعِينَ إِنْسَانًا مِنْ أَقَارِبِهِ» [رواه ابن ماجه] (الْفَزَعُ الْأَكْبَرُ: أهوال الحساب يوم القيامة).

وقد قَدَّمَ الأردن كثيرًا من الشهداء الذين دافعوا عن المُقدَّسات بكلِّ شجاعة، واستُشهد العديد منهم دفاعًا عن المسجد الأقصى المبارك كما في معركة باب الواد عام 1948 م، ومعارك القدس عام 1967 م، ومعركة الكرامة عام 1968 م.

Enrichment and Expansion

The honorable Sunnah of the Prophet mentioned a number of the virtues of the martyrs and their status with God Almighty. For instance, the Messenger of God explained a number of the martyrs' qualities, of which he mentioned: "[The martyr] is forgiven from the first drop of his blood that is shed; he is shown his place in Paradise; he is spared the torment of the grave; he is kept safe from the Great Fright; he is adorned with a garment of faith; he is married to (wives) from among the wide-eyed houris; and he is permitted to intercede for seventy of his relatives." [narrated by Ibn Majah] (the Great Fright: the horrors of the judgement at the Day of Resurrection)

Jordan sacrificed many martyrs who bravely defended the holy places, and many of them were martyred in defense of the blessed Al-Aqsa Mosque, for example in the Bab al-Wad Battle in 1948, in the battles of Jerusalem in 1967, and in the Battle of Karameh in 1968.

Example 12.

Arabic is My Language, Grade 5, Vol. 1, 2025, pp. 30, 38-41, 55, 57 (Previously: Arabic is My Language, Grade 5, Vol. 1, 2024, pp. 30, 38-41, 55, 57.)

Grade 5 students are taught reading comprehension and grammar using a text which glorifies martyrdom [*shahada* or *istishhad*] using graphic descriptions. The text teaches about Jordanian soldiers who died as martyrs in the 1969 Battle of Karameh and “wrote the letters of victory with their fragrant blood.” The text is part of a unit titled “Martyrs of My Country - Unforgettable Glory” and focuses on two soldiers who died in the battle, Muwaffaq al-Salti and Firas al-Ajlouni, describing them as heroes and as a source of inspiration for the generations. Grammar exercises following the text glorify martyrdom, such as, “The soldiers wrote the victory with their blood” and “Jordan breathes in the story of the martyrs with pride.”

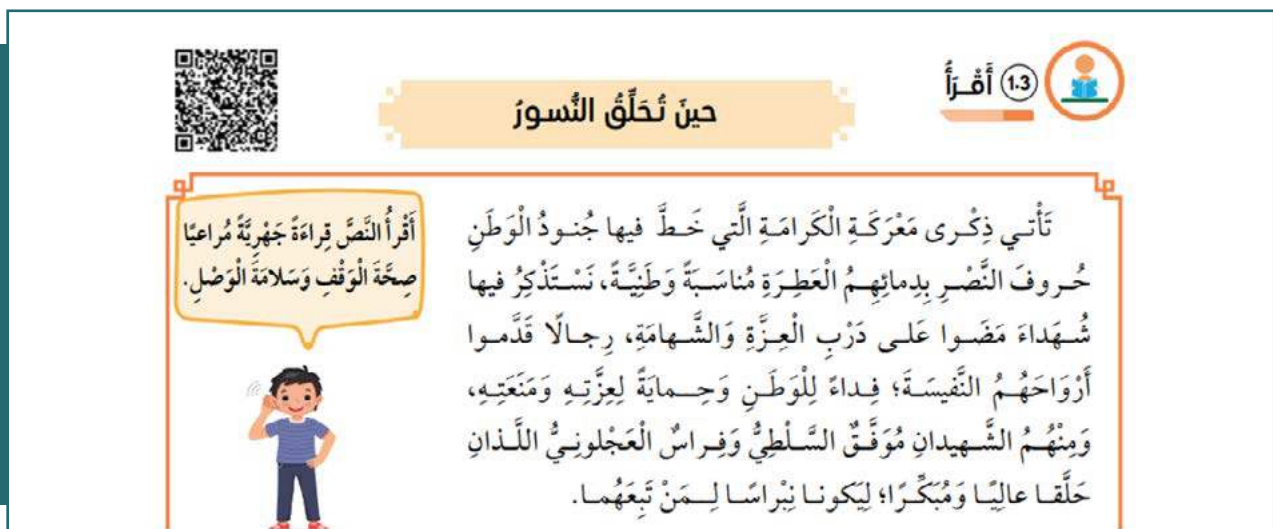
The two martyrs are described as following in the footsteps of other Jordanians who died as martyrs “in defense of Palestine’s Arab character,” such as Kayed Mufleh Al-Obaidat, who died in a battle against Zionist and British forces in 1920 and is considered the first Jordanian martyr in Palestine, and Muhammad Hamad al-Huneiti who died in the 1948 War. Describing martyrs who died before the 1967 War and even before the establishment of Israel as defending Palestine’s Arab character promotes the struggle against Zionism and the idea of a Jewish state, rather than only against the occupation of the West Bank and the Gaza Strip.

p. 30:



Martyrs of My Country
Unforgettable Glory

p. 38:



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

When the Eagles Soar

The memorial day for the Battle of Karameh, in which the soldiers of the homeland wrote the letters of victory with their fragrant blood, comes as a national occasion in which we remember martyrs who walked in the path of honor and chivalry. Men who gave their precious souls for the homeland, to protect its honor and invincibility. Among them are the two martyrs Muwaffaq Al-Salti and Firas Al-Ajlouni, who soared high before their time, to be as a lantern which lights the way to those who follow them.

p. 39:

وَتَكَرَّمَ لِفِرَاسِ الْعَجْلُونِيِّ، وَتَخْلِيدًا لِذِكْرِهِ الطَّيِّبَةِ، أُطْلِقَ اسْمُ «فِرَاسِ
الْعَجْلُونِيِّ» عَلَى شَارِعٍ فِي مُحَافَظَةِ إِزْبِدَ، وَسُمِّيَتْ مَدْرَسَةٌ بِاسْمِهِ، وَصَدَرَ كِتَابٌ
لِلصَّغَارِ بِعُنْوَانِ «أَسَدٌ فَوْقَ حَيْفَا»، لِلْكَاتِبَةِ الْأُرْدُنِّيَّةِ «رَوْضَةُ الْفَرْخِ الْهُدْهُدُ» الَّتِي
قَالَتْ عَنْهُ: «لَأَنَّ فِرَاسًا كَانَ ضَمِيرَ جِيلٍ بِأَكْمَلِهِ... لِأَنَّ فِرَاسًا جَمَعَ بَيْنَ الْمَبْدَأِ
وَالْتَّطْبِيقِ... آمَنَ بِالْقَضِيَّةِ الْفِلَسْطِينِيَّةِ وَاسْتَشْهَدَ لِأَجْلِهَا».

In honor of Firas al-Ajlouni and in his good memory, a street in the Irbid Governorate was named "Firas al-Ajlouni" and a school was named after him. A children's book titled "A Lion Overlooking Haifa" was written by the Jordanian author Rawda Al-Farkh Al-Hudhud, who said about him: "because Firas was the conscience of an entire generation... because Firas combined principle and practice... he believed in the Palestinian Cause and died as a martyr for it."

p. 40:

مَضَى السَّلْطِيُّ وَالْعَجْلُونِيُّ وَرَفَاقُهُمَا عَلَى دَرْبِ كَايِدِ مَفْلَحِ الْعَبِيدَاتِ وَمُحَمَّدِ
حَمْدِ الْحَنِيطِيِّ وَغَيْرِهِمْ مِنَ الْأَبْطَالِ الَّذِينَ اسْتَشْهَدُوا دِفَاعًا عَنْ عُرْوَةِ فِلَسْطِينِ،
فَقَدَّتْ سِيرَتُهُمْ رِيحًا طَيِّبَةً يَسْتَنْشِقُهَا الشَّعْبُ الْأُرْدُنِّيُّ،
وَيَتَعَلَّمُ مِنْهَا أَنَّ الْإِنْسَانَ الْعَرَبِيَّ يَسْتَطِيعُ أَنْ يَفْعَلَ الْمُسْتَحِيلَ
وَيَتَبَصَّرَ فِي الْمَعْرَكَةِ بِالْإِرَادَةِ وَالتَّحَدِّيِّ وَالتَّدْرِيْبِ، وَبِأَنَّ
قَضِيَّةَ فِلَسْطِينِ هِيَ قَضِيَّةُ كُلِّ عَرَبِيٍّ.

رِيمُ الرُّوَاشِدَةِ، صَحِيفَةُ الرَّأْيِ، يَتَصَرَّفُ

أَعْرِفْ عَنِ النَّصِّ

مُؤَفَّقُ السَّلْطِيُّ وَفِرَاسُ الْعَجْلُونِيُّ، جُنْدِيَّانِ مِنْ جُنُودِ الْوَطَنِ، وَمِنْ شُهَدَائِهِ
الْبُؤْسِلِ، أَكْدَا بِشَجَاعَتِهِمَا أَنَّ الْوَسَامَ عَلَى صَدْرِ الْوَطَنِ لَا يَأْتِي إِلَّا بِالتَّضَحِّيَةِ مِنْ أَجْلِ
الْقِيَمِ وَالْمَبَادِي. شَهِيدَانِ تَرَكََا إِرْثًا يَنْبِضُ بِرُوحِ الْفِدَاءِ، تَسْتَمِدُّ مِنْهُ الْأَجْيَالُ الْقَادِمَةُ
الْإِلْهَامَ وَالْقُوَّةَ.

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

Al-Salti and Al-Ajlouni and their companions went on the path of Kayed Mufleh Al-Obaidat, Muhammad Hamad al-Huneiti, and other heroes who died as martyrs in defense of Palestine's Arab character [Uraubah]. Their stories became a fragrance which the Jordanian people breathe in to learn that the Arab people can accomplish the impossible and win the battle with will, defiance, and practice, and to learn that the cause of Palestine is the cause of every Arab.

Rim al-Rawashde, Al-Rai Newspaper, with permission

Muwaffaq al-Salti and Firas al-Ajlouni are two of the homeland's soldiers and brave martyrs, who emphasized with their bravery that the badge of honor on the nation's chest is accomplished only by making a sacrifice for the values and principles. Two martyrs who left a legacy that beats with the spirit of self-sacrifice, from which the next generations derive inspiration and power.

p. 41:

1 أختار الكلمة التي توضح معنى المفردات الملوّنة في الجمل الآتية بوضع ✓ أسفل الإجابة الصحيحة:



أ) خطّ جنود الوطن حروف النصر بدمائهم.

1. Choose the word which explains the meaning of the colored expressions in the following sentences by marking a ✓ below the correct answer:

a. The soldiers of the homeland inscribed the letters of victory with their blood.

Kept Defended Wrote ✓

p. 55:

3 أقرأ الأمثلة الآتية، وأجيب عما يليها:

- خطّ الجنود النصر بدمائهم.

- مارس موفق الرياضة.

- اتقن فراس فنون القتال.

● أكوّن ثلاثة أسئلة تبدأ بـ (ماذا)، وأجيب عنها على نمط المثال:

- ماذا خطّ الجنود؟ .. النصر

- ؟

- ؟

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

3. Read the following examples and answer the questions following them:

- The soldiers wrote the victory with their blood.

[...]

I will create three questions which start with the word "What" and answer them in the manner of the example:

- What did the soldiers write? The victory

[...]

p. 57:

4 أُعْرِبُ مَا تَحْتَهُ خَطٌّ فِي الْجُمْلَتَيْنِ
الآتِيَيْنِ:

أ) نَصْرُ الإعلان العالمي لِحقوق
الإنسانِ عَلَى حَقِّ الفرد فِي
الحياةِ والحُرِّيَّةِ والأمانِ.

ب) يَسْتَنْشِقُ الأردن سيرة الشهداء
بِفَخْرٍ.

4. I will grammatically analyze the underlined words in the following sentences:

[...]

b. Jordan breathes in the story of the martyrs with pride.

Example 13.

Arabic is My Language, Grade 5, Vol. 1, 2025, p. 21 (Previously: Arabic is My Language, Grade 5, Vol. 1, 2024, p. 21.)

Students are instructed to practice their Arabic handwriting with a sentence glorifying the martyrs. The sentence states, "The blood of the martyrs purified the soil of my land."

(2.4) أَحْسَنُ حَطِّي

الْبَاءُ - النَّاءُ - اللَّاءُ

أُعِيدُ كِتَابَةُ الْجُمْلَةِ الْآتِيَةِ بِحَطِّ الرُّقْعَةِ:

زَكَتْ دِمَاءُ الشُّهَدَاءِ تُرِي بِلَادِي

(2)

(1) زَكَتْ دِمَاءُ الشُّهَدَاءِ تُرِي بِلَادِي

2.4 I will improve my handwriting:
[...] I will copy the following sentence in Ruq'ah script:
The blood of the martyrs purified the soil of my land.

Example 14.

Arabic is My Language, Grade 10, Vol. 1, 2025, p. 139 (Previously: Arabic is My Language, Grade 10, Vol. 1, 2024, p. 139.)

Grade 10 students learn Arabic grammar through examples glorifying martyrdom. Students are instructed to rewrite the infinitives in the past tense, including the statement "the martyrdom of the hero". The phrase portrays death in battle in a heroic light, which may implicitly encourage students to view violent struggle as a noble or aspirational act. In addition, by using this phrase in a grammar exercise, the textbook politicizes language studies instead of using neutral content or instilling positive values of peace and tolerance.

4 - أَحْوَلُ الْمَصَادِرِ فِي التَّرَاكِيِبِ الْآتِيَةِ إِلَى أَفْعَالِهَا الْمَاضِيَةِ، مَعَ تَغْيِيرِ مَا يَلِزَمُ:

التَّقَاءُ الْأَصْدِقَاءِ	تَرْوِيَةُ الْحُجَّاجِ	اسْتِشْهَادُ الْبَطْلِ	إِرْشَادُ الضَّالِّ	اسْتِخْرَاجُ اللَّوْلُؤِ

I will transform the infinitives in the following phrases to their past tense forms, altering what is necessary:
[The middle column:] The martyrdom of the hero.

Example 15.

Arabic Is My Language, Grade 10, Vol. 1, 2025, p. 114 (Previously: Arabic Is My Language, Grade 10, Vol. 1, 2024, p. 114.)

A Grade 10 Arabic Language textbook teaches the work of a Palestinian poet, which praises violence and death in the battlefield against the enemy. The text glorifies the poet's self-sacrifice, tossing his soul "into the pits of death" when he is faced with the decision of choosing life or "a death that enrages the enemy." In the conclusion, the poet casts his heart in the faces of his enemies, using figurative wording typical of firing a bullet ("fire...my heart is iron and my flame is blaze").

4.5 أَوْظَفُ

– أَتَغْنَى بِالْأَبْيَاتِ الشَّعْرِيَّةِ الْآتِيَةِ، ثُمَّ أَجِيبُ عَنِ السَّؤَالِ الَّذِي يَلِيهَا:

سَأَحْمِلُ رُوحِي عَلَى رَاحَتِي	وَأُلْقِي بِهَا فِي مَهَاوِي الرَّدَى
فَأَمَّا حَيَاةٌ تَسُرُّ الصَّدِيقَ	وَأَمَّا مَمَاتٌ يَغِيظُ الْعَدَى
بِقَلْبِي سَأُرْمِي وَجْهَ الْعُدَاةِ	فِقَلْبِي حَدِيدٌ وَنَارِي لَظَى

(عبد الرحيم محمود، شاعر فلسطيني)

– أَحَدُّ صَدْرَ كُلِّ بَيْتٍ وَعَجْزَهُ.

I will make use:

I will chant the following verses and answer the following question:

I shall carry my soul on the palm of my hand / and toss it into the pits of death

[For I chose] either a life that pleases a friend / or a death that enrages the enemy

I will fire my heart in the faces of my enemies / for my heart is iron and my flame is blaze

Example 16.

Arabic Is My Language, Grade 7, Vol. 2, 2025, p. 113 (Previously: Arabic Is My Language, Grade 7, Vol. 2, 2024, p. 113.)

Grade 7 students learn Arabic grammar with an example glorifying “victory or martyrdom.” In a lesson on the intensive nominal form, students are instructed to identify the active participle in a sentence mentioning a soldier who is “the first to reach victory or martyrdom (*al-nasr aw al-shahada*)”.

صيغة المبالغة



أندكر: 

اسمُ الفاعل: اسمٌ مشتقٌ يدلُّ على الحدثِ وعلى مَنْ قامَ بهِ.

ويُصاغُ مِنَ الفعلِ الثلاثيِّ على وزنِ (فَاعِل) نحو: سَمِعَ، سَامِعٌ.

ويُصاغُ مِنَ الفعلِ غيرِ الثلاثيِّ على نحو: حَرَّرَ، مُحَرِّرٌ.

أَفْرَأُ النَّصَّ الْآتِي، ثُمَّ اسْتَخْرِجُ اسْمَ الْفَاعِلِ.

1. الجندِيُّ صَابِرٌ فِي الْحَرْبِ، قَادِمٌ بِكُلِّ عَزْمٍ وَشَجَاعَةٍ، عَالِمٌ بِوَاجِبِهِ تَجَاةَ وَطَنِهِ وَدِينِهِ، وَهُوَ السَّابِقُ إِلَى النَّصْرِ أَوْ الشَّهَادَةِ.

اسمُ الفاعلِ

The Intensive [Nominal] Form

I will prepare myself:

I will read the following sentence and find the active participle.

1. The soldier is patient in war, approaching in all determination and bravery, knows his duty toward his homeland and religion, and he is the first to reach victory or martyrdom.

Example 17.

Islamic Education, Grade 10, Vol. 1, 2025, p. 105 (Previously: Islamic Education, Grade 10, Vol. 1, 2023, p. 105.)

In a chapter about Al-Aqsa Mosque in a Grade 10 Islamic Education textbook, students are taught that martyrdom in defense of the mosque is commendable. The textbook romanticizes the deaths of Jordanian soldiers in the 1948 and 1967 wars, stating that the Jordanian/Arab military “watered the walls of Jerusalem and the grounds of the blessed Al-Aqsa Mosque with the pure blood of hundreds of martyred Jordanian soldiers.” By using such graphic descriptions as “water[ing]” the soil of Palestine with “pure blood,” the textbook glorifies violence and martyrdom and romanticizes death in battle.

رابعاً: عناية المملكة الأردنية الهاشمية بالمسجد الأقصى المبارك

اعتنت المملكة الأردنية الهاشمية بالمسجد الأقصى المبارك عناية خاصة، ولم تأل جهداً في خدمته وصونه، ومن صور ذلك:
أ. الدفاع عن المسجد الأقصى المبارك، فقد روى أبطال القوات المسلحة الأردنية/ الجيش العربي أسوار القدس وساحات المسجد الأقصى المبارك بالدماء الزكية لمئات الشهداء من الجنود الأردنيين في حرب عام 1948م وحرب عام 1967م.

4 - The Hashemite Kingdom of Jordan's Concern with the Blessed Al-Aqsa Mosque:

The Hashemite Kingdom of Jordan has shown a particular concern for the blessed Al-Aqsa Mosque, and did not cease from endeavoring to serve and protect it, for example:

A. Protecting the blessed Al-Aqsa Mosque. The heroes of the Jordanian Armed Forces/Arab Army watered the walls of Jerusalem and the grounds of the blessed Al-Aqsa Mosque with the pure blood of hundreds of martyred Jordanian soldiers in the 1948 and 1967 wars.

Example 18.

Islamic Education, Grade 11, Vol. 2, 2025, p. 88 (Previously: Islamic Education, Grade 12 (All Tracks), Vol. 1, 2024, p. 84.)

In a lesson on women's political rights in Islam, one section discusses women's right to perform *jihad*, understood exclusively in violent terms. This is illustrated by several examples quoted from Islamic oral tradition, all of which interpret *jihad* as effectively meaning war, mentioning "battles", "injured", "fighters" and "martyrs". The last example is especially acute and concrete as it mentions a dagger carried by a woman who claims it was intended for self-defense against idolaters in the context of jihad. Of note, the woman – Umm 'Umarah, otherwise known as Nusaybah bint Ka'b – is a Companion of the Prophet Muhammad who is known for her participation in battles.

الجهاد

رابعاً

شاركت النساء في الجهاد أيام النبي ﷺ؛ فعن أم عطية الأنصارية رضي الله عنها، قالت: «غزوت مع رسول الله ﷺ سبع غزوات، أخلفهم في رحالهم، فأصنع لهم الطعام، وأداوي الجرحى، وأقوم على المرضى» [رواه مسلم]. وفي هذا إشارة إلى أن النساء كنَّ يسهمن في خدمة المقاتلين، ويعملن على إعداد الطعام لهم، وتزويدهم بالماء، ومداواة الجرحى، ونقل الشهداء. وعن أنس بن مالك رضي الله عنه قال: «كان رسول الله ﷺ يغزو بأُمِّ سُلَيْمٍ ونِسْوَةٍ مِنَ الْأَنْصَارِ معه إذا غزا، فيسقين الماء، ويداوين الجرحى» [رواه مسلم]. وكان النبي ﷺ يبيع للنساء حمل السلاح في الجهاد؛ فعن أنس بن مالك رضي الله عنه أن أم سُلَيْمٍ رضي الله عنها أتت يوم حنين خنجرًا، فكان معها، فرأها أبو طلحة رضي الله عنه، فقال: «يا رسول الله، هذه أم سُلَيْمٍ معها خنجر»، فقال لها رسول الله ﷺ: «ما هذا الخنجر؟» قالت: «أخذته إن دنا مني أحد من المشركين، بقرت به بطنه، فجعل رسول الله ﷺ يضحك» [رواه مسلم]. وقد ورد أن النبي ﷺ قد أقر قتال أم عمارة رضي الله عنها عندما رآها تقاتل دفاعًا عنه يوم أحد، حين أحاط به المشركون، وتفرق بعض المسلمين.

4. Jihad

Women took part in jihad at the time of the Prophet; it was narrated by Umm Atiyya al-Ansariyya: "I fought alongside the Prophet in seven battles. I stayed behind with the riding beasts preparing them [the combatants] food, healing the injured, and taking care of the sick." (Narrated by Muslim) This [hadith] indicates that women contributed to the service of combatants; they were working on preparing them food, supplying them with water, healing the injured and transferring the martyrs. It was narrated by Anas bin Malik that he said: "When God's Messenger went on an expedition, he took Umm Sulaim, and he had some women of the Ansar who supplied water and tended the wounded when he made an expedition." (Narrated by Muslim)

The Prophet permitted women to carry weapons during jihad; it was narrated by Anas bin Malik that "in the Battle of Hunain, Umm Sulaim took out a dagger she had in her possession. Abu Talha saw her and said: Messenger of God, this is Umm Sulaim. She is holding a dagger. The Messenger of God asked (her): What are you holding this dagger for? She said: I took it up so that I may tear open the belly of an idolater who comes near me. The Messenger of God began to smile." (Narrated by Muslim)

It was also said that the Prophet permitted Umm 'Umarah to participate in battle after he had seen how she fought in order to defend him in the Battle of Uhud, when he was surrounded by idolaters and the Muslims dispersed.

Positive Examples of Note:

Example 19.

Islamic Education, Grade 11, Vol. 1, 2025, p. 40 (Previously: Islamic Education, Grade 11 (All Tracks), Vol. 1, 2023, p. 60)

As part of a lesson on the ethics of offensive *jihad*, students learn about its restrictions, including the prohibition of targeting the innocent. In particular, the textbook teaches that non-combatants, particularly women and children, must not be targeted, stating that "Islam commands to distinguish between combatants and non-combatant women and children." The textbook also emphasizes the importance of adhering to contracts and agreements and uses the example of the Treaty of Hudaibiyyah (628), in which the Prophet Muhammad pledged not to attack the polytheist Quraysh tribe to demonstrate that peace is preferred over war in Islam. Therefore, this is an example of the promotion of peace over war, while defining the ethics of war if it becomes necessary.

In addition, the textbook appears to reject terrorism by condemning acts of aggression "such as threatening and alarming peaceful people [...] and killing civilians." To underscore the distinction between *jihad* and terrorism, students are instructed to compare "the truth regarding jihad and its ethics in Islam" with "what is being done by some extremists."

ثالثاً
أخلاقيات الجهاد في الإسلام

حرص الإسلام على إشاعة السلم بين الناس، وعدم اللجوء إلى الحرب إلا إذا تهيأت دواعيها وأسبابها. ومما يدل على ذلك، تفضيل سيدنا رسول الله ﷺ الصلح يوم الحديبية حين قال: «وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَسْأَلُونِي خُطَّةً يُعْظَمُونَ فِيهَا حُرْمَاتِ اللَّهِ إِلَّا أُعْطِيَتْهُمْ إِيَّاهَا» [رواه البخاري].

ولهذا وضع الإسلام للجهاد ضوابطاً محدّدة، أهمّها:

أ. عدم الاعتداء على الآخرين بغير وجه حقّ، مثل: تهديد الأمنين وترويعهم، أو الاعتداء على البيئة والحياة فيها، مثل: قتل الحيوانات، وحرق الأشجار أو قطعها، وهدم المنازل، وقتل المدنيين.

ب. أمر الإسلام بالتمييز بين المحاربين وغير المحاربين من الأطفال والنساء؛ فحين وجد رسول الله ﷺ امرأة مقتولة في إحدى الغزوات قال: «مَا كَانَتْ هَذِهِ لِتُقَاتَلَ»، ثم قال لأصحابه: «لَا تَقْتُلُوا ذُرِّيَّةً وَلَا عَسِيفًا» [رواه أحمد] (ذُرِّيَّة: نسل الإنسان. والمراد في هذا الحديث هو النساء، عَسِيفًا: أجيراً على حفظ الدواب)، وكان من وصيته ﷺ للمجاهدين: «... وَلَا تَغْدِرُوا، وَلَا تَغْلُوا، وَلَا تُمَثِّلُوا، وَلَا تَقْتُلُوا وَلِيدًا» [رواه مسلم] (تَغْلُوا: نأخذوا من الغنائم دون علم ولي الأمر، تُمَثِّلُوا: تُشوّهوا جثث القتلى).

ج. الحرص على التزام اليهود والموائيق وعدم نقضها، قال تعالى: ﴿إِلَّا الَّذِينَ عَاهَدُوا مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوا عَهْدَهُمْ وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾ [التوبة: ٤].

أقارن

أقارن بين حقيقة الجهاد وأخلاقياته في الإسلام وما يقوم به بعض المتطرفين (أفراد، أو جماعات، أو دول) من ممارسات تخالف ذلك.

.....

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

Islam aspires to spread peace between people, and not to resort to war unless there are causes and reasons to do so. This is evidenced by the fact that our master the Messenger of God, peace be upon him, favored peace on the day of [the Treaty of] Hdaybiyah, saying: "By the Name of Him in Whose Hands my soul is, if [the Enemy] ask me anything which will respect the ordinances of Allah, I will grant it to them" (narrated by Al-Bukhari).

Islam imposes strict conditions for jihad, including:

- a. Not attacking others in an unjust manner, for example: threatening and alarming peaceful people, or attacking the environment and life in it by, for example, killing animals, burning or cutting trees, destroying houses, or killing civilians.*
- b. Islam commands to distinguish between combatants and non-combatant women and children. When the Messenger of God, peace be upon him, found a woman killed in battle, he said: "She was not one to fight." He then said to his Companions: "Do not kill women or hired servants" (narrated by Ahmad). [...] Part of his final testament for the mujahideen was: "Do not be treacherous, do not take spoils without permission from the ruler (taghullu), do not mutilate [your victims] and do not kill children" (narrated by Muslim).*
- c. Adherence to contracts and agreements, and not to violate them. The Almighty said: "Excepted are those with whom you made a treaty among the idolaters and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term has ended. Indeed, Allah loves the righteous who fear Him." (Al-Tawba: 4)*

I Will Compare:

I will compare between the truth regarding jihad and its ethics in Islam, and what is being done by some extremists (states, groups or individuals) which conflicts with it.

