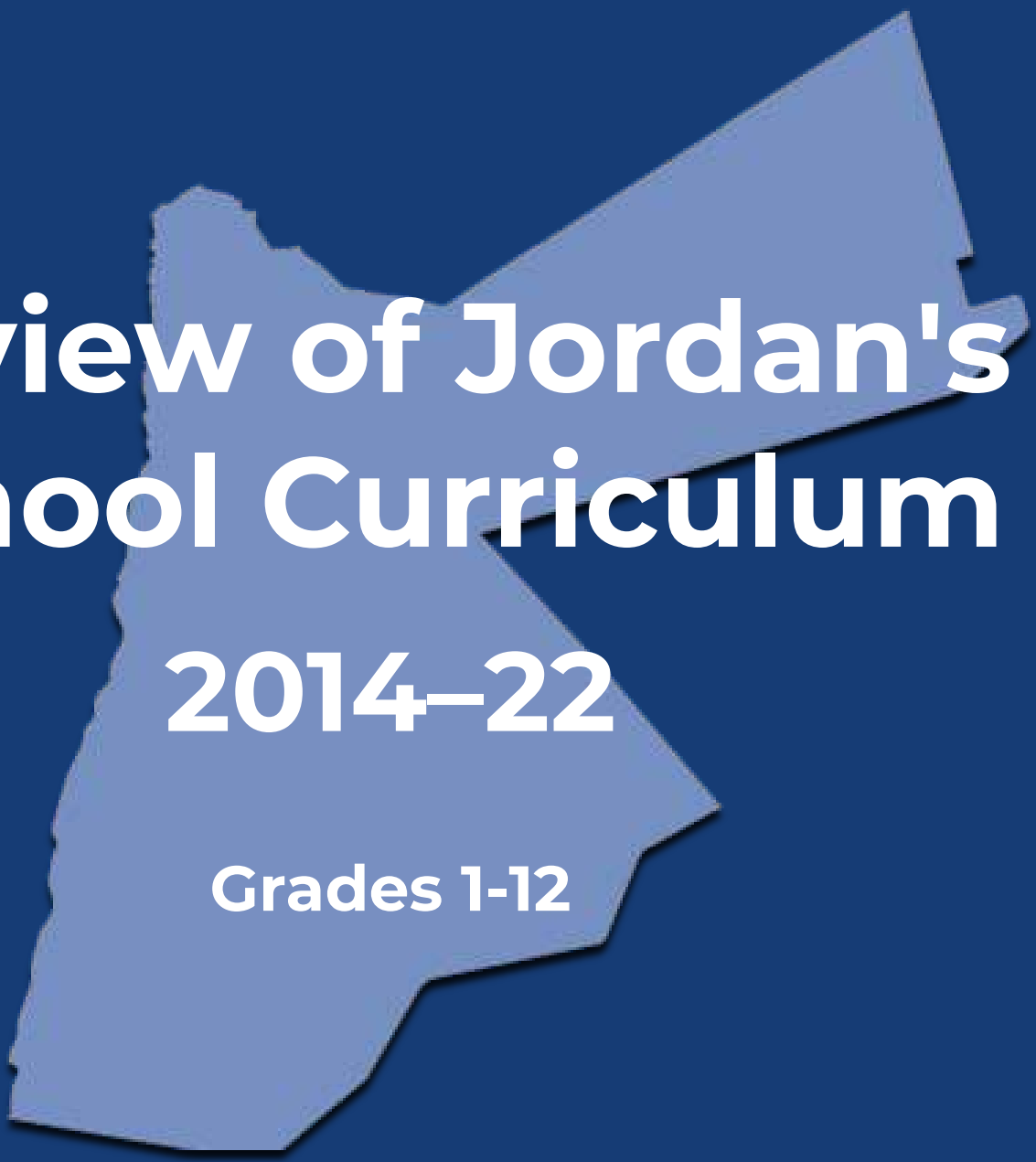
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Review of Jordan's School Curriculum 2014–22

Grades 1-12



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Edited by David M. Byer

IMPACT-se

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Executive Summary

This research revisits the Jordanian curriculum following our 2019 report, which covered what appeared to be a groundbreaking anti-radicalism project in education. Our initial report emphasized the pioneering efforts of Jordanian educators in introducing a friendly, humane, and integrated social and religious approach to education. Since then, new Islamic Education textbooks have been introduced, as well as two *Democracy and Participation in Public Life* textbooks. Our current report examines 165 textbooks from the Hashemite Kingdom of Jordan's national school curriculum (2014–22) for grades 1–12. The study focuses on humanities subjects, particularly Islamic education, history, Arabic language, civics and social studies.

Main Findings

- The curriculum shows marked deterioration in relation to Jordan's depiction of Jews and Israel.
- New Islamic Education textbooks teach antisemitic tropes, for example that "the Jews" exploited the Muslims' economy in the time of Prophet Muhammad.
- Older textbooks condemn Jews as treacherous, greedy and murderous within the framework of early Islamic discourse.
- In addition, new Islamic Education textbooks have contributed to an increased number of examples teaching *jihad*, which is encouraged as resistance against Israel ("the Occupation"), and to ensure freedom in spreading the Islamic faith. In contrast, students learn about the limitations of *jihad*—usually described as defensive—and that they should avoid harm to civilians.
- The Hashemite Dynasty forms the foundation of Jordan's existence and identity, drawing upon its Islamic and Arab heritage, prophetic lineage, and historical respect as founder of the Kingdom.
- Textbooks teach religious tolerance and diversity as an integral part of Jordan's national identity and society-building.
- Jordan's reputation worldwide as a peace-seeking country is paramount in the curriculum, as is the promotion of peace as an ideal.
- While Jordan cooperates with international peacemaking efforts, the curriculum presents a radical and uncompromising attitude towards Israel which shares no tangible vision of peace and collaboration between the two neighbors.
- Israel is delegitimized as "the Occupation" and "the Zionist Danger," with minimal to no recognition of its statehood nor the 1994 peace treaty. The libel that Israel was responsible for the 1969 arson of the Al-Aqsa Mosque persists in several textbooks.
- Jewish claims to Jerusalem are presented as unfounded; however, there are brief suggestions of a historical Israelite presence on the two banks of the Jordan River.
- Islamic history lessons equate holy wars with modern wars against Israel, presenting never-ending conflict with the Jews of Israel from ancient times to the present.
- In one textbook, Zionism is equated to Nazism and fascism; the Holocaust is not taught.

- The US, Canada, and the Arab Gulf countries are praised for their immigration policies, while US regional power politics is condemned. Textbooks laud Russia for its technological acumen, while condemning its history as a European colonialist. China is criticized for its role in polluting the environment as part of the industrialized world.
- Attitudes toward Turkey, explored through lessons on Ottoman history, are wholly negative, implying that countries in the region could potentially pose a threat under specific circumstances.
- The curriculum derives from the principles outlined in the Amman Message of 2004: honoring every person regardless of color, gender, or religion; showing compassion and benevolence toward all people; and respecting agreements and treaties.
- Peacemaking is taught as a vital element of Islamic tradition and of Jordanian identity, evidenced by the care shown to Syrian and Iraqi refugees.
- Christians living in Jordanian society are treated as equal citizens, and good friends.
- Students learn the importance of religious pluralism, and to respect the divine books of the three monotheistic religions. Islamic education is, for the most part, conciliatory toward non-Muslims. Diversity is a central theme: local Christians, ethnic minorities, refugees, and other foreigners are embraced.
- Atheists and polytheists, however, are no longer granted rights, and it is taught that abandoning Islam carries severe punishment according to Islamic sharia. Interfaith gatherings are viewed positively, as are personal friendships with foreigners.
- The curriculum condemns Islamist terrorism across multiple grades and subjects, including in Islamic Education textbooks. Textbooks attempt to clarify the distinction between concepts of terrorism and *jihad*. The portrayal of Islam is that of a culture of life, in opposition to Islamist terrorism, viewed as a culture of death. However, military *jihad* activities against Israel are encouraged.
- Women are, for the most part, treated respectfully and included in many aspects of Jordanian society. Entire chapters are devoted to various female figures in Islamic history, and there is a sense of pride in their increased participation in Jordanian society. Honor killing is not addressed.
- Although Jordan officially remains committed to a Two-State Solution, there are lessons on the historical unification of the two banks of the Jordan River
- The curriculum supports the Palestinian "right of return," and establishment of an independent Palestinian state with Jerusalem as its capital.
- Maps show an inconsistent approach toward the land bordering Jordan from the west.

National Identity and Global Perspective

The Hashemite dynasty forms the foundation for Jordan's existence and identity. While its presence is significant in some textbooks, there is no cult of personality surrounding these figures. This goes hand in hand with the concepts of moderation, self-respect, and commitment to the process of democracy (currently a work in progress). The dynasty draws strength

from its heritage of Islam and Arabism, prophetic lineage, and historical respect derived from its role as founder of the kingdom and leader of the Arab revolt. As such, Arab unity is an important value for the Hashemites. Textbooks emphasize Jerusalem's custodianship, Arab heritage and commitment to Palestinian issues. The army plays a key role in fostering Arab unity.

The curriculum portrays King Abdullah II as a leader close to the people of Jordan; students should follow his example. Pilots are highly valued, which reflects the history of air force pilots in the Jordanian royal family. The textbooks also emphasize the role of Jordan's democratic institutions. The diminished influence of British culture during the mandate period persists in textbooks.

Textbooks teach religious tolerance and diversity as part of Jordan's national identity. Christians living in Jordanian society are treated as equal citizens and good friends, while textbooks highlight the harmonious coexistence with the Persian Zoroastrians during the Umayyad Abbasid Caliphate. Students learn about the Circassians, Chechens, Armenians, and Kurds, among others.

The curriculum highlights groups within Jordanian society, including city-dwellers, villagers, and Bedouins, as well as the multiple ethnic and religious minorities warmly accepted as part of the country. Thus, diversity is lauded as an integral aspect of society-building and Jordanian identity, harking back to the establishment of the Emirate of Transjordan (1921). There is no discussion of Palestinians as a distinct group within Jordan in terms of social diversity. Jordan is proud of its open-arms policy toward refugees, and the issue receives much attention in the curriculum.

Textbooks consider the ancient peoples of Jordan—Edomites, Moabites, Ammonites, and Nabataeans—to be Arabs. This connection to ancient civilizations, juxtaposed with Jordan's modern national parks and scenic landscapes, is an important dimension of Jordan's identity. Race also enters into discussions of ancient civilizations.

Jordan's reputation worldwide as a peace-seeking country is paramount in the curriculum, as is the promotion of peace as an ideal. The global perspective is that of the world being dangerous and unpredictable, with threats looming from powerful countries. There is praise for the US, Canada, and the Arab Gulf countries for their immigration policies, and condemnation of US regional power politics. Textbooks extol Russia for its technological acumen, while condemning its history as a European colonialist. China is criticized for its role in polluting the environment as part of the industrialized world. Attitudes toward Turkey, explored through lessons on Ottoman history, are negative throughout, implicitly suggesting that countries in the region could potentially pose a threat under specific circumstances.

The curriculum acknowledges the impact of British policies post-WWI on Jordan's independence and existence as a country; yet it abhors colonialism, while portraying the kingdom from the standpoint of a developing country. Students learn about solving international disputes through legal means. Another global concern is showing care for and solidarity with immigrants worldwide.

An Islam for Peace, Moderation and Jihad War

The curriculum derives from the principles outlined in the Amman Message of 2004, honoring every person regardless of color,

gender, or religion, showing compassion and benevolence toward all people, and respecting agreements and treaties. *Islamic Education* textbooks, among others, condemn Islamist terrorism, including issuing a warning against "terrorism and sabotage committed by terrorist organizations that use religion to disguise their actions."

Textbooks portray Islam within Jordan as a tolerant religion. Students learn the importance of religious pluralism, and to respect the divine books of the three monotheistic religions. Atheists and polytheists, however, are no longer granted rights, and the textbooks teach that abandoning Islam carries severe punishment according to Islamic sharia. But interfaith gatherings are viewed positively, as are personal friendships with foreigners – especially with local Christians.

There is limited tolerance and respect for Jews within the context of Islamic tradition. Peacemaking is taught as a vital component of Islamic tradition and of Jordanian identity, evidenced by the care shown to Syrian and Iraqi refugees.

Nevertheless, *jihad* wars occupy space in the curriculum, and the number of examples praising *jihad* in textbooks has increased. Such discussions include legal issues depicting jihad in a defensive context, including targeting "combatant infidels" as concerns resistance to Israel ("the Occupation") and ensuring the freedom to spread the Islamic faith. There are attempts to clarify the distinction between terrorism and *jihad*. Islamic history subjects teach military tactics and heroism. The textbooks equate traditional holy wars with modern wars against Israel; casualties are therefore considered to be martyrs (*shuhada*).

Men and Women

As early as the first grade, Jordanian women and girls appear in textbooks both with and without head coverings (*hijab*). The role of women in Islam is highlighted, and various female characters in Islamic history are allotted entire chapters. There is emphasis on the importance of women in the workforce; textbooks outline rights particular to women, including the right to choose a husband and the right of dowry.

An Arabic language chapter entitled "Act Kindly toward Women" quotes the Prophet. The attitude toward women is mostly respectful and positive, given the conservative, patriarchal nature of Jordanian society. There is no discussion in researched textbooks of the issue of "honor killing," nor any reference to LGBTQ culture.

Jordan, Israel and the Jews

While the exodus of Jewish communities from the Arab and Muslim world is not taught, textbooks allude to "Israelites" suffering defeats in ancient times by "proto-Jordanian" kingdoms. Additionally, there is mention of the Babylonian conquest of Jerusalem and the return of the Jews. Textbooks teach that the Prophet showed respect during a Jewish funeral in Arabia, and that Jews in Islamic Spain were enthusiasts of the Arabic language. In similar ancient contexts, a handful of examples in *Islamic Education* textbooks condemn "the Jews" as treacherous, greedy and murderous. A new *Islamic Education* textbook reminds future citizens of Jordan that that Prophet Muhammad took measures "to liberate the Muslims' economy from the exploitation of the Jews."

Despite Jordan's active involvement in international peace efforts, Israel is not envisaged as being part of this commitment, and the curriculum fails to educate for

peace with its neighbor to the west. Paradoxically, textbooks advocate for a two-state solution as the only path to achieving peace. Students do not learn about the Abraham Accords, and even the Israel-Jordan peace treaty is spoken of only once in a negative context. Students learn about the rejection of the 1947 partition plan, and the subsequent 1948 Arab invasion by Jordan and other Arab nations. It is taught that the refugee problem emerges as a natural result of war.

The attitude toward Israel is uncompromising, with no information offered as a counterpoint: Israel is the Zionist entity with no legitimacy, and a perceived threat. Jordanian textbooks stress the Palestinian "right of return," and "wish to see Palestine liberated from the Zionist Occupation." The false allegation that Israel was responsible for the 1969 arson of the Al-Aqsa Mosque persists in textbooks. The fire is falsely attributed to "a Jewish extremist," the "Israelis," or the "Zionists." In one textbook, Zionism is considered on par with Nazism and Fascism, and the Holocaust is not taught.

The West Bank and the Palestinians

The curriculum highlights Jordan's responsibility toward the Palestinian cause, and recognizes the role of the Palestinian Authority. There is a reference to the 1988 political disengagement of Jordan from the West Bank, and its agreements with the Palestinians over Jerusalem. The kingdom's relation to Jerusalem is presented as a special obligation, derived from the Hashemite dynasty's familial connection to the Prophet Muhammad.

There are lessons on the historical unification of the two banks of the Jordan River, while Jordan officially remains committed to the Palestinians and a two-state solution. Yet, Jordan supports the Palestinian "right of return," and the establishment of an independent Palestinian state with Jerusalem as its capital. Students nurture a special connection to Jerusalem from the Hashemite national and religious perspective.

The curriculum teaches that Jordan's merger with the West Bank lasted for thirty-eight years, following the unification of 1950 and the "allegiance to King Abdullah I bin al-Hussein as King of Jordan and Palestine." King Abdullah I, the founding father of modern-day Jordan, proclaimed that he "hoped that the unity of the two banks would be the road leading toward a total Arab unity, to which he had aspired since the establishment of the Jordanian state." Earlier curricula were unequivocal on the unity of the two banks, quoting the king as saying that it "emanated from the will of one people and one nation," and that "it is factual reality that close federal ties have existed between the two banks since 1922." Previous disputes with the Palestinians are downplayed or ignored, such as the assassination of King Abdullah I. Maps show an inconsistent approach toward the land bordering Jordan from the west, and students learn that borders can be altered.

Preface

In this updated report on the Jordanian national curriculum, the overall thrust of the educational system continues to portray the Hashemite Kingdom as a moderate regional country located at a strategic crossroads. Students learn of the benefits accrued from local and international support and mutual respect. The curriculum looks forward to a day when Jordan becomes a constitutional monarchy, adding two textbooks on democracy toward that end.

While conceptually, peace and tolerance are desirable, Israel is missing from the equation. In regional environments such as the one in which Jordan finds itself, contradictions in textbooks tend to neutralize any forward momentum toward achieving those virtues. This is obviously not a situation that can be resolved quickly, and it is worth giving attention to a few issues that could offer a different perspective for the future.

One section in the report: "Two Banks to the River: Jordan and Palestine"" discusses the sensitive issue of Jordan's relationship with the West Bank, while in the last section, "Lineage: Semites, Arabs and Jews," students learn about ancient "proto-Jordanian" civilizations and other identities in the region. Awareness of lineage is not unique to Jordan; curricula across the region continue to draw upon lineage, ancestry, and even race as tools for granting legitimacy and drawing the contours of group identity.

Students learn about the roles of Adam, as "father of all humanity," Abraham, as "father of the prophets," and Moses, as "a prophet sent by Allah to the Children of Israel." Alongside lessons on the Hashemite lineage as descendants of the family of Prophet Muhammad, students learn about Jordanian affiliations that include the Arabs and the Semites. "Proto-Jordanian" peoples (Edomites, Ammonites, Moabites and Nabataeans). receive special attention. Interestingly, the ancient Hebrews, Israelites or Jews can be identified with these "proto-Jordanian" peoples.

Overall, students learn about a never-ending conflict with the Jews of Israel from ancient times to the present. Islamic textbooks revile "the Jews" against the background of traditional Islamic history. This cannot be described as peace education; yet, acceptance of the idea that Jews historically existed in the very area which the conflict is so often centered offers a glimmer of hope that things may move forward.

Students learn that they are bound in lineage to the Israelis by being the children of Adam and Abraham, with shared Semitic origins and a presence in the region. Judaism is respected as part of Islam's obligation of tolerance toward heavenly religions.

Sadly, the curriculum omits much information and perspectives that can provide opportunities for genuine friendship among the diversified populations dwelling on the two banks of the Jordan River. For example, the curriculum avoids discussion of cooperation and shared experiences of Jews and Arabs in the region that might evoke empathy for the circumstances of Others.

Jordanian leaders and educators have the choice of preparing the next generation of Jordanians and Palestinians for peace. Reforming the curriculum should rank as the uppermost issue; face-to-face positive encounters of Jordanians, Israelis, Palestinians, as well as other students from the region should be another priority. The concluding lines of the preface to our 2019 report lingers: It is time to educate for peace.

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Director of Research

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IMPACT-se's research of a single curriculum involves the analysis of thousands of pages of textbooks, measured against UNESCO-based standards of peace and tolerance.

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Introduction

Historical Background

The collapse of the Soviet Union in 1991 left many without clear ideological choices.[1] In the Arab Middle East, the demise of radical pan-Arabism, largely associated with the Soviet Bloc, opened the gates to the revival of fundamentalism.[2] The modern manifestation of radical Islam originally emerged in the early 1920s in the Arab Peninsula with the Brothers of Najd,[3] a radical tribal Salafi movement, which in 1925 helped the family of Ibn Saud to remove the Hashemites from the Hijaz region. During the same period, another radical movement, The Muslim Brotherhood (MB, *al-ikhwan al-muslimun*) was established in Cairo in 1928 by Hassan al-Bana, and then spread throughout the Middle East.

The shocking success of the 1979 Iranian Revolution, leading to the establishment of an Islamist Shi'ite polity (influenced by the Sunni radicals)[4], overwhelmed the Sunni world as well. But Shi'ite radicalism could not successfully penetrate the Sunni world.[5] The 2001 September 11 attacks had the effect of awakening Arab elites to the development of Islamic education, formerly seen as a traditional tried-and-true barrier against radicalism, but now often a fertile ground for violence and extremism.

The first to understand the danger from such education—and reassess the damage—were the Saudis. The Wahhabi movement in Saudi Arabia, the most radical religious strand in the region, took notice:

> *The fact that fifteen of the nineteen September 11 suicide hijackers were Saudi citizens provoked an avalanche of criticism in the West, as well as in some parts of the Islamic and Arab world against Saudi religious beliefs, rulers, social customs, and school curricula.*

Wahhabi Islam acknowledged the problematic nature of its traditional perception of the "Other," and made "significant and unprecedented efforts" to restructure and redefine religious doctrines, such as *jihad*, tolerance, and interfaith dialogue.[6]

On February 12, 2002, sixty leading American intellectuals published an open letter on the reasons for waging a *just* war, entitled, "What We're Fighting For: A Letter from America."[7] The Wahhabis of Saudi Arabia did not wait long to respond. On April 28, 2002, 153 Saudi intellectuals published their own letter: "On What Basis Do

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[1] EP: This was one of the unpublished conclusions of the "Religious Actors in Conflict Areas" research group I led at the Truman Institute for the Advancement of Peace, Hebrew University.

[2] Gabriel A. Almond, R. Scott Appleby, and Emmanuel Sivan, *Strong Religion: The Rise of Fundamentalisms Around the World* (London: The University of Chicago Press), 2003.

[3] "The brothers of those who obey Allah" [ikhwān man aṭaʿa allāh]. John Habib, *Ibn Sa'ud's Warriors of Islam: The Ikhwan of Najd and Their Role in the Creation of the Sa'udi Kingdom, 1910–1930* (Leiden, NL: Brill, 1978, pp. 136–56.)

[4] Mainly the influence of Sayyid Qutb (1906–66), the radical Islamist intellectual. Part of his works were translated into Persian by Iran's current Supreme Leader, Ali Khamenei. Baqer Moin, *Khomeini: Life of the Ayatollah*, I.B. Tauris (1999), p. 246; Muhammad Yusri, "Sayyid Qutb's Status and Effects in Contemporary Shiite Currents and its Effects," *Raseef 22* (Arabic) September 4, 2018, https://raseef22.com/article/160752-ال-الشيعية-التيارات-لدى-قطب-سيّد-مكانة.

[5] Emmanuel Sivan, "Sunni Radicalism in the Middle East and the Iranian Revolution," *International Journal of Middle East Studies* 21, no. 1 (1989): pp. 1–30.

[6] Muhammad Al-Atawneh. "Wahhabi Self-Examination Post-9/11: Rethinking the 'Other,' 'Otherness' and Tolerance." *Middle Eastern Studies*, 47, no. 2 (2011): pp. 255–71 (quotations from the abstract).