Non-Muslims

Example 20.

Islamic Education, Grade 5, Vol. 2, 2025, pp. 40, 43 (Previously: Islamic Education, Grade 5, Vol. 2, 2024, pp. 40, 43.)

A Grade 5 *Islamic Education* textbook teaches that “the fate of infidels on the Day of Resurrection is Hellfire” as a part of an interpretation of Qur’anic verses of Al-Naba’ Surah. The textbook explains that infidels “deserve this punishment for their disbelief in God Almighty”. The text does not contextualize these verses as Qur’anic or open to interpretation and seems to present them as absolute fact. Students are taught to accept and repeat these beliefs without questioning or analyzing them.

ثَانِيًا مَصِيرُ الْكَافِرِينَ وَحَالُهُمْ فِي النَّارِ

تُبَيِّنُ الْآيَاتُ الْكَرِيمَةُ أَنَّ مَصِيرَ الْكَافِرِينَ يَوْمَ الْقِيَامَةِ هُوَ النَّارُ، وَتَصِفُ حَالَهُمْ فِيهَا؛ فَهُمْ سَيَقِيمُونَ فِيهَا أَزْمَنَةً طَوِيلَةً، وَشَرَابُهُمْ فِيهَا الْمَاءُ الْحَارُّ، وَطَعَامُهُمْ كَرِيهُ الْمَذَاقِ. وَقَدْ اسْتَحَقُّوا هَذَا الْعَذَابَ بِسَبَبِ كُفْرِهِمْ بِاللَّهِ تَعَالَى، وَارْتِكَابِهِمُ الْأَعْمَالَ السَّيِّئَةَ، مِثْلَ انْكَارِ الْبَعْثِ.

Secondly: the fate of the infidels and their state in Hellfire

The noble verses explain that the fate of infidels in the Day of Resurrection is Hellfire, and describe their state in it saying that they will stay there for a long time, and that they will drink hot water and eat food with bad taste. They deserve this punishment for their disbelief in God Almighty, and for their bad deeds, including denying the resurrection.

4. أَعْلَلُ: مَصِيرُ الْكَافِرِينَ يَوْمَ الْقِيَامَةِ هُوَ النَّارُ.

5. أَصِفُ شَفَوِيًّا حَالِ الْكَافِرِينَ يَوْمَ الْقِيَامَةِ.

4. I will explain: the fate of the infidels on the Day of Resurrection is Hellfire.

5. I will orally describe the state of the infidels on the Day of Resurrection.

Example 21.

Islamic Education, Grade 11, Vol. 1, 2025, p. 9 (Previously: Islamic Education, Grade 11 (Academic Track), Vol. 1, 2024, p. 9.)

As part of an interpretation of Qur'anic verses from Al Imran Surah, students are taught not to act like other groups, interpreted by the authors as Ahl al-Kitab (People of the Book, i.e. Jews and Christians), which have disagreed on the signs of the Islamic faith and ultimately rejected it, for which they were subjected to "great punishment" in the hereafter.

الاعتبار من الأمم السابقة

رابعاً

دعت الآيات الكريمة المسلمين إلى الاعتبار من أخطاء الأمم السابقة، مثل أهل الكتاب الذين لم يلتزموا دين الله تعالى، وتنازعوا، واختلفوا بعدما جاءتهم البراهين والدلائل الواضحة، فصاروا فِرَقًا مُتَنَاجِرَةً، فكان ذلك سبباً في ضعفهم في الدنيا واستحقاقهم العذاب في الآخرة. قال تعالى: ﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾.

Fourthly - Learning a lesson from [the experience of] past nations

The noble verses urged Muslims to learn from the mistakes of past nations, such as the People of the Book (Ahl al-Kitab). They did not commit to the religion of God Almighty and disputed with one another after clear proofs and signs came to them. Thus, they became rival groups, which was the reason for their weakness and their eligibility to torture in the hereafter. The Almighty said: "And do not be like those who split into sects and differed after clear proofs had come to them. It is they who will suffer a tremendous punishment." [Al Imran Surah, verse 105]

Example 22.

Islamic Education, Grade 6, Vol. 1, 2025, pp. 45, 47 (Previously: Islamic Education, Grade 6, Vol. 1, 2025, pp. 45, 47)

An *Islamic Education* lesson about paradise teaches that the punishment for infidels' failure to believe in Islam is Hellfire. The lesson compares the fate of believers and that of infidels on the Day of Judgement, focusing on the latter group. The lesson quotes a verse from the Qur'an that warns infidels from the Day of Judgement. The textbook then interprets the verse and teaches that the punishment they deserve for their "unbelief" is so horrific that they would wish to be dust. This message is reiterated in a subsequent exercise.

Another assignment, which follows the lesson directly, enhances the same message by asking students to copy another verse from the Qur'an which appears to contain a similar message: "And whoever disobeys Allah and His Messenger and transgresses His limits will be cast into Hell to stay there forever, and they will suffer a humiliating punishment." (*Al-Nisa'*: 14) As the lesson does not clarify what is intended by "infidel" (*kāfir*), the focus on these verses and the interpretation in the textbook may promote intolerance and contempt towards non-Muslims.

p. 45:


أستزيد

أَعَدَّ اللَّهُ تَعَالَى لِعِبَادِهِ الْمُؤْمِنِينَ الْجَنَّةَ بِكُلِّ مَا فِيهَا مِنْ نَعِيمٍ؛ جَزَاءً لَهُمْ عَلَى أَعْمَالِهِمْ،
 وَأَعَدَّ لِلْكَافِرِينَ النَّارَ؛ عُقُوبَةً لَهُمْ عَلَى كُفْرِهِمْ وَعِصْيَانِهِمْ، وَمِنْ شِدَّةِ أَهْوَالِ يَوْمِ الْقِيَامَةِ
 يَتَمَنَّى الْكَافِرُ لَوْ كَانَ تُرَابًا، قَالَ تَعَالَى: ﴿إِنَّا أَنْذَرْنَاكَ عَذَابًا قَرِيبًا يُنْظَرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ
 الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا﴾ [النبا: ٤٠].

- أَرْجِعْ إِلَى سُورَةِ النَّسَاءِ فِي الْقُرْآنِ الْكَرِيمِ، ثُمَّ أَكْتُبُ الْآيَةَ (١٤) الَّتِي تَدُلُّ عَلَى مَصِيرِ مَنْ
 يَعُصِي اللَّهَ تَعَالَى وَرَسُولَهُ ﷺ.

I Will Expand My Knowledge

God Almighty has prepared for his servants, the Believers, Paradise and all its comforts as a reward for their deeds, whereas He prepared Hellfire for the Infidels as a punishment for their unbelief and disobedience. Because of the intensity of the horrors of the Day of Judgment, the Infidel will wish to be dust. The Almighty said: "Indeed, We have warned you of an imminent punishment—the Day every person will see the consequences of what their hands have done, and the infidel will cry, 'I wish I were dust.'" (*Al-Naba*: 70).

- I will go to *Al-Nisa* Surah in the Noble Qur'an and write down verse 14, which indicates the fate of those who disobey God Almighty and His Messenger.

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

p. 47:

- 5 أَضَعُ إشارة (✓) بجانب العبارة الصحيحة، وإشارة (X) بجانب العبارة غير الصحيحة في ما يأتي:
- أ. () يَتَمَنَّى الْكَافِرُ مِنْ شِدَّةِ أَهْوَالِ يَوْمِ الْقِيَامَةِ لَوْ كَانَ تُرَابًا.
- ب. () حُسْنُ الْخُلُقِ مِنْ أَسْبَابِ دُخُولِ الْجَنَّةِ.
- ج. () يَتَفَاوَتُ النَّاسُ فِي نَعِيمِ الْجَنَّةِ حَسَبَ مَكَانَتِهِمْ وَمَنْزِلَتِهِمْ فِي الدُّنْيَا.
- د. () مَنْزِلَةُ الشُّهَدَاءِ فِي الْجَنَّةِ هِيَ الْفِرْدَوْسُ الْأَعْلَى.

5. I will mark a check (✓) next to true phrases and an (X) next to false phrases in what follows:

a. () Because of the intensity of the horrors of the Day of Judgment, the infidel wishes he were dust.

Positive Examples of Note:

Example 23.

Islamic Education, Grade 10, Vol. 1, 2025, p. 119 (Previously: Islamic Education, Grade 10, Vol. 1, 2023, p. 119.)

An *Islamic Education* textbook teaches about Jordanian initiatives promoting inter-religious dialogue. The first, called “Common Word,” calls for “cooperation and constructive dialogue between Muslims and Christians.” The initiative’s name refers to a Qur’anic verse calling the People of the Book, i.e. Jews and Christians, to worship only God. Students are taught that the initiative is based on shared values between Islam and Christianity, such as loving God and one’s neighbor. Another initiative students are taught about is “The Inter-Religious Harmony Initiative”, which was established by King Abdullah II in 2010, and calls for strengthening relations between followers of different religions and rejecting violence. By teaching these initiatives, the textbook promotes tolerance towards non-Muslims, and in particular Christians, as well as presenting Islam as a religion of peace and acceptance.

ثالثاً: مُبَادَرَةُ «كَلِمَةٍ سَوَاءٍ»

وَهِيَ مُبَادَرَةٌ أَطْلَقَتْهَا مُؤَسَّسَةُ آلِ الْبَيْتِ لِلْفِكْرِ الْإِسْلَامِيِّ عَامَ 2006 م، وَوَقَّعَ عَلَيْهَا مِثَّةٌ وَثَمَانٍ وَثَلَاثُونَ شَخْصِيَّةً إِسْلَامِيَّةً، وَتَدْعُو الْمُبَادَرَةُ إِلَى التَّعَاوُنِ وَالْحَوَارِ الْبِنَاءِ بَيْنَ الْمُسْلِمِينَ وَالْمَسِيحِيِّينَ انْطِلَاقًا مِنْ أَمْرَيْنِ مُشْتَرَكَيْنِ بَيْنَ الْإِسْلَامِ وَالْمَسِيحِيَّةِ وَهُمَا: حُبُّ اللَّهِ تَعَالَى، وَحُبُّ الْجَارِ، دُونَ الْمَسَاسِ بِالْمَعْتَقَدَاتِ الدِّينِيَّةِ الْخَاصَّةِ بِكِلَا الدِّينَيْنِ.

The “Common Word” Initiative

This is an initiative launched by the Royal Aal al-Bayt Institute for Islamic Thought in 2006, signed by 138 Islamic figures. The initiative calls for cooperation and constructive dialogue between Muslims and Christians based on two shared principles of Islam and Christianity: the love of God Almighty and the love of one’s neighbor, without compromising the specific religious beliefs of either faith.

رابعاً: مُبَادَرَةُ الْوِثَامِ بَيْنَ الْأَدْيَانِ



وَهِيَ مُبَادَرَةٌ إِنْسَانِيَّةٌ عَالَمِيَّةٌ أَطْلَقَهَا جَلَالَةُ الْمَلِكِ عَبْدِ اللَّهِ الثَّانِي عَامَ 2010 م؛ لِتُعْزِيزِ الْعِلَاقَةَ بَيْنَ أَتْبَاعِ الدِّيَانَاتِ بِمَا يُوْدِي إِلَى السَّلَامِ وَنَبْذِ الْعَنْفِ، دُونَ التَّعَرُّضِ لِلْمَعْتَقَدَاتِ الدِّينِيَّةِ الْخَاصَّةِ بِكُلِّ دِينٍ، مِنْ أَجْلِ مَزِيدٍ مِنَ التَّعَاوُنِ بَيْنَ النَّاسِ لِصَالِحِ الْإِنْسَانِ. وَقَدْ تَبَنَّتِ الْجُمُعِيَّةُ الْعَامَّةُ لِلْأُمَمِ الْمُتَّحِدَةِ هَذِهِ الْمُبَادَرَةَ، وَدَعَتْ إِلَى تَخْصِيصِ الْأُسْبُوعِ الْأَوَّلِ مِنْ شَهْرِ شَبَاطٍ مِنْ كُلِّ عَامٍ لِإِقَامَةِ أَنْشِطَةٍ فِي كُلِّ أَنْحَاءِ الْعَالَمِ تَدْعُو إِلَى التَّعَاوُنِ بَيْنَ أَتْبَاعِ الدِّيَانَاتِ وَنَبْذِ الْعَنْفِ.

The Inter-Religious Harmony Initiative

This is a global humanitarian initiative launched by His Majesty King Abdullah II in 2010, in order to strengthen the relation between adherents of [different] faiths thus leading to peace and the rejection of violence, without criticizing the religious beliefs of any religion. It aims at enhancing cooperation between people for the good of mankind. The General Assembly of the United Nations adopted this initiative and called to dedicate a week the first week of February every year to hold activities around the world calling adherents of faiths to collaborate and reject violence.

Example 24.

Social Studies, Grade 4, Vol. 1, 2025, pp. 18-19 (Previously: Social Studies, Grade 4, Vol. 1, 2024, pp. 18-19)

In a Grade 4 textbook, the inclusion of Christian celebrations like Christmas and Easter attests to the inclusive nature of Jordanian society. The textbook describes Christianity using Christian language, referring to Easter as “Glorious” (*majid*), thereby exposing Jordanian students to a Christian perspective. By presenting these holidays as integral to the nation’s cultural fabric, the lesson promotes unity and mutual respect among diverse religious communities. This highlights Jordan’s commitment to coexistence and interfaith harmony, reflecting a broader national identity that values pluralism. Additionally, teaching students about these celebrations fosters awareness of cultural diversity and strengthens the bonds between different faith groups, reinforcing the idea that all citizens, regardless of their religion, contribute to the shared heritage of the nation.



Celebrating Religious Occasions

Among the religious rituals, Muslims celebrate Eid al-Fitr at the end of the blessed month of Ramadan, and Eid al-Adha which follows the completion of the obligation of Hajj. Christians celebrate Christmas, the birth of Lord Christ, peace be upon him, and Glorious Easter. These celebrations are accompanied by a variety of customs and traditions that differ from one country to another.

[In the text box:] The month of Ramadan, in particular, is marked by various social practices and traditions, such as feeding the poor and needy, hosting iftar and suhoor gatherings, exchanging visits among friends and relatives, and offering sweets and juice.

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

تَلَوِينُ التَّبْيِضِ مِنَ الْعَادَاتِ الَّتِي
يُمَارِسُهَا الْمَسِيحِيُّونَ فِي عِيدِ الْفِصْحِ.



الْمُسْحَرَاتِي هُوَ السَّخْصُ الَّذِي يُوقِظُ النَّاسَ قَبْلَ
صَلَاةِ الْفَجْرِ فِي لَيَالِي شَهْرِ رَمَضَانَ لِتَنَاوُلِ وَجَبَةِ
السُّحُورِ. وَالْمُسْهُورُ عَنْهُ حَمْلُهُ لِلطَّبْلِ، وَيَكُونُ
النَّدَاءُ مَصْحُوبًا بِبَعْضِ الْأَنَاشِيدِ الدِّينِيَّةِ أحيانًا.

[Top text box:] Coloring eggs is one of the traditions Christians practice during Easter.

[Bottom text box:] The musaharati is the person who wakes people up before the Fajr (dawn) prayer during the nights of Ramadan to eat the suhoor (pre-fasting) meal. He is known for carrying a drum, and his call is sometimes accompanied by religious chants.

Example 25.

Geography, Grade 10, Vol. 1, 2025, pp. 35, 55 (Previously: Geography, Grade 10, Vol. 1, 2024, pp. 35, 55)

The textbook highlights Jordan's unique position as a crossroads of religious history, offering a diverse mix of Christian, Muslim, and historical sites that attract pilgrims and tourists alike. The inclusion of Christian pilgrimage sites in Jordan and Palestine in the textbook offers an important opportunity to explore the cultural and religious significance of these locations, while also emphasizing the role of religious tourism in the region. Additionally, the lesson promotes understanding and respect for religious diversity, as students explore the historical and spiritual importance of these pilgrimage locations, further contributing to the broader goals of tolerance and interfaith dialogue.

٤) **المعالم الدينية:** تتمثل المعالم الدينية بالأمكن المقدسة، مثل: المساجد، والأضرحة، والمقامات، والكنائس، والأديرة، فيقصدوها السياح؛ لتعرف تاريخها وقيمها الروحية، مثل زيارة مكة المكرمة والمدينة المنورة في المملكة العربية السعودية، وزيارة المسجد الأقصى وبيت لحم وكنيسة القيامة في فلسطين، وزيارة أضرحة الصحابة الكرام رضي الله عنهم ومواقع الحج المسيحي في الأردن.

معلومة

المغطس: يقع المغطس على بُعد (9 كيلومترات) شمال البحر الميت، وهو الموقع الذي تعمّد فيه السيّد المسيح عليه السلام. بدأ الموقع باستقبال الحجاج من الطوائف المسيحية كافة لممارسة مراسيم الحج والتعميد منذ عام 2000م، وصار مقصداً للحجاج المسيحيين من دول العالم كافة، وقد سُجّل الموقع على قائمة التراث العالمي (اليونسكو) منذ عام 2015م.

السياحة الدينية: هي زيارة المواقع الدينية، مثل زيارة: المساجد، والأضرحة، والمقامات، والكنائس، والأديرة.

الشكل (8): المغطس.



Religious Landmarks:

Religious landmarks are represented by sacred places such as mosques, shrines, tombs, churches, and monasteries, which tourists visit to learn about their history and spiritual significance. These include visits to Mecca and Medina in Saudi Arabia, the Al-Aqsa Mosque, Bethlehem, and the Church of the Holy Sepulchre in Palestine, as well as the tombs of the Companions and Christian pilgrimage sites in Jordan.

[text box] Religious Tourism is visiting religious sites such as mosques, shrines, tombs, churches and monasteries.

[text box] Information:

The Baptism Site (Al-Maghtas) is located 9 kilometers north of the Dead Sea. It is the site where Jesus Christ, peace be upon him, was baptized. The site was listed as a UNESCO World Heritage Site in 2015 and began welcoming pilgrims from all Christian denominations for pilgrimage and baptism rituals in 2000. It has since become a destination for Christian pilgrims from all over the world.

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

مشروع الوحدة



- أتعاون مع أفراد مجموعتي لإعداد محتوى إلكتروني (فيديو) يتناول السياحة الدينية في الأردن، يتضمن:
- مقامات الصحابة في الأردن.
 - مواقع الحج المسيحي في الأردن.

Unit Project:

I will collaborate with members of my group to prepare electronic content (video) about religious tourism in Jordan, which will include:

- The tombs of the Companions in Jordan.
- Christian pilgrimage sites in Jordan.

Jews and Antisemitism

Example 26.

History, Grade 12 (Academic Track), Vol. 1, 2025, p. 120.

Newly introduced:

A newly introduced Grade 12 History textbook describes the Balfour Declaration as a conspiracy theory, by which Jews exerted their global influence through their support of Britain during World War I. According to the textbook, one of the motivating factors for Britain's promulgation of the declaration was "the Jewish role in destroying the German economy and destabilizing German society" during the war. The textbook thus echoes the antisemitic "stab-in-the-back myth," according to which Germany was not defeated in the battlefield, but surrendered due to internal betrayal, mainly by German Jews. The textbook discusses other motivating factors for British support of the declaration, including "the significant financial support that the Jews provided to the British treasury," Jewish pressure on the US government to enter the war (aiding the British), and "winning the loyalty of the Jews in Bolshevik Russia." Altogether, the lesson seems to promote the antisemitic notion that the Jews as a collective have significant global influence and reach which they use to promote their agenda. The textbook also fails to mention any positive or compassionate British motives for supporting Zionism such as sympathy for the suffering of persecuted Jews in parts of Europe or religiously-based support for the idea of Jewish return to their homeland. In doing so, the textbook not only ignores historical fact, but also implies that support for Zionism could only be the result of Jewish conspiracy or bribery.

وعد بلفور 2 تشرين الثاني 1917م

عمدت بريطانيا في أثناء الحرب العالمية الأولى، إلى إصدار تعهد رسمي باسم الحكومة البريطانية بدعم مشروع إقامة وطن قومي لليهود في فلسطين، في مخالفة صريحة لأبسط مبادئ القانون الدولي؛ لأن فلسطين كانت آنذاك جزءاً من الدولة العثمانية ولا تملك بريطانيا التصرف بمصيرها. وجاء هذا الوعد مخالفاً لمبادئ حقوق الإنسان، وحق الشعوب في تقرير مصيرها، ومخالفاً لتعهدات بريطانيا للشريف الحسين بن علي بدعم استقلال ووحدة البلاد العربية في آسيا.

وقد وقفت عدّة عوامل خلف إصدار بريطانيا هذا الوعد المشؤوم، رغبة منها في مكافأة اليهود في العالم، ويمكن اختصارها بما يأتي:

- 1 ممارسة الطائفة اليهودية في الولايات المتحدة الأمريكية الضغوط على الحكومة الأمريكية لدخول الحرب إلى جانب الحلفاء.
- 2 كسب ولاء اليهود في روسيا البلشفية، بعد قرار الحكومة البلشفية الانسحاب من صفوف الحلفاء في الحرب.
- 3 الدعم المالي الكبير الذي قدّمه اليهود للخزانة المالية البريطانية لدعم المجهود الحربي.
- 4 الدور اليهودي في تخريب الاقتصاد الألماني واخلخله المجتمع الألماني، في ظلّ انشغال الحكومة الألمانية في الحرب.

The Balfour Promise of November 2, 1917

[...] A number of factors stood behind Britain's promulgation of this cursed promise, stemming from its desire to win the favours of the world's Jews. These factors can be summed up as follows:

1. The US Jewish community's pressure on the American government to enter the war on the Allies' side.
2. Winning the loyalty of the Jews in Bolshevik Russia, after the Bolshevik government's decision to pull out from the war on the Allies' side.
3. The significant financial support that the Jews provided to the British treasury to support the war effort.
4. The Jewish role in destroying the German economy and destabilizing German society, while the German government was preoccupied in the war.

Example 27.

Islamic Education, Grade 9, Vol. 2, 2025, pp. 57, 59 (Previously: Islamic Education, Grade 9, Vol. 2, 2024, pp. 57, 59.)

Students are taught that “treachery and violation of agreements are some of the traits of the Jews and their natural qualities.” This statement appears as the fourth “lesson learned” following a section describing the Battle of the Trench—one of the battles of the Prophet Muhammad against his opponents. Pertinently, the forces fighting the Muslims were formed under a coalition of non-Muslim Arabian tribes that included infidels, false believers (“hypocrites” or *munāfiqūn*), and the Jewish tribe Banu Qurayza. Hence, not only are Jews singled out as untrustworthy among these groups, but the textbook also indicates that “the Jews” in general are treacherous by nature. Considering that the Jews are the only remaining group of those mentioned, this demonization of Jews seems to be aimed at extending the early Muslims’ treatment of the Jews into modernity. The same idea is reiterated when the text asks whether the following is true or false: “The Battle of the Trench confirms that violating agreements is one of the traits of the Jews and their natural qualities”. Removing such defamatory claims would provide a more accurate, historically contextualized, and educational perspective for young Jordanians on the history of their religion and region. These events should be placed in the proper context of early Islamic Arabia and the expansion of the nascent Islamic religion among native Jewish communities.

أَسْتَرِيدُ



- يزخرُّ يومُ الخندقِ بالعِبَرِ والدروسِ المستفادة، منها:
- أ. وجوبُ الأخذِ بالأسبابِ والتوكُّلِ على الله تعالى، فقد أمرَ سيّدنا رسولُ الله ﷺ أصحابَهُ الكرامَ ﷺ بحفرِ الخندقِ؛ استعدادًا للمعركة.
- ب. وجودُ القائدِ بينَ جنودهِ ومشاركتُهُم في العملِ يرفعُ معنوياتَهُم، فقد كانَ سيّدنا رسولُ الله ﷺ حاضرًا بينَ جنودهِ، مشاركًا إياَهُم في أعمالِ حفرِ الخندقِ.
- ج. ضرورةُ بثِّ الأملِ بينَ الناسِ، وتأكيدُ أنَّ الفرجَ يأتي بعدَ الشِّدةِ، فقد بَشَّرَ سيّدنا رسولُ الله ﷺ الصحابةَ الكرامَ ﷺ باقترابِ النصرِ، وانتشارِ الإسلامِ في العالمِ وهو يكسُرُ الصخرةَ التي اعترضتِ المسلمينَ أثناءَ حفرِ الخندقِ.
- د. الغدرُ ونقضُ العهودِ من صفاتِ اليهودِ وطباعِهِم، وهذا ما فعلَهُ يهودُ بني قريظةَ حينَ نقضوا عهدَهُم معَ المسلمينَ، وكادوا يتسبّبونَ في خسارتِهِم للمعركة.
- هـ. معاقبةُ مَنْ يخونونَ أوطانَهُم ويتآمرونَ معَ الأعداءِ عليها، فقد عاقبَ سيّدنا رسولُ الله ﷺ بني قريظةَ لتآمرِهِم معَ المشركينَ ضدَّ المسلمينَ.

I Will Expand My Knowledge

The Battle of the Trench abounds with useful lessons, including:

[...]

D. Treachery and the violation of agreements are some of the traits of the Jews and their natural qualities; this is what the Jews of Banu Qurayza did when they violated their agreement with the Muslims and almost caused their defeat in the battle.

E. Punishing those who betray their homelands and conspire with the enemies against them, as our master, Messenger of God punished the tribe of Banu Qurayza for their conspiracy with the idolaters against the Muslims.

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

7 أضع إشارة (✓) أمام العبارة الصحيحة، وإشارة (X) أمام العبارة غير الصحيحة في كل مما يأتي:

- أ. () زعيم اليهود الذي حرّض يهود بني قريظة على نقض العهد مع سيدنا رسول الله ﷺ هو كعب بن أسد.
- ب. () الصحابي الذي أشار على سيدنا رسول الله ﷺ بحفر الخندق هو سيدنا سلمان الفارسي.
- ج. () يؤكد يوم الخندق أن نقض العهد من صفات اليهود وطباعهم.
- د. () ترشد قصة كسر الصخرة أثناء حفر الخندق إلى أهمية بثّ الأمل بين الناس.

7. I will mark a check next to the correct sentence and a cross next to the incorrect sentence:

A. () The leader of the Jews who urged the Jews of the Banu Qurayza tribe to break the pact with our master, Messenger of God, was Ka'b ibn Asad.

[...]

C. () The Battle of the Trench confirms that violating agreements is one of the traits of the Jews and their natural qualities.

Example 28.

Islamic Education, Grade 10, Vol. 1, 2025, pp. 21–25, 27 (Previously: Islamic Education, Grade 10, Vol. 1, 2023, pp. 21–25, 27.)

An Islamic Education textbook includes a section titled “The Jews’ Betrayal” which teaches that “the Jews” betrayed the Prophet Muhammad despite his positive treatment towards them. The textbook then asks students to “explain the Jews’ stance regarding agreements and treaties,” portraying Jews as treacherous and untrustworthy. The section includes a table that collates many cases in Islamic traditions in which Jewish tribes or individuals tried to harm Muhammad or the Muslims. These include an attempt to assassinate Muhammad, conspiring with the pagans of Arabia against Muslims, and harassing a Muslim woman. The punishments given by Muhammad, including expelling Jewish tribes and killing their warriors, are presented as fair and justified.