[11] Full text of the open letter: "Text: Academics Release Letter on 'Just War,'" *The Washington Post*, Feb. 12, 2002, http://www.washingtonpost.com/wp-srv/nation/specials/attacked/transcripts/justwar_letter020102.html.

We Coexist?" [*ala ay asas nata'ayash*]?[8] The letters were widely published in Arab media, eliciting a lively debate.

Two years later, Jordan followed with a public discourse resulting in what became known as the "Amman Message" [the Amman Letter, *risalat amman*]. In November 2004, Jordan's King Abdullah II sent the letter to twenty-four Islamic scholars, partly "to clarify the true nature of Islam to the modern world." The questions being, asked, answered, and later endorsed by an international conference in Amman, were clearly aimed at relieving intra-Islamic tensions[9] and stabilizing those countries shaken by the exchanges between US intellectuals and Saudi Wahhabis.

The following summarizes, in part, the Amman Message:

> *This amounts to a historical, universal and unanimous religious and political consensus [ijma'] of the ummah [nation] of Islam in our day, and a consolidation of traditional, orthodox Islam. The significance of this is: (1) that it is the first time in over a thousand years that the ummah has formally and specifically come to such a pluralistic mutual inter-recognition; and (2) that such a recognition is religiously and legally binding on Muslims since the Prophet (may peace and blessings be upon him) said: 'My ummah will not agree upon an error' (Ibn Majah, Sunan, Kitab al-Fitan, Hadith no. 4085).*[10]

The discourse of the *ummah*, or the global Muslim community, (here translated as Islamic nation) is an expression of political Islam.[11] Central themes of these radicals include defending the honor of the *ummah* and unifying the believers: "one God, one Islamic government, one Muslim nation,"[12] with the intent to unify all Muslims politically, via an endless *jihadi* war against the "oppressors." Despite an increase in examples promoting *jihad*, the Amman Message website continues to call for moderation toward non-Muslims in regulating and minimizing *jihad*.[13]

The division between the *ummah* and the rest of the world invited a host of radicals claiming leadership of that selfsame *ummah*, with inevitable violence ensuing. One such radical entity is the Islamic Republic of Iran, whose leader carries the title: "Leader of all Muslims Worldwide." Another is the Islamic State in Iraq and Syria (ISIS), which views itself as the one Muslim caliphate. Both polities grew from the fertile substrate of Islamic education in previously secular-autocratic Iran, and the elements of Al Qaeda and later ISIS from Baathist

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[8] Saudi Intellectuals, "How We Can Coexist?" *My Islam*, December 26, 2011, https://myislam.dk/articles/en/intellectuals-sa%20how-we-can-coexist.php.

[9] Amman Message: (1) Who is a Muslim? (2) Is it permissible to declare someone an apostate (*takfir*)? (3) Who has the right to undertake issuing fatwas (legal rulings)?" The Amman Message, http://ammanmessage.com/.

[10] The Amman Message,http://ammanmessage.com/.

[11] Emman El-Badawy, Milo Comerford and Peter Welby, *Inside the Jihadi Mind: Understanding Ideology and Propaganda* (London: Tony Blair Faith Foundation, 2015), p. 27.

[12] These themes appear in over 74 per cent of Salafi-*jihadi* ISIS/Al-Qaeda propaganda (*ummah* alone appears in 68 percent); El-Badawy, *Inside the Jihad Mind*, pp. 4–5, 16–17.

[13] "It thus assures balanced Islamic solutions for essential issues like human rights; women's rights; freedom of religion; legitimate *jihad*; and good citizenship of Muslims in non-Muslim countries and just and democratic government" (bold added), The Amman Message, http://ammanmessage.com/.

Iraq. And both have posed an existential threat to Jordan's Hashemite Kingdom.

It took Jordan's Ministry of Education a decade to begin revising the country's curriculum, in line with the Amman Message. Mounting radicalism arguably shaped decision-making, influenced by the post-2011 chaos in the Arab world and the emergence of the neighboring hyper-radical ISIS "caliphate" and its popularity among many Jordanians, for a host of reasons.[14] A turning point in recognizing the importance of a new curriculum seems to have been the public execution by burning of Jordanian Air Force pilot Lt. Moaz Safi Yousef al-Kasasbeh by ISIS in early 2015, as reported by the New York Times:

> *Pressure to change the curriculum came in 2015, after a Jordanian Air Force fighter pilot, First Lt. Moaz al-Kasasbeh, was burned alive in a cage by ISIS militants. Some leading Jordanians hesitated to condemn his killing, appearing to sympathize with the militants. At the time, hundreds of Jordanians were already in neighboring Syria fighting for militant groups.*[15]

Government officials questioned how the curriculum was influencing Jordanians. Conservative circles, continually opposed to any change, appear to have lost much credibility against the background of the horrors committed by ISIS, whose adherents claimed to be acting in accordance with Islamic sharia. A window of opportunity thus presented itself for Jordanians open to change.

In the spring of 2015, an Education Ministry committee gathered to make significant changes to the textbooks. Musa Shteiwi, a sociologist on the committee, commented that government officials were beginning to question how the education curriculum was influencing young Jordanians. "We began feeling that what we are doing in our schools was an important factor." A government spokesman, Mohammad Momani, announced that one of the goals of this new curriculum was to make students "more immune to extremist ideas."[16]

The committee's stated mission was to deradicalize the curriculum, with new textbooks that would teach "how to be a moderate Muslim, how to respect others, how to live in an environment that has many nationalities and different ethnic groups."[17]

An official statement from the Ministry of Education, led by Minister Mohammed Thnaibat, announced: "The Ministry will not tolerate any attempt to politicize education or to manipulate students' minds. Teaching Islam as a religion of moderation and tolerance is not against the faith."[18]

Simultaneously, the Jordanian government also tried to soften the anti-Israeli thrust of the kingdom's curriculum. However, the

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[14] Emily Przyborowski, "Why Jordan Is Next for ISIS," *The National Interest*, October 31, 2018, https://nationalinterest.org/blog/middle-east-watch/why-jordan-next-isis-34792.

[15] Diaa Hadid, "Jordan Tones Down Textbooks' Islamic Content, and Tempers Rise." *The New York Times*, October. 14, 2015, https://www.nytimes.com/2016/10/15/world/middleeast/jordan-tones-down-textbooks-islamic-content-and- tempers-rise.html.

[16] Hadid, "Jordan Tones Down Textbooks' Islamic Content."

[17] Karin Laub and Mohammed Daraghmeh, "Jordan Throws Book at IS-Style Extremism in Schools," *Associated Press*, August 7, 2015, https://www.timesofisrael.com/jordan-throws-textbook-at-is-style-extremism-in-schools/.

[18] Laila Azzeh, "Teachers, Parents Protest Changes to School Curricula," *The Jordan Times*, September 29, 2016, http://jordantimes.com/news/local/teachers-parents-protest-changes-school-curricula.

Ministry of Education decided that partial moderation would be insufficient, and removed some lessons in the curriculum from school libraries that promoted the ethos of struggle.[19] Similarly, the changes inspired by the Amman Message, aimed at moderating Islamic radicalism, encountered considerable public outcry.

Recent Changes in Jordanian Education

After 2015, several plans were announced for reforming Jordan's curricula. In December 2017, the World Bank approved financing of US$200 million to the Education Reform Support Program, which aimed "to expand access to early childhood education and to improve student assessment, teaching and learning conditions for Jordanian children and Syrian refugee children." In 2020, another sum of US$100 million was approved for the program, to target the challenges of digitalization and remote learning due to COVID-19.[20] Under the Education Strategic Plan (ESP) introduced in 2018, the MoE began to promote reforms in inclusive education and technical and vocation education and training.[21] Notably, the Ministry of Awqaf and Islamic Affairs operates four Shar'i (religious) schools in Amman, Balqa, Irbid, and Karak.[22] In 2022, the Shar'i track's success rate was 80.6 percent.[23]

In January 2023, the director of the National Center for Curriculum Development (NCCD) announced that the center and the MoE had together "completed the development of curricula in the subjects of mathematics and science for all grades, and of Islamic education for eight grades." She noted that the next step, "the development of curricula of Arabic and social studies for grades 1, 4, 7 and 10, will be taught in the following year." Reportedly, the Arabic curriculum will see extensive changes, offering both a textbook and a workbook, thereby aiming to strengthen self-learning and the aesthetic enjoyment of Arabic, while modernizing the Islamic curriculum to include the position of women in Islam, human rights, patriotism and environmental issues. New *Islamic Education* textbooks were introduced for eight grades (while grades 3, 6, 9 and 12 remained unchanged). The social studies curriculum will provide grades 1–8 with their own textbooks. Thereafter, the center plans to develop the history, geography and civil education curricula for grades 9–10, and history, geography, civil education, and philosophy for grades 11–12.[24] Our research for this update report shows that two textbooks on democracy for grades 10–11 (examined in this report)

[19] Ofir Winter, "Are We on the Map? Israel in Jordanian Textbooks," *Strategic Assessment*, 17, no. 4 (2015): p. 59 https://www.inss.org.il/wp-content/uploads/systemfiles/adkan17_4ENG_7_Winter.pdf.

[20] "World Bank Provides US$100 Million Top-Up Support to Jordan's Accelerated Education Sector Reforms and Response to COVID-19 Crisis," *World Bank*, June 29, 2020, https://www.worldbank.org/en/news/press-release/2020/06/29/world-bank-provides-us100-million-top-up-support-to-jordans-accelerated-education-sector-reforms-and-response-to-covid-19-crisis.

[21] "In Jordan, the Education Sector Plan Responds to Changing Needs," *IIEP-UNESCO*, April 14, 2022, https://www.iiep.unesco.org/en/jordan-education-sector-plan-responds-changing-needs-14162.

[22] Mahmud al-Kaylani, "Sharia Schools Awaiting the Education and Endowments Agreement" (Arabic), *Al-Sabil*, February 15, 2014, bit.ly/3Zbazml.

[23] "63.1 Percent General Success Rate in the *Tawjihi* Exam" (Arabic), *Al-Mamlaka*, August 18, 2022, bit.ly/3SGoJJR

[24] "Curriculum Development: The Gap in Science and Mathematics Curricula Affected Teachers" (Arabic), *Ammon News,* January 30, 2023, https://www.ammonnews.net/article/742380.

have thus far been added to the curriculum.[25]

Geopolitical Developments

Despite some changes, there seem to have been few positive revisions in the curriculum concerning Israel or its peace agreement with Jordan. Notably, around 2020, the ostensibly "warm peace" that characterized Israeli-Jordanian ties cooled significantly, especially compared to the expanding relations with Gulf states under the Abraham Accords, as noted by some analysts:

> *The Abraham Accords pose a dilemma for the Hashemite Kingdom. On the one hand, Jordan is expected to support other Arab countries joining the circle of peace with Israel, a choice that it made 26 years ago. On the other hand, there is growing concern in Jordan that normalization between Israel and another Arab state, without preconditions for a political process between Israel and the Palestinians, will hinder progress toward realization of the two-state vision and encourage Israel to see Jordan itself as the Palestinian state. Moreover, the Hashemite royal family is worried about unrest among the Palestinian citizens of Jordan, who are the majority of the population, which could undermine internal stability.*[26]

A 2022 research memo from the Foundation for Defense of Democracies assessed that Jordan's antagonism toward Israel had escalated. Jordan's abstention from the Abraham Accords' alliance structures, as well as a warning to the newly elected Netanyahu government not to alter the status quo on the Temple Mount, also evidenced this recent escalation.[27]

Favorable portrayals of Israeli symbols in Jordanian textbooks have recently sparked criticism. A first-grade *Islamic Education* textbook included an exercise in which students had to draw the correct path in a labyrinth, leading a boy named Khalid toward the mosque; a former parliament member, Huda al-'Atum, noticed that the mosque bore a Star of David. Readers thus criticized the textbook for promoting normalization (*tatbi'*) with Israel, and "warping the values of curricula and the minds of students."[28] In a separate article, Al-'Atum accused the curriculum's authors of modifying Islamic material, thus mimicking the Egyptian and Moroccan policies that attempt to normalize Israel to students. Al-'Atum also condemned the removal of a book on the Palestinian cause from the curriculum, as well as removing content applicable to the subject, such as *jihad* and resistance (*muqāwama*), from Islamic Education textbooks. In addition, she criticized some 60 percent of maps that failed to mention the name "Palestine." Another Jordanian expert on textbooks, Ahmad 'Abd al-Latif, condemned a 70 percent decrease in the

[25] Alaa Muzhir, "Al-Ajarmah: Teaching Democracy and Participation in Public Life for Grades 10 and 11" (Arabic), *Al-Ghad*, September 9, 2022, bit.ly/3J17Lm8.

[26] Udi Dekel and Noa Shusterman, "Behind the Scenes of the Abraham Accords: Insights from an INSS Cabinet," INSS, September 24, 2020, https://www.inss.org.il/publication/abraham-accord-behind-the-scenes/.

[27] Jonathan Schanzer, "Neither Here Nor There: Jordan and the Abraham Accords," *Foundation for Defense of Democracies*, December 8, 2022, https://www.fdd.org/analysis/2022/12/08/neither-here-nor-there-jordan-and-the-abraham-accords/.

[28] "Jordan: Controversy over the Use of a Picture of a Synagogue in Place of a Mosque in a Textbook" (Arabic), *UltraSawt*, April 18, 2022, bit.ly/3SDY8wK.

incidence of instruction on the Palestinian Cause in curriculum textbooks. One example is the removal of the question: "How do we liberate the Al-Aqsa Mosque?"[29]

The intended reform of the Jordanian curriculum provides some insight into the topics, and the extent and nature of changes. A recent study of fifty-seven Jordanian textbooks from KG2 to twelfth grade, in Arabic and English languages and science and social education, showed that global citizenship education (GCED) concepts were "superficially integrated" into the textbooks. The study recommended that the MoE revise their textbooks according to UNESCO standards.[30]

The current report evaluates a wide range of topics across nine themed sections. "**The Challenge of Islamism**" displays the tension between orthodox Islam as part of state education, and the goals of moderation, tolerance and openness to the world. "**Jihad: Past and Present**" provides an overview of *jihad* education, introduced with new textbooks. Section 3, "**Matters of Religious Tolerance**," examines the curriculum's treatment of faith in this majority Islamic country. Relations with "heavenly" Abrahamic religions and scriptures, as well as attitudes toward polytheists and atheists, are some of the included topics. The fourth section, "**Nuanced Identity and Peacemaking**," looks at the curriculum's perspective on Jordanian identity between past and future, democracy and royal family. "**Good Citizenship**" offers an overview of the culture of moderation and peace in a civil context. Textbooks address such issues as encouragement of religious and ethnic diversity; developing compassion toward disabled people, elderly and poor; feeling empathy toward immigrants and refugees; and various negative social customs, including over-spending on weddings, the prevalence of smoking, and lack of respect for order in public places. Gender issues are addressed here and throughout the report.

Themes in the section on Jordan's "**Global Perspective**" involve the kingdom's current and historical relationship with major powers; global concerns include the economy, the environment, the climate and immigration. "**Two Banks to the River: Jordan and Palestine**" discusses the sensitive issue of Jordan's relationship with the West Bank, the kingdom's unique role concerning Palestinian issues, and the complicated history between Jordan and the Palestinians. Another sections, "**A Shaky Peace: Jordan and Israel**," reveals the great difficulty of accepting peace with Israel. Yet, there is a strong message of commitment to the idea of peace with all nations. In the closing section, **"Lineage: Semites, Arabs and Jews,"** students learn about ancient Jordanian civilizations and other identities in the region.

[29] "Is the Palestinian Issue Present in the Jordanian Educational Curricula?" (Arabic), *Al-Sabil*, November 14, 2021, bit.ly/3mhBrCD.

[30] Naima al-Husban and Mohammad Tawalbeh, "Investigating Global Citizenship Concepts Embedded in Primary and Secondary Textbooks in Jordan," *Citizenship Teaching & Learning* 17, no. 2 (2022): pp. 309–26. https://intellectdiscover.com/content/journals/10.1386/ctl_00087_1.

The Challenge of Islamism

The Amman Message

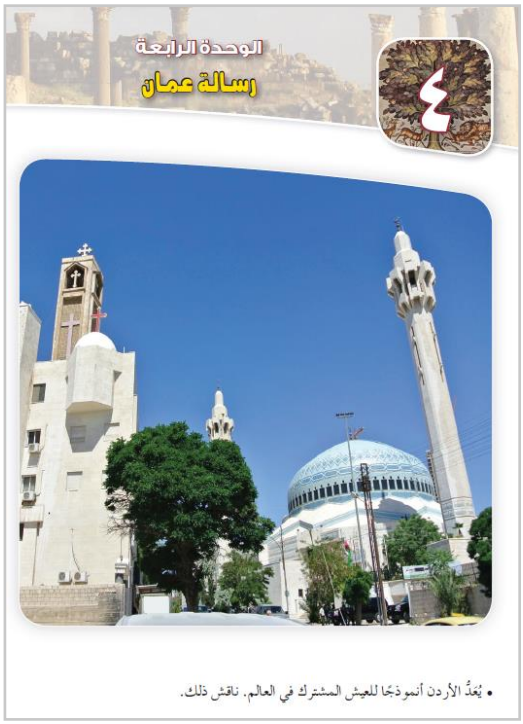
The Amman Message lies at the heart of Jordan's educational reform. It began as a letter by King Abdullah II, in November 2004, which sought to define what Islam is—and what it is not—and to communicate the results to the world. The statement called for religious tolerance and renunciation of extremism as a reflection of the 'true spirit' of Islam.

A conference was held in July 2005, attended by Muslim scholars who unanimously endorsed the letter and its three statements.[31] The king explained the reasoning behind the message as follows:

> *We felt that the Islamic message of tolerance was being subjected to a fierce and unjust attack from some in the West who do not understand Islam's essence, and others who claim to be associated with Islam and hide behind Islam to commit irresponsible deeds.*[32]

While the Amman Message was offered as a platform to deradicalize the Jordanian curriculum as it then existed, finding consensus and recognition from Muslim scholars and Western leaders alike (including then UK Prime Minister Tony Blair),[33] it was nevertheless unpopular with both conservative and radical elements of Jordanian society.

Yet the letter, with its integration into the curriculum's subjects and grades in several textbooks, was portrayed as a brave national step in which to take pride, and as a Hashemite initiative.[34] A full unit discusses the Amman Message, with an illustration of a mosque and a church, side-by-side.[35]



Unit Four: The Amman Message

- *Jordan is considered to be a model of living together in the world. Discuss this.*

***History of Jordan, Grade 12**, 2018–19, p. 84.*

[31] The Amman Message (Letter), http://ammanmessage.com/.

[32] "King Abdullah Calls to End Extremism," *Associated Press*, June 24, 2006, https://www.jpost.com/printarticle.aspx?id=25860.

[33] "The Full Text of Tony Blair's Speech to the 'Islam and Muslims in the World Today' Conference," The Amman Message, 2019, http://ammanmessage.com/the-full-text-of-tony-blairs-speech-to-the-islam-and-muslims-in-the-world-today-conference/.

[34] *History of Jordan*, Grade 12, 2018–19, p. 86.

[35] According to a 1954 law, every Palestinian is entitled to Jordanian citizenship. The one Jewish settlement in Transjordan (Tel Or, a company town in the northern Jordan valley) and communities in the West Bank were destroyed in 1948; the inhabitants were displaced and became refugees. "Allowed but Unwelcome: the Jews of Jordan," *Mosaic Magazine*, May 8, 2015, https://mosaicmagazine.com/picks/jewish-world/2015/05/allowed-but-unwelcome-the-jews-of-jordan/.



الفصل الأول رسالة عمان (مفهومها ومبادئها)

شهدت عمان في رمضان من عام ٢٠٠٤م إطلاق رسالة عالمية نبعت من تعاليم القرآن ونبض الإسلام ووسطيته، ومن رؤية هاشمية نيرة بأن علينا واجبًا إنسانيًا ومهمة عالمية ينبغي أن نقوم بهما خدمة للمجتمع الإنساني ودفاعًا عن الإسلام العظيم ومبادئه.

إن رسالة عمان كفكرة تجمعت أركانها في الأردن، وتوقدت في ليلة مباركة (ليلة القدر)، وفي شهر مبارك خطت بأحرف عربية، وأطلقها جلالة الملك عبدالله الثاني ابن الحسين من عمان ليقول للعالم: إننا إخوة، وهذا هو الإسلام الذي يقوم على المحبة والسلام والبعد عن العنف والإرهاب.

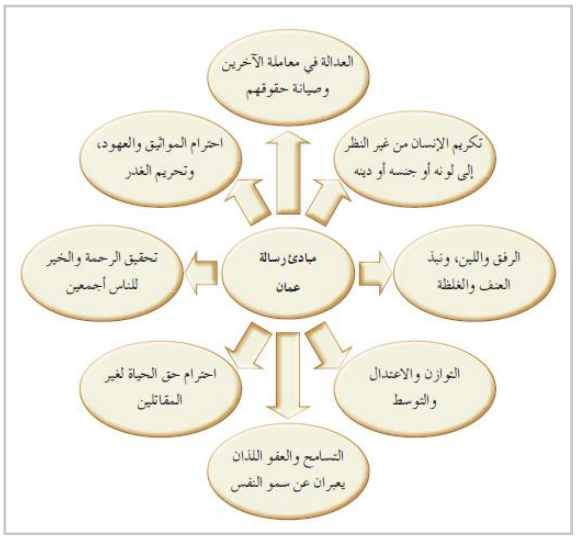
Part One: The Amman Message (Concept and Principles)

During Ramadan 2004, Amman witnessed the release of a global message, derived from teachings of the Qur'an, the beating heart of Islam and its middle way approach [wasatiyya]. From a luminous Hashemite vision, it is our humane duty and a global mission, which we are bound to fulfill as a service to humanity at large and in defense of the great Islam and its principles.

As a concept, the pillars of the Amman Message were consolidated in Jordan. It [the Amman Message] was kindled on a blessed night, 'Laylat al-Qadr,' during a blessed month [Ramadan] and was written in Arabic letters. His Majesty Abdullah II bin al-Hussein published the message from Amman to tell the world: We are brothers; this is the Islam that is based on love and peace, and away from violence and terrorism.

***History of Jordan, Grade 12**, 2018–19, p. 86.*

The following chart describes the principles of the Amman Message (translation begins in the center, then clockwise from the top):



Principles of the Amman Message:

- *Justice in treating others and safeguarding their rights.*
- *Honoring every human regardless of their color, gender, or religion.*
- *Tenderness and compassion, renunciation of violence and vulgarity.*
- *Balance, moderation, and choosing the middle way.*
- *Tolerance and forgiveness, which reflect the elevation of the spirit.*
- *Respecting the right to life of non-combatants.*
- *Showing compassion and benevolence toward all people.*
- *Respecting agreements and treaties and prohibiting treason.*

[counter clockwise] ***History of Jordan, Grade 12**, 2018–19, p. 88.*



الفصل الثاني الوسطية والتسامح في رسالة عمان

أكدت رسالة عمان مبادئ أساسية في السلوك البشري، وفي العلاقة بين الشعوب والأمم، وفي مقدمتها الوسطية والتسامح، وأن تطبيقهما كفيلان بإزالة كل أسباب العنف والتعصب والكراهية بين البشر، لتتحقق غايات الشرائع السماوية في نشر المحبة والعدل والسلام.

أولًا الوسطية

تعد الوسطية من أبرز خصائص الأمة الإسلامية، ولتعرّف ذلك اقرأ النص الآتي من رسالة عمان، ثم أجب عما يليه:

الوسطية
منهج فكري، وموقف أخلاقي سلوكي قائم على اعتدال الإنسان في أموره الدينية والدنيوية كافة بعيدًا عن الإفراط والتفريط.

الدين الإسلامي الحنيف قام على التوازن والاعتدال والتوسط والتيسير ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ (سورة البقرة: آية ١٤٣)، وهذا الدين ما كان يومًا إلا حربًا على نزعات الغلوّ والتطرّف والتشدّد، ذلك أنها حجب العقل عن تقدير سوء العواقب والاندفاع الأعمى خارج الضوابط البشرية دينًا وفكرًا وخلقًا، وهي ليست من طباع المسلم الحقيقي المتسامح المنشرح الصدر، والإسلام يرفضها مثلما ترفضها الديانات السماوية السمحة جميعها.

Part Two: Middle Way [wasatiyya] and Tolerance in the Amman Message

The Amman Message emphasized basic principles of human behavior and relations between peoples and nations, most importantly the middle way and tolerance. The implementation of both guarantees the removal of all causes of violence, fanaticism and hatred between people, so that the Divine Law objectives of spreading love, justice and peace will be fulfilled.

The true Islamic religion was founded on balance, moderation, steering the middle course and facilitation: 'And thus have We willed you to be a community of the middle way, so that [with your lives] you might bear witness to the truth before all mankind, and that the Apostle might bear witness to

it before you' (Al-Baqarah 2:143).[36] *This religion has fought against extremism, radicalism and fanaticism every single day . . . Islam rejects them as do all the magnanimous heavenly religions.*

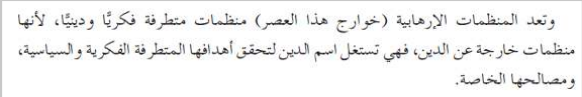
History of Jordan, ***Grade 12***, *2018–19, p. 91.*

The Message serves as an innovative tool to encourage students to discuss the most delicate issues in Islam, including the nature of "true Islam"—as opposed to that which is identified as taking the religion in an extremist direction.


نشاط: اعقد جلسة حوارية مع زملائك لمناقشة نتائج التسامح من جهة، ونتائج التطرف من جهة أخرى.

Activity*: Convene a dialogue session with your friends to discuss the outcomes of tolerance, on the one hand, and the outcomes of extremism, on the other.*

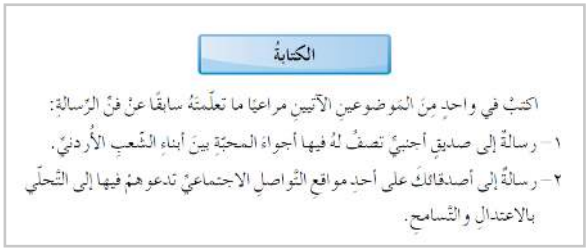
History of Jordan, Grade 12*, 2018–19, p. 93.*


وتعد المنظمات الإرهابية (خوارج هذا العصر) منظمات متطرفة فكريًا ودينيًا، لأنها منظمات خارجة عن الدين، فهي تستغل اسم الدين لتحقق أهدافها المتطرفة الفكرية والسياسية، ومصالحها الخاصة.

The terrorist organizations (the khawarij [dissenters] of our time) are considered to be extremist organizations, ideologically and religiously, because they are organizations that dissented from the religion. They exploit the name of the religion to achieve their extremist ideological and political goals, as well as their own interests.

History of Jordan, Grade 12*, 2018–19, p. 96.*

An entire chapter in an Arabic language textbook features the Amman Message. Students learn vocabulary and reading comprehension,[37] and write essays related to the Message. Note that the text connects the "atmosphere of love among the Jordanian people" with its image abroad, strengthening the point by associating it with pride and honor.


الكتابة

اكتبْ في واحدٍ مِنَ المَوضوعينِ الآتيينِ مراعيًا ما تعلَّمتَهُ سابقًا عنْ فنِّ الرِّسالةِ:

١- رسالةٌ إلى صديقٍ أجنبيٍّ تصفُ لهُ فيها أجواءَ المحبَّةِ بينَ أبناءِ الشَّعبِ الأُردنيِّ.

٢- رسالةٌ إلى أصدقائكَ على أحدِ مواقعِ التَّواصلِ الاجتماعيِّ تدعوهمْ فيها إلى التَّحلّي بالاعتدالِ والتَّسامحِ.

Writing

Write about one of the following two subjects, considering what you learned earlier about the art of [writing] a message:

1- A letter to a foreign friend, in which you describe the atmosphere of love among the Jordanian people.

2- A message to your friends on social media, in which you call on them to embrace moderation and tolerance.

Arabic Language, Grade 8*, Vol. 2, 2017–19, p. 39.*

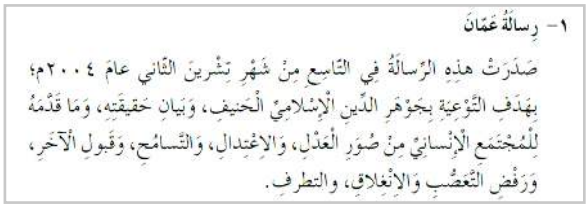
The Message integrates a vocabulary exercise into a chapter featuring part of Nelson Mandela's autobiography.


جـ- تدعو رسالةُ عمّانَ إلى ..... والوئام بينَ الشّعوبِ.

C – The Amman Message calls for _____ [peace] and harmony among nations.

Arabic Language, Grade 7*, Vol. 1, 2017–19, p. 37.*

In civics textbooks, the Amman Message is described as King Abdullah II's most prominent religious initiative due to its perceived global impact during a time when Islam's reputation was threatened.[38]


١- رِسالَةُ عَمّانَ

صَدَرَتْ هذِهِ الرِّسالَةُ في التّاسعِ مِنْ شَهْرِ تِشْرينَ الثّاني عامَ ٢٠٠٤م؛ بِهَدَفِ التَّوْعِيَةِ بِجَوْهَرِ الدِّينِ الإِسْلامِيِّ الْحَنيفِ، وَبَيانِ حَقيقَتِهِ، وَمَا قَدَّمَهُ لِلْمُجْتَمَعِ الإِنْسانِيِّ مِنْ صُوَرِ الْعَدْلِ، وَالاعْتِدالِ، وَالتَّسامُحِ، وَقَبولِ الآخَرِ، وَرَفْضِ التَّعَصُّبِ وَالانْغِلاقِ، والتطرف.

1. The Amman Message

This message was issued on November 9, 2004, in order to raise awareness of the essence of the true Islamic religion, to clarify its veracity, and what it has offered humanity in terms of justice, moderation, tolerance, acceptance of the Other, and the rejection of fanaticism, seclusion and extremism.

Social and National Education, Grade 5*, Vol. 1, 2016–19, p. 61.*

[36] Muhammad Asad's English rendering: http://www.alim.org/library/quran/surah/english/2/ASD#143.

[37] *Arabic Language*, Grade 8, Vol. 2, 2018–19, pp. 30–41.

[38] *National and Civic Education,* Grade 10, Vol. 2, 2017–19, pp. 28–30.

Countering Terrorism

There are references to Islamist terrorism throughout the Jordanian curriculum. The Amman Message differentiates between the moderate, middle-way (wasatiyya) or true (al-islām al-hanīf) Islam, and those groups that use Islam to justify terrorism.

There are discussions on terrorism across grades and subjects, including in Islamic Education textbooks. Students explore terrorist ideology and methods, and learn about the influence of extremists targeting "weak souls" on social media.



نشاط: من المفترض أن تُستثمر وسائل التواصل الاجتماعي الحديثة في نشر الخير والفضيلة بين الناس، وبث روح الأخوة والتقارب بينهم، إلا أن بعض الجهات الإرهابية استغلت تلك الوسائل لنشر الفكر الضال باسم الدين، وخداع بعض ضعاف النفوس للانضمام إلى صفوفها. اكتب مقالة عن (ظاهرة الإرهاب) مبينًا فيها ما يأتي:

- الأهداف الخفية من وراء هذه الظاهرة من زعزعة للمجتمعات الآمنة، وقتل الأبرياء، وتدمير الحضارة الإنسانية، وبث الفرقة والعداء بين الناس.
- محاربة الأديان السماوية كافة لهذه الظاهرة.
- وسائل التصدي لهذه الظاهرة.
- تحذير زملائك مما قد يتسلل من فكر إرهابي عبر وسائل التواصل الاجتماعي.

Activity: Modern social media is supposed to spread goodness and virtue among people, and instill a spirit of brotherhood and reconciliation. However, some of the terrorist elements took advantage of the media to spread abnormal thinking in the name of the religion and to deceive weak souls to join their ranks. Author an essay about 'The Phenomenon of Terrorism,' indicating the following:

- *The hidden goals behind this phenomenon, including agitating stable societies; killing innocent people; demolishing human civilization; and spreading division and enmity among people.*
- *The struggle of all heavenly religions against this phenomenon.*
- *Means of opposing this phenomenon.*
- *Warning your friends about terrorist thinking, which could infiltrate through social media.*

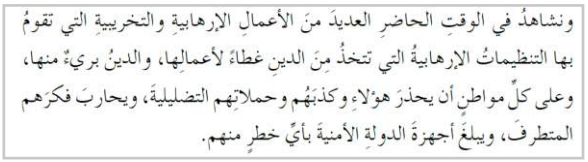
***History of Jordan, Grade 12**, 2017–19, p. 98.*



١– ما المقصود بالإرهاب في اصطلاح الباحثين؟
٢– ما المحور الأساس للإرهاب؟
٣– بيّن موقف الشّريعة الإسلاميّة من العنف بأشكاله كافة.
٤– يسعى جلالة الملك عبدالله الثاني ابن الحسين –حفظه الله– إلى نشر مضمون رسالة عمّان في أرجاء العالم كافة، علّل ذلك.
٥– كيف يعمد جلالته في خطاباته المختلفة إلى العالم إلى إزالة الضّبابيّة والغموض حول مفهوم الإرهاب؟
٦– استنتج بعض مبادئ رسالة عمان.
٧– ما أهمّ أسباب الغلوّ والتّطرّف من وجهة نظرك؟
٨– ما واجب المؤسسات التعليميّة تجاه الإرهاب في رأيك؟

1. *What is the meaning of terrorism according to scholars?*
2. *What is the main axis of terrorism?*
3. *Explain Islamic sharia's position on violence in all its forms.*
2. *His Majesty King Abdullah II bin al-Hussein is striving to spread the content of the Amman Message all over the world. Explain this.*
3. *In his various speeches, how does his Majesty speak to the world about removing vagueness and obscurity around the concept of terrorism?*
4. *Summarize some of the Amman Message principles.*
5. *In your opinion, what are the most important causes of extremism and radicalism?*
6. *In your opinion, what is the duty of educational institutions regarding terrorism?*

***Arabic Language, Grade 12** (Academic and Vocational Branch), 2018–19, p. 114.*



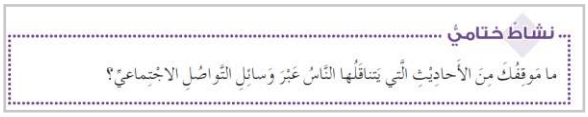
ونشاهدُ في الوقتِ الحاضرِ العديدَ منَ الأعمالِ الإرهابيةِ والتخريبيةِ التي تقومُ بها التنظيماتُ الإرهابيةُ التي تتخذُ مِنَ الدينِ غطاءً لأعمالِها، والدينُ بريءٌ منها، وعلى كلِّ مواطنٍ أن يحذرَ هؤلاءِ وكذبَهُم وحملاتِهم التضليليةَ، ويحاربَ فكرَهم المتطرفَ، ويبلغَ أجهزةَ الدولةِ الأمنيةَ بأيِّ خطرٍ منهم.

***At present, we have witnessed many acts of terrorism and sabotage committed by terrorist organizations that use religion to disguise their actions, whereas [true] religion is innocent of them. Every** citizen should be wary of them, their lies, their disinformation campaigns, combat their extremist thinking, and report any danger they present to the state's security forces.*

***National and Civic Education, Grade 8**, Vol. 1, 2017–18, p. 43.*

Students learn about distinct types of prophetic traditions (hadith), including those that may be unreliable or fabricated.

Critical thinking is necessary to address such issues on social media.[39]


نشاط ختامي

ما موقفُكَ مِنَ الأحاديثِ الَّتي يَتناقلُها النَّاسُ عَبْرَ وَسائلِ التَّواصُلِ الاجتماعيِّ؟

Concluding Activity

What is your opinion about hadith [prophetic traditions] that people pass on through social media?

***Islamic Education, Grade 9**, Vol. 1, 2018–19, p. 90.*

The Punishment for Changing One's Religion is Death

While accentuating the moderate aspects of Islam, the Jordanian curriculum also includes radical elements. One Sharia Branch textbook summarizes hudud (boundaries of the law) offenses in Islam. Hudud are those transgressions perpetrated by Muslims against Allah or Islamic society, which cannot be forgiven. There are details of various hudud transgressions and punishments: zina (adultery) as punishable by stoning to death (for married or formerly married people); administering one-hundred lashes to those non-married individuals committing adultery; falsely blaming someone for committing adultery (eighty lashes); stealing (cutting off hands); drinking wine (eighty lashes). Following are the punishments for apostasy, highway robbery, and terrorism:



الردة	القتل.	ـ قال رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ»(٢).
قطع الطريق والإرهاب	القتل، أو الصلب، أو قطع اليدين والرجلين من خلاف، أو النفي؛ كل ذلك بحسب الجرائم التي ارتكبها في أثناء قطعه الطريق.	ـ قال الله تعالى: ﴿إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسۡعَوۡنَ فِي ٱلۡأَرۡضِ فَسَادًا أَن يُقَتَّلُوٓاْ أَوۡ يُصَلَّبُوٓاْ أَوۡ تُقَطَّعَ أَيۡدِيهِمۡ وَأَرۡجُلُهُم مِّنۡ خِلَٰفٍ أَوۡ يُنفَوۡاْ مِنَ ٱلۡأَرۡضِۚ ذَٰلِكَ لَهُمۡ خِزۡيٞ فِي ٱلدُّنۡيَاۖ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ عَذَابٌ عَظِيمٌ﴾ (سورة المائدة، الآية ٣٣).

[Crime]	*[Punishment]*	*[Sharia Evidence]*
Apostasy	*Death*	*Allah's Messenger said: "Kill whoever changes their [Islamic] religion."[40] [Sahih al-Bukhari, 6922]*
Highway Robbery and Terrorism	*Death, crucifixion, cross-amputation of one's hands and legs, or deportation, according to the crimes perpetrated during the banditry.*	*Allah has said: "The penalty for those who wage war against Allah and His Messenger and spread mischief in the land is death, crucifixion, cutting off their hands and feet on opposite sides, or exile from the land. This is a disgrace for them in this world, and they will suffer a tremendous punishment in the Hereafter."[41] (Al-Ma'idah, 5:33).*

***Islamic Rules and the Dawa Jurisprudence, Grade 12**, (Sharia Branch), 2017, p. 84.*

[39] The prophetic traditions (hadith) are accounts of sayings, actions, and the silent approval of Prophet Muhammad during his lifetime. These accounts form a large body of religious literature constituting the main source of religious legislation. However, they were written generations after the passing of the Prophet, and many are considered unreliable. Debate over the authenticity and validity of such various traditions—in some cases even the entire body of hadith—form an inherent part of the discourse over Islamic radicalism in the Arab world. Liberal and moderate-conservative believers typically minimize the genuineness of these traditions, which include radical elements. Idris al-Kanbouri, "New Project for Religious Reform in Morocco Focuses on Hadith," *The Arab Weekly*, Nov. 25, 2018. https://thearabweekly.com/new-project-religious-reform-morocco-focuses-hadith.

[40] Hadith translations: https://sunnah.com.

[41] Qur'anic translations are by Dr. Mustafa Khattab, *The Clear Quran*.

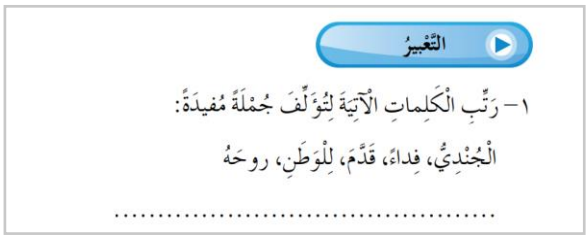
Jihad: Past and Present

Students learn the importance of peace treaties and good international relations. However, the curriculum still suggests many valid reasons to justify jihad wars and acts of violence. These holy wars may be a response to a presumed aggression, or breach of an agreement by another party; in this case, in defense of Islam. The textbooks juxtapose the Prophet's jihad wars with military operations of the Jordanian army, or the struggle by the Palestinians against Israel. The Hashemite family's status—belonging to the Family of the Prophet—also allows for the continuity of religious wars, both historical and current.

The textbooks acknowledge the confusion between the concepts of terrorism and jihad, and try to clarify this issue in realistic terms. Jordanian students learn to distinguish between crimes of terrorism, such as attacking tourists and other visitors in Jordan, and "legitimate resistance" to the "Occupation" to resolve injustice and restore "stolen rights." In some cases, the textbooks appear to justify putting defense of the homeland and displacement of the Palestinian people into a jihadi framework.[42]

The curriculum portrays jihad as defensive, while simultaneously detailing and praising jihad wars leading to Islamic conquests. The overall increase in jihad instruction follows the introduction of eight new Islamic Education textbooks.

A brief introduction to the concept of military jihad begins for Jordanian children in an Arabic language textbook for fourth grade. Here, they learn of jihad as a personal struggle, based on a poem by Egyptian poet Ahmad Shawqi (who is uncredited in the textbook). The following example is from an exercise asking students to write about a soldier who sacrificed himself for the homeland. Volume two of the same textbook includes war scenes of the Jordanian army's 1948 invasion of Israel/Palestine. One of the Jordanian army's fallen soldiers is listed as a martyr who "gained the honor of jihad in Palestine."[43]


التَّعْبيرُ

١ – رَتِّبِ الْكَلِماتِ الْآتِيَةَ لِتُؤَلِّفَ جُمْلَةً مُفيدَةً:

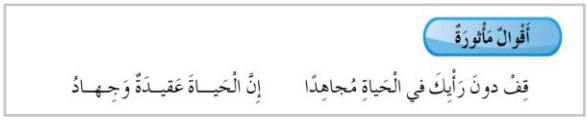
الْجُنْدِيُّ، فِداءً، قَدَّمَ، لِلْوَطَنِ، روحَهُ

.....

Expression

1 - Arrange the following words so that they form a logical sentence:

The soldier sacrificed, his life, for the homeland.


أَقْوالٌ مَأثورَةٌ

قِفْ دونَ رَأْيِكَ في الْحَياةِ مُجاهِدًا إِنَّ الْحَيــاةَ عَقيــدَةٌ وَجِهــادُ

Proverbs

Stand up for your opinions when you struggle [doing jihad], for life is faith and jihad.

***Our Arabic Language, Grade 4**, Vol. 1, 2018–19, pp., 13, 14.*

Earlier editions of a fifth-grade Islamic Education textbook discussed the question of military jihad, unmentioned in the updated volume. The following is an excerpt of the removed passage:

[42] *Islamic Rules and the Dawa Jurisprudence*, Grade 12, (Sharia Branch), 2017, pp. 110–11; *Islamic Education*, Grade 11 (All Branches), Vol. 1, 2022, p. 61, 81, 84–85.

[43] *Our Arabic Language*, Grade 4, Vol. 2, 2018–19, pp. 16–17, 22.



ثالثًا: الْجِهادُ في سَبيلِ اللهِ

أَمَرَنا اللهُ تَعالى بِبَذْلِ النَّفْسِ وَالْمالِ في سَبيلِ اللهِ لِحِمايَةِ الْأُمَّةِ، وَالدِّفاعِ عَنْها، قالَ اللهُ تَعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ هَلۡ أَدُلُّكُمۡ عَلَىٰ تِجَٰرَةٖ تُنجِيكُم مِّنۡ عَذَابٍ أَلِيمٖ ۝١٠ تُؤۡمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ بِأَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ۝١١ يَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡ وَيُدۡخِلۡكُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ وَمَسَٰكِنَ طَيِّبَةٗ فِي جَنَّٰتِ عَدۡنٖۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ۝١٢﴾.

(سورةُ الصَّفِّ، الآياتُ ١٠-١٢)

وَنَظَرًا إِلى أَهَمِّيَّةِ الْجِهادِ في الْإِسْلامِ، وَأَثَرِهِ في الْفَرْدِ وَالْمُجْتَمَعِ، فَقَدْ جَعَلَ الْإِسْلامُ مُهِمَّةَ الْإِعْلانِ عَنْهُ لِوَلِيِّ الْأَمْرِ (رَئيسِ الدَّوْلَةِ)، وَلَيْسَ لِفَرْدٍ أَوْ جَماعَةٍ أَنْ يُباشِرَهُ مِنْ تِلْقاءِ نَفْسِهِ مِنْ دونِ إِذْنِ وَلِيِّ الْأَمْرِ (رَئيسِ الدَّوْلَةِ).

وَلا بُدَّ مِنْ أَنْ نَفْهَمَ أَنَّ الْجِهادَ في سَبيلِ اللهِ مَيادينُهُ كَثيرَةٌ، وَلَيْسَ قِتالَ الْمُعْتَدينَ فَقَطْ، وَمِنْها: الْجِهادُ في طَلَبِ الرِّزْقِ، وَطَلَبِ الْعِلْمِ، وَالْعَمَلِ النّافِعِ، وَالْبِرِّ بِالْوالِدَيْنِ، وَغَيْرِ ذَلِكَ مِنَ الْأَعْمالِ.

Three: Jihad in the Way of Allah

Allah has commanded us to sacrifice the soul and money in the way of Allah, in order to protect and defend the ummah. Allah said: 'O believers! Shall I guide you to an exchange that will save you from a painful punishment?' It is to have faith in Allah and His Messenger, and strive in the cause of Allah with your wealth and your lives. That is best for you, if only you knew. He will forgive your sins, and admit you into Gardens under which rivers flow, and house you in splendid homes in the Gardens of Eternity. That is the ultimate triumph.' (Al-Saf 61:10–12). Considering the importance of jihad in Islam and its effect on the individual and society, Islam has given the role of declaring jihad to the guardian-ruler[44] (head of the Islamic] state). No individual or group may launch [a jihad war] on their own without the permission of the guardian-ruler. We must understand that jihad in the way of Allah includes many areas, not only fighting the aggressors: jihad for seeking livelihood; jihad for seeking knowledge; for useful work; for honoring parents; and other deeds.