By merging separate events into a single narrative of Jewish betrayal, the textbook reinforces the idea that Jews, as a group, have historically and repeatedly acted in bad faith. The choice to compile multiple accounts in one place—rather than presenting them as distinct incidents—creates the impression of a continuous Jewish conspiracy against Islam, shaping students’ perceptions of Jewish people as perpetual enemies. The textbook also refers to the different Jewish tribes as “the Jews,” including in the lesson’s title. By doing so, the textbook inculcates the antisemitic message that Jews as a group are treacherous and hostile to Islam.

رابعاً: غدر اليهود
على الرغم من المعاملة الحسنة التي لقيها اليهود من سيدنا رسول الله ﷺ ومنحهم كامل حقوقهم، إلا أنهم نقضوا عهودهم ومواثيقهم، والجدول الآتي يبين مظاهر غدرهم ومصيرهم:

Four: The Jews' Betrayal

Despite the good treatment that the Jews received from our master, Messenger of God, and although he granted them all their rights, they violated their agreements and treaties. The following table explains the manifestations of their betrayal and their fate:

القبيلة	العام	مظاهر نقض العهد	عقوبتهم
بنو قينقاع	2هـ	- المجاهرة بالعداوة للمسلمين بعد انتصارهم على المشركين في بدر، والتحريض على قتال المسلمين. - إثارة الفتنة بين أبناء المجتمع المسلم. - التعرض لامرأة مسلمة في السوق، وقتل رجل مسلم انتصر للمرأة، ورفضهم الاحتكام لسيدنا رسول الله ﷺ.	حاصرهم سيّدنا رسول الله ﷺ خمس عشرة ليلة، حتى استسلموا ونزلوا على حكمه ﷺ فأحسن إليهم واكتفى بإخراجهم من المدينة.

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

The Tribe	Year	The Manifestations of the violation of the agreement	Their Punishment
Banu Qaynuqa	2 Hijri	- Openly expressing hostility toward Muslims after their victory over the idolaters in the Battle of Badr and inciting fighting against Muslims. - Sowing discord (fitna) between people in Muslim society. - Harassing a Muslim woman in the market, killing a Muslim man that came to her aid, and refusing to be judged by our master, Messenger of Allah	Our master, the Messenger of Allah, besieged them for fifteen nights, until they surrendered, and were trialed by him; he was kind to them and only expelled them from Medina.

بنو النضير	4هـ	- نقض بنود وثيقة المدينة برفض المشاركة في دفع دية قتلين قتلتهما أحد المسلمين خطأ. - محاولة اغتيال سيدنا رسول الله ﷺ، فقد أرادوا إلقاء صخرة على رأسه من سطح أحد البيوت، فأخبره الوحي بخيانتهم، فقام مسرعاً.	حاصرهم سيدنا رسول الله ﷺ ست ليالٍ، فألقى الله الرعب في قلوبهم ونزلوا على حكمه ﷺ ف قضى بإجلائهم عن المدينة مع ما يمكنهم حمله من أموالهم، فجلّوا إلى خيبر.
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Banu Nadhir	4 Hijri	- Violating the articles of the Medina Charter by refusing to contribute to the payment of blood money for two people who were mistakenly killed by one of the Muslims. - Attempting to assassinate our lord, the Messenger of Allah and wanting to throw a rock onto his head from the rooftop of one of the houses. He was told by revelation about their treachery and he quickly escaped.	Our master, the Messenger of Allah, besieged them for six nights; Allah had placed horror in their hearts, and they were judged by the Messenger of Allah. He ruled that they would be expelled from Medina with the possessions they could carry, and they were exiled to Khaybar.
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بنو قريظة	5هـ	- غدرهم بالمسلمين ونقضهم العهد بعدم الدفاع عن المدينة بعد غزوها، ومحاولة تمكين المشركين من دخول المدينة من جهة حصونهم يوم الخندق.	حاصرهم سيدنا رسول الله ﷺ خمساً وعشرين ليلة، فألقى الله الرعب في قلوبهم، فلدجؤوا إلى المفاوضات، ورضوا بالنزول على حكم سعد ابن معاذ ؓ ف قضى بقتل مقاتليهم، وهذا جزاء من يرتكب الخيانة العظمى ويتآمر مع الأعداء ضدّ وطنه، ولأنّ خيانتهم كانت عظيمة تهدّد أمن المجتمع تهديداً واضحاً.
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(See the continuation of the example on the following page)

Banu Qurayza	5 Hijri	- They betrayed the Muslims and violated the agreement by not defending Medina after it was invaded and attempted to enable the idolaters to enter Medina from the side of their fortresses in the Battle of the Trench.	Our master, Messenger of Allah, besieged them for twenty-five nights; Allah had filled their hearts with horror, and they resorted to negotiations and agreed to be judged by Sa'd Ibn Mu'adh, who ruled that their warriors would be killed. This is the punishment for whoever commits extreme treachery and conspires with the enemies against his homeland, as their betrayal was extreme and posed an evident threat to the security of society.
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يهود خيبر	7هـ	- كَانَتْ خَيْبَرُ مَرْكَزًا لِلتَّامِرِ عَلَى الْإِسْلَامِ وَالْمُسْلِمِينَ، فَقَدْ حَرَّضُوا الْمُشْرِكِينَ وَغَيْرَهُمْ مِنَ الْقَبَائِلِ عَلَى حَرْبِ الْمُسْلِمِينَ يَوْمَ الْأَحْزَابِ، كَمَا شَجَّعَ زَعِيمُ بَنِي النَّضِيرِ الَّذِي لَجَأَ إِلَى خَيْبَرَ - حُيَيُّ بْنُ أَخْطَبَ - يَهُودَ بَنِي قُرَيْظَةَ عَلَى نَقْضِ الْعَهْدِ مَعَ سَيِّدِنَا رَسُولِ اللَّهِ ﷺ، فَارْتَكَبُوا جَرِيمَةَ الْخِيَانَةِ الْعُظْمَى ضِدَّ الْوَطَنِ.	حَاصِرُهُمْ سَيِّدُنَا رَسُولُ اللَّهِ ﷺ عَشْرَ لَيَالٍ، مِمَّا اضْطَرَّهُمْ إِلَى الْمَفَاوِضَاتِ، وَرَغْمَ تَأْمِرِهِمْ عَلَى الْمُسْلِمِينَ، إِلَّا أَنَّ سَيِّدَنَا رَسُولَ اللَّهِ ﷺ لَمَّا انتَصَرَ عَلَيْهِمْ لَمْ يَقْتُلْهُمْ، وَإِنَّمَا تَسَامَحَ مَعَهُمْ وَسَمَحَ هُكْمٌ بِالْخُرُوجِ مِنْ خَيْبَرَ، ثُمَّ سَأَلُوا سَيِّدَنَا رَسُولَ اللَّهِ ﷺ أَنْ يُسَمَحَ لَهُمْ بِالْبَقَاءِ فِي أَرْضِي خَيْبَرَ عَلَى نَصْفِ ثَمَارِهَا، فَأَعْطَاهُمْ ذَلِكَ عَلَى أَنْ يُخْرِجَهُمْ مِنْهَا مَتَى شَاءَ.
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The Jews of Khaybar	7 Hijri	Khaybar was a center of conspiracy against Islam, as they incited the idolaters and other tribes to fight the Muslims in the Battle of Confederates. In addition, the leader of Banu Nadhir who had fled to Khaybar, Huyayy Ibn Akhtab, encouraged the Jews of Banu Qurayza to violate their agreement with our master, Messenger of Allah. They committed the crime of extreme treachery against the homeland.	Our master, the Messenger of Allah, besieged them for ten nights, which forced them to negotiate. Despite their conspiracy against the Muslims, after our master, Messenger of Allah, had won over them, he didn't kill them, but let them leave Khaybar. Then they asked our master, Messenger of Allah, to let them stay in the lands of Khaybar under the condition that they would give him half of its agricultural yield. He accepted this, under the condition that he could expel them whenever he wished.
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(See the continuation of the example on the following page)

3 أُبَيِّنُ مواقفَ اليهودِ مِنَ العهودِ والمواثيقِ.

4 مِنْ خِلالِ دراستي القبائلَ اليهوديَّةَ أَقارِنُ بَيْنَهَا مِنْ حَيْثُ : مَظَاهِرُ خِيَانَتِهِمْ وَنَقْضِهِمْ العهودَ ، عَقُوبَتُهُمْ ، العامُ الَّذِي وَقَعَتْ فِيهِ العُقُوبَةُ.

3. I will explain the Jews' stance regarding agreements and treaties.

4. By studying the Jewish tribes, I will compare between them in regard to [the following criteria]: the manifestations of their betrayal and violation of agreements, their punishment, and the year in which the punishment occurred.

Example 29.

*Islamic Education – Teacher's Guide, Grade 10, Vol. 1, 2023, pp. 5A, 20-28.*⁸

The *Islamic Education* teacher's guide repeatedly instructs educators to teach students that "the Jews have always breached agreements and violated treaties." It offers this as the answer to a textbook question about "the Jews' stance regarding agreements and treaties," following a section titled "The Jews' Betrayal," which discusses their actions against Muhammad and the Muslims.

Teachers are also told to assign students research on Muhammad's biography by Ibn Hisham to understand "the role that the Jews played in creating internal strife in Medina." The lesson's goal repeatedly emphasizes "explaining the Jews' betrayal of the Muslims, and their breaching of agreements and treaties" and warns students to "be cautious of the cunning and betrayal of the enemies," drawing a connection to the present day. The textbook generalizes these historical events and repeatedly refers to the offenders as "the Jews," reinforcing antisemitic stereotypes.

Moreover, students learn about high treason alongside the lesson on Jewish betrayal. They are instructed to research punishments for high treason in three countries, with the teacher's guide specifying execution (USA, the Kingdom of Saudi Arabia), or life imprisonment (UK). This framing encourages students to equate Jewish betrayal in Islamic history with a crime that warrants severe punishment today.

p. 5A

التحديات	اسم الدرس
- بيان واجبات المسلم تجاه القرآن الكريم. - استشعار عظمة القرآن الكريم.	واجب المسلم تجاه القرآن الكريم
- بيان مفهوم البيع. - استنتاج حكم البيع، والحكمة من مشروعيته. - توضيح أحكام البيع مع أدلتها. - تطبيق أحكام البيع في الحياة العملية. - الحرص على تحريم البيع الحلال في تعامله.	البيع: مشروعيته، وأحكامه
- بيان الحقوق التي أقرتها الوثيقة ليهود المدينة المنورة. - توضيح الواجبات التي تضمنتها الوثيقة على اليهود في المدينة المنورة. - استنتاج مظاهر حسن معاملة سيدنا رسول الله ﷺ ليهود المدينة المنورة. - بيان غدر اليهود بالمسلمين، وتقضيم العهد، والمواثيق. - استنتاج الدروس، والعبر المستفادة من معاملة النبي ﷺ ليهود المدينة المنورة.	معاملة النبي ﷺ ليهود المدينة المنورة.

Lesson Name	[Learning] Outcomes
[...]	[...]
[...]	[...]
The Prophet's treatment of the Jews of Medina	... * Explaining the Jews' betrayal of the Muslims, and their violation of agreements and treaties.

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

8 The 2023 edition of the teacher's guide is the latest edition available on the Jordanian National Center for Curriculum Development website as of 4.5.26.

p. 20

نتائج التعلم 

يُتَوَقَّعُ أَنْ يَحَقِّقَ الطَّلَبَةُ النَتَاجَاتِ الْآتِيَةَ:

بيان غدر اليهود بالمسلمين، ونقضهم
العهود، والمواثيق.

Learning outcomes:

Students are expected to achieve the following outcomes:

...

* Explaining the Jews' betrayal of the Muslims, and their violation of agreements and treaties

p. 25

أَتَعَلَّمُ **أَرْجِعُ** 

الْخِيَانَةُ الْعُظْمَى:

التواصل مع جهة
أجنبية، بغرض الإضرار
بأمن البلاد وتقويض
الاستقرار فيها.

أَرْجِعُ إِلَى (الْإِنْتَرَنَتِ)، ثُمَّ أُبَيِّنُ عَقُوبَةَ مَنْ يَرْتَكِبُ جَرِيْمَةَ
الْخِيَانَةِ الْعُظْمَى عِنْدَ ثَلَاثِ مِنْ دَوْلِ الْعَالَمِ.
عَقُوبَةُ مَنْ يَقُومُ بِهَذِهِ الْفِعْلَةِ إِمَّا الْإِعْدَامُ (أَمْرِيكََا،
الْمَمْلَكَةُ الْعَرَبِيَّةُ السَّعُودِيَّةُ)، أَوِ السَّجْنُ الْمُؤَبَّدُ مَدَى
الْحَيَاةِ (بَرِيْطَانِيَا).

I will consult:

I will consult the internet and describe the punishment of those who commit high treason in three countries of the world.

[Teacher's filler answer:] The punishment of those who commit this crime is either execution (the USA, the Kingdom of Saudi Arabia), or life imprisonment (UK).

I will learn: High Treason

Collaboration with a foreign entity with the purpose of harming national security and disrupting stability.

p. 27

الواجب المنزلي 

أَبْحَثْ فِي كِتَابِ سِيْرَةِ ابْنِ هِشَامٍ عَنْ دَوْرِ
الْيَهُودِ فِي إِثْرَةِ الْفِتَنِ فِي الْمَدِينَةِ الْمُنَوَّرَةِ.

Homework:

I will search in the Sira of ibn Hisham (the biography of Muhammad) about the role that the Jews played in creating internal strife (fitna) in Medina.

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

p. 27

أَخْتَبِرْ مَعْلُومَاتِي 

① **أَسْتَدِلُّ** بِالرُّجُوعِ إِلَى وَثِيقَةِ الْمَدِينَةِ الْمَنُورَةِ عَلَى أَنَّ اخْتِلَافَ الدِّينِ لَيْسَ سَبَبًا لِلْعَدَاوَةِ بَيْنَ الْمُسْلِمِينَ وَالْيَهُودِ.

② **أَوْضَحُ** دَلَالََةَ كُلِّ مِنَ النُّصُوصِ الْآتِيَةِ:

أ. «وَأَنَّهُ مَنْ خَرَجَ آمِنٌ وَمَنْ قَعَدَ آمِنٌ بِالْمَدِينَةِ، إِلَّا مَنْ ظَلَمَ وَاتَّعَمَّ».

ب. «وَأَنَّ يَهُودَ بَنِي عَوْفٍ أُمَّةٌ مَعَ الْمُؤْمِنِينَ».

③ **أُبَيِّنُ** مَوَاقِفَ الْيَهُودِ مِنَ الْعَهْدِ وَالْمَوَاطِنِ.

I test my knowledge:

[...]

3. I will explain the Jews' position regarding agreements and treaties.

p. 28A

ملحق إجابات الأسئلة (أختبر معلوماتي)

① أعطى النبي ﷺ اليهود حق المواطنة في الدولة، وحق حرية الدين والاعتقاد، ولم يحاربهم إلا عندما خانوا العهد والميثاق.

② ■ حق الأمن والتنقل.

■ حق المواطنة والتعايش السلمي.

③ قام اليهود بخيانة العهد والمواثيق، ونقضها دائما

Appendix – answers to questions (I test my knowledge)

[...]

3. The Jews have always breached agreements and violated treaties.

Example 30.

Islamic Education, Grade 12 (Academic Track), Vol. 1, 2025, p. 58 (Previously: Islamic Education, Grade 11 (Humanities Track), Vol. 1, 2023, p. 43.)

A Grade 12 *Islamic Education* textbook teaches about the establishment of a new market by the Prophet Muhammad in Medina that was “to be liberated from the Jews’ economic control.” According to the textbook, the new market will forbid “monopoly, fraud, and usury,” thus directly associating these features with the Jews and their markets. Notably, the textbook links such tropes to “the Jews” in general, rather than referring to specific tribes or individuals, evoking antisemitic stereotypes.

2. التخطيط الاقتصادي: حظي هذا النوع من التخطيط باهتمام سيدنا رسول الله ﷺ بعد وصوله إلى المدينة المنورة؛ فقد جعل سيدنا رسول الله ﷺ للمسلمين سوقاً خاصةً للتحرُّر من سيطرة اليهود الاقتصادية، واختار لهذه السوق مكاناً مناسباً عند مدخل المدينة المنورة، ثم وضع لها أحكاماً خاصةً تُنظَّم العمل فيها، مثل منع كلٍّ من الاحتكار، والغش، والربا. وقد حثَّ القرآن الكريم على الاستفادة المثلى من الإدارة الاقتصادية على مستوى الفرد والمجتمع. ومن ذلك، النهي عن التبذير، قال تعالى: ﴿وَلَا تُبَذِّرْ تَبْذِيرًا﴾ [الإسراء: ٢٦].

2. Economic planning: This type of planning was of interest to our master, the Messenger of God, after he arrived at Medina. The Messenger of God created for the Muslims their own market to be liberated from the Jews' economic control. He chose for this market a suitable location at the entrance to Medina. He then put in place special regulations to organize the trade in it, for instance preventing monopoly, fraud, and usury.

[...]

Example 31.

Islamic Education, Grade 10, Vol. 1, 2025, pp. 25, 27 (Previously: Islamic Education, Grade 10, Vol. 1, 2023, pp. 25, 27.)

A Grade 10 *Islamic Education* textbook teaches that the Jews controlled the economy of Medina prior to Muhammad's arrival in the city. The text blames "the Jews" for usury (forbidden by Islam), monopolizing commodities, fixing prices, and practicing fraud and deceit. Students are taught that the Prophet Muhammad established a new market to protect the market of Medina from "the Jews' exploitation," and are asked to discuss the measures taken by Muhammad to "liberate the Muslims' economy from the exploitation of the Jews."

By repeatedly using the term "the Jews," rather than emphasizing that this incident refers to specific Jewish tribes of ancient Medina, the text implies that greed and fraud are traits inherent to Jews in general.


أستزيدُ

كَانَ مَعْظَمُ النَّشَاطِ التِّجَارِيِّ فِي الْمَدِينَةِ الْمُنُورَةِ قَبْلَ هِجْرَةِ سَيِّدِنَا رَسُولِ اللَّهِ ﷺ إِلَيْهَا بِيَدِ الْيَهُودِ،
 مِمَّا جَعَلَهُمْ يَسْطَرُونَ عَلَى سَوْقِ الْمَدِينَةِ وَيَسْتَغْلُونَ حَاجَاتِ النَّاسِ، فَكَانُوا يَحْتَكِرُونَ السَّلْعَ
 وَيَتَحَكَّمُونَ فِي أَسْعَارِهَا، وَيَتَعَامَلُونَ بِالرِّبَا، وَيَنْتَشِرُ بَيْنَهُمُ الْغِشُّ وَالْخِدَاعُ.
 لِذَلِكَ أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَحْمِيَ سَوْقَ الْمَدِينَةِ مِنْ اسْتِغْلَالِ الْيَهُودِ، فَأَنْشَأَ سَوْقًا لِلْمُسْلِمِينَ
 يُمَارِسُونَ فِيهِ نَشَاطَاتِهِمُ التِّجَارِيَّةَ وَالْاِقْتِصَادِيَّةَ، وَقَدْ نَظَّمَ أُمُورَ الْبَيْعِ وَالشِّرَاءِ فِي السَّوْقِ الْجَدِيدِ؛
 لَتَكُونَ مَنْضُبَّةً بِأَحْكَامِ الشَّرِيعَةِ الْإِسْلَامِيَّةِ الْقَائِمَةِ عَلَى الصَّدْقِ وَالْأَمَانَةِ، وَتَحْرِيمِ الْغِشِّ وَالرِّبَا
 وَالْاِحْتِكَارِ، وَغَيْرِهَا مِنْ الْمَعَامَلَاتِ التِّجَارِيَّةِ غَيْرِ الْمَشْرُوعَةِ.

I will expand my knowledge:

Most of the economic activity in Medina before the migration of our master, Messenger of Allah, to [the city] was in the hands of the Jews. They therefore controlled the city market and took advantage of people's needs, as they held a monopoly over commodities and controlled their prices. They practiced usury. Fraud and deceit were widespread among them.

For these reasons, the Messenger of God wanted to protect the market of Medina from the Jews' exploitation and established a market for the Muslims, in which they carried out their commercial and economic activities. He determined the matters of sale and purchase in the new market, so that they would be regulated by the rules of Islamic Sharia based on sincerity, loyalty, and prohibition of fraud, usury, monopoly, and other [forms of] forbidden commercial transactions.

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

6 أضع دائرة حول رمز الإجابة الصحيحة في ما يأتي:

1. عمل سيدنا رسول الله ﷺ على تحرير اقتصاد المسلمين من استغلال اليهود عن طريق:

أ. طرد اليهود من المدينة.

ب. تنظيم أمور البيع والشراء في سوق اليهود.

ج. تحريم التعامل مع اليهود.

د. إنشاء سوق للمسلمين يمارسون فيه أنشطتهم الاقتصادية.

6. I will circle the correct answer:

1. Our Master, Messenger of Allah, strove to liberate the Muslims' economy from the Jews' exploitation by:

a. Expelling the Jews from Medina

b. Determining the matters of sale and purchase in the Jews' market

c. Forbidding transactions with the Jews

d. Establishing a market for Muslims to carry out their economic activities

Example 32.

Islamic Education, Grade 9, Vol. 1, 2025, p. 100 (Previously: Islamic Education, Grade 9, Vol. 1, 2023, p. 100.)

A Grade 9 *Islamic Education* textbook teaches that Jews as a group are liars, and therefore comparable with “the Hypocrites” (false believers). This is taught in a section about the traits of the “Hypocrites” and their negative characteristics, stating that “the Jews share many of the characteristics of the Hypocrites (*munāfiqūn*), chief among which is lying.” Other negative characteristics of the Jews include breaking their promises and betraying one’s trust. The lying characteristic of the Jews is demonstrated by a story taken from Islamic tradition, recounting how a Jewish man was praised by “a group of Jews” as being a learned person, but that “they” later rebuked him as an evil person upon learning that he had converted to Islam. Without limiting the statement to specific Jewish tribes or people, the textbook implies that these qualities apply to all Jews, in all times and places.

مَعِ السَّيْرَةِ النَّبَوِيَّةِ



يَشْتَرِكُ الْيَهُودُ مَعَ الْمُنَافِقِينَ فِي كَثِيرٍ مِنْ صِفَاتِهِمُ الَّتِي يُعَدُّ الْكَذِبُ أْبْرَزَهَا؛ فَحِينَ سَأَلَهُمْ رَسُولُ اللَّهِ ﷺ عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ - وَكَانَ يَهُودِيًّا، وَقَدْ أَسْلَمَ دُونَ عِلْمِهِمْ - قَالُوا: «أَعْلَمُنَا وَابْنُ أَعْلَمِنَا، وَأَخْبَرْنَا، وَابْنُ أَخْبَرْنَا...»، فَخَرَجَ عَبْدُ اللَّهِ إِلَيْهِمْ، فَقَالَ: «أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ». فَقَالُوا: «شَرُّنَا وَابْنُ شَرِّنَا»، وَوَقَعُوا فِيهِ [رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ].

I will link [the topic] to the Prophet's biography:

The Jews share many of the characteristics of the Hypocrites [false believers], chief among which is lying. When the Messenger of God asked them about Abdallah ibn Salam – a Jew who had converted to Islam without their knowledge – they said: “He is the most knowledgeable amongst us, and the son of the most knowledgeable amongst us, and he is the most informed among us and the son of the most informed among us.” Then Abdallah came to them and said: “I bear witness that there is no deity but God, and I bear witness that Muhammad is the Messenger of God.” They then said: “He is the most evil among us, and the son of the most evil amongst us,” and they went on slandering him. [Narrated by Al-Bukhari and Muslim]

Example 33.

Islamic Education, Grade 9, Vol. 1, 2025, pp. 9-10 (Previously: Islamic Education, Grade 9, Vol. 1, 2023, pp. 9-10.)

A Grade 9 *Islamic Education* textbook links verses of the Qur'an about the corruption and sins of the Israelites with modern-day Israeli Jews, implying that they are sinners who will be punished by destruction. The textbook first explains the verses from al-Isra' Surah that describe two periods of corruption by the Israelites, and two punishments of destruction handed to them by God. While many classical interpretations of the Qur'an view the punishment in the second period as referring to past events (such as the destruction of the Kingdom of Judah and Jerusalem, led by the Babylonian king Nebuchadnezzar II, according to the famous commentators al-Tabari and al-Qurtubi), the textbook's interpretation construes it as a promise relating to future events in the modern day. Thus, it is taught that one of the manifestations of the Israelites' corruption is the acts of aggression against Al-Aqsa Mosque, committed nowadays by "the extremists among the Jews." This connection made by the textbook implies that modern-day Israeli Jews are an extension of the corrupt and sinning Jews mentioned in the Qur'an, who deserve the same divine retribution, as the text states that God will send a group of believers to "liberate the Al-Aqsa Mosque from them by force and destroy the Israelites."

It should be noted that the 2025 edition of the textbook was slightly altered, as now "the extremists among the Jews" are blamed for acts of aggression against Al-Aqsa, instead of "the extremist Jews." This reflects a possible attempt by the authors to limit this accusation to only some Israeli Jews. However, given the Qur'anic framing of collective wrongdoing and collective punishment presented in the textbook, linking these passages to the modern context may still imply that destruction is the fate of Israelis or Jews more broadly.

ثالثاً إفساد بني إسرائيل، وعقاب الله تعالى لهم

تحدث الآيات الكريمة عن إفساد بني إسرائيل الذي سيقع منهم في الأرض المقدسة وعصيانهم واستكبارهم عن عبادة الله تعالى، وتبين أن هذا الإفساد سيكرر منهم. قال تعالى: ﴿وَقَضَيْنَا إِلَى بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لُتَفْسِدُوا فِي الْأَرْضِ مَرَّتَيْنِ وَلِتَعْلَنَ أَعْمَالُكُمْ كِبِيرًا﴾. تبين الآيات الكريمة أيضاً سنة الله تعالى في معاقبة المفسدين، وتفصل في بيان فساد بني إسرائيل؛ إذ أخبر سبحانه وتعالى أنه إذا جاء الوعد المحدد بسبب إفساد بني إسرائيل الأول، بعث الله تعالى عليهم عبداً له أقوياء، فيقفون في وجه مخططاتهم وطغيانهم، وإفسادهم، وهو وعد من الله تعالى لا محال نافذ. قال تعالى: ﴿فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَى بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدُ مَفْعُولًا﴾. **وفي هذا إشارة** إلى صفات من يواجهون الإفساد وأهلهم، وهي العبودية لله تعالى وامتلاك القوة، وإلى أن عاقبة الإفساد والخروج عن أمر الله تعالى هي الدمار والهلاك، وأن الله تعالى لا يظلم العباد حين إهلاكهم، بل يعاقبهم على أفعالهم.

ثم تذكر الآيات الكريمة أن الغلبة بعد ذلك تعود لبني إسرائيل. قال تعالى: ﴿ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ﴾؛ إذ سوف ينصرون مرة أخرى، ويمدّون بالمال والأولاد. قال تعالى: ﴿وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَا كُمُ أَكْثَرًا نَفِيرًا﴾. ثم يحذّرهم الله تعالى أنهم إن عادوا إلى الإفساد، فسيتبع من جديد عبداً له مؤمنين ينتصرون عليهم كما انتصروا عليهم أول مرة، وسوف يذلّونهم. قال تعالى: ﴿فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوْفُوا وَجُوهَكُمْ﴾، وأن هؤلاء العباد المؤمنين سيحزرون المسجد الأقصى منهم بالقوة، ويدمرون بني إسرائيل. قال تعالى: ﴿وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرَّأَ مَا عَمَلُوا شَيْئَرًا﴾. **وفي ذلك** تحذير للأمة من المعاصي والإفساد حتى لا يصيبهم ما أصاب بني إسرائيل.