***Islamic Education, Grade 5**, Vol. 1, 2018–19, p. 58.*

However, attitudes toward jihad remain troublesome. Students begin their study on jihad war starting with a seventh-grade Islamic Education textbook.[45] Eighth-graders learn about jihad and warfare in some detail, beginning with the Islamic concept of displacement from the homeland. Note that the quoted Qur'anic verses do not refer to jihad at all.



ب. جعلَ الإسلامُ الإخراجَ منَ الوطنِ أحدَ الأسبابِ لشرعيّةِ الجهادِ والقتالِ، قالَ تعالى: ﴿لَّا يَنۡهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمۡ يُقَٰتِلُوكُمۡ فِي ٱلدِّينِ وَلَمۡ يُخۡرِجُوكُم مِّن دِيَٰرِكُمۡ أَن تَبَرُّوهُمۡ وَتُقۡسِطُوٓاْ إِلَيۡهِمۡۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ ۝٨ إِنَّمَا يَنۡهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمۡ فِي ٱلدِّينِ وَأَخۡرَجُوكُم مِّن دِيَٰرِكُمۡ وَظَٰهَرُواْ عَلَىٰٓ إِخۡرَاجِكُمۡ أَن تَوَلَّوۡهُمۡۚ وَمَن يَتَوَلَّهُمۡ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ۝٩﴾ [الممتحنة: ٨ - ٩].

Islam made expulsion from the homeland one of the reasons for the sharia of allowing jihad and fighting. Allah said: 'Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair. Allah only forbids you from befriending those who have fought you for your faith, driven you out of your homes, or supported others in doing so. And whoever takes them as friends, then it is they who are the true wrongdoers' (Al-Mumtahana 8–9).

***Islamic Education, Grade 8**, Vol. 1, 2022, p. 63.*

The textbook conveys vivid descriptions of women's participation in jihad battles. Below is an excerpt:



خامسًا: الدورُ السياسيُّ والعسكريُّ

شاركَتِ المرأةُ في العهدِ النبويِّ في الأحداثِ السياسيّةِ والعسكريّةِ، حيثُ أسهمَتْ في اتّخاذِ القرارِ وتقديمِ المشورةِ، فقدْ أشارَتْ أُمُّ المؤمنينَ السيّدةُ أُمُّ سلَمَةَ ﷺ على سيّدِنا رسولِ اللهِ ﷺ يومَ صلحِ الحُديبيةِ وأخذَ برأيِها، وكانَ للمرأةِ دورٌ مهمٌّ في الجهادِ معَ سيّدِنا رسولِ ﷺ، فكانَتِ النساءُ يخرجْنَ معَ جيشِ المسلمينَ؛ لمداواةِ الجرحى، وتطبيبِهِمْ، والقيامِ على رعايتِهِمْ، وسقايةِ المقاتلينَ، وإعدادِ الطعامِ لهُمْ، وكُنَّ يشاركْنَ في القتالِ، مثلَ: أُمِّ عمارةَ نسيبةَ المازنيّةِ ﷺ الّتي شهدَتْ أُحدًا والحُديبيةَ وخيبرَ وغيرَها، وأُمِّ عطيّةَ ﷺ الّتي غزَتْ معَ سيّدِنا رسولِ ﷺ سبعَ غزواتٍ، وشاركَتْ أُمَيَّةُ بنتُ قيسٍ الغفاريّةُ ﷺ في غزوةِ خيبرَ.

Five: [Women's] Political and Military Role

During the Prophet's era, women participated in political and military events, where they contributed to decision-making and advice. The Mother of the Believers Umm Salamah gave council to our Master, the Messenger of Allah on the day of the Hudaybiyya peace treaty, and he took her advice. And women had a significant role in the jihad with our Master, the Messenger. The women used to go out with the Muslim army to treat the wounded, medicate them, care about them, give the fighters water, and prepare food for them. And they would participate in the fighting. One example is that of Umm ʿAmāra, Nuasayba Al-Māzniyya, who witnessed [the battle] of Uhud, [the peace of] Hudaybiyya [the battle of] Khaybar, and others. Umm Atiyya fought with our master, the

[44] Arabic: *wali al-amr*. Here is one definition: "In original Islamic scriptures and practice, the highest authority is the 'guardian of the *ummah'* [*wali al amr*]. All religious, political and military powers are concentrated under this authority," Nawaf Obaid, "Only Saudi Arabia Can Defeat ISIS." *The Guardian*, December 22, 2015,

https://www.theguardian.com/commentisfree/2015/dec/22/saudi-arabia-isis-us-terrorists-coalition.

[45] *Islamic Education*, Grade 7, Vol. 1, 2022, p. 107.

Messenger of Allah, in seven battles and Umayya bint Qais al-Ghafariyya participated in the battle of Khaybar.

*Islamic Education, **Grade 8**, Vol. 1, 2022, p. 73.*

Limits on Jihad War

A chapter on "Jihad in Islam" in a grade 12 Islamic Education textbook begins by explaining the peaceful nature of Islam, stating that jihad war is exceptional, and occurs only when the enemy forces it on Muslims. In these circumstances, one may push back the enemy "in all possible ways."


الدرس التاسع والعشرون

الجهاد في الإسلام

نتاجات الدرس

يتوقع من الطالب في نهاية الدرس أن يكون قادرًا على:

١- بيان مفهوم الجهاد وأنواعه.

٢- توضيح العلاقة بين القتال والجهاد في الإسلام.

٣- بيان مبادئ القتال في الإسلام.

٤- التفريق بين الجهاد والإرهاب.

٥- استنتاج الحكمة من مشروعية الجهاد.

نظم الإسلام العلاقات الدولية مع الدول الأخرى وفق مجموعة من القواعد والمبادئ السامية، وجعل مبدأ السّلم هو الأصل في العلاقات بين الدول؛ وذلك للمحافظة على حياة النّاس وحمايتهم وممتلكاتهم وأعراضهم، قال تعالى: ﴿وَإِن جَنَحُوا۟ لِلسَّلْمِ فَٱجْنَحْ لَهَا وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾ (سورة الأنفال، الآية ٦١).

ولكن إذا وقع الاعتداء على المسلمين من أعدائهم، فيجب دفع الاعتداء والظلم بالطرائق الممكنة جميعها، ومن ذلك أنه شرع الجهاد، وجعل الحرب حالة استثنائية لا يلجأ إليها المسلمون إلا مكرهين.

Lesson Twenty-Nine

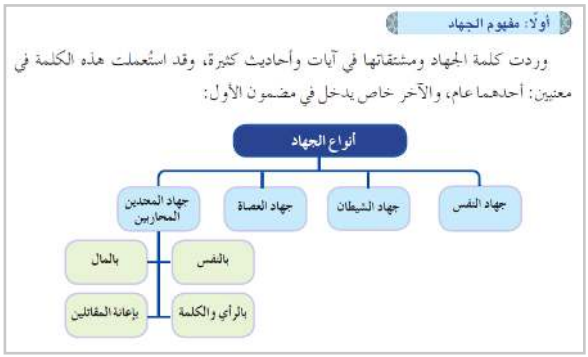
Jihad in Islam

Islam has established international relations with other countries, according to several sublime rules and principles. The peace principle is the basis of relations between countries, in order to protect people's lives, money, and properties. Allah has said: 'And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing.' (Al-Anfal, 8: 61).

However, if enemies impose aggression toward Muslims, it is necessary to repel the attack and oppression in all ways, and therefore [Islam] permits jihad. It makes war an exceptional case, to which Muslims should not resort, unless forced.

***Islamic Education, Grade 12**, 2018–19, p. 180.*

Textbooks do not teach jihad as an absolute concept.[46] Islamic Education textbooks acknowledge the different meanings of jihad in various Islamic texts. The military connotation, mentioned last, is further divided into additional categories to support fighters during wartime. All types of jihad are clarified with Qur'anic references, allowing students to read and understand the various aspects of Islamic texts on jihad.



First: Concept of Jihad

The word jihad and its derivatives appear in many [Qur'anic] verses and prophetic traditions [pl: ahadith]. This word has two meanings: one general, and the other specific:[47]

Types of jihad [see chart above, right to left]: jihad against the self; jihad against Satan; jihad against the disobedient ones; jihad against the aggressors and combatants.

by oneself [actually fighting]

by money [paying special contribution to the war effort]

by opinion and word [propaganda for the war]

by supporting the fighters

***Islamic Education, Grade 12**, 2018–19, p. 180.*

Military jihad in the Jordanian curriculum is considered "defensive" in nature, with sole authority for its use invested in the "head

[46] *Islamic Education*, Grade 10, Vol. 2, 2014–15, pp. 163–63.

[47] The general *jihad* suggests an effort to "follow the directives of Islam and the commands of Allah." The "specific" refers to: "combat the aggressors and the efforts invested by the brave soldiers of the armed forces in maintaining the security of the country from any external aggression, by order of the head of the state." This addition to the text is a quote from Jo Academy, an e-learning and tutoring school based in Amman. https://joacademy.com/eSchool/index/lesson/2074/الجهاد.في.الإسلام/التربية.الإسلامية/توجيهي.أدبي.

of state"[48]; once deemed defensive by the ruler, it becomes a holy religious war.

Note: Jihad, as described in the example below, is not a matter for the ummah (Islamic Nation) to spread the faith, help freedom fighters, punish apostates or expand the lands of Islam; rather, jihad war is to be fully controlled by "the state," and only meant to be applied in a defensive capacity against aggression, while drawing upon the law and ethics of Islam.

Similarly, the phrasing of the following text seems intentionally moderate. It conveys Jordanian patriotism in Islamic terms; accordingly the king ("head of state") has the right to announce a jihad war to defend the homeland. However, a more conservative interpretation is possible—that is, by the head of an Islamic state, or the caliph, who controls jihad. This attempt at anti-radicalization seems to assume that most students will become moderate, while leaving open the question of what could happen to those who may be influenced by and perhaps even subscribe to the idea that certain radical entities (ISIS, Iran, etc.) represent the caliphate.



والجهاد بالمعنى العام هو بذل المسلم وسعه وطاقته في الالتزام بتوجيهات الإسلام، وأوامر الله تعالى، والابتعاد عن معصيته سبحانه، يقول تعالى: ﴿وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ﴾ (سورة الحج، الآية ٧٨)، ويتحقق ذلك بجهاد النفس بصدها عن الهوى، وجهاد الشيطان بعدم الانصياع إلى وساوسه، وجهاد العصاة بإرشادهم إلى فعل الطاعات وترك المعاصي بالحكمة والموعظة الحسنة والمجادلة بالحسنى.

أما الجهاد بالمعنى الخاص فهو يتعلق بمحاربة المعتدين، كالذي يبذله الجنود البواسل من القوات المسلحة في الحفاظ على أمن البلد من أي عدوان خارجي، بأمر من رئيس الدولة، فقد أنيطت هذه المسؤولية بالجيش في زمن عمر بن الخطاب ﷺ حين أنشأ دارًا للجند، لكن تستطيع الدولة أن تستعين بكوادرها كافة لدفع المعتدين.

والقتال يعلنه رئيس الدولة، وليس للأفراد أن يمارسوه بلا ضابط، فبعض الناس ربما يدفعه تصوره القاصر لمفهوم الجهاد إلى أعمال غير صحيحة وغير منضبطة بضوابط الشرع وأخلاق الإسلام.

The general meaning of jihad [refers to] a Muslim who invests his power and energy in commitment to the guidelines of Islam, the decrees of Allah, and refrains from disobeying Him. Allah says: 'And strive hard in God's cause with all the striving that is due to Him' (Al-Hajj 22:78).[49] This will be realized by the jihad against the self, by resisting passion; engaging in jihad [effort] against Satan by not submitting to his whispers [of temptation]; and jihad against the disobedient by guiding them to perform religious duties and abandoning acts of disobedience, through wisdom, good advice and friendly debate.

The specific meaning of jihad has to do with fighting against the aggressors, such as that exercised by the brave soldiers from the armed forces protecting the country from any external aggression, by order of the head of state. The army was entrusted with this responsibility in the time of Umar ibn al-Khattab, when he built a base for the soldiers; yet, the state may utilize its entire human resources to repel the aggressors.

Battle is proclaimed by the head of state; soldiers may not engage in it without restraint. Some people may perform wrong actions, unregulated and uncontrolled by Islamic law and ethics, due to their limited perception of the concept of jihad.

***Islamic Education, Grade 12**, 2018–19, p. 181.*

The *Islamic Education* textbook for twelfth graders makes a distinction between jihad and terrorism in the chapter: "The Specific Meaning of the Wisdom Behind the Legality of Jihad."

The following paragraphs from the textbooks refer to the ummah. The ummah must have power to protect the faith, its various "homelands" [awtan], and preserve its honor; "jihad is a necessity of Islamic life." The distinction between terrorism and legitimate jihad derives from the justification of the cause: if a cause is just, jihad is not terrorism. In other words, the textbook walks a fine line between rejecting certain acts of violence as terrorism, and accepting unregulated jihad. At the same time, it

[48] The use of the term "head of state" [*rais al-dawlah*] here, references Jordan, even though the Arabic translation may be "president" (which does not apply to the kingdom). The state (*dawlah*) may also be a dynasty or an Islamic state (or caliphate of the *ummah*). The historical example given in the textbook to prove the nature of true *jihad* as a function of the state derives from Umar, the second caliph (584–644). Umar was the conqueror of the Levant, Egypt, Iraq and Persia, who allowed seventy Jewish families to return to Jerusalem nearest to the Temple Mount, which the Jews were to maintain. (Such information is *not* provided in the textbook.)

[49] Arabic: [*wa-jahidu fi allahi haqqa jihadihi*]; Muhammad Asad's Rendering: https://www.alim.org/library/quran/ayah/compare/22/78.

accepts other acts of violence as legitimate jihad, acknowledged as virtuous deeds. The curriculum maintains that such legitimate acts of jihad are incorrectly labeled as acts of terror. However, the text does reference specific acts and takes a strong stance against terror perpetrated by Islamic radicals, especially against foreigners in Islamic lands and abroad.

٢ – حماية الدين والأوطان، فالجهاد ضرورة من ضرورات الحياة الإسلامية ولا تستطيع الأمة أن تحمي دينها، وتصون كرامتها، وتحافظ على أوطانها من غير أن تملك القوة التي تمكنها من ذلك. ويخطئ من لا يفهمون الشريعة الإسلامية؛ فيطلقون مفهوم الإرهاب على الجهاد، والحقيقة أن الإرهاب يقوم على الظلم والعدوان، في حين أن الجهاد يهدف إلى رد العدوان ورفع الظلم عن الناس.

ويخطئ أيضًا من يقوم بأعمال تحت مفهوم الجهاد لكنها تتعارض مع مفهوم الجهاد الحقيقي الذي وضحنا حقيقته ومبادئه، فيظنون أن من الجهاد الاعتداء على الأجانب والسياح، أو المستشرين أو الاعتداء على موظفي السفارات الذين يزورون البلاد الإسلامية، أو الاعتداء على المنشآت الخاصة أو العامة أو المؤسسات بالتفجير أو قتل أي فرد من العاملين فيها، أو الاعتداء على غير المسلمين من الأجانب في بلادهم، والصحيح أن كل ذلك اعتداء على النفس التي حرم الله قتلها بقوله تعالى: ﴿مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾ (سورة المائدة، الآية ٣٢)، بالإضافة إلى أن في ذلك تعديًا على السيادة العامة في الدولة.

Defending faith and homelands for jihad is a necessity of Islamic life, among other necessities. The ummah cannot defend its religion, preserve its honor and protect its homelands without having the power to do so. And those who do not understand Islamic sharia are wrong when they apply the concept of terrorism to jihad. The truth is that terrorism is based on oppression and aggression, while jihad aims to deter aggression and free people from oppression.

Also wrong are those who perform [violent] acts in the name of jihad, even though they go against the true concept of jihad, whose truth and principles we have explained. They think that jihad includes attacking foreigners, tourists or investors; attacking embassy officials, visiting Islamic countries, bombing private or public buildings or institutions, or killing any person who works in them; or attacking non-Muslim foreigners in their countries. The truth is that all of this amounts to an assault on the soul, which Allah has forbidden to kill, when saying: 'Because of this did We ordain unto the children of Israel that if anyone slays a human being—unless it be [in punishment] for murder or for spreading corruption on earth—it shall be as though he had slain all mankind; whereas, if anyone saves a life, it shall be as though he had saved the lives of all mankind' (Al-Maida 5:32). In addition, this [unlawful killing] constitutes violation of the state's sovereignty.

***Islamic Education, Grade 12,** 2018–19, pp. 182–83.*

A new Islamic Education textbook contains an anti-radicalism message which refutes the practice of accusing a Muslim of heresy (takfir). Simultaneously, the textbook praises the Hashemites for fighting against Israel on religious grounds. The text explains the role of the "People of the House" [ahl al-bayt, i.e., Family of the Prophet], and uses a wider definition focused on the Banū Hāshem clan.[50] The message appears to be that religious wars should only be conducted under valid leadership, and against non-Muslim enemies such as Israel. Significantly, in textbooks, the Hashemite lineage serves to connect early Islamic jihad with current-day conflicts.

أولاً: التعريف بآل البيت

هم أبناء سيدنا رسول الله ﷺ وبناته، وأحفاده، وذريته، وزوجاته، وأقاربه، الذين آمنوا برسالة الإسلام من آل هاشم وبني المطلب.

First: The Definition of "People of the House"

They are the sons of our master, the Messenger of Allah, his daughters, grandchildren, his descendants, and his relatives who believed in the message of Islam from the

Hāshem family and the Banū al-Muttalib [Banū Hāshem clan].

دورُ آل البيت في العصر الحديث

لآل البيت كثير من المواقف المعاصرة في الدفاع عن الإسلام بشتى الوسائل، ومن ذلك:

أ. **الحفاظ على المقدسات الإسلامية:** فقد دافع الهاشميون عن المقدسات الإسلامية في فلسطين وضحوا في سبيل ذلك، وخاضت القوات المسلحة الأردنية/ الجيش العربي عددًا من المعارك في القدس دفاعًا عنها، كما تصدى الهاشميون للمزاعم الصهيونية في القدس، التي مثلت تهديدًا مباشرًا للمدينة وتراثها الحضاري، وأسهموا في إعادة إعمار المسجد الأقصى المبارك.

ب. **إطلاقُ المبادرات المتنوعة:** لتوضيح صورة الإسلام الحقيقية في المحافل الدولية، كرسالة عمان، فقد واصل جلالة الملك عبد الله الثاني ابن الحسين حفظه الله مسيرة الهاشميين في إبراز صورة الإسلام السمحة النقية في وجه الفكر التكفيري الذي أساء إلى صورة الإسلام الحنيف.

The Role of People of the House in the Modern Era

The People of the House have many roles [positions] in defending Islam by all means, including:

a. ***Protecting Islamic sanctities** [holy sites]: The Hashemites defended the Islamic sanctities in Palestine and sacrificed for this. The Jordanian Armed Forces-the Arab*

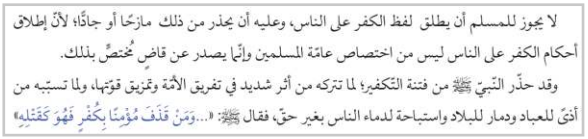
[50] See *ahl al-bayt* (People of the House), *Encyclopedia of Islam*, 2009, https://archive.org/details/islam-encyclopedia-of-islam-2009/page/22/mode/2up.

Army fought several battles in Jerusalem in order to defend it. The Hashemites confronted the Zionist allegations regarding Jerusalem, which represented a direct threat to the city and its cultural heritage, and contributed to the reconstruction of the blessed Al-Aqsa Mosque.

b. ***Launching various initiatives**: to clarify the true image of Islam in international forums, such as the Amman Message. His Majesty King Abdullah II Ibn al-Hussein continued the path of the Hashemites in highlighting the pure, tolerant image of Islam in light of the takfiri ideology [accusing Muslims of heresy] that harmed the image of true Islam.*

***Islamic Education**, **Grade 11** (Literary Branch), Vol. 1, 2022, pp. 81, 84–85.*

Another eleventh-grade *Islamic Education* textbook quotes a hadith from the Bukhari collection, warning against accusing a Muslim of heresy (*takfir*).


لا يجوز للمسلم أن يطلق لفظ الكفر على الناس، وعليه أن يحذر من ذلك مازحًا أو جادًّا؛ لأنّ إطلاق أحكام الكفر على الناس ليس من اختصاص عامّة المسلمين وإنّما يصدر عن قاضٍ مُختصٍّ بذلك.
وقد حذّر النّبيّ ﷺ من فتنة التّكفير؛ لما تتركه من أثر شديد في تفريق الأمّة وتمزيق قوّتها، ولما تسبّبه من أذىً للعباد ودمار للبلاد واستباحة لدماء الناس بغير حقّ، فقال ﷺ: «...وَمَنْ قَذَفَ مُؤْمِنًا بِكُفْرٍ فَهُوَ كَقَتْلِهِ»

It is not permissible for a Muslim to apply the term kufr [act of heresy] to people, and he must beware of that, whether joking or seriously. Because issuing kufr rulings on people is not the prerogative of common Muslims, but it is issued by a judge who is competent to do so.

The Prophet warned against takfir sedition, because of its severe impact in dividing the nation and sapping its strength, and because of the harm it causes to the worshipers, the destruction of countries and the shedding of innocent blood. He said: '. . . whoever slanders a believer with infidelity, it is like killing him.'

***Islamic Education**, **Grade 11** (All Branches), Vol. 1, 2022, p. 108.*

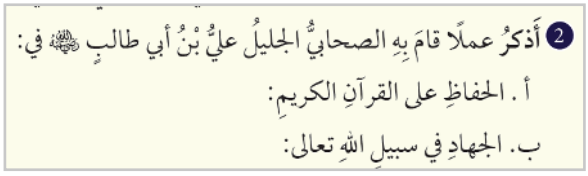
The terms "Fighting the enemy" and *jihad* are in many cases interchangeable; despite being used in various contexts, the meaning is ultimately the same.


فلمّا وصلَ الخبرُ إلى رسولِ اللهِ ﷺ دَعا الناسَ إلى مُبايعتِهِ على قتالِ المشركينَ؛ فأسرعَ الصحابةُ ﷺ يُبايعونهُ على الجهادِ في سبيلِ اللهِ تعالى، وسُمّيَتْ هذهِ البيعةُ باسمِ بيعةِ الشجرةِ أو بيعةِ الرِّضوانِ، قالَ تعالى: ﴿لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ

When the news reached the Messenger of Allah, he summoned the people to pledge their allegiance to fight against polytheists. The Companions hastened to pledge allegiance to him for jihad in the way of Allah. This pledge was called the Pledge of the Tree [bayʿat al-shajara] or the Pledge of Satisfaction. He said: 'Indeed, Allah was satisfied with the believers when they pledged allegiance to you' [Al-Fath 48:18].

***Islamic Education**, **Grade 10**, Vol. 2, 2022, p. 14.*

Similarly, a passage on the various roles played by famous heroic women on the battlefield delineates between aspects of military *jihad*. Hence, "Women had an important role in *jihad* with our Master the Messenger," and "the women went out with the Army of the Muslims to treat the injured and provide medical help for them."[51] In the same vein, Companion Ali's engagement in *jihad* clearly refers to warfare. Ali, cousin and son-in-law of Muhammad, the fourth Caliph and the central figure in Shi'ite Islam, is revered for bravery on the battlefield. In the following exercise, students find examples of his legacy in preserving the Qur'an and *jihad*.


❷ أَذكرُ عملًا قامَ بِهِ الصحابيُّ الجليلُ عليُّ بْنُ أبي طالبٍ ﷺ في:
أ . الحفاظِ على القرآنِ الكريمِ:
ب. الجهادِ في سبيلِ اللهِ تعالى:

*2- **I mention** a deed done by the great Companion Ali Ibn Abi Talib in:*

a. Preserving the Qur'an.

b. Jihad in the way of Allah.

***Islamic Education, Grade 7**, Vol. 1, 2022, p. 107.*

As stated, the curriculum teaches the limitations of *jihad* under Islamic law.[52] Students learn the value of peace treaties and

[51] *Islamic Education*, Grade 8, Vol. 1, 2022, p. 73.

[52] *Islamic Education*, Grade 11 (All Branches), Vol. 1, 2022, p. 64.

good international relations, but they also learn about reasons to engage in *jihad* wars, such as perceived aggression or violating an agreement. These wars are allowed in order to "defend the religion."



تعلَّمتُ سابقًا:

شرع الإسلام الجهاد لردّ الأذى والعدوان عن المسلمين وللدِّفاع عن الدِّين والوطن والمقدسات، وقد حرص الإسلام على إقامة العلاقات مع الدّول الأخرى على أساس من السّلم، ولذا عقد النّبيّ ﷺ المعاهدات مع القبائل في الجزيرة العربيّة، وفي العهد المدنيّ مجموعة من الغزوات التي خاضها النّبيّ ﷺ دِفاعًا عن الدِّين في وجه مَنْ اعتدى على المسلمين أو نقض العهود والمواثيق معهم.

***I Learned**:*

Islam allows jihad to respond to hurt and aggression against Muslims, defending religion, the homeland, and the sanctities. Islam was keen to establish international relations with other states based on peace. Therefore, the Prophet concluded treaties with various tribes in the Arabian Peninsula. During the Medina period, the Prophet conducted several raids to defend the religion from those assaulting Muslims or breaking treaties and agreements with them.

***Islamic Education, Grade 11** (All Branches), Vol. 1, 2022, p. 63.*

Lessons on *jihad* connect historical wars, and its application in modern-day defense.



الدرس 4

الجهاد في الإسلام

النّاتجاتُ التّعليميّةُ

يُتوقّع من الطّلبة تحقيق النّاتجات التّعليميّة الآتية:

1) بيانُ مفهوم الجهاد.

2) توضيحُ حكم الجهاد وفضله.

3) الاعتزازُ بأخلاقيات الجهاد في الإسلام.

Lesson Four: Jihad in Islam

Educational Outcomes

1. *Explanation of the concept of jihad.*
2. *Elucidation of jihad's rules and virtues.*
3. *Pride in jihad's ethics in Islam.*

***Islamic Education, Grade 11** (All Branches), Vol. 1, 2022, p. 57.*

Another example juxtaposes anecdotes from the time of the Prophet, describing various applications of *jihad* alongside a battle between Jordanian and Israeli forces from the late 1960s, and ending in a "humiliating defeat" on the Israeli side.



المرحلة الأولى: مكث النّبيّ ﷺ ثلاثة عشر عامًا في مكّة يدعو الناس إلى الإسلام ويُربّي مَنْ آمن به، ويعدُّهم إعدادًا عقديًّا وأخلاقيًّا، ويأمرهم بالصّبر على أذى المشركين، والكفّ عن قتالهم.

المرحلة الثّانية: حين هاجر النّبيّ ﷺ والمسلمون إلى المدينة المنورة وقَوِيَتْ شوكتهم واستمرّ عدوان المشركين عليهم ومحاربة دينهم، أذن الله سبحانه لهم في القتال وردّ العدوان، قال تعالى: ﴿أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُواْ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۝٣٩ ٱلَّذِينَ أُخْرِجُواْ مِن دِيَٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُواْ رَبُّنَا ٱللَّهُ﴾ [الحج: ٣٩-٤٠]. فقام المسلمون بردّ عدوان المشركين استجابة لأمر الله تعالى، والمتتبع لسيرة النّبيّ ﷺ يجد أنّ المشركين هم الذين بدأوا بالصدّ عن دين الله وفتنة المسلمين عن دينهم، وإخراجهم من ديارهم ومطاردتهم.

صورة مشرقة

في الحادي والعشرين من آذار في العام ١٩٦٨ م حاول الاحتلال الإسرائيليّ الاعتداء على الأراضي الأردنيّة واحتلال بعض الأجزاء منها فتصدّى له الجيش الأردنيّ في معركة الكرامة وألحق به هزيمة مذلّة.

***The First Phase**: 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 be patient in hurting the polytheists and avoid fighting them.*

***The Second Phase**: When the Prophet and the Muslims emigrated to Medina, they suffered intensively; when the aggression of the polytheists against them continued and they were attacking the [Muslim] region, Allah allowed them to fight and repel the aggression. Allah 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)*

The Muslims began to repel the aggression of the polytheists in response to Allah's command; he who follows the biography of the Prophet, will find the polytheists were the first to confront the religion of Allah and to dissuade the Muslims from their faith, and expel them from their homes and persecute them.

[in the box:]

Bright Picture

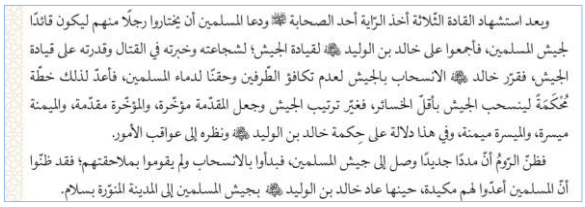
On March 21, 1968, the Israeli Occupation tried to assault Jordanian territory and occupy parts of it. The Jordanian Army confronted it in the Battle of Karameh and inflicted a humiliating defeat upon it.

***Islamic Education, Grade 11** (All Branches), Vol. 1, 2022, p. 61.*

In Jordanian textbooks, Islamic military heritage serves as an inexhaustible source of military knowledge; it conveys military spirit, ethics, and various useful tactics, enabling *jihad warriors* to win battles, or, as

conditions dictate, to cope with other demanding situations. Within this paradigm, Khalid ibn al-Walid serves as a role model. The curriculum describes his wars and prowess, including the conquests of Mecca and Iraq, and wars against the apostates. Following these successes were wars against the Byzantines in the Levant and the Battle of Yarmouk, to drive [other enemies] out of Syria.[53]

Below is a passage describing the Battle of Mu'ta and the prowess of Khalid ibn al-Walid:



وبعد استشهاد القادة الثلاثة أخذ الرّاية أحد الصحابة ﷺ ودعا المسلمين أن يختاروا رجلًا منهم ليكون قائدًا لجيش المسلمين، فأجمعوا على خالد بن الوليد ﷺ لقيادة الجيش؛ لشجاعته وخبرته في القتال وقدرته على قيادة الجيش، فقرّر خالد ﷺ الانسحاب بالجيش لعدم تكافؤ الطّرفين وحقنًا لدماء المسلمين، فأعدّ لذلك خطّة مُحْكَمَةً لينسحب الجيش بأقلّ الخسائر، فغيّر ترتيب الجيش وجعل المقدّمة مؤخّرة، والمؤخّرة مقدّمة، والميمنة ميسرة، والميسرة ميمنة، وفي هذا دلالة على حِكمة خالد بن الوليد ﷺ ونظره إلى عواقب الأمور.

فظنّ الرّومُ أنّ مددًا جديدًا وصل إلى جيش المسلمين، فبدأوا بالانسحاب ولم يقوموا بملاحقتهم؛ فقد ظنّوا أنّ المسلمين أعدّوا لهم مكيدة، حينها عاد خالد بن الوليد ﷺ بجيش المسلمين إلى المدينة المنوّرة بسلام.

After the martyrdom of the three commanders, a Companion [of the Prophet] raised the flag and called the Muslims to choose one of them to be the commander of the Muslim army. They all agreed that Khalid ibn al-Walid should assume the army's command due to his bravery, his fighting expertise, and his ability to lead the army. Khalid decided to withdraw because the two sides were not even, and in order to save Muslim lives. He prepared a masterful plan for the army to withdraw with minimum casualties. He thus changed the arrangement of the army so that the front moved to the back and the back to the front; the right flank was placed on the left, and the left flank on the right. This move displayed the wisdom of Khalid ibn al-Walid and his ability to anticipate in advance how things [the battle] would unfold.

The [Byzantine] Romans thought that the Muslim army had received new reinforcements, and [therefore] started withdrawing and did not chase the Muslims. They believed that the Muslims had prepared an ambush, whereas Khalid ibn al-Walid brought the Muslim army safely back to Medina.

Islamic Education, Grade 11 *(All Branches), Vol. 1, 2022, p. 65.*

In a discussion on *jihad*, a twelfth-grade *Islamic Education* textbook discusses the dangers that await those who fail to uphold the duty of *jihad* against "combatant infidels." Such dangers are Allah's wrath in this world and in Hell, and the possibility of enemies of Islam taking over the Muslims and their resources. The text imposes "lessons learned," stating that not only should Muslims appreciate "the *jihad* of the military in defending the homeland," but they *must* perform *jihad* against the enemies of a country if declared necessary by the head of state.

Lessons contain few interpretations of *jihad* beyond discussions of active struggle or warfare. Failure to uphold *jihad* is taught as an act punishable by Allah, and students learn that civilians must not be harmed.



رابعًا مخاطر ترك الجهاد

لترك جهاد الكفار المحاربين عواقب سيئة على الفرد والأمة، منها:

١- تعريض النفس لسخط الله وعقابه في الدنيا والآخرة إذا تخلفوا عن الجهاد؛ لقوله تعالى:

﴿إِلَّا تَنفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

(سورة التوبة، الآية ٣٩).

٢- تسليط الأعداء على المسلمين، ونهب خيراتهم وثرواتهم، فهو سبب للذل والهوان؛ لقوله صلّى الله عليه وسلّم: «إِذَا تَبَايَعْتُمْ بِالعِينَةِ، وَأَخَذْتُمْ أَذْنَابَ البَقَرِ، وَرَضِيتُمْ بِالزَّرْعِ، وَتَرَكْتُمُ الجِهَادَ، سَلَّطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ»(١).

القيم المستفادة من الدرس:

١- أقدّر دور الجهاد في دفْع العدوان عن بلدي، ورفع الظلم عن المستضعفين.

٢- أوقن أن قرار الجهاد بيد رئيس الدولة لا عموم الناس.

٣- أدافع عن بلدي إذا قرر رئيس الدولة إعلان الجهاد على الأعداء.

٤- .....

<u>The dangers of giving up jihad</u>

There are dire consequences for the individual and nation in giving up jihad against warrior infidels including:

1. *Exposing oneself to Allah's wrath and punishments in this world and the Hereafter if you avoid jihad. The Almighty has said: 'If you do not march forth, He will afflict you with a painful torment and replace you with other people. You are not harming Him in the least.' (At-Tawbah 39)*
2. *The enemies shall overtake the Muslims, and plunder their resources and riches, which is a cause for humiliation and disgrace. [Muhammad] said: 'If you sell everything on credit to anyone, on the condition that you will buy it back for a lower price, take hold of the tails of cattle, become pleased with agriculture, and give up jihad—Allah will allow disgrace to prevail over you and will not remove it from you till you return to your religion.' [Sunan Abi Dawud, 3462]*

[53] *Islamic Education*, Grade 10, Vol. 1, 2022, p. 158.

Values learned from the lesson:

3. *I will defend my country if the head of state declares jihad against the enemies.*

Islamic Institutions and the Study of Mission, Grade 12, *2017–18 (Sharia Branch), p. 102–3.*



القيم المستفادة من الدرس:

١ – أُحب الانضمام إلى الجيش دفاعًا عن وطني.

٢ – أُقدِّر جهاد الجيش في الدفاع عن الأوطان.

٣ – أرفض قتل الذين لا يقاتلون من المدنيين.

٤ – لا أقبل الغدر والخيانة في الحرب.

٥ – .....

Values learned from this lesson:

1. *I would like to join the army to defend my homeland.*
2. *I will appreciate the jihad committed by the army to defend the homelands.*
3. *I will refuse to kill citizens who do not fight.*
4. *I will not accept disloyalty and treason in war.*

Islamic Institutions and the Study of Mission, Grade 12, *2017–18 (Sharia Branch), p. 108.*

Justification of *Jihad* War

A Sharia Branch *Islamic Education* textbook endeavors to clarify the distinction between terrorism and *jihad* against "the Occupation" [i.e., Israel], which the curriculum considers to be a legitimate aspect of *jihad*. What follows are excerpts from a table comparing terrorism to *jihad* in the way of Allah [*jihad* war]:

الدفاع عن الأوطان، ورد العدوان، وحماية حرية تبليغ الدعوة الإسلامية، وحماية المستضعفين في الأرض.	الاعتداء على الأنفس والأعراض والأموال بغير وجه حق؛ لإيقاع الفساد، والاستيلاء على السلطة.

[Goal of "***Jihad* in the Way of Allah**"] Defending homelands, response to aggression, protecting the freedom of Islamic *Dawa* [spread of the faith] and protecting the oppressed.

[Goal of "**Terrorism**"] Unjust Assault of lives, dignity, and property to inflict corruption and seize power.

مقاومة الاحتلال بالوسائل المقبولة شرعًا مقاومة مشروعة؛ لإزالة الظلم، واسترداد الحقوق المسلوبة، وهو حق معترف به شرعًا وعقلًا وقد أقرته المواثيق الدولية.	لا تقره الأعراف، أو الشرائع الدولية، أو الأديان السماوية.

*[The international community's stance toward "**Jihad in the Way of Allah**"]*

Resistance against the Occupation acknowledged by sharia is a legal resistance to remove injustice and restore stolen rights. This right is recognized by sharia and logic and approved by international agreements.

*[The international community's stance toward '**Terrorism**'] It is not acknowledged by norms, international law or heavenly religions.*

Islamic Rules and the Dawa Jurisprudence, Grade 12, *(Sharia Branch), 2017, pp. 110–11.*

A similar message justifies *jihad* in the event of occupation.

وقد أصدر مجمع الفقه الإسلامي الدولي المنبثق عن منظمة المؤتمر الإسلامي في دورته السابعة عشرة بعمّان مجموعة من القرارات التي تزيل اللبس، وتمنع الخلط بين الجهاد والإرهاب، ومن أبرز هذه القرارات ما يأتي:

١ – التمييز بين جرائم الإرهاب والمقاومة المشروعة للاحتلال بالوسائل المقبولة شرعًا؛ لإزالة الظلم، واسترداد الحقوق المسلوبة، وهو حق معترف به شرعًا وعقلًا، وقد أقرته المواثيق الدولية.

٢ – تأكيد ما جاء في القرار المشار إليه أعلاه من أن الجهاد للدفاع عن الأوطان وتحريرها من الاحتلال الأجنبي ليس من الإرهاب في شيء، ما دام الجهاد ملتزمًا فيه بأحكام الشريعة الإسلامية.

أفكّر

كيف أُميّز الجهاد المشروع من الإرهاب الممنوع؟

The seventeenth session of the International Islamic Fiqh Academy, which is affiliated with the Organization of the Islamic Conference, issued a decree to eliminate and prevent the confusion between jihad and terrorism, including:

1. *Distinguishing between crimes of terrorism and legitimate resistance to the Occupation by means approved by sharia, for the removal of injustice and the recovery of stolen rights; these are rights recognized by sharia and logic, and approved by international agreements.*
2. *Confirming what was stated in the aforementioned decision that jihad for the defense of homelands and their liberation from foreign occupation is by no means terrorism, as long as those performing jihad abide by the rules of Islamic sharia.*

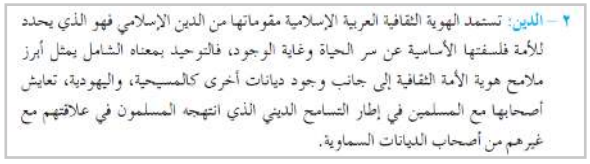
I Think

How to distinguish between legitimate jihad and prohibited terrorism?

Islamic Rules and the Dawa Jurisprudence, Grade 12 *(Sharia Branch), 2017, p. 111.*

Matters of Religious Tolerance

The Jordanian curriculum teaches that Islam derives from Arab social and cultural identity; as a monotheistic religion, it coexists with other "heavenly" religions such as Christianity and Judaism, sharing common roots and values such as tolerance, respect for the Other, and diversity. That said, several examples in *Islamic Education* textbooks condemn "the Jews," as treacherous, greedy, and murderous.[54] A now-removed *Islamic Education* textbook referred to faiths having no roots in the religion of Allah or in his revelation, such as atheists who deny the existence of Allah, and faiths based on polytheism (e.g., worshipping idols, stars and planets); however, attitudes toward such faith-practitioners and beliefs were moderate, and most references have been removed. "Islam has stressed the principle of non-coercion in religion. Islam has ensured their rights, but it commanded them to respect the public order in Islam."[55]



٢ – الدين: تستمد الهوية الثقافية العربية الإسلامية مقوماتها من الدين الإسلامي فهو الذي يحدد للأمة فلسفتها الأساسية عن سر الحياة وغاية الوجود، فالتوحيد بمعناه الشامل يمثل أبرز ملامح هوية الأمة الثقافية إلى جانب وجود ديانات أخرى كالمسيحية، واليهودية، تعايش أصحابها مع المسلمين في إطار التسامح الديني الذي انتهجه المسلمون في علاقتهم مع غيرهم من أصحاب الديانات السماوية.

2- Religion: *Arab-Islamic cultural identity derives from the Islamic religion, which determines the nation's fundamental philosophy on the secret of life and purpose of existence. Monotheism in its comprehensive sense embodies the most salient features of the nation's cultural identity, alongside the existence of other religions such as Christianity and Judaism, which coexisted with Muslims within the framework of religious tolerance practiced by Muslims in their relations with other members of heavenly religions.*

Arab and World History, Grade 12 *(Literary Branch), 2018–19, p. 41.*

A chapter in an *Islamic Education* textbook teaches about the Charter of Medina, drawn up by the Prophet Muhammad to end inter-tribal disputes and maintain peace among all groups living in Medina, including those of other faiths. Emphasis is on the rights and regulations necessary for relations among such diverse groups, as stated in the Charter.



١ – حق المواطنة: لم تحصر الوثيقةُ المواطنة في المسلمين وحدهم، بل أثبتت حق المواطنة للمسلمين بمقتضى إسلامهم، ولغير المسلمين بمقتضى الإقامة في المدينة والالتزام بأحكام الوثيقة، فقد نصت على أن غير المسلمين المقيمين في المدينة أمة مع المؤمنين، لهم من الحقوق والواجبات كما للمسلمين بصفة عامة، فجاء فيها: «يهود بني عوف أمة مع المؤمنين...».

٢ – حق الاعتقاد والتدين: فالمسلمون لهم عقيدتهم وشعائرهم الإسلامية، وأهل الكتاب لهم حق ممارسة شعائر دينهم؛ إذ جاء في الوثيقة: «لليهود دينهم، وللمسلمين دينهم مواليهم وأنفسهم»، فلا يُجبرون على الدخول في الإسلام.

*1- **Right of Citizenship**: The Charter did not limit citizenship to Muslims alone, rather the right of citizenship is given to Muslims because of their Islam, and to non-Muslims because of their residence in Medina and [their] commitment to the rules of the Charter. It stated that the non-Muslims living in Medina [constituted] one community [ummah] with the believers, sharing all rights and obligations with the Muslims. The Charter stated: 'The Jews of Bani Auf [constitute] one nation with the believers.'*

*2- **Right of Belief and Religious Practice:** The Muslims have their faith and Islamic rituals, and Ahl al-Kitab [People of the Book] have the right to practice the rituals of their religion. It was written in the Charter: 'To the Jews their religion and to the Muslims their religion. [This applies] to their dependents and to themselves.' They are not forced to enter into Islam.*

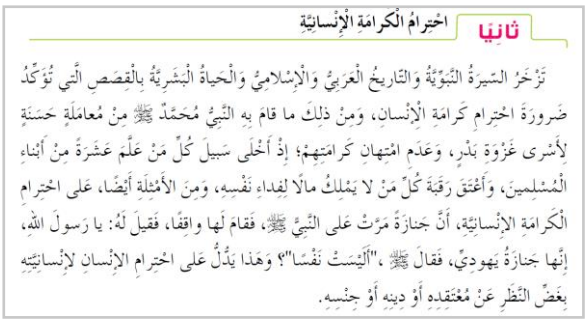
Islamic Education, Grade 12, *2018–19, pp. 96–97.*

In a unit called "Living Together," students are taught to respect human dignity, using a traditional example showing the Prophet's respect for Jews, where he stands up during a Jewish funeral.[56]

[54] *Islamic Education*, Grade 10, Vol. 1, 2022, pp. 21–25, 27.

[55] *Islamic Education,* Grade 10, Vol. 1, 2018–19, p. 95.

[56] Yet, in current-day Jordan, the portrayal of Jews is rarely positive. Howard Blas, "Living as a Jew in Jordan." *The Jerusalem Post*, July 14, 2018,
https://www.jpost.com/Magazine/Living-as-a-Jew-in-Jordan-562346.



ثانيا احترامُ الكرامةِ الإنسانيّة

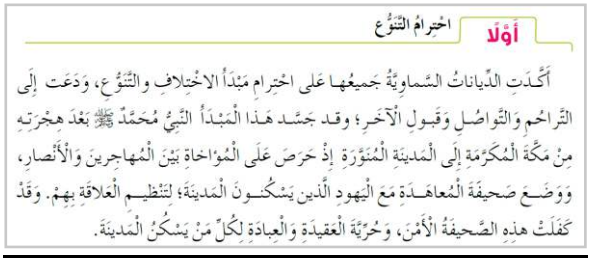
تَزْخَرُ السيرةُ النبويّةُ والتاريخُ العربيُّ والإسلاميُّ والحياةُ البشريّةُ بالقصصِ التي تُؤكّدُ ضرورةَ احترامِ كرامةِ الإنسان، ومِنْ ذلكَ ما قامَ بهِ النبيُّ مُحمّدٌ ﷺ مِنْ مُعاملةٍ حسنةٍ لأسرى غزوةِ بدرٍ، وعدمِ امتهانِ كرامتِهِمْ؛ إذْ أخلى سبيلَ كلِّ مَنْ علّمَ عشرةً مِنْ أبناءِ المُسلمينَ، وأعتقَ رقبةَ كلِّ مَنْ لا يملكُ مالًا لفداءِ نفسِهِ، ومِنَ الأمثلةِ أيضًا، على احترامِ الكرامةِ الإنسانيّةِ، أنّ جنازةً مرّتْ على النبيِّ ﷺ، فقامَ لها واقفًا، فقيلَ لهُ: يا رسولَ اللهِ، إنّها جنازةُ يهوديٍّ، فقالَ ﷺ: "أليستْ نفسًا"؟ وهذا يدلُّ على احترامِ الإنسانِ لإنسانيّتِهِ بغضِّ النظرِ عنْ مُعتقدِهِ أوْ دينِهِ أوْ جنسِهِ.