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

Thirdly: The Corruption of the Israelites and God's punishment for them

The noble verses speak of the corruption of the Israelites which they will spread in the Holy Land, their disobedience, and their arrogant refusal to worship God Almighty. The verses also explain that their corruption will recur, as the Almighty said: "And We conveyed to the Children of Israel in the Scripture that, 'You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness.'" The noble verses also explain God Almighty's way of punishing the corrupt and expounds the corruption of the Israelites. God Almighty said that when the designated time of the promise came, because of the first corruption by the Israelites, God Almighty sent strong servants who will stand up against their schemes, tyranny, and corruption, and this is a promise of God Almighty which will be inevitably fulfilled, as the Almighty said: "So when the [time of] promise came for the first of them, We sent against you servants of Ours - those of great military might, and they probed [even] into the homes, and it was a promise fulfilled." This indicates the traits of those who oppose corruption and the corrupt people – servitude to God Almighty and having strength. This also indicates that being corrupt and disobeying God results in destruction and ruin, and that God does not treat people unjustly when he destroys them, but it is an [appropriate] punishment for their deeds.

The noble verses then mention that the Israelites will overcome again, as the Almighty said: "Then We gave back to you a return victory over them," and they will be made victorious once more, and will be given wealth and descendants, as the Almighty said: "And We reinforced you with wealth and sons and made you more numerous in manpower."

God Almighty then warns them that if they return to corruption he will send again faithful servants of his, who will gain victory over them as they did the first time, and they will subdue them, as the Almighty said: "Then when the final promise came, [We sent your enemies] to sadden your faces," and that these faithful servants will liberate the Al-Aqsa Mosque from them by force and destroy the Israelites, as the Almighty said: "and to enter the temple in Jerusalem, as they entered it the first time, and to destroy what they had taken over with [total] destruction." This is a warning for the [Islamic] nation against sin and corruption, so that what befell the Israelites will not befall them.

أَذْكُرُ وَأُنَاقِشُ



مِنْ مَظَاهِرِ الْإِفْسَادِ مَا يَقُومُ بِهِ الْمُتَطَرِّفُونَ مِنَ الْيَهُودِ، مِنْ اعْتِدَاءَاتٍ مَتَكَرِّرَةٍ عَلَى الْمَسْجِدِ الْأَقْصَى الْمُبَارَكِ.
أَذْكُرُ ثَلَاثَ صُورٍ مِنْ هَذِهِ الْعِتْدَاءَاتِ، ثُمَّ أُنَاقِشُ زَمِلَائِي/ زَمِيلَاتِي فِيهَا.

I will mention and discuss:

One of the manifestations of corruption is the repeated [acts of] aggression by **the extremists among the Jews** against the blessed Al-Aqsa Mosque. I will mention three forms of these aggressions and then discuss them with my fellow students.

*Yellow highlight indicates altered content

Example 34.

Islamic Education, Grade 9, Vol. 2, 2025, p. 54 (Previously: Islamic Education, Grade 9, Vol. 2, 2024, p. 54.)

A Grade 9 *Islamic Education* students are instructed to “think about the reasons for the Jews’ efforts to annihilate the Muslims” in a lesson on a battle of the Prophet Muhammad against non-Muslim Arabian tribes, including the Banu Nadhir Jewish tribe. In the text, the “Jews of Banu Nadhir” are singled out as the group responsible for inciting the non-Muslim Arab tribes against Muhammad and Islam. The Jewish tribe’s goal is described as “annihilat[ing] the Muslims and the call to Islam,” rather than describing the battle in less inflammatory terms. This is followed by the exercise quoted above, which accuses “the Jews” in general of attempting to annihilate the Muslims. By generalizing the specific Jewish tribes that fought Muhammad as “the Jews” on the one side as opposed to “the Muslims” on the other, the text implies that Jews have a collective aim to harm all Muslims. This message could then be understood by students as relevant to modern-day Jews.

أَتَعَلَّمُ

أَخْرَجَ سَيِّدُنَا رَسُولُ اللَّهِ ﷺ يَهُودَ
بَنِي النَّضِيرِ مِنَ الْمَدِينَةِ الْمُنَوَّرَةِ
فِي السَّنَةِ الرَّابِعَةِ مِنَ الْهَجْرَةِ؛
بَسَبِّ تَأْمِرِهِمْ عَلَى قَتْلِهِ ﷺ
وَتَعَاوُنِهِمْ مَعَ الْمُشْرِكِينَ.

أَوَّلًا أسباب يوم الخندق

استغلَّ زعماءُ يهود بني النضير حالة الحرب القائمة بين المسلمين
والمشركين؛ لإقناع مشركي قريش بأن يغزوا المدينة المنورة ويقضوا على
المسلمين ودعوة الإسلام، فاستجابت قريش لهم، وشكّلوا معًا تحالفًا
ضمَّ عددًا من قبائل المشركين واليهود، ولذلك أُطلق عليها غزوة
الأحزاب، وكونوا جيشًا عظيمًا تعدّاهُ عشرة آلاف مقاتل بقيادة زعيم
قريش آنذاك أبي سفيان.

أَفْكَرُ 

أَفَكِّرُ فِي سَبَابِ سَعْيِ الْيَهُودِ لِلْقَضَاءِ عَلَى الْمُسْلِمِينَ.

Firstly: Reasons for the Battle of the Trench

The leaders of the Jews of Banu Nadhir took advantage of the state of war between the Muslims and the idolaters to persuade the idolaters of the tribe of Quraysh to invade Medina and annihilate the Muslims and the call to Islam [Da'wah]. Quraysh accepted their request and created with them an alliance, which included a number of idolaters and Jewish tribes. For this reason, this battle was also called the Battle of the Confederates. They mustered a great army of ten thousand warriors under the leadership of then-leader Quraysh Abu Sufyan.

I learn: Our master the Messenger of Allah expelled the Jews of Banu Nadhir from Medina in the fourth year after the Hijra because they conspired to kill him and collaborated with the idolaters.

I think: I will think of the reasons for the Jews' efforts to annihilate the Muslims.

Example 35.

Islamic Education, Grade 10, Vol. 1, 2025, p. 121 (Previously: Islamic Education, Grade 10, Vol. 1, 2023, p. 121.)

An *Islamic Education* textbook falsely claims that UNESCO stated that the Temple Mount has no connection to Judaism. In a lesson dedicated to the rule of the Hashemite leadership's contribution to showing the true image of Islam, the textbook takes pride in the fact that the Hashemite leadership stood behind the controversial resolution approved by UNESCO regarding the religious status of the Al-Aqsa Mosque. According to the text, the resolution considers al-Aqsa Mosque "an exclusive site for Muslims, to which Jews have no connection." Apart from teaching a false narrative that the Temple Mount has no connection to Jewish history (especially considering that it is the utmost sacred site to Judaism), the statement is incorrect, because while the UNESCO resolution used only Muslim terminology regarding the site and ignored Jewish connection to it, it did not explicitly state that the site is exclusively significant to Muslims, nor did it explicitly deny any Jewish connection to it.⁹



كَانَتْ الْقِيَادَةُ الْهَاشِمِيَّةُ وَرَاءَ الْقَرَارِ الْمُهَمِّ الصَّادِرِ عَنِ (الْيُونِسْكَو) بِاعْتِبَارِ "الْمَسْجِدِ الْأَقْصَى" مَكَانًا خَاصًّا بِالْمُسْلِمِينَ، وَلَا عِلَاقَةً لِلْيَهُودِ بِهِ، وَاعْتِمَادِ التَّسْمِيَةِ الْإِسْلَامِيَّةِ: "الْمَسْجِدُ الْأَقْصَى / الْحَرَمُ الشَّرِيفُ" لَا التَّسْمِيَةِ الْيَهُودِيَّةِ: "جَبَلُ الْهَيْكَلِ".
بِالْإِضَافَةِ لِإِدَانَةِ (الْيُونِسْكَو) أَعْمَالِ الْحَفْرِيَّاتِ وَكُلِّ الْمَارَسَاتِ الَّتِي تَقُومُ بِهَا سُلْطَاتُ الْإِحْتِلَالِ ضَدَّ الْمَقْدَسَاتِ الْإِسْلَامِيَّةِ وَالْمَسِيحِيَّةِ فِي الْقُدْسِ.

I Will Link [the Topic] to National Education

The Hashemite leadership was behind the important resolution issued by UNESCO, considering the Al-Aqsa Mosque a [sacred] site exclusive to Muslims, to which Jews have no connection, and adopting the Islamic terminology "Al-Masjid Al-Aqsa/Al-Haram al-Sharif," and not the Jewish terminology "Temple Mount." [...]

⁹ UNESCO, "Occupied Palestine: Draft Resolutions," 2016. <https://unesdoc.unesco.org/ark:/48223/pf00000246215>

Example 36.

Islamic Education, Grade 11, Vol. 1, 2025, p. 6 (Previously: Islamic Education, Grade 11 (Academic Track), Vol. 1, 2024, p. 6.)

Students are taught that the Prophet Muhammad established a new market in Medina to “sav[e] Muslim society from the Jews’ which was based on usury.” The textbook therefore promotes the antisemitic idea that the Jews control the economy, especially as it attributes this control to “the Jews,” rather than referring to specific tribes or people.

التَّعْلُمُ الْقَبِيلِيُّ



حرص سيّدنا رسول الله ﷺ على إقامة مجتمع قوي مُتماسِك؛ فما إن هاجر ﷺ إلى المدينة المنورة حتى بنى المسجد النبوي الشريف، وأخى بين المهاجرين والأنصار، ووضع وثيقة المدينة المنورة لتنظيم شؤون المجتمع، وأنشأ سوق المدينة؛ إدراكاً منه ﷺ بأهمية الاقتصاد في بناء المجتمع، وتحليص المجتمع الإسلامي من سيطرة اليهود على الاقتصاد القائم على تعاملهم بالرِّبا.

Before we learn:

... [The Prophet Muhammad] established the market of Medina, as he realized the importance of the economy for building a society, and [the importance of] saving Muslim society from the Jews' control over the economy, which was based on usury.

Example 37.

Islamic Education, Grade 7, Vol. 2, 2025, p. 86 (Previously: Islamic Education, Grade 7, Vol. 2, 2024, p. 86.)

As a part of a chapter about the measures taken by the Prophet Muhammad following the hijra, the textbook teaches about the establishment of a new market in Medina to replace the market that was controlled by “the Jews.” The textbook also mentions that the Jews practiced usury, which is forbidden by Islam, as an explanation for their control of the market. The text refers to “the Jews” in general, without limiting this statement to a certain tribe or group of Jews, potentially implying that Jews control the market, an antisemitic trope.

ثالثاً: إيجاد السوق

كَانَ الْيَهُودُ يَسْطَرُونَ عَلَى سَوْقِ الْمَدِينَةِ الْمُنَوَّرَةِ قَبْلَ الْهَجْرَةِ، وَكَانَتْ مَعَامِلَاتُهُمْ قَائِمَةً عَلَى الرِّبَا، فَأَوْجَدَ رَسُولُ اللَّهِ ﷺ سَوْقًا جَدِيدَةً فِي الْمَدِينَةِ الْمُنَوَّرَةِ حِينَ وَصَلَ إِلَيْهَا؛ لِتَنَاسَبِ هَذِهِ السَّوْقِ مَعَ مَبَادِيِ الْإِسْلَامِ فِي الْبَيْعِ وَالشِّرَاءِ وَسَائِرِ الْمَعَامِلَاتِ.

Thirdly: The creation of the market:

The Jews controlled the market of Medina before the Hijra, and their transactions were based on usury, and therefore the Messenger of God, peace be upon him, created a new market in Medina when he came there, so that this market would be in agreement with the principles of Islam regarding sales, purchases, and other business transactions.

Example 38.

Islamic Education, Grade 11, Vol. 1, 2025, p. 9 (Previously: Islamic Education, Grade 11 (All Tracks), Vol. 1, 2023, p. 15.)

The Grade 11 *Islamic Education* textbook recounts the story of two Jewish people who tried to sow discord between two Arab Muslim tribes. This traditional tale is meant to supplement the Qur'anic Al Imran Surah. In the story, a Jewish person saw members of two Muslim tribes (formerly enemies) sitting together; he was "angered" by this and tried to sow dissension between them. He enlisted another Jew to help him to rekindle the tribes' past animosities; they succeeded and the two Muslim tribe members quarrelled until Muhammad resolved their dispute. The two tribal members then realized that this had been an attempt by their enemies to sow discord between them. By mentioning that these two people were Jewish and describing them as "the enemy," the textbook implicitly portrays Jews as people who are hostile to Islam and conspire against it.

It should be noted that the text has been slightly altered, as the previous edition described the plot as being devised by both the Jews and Satan, implicitly associating the two together.


الْإِثْرَاءُ وَالْتَوَسُّعُ

ورد في سبب نزول هذه الآيات الكريمة أن شاس بن قيس - وكان يهوديًا - مرَّ على نفر من أصحاب سيّدنا رسول الله ﷺ من الأوس والخزرج مجتمعين في مجلس لهم، فغاظه ما رأى من ألفتهم واجتماعهم وصلاح ذات بينهم بعد الذي كان بينهم من العداوة في الجاهلية، فأمر رجلًا يهوديًا أن يذكّرهم بحروبهم السابقة، ففعل، فتنازع القوم عند ذلك، وقالوا: السلاح السلاح، فبلغ ذلك رسول الله ﷺ، فخرج إليهم مع بعض أصحابه حتى جاءهم، فقال: «يا معشر المسلمين، الله، الله... أبدعوى الجاهليّة وأنا بين أظهركم بعد إذ هداكم الله إلى الإسلام، وأكرمكم به، وقطع به عنكم أمر الجاهليّة، واستنقذكم به من الكفر، وألف به بينكم» [رواه الطبري في تفسيره]، فعرف القوم أن ذلك من كيد عدوهم لهم، فألقوا السلاح، وندموا على ما فعلوا، وعانق بعضهم بعضًا، ثم انصرفوا مع رسول الله ﷺ سامعين مطيعين.


9

Enrichment and Expansion

The reason for the revelation of these verses was that Shas bin Qais—who was Jewish—passed by a group of the Companions of the Messenger of Allah, from the Aws and the Khazraj tribes, who were sitting in a gathering. He was angered to see them behaving in a friendly manner, close to each other and reconciled, after they had been enemies during the Jahiliyya [pre-Islamic times]. He ordered another Jewish man to remind them of their past wars, which he did, and they started quarreling and cried: 'To arms, to arms!' The Messenger of Allah heard of this, so he went out to them with some of his companions and said:

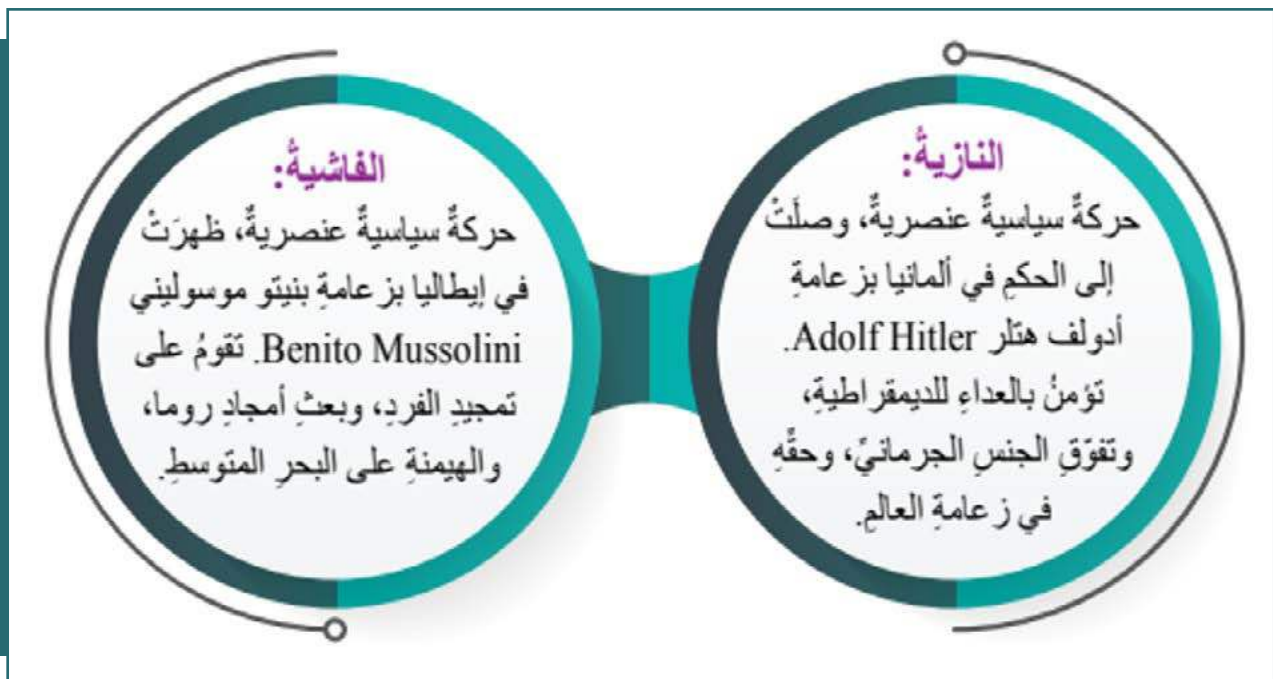
'O community of Muslims, fear Allah! Is it due to reasons of the Jahiliyyah while I am among you? After Allah has guided you to Islam [...] and saved you from disbelief?' Then, the people knew that this was a plot of their enemy against them, so they laid down their weapons, and regreted what they have done. They embraced each other and then they departed with the Messenger of Allah, listening to him obediently.

Example 39.

History, Grade 10, Vol. 2, 2023, pp. 55-58¹⁰

In a lesson about World War II, a Grade 10 History textbook makes no mention of the Nazi crimes against humanity including the Holocaust. The text explains that Nazism (alongside Fascism) is a “racist political movement [...] espousing enmity to democracy, supremacy of the Germanic race and its right to lead the world,” but omits any reference to the atrocities perpetrated by Nazi Germany during the war, such as the persecution of minorities, political opposition, the Nuremberg Laws, the Holocaust, the “Final Solution,” the creation of ghettos, labor and death camps.

The textbook also offers a form of apologia of Nazi Germany’s involvement in the war, focusing on how the Germans were wronged by the humiliating sanctions of the Versailles Treaty for Germany, which favored the Allied Forces and their “colonialist pursuits.” Thus, Germany’s entire supremacist and expansionist aspirations to dominate Europe and beyond are reduced to “vindictive resentments to exact revenge upon the Allied Forces who humiliated and debased it” on the one hand, and a “border conflict” with Poland, which entailed the German invasion of the latter and the events that followed.



Nazism: A racist political movement which reached the seat of power in Germany under the leadership of Adolf Hitler. It espouses enmity to democracy, supremacy of the Germanic race, and its right to lead the world.

Fascism: A racist political movement that appeared in Italy under the leadership of Benito Mussolini. It is based on the idealization of the individual, revival of the glory of Rome, and hegemony over the Mediterranean Sea.

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

¹⁰ The 2023 edition of the textbook is the latest edition available on the Jordanian National Center for Curriculum Development website as of 4.5.26.

ثانيًا: الحرب العالمية الثانية 1939-1945م

عُقِدَ مؤتمرُ الصلحِ في باريسَ عامَ 1919-1920م، وفُرِضَتْ عقوباتٌ قاسيةٌ على ألمانيا والنمسا والدولة العثمانية، ما نَمَّى الشعورَ بالظلم والإجحاف لدى شعوب هذه الأمم المهزومة وقادتها السياسيين، وغدا الانتقام من الحلفاء هدفًا لهذه الدول المهزومة، وسببًا من أسباب الحرب العالمية الثانية. صحيح أن الدول الحليفة المنتصرة قد أنشأت عَصَبَةَ الأممِ لِتُضَمَّ الدولُ المنتصرة وحدها مستبعدةً الدولَ المهزومة، وبررت هذه العَصَبَةُ للدول الاستعمارية الكبرى، مثل: بريطانيا وفرنسا، وإيطاليا، وإسبانيا، والبرتغال، ممارساتها الاستعمارية في آسيا وأفريقيا؛ إلا أنها لم تنجح في تحقيق السلام والأمن الدوليين، وكانت أولُ الدول التي تحدتها إيطاليا الفاشية بقيادة موسوليني الذي شعر بأن مؤتمر الصلح في باريس لم يُنصف إيطاليا، ولم يحقق لها أهدافها من المشاركة في الحرب، فاحتلَّ أثيوبيا (الحبشة) عامَ 1935م، وتلتها ألمانيا النازية بقيادة أدولف هتلر في تجاوزِ الشروطِ القاسية والتحرر من القيود التي فُرِضَتْ عليها في مؤتمر الصلح، إذ حررت مواردها الطبيعية من السيطرة الفرنسية في حوض الراين. واستطاعَ الحكمُ النازيُّ إعادةَ بناءِ الاقتصادِ الألمانيِّ والشروع في التسلح غير المحدود، وتطوير القوات الألمانية المسلحة. ونمى هذا الحزبُ الأحقادَ الثأرية لدى الشعب الألماني بالانتقام من الحلفاء الذين أذلوه وأهانوه.

Secondly: World War II 1939-1945

The Treaty Convention that was held in Paris between 1919-1920 imposed heavy sanctions on Germany, Austria, and the Ottoman Empire, which evoked feelings of injustice and prejudice among the peoples of these defeated nations and political leaders. Exacting revenge against the Allied Forces became a goal for these defeated countries and one of the causes of WWII. [...]

The League of great colonialist Nations, such as Britain, France, Italy, Spain, and Portugal, justified their colonialist pursuits in Asia and Africa [...]

Nazi Germany under the leadership of Adolf Hitler overcame difficult conditions and freed themselves from the sanctions of the Treaty Convention, liberating their natural resources in the Rhine Valley from French control.

The Nazi Reich was able to rebuild the German economy, beginning with unlimited armament and developing the German Armed Forces. This party allowed the growth of vindictive resentments to exact revenge upon the Allied Forces who had humiliated and debased it.

3 السببُ المباشرُ للحرب العالمية الثانية ومجرياتها

بدأت الحرب العالمية الثانية بالغزو الألماني لبولندا؛ بسبب خلافاتهما الحدودية، ولما كانت بولندا حليفةً لبريطانيا وفرنسا، فقد هبَّتا لمساعدتها، فردَّ الألمان على ذلك باجتياح بلجيكا والأراضي الفرنسية،

3. The Direct Cause of WWII and its Course

WWII began with the German invasion of Poland because of their border conflicts. Since Poland was an ally of Britain and France, they rushed to its rescue, and the Germans responded by invading Belgium and French territories.

Positive Examples of Note:

Example 40.

History, Grade 12 (Academic Track), Vol. 2, 2025, p. 28¹¹

Newly introduced:

A lesson about World War II in a new Grade 12 History textbook mentions “the perpetration of crimes against millions of Jews, Roma, Russians, and Japanese,” as a part of a section discussing the social consequences of the war. This example marks the first mention of crimes committed against Jews during World War II in the Jordanian curriculum. However, no additional detail about the Holocaust or the nature of these crimes is provided in the textbook or elsewhere in the curriculum. In addition, by grouping “Jews, Roma, Russians, and Japanese” together as victims without providing further detail, the lesson implies an equivalence between these different cases. This example presents the victims of racially-based genocide, and those suffering as a consequence of their country's participation in the war, as being granted the same level of victimhood.

3 النتائج الاجتماعية

- « موت (60) مليون إنسان تقريباً، وارتكاب جرائم بحق الملايين من اليهود والغجر والروس واليابانيين في هذه الحرب.
- « التسبب بكمّيات اجتماعية نجمت عن تعريض ملايين البشر للجوء والتشرد والأسر.
- « انتشار الأمراض والأوبئة والإعاقات الناجمة عن الاستخدام المفرط للأسلحة التقليدية وأسلحة الدمار الشامل.
- « حدوث تغيير إيجابي في دور المرأة ومشاركتها في الحياة المدنية والعسكرية.
- « بروز اهتمام ملحوظ بثقافة وتشريعات حقوق الإنسان في أوروبا.

3. Social Consequences

- * The death of approximately 60 million people, and the perpetration of crimes against millions of Jews, Roma, Russians, and Japanese during this war.
- * The occurrence of social catastrophes resulting from millions of people becoming refugees, being displaced, or taken captive.
- * The spread of diseases, epidemics, and disabilities caused by the excessive use of conventional weapons and weapons of mass destruction.
- * A positive change in the role of women and their participation in civilian and military life.
- * The emergence of notable interest in the culture and legislation of human rights in Europe.

¹¹ The edition available on the Jordanian National Center for Curriculum Development (NCCD) website as of May is a draft edition labeled “in preparation”.

Example 41.

Islamic Education, Grade 12 (Academic Track), Vol. 1, 2025, p. 87 (Previously: Islamic Education, Grade 11 (Humanities Track), Vol. 1, 2023, p. 75.)

In a chapter on Islam's position on intolerance, students in Grade 12 are taught that Islam promotes tolerance for all people, as Muhammad had guaranteed the Jews in the Charter of Medina. Specifically, students are instructed to infer "how Islam combats intolerance" according to an excerpt from the Charter, which states that "the Jews have their religion, and the Muslims have theirs." (The article guarantees freedom of religion for the Jews of Medina.)

أَسْتَدِلُّ بِـ



أَسْتَدِلُّ عَلَى مَحَارِبَةِ الْإِسْلَامِ لِلتَّعَصُّبِ بِمَا جَاءَ فِي وَثِيقَةِ الْمَدِينَةِ: «وَأَنَّ لِلْيَهُودِ دِينَهُمْ وَلِلْمُسْلِمِينَ دِينَهُمْ»،
ثُمَّ أُبَيِّنُ مَظَاهِرَ ذَلِكَ.

I will infer how Islam combats intolerance by what was stated in the Charter of Medina: "The Jews have their religion, and the Muslims have theirs," and then demonstrate its manifestations.

Example 42.

Islamic Education, Grade 10, Vol. 2, 2025, p. 106 (Previously: Islamic Education, Grade 10, Vol. 2, 2024, p. 106)

A Grade 10 Islamic Education textbook uses the example of the Caliph Umar Ibn al-Khattab helping an elderly Jewish beggar by allocating him a stipend from the Muslim treasury, to teach students about equal civil rights regardless of religious differences. The presentation of a figure admired in Islam helping a Jewish person demonstrates the value of tolerance and kindness to people of other religions to students.

صورة
مشرقة

رَأَى عُمَرُ بْنُ الْخَطَّابِ رَجُلًا يَهُودِيًّا كَبِيرًا يَسْأَلُ النَّاسَ، فَقَالَ لَهُ: مَا شَأْنُكَ يَا رَجُلُ؟ قَالَ: أَنَا رَجُلٌ فَقِيرٌ، فَقَالَ عُمَرُ: وَاللَّهِ مَا أَنْصَفْنَاكَ إِنْ أَخَذْنَا مِنْكَ الْمَالَ فِي شَبَابِكَ، ثُمَّ تَرَكْنَاكَ عِنْدَ كِبَرِكَ وَشَيْخُوخَتِكَ، ثُمَّ فَرَضَ لَهُ رَاتِبًا مِنْ بَيْتِ مَالِ الْمُسْلِمِينَ.

A Shining Example:

Umar ibn al-Khattab saw an elderly Jewish man begging people for money and said to him: what is your matter? He said: I am a poor man. Umar said: "By God, it would not be just of us to take money from you at a young age, and then to leave you by yourself at an old age." Umar then allocated to him a stipend from the Muslims' treasury.