***Second*: Respect for Human Dignity**

There are a great many stories found in the Prophet's biography, Arab-Islamic history, and from ordinary people, which emphasize the need to respect human dignity . . . One of these examples of respecting human dignity is that a funeral passed near the Prophet, and he stood up for it. The Prophet was asked 'Why did you stand up for a funeral of a Jew?' The Prophet replied, 'Is it not a human soul?' This indicates respect for humanity, regardless of belief, religion or gender.

***Social and National Education, Grade 5,** Vol. 2, 2016–19, p. 16.*

Respect for diversity is rooted in the early days of Islam.



أوّلًا احترامُ التنوُّع

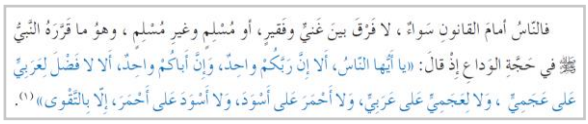
أكّدتِ الدّياناتُ السّماويّةُ جميعُها على احترامِ مبدأِ الاختلافِ والتنوُّعِ، ودعتْ إلى التراحمِ والتواصلِ وقبولِ الآخرِ؛ وقدْ جسّدَ هذا المبدأَ النبيُّ مُحمّدٌ ﷺ بعدَ هجرتِهِ مِنْ مكّةَ المُكرّمةِ إلى المدينةِ المُنوّرةِ إذْ حرصَ على المؤاخاةِ بينَ المُهاجرينَ والأنصارِ، ووضعَ صحيفةَ المُعاهدةِ معَ اليهودِ الذينَ يسكنونَ المدينةَ؛ لتنظيمِ العلاقةِ بهِمْ. وقدْ كفلتْ هذهِ الصحيفةُ الأمنَ، وحريّةَ العقيدةِ والعبادةِ لكلِّ مَنْ يسكنُ المدينةَ.

***First*: Respect for Diversity**

All heavenly religions have confirmed their respect for the principle of variety and diversity, and have called for being merciful toward one another, communicating with one another and accepting the Other. The Prophet Muhammad realized this principle after his emigration from Mecca to Medina [hijra], when he ensured the brotherhood between the Muhajirin and the Ansar,[57] and signed a treaty with the Jews living in Medina to regulate relations with them. This treaty guaranteed security and freedom of belief and worship to all those living in Medina.

***Social and National Education, Grade 5,** Vol. 2, 2016–19, p. 24.*

Islamic Education textbooks declare that Muslims and non-Muslims are equal before the law, according to the "Principles of Governance in Islam."



فالنّاسُ أمامَ القانونِ سواءٌ، لا فَرْقَ بينَ غنيٍّ وفقيرٍ، أو مُسلمٍ وغيرِ مُسلمٍ، وهوَ ما قرّرَهُ النّبيُّ ﷺ في حجّةِ الوَداعِ إذْ قالَ: «يا أيُّها النّاسُ، ألا إنَّ ربَّكُمْ واحدٌ، وإنَّ أباكُمْ واحدٌ، ألا لا فضلَ لعربيٍّ على عجميٍّ، ولا لعجميٍّ على عربيٍّ، ولا أحمرَ على أسودَ، ولا أسودَ على أحمرَ، إلّا بالتّقوى»[1].

People are equal before the law; there is no difference between rich or poor, or Muslim and non-Muslim. This is what the Prophet decided in the Farewell Pilgrimage,[58] as he said: "O people, verily your Lord is one, and your father [Adam] is one, Verily there is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor a red over a black, nor a black over a red except in piety." [Ibn Hanbal, reliable hadith].

***Islamic Education, Grade 9,** Vol. 1, 2018–19, p. 69.*

Islamic Education textbooks detail Islam's stance toward other faiths, and emphasize the common denominators among all religions, especially the monotheistic ones. Students learn to believe in all "divine scriptures" of the three monotheistic religions, as supported by traditional orthodox Islam.



الدّرسُ الأوّلُ الإيمانُ بالكُتُبِ الإلهيّةِ

بعثَ اللهُ الرُّسلَ والأنبياءَ وأنزلَ على بعضِهِمُ الكُتُبَ الإلهيّةَ لهدايةِ النّاسِ إلى عبادةِ اللهِ تعالى، وإرشادِهِمْ إلى ما فيهِ الخيرُ لهُمْ في الدُّنيا والآخرةِ.

فأنزلَ اللهُ سُبحانهُ وتعالى كُتُبًا عدّةً منها:

- التّوراةُ أُنزلتْ على سيّدنا موسى عليهِ السّلامُ.
- الإنجيلُ أُنزلَ على سيّدنا عيسى عليهِ السّلامُ.
- القُرآنُ الكريمُ أُنزلَ على سيّدنا مُحمّدٍ صلّى اللهُ عليهِ وسلّمَ.

والقُرآنُ الكريمُ هوَ آخرُ كتابٍ أنزلَهُ اللهُ تعالى وحفظَهُ اللهُ تعالى مِنَ التّغييرِ والتّحريفِ، قالَ تعالى: ﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝﴾ (سورة الحجر، آية ٩).

أؤمنُ بالكُتُبِ الإلهيّةِ جميعِها التي أنزلَها اللهُ تعالى.

[57] The Muhajirun, (emigrants), were the early followers of the Prophet from Mecca, and the Ansar, (helpers), were those joining the faith in Medina.

[58] This refers to the last and only Hajj pilgrimage performed by the Prophet, during which his actions and sayings, closely watched by the believers, carried special meaning.

First Lesson: Belief in Divine Books

Allah has sent the messengers and prophets and revealed to some of them divine scriptures [al-kutub al-ilahiyyah] to guide the people toward worshipping Allah, and to instruct them in what is good for them in this world and in the hereafter.

Allah revealed a number of books, among them:

- *The Torah [al-tawrāt] was revealed to our Master Moses, peace be upon him.*
- *The Gospel [al-injīl] was revealed to our Master Jesus, peace be upon him*

The Holy Qur'an was revealed to our Master Muhammad, may the blessings of Allah be upon him!

- *The Holy Qur'an is the last book revealed by Allah, and Allah saved it from change and distortion. He said: '**Indeed, it is We who sent down the Reminder [the Qur'an] and indeed, We will be its guardian**.' (Al-Hijr 15:9)*

I believe in all the divine books revealed by Allah.

***Islamic Education, Grade 3,** Vol. 2, 2018–19, p. 4.*[59]

A lesson on pluralism as a component of a democratic regime quotes King Abdullah II.


نشاط

ولنا أسوةٌ في رسولِ اللهِ صلى اللهُ عليه وسلّم، عندما كتبَ ميثاقَ صحيفةِ المدينة، عندَ هجرتِهِ إلى المدينةِ المنورةِ من أجلِ تنظيمِ العلاقةِ بينَ الطوائفِ والجماعاتِ جميعِها فيها ومنها المسلمونَ واليهودُ والمهاجرونَ والأنصارُ. وقد عدَّهُ الكثيرونَ إنجازًا مهمًا للدولةِ الإسلاميةِ، ومعلمًا رئيسًا في تاريخِها السياسيِّ، كما ينظرُ الكثيرونَ إلى ميثاقِ صحيفةِ المدينةِ على أنه أوّلُ دستورٍ مدنيٍّ في التاريخِ، حيثُ اعتمدَ على مبدأِ المواطنةِ الكاملةِ، فقد ساوى بينَ المسلمينَ وغيرِ المسلمينَ منْ حيثُ الحقوقُ والواجباتُ تحتَ حمايةِ الدولةِ مقابلَ دفاعِهم عنها. وقد شملَ الميثاقُ محاورَ عدةً، أهمُّها : التعايشُ السلميُّ والأمنُ المجتمعيُ بينَ أفرادِ المدينةِ جميعِهم، والمساواةُ بينهم جميعاً فيما يتعلقُ بمبدأِ المواطنةِ الكاملةِ، منْ حيثُ المشاركةُ الفاعلةُ في مجالاتِ الحياةِ المتعددةِ، واحترامُ وحمايةُ حريةِ الاعتقادِ وممارستُهُ، والتكافلُ الاجتماعيُ بينَ فصائلِ الشعبِ، وحمايةُ أهلِ الذمّةِ والأقلياتِ غيرِ المسلمةِ، والنصحُ والبرُّ بينَ المسلمينَ وأهلِ الكتابِ، وغيرِها.

الورقةُ النقاشيةُ السادسةُ : « سيادةُ القانونِ أساسُ الدولةِ المدنيةِ»
بقلمِ الملكِ عبد اللهِ الثاني ابنِ الحسين
تشرينَ الأولِ ٢٠١٦

***Activity**: In the conduct of Prophet Muhammad we find a great inspiring example in the Charter of Medina, issued following his migration to the city. The goal was to regulate the relationship among all communities and groups in the city, including Muslims and Jews, immigrants, and local helpers [muhājirūn wa-anṣār]. Many observers consider the Charter a landmark achievement for the Islamic state, and a milestone in its political history. Many consider the Charter of Medina to be the first civil constitution in history, since it was based on the principle of full citizenship, equating Muslims and non-Muslims with regard to rights and obligations, placing them all under the protection of the state in return for defending it. The Charter comprises several axes, the most important of which is peaceful coexistence and social safety for all in Medina. All are equal in having full citizenship and their active participation in the many domains of public life. It established respect and protection of religious freedom and worship, mutual social responsibility among segments of the people, protection of the Protected People [ahl al-dhimmah] and the non-Muslim minorities, as well as exchanging counsel and acts of charity among Muslims, the People of the Book, and others.*

The Sixth Discussion Paper: Rule of Law: Foundation of the Civil State

By King Abdullah II bin al-Hussein, October 2016.

***National and Civic Education, Grade 9**, Vol. 1, 2018–19, p. 42.*

The below textbook uses a paragraph from King Abdullah's speech at the UN to emphasize Jordan's renunciation of any intolerance or discrimination on the basis of religion.


تأملِ النصَّ الآتي، ثمَّ أجبْ عنِ الأسئلةِ التي تليهِ:

..... «دعونا نعودُ إلى الأصولِ، إلى الجوهرِ والروحِ المشتركةِ بينَ الأديانِ ومعتقداتِنا، لأننا وللأسفِ، نفقدُ أحيانًا الصورةَ الشاملةَ: فالجوامعُ بيننا أعظمُ بكثيرٍ منَ الفوارقِ، ويتمثلُ هذا الأمرُ في القيمِ المشتركةِ، التي نؤمنُ بها من محبةٍ وسلامٍ وعدلٍ وتراحمٍ، لقولهِ عزَّ وجلَّ ﴿ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ﴾ (سورة الأعراف، الآية: ١٥٦)

"من خطابِ جلالةِ الملكِ عبد اللهِ الثاني أمامَ الجمعيةِ العامةِ للأممِ المتحدةِ في دورتِها السبعينَ، عام ٢٠١٥م."

◄ ما المقصودُ بالقيمِ المشتركةِ.

◄ ما الفكرةُ الرئيسةُ التي أرادَ جلالةُ الملكِ إيصالَها إلى العالمِ.

Look at the following text, then answer the questions:

*Let's get back to basics, to the essence and shared spirit of our respective faiths and creeds. It seems, unfortunately, that we sometimes lose sight of the larger picture. What separates humanity is miniscule, compared to what we hold in common: deep values of love, peace, justice and compassion. In the name of God, most Compassionate, most Merciful: **'My mercy embraces all things**' (Al-A'raf 7:156).*

Remarks by His Majesty King Abdullah II at the 70th General Assembly of the United Nations, 2015.

> *What is meant by "common values"?*
> *What is the main idea, which His Majesty the King wished to convey to the world?*

***National and Civic Education, Grade 8**, Vol. 1, 2017–19, p. 38.*

Coexistence between Muslims and non-Muslims during the Umayyad period was a major part of social life in the Caliphate.

[59] See also: *Islamic Education*, Grade 6, Vol. 2, 2018–19, p. 34.

Specific individuals from different religions receive notice in the textbooks, as figures who worked together with Muslims to develop the Umayyad state.



أولًا: فئاتُ المجتمع

لـم يعرفِ المجتمعُ الإسلاميُّ نظامَ الطّبقاتِ كما كانَ سائدًا منْ قَبْلُ في الحضارَتَيْنِ السّاسانيّـةِ والبيْزَنطيّةِ، فالإسـلامُ أكّدَ على أنَّ النّاسَ سواسيةٌ لا فـرقَ بينَهم، فقد تألّفَ المجتمـعُ الأمويُّ من فئاتٍ مختلفةٍ منهـم العربُ من مسلمين ومسيحيين وغيرُ العربِ كالمجوسِ وهذه الفئاتُ المتفاوتةُ في أوضاعِها الاقتصاديّةِ والاجتماعيّةِ، ساهمَتْ في تقدُّمِ الدّولةِ وتطوُّرِها.

First: Segments of Society

Islamic society wasn't familiar with the class system, as was prevalent beforehand in the Sassanid and Byzantine civilizations. Therefore, Islam stressed that people are equal with no difference between them. Umayyad society was comprised of different segments: Muslim and Christian Arabs, and non-Arabs such as the Zoroastrians. These segments differed in their economic and social status, and contributed to the progress and development of the state.

***History, Grade 7**, Vol. 2, 2017–19, p. 12.*



ثالثًا: الأعيادُ

كانَ المُسلمـونَ في العصرِ الأمويِّ يحتفلونَ بعيدِ الفطـرِ وعيدِ الأضحى في جميعِ الأمصـارِ والأقاليمِ، وكانوا يتزيّنونَ في أعيادِهـم بأحسنِ الثيابِ، ويتسابقُ فرسانُهم في الأعيادِ بالخيلِ، وقد احتفلَ الفرسُ في الدّولةِ الأمويةِ بأعيادِهم القديمةِ وأبرزُها النّيروزُ (أوّلُ أيّامِ الربيعِ) والمهرجانُ (أوّلُ أيّامِ الخريفِ)، وكذلك احتفلَ المسيحيونَ بأعيادِهم مثلِ عيدِ رأسِ السّنةِ الميلاديّةِ في جوٍّ منَ الحريةِ والتّسامُحِ.

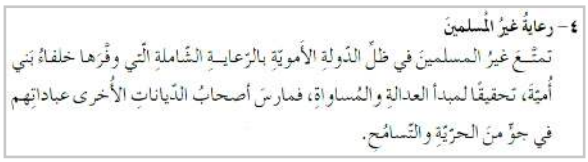
- علامَ يدلُّ احتفالُ غيرِ المسلمينَ بأعيادِهم في الدّولةِ الأمويةِ؟
- قـارنْ بينَ مظاهرِ اهتمـامِ المُسلمينَ بعيدَيِ: الفطرِ والأضحى فـي العصرِ الأمويِّ ومظاهرِ الاحتفالِ بالعيدَيْنِ في أيّامِنا الحاضرةِ.

Second: Holidays

During the Umayyad period, the Muslims celebrated the holidays of Eid Al-Fitr and Eid Al-Adha in all their garrison towns (amṣār) and regions. They would wear the best clothes, and horsemen would engage in riding competitions. The Persians celebrated their ancient holidays in the Umayyad state, the most prominent being Nowruz (first day of spring) and Mehregān (Maharajan, first day of fall). Likewise, Christians celebrated their holidays, such as the New Year, in an atmosphere of freedom and tolerance.

- *What do non-Muslim celebrations of their holidays in the Umayyad state indicate?*
- *Compare the Muslim celebration of Eid Al-Fitr and Eid Al-Adha during the Umayyad period, and the celebration of these two holidays.*

***History, Grade 7,** Vol. 2, 2017–19, p. 15.*



٤- رعايةُ غيرِ المُسلمينَ

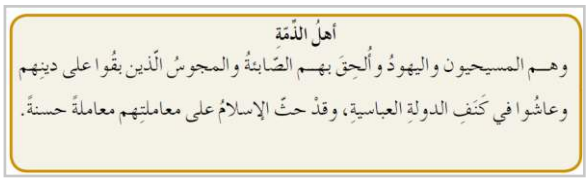
تمتّـعَ غيرُ المسلمينَ في ظلِّ الدّولةِ الأمويّةِ بالرّعايـةِ الشّاملةِ الّتي وفّرها خلفاءُ بَني أُميّةَ، تحقيقًا لمبدأ العدالةِ والمُساواةِ، فمارسَ أصحابُ الدّياناتِ الأُخرى عباداتِهم في جوٍّ منَ الحرّيّةِ والتّسامُحِ.

*4- **Care for Non-Muslims***

Non-Muslims enjoyed full care/patronage [riʿāya] in the Umayyad state, provided by the Umayyad caliphs, according to the principles of justice and equality. People of other religions practiced their rituals in an atmosphere of freedom and tolerance. [Examples provided include holding high positions in the state and the caliphs were close to them, receiving business loans and financial assistance to the poor from the treasury]

***History, Grade 7,** Vol. 2, 2017–19, p. 18.*

There are discussions of coexistence between Muslims and non-Muslims during the Abbasid period and the caliphate in Andalusia, especially the status of Dhimmis—free non-Muslims living in the Islamic state with legal protection in exchange for payment of special taxes. Textbooks show pride in the religious tolerance of the Muslim regime toward its non-Muslim residents, including celebrating the different holidays together. The Arabic language also represents a connecting bridge between the different religions.

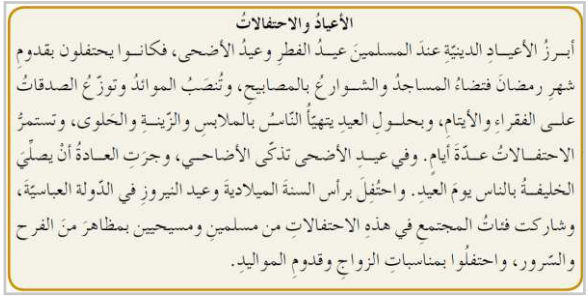


أهلُ الذّمّةِ

وهـم المسيحيون واليهودُ وأُلحِقَ بهـم الصّابئةُ والمجوسُ الّذين بقُوا على دينِهم وعاشُوا في كَنَفِ الدولةِ العباسيةِ، وقدْ حثّ الإسلامُ على معاملتِهم معاملةً حسنةً.

***Ahl al-Dhimma** ["the protected people"]*

[Protection extended to] Christians and Jews, and then Sabeans and Zoroastrians. They maintained their religion and lived in the Abbasid state. Islam encouraged [Muslims] to treat them well.

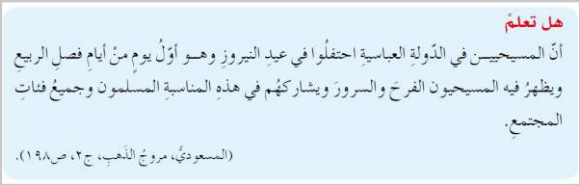


الأعيادُ والاحتفالاتُ

أبـرزُ الأعيـادِ الدينيّةِ عندَ المسلمينَ عيـدُ الفطرِ وعيدُ الأضحى، فكانـوا يحتفلون بقدومِ شهرِ رمضانَ فتضاءُ المساجدُ والشـوارعُ بالمصابيحِ، وتُنصَبُ الموائدُ وتوزّعُ الصدقاتُ على الفقراءِ والأيتامِ، وبحلـولِ العيدِ يتهيّأُ النّاسُ بالملابسِ والزّينـةِ والحَلوى، وتستمرُّ الاحتفـالاتُ عـدّةَ أيامٍ. وفي عيـدِ الأضحى تذكّى الأضاحـي، وجرَتِ العـادةُ أنْ يصلّيَ الخليفـةُ بالناسِ يومَ العيدِ. واحتُفِلَ برأسِ السنةِ الميلاديةِ وعيدِ النيروزِ في الدّولةِ العباسيّةِ، وشاركتْ فئاتُ المجتمعِ في هذهِ الاحتفالاتِ من مسلمينَ ومسيحيين بمظاهرَ منَ الفرحِ والسّرورِ، واحتفلُوا بمناسباتِ الزواجِ وقدومِ المواليدِ.

Holidays and Celebrations

[Following the description of Muslim festivities:] The Christian New Year and Nowruz [Persian New Year] were celebrated in the Abbasid state. Muslim and Christian segments of society participated in these celebrations with joy and happiness, and celebrated ceremonies of marriage and birth.


هل تعلمُ

أنّ المسيحيين في الدّولةِ العباسيةِ احتفلُوا في عيدِ النيروزِ وهو أوّلُ يومٍ منْ أيامِ فصلِ الربيعِ ويظهرُ فيه المسيحيون الفرحَ والسرورَ ويشاركهُم في هذهِ المناسبةِ المسلمون وجميعُ فئاتِ المجتمعِ.

(المسعوديّ، مروجُ الذهبِ، ج٢، ص١٩٨).

Did you Know?

Christians in the Abbasid state celebrated Nowruz, the first day of spring, in which Christians expressed joy and happiness. On this occasion, Muslims and all segments of society participated with them.

(Al-Masʿūdī, Meadows of Gold, Vol. 2, p. 198.)

***History, Grade 8, Vol**. 2, 2017–19, pp. 12–13.*

Al-Andalus, denoting the former Arab-Islamic states in Spain and Portugal between the eighth and fifteenth centuries, is seen as a highly developed cultural hub contributing to European sciences, while maintaining a thriving, tolerant, open society.



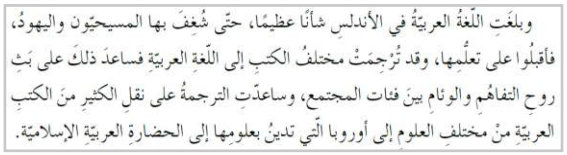
Al-Zahrawi, a pioneering Arab Andalusian surgeon

- *What are the medical achievements of the Arabs in Al-Andalus?*
- *What is meant by the Experimental Method?*

The Arabs did not stop there, but explored the work of the ancient people in pharmacy. They prepared drugs and medicines and authored books about pharmacology. The Arabs discovered many drugs that retain their Arabic names in European languages such as henna, colocynth, turmeric, and cumin.

***History, Grade 8,** Vol. 2, 2017–19, p. 72.*

The Arabic language served as a cultural unifier in Islamic Spain and Portugal.


وبلغَتِ اللّغةُ العربيّةُ في الأندلسِ شأنًا عظيمًا، حتّى شُغِفَ بها المسيحيّون واليهودُ، فأقبلُوا على تعلُّمِها، وقد تُرْجِمَتْ مختلفُ الكتبِ إلى اللّغةِ العربيّةِ فساعدَ ذلكَ على بَثِّ روحِ التفاهُمِ والوئامِ بينَ فئاتِ المجتمعِ، وساعدَتِ الترجمةُ على نقلِ الكثيرِ منَ الكتبِ العربيّةِ منْ مختلفِ العلومِ إلى أوروبا الّتي تدينُ بعلومِها إلى الحضارةِ العربيّةِ الإسلاميّةِ.