Israel and the Arab-Israeli Conflict

Example 43.

History, Grade 12 (Academic Track), Vol. 1, 2025, pp. 103-104

Newly introduced:

A newly published Grade 12 History textbook describes Zionism as a European settler colonial movement aimed to “get rid of the indigenous population.” This is taught as part of a lesson about different types of European colonialist movements, including settler colonialism. The latter is described as a particularly dangerous form of colonialism which aims to remove indigenous populations and falsely claim rights to land. The textbook lists Zionism as one case of such colonialism, placed alongside European colonialism in America and the French colonialism in Algeria. The “Zionist Movement” in particular, is accused of stealing Palestinian lands, displacing the Palestinian people, and falsely claiming the land belongs to the Jews.

By framing Zionism as a European colonial movement, and describing its claim to the land as false, the textbook ignores, and implicitly denies, historic and religious Jewish ties to the holy land. The portrayal of Zionism as European colonialism also ignores the fact that many Jews came to mandatory Palestine as refugees fleeing persecution from both Europe and Middle Eastern countries, rather than being sent by a colonial metropole. Furthermore, this portrayal denies the legitimacy of Zionism, and by implication the State of Israel, contradicting Jordan’s own recognition of Israel in the two countries’ 1994 peace treaty.

ثالثاً: أشكال الاستعمار الأوروبي الحديث

1 الاحتلال العسكري

من أكثر الأشكال الاستعمارية انتشاراً ووضوحاً ومن أقدمها أيضاً، ويعني احتلال دولة قوية لأراضي دولة ضعيفة أو لمنطقة متنازع عليها أو خالية من السيادة احتلالاً عسكرياً مباشراً، وإدارتها بصورة مباشرة عن طريق حاكم عسكري عام تُنصبه في المستعمرة لإدارة شؤونها، وهذه الصورة الاستعمارية السافرة هي أكثر أشكال الاستعمار استفزازاً للشعوب المستعمرة ودفعاً لها نحو المقاومة والتحرر.

2 الاحتلال الاستيطاني الإحلالي

من أخطر أشكال الاستعمار؛ إذ يهدف إلى التخلص من السكان الأصليين، وإحداث تغيير ديموغرافي لصالح المستعمرين، بتكثيف الوجود السكاني للمستعمرين، واتباع كل الوسائل والأساليب التي تخلق منهم أكثرية سكانية على حساب السكان الأصليين، وممارسة التمييز العنصري تجاههم. ويرافق هذه الممارسات محاولة الترويج لادّعاءات باطلة حول ملكية الأرض المستعمرة. والإيهام بأن ملكيتها تعود للمستوطنين الذين جلبهم المستعمر معه. ومن أبرز الأمثلة على الاستعمار الاستيطاني الإحلالي

الاستعمار الأوروبي للعالم الجديد (أمريكا الشمالية وأمريكا الجنوبية) وإبادة سكانها الأصليين من الهنود الحمر، والاحتلال الفرنسي للجزائر، والاحتلال الصهيوني للأراضي الفلسطينية واستلاب الحركة الصهيونية الأرض الفلسطينية وتشريد الشعب الفلسطيني منها، والادّعاء بأنها ملك لليهود في العالم، ومن حقهم إقامة وطن قومي لهم فيها.

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

Part Three: Types of Modern European Colonialism

1. Military Occupation: [...]

2. Settler Replacement Occupation

It is one of the most dangerous forms of colonialism, as it aims to get rid of the indigenous population, and create a demographic change in favor of the colonizers by increasing the settler population, by employing all means and methods that make them a demographic majority at the expense of the indigenous population, and by practicing racial discrimination against them. Along with these practices, there are attempts to promote false claims regarding ownership over the colonized land, and to make people believe that the settlers who were brought by the colonizer have ownership over it.

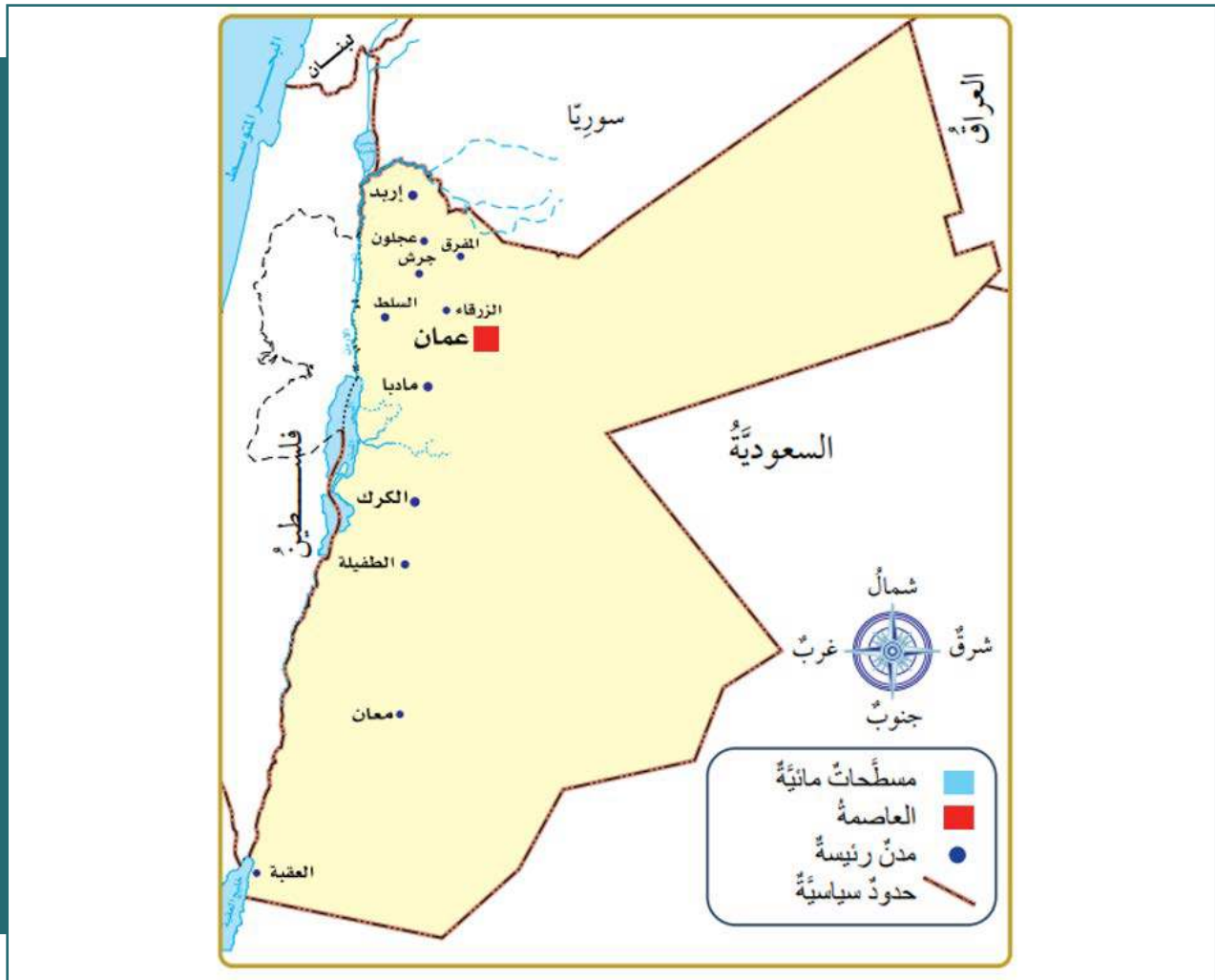
Prominent examples of settler colonial occupation are: European colonialism of the New World (North America and South America) and the extermination of its indigenous population – the Native Americans; French colonialism of Algeria; and the Zionist occupation of Palestinian territories and the Zionist Movement's usurpation of Palestinian land, the displacement of the Palestinian people from it, falsely claiming that the land belongs to the Jews of the world and that they have the right to establish a national home for themselves over it.

Example 44.

History, Grade 9, Vol. 1, 2025, p. 39

Newly introduced:

A map in a newly introduced grade 9 History textbook presents the entire territory between the Jordan River and the Mediterranean Sea as Palestinian, ignoring Israel's existence. While the map does mark the Green Line, the label "Palestine" extends across both sides of the line, presenting both the West Bank and Israel proper as Palestinian territory. The erasure of Israel from maps contradicts official Jordanian recognition of Israel as part of the 1994 peace treaty.



Example 45.

National and Civic Education, Grade 10, Vol. 2, 2025, pp. 34-35 (Previously: National and Civic Education, Grade 10, Vol. 2, 2023, p. 34.)

A National Education textbook chapter on Jordanian-Arab relations includes a section on the Palestinian issue, briefly recounting the history of the Israeli-Palestinian conflict from the 19th century to the present.

Notably, examples within this chapter include a substantial focus on the recent 7 October 2023 Hamas attack on Israeli communities and the subsequent Israel-Hamas war in the Gaza Strip. The discussion of the topic is preceded by accusations that Israel has been unilaterally and inexplicably violating the rights of Palestinians since the 1993 Oslo Accords, strongly implying that Israel's conduct serves as justification for the Hamas attack. While the textbook fails to provide any discussion of Israel's motivations and justifications for its actions, it also neglects to highlight Hamas's ideology as a direct threat to Israel and a prime cause of war.

Instead, the attack itself is described in reserved, moderate terms, significantly downplaying the severity of the associated atrocities: Hamas's "attack" (*hujūm*) is said to have "killed" (*maqtal*) "soldiers and civilians," implying it was primarily a militarily-focused operation rather than an indiscriminate massacre. In addition, the victims of kidnapping are dryly described as having been "taken prisoner" (*asr*). This is contrasted with the emotive language used to describe the Israeli response to the attack: Israel is said to have launched an "aggression" (*udwān*), which killed "mostly women and children," whose death the textbook authors religiously term "martyrdom" (*istiṣhād*).

While no details were provided about the devastation caused by the October 7 massacre, the text highlights that Israel's military actions have caused extensive destruction to civilian buildings in Gaza. The textbook also contrasts the legitimacy of the two sides: where Hamas is termed "a movement," rather than a proscribed terrorist organization, Israel is referred to as "the Israeli Occupation authorities," and the Israeli communities affected by the massacre—all within internationally-recognized territory—are described as "Israeli border settlements (*mustawṭanāt*)." The textbook thus insinuates that Israel as a whole is an illegitimate, occupying entity; a direct contradiction to Jordan and Israel's 1994 peace treaty. Nevertheless, the text ends with an assertion that the Palestinian issue must be solved with a "the two-state solution;" this remark, seemingly supporting the existence of both Israeli and Palestinian states, stands in stark contrast to the delegitimization of Israeli territory present in the rest of the text.

The previous 2024 version of the same textbook contained an even more extreme presentation of the attack and subsequent war. Israel, referred to as "the Israeli Enemy," was said to have "perpetrated massacres against [the Palestinian people] day after day." This was taught as having led Hamas—glorified as "the Palestinian Resistance Movement"—to launch an attack on "Israeli colonies" and "take Israeli settlers and soldiers prisoner." The text ended with a similar condemnation of Israel's destruction of Gaza's civilian infrastructure, without mentioning that the Hamas attack led to the death of 1200 Israelis and did not discuss any commitment to a two-state solution. The present 2025 version therefore marks a slight improvement from its previous iteration, yet the seemingly positive addition of promoting a two-state solution does not accord with the overarching sentiments of the rest of the text.

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

الأردن والقضية الفلسطينية

أولى الأردن القضية الفلسطينية جُلَّ اهتمامه، وعدّها قضية الأردن المركزية، ومفتاح الأمن والاستقرار في المنطقة. أتأمل النصّ الآتي، ثمّ أجيبُ عما يليه:

تطوّر القضية الفلسطينية

تعودُ بدايات القضية الفلسطينية إلى ثمانينيات القرن التاسع عشر، في المؤتمر الصهيوني الأول في مدينة بازل في سويسرا في عام 1897م؛ إذ تقرر فيه إقامة وطن قومي لليهود في فلسطين.

وكانت منظمة التحرير الفلسطينية قد أبرمت اتفاق سلام مع إسرائيل (أوسلو) في 13 أيلول 1993م، نصّ على إقامة السلطة الفلسطينية في الضفة الغربية وقطاع غزة، والتفاوض على حلّ الدولتين. استمرت الانتهاكات ضدّ الشعب الفلسطيني، والتوسع الاستيطاني في الضفة الغربية، والحصار الخانق على غزة. وفي 7 تشرين الأول (أكتوبر) من عام 2023م، شنت حركة (حماس) في غزة هجوماً على المستوطنات الحدودية الإسرائيلية أسفر عن مقتل (1200) شخص من العسكريين والمدنيين، وأسّر عدد آخر، فقامت سلطات الاحتلال الإسرائيلي على إثر ذلك بشنّ حربها على غزة، والتي أسفرت عن استشهاد عشرات الآلاف من الفلسطينيين معظمهم من النساء والأطفال، وتدمير المساكن والمساجد والكنائس والمستشفيات والمدارس.

لقد لعب الأردن دوراً محورياً في احتواء العدوان الإسرائيلي وتقديم المساعدات الإنسانية العاجلة إلى غزة، فقام جلالته الملك عبد الله الثاني بزيارات مكوكية لعدد من العواصم العربية والعالمية؛ لحشد التأييد لوقف إطلاق النار، وجرى البدء بواحدة من أكبر عمليات الإنزال الجوي منذ الحرب

العالمية الثانية بقيادة جلالته الملك؛ لإغاثة الأهل في غزة، بالإضافة إلى توسيع عمل المستشفيات الميدانية التابعة للقوات المسلحة الأردنية في قطاع غزة.

وتعدّ القضية الفلسطينية القضية الجوهرية في منطقة الشرق الأوسط، ويتطلّب استقرار المنطقة إيجاد حلّ عادل وشامل ودائم للقضية الفلسطينية على أساس حلّ الدولتين.

Jordan and the Palestinian Issue

Jordan has dedicated its whole attention to the Palestinian Issue, considering it Jordan's central issue and key to security and stability in the region. I shall reflect on the following text, then answer the questions that follow:

The Development of the Palestinian Issue

The beginnings of the Palestinian Issue go back to the 1880s, with the 1st Zionist Congress in Basel, Switzerland, in 1897, when the establishment of a national home for the Jews in Palestine was decided.

[...]

The PLO had signed a peace agreement with Israel (Oslo [Accords]) on 13 September 1993, which mandated the establishment of the Palestinian Authority in the West Bank and the Gaza Strip, and negotiations on the two-state solution. The violations against the Palestinian people continued, as did the settler expansion in the West Bank and the choking siege on Gaza. On the 7th of October 2023, the Hamas movement launched an attack on Israeli border settlements that led to the death of 1,200 people, soldiers and civilians, and the taking of others prisoner. In consequence, the Israeli Occupation authorities launched their war on Gaza, which caused the martyrdom of tens of thousands of Palestinians, most of whom were women and children, as well as the destruction of residential buildings, mosques, churches, hospitals and schools.

Jordan played a pivotal role in containing the Israeli aggression and supplying urgent humanitarian aid to Gaza. His Majesty King Abdullah II made repeated visits to Arab and world capitals, to gather support for a ceasefire. One of the biggest airdrop operations since World War II was also launched, under the leadership of His Majesty, in addition to expanding the work of the Jordanian Armed Forces' field hospitals in Gaza. The Palestinian Issue is considered the principal issue of the Middle East region, and the stability of the region requires a just, comprehensive, and permanent solution to the Palestinian issue, based on the two states solution.

Example 46.

Social Studies, Grade 7, Vol. 1, 2025, p. 16; *Islamic Education*, Grade 10, Vol. 2, 2025, p. 99; *History of Jordan*, Grade 11 (Academic Track), Vol. 2, 2025, p. 145; *History*, Grade 9, Vol. 1, 2025-26, p. 52 (Previously: *Social Studies*, Grade 7, Vol. 1, 2024, p. 16; *Islamic Education*, Grade 10, Vol. 2, 2024, p. 99; *History of Jordan*, Grade 11 (Academic Track), Vol. 2, 2024, p. 171).¹²

Multiple textbooks, including those newly published, falsely accuse Israeli Jews of the 1969 arson of the Al-Aqsa Mosque, where in reality, Dennis Rohad, a mentally ill Australian Christian extremist was the sole perpetrator. One *History* textbook falsely accuses an “extremist Jew” of the arson, acting “in collusion with the Israeli occupation authorities,” while another textbook blames a “fanatic Zionist.” This factual inaccuracy gives rise to hatred and conspiracy theories concerning Jews due the presentation of nefarious actions in collaboration with government authorities. The texts emphasize Jordan’s role in the Mosque’s renovation by the order of King Hussein, completely ignoring Israeli-Jordanian international cooperation to renovate the mosque and rebuild the ancient pulpit (*minbar*). They also fail to mention that Israel quickly extinguished the fire and brought the arsonist to trial.¹³

History of Jordan, Grade 11 (Academic Track), Vol. 2, 2025, p. 145.



3 الإعمار الهاشمي الطارئ في عام 1969م
جاء هذا الإعمار الطارئ نتيجة للأضرار الكبيرة التي لحقت
بالمسجد الأقصى إثر الحريق الذي أضره يهودي متطرف
بالتواطؤ مع سلطات الاحتلال الإسرائيلية في عام 1969م،
واشتمل هذا الإعمار على إزالة آثار الحريق الذي دمر ثلث
مساحة المسجد تقريباً، وكتابة جميع الآيات القرآنية المذهبة
كما كانت عليه قبل الحريق.

الصورة (7): حريق المسجد الأقصى في عام 1969م.

3. The 1969 Emergency Hashemite Restoration [Al-Aqsa Mosque]

This emergency restoration came as a result of the severe damages caused to the al-Aqsa Mosque due to the fire which was set by an extremist Jew in collusion with the Israeli occupation authorities in 1969. The renovation included removing the traces of the fire, which destroyed approximately one-third of the mosque, and inscribing all of the gilded verses of the Qur'an as they were before the fire.

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

¹² Other Jordanian textbooks which also falsely accuse Israel of the arson include: *Islamic Education*, Grade 8, Vol. 2, 2025, p. 163; *National and Civic Education*, Grade 10, Vol. 2, 2025; *History*, Grade 12 (Academic Track), Vol. 2, 2025, p. 67.

¹³ Eldad J. Pardo, “The Al-Aqsa Fire—The Dangers of Manipulative Education: What Can Be Done,” IMPACT-se, August 23, 2016, <https://www.impact-se.org/wp-content/uploads/The-Al-Aqsa-Fire%E2%80%94The-Dangers-of-Manipulative-Education-Pardo-2016.pdf>.

Social Studies, Grade 7, Vol. 1, 2025, p. 16.

منظمة التعاون الإسلامي ثاني أكبر منظمة
دولية بعد الأمم المتحدة؛ إذ تضم في عضويتها
(57) دولة موزعة على (4) قارات. أنشئت
المنظمة في عام 1969م ردًا على جريمة إحراق
المسجد الأقصى في القدس المحتلة، التي
ارتكبها متعصب صهيوني. ومقرها الرئيس الآن
في مدينة جدة في المملكة العربية السعودية.

The Organization of Islamic Cooperation is the second-biggest international organization after the United Nations, as it includes 57 member states in four continents. The organization was founded in 1969 in response to the criminal arson of the Al-Aqsa Mosque in occupied Jerusalem, which was perpetrated by a fanatic Zionist. The organization's main headquarters are now located in Jeddah in the Kingdom of Saudi Arabia.

Islamic Education, Grade 10, Vol. 2, 2025, p. 99.

أستزيد



أشعل يهودي متطرف عام 1969م حريقاً في المسجد الأقصى المبارك تسبب في إتلاف أجزاء كبيرة من المسجد، بما فيها منبر صلاح الدين الأيوبي، وقد أمر جلالته الملك الراحل الحسين بن طلال بإعادة بنائه من جديد، وقد تولت كلية الفنون الإسلامية في جامعة البلقاء التطبيقية هذه المهمة، حيث قام الفتيون والخبراء الأردنيون بفنون العمارة والزخرفة الإسلامية على إعادة صناعه، فعملوا على تجميع 16500 قطعة، بعضها لا يتعدى طوله ملمترات قليلة، في بناء فني طوله ستة أمتار من دون استخدام مواد تثبيت من الصمغ أو المسامير أو البراغي أو الغراء، بل باستخدام طريقة التعشيق لإنتاج ما يمكن تسميته «فن المنبر» الذي تمثل في فنون الزخرفة الهندسية الإسلامية، وقد استمر العمل فيه مدة خمس سنوات، فجاء المنبر الجديد نسخة طبق الأصل عن منبر صلاح الدين الأيوبي، وقد نُقل عام 2007م إلى مكانه في المسجد الأقصى المبارك بأمر جلالته الملك عبد الله الثاني.



An extremist Jew set fire to the blessed Al-Aqsa Mosque in 1969, which caused damage to big parts of the mosque, including Saladin's pulpit. His Majesty, the late King Hussein bin Talal, ordered the rebuilding of the pulpit [...]

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

History, Grade 9, Vol. 1, 2025, p. 52.

تعرّض المسجد الأقصى في عام 1969م لحريق على يد مُتطرّفٍ يهوديّ، أدّى إلى تدمير أجزاءٍ كبيرةٍ من المسجد القبليّ، وكان منبرُ صلاح الدين من بين القطع الأثريّة التي احترقت بالكامل. فأمر الملك الحسين بن طلال طيّب الله ثراه بإزالة آثار الحريق في المسجد، والتّبدء بمشروعٍ لإعادة بناء المنبر استناداً إلى التصميم الأصليّ له. استغرق العمل في المنبر عدّة أعوامٍ باستخدام تقنيّاتٍ مشابهة لتلك التي استُخدمت في صنع المنبر الأصليّ. وفي عام 2007م، أمر الملك عبد الله الثاني ابن الحسين حفظه الله بتركيب المنبر الجديد في المسجد الأقصى.

The Al-Aqsa Mosque was set on fire by an extremist Jew in 1969. This caused the destruction of large parts of the Qibli Mosque, and Saladin's pulpit was one of the ancient parts that were completely burnt. King Hussein Bin Talal, may God rest his soul, ordered to remove the traces of the fire and to start a project of reconstructing the pulpit based on its original design [...]

Example 47.

History of Jordan, Grade 11 (Academic Track), Vol. 1, 2025, p. 116 (Previously: History of Jordan, Grade 11 (Academic Track), Vol. 1, 2024, p. 128.)

Students in Grade 11 are taught that Zionism is a “racist political movement” with “greedy colonial ambitions,” and that it formed an alliance with Western colonialism to “control Arab countries, to divide them apart, and to prevent them from achieving progress.” This is taught as a part of a passage about the Balfour Declaration, described as a “disgraceful” declaration which resulted from the convergence of Zionist and Western colonial interests. The textbook therefore describes Zionism as plotting to harm the Arabs, evoking antisemitic tropes linking Jews to conspiracies, rather than as a national movement aimed at establishing a national home for the Jewish people. Such portrayal of Zionism and Israel as a racist endeavor is defined as antisemitic according to the International Holocaust Remembrance Alliance (IHRA). One definition antisemitism is “Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavor.”¹⁴

ثانياً: وعد بلفور (1917م)

تبلورت الأطماع الاستعمارية في حركة سياسية عنصرية، هي الحركة الصهيونية. وفي أتون الحرب العالمية الأولى تلاقت المصالح الصهيونية والغربية الاستعمارية، وأطلق وزير الخارجية البريطانية جيمس آرثر بلفور في تاريخ 2 تشرين الثاني 1917م تصريحاً سياسياً موجّهاً إلى الزعيم اليهودي البريطاني الثري اللورد (روتشيلد)، يُعلن فيه التزام الحكومة البريطانية بإقامة وطن قومي لليهود في فلسطين.

رفض العرب هذا التصريح المشين، ورأوا فيه إنكاراً لحقوقهم وحرّيتهم، ونقّضوا لتعهدات بريطانيا للشريف الحسين ابن علي، باستقلال البلاد العربية الآسيوية ووحديتها، وقد رفض الشريف الحسين القبول بهذا الوعد، وباتفاقية سايكس - بيكو من قبله، ورفض توقيع المعاهدة البريطانية - الحجازية المقدمة له من بريطانيا رفضاً قاطعاً، لما فيها من بنود تعني القبول الضمني بها، بالرغم مما توفّره المعاهدة في حال إبرامها من دعم ومساندة بريطانية لمملكة الحجاز، في مواجهة الطامعين فيها.

أحلّ نصّ وعد بلفور، موضّحاً ما يأتي:

- الظلم الذي أوقعه على الشعب العربي الفلسطيني.
- التهديد الذي فرضه على البلاد العربية كلّها.
- عدم وفاء بريطانيا لتعهداتها للشريف الحسين بن علي.
- التحالف بين الصهيونية والاستعمار؛ للهيمنة على البلاد العربية وتجزئتها ومنع تقدّمها.

الحركة الصهيونية

حركة سياسية عنصرية ظهرت في أواخر القرن التاسع عشر في أوروبا، انبثقت رسمياً عن المؤتمر الصهيوني الأول في مدينة بازل السويسرية في عام (1897م)، برئاسة الصحفي اليهودي النمساوي ثيودور هيرتزل، وقد حدّد المؤتمر هدفه الرئيس بإقامة دولة يهودية في فلسطين، كما حدّد شكل علم الدولة اليهودية الصهيونية، ونشيدها الرسمي.

نصّ وعد بلفور

«عزيزي اللورد روتشيلد، إن حكومة جلالتنا تنظر بعين العطف إلى تأسيس وطن قومي للشعب اليهودي في فلسطين، وستبذل جهدها لتسهيل تحقيق هذه الغاية، على أن يفهم جلياً أنّه لن يؤتى بعمل من شأنه أن يغيّر الحقوق المدنية والدينية التي تتمتع بها الطوائف غير اليهودية المقيمة الآن في فلسطين، ولا الحقوق أو الوضع السياسي الذي يتمتع به اليهود في البلدان الأخرى، وأكون ممتناً لكم لو أبلغتم هذا التصريح للاتحاد الصهيوني».

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

14 IHRA, “Working Definition of Antisemitism,” <https://holocaustremembrance.com/resources/working-definition-antisemitism>

2. The Balfour Promise (1917)

The greedy colonial ambitions for the Arab lands go back to ancient times. The greedy ambitions took the form of a racist political movement, which is the Zionist movement. During WWI, the Zionist and Western colonial interests coincided, and British Foreign Secretary James Arthur Balfour issued on November 2nd, 1917, a political declaration addressed to the philanthropist Jewish British leader, Lord Rothschild, in which he announced that the British government was committed to establishing a homeland for the Jews in Palestine.

The Arabs opposed this disgraceful declaration and saw it as denying their rights and freedom and violating Britain's commitment to Sharif Hussein bin Ali to grant independence to Arab lands in Asia and unite them. Sharif Hussein rejected the [Balfour] promise and the Sykes-Picot agreement before it...

I will analyze the text of the Balfour promise and explain the following:

- The injustice it did to the Arab Palestinian people
- The threat it posed for all Arab countries
- Britain's non-compliance with its commitments to Sharif Hussein bin Ali
- The alliance between Zionism and colonialism to control Arab countries, to divide them apart and to prevent them from achieving progress

[upper text box:] The Zionist Movement

A racist political movement which appeared in the late 19th century in Europe. It officially emerged from the first Zionist Congress in the Swiss city of Basel in 1897, headed by Jewish Austrian journalist Theodor Herzl. The congress set its main goal as establishing a Jewish state in Palestine. It also determined the flag of the Jewish Zionist state and its official anthem.

Example 48.