The Arabic language reached high status in Al-Andalus [Islamic Spain and Portugal]; even Christians and Jews were passionate about it and dedicated to learning it. All sorts of books were translated into the Arabic language, and this helped to spread the spirit of mutual understanding and harmony among the segments of society. The translation helped to transfer many Arabic books on different sciences to Europe, which owes its sciences to the Arab-Islamic civilization.


ناقِش

ساعدَتِ اللغةُ العربيّةُ على نشرِ التسامُحِ الدينيِّ بينَ فئاتِ المجتمعِ الأندلسيِّ.

***Discuss**: The Arabic language helped to spread religious tolerance among the Andalusian segments of society.*

***History, Grade 8,** Vol. 2, 2017–19, p. 73*

Additionally, Christian history is incorporated into Jordanian textbooks, including a broad description of the Protestant Reformation involving Lutheranism, Calvinism and Anglicanism.[60]

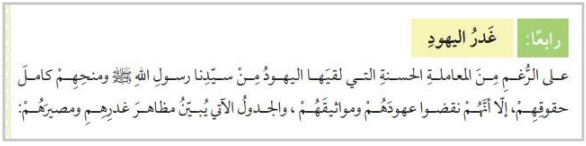
Islamic Education Condemns “the Jews”

As part of a chapter in a new textbook on the Prophet Muhammad's positive treatment toward Jews, a section titled “The Jews' Betrayal” teaches that “the Jews” betrayed the Prophet despite such positive treatment. The section includes a table that details many cases in Islamic hadith (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. Punishments

[60] *History,* Grade 9, Vol. 2, 2016–19, pp. 52–56.

given by Muhammad are considered fair and just, including expelling Jewish tribes and killing their warriors. Students are asked to elaborate.

Note that textbooks intermix multiple alleged incidents of Jewish hostility toward Islam, rather than discussing them as disparate events. There are also references to the different Jewish tribes as "the Jews," including in the lesson's title. By doing so, the lesson portrays all Jews of that era stereotypically, as a single group intending to harm Islam.



رابعًا: غَدرُ اليهودِ

على الرُّغمِ مِنَ المعاملةِ الحسنةِ التي لقيَها اليهودُ مِنْ سيِّدِنا رسولِ اللهِ ﷺ ومنحِهِمْ كاملَ حقوقِهِمْ، إلّا أنَّهُمْ نقضوا عهودَهُمْ ومواثيقَهُمْ ، والجدولُ الآتي يُبيّنُ مظاهرَ غدرِهِمْ ومصيرَهُمْ:

Four: The Treachery of the Jews

Despite the good treatment that the Jews received from our Master, Messenger of God, and although he afforded them all their rights, they broke their pacts and treaties. The following table explains the manifestations of their treachery and their fate:



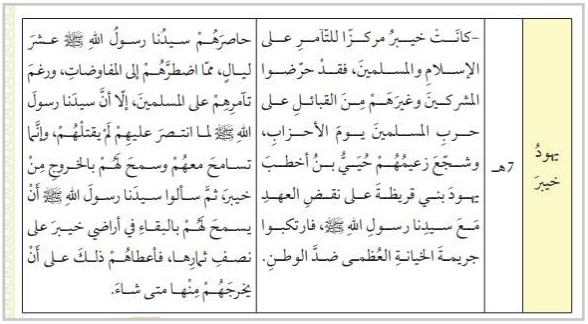
القبيلةُ	العامُ	مظاهرُ نقضِ العهدِ	عقوبتُهُمْ
بنو قينقاعَ	2هـ	- المجاهرةُ بالعداوةِ للمسلمينَ بعدَ انتصارِهِمْ على المشركينَ في بدرٍ، والتّحريضُ على قتالِ المسلمينَ. - إثارةُ الفتنةِ بَيْنَ أبناءِ المجتمعِ المسلمِ. - التّعرّضُ لامرأةٍ مسلمةٍ في السّوقِ، وقتلُ رجلٍ مسلمٍ انتصرَ للمرأةِ، ورفضُهُمُ الاحتكامَ لسيدِنا رسولِ اللهِ ﷺ.	حاصرَهُمْ سيدُنا رسولُ اللهِ ﷺ خمسَ عشرةَ ليلةً، حتى استسلموا ونزلوا على حُكمِهِ ﷺ فأحسنَ إليهِمْ واكتفى بإخراجِهِمْ مِنَ المدينةِ.

The Tribe	*Year*	*The Manifestations of Breaking the Pact*	*Their Punishment*
Banu Qaynuqa	*2 hijri*	*- Openly expressing hostility toward Muslims after their victory over the polytheists in the Battle of Badr, and inciting to fight the Muslims.* *- Sowing discord between people in Muslim society.* *- Harassing a Muslim woman in the market, killing a Muslim man who came to her aid and refusing to be judged by our Master, Messenger of Allah.*	*Our Master, Messenger of Allah, laid siege on them for fifteen nights, until they surrendered, and were judged by him; he was kind to them and only expelled them from Medina.*



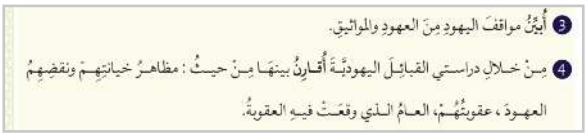
القبيلةُ	العامُ	مظاهرُ نقضِ العهدِ	عقوبتُهُمْ
بنو النضيرِ	4هـ	- نقضُ بنودِ وثيقةِ المدينةِ برفضِ المشاركةِ في دفعِ دِيَةِ قتيلَيْنِ قتلَهُما أحدُ المسلمينَ خطأً. - محاولةُ اغتيالِ سيدِنا رسولِ اللهِ ﷺ، فقدْ أرادوا إلقاءَ صخرةٍ على رأسِهِ مِنْ سطحِ أحدِ البيوتِ، فأخبرَهُ الوحيُ بخيانتِهِمْ، فقامَ مسرعًا.	حاصرَهُمْ سيدُنا رسولُ اللهِ ﷺ ستَّ ليالٍ، فألقى اللهُ الرُّعبَ في قلوبِهِمْ ونزلوا على حُكمِهِ ﷺ فقضى بإجلائِهِمْ عَنِ المدينةِ مَعَ ما يمكنُهُمْ حملُهُ مِنْ أموالِهِمْ، فجَلَوا إلى خيبرَ

Banu Nadir	*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 Master, the Messenger of Allah, 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, laid siege on 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.*



يهودُ خيبرَ	7هـ	-كانَتْ خيبرُ مركزًا للتآمرِ على الإسلامِ والمسلمينَ، فقدْ حرّضوا المشركينَ وغيرَهُمْ مِنَ القبائلِ على حربِ المسلمينَ يومَ الأحزابِ، وشجّعَ زعيمُهُمْ حُيَيُّ بنُ أخطبَ يهودَ بني قريظةَ على نقضِ العهدِ مَعَ سيدِنا رسولِ اللهِ ﷺ، فارتكبوا جريمةَ الخيانةِ العُظمى ضدَّ الوطنِ.	حاصَرَهُمْ سيدُنا رسولُ اللهِ ﷺ عشرَ ليالٍ، ممّا اضطرَّهُمْ إلى المفاوضاتِ، ورغمَ تآمرِهِمْ على المسلمينَ، إلّا أنَّ سيدَنا رسولَ اللهِ ﷺ لما انتصرَ عليهِمْ لَمْ يقتلْهُمْ، وإنَّما تسامحَ معهُمْ وسمحَ لَهُمْ بالخروجِ مِنْ خيبرَ ثمَّ سألوا سيدَنا رسولَ اللهِ ﷺ أنْ يسمحَ لَهُمْ بالبقاءِ في أراضي خيبرَ على نصفِ ثمارِها، فأعطاهُمْ ذلكَ على أنْ يخرجَهُمْ مِنْها متى شاءَ.

The Jews of Khaybar	*7 hijri*	*Khaybar was a center for conspiracy against Islam, as they incited the polytheists and other tribes to fight the Muslims in the Battle of Confederates. Their leader, Huyayy Ibn Akhtab, encouraged the Jews of Banu Qurayza to break their pact with our Master, Messenger of Allah, and they committed the crime of extreme treachery against the homeland.*	*Our Master, the Messenger of Allah, laid siege on them for ten nights, which forced them to negotiate. Despite their conspiracy against the Muslims, when 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 produce; he accepted this under the condition that he may expel them whenever he wished.*



3. أُبيِّنُ مواقفَ اليهودِ مِنَ العهودِ والمواثيقِ.
4. مِنْ خلالِ دراستي القبائلَ اليهوديَّةَ أُقارِنُ بينَها مِنْ حيثُ: مظاهرُ خيانتِهِمْ ونقضِهِمُ العهودَ، عقوبتُهُمْ، العامُ الذي وقعَتْ فيهِ العقوبةُ.

3. *I will explain the Jews' stance regarding pacts and agreements.*
4. *By studying the Jewish tribes, I will compare them in regard to: the manifestations of their betrayal and breaking of pacts, their punishment, and the year in which the punishment occurred.*

Islamic Education, ***Grade 10,*** *Vol. 1, 2022, pp. 21–25, 27.*

The same *Islamic Education* textbook teaches that the Jews controlled the economy of Medina prior to Muhammad's arrival to the city. The text blames "the Jews" for usury, forbidden by Islam, for 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 asked to discuss the measures taken by Muhammad "to liberate the Muslims' economy from the exploitation of the Jews."

By referring to the Jewish tribes of Medina stereotypically as "the Jews," the textbook implies that greed and fraud are traits inherent to Jews in general.



أستزيدُ

كانَ معظمُ النّشاطِ التّجاريِّ في المدينةِ المنوّرةِ قبلَ هجرةِ سيّدِنا رسولِ اللهِ ﷺ إليها بيدِ اليهودِ، ممّا جعلَهُمْ يسيطرونَ على سوقِ المدينةِ ويستغلّونَ حاجاتِ النّاسِ، فكانوا يحتكرونَ السّلعَ ويتحكّمونَ في أسعارِها، ويتعاملونَ بالرّبا، وينتشرُ بينَهُمُ الغِشُّ والخداعُ.

لذلكَ أرادَ رسولُ اللهِ ﷺ أنْ يحميَ سوقَ المدينةِ مِنِ استغلالِ اليهودِ، فأنشأَ سوقًا للمسلمينَ يمارسونَ فيهِ نشاطاتِهِمُ التّجاريّةَ والاقتصاديّةَ، وقدْ نظّمَ أمورَ البيعِ والشّراءِ في السوقِ الجديدةِ؛ لتكونَ منضبطةً بأحكامِ الشريعةِ الإسلاميّةِ القائمةِ على الصّدقِ والأمانةِ، وتحريمِ الغشِّ والرّبا والاحتكارِ، وغيرِها مِنَ المعاملاتِ التّجاريّةِ غيرِ المشروعةِ.

I learn:

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 market of Medina and took advantage of people's necessities, as they held a monopoly over commodities and controlled their prices. They practiced usury. Fraud and deceit were common among them.

The Messenger of God therefore wanted to protect the market of Medina from the Jews' exploitation, and established a market for the Muslims, in which they carried on 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 forbidden commercial transactions.



6 أَضعُ دائرةً حولَ رمزِ الإجابةِ الصّحيحةِ في ما يأتي:

1. عملَ سيّدُنا رسولُ اللهِ ﷺ على تحريرِ اقتصادِ المسلمينَ مِن استغلالِ اليهودِ عَنْ طريقِ:

أ . طردِ اليهودِ مِنَ المدينةِ.

ب. تنظيمِ أمورِ البيعِ والشّراءِ في سوقِ اليهودِ.

ج . تحريمِ التّعاملِ مَعَ اليهودِ.

د . إنشاءِ سوقٍ للمسلمينَ يبارسونَ فيهِ أنشطتَهُمُ الاقتصاديّةَ.

6. I will circle the correct answer:

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

a. Expelling the Jews from Medina

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

c. Forbidding dealing with the Jews.

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

***Islamic Education, Grade 10,** Vol. 1, 2022, pp. 25, 27.*

A new eleventh-grade *Islamic Education* textbook recounts a story about 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, and tried to cause dissention between them. He enlisted another Jew to help rekindle the past animosities of the tribes and they started quarreling, until Muhammad came and resolved the quarrel between the two tribal members, who then realized that this had been an attempt by Satan and 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 try to conspire against it.

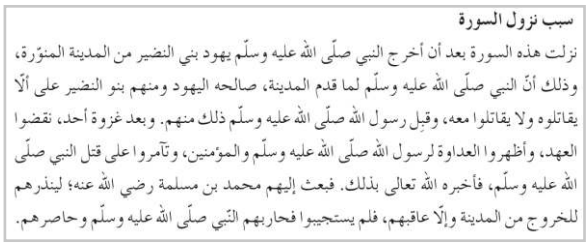


ورد في سبب نزول هذه الآيات أنّ شاس بن قيس –وكان (يهوديًّا)– مرَّ على نفر من أصحاب سيّدنا رسول الله ﷺ من الأَوس والخزرج مجتمعين في مجلس لهم، فغاظه ما رأى من أُلفتهم واجتماعهم وصلاح ذات بينهم بعد الذي كان بينهم من العداوة في الجاهليّة، فأمر رجلًا يهوديًّا أن يذكّرهم بحروبهم السابقة، ففعل فتنازع القوم عند ذلك، وقالوا: السلاح السلاح، فبلغ ذلك رسول الله ﷺ، فخرج إليهم مع بعض أصحابه حتى جاءهم، فقال: «يا معشر المسلمين! الله، الله.. أبِدعوى الجاهليّة وأنا بين أظهركم بعد إذ هداكم الله إلى الإسلام، وأكرمكم به، وقطع به عنكم أمر الجاهليّة، واستنقَذَكُم به من الكفر، وألّف به بينكم، ترجعون إلى ما كنتم عليه كفارًا ؟!» [رواه الطبراني في تفسيره]، فعرف القوم أنها نزغة من الشيطان، وكيد من عدوهم لهم، فألقوا السلاح، وبكوا، وعانق بعضهم بعضًا، ثم انصرفوا مع رسول الله ﷺ سامعين مطيعين.

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: 'Oh community of Muslims! . . . will you return to what you used to be as unbelievers?' Then, the people knew that this was incitement by Satan, and a plot of their enemy against them, so they laid down their weapons, wept, and embraced each other; then they departed with the Messenger of Allah, listening to him obediently.

***Islamic Education, Grade 11,** Vol. 1, 2022, p. 15.*

A twelfth-grade *Islamic Education* textbook teaches that the Jews of Arabia were hostile to Muslims, and conspired to kill Muhammad. The textbook refers to them in one instance as "the Jews," and another as "the Jews of Banu Nadir" [a Jewish tribe in Medina].



سبب نزول السورة

نزلت هذه السورة بعد أن أخرج النبي صلّى الله عليه وسلّم يهود بني النضير من المدينة المنوّرة، وذلك أنّ النبي صلّى الله عليه وسلّم لما قدم المدينة، صالحه اليهود ومنهم بنو النضير على ألّا يقاتلوه ولا يقاتلوا معه، وقبل رسول الله صلّى الله عليه وسلّم ذلك منهم. وبعد غزوة أحد، نقضوا العهد، وأظهروا العداوة لرسول الله صلّى الله عليه وسلّم والمؤمنين، وتآمروا على قتل النبي صلّى الله عليه وسلّم، فأخبره الله تعالى بذلك. فبعث إليهم محمد بن مسلمة رضي الله عنه؛ لينذرهم للخروج من المدينة وإلّا عاقبهم، فلم يستجيبوا فحاربهم النّبي صلّى الله عليه وسلّم وحاصرهم.

The Circumstances of the Surah's Revelation

This surah [Al-Hashr 59:1–5] was revealed after Muhammad expelled the Jews of Banu Nadir from Medina, because when he came to Medina, the Jews, including Banu Nadir, reached a peace settlement with him saying that they would not fight with him or against him, and the Messenger of Allah accepted this. After the Battle of Uhud, however, they violated the treaty and revealed their animosity towards the Messenger of Allah and the believers, and conspired to kill the Prophet, peace be upon him, but Allah informed him of that. The Prophet sent Muhammad ibn Maslama to warn them to leave Medina, and that if they didn't do so, he would punish them, but they did not accept this, and the Prophet fought them and laid siege upon them.

***Tafsir and Sciences of the Quran, Grade 12** (Sharia Branch), 2017, p. 133.*

Nuanced Identity and Peace-making

Jordan's national identity, as reflected in the curriculum, is multi-faceted. Conservative Islam plays a critical role, as does the Hashemite perspective on pan-Arab unity, and assumption of responsibility for Jerusalem and the Palestinian struggle. The army, created after WWI, continues to play a key role. The textbooks also emphasize Jordan's democratic institutions and pro-democracy positions, despite the fact that democracy in the Arab world has so far only begun to take hold in Morocco and Tunisia.

The curriculum offers an explanation of the process conferring both religious and historical legitimacy through which Jordan's leadership is chosen.[61] Historically, the Hashemites were supported by Arabs across the region: examples include the Arab Revolt during WWI, at which time Arab nationalists asked the Hashemites to lead the Arab movement, and the annexation of the West Bank in 1950, when representatives from across the West Bank pleaded to become part of Jordan.

Jordan's connection to ancient civilizations, juxtaposed with its modern national parks and scenic landscapes, are also part of its identity, as are the various segments of society ranging from city-dwellers, villagers and Bedouins, and the multiple ethnic and religious minorities that inhabit the country. Moderation and good citizenship at home and in the world also constitute an important part of this identity, along with peacemaking as a means to resolve conflicts.

National Symbols

The Arabic letter *'ayn* is taught in the first grade as in the word for flag,'*alam*.



Samer raises the flag of our country.

The flag of our country is raised over our school.

Our Arabic Language, Grade 1, *Vol. 1, 2018–19, pp. 79, 91.*

Students memorize the Jordanian national anthem, "The Royal Anthem of Jordan," as early as the first grade.



I Memorize:

The National Anthem

Long live the King!

Long live the King!

His position sublime,

His banners waving in glory supreme.

[61] *National and Civic Education,* Grade 7, Vol. 1, 2017–19, p. 18; *History of Jordan*, Grade 12, 2018–19, p. 31.

O king of Arabs,

From the best prophet you have,

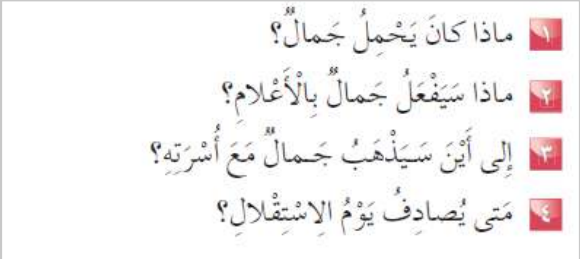
The honor of dynasty,

Talked about in the depths of books!

Abdel Monem Rifai

Our Arabic Language, Grade 1, *Vol. 2, 2018–19, p. 43.*

Students learn about Jordan's Independence Day starting from the second grade. The following textbook features illustrations of children displaying the Jordanian flag, and carrying a portrait of King Abdullah.



1. *What is Jamal carrying?*
2. *What will Jamal do with the flags?*
3. *Where will Jamal go with his family?*
4. *When does Independence Day occur?*



Our Arabic Language, **Grade 2,** Vol. 2, 2018–19, pp. 74–75.[62]

Jordan's Ancient Origins

History textbooks provide students with a summary of ancient civilizations that existed in the geographical area known today as the Jordanian Hashemite Kingdom—crucial to international trade historically, and home to various cultures, such as the Edomites, Moabites, Ammonites and Nabataeans.[63] These are grouped together as Arabs, but in specific discussions, only the Nabateans are emphasized. Historical figures such as Moab's King Mesha are a source of pride, along with Nabataean agriculture, trade, and architecture.


الشكلُ (١-٦) : مَسلّةُ ميشع.



[Images from the Petra region] Clockwise, left to right: Nabataean Houses; Al-Khazneh [Nabataen Treasury in Petra]; The Siq [entrance to Nabataen city of Petra]; [Nabataean] Monastery; Amphitheater.

History, Grade 7, *Vol. 1, 2018–19, pp. 15, 33.*

[62] See also: *National and Civic Education,* Grade 7, Vol. 1, 2017–19, p. 69.

[63] *History,* Grade 7**,** Vol. 1, 2018–19, p. 9.

The Nabataeans are considered to be Arab tribes who migrated from Yemen to the northern Arabian Peninsula, and finally settled in Jordan. The textbooks acknowledge the polytheistic nature of the inhabitants of those times; they apparently worshiped the same gods as Arabs in the peninsula prior to the spread of Islam.[64]

The legitimacy of the Hashemite dynasty is undisputed; the curriculum portrays the royal family as descendants of the Prophet Muhammad.

أُطْلِقَ لَقَبُ الْأَشْرَافِ عَلَى سُلَالَةِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، بَيْنَمَا أُطْلِقَ لَقَبُ الْأَسْيَادِ عَلَى سُلَالَةِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ، وَيَتَّصِلُ نَسَبُ جَلَالَةِ الْمَلِكِ عَبْدِاللهِ الثَّانِي بْنِ الْحُسَيْنِ – حَفِظَهُ اللهُ – وَالْأُسْرَةِ الْهَاشِمِيَّةِ فِي الْمَمْلَكَةِ الْأُرْدُنِيَّةِ الْهَاشِمِيَّةِ بِفَرْعِ الْأَشْرَافِ، الَّذِي يَتَّصِلُ بِسَيِّدِنا مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

His Highness King Abdullah II bin al-Hussein and the ancestry of the Hashemite family in the Jordanian Hashemite Kingdom are connected to the branch of descendants [ashraf] related to our Prophet Muhammad.

History, Grade 6, *Vol. 2, 2018–19, p. 80.*

The figure from the textbook below shows the Hashemite kings ruling the Kingdom of Jordan since 1921.

الملوكُ الهاشميونَ الذينَ حكموا المملكةَ الأردنيةَ الهاشميةَ منذُ عام ١٩٢١ إلى الآن



الملكُ المؤسّسُ عبدُ اللهِ الأولُ	الملكُ طلالُ بنُ عبدِ اللهِ	الملكُ الحسينُ بنُ طلالٍ	الملكُ عبدُ اللهِ الثاني ابنُ الحسينِ
منذُ عام ١٩٢١م–١٩٥١م	منذُ عام ١٩٥١م–١٩٥٢م	منذُ عام ١٩٥٢م–١٩٩٩م	منذُ عام ١٩٩٩م

الشكلُ (١–٥): الملوكُ الهاشميونَ.

National and Civic Education, **Grade 7,** Vol. 1, 2017–19, pp. 16–17

The Hashemites view themselves as a leading tribe, tracing their lineage to the period before the rise of Islam, with a prominent role in the Arabian Peninsula. The curriculum assigns a key role to their leadership during the Arab Awakening and Arab Revolt: they are personified throughout the textbooks as having always defended both Arab and Islamic national interests.