Arabic Is My Language, Grade 10, Vol. 1, 2025, pp. 39-46 (Previously: Arabic Is My Language, Grade 10, Vol. 1, 2024, pp. 39-46.)

Students are taught a poem by a Jordanian poet which implicitly calls for the liberation of Jerusalem through violence. The narrator prepares to return to Jerusalem holding a sword: "The sword in one's hands... shall never tire." The textbook then relates that the author wrote many poems praising violent resistance against Israel. The section quotes another poem by the same author in which he romanticizes dead Palestinians, describing their coffins splattered with blood as "candles of light" which illuminate a long path, alluding to a long, violent resistance until the Palestine is liberated.

«إلى الصّامدين غَرَبَ النَّهَرِ»*

غَدَا الْفَاكُمُ وَجْهًا، وَلَا الْفَاكُمُ صُورَةً
وَأَقْرَأُكُمْ بِسِفْرِ الْمَجْدِ وَالتَّارِيخِ أُسْطُورَةً
وَأَحْمِلُكُمْ كَمَا الرِّايَاتُ فَوْقَ الْقُدْسِ خَفَافَةً
وَفِي كُلِّ الْأَكْفَفِ الْبَيْضِ أَزْرَعُ وَرَدِي الذَّابِلُ
لِيُسَكَّبَ فَوْقَهُ الطَّلُّ
وَيُحْسَرَ عَنْكُمْ الظِّلُّ
وَأَجْمَعُ مِنْ زُهورِ الْفَجْرِ، يَا أَحِبَابَ لِي، طَافَةً
لَأَنْتَرَهَا عَلَى الْقُدْسِ
قُبَيْلَ وَلَادَةِ الشَّمْسِ
وَأَنَّ الشَّمْسَ، يَا أَحِبَابَ، عَنْ عَمَانٍ لَنْ تَغْرُبَ
عَنِ الْأُرْدُنِّ لَنْ تَغْرُبَ
وَأَنَّ السِّيفَ فِي الْكَفَيْنِ، يَا أَحِبَابَ، لَنْ يَتْعَبُ

(ديوان: صلوات للفجر الطالع، خالد محادين)

"To those who remain steadfast west of the river"

[...]

My beloved ones

Tomorrow, I will meet you face to face, and not through a picture

I will read about you as a legend in the books of glory and history

I will carry you like the waving flags above Jerusalem

[...]

[Last line:] And the sword in one's hands, O beloved ones, shall never tire.

أَتَعْرِفُ جَوَّ النَّصِّ

شَغَلَتِ الْقِصَّةُ الْفِلَسْطِينِيَّةُ الشَّاعِرَ خَالِدَ مُحَادِينَ مَذْكَانَ صَغِيرًا، مُنَادِيًا بِسُقُوطِ الْاِحْتِلَالِ، وَظَلَّتْ
عُرُوبُهُ فِلَسْطِينَ وَقِصَّةُ التَّصَدِّي لَهَا تَحْكِمَانِ سُلُوكَهُ وَفِكَرَهُ كَمَا يَقُولُ. وَبَعْدَ حَرْبِ (1967) نَظَّمَ
الشَّاعِرُ قِصَائِدَ عَدِيدَةً فِي الْأَرْضِ الْمَحْتَلَّةِ، مَجَّدَ فِيهَا الْمَقَاوِمَةَ، وَرَأَى فِيهَا الْأَمَلَ فِي التَّحْرِيرِ.
وَقِصِيدَةُ «إِلَى الصَّامِدِينَ غَرَبَ النَّهَرِ» هِيَ الْأَغْنِيَةُ الْأُولَى مِنَ الْأَغْنِيَاتِ الثَّلَاثِ الَّتِي كَتَبَهَا فِي
دِيَوَانِهِ الشَّعْرِيِّ الْأَوَّلِ «صَلَوَاتُ لِلْفَجْرِ الطَّالِعِ» الصَّادِرَ بَعْدَ سِتِّينَ مِنَ التَّكْسَةِ، إِذْ يُحْفَلُ الدِّيَوَانُ
بِقِصَائِدَ شَعْرِيَّةٍ أَظْهَرَتْ تَمَجِيدَ الشَّاعِرِ لِبَطُولَةِ الْفِلَسْطِينِيِّ الْمَقَاوِمِ، يَقُولُ: «مَنْ عَشْرِينَ عَامًا وَأَطْفَالُنَا
يَكْبُرُونَ لِيَمُوتُوا وَاقْفَيْنَ ... مِنْ عَشْرِينَ عَامًا وَنَحْنُ نَزْرَعُ الْقَمْحَ وَالزَّيْتُونَ، وَمِنْ خَشَبِ الزَّيْتُونِ تُنَحْتُ
التَّوَابِيْتُ: نَرُشُ فَوْقَهَا الدَّمَ، وَنَقْدَسُهَا فِي الطَّرِيقِ الطَّوِيلِ قَنَادِيلَ نُورٍ».
وَفِي هَذِهِ الْقِصِيدَةِ يَبْكِي الشَّاعِرُ ضِيَاعَ فِلَسْطِينَ، وَيَبْعَثُ رِسَائِلَ إِلَى أَهْلِهَا الصَّامِدِينَ غَرَبَ النَّهَرِ
لِمُؤَاوَزَتِهِمْ، وَيَبَيِّنُ تَعَاطُفَهُ مَعَهُمْ، وَعَمَقِ الْارْتِبَاطِ بَيْنَ الْأُرْدُنِّ وَفِلَسْطِينَ، وَيَنْهِي الشَّاعِرُ الْقِصِيدَةَ مَتَفَانًا.

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

I will become familiar with the text's context:

The Palestinian cause troubled the author Khaled Mahadin from a young age, when he began calling for the fall of the Occupation. The Arab identity of Palestine and the issue of the attempts to oppose it occupied his way of thinking and actions, according to his words. After the 1967 War, the author wrote many poems about the occupied land, in which he praised resistance and saw it as the hope for liberation.

The poem "To those who remain steadfast west of the river" is the first of three poems which he wrote in his first collection of poems, "Prayers for the Rising Dawn," which was released two years after the Naksa [The Arabic name for the 1967 defeat]. The collection has many poems in which the poet praises the bravery of the resisting Palestinian. He writes: "For twenty years, our children have been growing up to die standing up... For twenty years we have been growing wheat and olive trees, and from the wood of the olive trees, coffins are made: We splatter them with blood and sanctify them as candles of light on the long way."

In this poem, the poet mourns the loss of Palestine and sends a message to its people who remain steadfast west of the river, to support them and express his sympathy towards them and the deep connection between Palestine and Jordan. The poet then concludes the poem with an optimistic view.

Example 49.

History of Jordan, Grade 11 (Academic Track), Vol. 2, 2025, p. 140 (Also in: History of Jordan, Grade 12 (Vocational Track), Vol. 2, 2025, p. 92; Previously: History of Jordan, Grade 11 (Academic Track), Vol. 2, 2024, p. 166.)

A grade 11 history textbook describes the 2023 war between Israel and Hamas as an “oppressive Israeli aggression and siege on the Gaza Strip,” neglecting to mention Hamas’s October 7 massacre that started the war. By omitting the brutal attack in which over 1,100 Israelis, mostly civilians, were murdered and hundreds taken hostage, the textbook distorts the historical narrative, portraying Israel as an unprovoked aggressor while erasing Hamas’s role in initiating the violence.

The textbook also distorts Jordan’s role in the crisis. The passage states that Jordan “broke this siege” on Gaza through airdrop operations, creating the impression that Jordan acted in defiance of Israeli-imposed restrictions. In truth, these humanitarian efforts were coordinated with Israel, a fact that is omitted. This framing misrepresents Jordan’s humanitarian role while reinforcing the false notion of an absolute Israeli blockade, further promoting negative perceptions of Israel. There are other similar omissions of attacks against Israel by Palestinians and Arabs, focusing solely on the Israeli military response. For example, the textbook ignores *fedayeen* attacks on Israel in the 1950s and 1960s, stating only that Israel attacked innocent villages in the Jordanian West Bank (pp. 25, 30, 162).

ومع استمرار العدوان والحصار
الإسرائيلي الجائر على قطاع غزة في
عام 2023م، كسر الأردنّ هذا الحصار،
عبر عمليات إنزال جويّ أعلن عنها
الملك عبد الله الثاني ونفّذها سلاح الجوّ
الملكي.

With the continuation of the oppressive Israeli aggression and siege on the Gaza Strip in 2023, Jordan broke this siege through airdrop operations announced by King Abdallah II and carried out by the Royal Air Force.

Example 50.

History of Jordan, Grade 12 (Vocational Track), Vol. 1, 2025, pp. 37-38 (Previously: *History of Jordan, Grade 11 (Academic Track), Vol. 2, 2024, pp. 37-38)*

A lesson about the Jordanian-Israeli peace treaty presents the treaty not as a diplomatic achievement or a step toward reconciliation, but as a reluctant move by Jordan to curb Israeli expansionist “greedy aspirations” and retake its “stolen” water and territories. The text does not mention achieving peace or establishing relations with Israel as a goal of the treaty. It apologetically justifies the treaty by explaining that “rough [...] circumstances” pushed Jordan to sign the treaty.

According to the text, “international and regional circumstances” led Jordan to take part in the regional peace process in the 1990s along with other Arab countries. It emphasizes that Jordan objected to attempts by Arab states to sign peace treaties with Israel individually, as Egypt had done in 1979, without resolving the broader issues. While the text states that Jordan supported reaching “a just solution” to the conflict based on international law, it emphasizes international resolutions calling for Israeli withdrawal from occupied territories while omitting their parallel calls for peaceful relations and recognition of Israel—commitments Jordan itself had not upheld at the time.

The text then states that Jordan decided to enter peace negotiations with Israel only after it was “surprised” to learn about the signing of the 1993 Oslo Accords between the PLO and Israel. It criticizes the Oslo Accords and the PLO for “neglect[ing] the Palestinian core issues” and “harming shared Jordanian-Palestinian interests.” The text thus portrays Jordan as more loyal to Palestinian interests than the PLO itself. By describing Jordan’s decision to sign a separate peace treaty with Israel as a response to unilateral Palestinian decisions, the textbook seems to frame the treaty in a defensive or justificatory manner.

The textbook goes on to share different views within Jordanian society about the treaty. Opponents of it are described as doubting the “utility” of peace with Israel, while the treaty’s supporters thought that the “rough internal and international circumstances” required Jordan to sign the treaty in order to “curb [Israel’s] known greedy aspirations [*atma*],” to retake the “stolen” water of the Jordan River, and its “occupied territories” in Al-Baqura and Al-Ghamr. This refers to the approximately five square kilometer Naharayim and Tzofar enclaves, which had been under dispute and were ultimately handed to Jordan in 2019. Even when the textbook presents arguments in favor of the peace treaty with Israel, it does not promote peace as a value or expound on its merits. Instead, it demonizes Israel as having expansionist ambitions and stealing Jordanian waters and lands.

It should be noted that another history textbook for a different study track includes an amended shorter version of this text, removing several inflammatory statements concerning Israel.¹⁵ These removals include: references to Israel’s “known greedy aspirations,” the “stolen” waters of the Jordan River (since 1964), “retak[ing] the occupied territories of Al-Baqura [Naharayim] and Al-Ghamr [Tzofar enclave] areas,” and UN Resolutions 242 and 338 affirming that Israel must withdraw from the Arab territories occupied since 1967. Interestingly, while the previous edition did acknowledge the existence of “positive” alongside the “negative aspects of the 1994 peace treaty,” the 2025 edition has them both removed, imparting neither promotion nor rejection of the peace treaty. Other than these instances, there are no mentions of the peace treaty in the curriculum.

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

¹⁵ *History of Jordan, Grade 11 (Academic Track), Vol. 2, 2025, p. 27 (previously- *History of Jordan, Grade 11 [Academic Track], Vol. 2, 2024, pp. 37-38).**

معاهدة السلام (الأردنية - الإسرائيلية) (معاهدة وادي عربة) عام 1994م

دفعت الظروف الدولية والإقليمية الأردن إلى المشاركة في العملية السياسية الرامية لحل الصراع العربي - الإسرائيلي. وكان الأردن قد رفض الحلول المنفردة للقضية الفلسطينية؛ فلم يشارك في المباحثات (المصرية - الإسرائيلية) التي انتهت بتوقيع معاهدة (كامب ديفيد) 1979م. وآمن الأردن بوجود التوصل إلى حل عادل ودائم وشامل وفقاً للشرعية الدولية؛ أي لقراري مجلس الأمن رقم (242) و(338)، وتأكيدهما على عدم جواز احتلال أراضي الغير بالقوة، وانسحاب إسرائيل من الأراضي العربية المحتلة منذ الخامس من حزيران 1967م.

وعقب حرب الخليج الثانية، عرضت الولايات المتحدة فكرة عقد مؤتمر دولي للسلام يجمع الدول العربية وإسرائيل على طاولة المفاوضات برعاية الأمم المتحدة والولايات المتحدة وروسيا الاتحادية.

ووفر الأردن مظلة مشتركة تجمع الأردن وممثلي منظمة التحرير الفلسطينية في الوفد الأردني الفلسطيني المشترك للمشاركة في مؤتمر مدريد في عام 1991م. وبعد انقضاء المؤتمر، انتقلت المفاوضات الثنائية إلى واشنطن بمشاركة أردنية وفلسطينية وسورية ولبنانية مع الجانب الإسرائيلي. لكن، تبين أن منظمة التحرير الفلسطينية كانت قد اتخذت مساراً سرياً للمفاوضات مع إسرائيل في العاصمة التروجية أوسلو، أسفرت عن توقيع اتفاقية أوسلو بين الجانبين الفلسطيني والإسرائيلي في عام 1993م، وقد فوجئ الأردن بهذه الاتفاقية، وأخذ على المنظمة أن الاتفاقية أهملت القضايا الجوهرية في القضية الفلسطينية والمتمثلة في: قيام الدولة الفلسطينية، والقدس، واللجئين، والمستوطنات، والمياه، وجميعها ذات مساس بالمصالح

الأردنية المباشرة. كما أن الاتفاقية تركت هذه القضايا معلقة دون حسم، ما يضر بالمصالح المشتركة الأردنية الفلسطينية.

وبعد هذه التطورات، ذهب الأردن في اتجاه إنجاز اتفاقية ثنائية مع الجانب الإسرائيلي جرى توقيعها في تشرين الأول 1994م في منطقة وادي عربة الحدودية.

انقسمت التيارات السياسية في الأردن حول المفاوضات مع إسرائيل بين مؤيد ومعارض، فقد كانت بعض التيارات السياسية ترى عدم

الباقورة: منطقة حدودية أردنية ضمن لواء الأغوار الشمالية التابع لمحافظة إربد. تبلغ مساحتها الإجمالية ستة آلاف دونم تقريباً، وتحتوي على أراضي زراعية. استعاد الأردن سيادته عليها في تشرين ثاني 2019م، بعد انتهاء مدة العمل بملحقَي الباقورة والغمر وعدم تجديد الاتفاقية.

الغمر: منطقة حدودية أردنية تقع ضمن محافظة العقبة جنوب البحر الميت. تمتد على طول خمسة كيلومترات باتجاه الحدود، وتحتوي على أراضي زراعية. استعاد الأردن سيادته على الغمر في تشرين ثاني 2019م، بعد انتهاء مدة العمل بملحقَي الباقورة والغمر، ضمن اتفاقية وادي عربة.

جدوى دخول الأردن في مفاوضات مع إسرائيل وسط حالة من التردّي في الصفّ العربي، مشكّكة في جدوى السلام مع إسرائيل. بينما رأى البعض الآخر أن الأردن يمرّ بظروف داخلية ودولية صعبة، وأن المصالح الأردنية تقتضي ترسيم حدود رسمية ودولية معترف بها وموثقة دولياً مع الجانب الإسرائيلي لجمّاً لأطماعه المعروفة، وكي ينال الأردن حقه من مياه نهر الأردن المسروقة منذ عام 1964م، ويستعيد أراضيّه المحتلة في منطقتَي الباقورة والغمر، ولتأكيد الدور الأردني في رعاية المقدسات الإسلامية والمسيحية في القدس.

وافق مجلس الوزراء الأردني على الاتفاقية، وأحالها إلى مجلس الأمة الذي صادق عليها، وأصبحت نافذة المفعول.

♦ أمنت إيجابيات اتفاقية السلام 1994م، وسلبياتها.

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

The Israel-Jordan Peace Treaty (the Wadi Arabah Treaty), 1994

International and regional circumstances led Jordan to take part in the political process that sought a resolution of the Arab-Israeli conflict. Jordan rejected separate solutions to the Palestinian issue; thus, it did not participate in the Egyptian-Israeli talks that ended with the signing of the Camp David Accords in 1979. Jordan believed in the obligation to reach a just, permanent, and comprehensive solution, in accordance with international law – that is, [UN] Security Council Resolutions 242 and 338, which affirmed the inadmissibility of forcibly occupying territories of others and that Israel must withdraw from the Arab territories that had been occupied since June 5, 1967.

Following the Second Gulf War, the US proposed the idea of holding an international peace conference bringing the Arab states and Israeli to the negotiating table under the auspices of the United Nations, the United States, and the Russian Federation.

Jordan provided a shared umbrella, bringing together Jordan and representatives of the PLO to the joint Palestinian-Jordanian delegation of the 1991 Madrid Summit. After the summit's adjournment, bilateral negotiations proceeded to Washington with Jordanian, Palestinian, Syrian, and Lebanese participation, along with the Israeli side. However, it turned out that the PLO had pursued a secret channel of negotiations with Israel in Oslo, Norway, leading to the signing of the Oslo Accords in 1993 between the Palestinians and the Israelis. Jordan was surprised by this agreement and reproached the PLO for the fact that the accord neglected core Palestinian issues: the establishment of a Palestinian state, Jerusalem, [Palestinian] refugees, [Israeli] settlements, water – all of which are linked directly to Jordanian interests. Moreover, the accords did not resolve these issues, which harmed shared Jordanian-Palestinian interests.

Following these developments, Jordan went toward realizing a bilateral agreement with Israel, which was signed in October 1994 in the Wadi Arabah border area.

Political currents in Jordan were divided between support and opposition regarding negotiations with Israel. Some thought it was pointless to enter negotiations with Israel amid deterioration among the Arab ranks, expressing doubts about the utility of peace with Israel. Others thought Jordan was going through rough internal and international circumstances, and that Jordanian interests required demarcating an official, internationally-recognized, and documented border with Israel, in order to curb the latter's known greedy aspirations. That way Jordan could receive its rights on the waters of the Jordan River, which have been stolen since 1964, and retake the occupied territories in the Al-Baqura [Naharayim] and Al-Ghamr [Tzofar enclave] areas. It would also reaffirm Jordan's role as custodian of the Islamic and Christian holy sites in Jerusalem.

The Jordanian cabinet gave its assent to the treaty and referred it to the National Assembly, which approved it, and so it took effect.

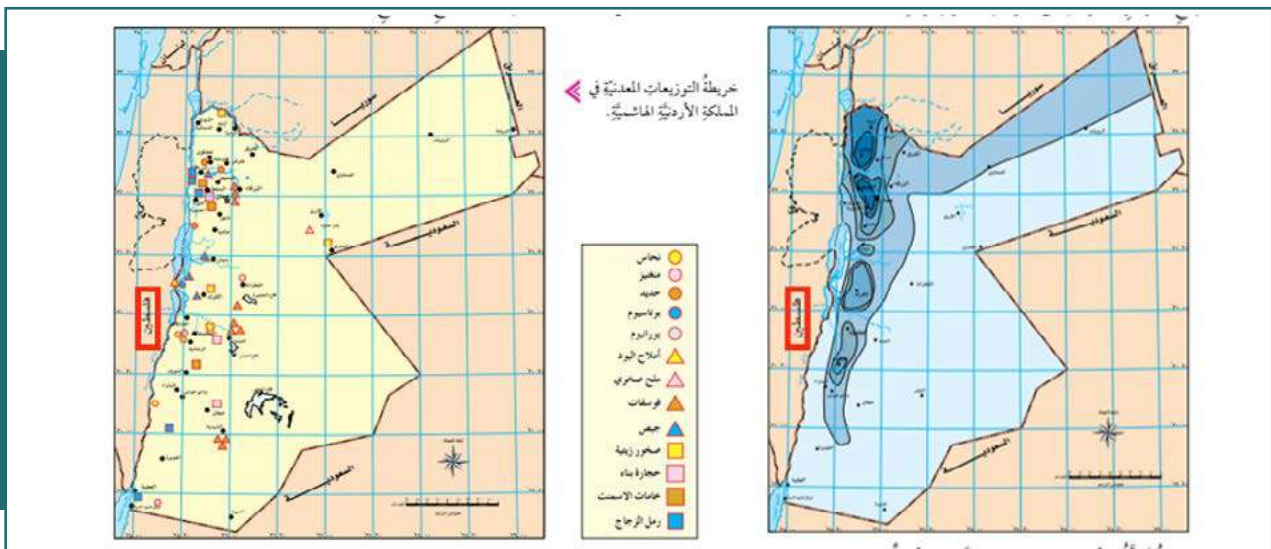
[Exercise:]

I will infer the positive and negative aspects of the 1994 peace treaty.

Example 51.

Geography, Grade 10, Vol. 1, 2025, pp. 59, 61 (Previously: Geography, Grade 10, Vol. 1, 2024, pp. 59, 61.)

Maps in a Grade 10 Geography textbook refer to the territory of Israel proper as “Palestine”. While the maps demarcate the Green Line, the name “Palestine” does not appear only in the West Bank, but rather, across the territory of Israel proper. This ignores the existence of Israel, which was recognized by Jordan in its pre-1967 borders as part of the 1994 peace treaty. The maps also show the border between Jordan and the West Bank as a thin, dashed line, possibly creating the appearance that the West Bank is meant to be Jordanian, while Israel proper is Palestinian.



[The writing indicated by a red square:] Palestine

Example 52.

Geography, Grade 10, Vol. 1, 2025, p. 51 (Previously: Geography, Grade 10, Vol. 1, 2024, p. 51.)

In a passage about transportation in Jordan, a Geography textbook teaches that Jordan is connected “to Palestine through the Sheikh Hussein Bridge and the King Hussein Bridge”. While the King Hussein Bridge indeed connects Jordan with the territories of the Palestinian Authority, the Sheikh Hussein Bridge (also known as the Jordan River Crossing), connects Jordan to Israel proper. The textbook therefore describes a border crossing with Israel as a Jordanian-Palestinian border crossing, ignoring the existence of Israel, with which Jordan has a peace treaty. The replacement of Israel with Palestine here is especially conspicuous, because this border crossing itself is a symbol of recognition and mutual relations between Jordan and Israel, and the textbook therefore blatantly contradicts Jordan’s foreign relations.

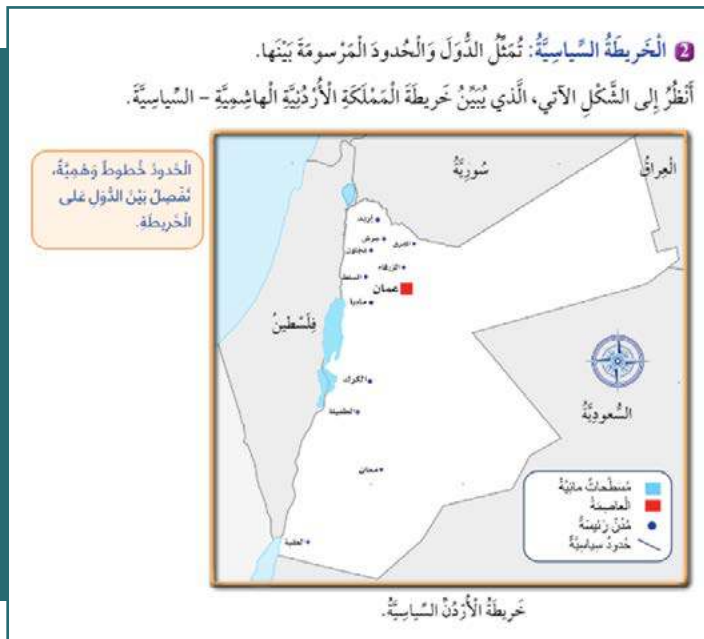
يرتبط الأردن بعدة معابر حدودية برية مع دول الجوار؛ فمع فلسطين عبر جسرَيْ الشَّيخِ حُسين والمَلِكِ حُسين، ومع سورياً عبرَ مَرَكْزِي حُدُودِ جَابِرِ الرَّمْثَا، ومعَ العِرَاقِ عبرَ مَرَكْزِي حُدُودِ الكَرَامَةِ، ومعَ السُّعُودِيَّةِ عبرَ مَرَاكِزِ العَمْرِي والدَّرَّةِ والمَدُورَةِ.

Jordan is connected via a number of border crossings with its neighboring countries. It is connected to Palestine via the Sheikh Hussein Bridge and the King Hussein Bridge [...]

Example 53.**Social Studies, Grade 4, Vol. 2, 2023, pp. 76-78¹⁶**

In a unit about types of maps in a Grade 4 Social Studies textbook, multiple maps of Jordan and its neighboring countries ignore Israel's existence, labeling all the territory west of the Jordan River as "Palestine." These maps express non-recognition of Israel, despite Jordan's official recognition of Israel as a part of the 1994 peace treaty.

p. 76:

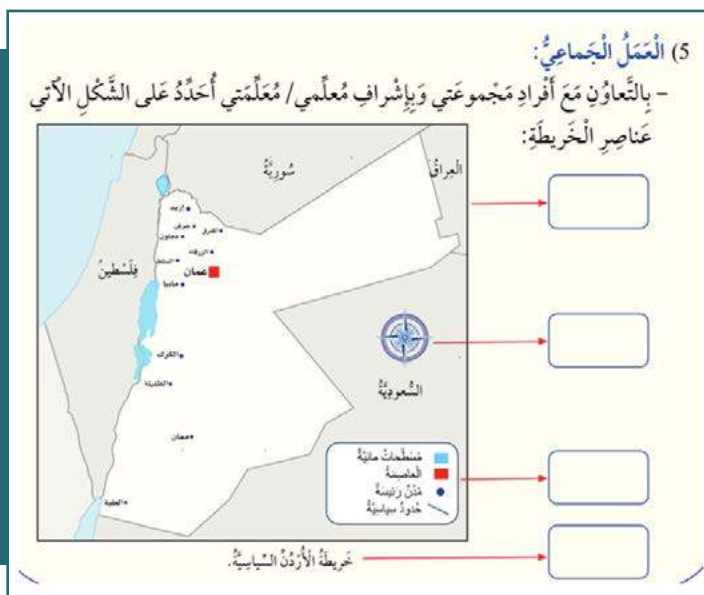


Political Maps: Present countries and the borders between them.

Observe the following figure, which shows the political map of the Hashemite Kingdom of Jordan.

[Label on Israeli territory: Palestine]

p. 77:



Team work:

Together with the members of my group and under the supervision of my teacher, I will mark the elements of the map on the following figure:

[Writing below the map:] Political map of Jordan

[Label on Israeli territory: Palestine]

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

¹⁶ The 2023 edition of the textbook is the latest edition available on the Jordanian National Center for Curriculum Development website as of 4.5.26.

p. 78:



The Levant [Bilad al-Sham] and Iraq:

The Levant (Jordan, Syria, Lebanon, and Palestine) and Iraq are located in the west of the Asian continent [...]

[Label on Israeli territory:] Palestine

Example 54.

Social Studies, Grade 4, Vol. 1, 2025, p. 13 (Previously: Social Studies, Grade 4, Vol. 1, 2024, p. 13.)

In a *Geography* lesson, Israel is omitted from a map of the region, and Palestine is shown as the country bordering Jordan to the west. The map indicates that Jordan shares borders with Syria, Iraq, Saudi Arabia, and "Palestine," disregarding the existence of Israel. This lesson presents a false alternate geopolitical perspective.

اتعلم 

تَبْلُغُ مِسَاحَةُ الْأُرْدُنِّ (89) أَلْفَ كِيلُومِترٍ مُرَبَّعٍ تَقْرِيبًا، وَتُقَسَّمُ إِلَى اثْنَتَيْ عَشْرَةَ مُحَافَظَةً، وَالْمُحَافَظَةُ تُقَسِّمُ إِدارِيٌّ يَضُمُّ عَدَدًا مِنَ الْأَلْوِيَةِ وَالْأَقْصِيَّةِ وَالنَّوَاحِي. وَيَحُدُّ الْأُرْدُنُّ: سُورِيَّةً وَالْعِرَاقُ وَالسُّعُودِيَّةَ وَفِلَسْطِينَ.

لِقِرَاءَةِ الْخَرِيطَةِ بِصُورَةٍ أَفْضَلٍ،
أَتَذَكَّرُ:

- يَجِبُ أَنْ يَكُونَ لِكُلِّ خَرِيطَةٍ اسْمٌ يَدُلُّ عَلَى مَا وَضِعَتِ الْخَرِيطَةُ لِأَجْلِهِ.
- يُوضَحُ مِفْتَاحُ الْخَرِيطَةِ دَلَالَةَ الرُّمُوزِ فِي الْخَرِيطَةِ.
- مُؤَشِّرُ الْأَتِّجَاهَاتِ.



١ المَمْلَكَةُ الْأُرْدُنِّيَّةُ الْهَاشِمِيَّةُ - الْمُحَافَظَاتُ.

I learn:

Jordan occupies an area of approximately 89,000 square kilometers and is divided into 12 governorates [...]. Jordan is bordered by Syria, Iraq, Saudi Arabia, and Palestine.

[Writing below the map:] 1. The Hashemite Kingdom of Jordan - Governorates

[Label on Israeli territory: Palestine]

Example 55.

Social Studies, Grade 8, Vol. 2, 2024, pp. 57, 59, 60¹⁷

A Grade 8 *Social Studies* textbook includes climate maps of Jordan that label the entire territory of neighboring Israel as “Palestine.” Although these maps do present the Green Line, the label “Palestine” extends across both sides of it. The maps therefore portray not only the West Bank and the Gaza Strip as Palestinian, but also the entire territory of Israel proper, effectively erasing Israel’s existence. A political map of the “Arab Homeland” in the same lesson also labels Israel proper as “Palestine” and as a part of the Arab homeland. This map also includes the Green Line, but the label “Palestine” appears on Israel proper.

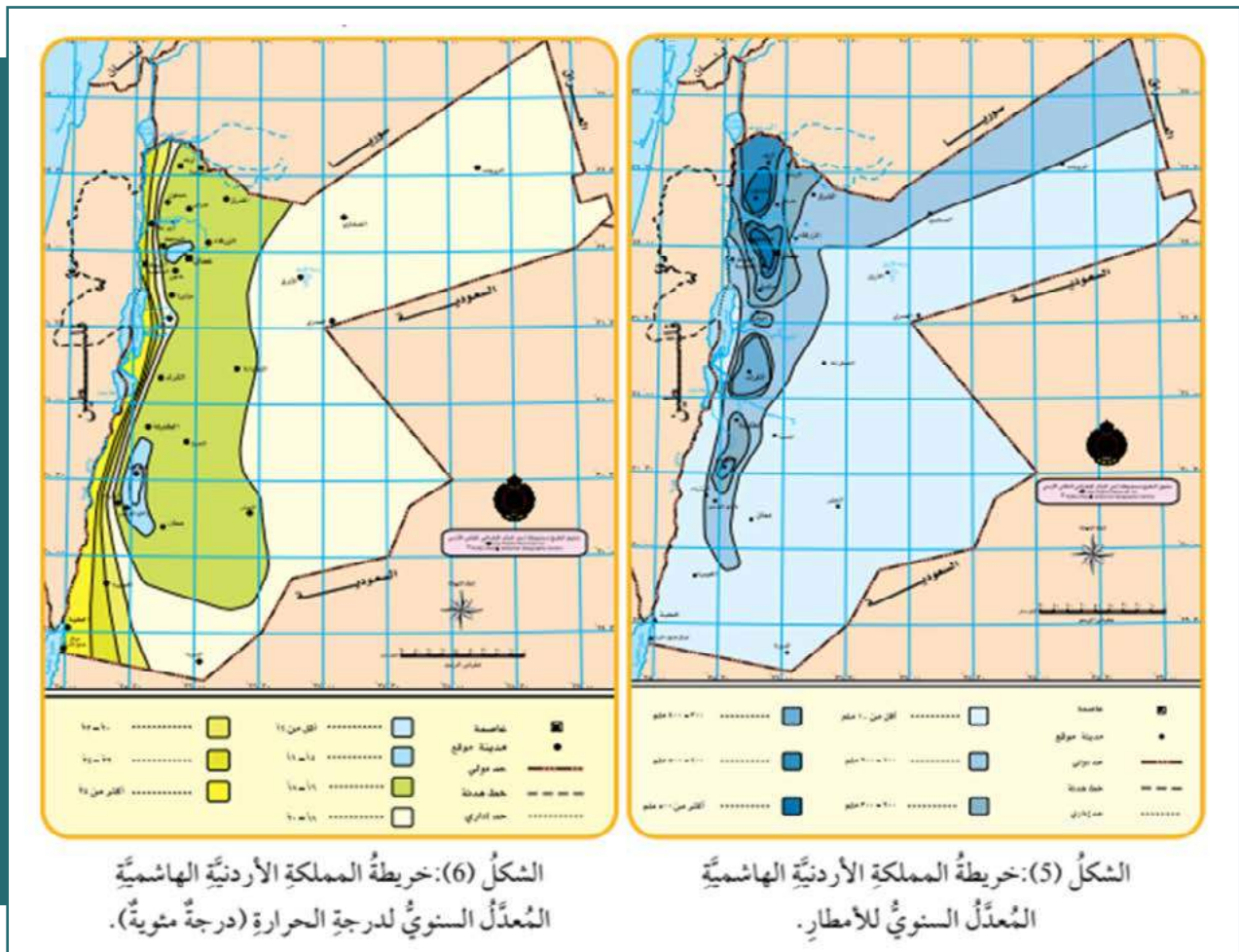


Figure (5): Map of the Hashemite Kingdom of Jordan: Annual rainfall average

Figure (6): Map of the Hashemite Kingdom of Jordan: Annual temperature average (Celsius)

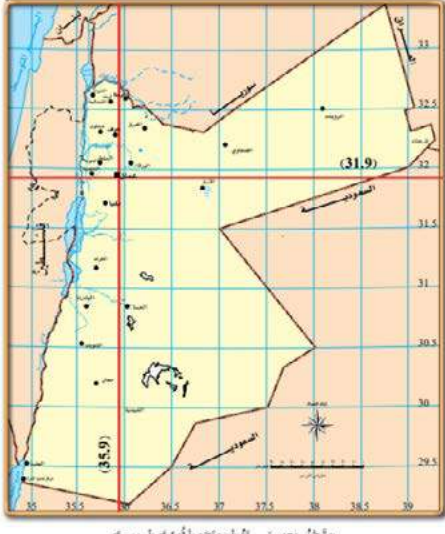
(See the continuation of the example on the following page)

¹⁷ The 2024 edition of the textbook is the latest edition available on the Jordanian National Center for Curriculum Development website as of 4.5.26.

Example 56.

Social Studies, Grade 5, Vol. 2, 2025, pp. 51, 55 (Social Studies, Grade 5, Vol. 2, 2024, pp. 51, 54, 55.)

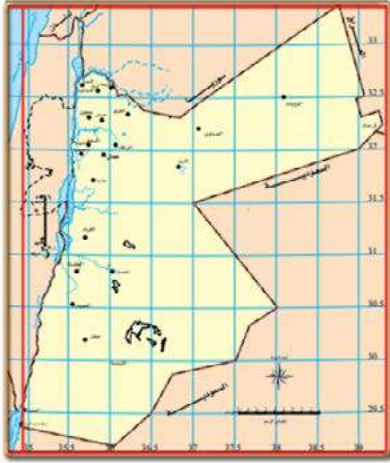
In a new version of a Grade 5 *Social Studies* textbook, two Maps labelling international-recognized Israeli territory as “Palestine” were replaced with maps that do not label any country. A third map erasing Israel was removed. While the new maps do not describe Israeli territory as Palestinian, they still avoid acknowledging Israel's existence by not labelling the territory “Israel.”

2024	2025
<i>Social Studies, Grade 5, Vol. 2, 2024</i> p. 51:  الشكل (1): خريطة المملكة الأردنية الهاشمية.	<i>Social Studies, Grade 5, Vol. 2, 2025</i> p. 51:  الشكل (1): خريطة المملكة الأردنية الهاشمية.
Figure (1): Map of the Hashemite Kingdom of Jordan	Figure (1): Map of the Hashemite Kingdom of Jordan
p. 54:  الشكل (2): خريطة المملكة الأردنية الهاشمية.	p. 55:  الشكل (5): خريطة المملكة الأردنية الهاشمية.
Figure (2): Map of the Hashemite Kingdom of Jordan	Figure (5): Map of the Hashemite Kingdom of Jordan

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

2024***Social Studies, Grade 5, Vol. 2, 2024***

p. 55:



الشكل (3): خريطة
المملكة الأردنية الهاشمية.

Figure (3): Map of the Hashemite Kingdom of Jordan

Example 57.

Arabic Is My Language, Grade 10, Vol. 1, 2025, p. 32 (Previously: Arabic Is My Language, Grade 10, Vol. 1, 2024, p. 32)

A unit discussing Palestine and the Israeli-Palestinian conflict in a Grade 10 Arabic Language textbook is titled “They will leave and we shall remain,” possibly implying the eventual disappearance or removal of Israelis from the land. The cover page of the unit features an image showing Palestinian refugees returning to Palestine. The map of Palestine presented in the image appears to encompass the entirety of Israel’s territory, as indicated by its inclusion of the Negev region. This Arabic Language textbook therefore promotes the idea of Palestinian “Right of Return,” which seems to include the removal of Israelis from the entirety of the land.



Unit 2: They will leave and we shall remain

Gender and Sexual Orientation

Example 58.

Islamic Education, Grade 11, Vol. 2, 2025, pp. 148-149 (Islamic Education, Grade 12 (All Tracks), Vol. 2, 2024, pp. 45-46.)

A Grade 11 *Islamic Education* textbook asks students to “explain the danger posed by sexual perversion and homosexual propaganda to [...] the continued existence of mankind.” This is taught as a part of a lesson about the “objectives of *Shari'a*,” one of which is said to be “preserving progeny.” The textbook teaches that to maintain this objective, Islam legislated punishments to deter those who commit “the sins of adultery and sexual perversion,” which is described as an “evil.” Students are then asked to discuss the dangers posed by homosexuality and homosexual propaganda to the continuation of mankind. The textbook not only describes homosexuality as dangerous, it also implies that it is not natural and is the result of propaganda.

رابعاً حفظ النسل

حَثَّ الإسلام على التناسل والتكاثر؛ لإعمار الأرض، واستمرار بقاء النوع الإنساني. ولهذا، فقد وضع الإسلام مجموعة من الوسائل والأحكام التي تُسهم في حفظ النسل. وهذه أبرزها:

أ. الحثُّ على الزواج، والترغيب فيه؛ لما يمثله من طريق شرعي للحفاظ على بقاء النسل، ومنع اختلاط الأنساب. وكذلك الحثُّ على تسهيل إجراءات الزواج بتخفيض المهور، والبُعد عن مظاهر الإسراف في حفلات الزواج ونفقاته، قال النبي ﷺ: «إِذَا خَطَبَ إِلَيْكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَرُوحُوهُ، إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ عَرِضٌ» [رواه الترمذي].

ب. النهي عن جرائم الرِّثَا والشذوذ الجنسي، وتشريع عقوبات رادعة في الدنيا والآخرة لمرتكبيها، قال تعالى: ﴿وَلَا تَقْرَبُوا الزِّنَى إِنَّهُ كَانَ فَجْشَةً وَمَسَةً سَبِيلًا﴾ [الأنعام: ٢٢]، وقال تعالى: ﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ﴾ [النور: ٢].

4. Preserving Progeny

Islam encourages procreation and reproduction, to populate the Earth and to preserve the existence of mankind.

Therefore, Islam laid down a series of measures and rules which contribute to preserving progeny. These are the most prominent among them:

[...]

b. Forbidding the sins of adultery and sexual perversion and legislating deterring punishments in this world and in the Hereafter against those who commit them, as God Almighty said: “And do not approach adultery. Indeed, it is ever an immorality and is evil as a way” [Al-Isra' Surah, verse 23], and He said: “The woman and the man guilty of adultery or fornication, flog each of them with a hundred stripes” [Al-Nur Surah, verse 2]

أَبَيِّنْ

أَبَيِّنْ خطورة الشذوذ الجنسي والدعوة إلى المثلية على حفظ النسل واستمرار بقاء النوع الإنساني.

I will explain:

I will explain the danger posed by sexual perversion and homosexual propaganda to the preserving of progeny and the continued existence of mankind.

Example 59.

Islamic Education, Grade 10, Vol. 2, 2025, p. 161 (Previously: Islamic Education, Grade 10, Vol. 2, 2024, p. 161.)

Students learn that cross-dressing is prohibited according to Islam. In a chapter dedicated to clothing in a Grade 10 *Islamic Education* textbook, it is explained that Islam forbids wearing anything that makes a man look like a woman or a woman look like a man. This argument is bolstered by a hadith relating that Muhammad cursed “men imitating women and women imitating men.” This may incite hatred of people who fail to abide by traditional gender stereotypes.

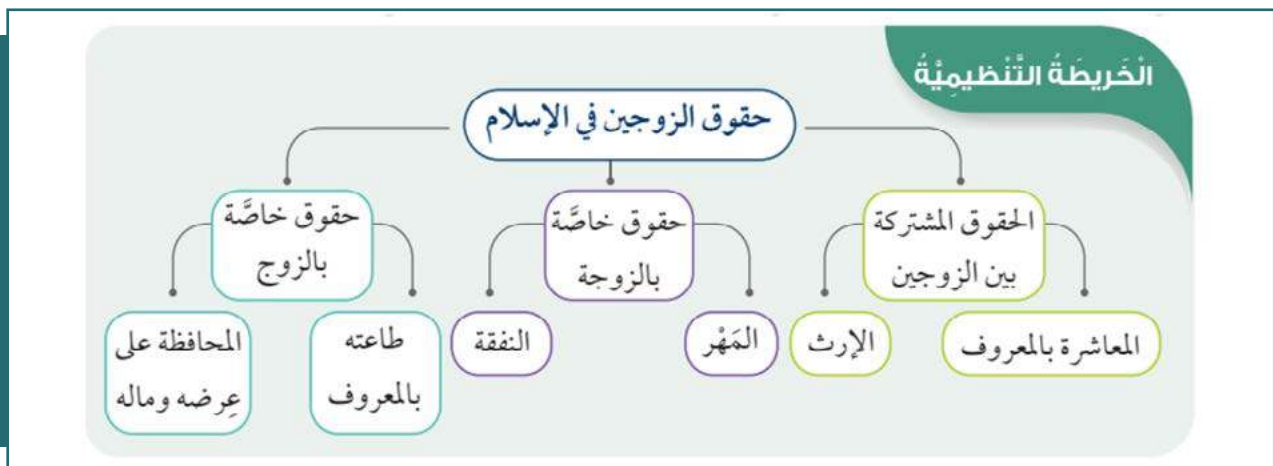
د . تحريم لبس كل ما فيه تشبه الرجال بالنساء، أو تشبه النساء بالرجال، قال عبد الله بن عباس رضي الله عنهما: «لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ» [رواه البخاري].

Prohibition to wear anything that makes a man effeminate or women manly [...], the Messenger of God cursed men imitating women, and the women imitating men [narrated by al-Bukhari].

Example 60.

Islamic Education, Grade 11, Vol. 1, 2025, pp. 134-138 (Previously: Islamic Education, Grade 11 (All Tracks), Vol. 2, 2023, pp. 64-68)

A Grade 11 *Islamic Education* textbook teaches a traditional outlook on the rights and duties of the married couple, where the husband is presented as the decision maker and owner of property. The lesson explains that the wife's obligations to her husband include obeying him (as long as his commands do not contradict religion), protecting "his" good name and dignity, protecting "his" property, spending "his" money only with his permission, and allowing into "his" house only whoever he permits. The husband's obligations include providing for his wife and paying dowry. Students are then instructed to infer the meaning from a *hadith* which states that the best woman "obeys you when you command her."



[Partial translation]

Organizational Chart

The Rights of the Spouses in Islam -> Rights of the Husband [left branch of the chart]

-> [the wife] obeys him in what is enjoined by religion (bil-ma'rūf)

-> [the wife] protects his honor and property



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

Thirdly - Rights of the Husband

As the wife has rights over the husband, so does the husband have rights incumbent upon the wife, such as:

[organizational chart followed by analysis of the categories it presents:]

A) Obeying him [the husband] in what is enjoined by religion (bil-ma'rūf): the wife must respect her husband, appreciate and obey him according to what pleases God, according to the saying of the Messenger of God [...]. This does not mean that the husband may abuse this right and command his wife to do something beyond her capabilities, or disobeying God [...]

ب. المحافظة على عرضه وماله: **من الواجب** على الزوجة المحافظة على عرض زوجها، وألا تأذن في بيته لأحد لا يرغب فيه، قال رسول الله ﷺ: «لَا يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ، وَلَا تَأْذَنَ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ» [رواه البخاري]. ومن واجباتها أيضاً ألا تتصرف في ماله إلا بإذنه، فإن أعطاهما إذناً عاماً وجب أن يكون إنفاقها بالمعروف دون إسراف أو تبذير.

أُستدلُّ



أُستدلُّ بالحديث الشريف الآتي على حقوق الزوج على زوجته كما بيّنها النبي ﷺ: قال ﷺ: «خَيْرُ النِّسَاءِ تَسْرُكُ إِذَا أَبْصَرْتَ، وَتُطِيعُكَ إِذَا أَمَرْتَ، وَتَحْفَظُ غَيْبَتَكَ فِي نَفْسِهَا وَمَالِكَ» [رواه الطبراني].

B) Protecting his honor and property: the wife must protect her husband's honor and not allow to the house anyone he does not permit [...] also she must never use his money without his permission, and if he grants her general permission [to use it] she must do so appropriately without waste or squander.

I will Infer:

I will Infer from the following noble hadith the rights of the husband over his wife as the Prophet clarified: "the best woman makes you happy when you look [at her], obeys you when you command her, and protects [your honor] and money in your absence."

Example 61.

Islamic Education, Grade 8, Vol. 1, 2025, p. 144 (Previously: Islamic Education, Grade 8, Vol. 1, 2023, p. 144.)

As part of a lesson teaching how Islam helps to prevent disease, students are taught that Islam forbids “prohibited sexual relations,” as they cause “fatal diseases like AIDS.” While the textbook does not explicitly mention homosexual relations, and the Qur’anic verse quoted speaks of “adultery” in general, by referring to AIDS and “prohibited sexual relations,” the text implies teaching that homosexuality is a sin that causes fatal diseases.

ثانيًا: منهج الإسلام في التعامل مع الأمراض

شَرَعَ الإسلام قواعدًا للمحافظة على الصَّحَّة وتجنُّب الأمراض، واتَّخَذَ لذلك منهجين، هما:

أ. المنهج الوقائي:



وضع الإسلام منهجًا للوقاية من الأمراض، يتمثل في أمور، منها:

1 - **الحَثُّ على نظافة الجسم وطهارته**، ومن ذلك أَنَّهُ جَعَلَ الوضوء شرطًا لصِحَّة الصلاة، وأكَّدَ ذلك عند اجتماع الناس في المناسبات العامَّة، مثل: **الجمعة، والعيدين**. قال رسول الله ﷺ: «إِذَا جَاءَ أَحَدُكُمْ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ» [رواه البخاري ومسلم].

2 - **النهي عن العلاقات الجنسية المحرَّمة**؛ لأنَّها تؤدي إلى الأمراض القاتلة مثل الإيدز. قال تعالى:

﴿وَلَا تَقْرَبُوا الزِّنَى إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا﴾ [الإسراء: ٣٢].

Two: The Islamic Methods of Dealing with Disease:

Islam prescribed rules to maintain health and avoid disease, and it has two courses of action for this purpose, which are:

A. The Preventive Course:

Islam designed a method to prevent disease which is based on a number of principles, including:

[...]

2 - Forbidding prohibited sexual relations: because they lead to fatal diseases like AIDS, as God Almighty Said: “And do not approach adultery. Indeed, it is ever an immorality and is evil as a way.” {Al-’Isra Surah: 32}

Example 62.

Islamic Education, Grade 11, Vol. 2, 2025, p. 101 (Previously: Islamic Education, Grade 12 (All Tracks), Vol. 1, 2024, p. 54.)

In a lesson teaching about marriage and divorce, a Grade 11 *Islamic Education* textbook explains that a woman is forbidden to request a divorce without an acceptable reason. Students are taught a hadith stating that a woman who seeks a divorce without a reason deemed acceptable under Islamic law will not enter paradise. Although the lesson indicates that a woman may petition a judge for a divorce if her spouse refuses and she presents an acceptable cause, it still teaches that women's divorce rights are more limited than those of men.

وتضييقاً لحالات الطلاق، ورغبةً في الحفاظ على تماسك الأسرة؛ فقد جعل الإسلام حقَّ الطلاق للرجل دون المرأة، وحرَّم على المرأة طلب الطلاق من دون سبب مقبول شرعاً، قال النبي ﷺ: «أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقَهَا مِنْ غَيْرِ بَأْسٍ فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ» [رواه أحمد وأبو داود] (مِنْ غَيْرِ بَأْسٍ: من دون سبب مقبول شرعاً). فإذا وُجد سبب مقبول شرعاً جاز لها أن تطلب الطلاق، كما لو كان الزوج لا يُنفق على زوجته. وإن رفض الزوج الطلاق جاز لها أن تطلب من القاضي التفريق بينها وبين زوجها.

In order to reduce the incidence of divorce and safeguard the cohesion of the family, Islam sets the right of [instigating] divorce for men over women and forbids women to demand divorce without a jurisprudentially acceptable reason. The Prophet said: "A woman who requests a divorce without a jurisprudentially acceptable reason will not enjoy the fragrance of Paradise" [narrated by Ahmad and Abu Dawud]. If there is a jurisprudentially acceptable reason, she is permitted to demand divorce, for example if the husband does not provide for his wife, and if the spouse refuses, she may petition the judge to separate between her and the spouse.

Positive Examples of Note:

Example 63.

Arabic Is My Language, Grade 7, Vol. 2, 2025, pp. 6, 11 (Previously: Arabic Is My Language, Grade 7, Vol. 2, 2024, pp. 6, 11.)

In a chapter on notable women in history from a Grade 7 *Arabic Language* textbook, students learn about “glorious” female figures who left an “unforgettable mark” on history, with an emphasis on Jordanian women. Such figures include the first Jordanian minister, a Jordanian jurist, an international architect, an author, and a jurisconsult and poet. Students are asked to choose one woman and speak about her in class.



Sixth Unit:

Remarkable Women in History

[Right-Left, Up-Down]

In'am al-Mufti - First Jordanian Minister

Na'ila al-Rushdan - Jordanian Jurist

Zaha Hadid - International Architect

May Ziyada - Arab Writer and Author

A'isha al-Ba'uniyya - Jordanian Jurisconsult and Poet

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

(3.2) أَعْبِّرْ شَفَوِيًّا



في عالمنا كثيرٌ من الشخصيات النسائية الخالدة اللاتي تركن بصمة لا تُنسى عبر التاريخ قديمًا وحديثًا،
أختارُ شخصيّة نسائيّة خالدة، ثُمَّ أَتحدّثُ عنها.

I will Express Verbally:

In our world, there are many glorious female figures who left an unforgettable mark in early and modern history. I will choose a glorious female figure and speak about her.

Example 64.

Arabic Is My Language, Grade 7, Vol. 2, 2025, pp. 12, 15, 17 (Previously: Arabic Is My Language, Grade 7, Vol. 2, 2024, pp. 12, 15, 17.)

A Grade 7 *Arabic Language* textbook teaches about exceptional women in early and modern society, with the example of famous international architect Zaha Hadid. The text extols her by noting how she was well-received by the famous visual artist Thomas Schaller, who called her works “provocative and bold” and “stunningly beautiful.” The text describes her as transforming architectural concepts and notes the fact that she faced difficulty in the engineering job market due to being a “provocative” foreign Arab woman.



المرأة التي طوّعت حديد النظريات الجامدة

حينما رأى المهندس المعماري والفنان التشكيلي (توماس شالر) أعمال زها حديد قال: «إنها مستفزة وجريئة؛ مبانيها بالغة الكبرياء وتمرّدة»، ثم صمّت قليلاً وقال: «إلا أنها رائعة الجمال». قد تكون هذه العبارة مدخلاً جيّداً للكتابة عن زها حديد، المعمارية التي غيرت مفاهيم الهندسة المعمارية، وانقسم العالم حول أعمالها بين مؤيّد ومعارض، إلا أنهم أجمعوا على عبقريتها الساطعة كعين الشمس.



لكنّ طريق زها إلى البرهنة على عبقريتها لم تكن مفروشة بالورود؛ فلم توظّفها الشركات والمكاتب الهندسيّة؛ إنها امرأة، وأجنبية، ومن أصول عربيّة. كانت زها معترّة بنفسها، وتتولّد

The woman who bent the iron of rigid theories. When the architect and visual artist Thomas Schaller saw Zaha Hadid's works, he said: “They are provocative and bold; her buildings are immensely proud and rebellious.” Then, after a brief pause, he added, “Yet they are stunningly beautiful.” This statement could serve as a fitting introduction to writing about Zaha Hadid, the architect who transformed architectural concepts. Her work divided the world between supporters and critics, but all agreed on her brilliance, as radiant as the sun.

However, Zaha's path to proving her genius was not paved with roses. Engineering firms and offices refused to hire her. She is a woman, a foreigner, and of Arab origin. [...]

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

p. 15:

أَتَعَرَّفُ جَوَّ النَّصِّ

يَتَنَاوَلُ هَذَا النَّصُّ الْجَانِبَ الْإِبْدَاعِيَّ وَالْعَبْقَرِيَّ السَّاطِعَ فِي تَصَامِيمِ الْمُهَنْدِسَةِ الْمَعْمَارِيَّةِ زَهَا حَدِيدَ، وَإِيمَانَهَا الْعَمِيقَ بِالتَّغْيِيرِ وَالتَّجْدِيدِ وَالْخُرُوجِ عَلَى الْمَأْلُوفِ وَالْإِبْتِعَادِ عَنِ التَّقْلِيدِيَّةِ، وَضَرُورَةَ امْتِلَاكِ الثَّقَافَةِ الْوَاسِعَةِ فِي تَصْمِيمَاتِهَا لِلْمَبَانِي فِي مُخْتَلَفِ الْمَجَالَاتِ، مُتَحَدِّيةً الصَّعَابَ لِتَحَقُّقِ بِذَلِكَ حُلْمًا أَمَنْتَ بِهِ، وَتُظْهِرُ تَفَرُّدَهَا وَاسْتِثْنَائِيَّتَهَا.

I will learn about the sentiment of the text:

This text revolves around the brilliantly creative and genius aspect of the architect Zaha Hadid's designs, her deep conviction in change, renewal, leaving the comfort zone and moving away from traditionality, and the need to possess a wide culture in her designs for buildings in various fields. She does these while overcoming difficulties, to achieve thereby a dream she believes in, demonstrating her individuality and exceptionality.

p. 17:

8. قَدَّمْتُ زَهَا نَمُودَجًا مُشْرِفًا لِلْمَرْأَةِ الَّتِي طَوَّعَتِ الْحَدِيدَ وَالصُّعُوبَاتِ لِتَشَقَّ طَرِيقَهَا، أَبرهنُ مِنَ النَّصِّ عَلَى ذَلِكَ مُبْدِيًا رَأْيِي.

8. Zaha is an honorable example of a woman who bent rigid irons and difficulties to pave her path. I will demonstrate this based on the text, expressing my opinion [on the issue].

Example 65.

Islamic Education, Grade 10, Vol. 1, 2025, pp. 44 (Previously: Islamic Education, Grade 10, Vol. 1, 2023, pp. 44.)

A Grade 10 *Islamic Education* textbook relates the achievements of Jordanian women in society in various spheres - political, scientific, professional, social, and economic. For instance, the text notes that Jordanian women participate in political decision making, that many Jordanian women are academics, and that Jordanian women play an important role in social works, welfare, and the labor market. Students therefore learn that women are an integral part of the modern Jordanian labor force, not only in fulfilling their household duties.


أستزيدُ

لقد حقّقت المرأة الأردنية إنجازات كثيرة أسهمت في بناء المجتمع الأردني وتطوّره في المجالات كافة، وقد عزّزت ريادتها محلياً وإقليمياً ودولياً. ومن الأمثلة على ذلك:

- 1 المجال السياسي: مشاركة المرأة في الحياة السياسية وصناعة القرار عبر السلطتين: التشريعية، والتنفيذية (مجلس الوزراء والنواب والأعيان).
- 2 المجال العلمي: ارتفاع نسبة المتعلّمات، فقد بلغت أكثر من 92٪ بحسب إحصاءات سنة 2019 م.
- 3 المجال المهني: إثبات المرأة حضورها في الوظائف كافة، وبما ينسجم مع منظومة القيم الاجتماعية والثقافية السائدة في المجتمع الأردني.
- 4 المجال الاجتماعي: نموّ دور المرأة المجتمعي بمشاركتها في الأعمال التطوّعية والخدمات المجتمعية والجمعيات الخيرية.
- 5 المجال الاقتصادي: تحقيق إنجازات عديدة بانخراط المرأة في سوق العمل وتبنيها مشاريع اقتصادية خاصة بها.

I Expand My Knowledge:

The Jordanian Woman achieved many things striving to build the Jordanian society and develop it in all spheres. She strengthened her pioneering locally, regionally and internationally. Examples of that [include]:

1. Political sphere: Women participate in political life and decision making through branches of government - legislative and executive (the parliament).
2. Scientific sphere: The rising percentage of female academics, which according to 2019 statistics reached more than 92%.
3. Professional sphere: Women have secured their holding in all positions [...]
4. Social sphere: The increasing social role of women participating in volunteer works, social welfare, and nonprofit foundations.
5. Economic sphere: Achieving many accomplishments, with women joining the labor market and taking upon themselves unique financial projects.

Example 66.

Islamic Education, Grade 10, Vol. 1, 2025, pp. 41, 44 (Previously: Islamic Education, Grade 10, Vol. 1, 2023, pp. 41, 44.)

An *Islamic Education* textbook teaches that Islam forbids any type of violence against women and that Islam encourages women to be active and contributing members of society. The lesson describes different types of violence against women, including financial, corporal, verbal, and psychological. The lesson emphasizes how the teachings of Islam forbid any harm or maltreatment of women, giving the example of the Prophet Muhammad being “the finest in treating his wives” and the fact that he “forbade beating women.” In the same chapter, students are taught about Jordan’s efforts to prevent violence against women, including establishing the Family Protection Bureau (in 2002) and stipulating the Law Protecting against Domestic Violence (in 2017).

p. 41:


أَسْتَنِيرُ

اعتنى الإسلام بالمرأة، وكرّمها، وجعل لها من الحقوق ما يضمن كرامتها ويحقق إنسانيتها وسعادتها في الحياة، ودعاها إلى القيام بواجباتها تجاه المجتمع؛ لتكون عنصراً فاعلاً فيه، ومنع التعرّض لها بأي شكل من أشكال الإساءة الجسدية أو النفسية أو غيرها.

أولاً: العنف ضد المرأة

هو جميع أشكال الإيذاء والاستغلال التي تُمارس ضد المرأة، ويلحق بها ضرراً جسدياً أو معنوياً أو غير ذلك.

ثانياً: من أشكال العنف ضد المرأة

أ. العنف الاقتصادي: مثل حرمانها الميراث، أو منعها من التصرف في مالها.
 ب. العنف الجسدي: مثل الإيذاء بالضرب أو القتل.
 ج. العنف اللفظي: مثل السب والشتم.
 د. العنف النفسي: مثل النظرة الدونية للمرأة، وانتقادها والسخرية منها.

I Will Gain Insight:

Islam shows concern for women, pays them respect, and provides them rights that guarantee their dignity, humanity, and happiness in life. It calls [a woman] to perform her duties to society and become an active member in it. It also prevents exposing her to any sort of physical, psychological, or other harm.

Firstly: Violence against Women

This includes all kinds of harm and exploitation perpetrated against women, inflicting physical or abstract damage, or otherwise.

Secondly: The Kinds of Violence Against Women

A. Financial violence, such as preventing her inheritance or spending her money.

B. Corporal violence, such as harm through beating or killing.

C. Verbal violence, such as vilification and verbal abuse.

D. Psychological violence, such as regarding her as inferior, criticizing, and making a mockery out of her.

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

ثالثاً: موقف الإسلام من العنف ضد المرأة

أمر الإسلام بحسن التعامل مع المرأة أمًّا وأختًا وزوجةً وبتتًا، وكان سيدنا رسول الله ﷺ أفضل الناس وخيرهم مُعاملةً لأزواجه، وكان يقول: «خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي» [رواه الترمذي]، وحرّم الإسلام العنف ضدها، ومن ذلك، فقد نهى سيدنا رسول الله ﷺ عن ضرب النساء، فقال: «لا تضربوا إماء الله» [رواه أبو داود]. وقال: «لقد أطاف بآل محمد نساء كثير يشكون أزواجهن، ليس أولئك بخياركم» [رواه أبو داود وابن ماجه].

Thirdly: Islam's Position on Violence Against Women

Islam commanded to treat women kindly, be they one's mother, sister, spouse, or daughter. Our master the Messenger of God was the finest in treating his wives. He would say: "the finest among you is the finest [in treating] his wife, and I am the finest among you in [treating] my wife" [narrated by al-Tirmidhi]. [...] Islam prohibits violence against them, an example of which is that our master the Messenger of God forbade beating women [...]

p. 44:

سادساً: الجهود الوطنية لحماية المرأة من العنف

شاركت المملكة الأردنية الهاشمية دول العالم في التصدي لظاهرة العنف ضد المرأة، ووضعت التشريعات والقوانين للحد من العنف ضد المرأة، ومن ذلك إنشاء إدارة حماية الأسرة عام (2002م)، وإصدار "قانون الحماية من العنف الأسري" عام (2017م).

Sixthly: The National Efforts to Protect Women from Violence

The Hashemite Kingdom of Jordan participated with the world's countries to combat the phenomenon of violence against women, and stipulated laws and legislations to limit violence against women. This includes establishing the Family Protection Bureau (2002) and issuing "the Law Protecting against Domestic Violence" (2017).

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

Example 67.

Arabic Is My Language, Grade 7, Vol. 2, 2025, p. 25 (Previously: Arabic Is My Language, Grade 7, Vol. 2, 2024, p. 25.)

A Grade 7 *Arabic Language* textbook teaches about exceptional women in history, using the words of Queen Rania Al Abdullah about the need to break the restrictive traditions that bind women and prevent their development. The text quotes Queen Rania, stating that some non-Islamic intellectual traditions have inhibited the progression of women in history. Her words call for choosing “from tradition what allows every girl the space to spread her wings and show us the distinctiveness of her colors.” The example thus demonstrates Jordan’s support of promoting women’s rights and the need to invest in improving their status and conditions in society, and features Queen Rania as a major advocate for this cause.

«وَهُنَا عَلَيْنَا أَنْ نَكْسِرَ الْقَوَالِبَ الَّتِي تُشَكِّلُ عَلَيْهَا النِّسَاءُ وَالْفَتَيَاتُ مُنْذُ وَلادَتِهِنَّ، الْقَوَالِبَ الَّتِي نَتَوَارَثُهَا مِنْ جِيلٍ لآخر، لِأَنَّهَا تُلْغِي دَوْرَ الْقُدْرَةِ وَالْمَوْهَبَةِ وَالطُّمُوحِ. عَلَيْنَا أَنْ نَخْتَارَ مِنَ الْمَوْرُوثِ مَا يُعْطِي كُلَّ فَتَاةٍ مَسَاحَةً لِأَنْ تَفْرِدَ جَنَاحَيْهَا وَتُثْرِنَا تَمَيُّزَ أَلْوَانِهَا. وَأُوكِّدُ هُنَا أَنَّ الْقَوَالِبَ هِيَ مَوْرُوثٌ فِكْرِيٌّ وَلَيْسَ دِينِيًّا... فَالْإِسْلَامُ حِينَ أَنْارَ الْعَالَمَ، أَعْطَى الْمَرْأَةَ حُقُوقًا وَمَنْزِلَةً وَخِيَارَاتٍ قَفَزَتْ بِمَكَانَتِهَا مِنْ ظُلْمِ الْجَاهِلِيَّةِ.»

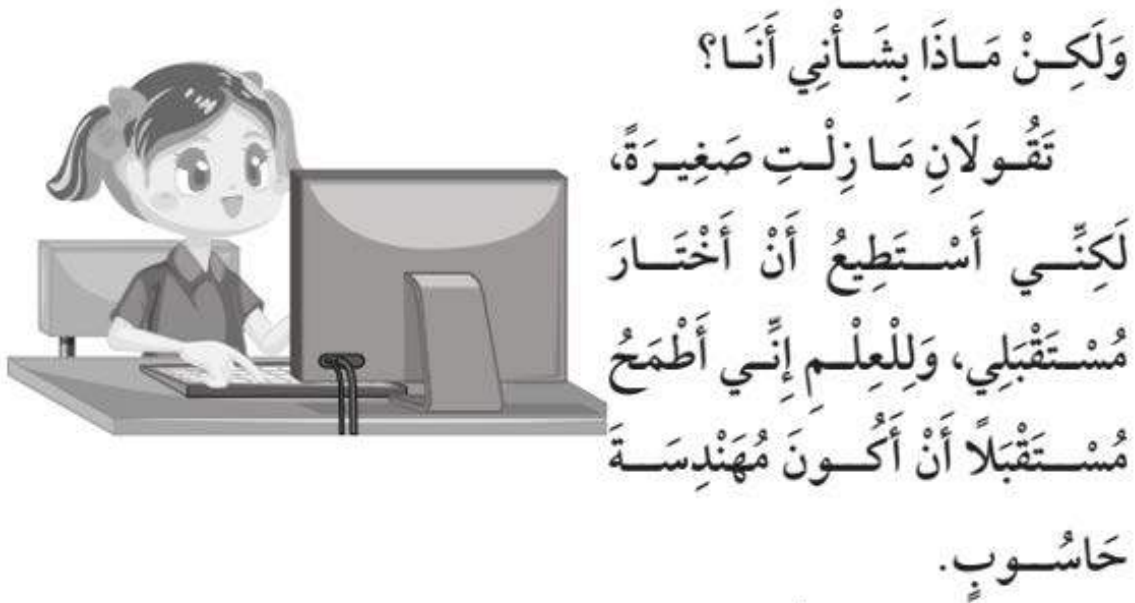
(مِنْ أَقْوَالِ جَلَالَةِ الْمَلِكَةِ رَانِيَا الْعَبْدِ اللَّهِ)

Here, we must break the molds that have shaped women and girls since birth—molds inherited from generation to generation, because they negate the roles of ability, talent, and ambition. We need to choose from tradition what allows every girl the space to spread her wings and show us the distinctiveness of her colors. I must emphasize here that these molds are an intellectual heritage, not a religious one. When Islam illuminated the world, it granted women rights, status, and choices that elevated their position from the injustices of the Jahiliyya. (From the words of her Majesty Queen Rania Al Abdullah)

Example 68.

Arabic Is My Language (Workbook), Grade 2, Vol. 1, 2025, p. 37 (Previously: Arabic Is My Language (Workbook), Grade 2, Vol. 1, 2024, p. 37)

A story in a Grade 2 *Arabic Language* workbook illustrates the aspiration and strife toward equal rights of women in the labor market. The heroine is a young girl who respectfully listens to her relatives' opinions on what she should study, while assertively expressing that she will pursue her own aspirations and choose an independent path. She dreams of becoming a computer engineer, an advanced scientific profession a woman is perfectly able to practice if she chooses. This story encourages women to pursue higher education, affirming that they can make their own choices, earn advanced degrees, and contribute to highly desirable professions.



But what about me?

You two [my parents] say that I'm still young, but I can determine my [own] future, and for your information, I aspire to be a computer engineer in the future.

Example 69.

Islamic Education, Grade 2, Vol. 2, 2025, pp. 46, 110 ,112 (Previously: Islamic Education, Grade 2, Vol. 2, 2023, pp. 46, 110 ,112.)

The textbook includes several examples of women working alongside men as police officers, engineers, architects, stewardesses and doctors. Notably, all women are shown wearing hijabs, in respect to the Islamic tradition and local custom. That said, the variety of professions open to women presented in the textbook illustrates the wide range of career prospects open to women in Jordan. The use of visual representations, especially in a textbook for young students, further enhances this message. The inclusion of such content in an Islamic Education textbook is especially noteworthy, as textbooks of this subject tend to present a more traditional view, which sometimes limits the role of women in society.



I will link [the topic] to social and national education

Members of the Public Security [Directorate] maintain security in my homeland Jordan; this is why I love them and appreciate their work.



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.¹⁸ 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

18 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.¹⁹ 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.²⁰
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.²¹
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.²²
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.²³
5. **PEACEMAKING:** The curriculum should develop capabilities for non-violent conflict resolution and promote peace.²⁴
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.²⁵
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.²⁶
8. **SEXUAL ORIENTATION:** The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation.²⁷

19 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

20 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.

21 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.

22 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.

23 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.

24 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.

25 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.

26 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.

27 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.²⁸

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;²⁹
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”;³⁰
3. Incorporation of content that is free from harmful gender, religious and other stereotypes,³¹ or generalizations that may oversimplify the representation of other groups or set one group against the other,³² with the recognition that hate speech can be particularly dangerous in conflict situations, as it fuels violence and atrocity crimes.³³ Instead, educational materials should actively aim to challenge and eradicate underlying prejudices and stereotypes and contribute to overcoming their consequences,³⁴ and confront essentialist, generalizing ascriptions to entire populations;³⁵
4. Adherence to factual information on other groups in a manner that facilitates understanding, providing neutral information about controversies,³⁶ alerting students to and “prebunking” conspiracy theories,³⁷ and rejecting denial or distortion of proven historical facts;³⁸
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;³⁹
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,⁴⁰

28 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.

29 *Textbooks and Learning Resources: Guidelines for Developers and Users* (Paris: UNESCO, 2014), p. 12. https://unesdoc.unesco.org/ark:/48223/pf0000226135_eng

30 *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

31 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>

32 *Making Textbook Content Inclusive: A Focus on Religion, Gender, and Culture* (Paris: UNESCO, 2017), p. 13. <https://unesdoc.unesco.org/ark:/48223/pf0000247337>

33 *Addressing Hate Speech through Education: A Guide for Policy-makers* (Paris: UNESCO, 2023), pp. 13, 14. <https://unesdoc.unesco.org/ark:/48223/pf0000384872>

34 *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>

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

36 *Making Textbook Content Inclusive: A Focus on Religion, Gender, and Culture* (Paris: UNESCO, 2017), pp. 15–16. <https://unesdoc.unesco.org/ark:/48223/pf0000247337>

37 *Addressing Hate Speech through Education: A Guide for Policy-makers* (Paris: UNESCO, 2023), pp. 32–33. <https://unesdoc.unesco.org/ark:/48223/pf0000384872>

38 *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>

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

40 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;⁴¹
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;⁴²
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;⁴³
10. The incorporation of real-life examples in science and mathematics to promote sustainable development, discarding impertinent political, violent, or conflict-oriented messaging,⁴⁴ and employing STEM subjects to build bridges between communities and transcend frontiers;⁴⁵
11. Combating sexism and unequal gender representation in textbooks;⁴⁶
12. Appropriateness to age, developmental needs and the mental wellbeing of students.⁴⁷

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.⁴⁸ While UNESCO has not adopted this nor any other single definition of antisemitism,⁴⁹ it has recommended teaching about contemporary

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

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

42 *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>

43 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>

44 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>

45 *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>

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

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

47 *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>

48 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/>

49 *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,⁵⁰ with specific examples including Holocaust denial and the characterization of Western support for the State of Israel in that context,⁵¹ asking Jews to disavow their connection with Israel,⁵² 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.⁵³ UNESCO has also recommended teaching about the Jewish Holocaust,⁵⁴ local Jewish heritage,⁵⁵ 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.⁵⁶

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

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

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

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

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

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

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

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

54 *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>

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

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

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

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

List of Analyzed Textbooks

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

* For textbooks marked with an asterisk (*), the editions available on the official curriculum website as of April 2026 are drafts and not final editions.

1. *Arabic Is My Language*, Grade 1, Vol. 1, 2025.
2. *Arabic Is My Language*, Grade 1, Vol. 2, 2025.
3. *Arabic Is My Language* (Teacher Guide), Grade 1, Vol. 1, 2025.
4. *Arabic Is My Language* (Workbook), Grade 1, Vol. 1, 2025.
5. *Arabic Is My Language* (Workbook), Grade 1, Vol. 2, 2025.
6. *Islamic Education*, Grade 1, Vol. 1, 2025.
7. *Islamic Education*, Grade 1, Vol. 2, 2025.
8. *Islamic Education* (Teacher Guide), Grade 1, Vol. 1, 2023.
9. *Islamic Education* (Teacher Guide), Grade 1, Vol. 2, 2024.
10. *Social Studies*, Grade 1, Vol. 1, 2025.
11. *Social Studies*, Grade 1, Vol. 2, 2023.
12. *Arabic Is My Language*, Grade 2, Vol. 1, 2025.
13. *Arabic Is My Language*, Grade 2, Vol. 2, 2025.
14. *Arabic Is My Language* (Workbook), Grade 2, Vol. 1, 2025.
15. *Arabic Is My Language* (Workbook), Grade 2, Vol. 2, 2025.
16. *Islamic Education*, Grade 2, Vol. 1, 2025.
17. *Islamic Education*, Grade 2, Vol. 2, 2025.
18. *Islamic Education* (Teacher Guide), Grade 2, Vol. 1, 2025.
19. *Islamic Education* (Teacher Guide), Grade 2, Vol. 2, 2025.
20. *Social Studies*, Grade 2, Vol. 1, 2025.
21. *Social Studies*, Grade 2, Vol. 2, 2025.
22. *Arabic Is My Language*, Grade 3, Vol. 1, 2025.
23. *Arabic Is My Language*, Grade 3, Vol. 2, 2025.
24. *Arabic Is My Language* (Workbook), Grade 3, Vol. 1, 2025.
25. *Arabic Is My Language* (Workbook), Grade 3, Vol. 2, 2025.
26. *Islamic Education*, Grade 3, Vol. 1, 2025.
27. *Islamic Education*, Grade 3, Vol. 2, 2025.
28. *Social Studies*, Grade 3, Vol. 1, 2025.
29. *Social Studies*, Grade 3, Vol. 2, 2025.*
30. *Arabic Is My Language*, Grade 4, Vol. 1, 2025.

31. *Arabic Is My Language*, Grade 4, Vol. 2, 2025.
32. *Arabic Is My Language* (Teacher Guide), Grade 4, Vol. 1, 2025.
33. *Arabic Is My Language* (Workbook), Grade 4, Vol. 1, 2025.
34. *Arabic Is My Language* (Workbook), Grade 4, Vol. 2, 2025.
35. *Islamic Education*, Grade 4, Vol. 1, 2025.
36. *Islamic Education*, Grade 4, Vol. 2, 2025.
37. *Islamic Education* (Teacher Guide), Grade 4, Vol. 1, 2023.
38. *Islamic Education* (Teacher Guide), Grade 4, Vol. 2, 2024.
39. *Social Studies*, Grade 4, Vol. 1, 2025.
40. *Social Studies*, Grade 4, Vol. 2, 2023.
41. *Arabic Is My Language*, Grade 5, Vol. 1, 2025.
42. *Arabic Is My Language*, Grade 5, Vol. 2, 2025.
43. *Arabic Is My Language* (Workbook), Grade 5, Vol. 1, 2025.
44. *Arabic Is My Language* (Workbook), Grade 5, Vol. 2, 2025.
45. *Islamic Education*, Grade 5, Vol. 1, 2025.
46. *Islamic Education*, Grade 5, Vol. 2, 2025.
47. *Islamic Education* (Teacher Guide), Grade 5, Vol. 1, 2025.
48. *Islamic Education* (Teacher Guide), Grade 5, Vol. 2, 2025.
49. *Social Studies*, Grade 5, Vol. 1, 2025.
50. *Social Studies*, Grade 5, Vol. 2, 2025.
51. *Arabic Is My Language*, Grade 6, Vol. 1, 2025.
52. *Arabic Is My Language*, Grade 6, Vol. 2, 2025.
53. *Arabic Is My Language* (Workbook), Grade 6, Vol. 1, 2025.
54. *Arabic Is My Language* (Workbook), Grade 6, Vol. 2, 2025.
55. *Islamic Education*, Grade 6, Vol. 1, 2025.
56. *Islamic Education*, Grade 6, Vol. 2, 2025.
57. *Social Studies*, Grade 6, Vol. 1, 2025.
58. *Social Studies*, Grade 6, Vol. 2, 2025.*
59. *Arabic Is My Language*, Grade 7, Vol. 1, 2025.
60. *Arabic Is My Language*, Grade 7, Vol. 2, 2025.
61. *Arabic Is My Language* (Teacher Guide), Grade 7, Vol. 1, 2025.
62. *Arabic Is My Language* (Workbook), Grade 7, Vol. 1, 2025.
63. *Arabic Is My Language* (Workbook), Grade 7, Vol. 2, 2025.
64. *Islamic Education*, Grade 7, Vol. 1, 2025.
65. *Islamic Education*, Grade 7, Vol. 2, 2025.
66. *Islamic Education* (Teacher Guide), Grade 7, Vol. 1, 2023.
67. *Islamic Education* (Teacher Guide), Grade 7, Vol. 2, 2024.

68. *Social Studies*, Grade 7, Vol. 1, 2025.
69. *Social Studies*, Grade 7, Vol. 2, 2023.
70. *Arabic Is My Language*, Grade 8, Vol. 1, 2025.
71. *Arabic Is My Language*, Grade 8, Vol. 2, 2025.
72. *Arabic Is My Language* (Workbook), Grade 8, Vol. 1, 2025.
73. *Arabic Is My Language* (Workbook), Grade 8, Vol. 2, 2025.
74. *Islamic Education*, Grade 8, Vol. 1, 2025.
75. *Islamic Education*, Grade 8, Vol. 2, 2025.
76. *Islamic Education* (Teacher Guide), Grade 8, Vol. 1, 2025.
77. *Islamic Education* (Teacher Guide), Grade 8, Vol. 2, 2025.
78. *Social Studies*, Grade 8, Vol. 1, 2025.
79. *Social Studies*, Grade 8, Vol. 2, 2024.
80. *Arabic Is My Language*, Grade 9, Vol. 1, 2025.
81. *Arabic Is My Language*, Grade 9, Vol. 2, 2025.
82. *Arabic Is My Language* (Workbook), Grade 9, Vol. 1, 2025.
83. *Arabic Is My Language* (Workbook), Grade 9, Vol. 2, 2025.
84. *Geography*, Grade 9, Vol. 1, 2025.
85. *Geography*, Grade 9, Vol. 2, 2025.*
86. *History*, Grade 9, Vol. 1, 2025.
87. *History*, Grade 9, Vol. 2, 2025.*
88. *Islamic Education*, Grade 9, Vol. 1, 2025.
89. *Islamic Education*, Grade 9, Vol. 2, 2025.
90. *National and Civic Education*, Grade 9, Vol. 1, 2025.
91. *National and Civic Education*, Grade 9, Vol. 2, 2025.*
92. *Arabic Is My Language*, Grade 10, Vol. 1, 2025.
93. *Arabic Is My Language*, Grade 10, Vol. 2, 2025.
94. *Arabic Is My Language* (Workbook), Grade 10, Vol. 1, 2025.
95. *Arabic Is My Language* (Workbook), Grade 10, Vol. 2, 2025.
96. *Geography*, Grade 10, Vol. 1, 2025.
97. *Geography*, Grade 10, Vol. 2, 2023.
98. *History*, Grade 10, Vol. 1, 2025.
99. *History*, Grade 10, Vol. 2, 2023.
100. *Islamic Education*, Grade 10, Vol. 1, 2025.
101. *Islamic Education*, Grade 10, Vol. 2, 2025.
102. *Islamic Education* (Teacher Guide), Grade 10, Vol. 1, 2023.
103. *Islamic Education* (Teacher Guide), Grade 10, Vol. 2, 2024.
104. *National and Civic Education*, Grade 10, Vol. 1, 2025.

- 105. *National and Civic Education*, Grade 10, Vol. 2, 2025.
- 106. *Arabic Is My Language*, Grade 11, Vol. 1, (Academic Track), 2025.
- 107. *Arabic Is My Language*, Grade 11, Vol. 2, (Academic Track), 2025.*
- 108. *History of Jordan*, Grade 11 (Academic Track), Vol. 1, 2025.
- 109. *History of Jordan*, Grade 11 (Academic Track), Vol. 2, 2025.
- 110. *History of Jordan*, Grade 11 (Vocational Track), Vol. 1, 2024.
- 111. *History of Jordan*, Grade 11 (Vocational Track), Vol. 2, 2025.
- 112. *Islamic Education*, Grade 11, Vol. 1, 2025.
- 113. *Islamic Education*, Grade 11, Vol. 2, 2025.
- 114. *Arabic Is My Language – Literature*, Grade 12 (Academic Track), Vol. 1, 2025.
- 115. *Arabic Is My Language – Literature*, Grade 12 (Academic Track), Vol. 2, 2025.*
- 116. *Arabic is My Language - Syntax, Morphology, and the Music of Poetry*, Grade 12 (Academic Track), Vol. 1, 2025.
- 117. *Arabic is My Language - Syntax, Morphology, and the Music of Poetry*, Grade 12 (Academic Track), Vol. 2, 2025.*
- 118. *Geography*, Grade 12 (Academic Track), Vol. 1, 2025.
- 119. *Geography*, Grade 12 (Academic Track), Vol. 2, 2025.
- 120. *History*, Grade 12 (Academic Track), Vol. 1, 2025.
- 121. *History*, Grade 12 (Academic Track), Vol. 2, 2025.*
- 122. *History of Jordan*, Grade 12 (Vocational Track), Vol. 1, 2025.
- 123. *History of Jordan*, Grade 12 (Vocational Track), Vol. 2, 2025.
- 124. *Islamic Education*, Grade 12 (Academic Track), Vol. 1, 2025.
- 125. *Islamic Education*, Grade 12 (Academic Track), Vol. 2, 2025.



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