In a civics lesson: "Philosophy of the Hashemite Rule," students learn that the dynasty has both religious and historical legitimacy, with various achievements depicted. The dynastic philosophy proclaims moderation, justice, service to Islam and Arabism, tolerance, equality, human rights, and democracy.[65]

The curriculum presents King Abdullah as a leader close to the Jordanian people. Throughout the textbooks, images portray him interacting with men and women, children, the elderly, workers and religious figures.

تأمّلِ الصّورَ الآتيةَ التي تمثّلُ الزياراتِ والمشاركاتِ الاجتماعيةَ والتفقّديةَ من قِبَلِ الملكِ عبداللهِ الثاني بنِ الحسينِ للشّعبِ الأردنيّ، ثُمّ أجبْ عمّا يليها:



الشكلُ (٣–١٤): الزياراتُ التفقديةُ لجلالةِ الملكِ عبدِ اللهِ الثاني ابنِ الحسينِ.

- الزياراتُ الميدانيّةُ تعزّزُ الثقةَ بينَ القائدِ وشعبِه، وضحّ ذلكَ.
- كلُّكمْ راعٍ وكلُّكمْ مسؤولٌ عنْ رعيّتِه، بيّنْ بالأمثلةِ كيفَ يرعى الملكُ عبدُاللهِ الثاني شعبَه الأردنيَّ؟

Observe the following pictures which epitomize King Abdullah II bin al-Hussein's social and inspection visits with the Jordanian people, then answer about the following:

- *The civil visits strengthen the trust between the King and his people. Explain this.*
- *All of you are shepherds and each of you is responsible for his flock. Explain with examples how King Abdullah II takes care of his Jordanian people.*

History, Grade 10, *Vol. 2, 2017–19, p. 35.*

[64] *History,* Grade 7, Vol. 1, 2018–19, pp. 23, 31.

[65] *National and Civic Education,* Grade 7, Vol. 1, 2017–19, p. 18.

Jordanian Armed Forces

The Jordanian army plays a leading role in national identity, and is prominent throughout the curriculum; as the "Arab army," it protects the entire "Arab nation" [*ummah*] from danger, while defending Jordan's vital interests. Since its formation in 1921 after the Arab Revolt, the army has fought in numerous battles and wars in "Palestine."[66]



الشَّكْلُ (٣–٣): جامعةُ موتَةَ – الجناحُ العسكريُّ.

Mu'ta Univeristy: The Military Branch

«إنَّ الشِّعارَ الَّذي على جباهِكُمْ مكتوبٌ عليهِ الجيشُ العربيُّ، وهذا الاسمُ لمْ يكنْ صدفةً أوْ مجرَّدَ شعارٍ، وإنَّما هوَ تأكيدٌ على التزامِ هذا الجيشِ بالدِّفاعِ عنْ قضايا الأمَّةِ العربيَّةِ وترابِها وأمنِها منْ أيِّ خطرٍ» منْ أقوالِ الملكِ عبدِاللهِ الثَّاني ابنِ الحسينِ.

"The motto that you wear on your uniforms, 'The Arab Army,' is not just a slogan, nor did it come by coincidence. It is a testament of this army's commitment to defend the causes of the Arab nation, its soil, and security against all threats."

King Abdullah II bin al-Hussein

***National and Civic Education, Grade 9**, Vol. 1, 2018–19, pp. 55, 52.*

With a history of air force pilots in the royal family, including King Abdullah himself, the glorification of pilots is unsurprising, and students often strive to follow their example. The following text teaches eight-year-olds that aspiring to be an air force pilot is noble.

سَأَكونُ طَيّارًا

رافَقَ بَهاءٌ والِدَهُ إلى المَطارِ؛ لِاسْتِقْبالِ عَمِّهِ القادِمِ مِنَ السَّفَرِ.
عِنْدَما وَصَلَ شاهَدَ طائِراتٍ كَثيرَةً تُقْلِعُ وَتَهْبِطُ. تَذَكَّرَ سُؤالَ مُعَلِّمَتِهِ: ماذا تُحِبُّ أَنْ تُصْبِحَ في المُسْتَقْبَلِ؟
قالَ بَهاءٌ لِوالِدِهِ: أُحِبُّ أَنْ أُصْبِحَ طَيّارًا أُحَلِّقُ عالِيًا في السَّماءِ، وَأَقودُ طائِرَةً مِنْ طائِراتِ سِلاحِ الجَوِّ أَحْمي بِها الوَطَنَ.
نَظَرَ بَهاءٌ إلى طائِرَةٍ في السَّماءِ، وَقالَ: سَأَكونُ طَيّارًا، سَأَكونُ طَيّارًا إنْ شاءَ اللهُ.

أُرَدِّدُ الجُمْلَتَيْنِ:

- ماذا تُحِبُّ أَنْ تُصْبِحَ في المُسْتَقْبَلِ؟
- أُحِبُّ أَنْ أُصْبِحَ طَيّارًا.

I will be a Pilot

Baha joined his father at the airport to welcome his uncle as he returned from traveling. When he [Baha] arrived, he saw many airplanes taking off and landing. He remembered his teacher's question: What would you like to be in the future?

Baha told his father: I would like to be a pilot, to hover high in the sky and fly an Air Force plane to protect the homeland.

Baha watched an airplane in the sky and said: I will be a pilot. I will be a pilot, God willing.

Repeat the following:

- *What would you like to be in the future?*
- *I would like to be a pilot.*

***Our Arabic Language, Grade 2,** Vol. 1, 2018–19, p. 60.*

The autobiography of King Hussein, featured in the curriculum, examines his love of flying and the profound sense of responsibility he felt on missions as an Air Force pilot.

[66] *History,* Grade 10, Vol. 2, 2017–19, pp. 37–40.



Reading: Hussein Bin Talal and his flying hobby

Arabic Language, Grade 5, *Vol. 2, 2018–19, pp. 40–41.*

An image in a fourth-grade Arabic language unit features a tank and a warship hoisting Jordanian flags, and a battlefield with dead or fleeing enemy soldiers. Students then answer questions about the images, and whether they would like to be soldiers.



Discussion

[From right to left]:

- *What is the war machine you see in the picture?*
- *Would you like to be a soldier? Why?*
- *What is the flag you see on the plane?*
- *Describe the enemy soldiers' situation in the picture.*
- *What is the ship in the picture used for?*
- *What is on the ship?*

Our Arabic Language, Grade 4*, Vol. 2, 2018–19, p. 15.*

The curriculum identifies Jordan as a country facing constant danger, giving rise to the need for a comprehensive security apparatus including: the Jordanian Armed Forces, Public Security Directorate, Darak Forces (GDG),[67] Civil Defense, and General Intelligence.

إنَّ موقعَ الأردنِّ الجغرافيَّ والسّياسيَّ يفرضُ عليهِ حشدَ جميعِ الطّاقاتِ والإمكاناتِ، والدِّفاعَ عنْ وجودِهِ، وحمايةَ أمنِهِ الوطنيِّ والقوميِّ بمختلَفِ السُّبلِ والوسائلِ.

Jordan's geographic and political status forces it to gather all powers and abilities to defend its existence and protect its national security using various means.

National and Civic Education, Grade 9, *Vol. 1, 2018–19, p. 48.*

Democratic Institutions

A woman votes during elections for the Jordanian parliament.



Figure (4–14) Elections Committee

First: The Parliament

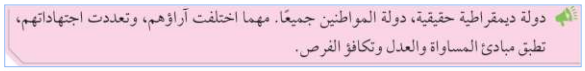
This parliament includes delegates elected by Jordanian citizens every four years, while each governorate is represented by a number of members.

Every Jordanian citizen who has reached age eighteen has the right to choose who will represent him in parliament.

Social and National Education, Grade 4, *Vol. 2, 2017–19, p. 25.*

[67] General Directorate of Gendarmerie (GDG), also known as Darak (Gendarmerie) Forces.

A new textbook for grade 11, *Democracy and Participation in Public Life*, highlights a report titled "Reflections on the Future," featuring a youth conference on democracy as a future national goal.


دولة ديمقراطية حقيقية، دولة المواطنين جميعًا. مهما اختلفت آراؤهم، وتعددت اجتهاداتهم، تطبق مبادئ المساواة والعدل وتكافؤ الفرص.

A true democratic state, the state of all citizens. No matter how different their opinions are, and how many their judgments are, the principles of equality, justice, and equal opportunities are applied.

***Democracy and Participation in Public Life*, Grade 11**, 2022, p. 42.

Beginning in elementary school, students learn about techniques for conducting successful dialogue.


الْحِوارُ النّاجِحُ: هُوَ تَبادُلُ الرَّأْيِ بَيْنَ الْأَطْرافِ بِخُصوصِ مَوْضوعٍ مُعَيَّنٍ لِلْوُصولِ إِلى حَلٍّ مُناسِبٍ.

تَأَمَّلِ الشَّكْلَيْنِ: (٥–٤)، وَ(٥–٥) ، ثُمَّ أَجِبْ عَمّا يَلِيهِما:

الشَّكْلُ (٥–٤).

الشَّكْلُ (٥–٥).

- ماذا تُشاهِدُ في الشَّكْلَيْنِ؟
- أَيُّهُما يُمَثِّلُ الطَّريقَةَ الْمُناسِبَةَ لِلْحِوارِ؟

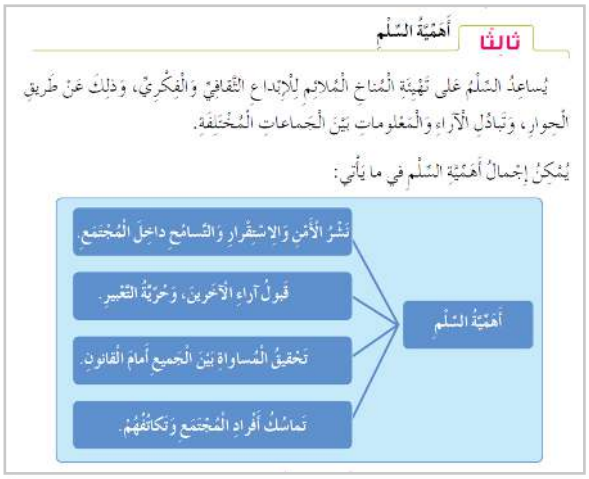
A successful dialogue is an exchange of opinions between sides on a certain subject, to achieve an appropriate solution.

Observe the photos, then answer the following:

- *What do you see in the photos?*
- *Which photo depicts the appropriate way to conduct dialogue?*

***Social and National Education, Grade 4**, Vol. 2, 2017–19, p. 45.*

A civics textbook introduces peace within society as a Jordanian principle, manifested in various aspects of society – family, school and the media.[68]



***Third*: Importance of Peace**

Peace helps to create a suitable climate for cultural and intellectual creativity, through dialogue and exchange of views and information among diverse groups.

Summary of the importance of peace:

- *Spreading security, stability and tolerance within society.*
- *Accepting opinions of others and freedom of speech.*
- *Achieving equality of all before the law.*
- *Cohesion and solidarity between members of society.*

***Social and National Education, Grade 5**, Vol. 2, 2016–19, p. 22.*

Conflict resolution strategies form part of the curriculum. The textbook suggests four methods of conflict resolution: negotiation (*tafāwudh*), mediation (*wasāta*), arbitration (*tahkīm*), and reconciliation (*musālaha*). Culture-specific issues relate to arbitration, and can be based either on state law or tribal customs. Similarly, the textbook insists that reconciliation must follow, regardless of the parties' satisfaction with the results of the arbitration.[69]

[68] *Social and National Education*, Grade 5, Vol. 2, 2016–19, pp. 20–22.

[69] *National and Civic Education*, Grade 6, Vol. 1, 2016–19, pp. 38–40.



الشَّكْلُ (٢–٥): حالَةُ خِلافٍ بَيْنَ شَخْصَيْنِ.

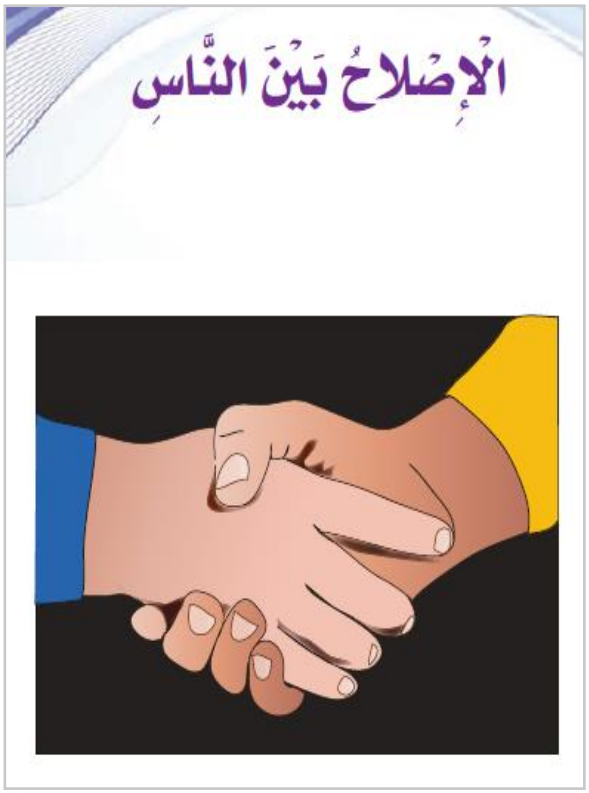
Image (2,5) Disagreement between Two People

إِنَّ الْخِلافَ أَمْرٌ نَعيشُهُ في حَياتِنا يَوْمِيًّا، وَيَحْدُثُ بَيْنَ أَكْثَرِ النَّاسِ قُرْبًا سَواءٌ بَيْنَ الزَّوْجَيْنِ، أَوِ الْإِخْوَةِ، أَوِ الشُّرَكاءِ في العَمَلِ، أَوِ الْأَصْدِقاءِ. وَالْعِبْرَةُ لَيْسَتْ في وُجودِهِ، بَلْ في وَسيلَةِ حَلِّهِ سِلْمًا، وَمَنْعِ تَحَوُّلِهِ إِلى عَداوَةٍ دائِمَةٍ، أَوْ نِزاعٍ.

We experience conflicts in our daily lives. They occur between the closest of people—spouses, siblings, coworkers or friends. The lesson is not in [conflict] as such, in the ways to resolve it peacefully, preventing it from turning into a fight or permanent hostility.

***National and Civic Education, Grade 6**, Vol. 1, 2016–19, p. 38.*

A sixth-grade *Islamic Education* textbook teaches that making peace is important and virtuous in the eyes of Allah, and takes precedence even over the most basic pillars of Islam (fasting, prayer and charity). This principle is supported by verses from the Qur'an and hadith. Peacemaking is also encouraged between friends in the classroom.



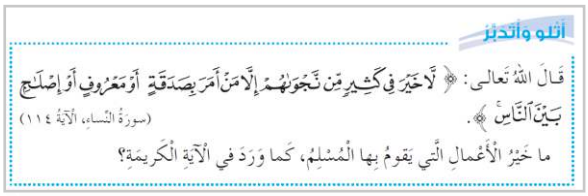
Reconcilation among People



Spotlight

The prophet has said: 'Shall I not inform you of what is more virtuous than the rank of fasting, prayer, and charity?' They

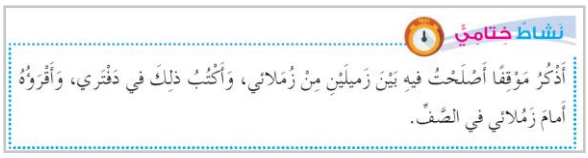
said: 'But of course'! He said: 'Reconciliation' [between Muslims].[70]



Recite and Learn:

Allah has said: 'There is no virtue in most of the secret counsels of the people; it is, however, good if one secretly enjoins charity, kindness and reconciliation among people' (Al-Nisa 4:114).[71]

What is the best deed a Muslim can do as it appears in the holy verse?

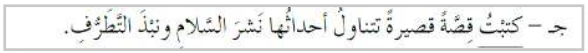


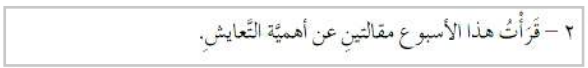
Closing Activity:

I will recall a situation in which I helped two friends reconcile and write it in my notebook. Then, I will read it in front of my friends in class.

***Islamic Education*, Grade 6**, Vol. 2, 2018–19, p. 29–30.

A lesson about tolerance includes a UNESCO resolution from 1995 on the meaning of tolerance, and its application at the state level and within social dimensions and education.[72] Throughout their studies, Jordanian students practice writing about the subjects of peace and coexistence.





I wrote a short story recounting the spread of peace and rejection of extremism.

- *This week, I read two articles about the importance of coexistence.*

Arabic Grammar, Grade 8, *Vol. 1, 2018–19, pp. 26, 29.*

[70] Tirmidhi Hadith Collection

[71] Malik Rendering:
http://www.alim.org/library/quran/ayah/compare/4/114.

[72] *National and Civic Education*, Grade 10, Vol. 1, 2018–19, pp. 58–59.

Good Citizenship

Respect for the Other—The Disabled, Elderly and Poor

In a twelfth-grade *History of Jordan* textbook, a chapter on "The Development of Social Life in Jordan" portrays citizens with disabilities. Images enable students to empathize with such individuals; thus lessons teach respect for the Other.

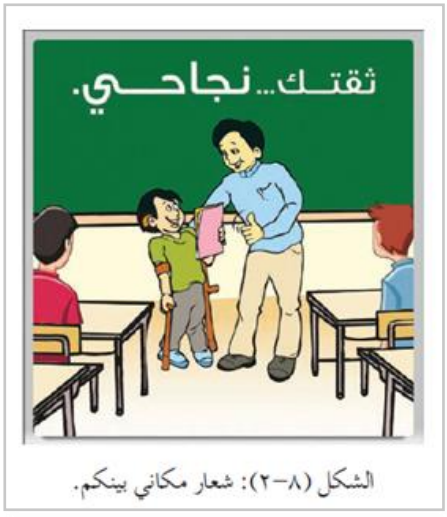

سادسًا رعاية ذوي الإعاقة

يعد ذوي الاعاقة جزءًا مهمًا من المجتمع الأردني القائم على التكافل والتضامن، لذا جاء الاهتمام بهذه الفئة على المستوى الرسمي عن طريق وزارة التنمية الاجتماعية والمؤسسات التابعة لها، وقد نالت هذه الفئة اهتمام الملك عبد الله الثاني، ولتعرّف مظاهر هذا الاهتمام، اقرأ النص الآتي من رسالة الملك عبد الله الثاني إلى الحكومة عام ٢٠٠٦م، ثم أجب عما يليه:

الشكل (٨–١): أطفال من ذوي الإعاقة.

Six: Caring for the Disabled

People with disabilities are an important part of Jordanian society, based on collective responsibility and solidarity. Therefore, this group has received attention by the Ministry of Social Development and related institutions. Likewise, disabled people have also received the attention of King Abdullah II.



الشكل (٨–٢): شعار مكاني بينكم.

Image (2–8): My place belongs with you.

[On the board]: Your Confidence—My Success

History of Jordan, Grade 12, *2018–19, pp. 165–66.*

Students are asked to discuss the difficulties faced by children with disabilities, which they might otherwise take for granted. The activity below teaches respect, and includes a personal description of the individual Other:

٣ – قررتْ إحدى المدارسِ عدمَ قبولِ الطلبةِ من أصحابِ الإعاقاتِ؛ لعدمِ وجودِ ممراتٍ خاصةٍ بهم في المدرسةِ.

3- One school decided to not accept a disabled female student, due to the lack of ramps suitable for her in the school.

National and Civic Education, Grade 8, *Vol. 1, 2017–19, p. 35.*

A text written by the influential Egyptian writer Taha Hussein, blind since childhood, is featured in an Arabic language chapter, "They See the Unseen." Aside from the text, students discuss the issue of blindness and other disabilities in their everyday environment.


القراءة

من كتاب الأيام

Reading: from [Taha Hussein's autobiographical] book, The Days.

Arabic Language, Grade 8*, Vol. 1, 2018–19, p. 77.*

٢– حاورْ زملاءَكَ في كيفيَّةِ تعزيزِ حقوقِ ذوي الإعاقةِ في التَّعليمِ والتَّدريبِ والتَّشغيلِ، وتوفيرِ البرامجِ والأنشطةِ الَّتي تُقَدَّمُ لهمْ كيْ يتمكَّنوا منَ الاندماجِ في المجتمعِ.

Discussion

2- With a friend, discuss ways to promote the rights of people with disabilities in education, training, and work, and to provide them with programs and activities to facilitate their assimilation in society.

Arabic Language, Grade 8*, Vol. 1, 2018–19, p. 76.*

Students discuss their responsibility toward vulnerable groups in society, with the aid of visual examples showing children and adults assisting people in need.



- *What do you see in the picture?*
- *What is our duty toward the sick?*
- *What do you say to a sick person when you visit?*



- *Why is the boy holding the man's hand, as shown in the picture?*
- *If you were in the boy's place, would you act the same way? Why?*

***Our Arabic Language, Grade 4**, Vol. 2, 2018–19, p. 33*



(Figure 4–3) People from the same area cooperating during the olive harvest season.

*2- **Cooperation within Society***

Cooperation leads to cohesion and societal unity. All members of society work to improve it in various areas. Expressions of this cooperation between members of society include helping the poor, people in need and the elderly.

*Social and National Education, **Grade 5**, Vol. 2, 2016–19, p. 12.*

Christians

Religious tolerance is a major component throughout the curriculum, especially since the Christian minority in Jordan was scarcely mentioned in previous textbooks. The authors of the current curriculum portray Christian members of society in a positive light, and as equal citizens. Especially significant are the development of friendships between Muslims and Christians against the background of the rise of ISIS, given its popularity among segments of Jordanian society.



(Figure 1–17): A Mosque and a Church

Third: Religion

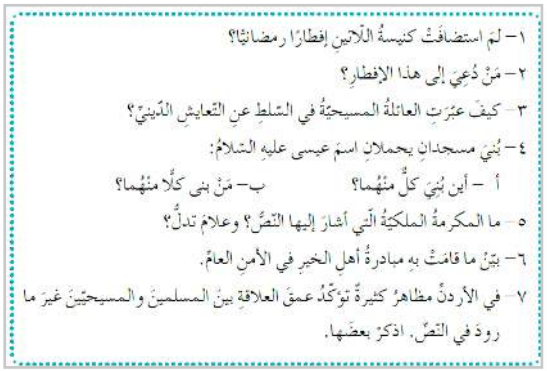
The religion of the largest percentage of residents in the Hashemite Kingdom of Jordan is Islam, and a proportion of the population is Christian. The Muslims and Christians share the same history, culture, language, lifestyle, and common destiny. They live together in an atmosphere of tolerance and religious coexistence. All strive to promote the homeland and work for its status and prosperity.

***Social and National Education, Grade 4**, Vol. 1, 2016–19, p. 25.*

Lessons on Christian history are seamlessly integrated into the curriculum, and offer a broad description of the Protestant Reformation involving Lutheranism, Calvinism and Anglicanism.[73] The textbooks point to commonalties and shared activities between Muslims and Christians in Jordan. Examples include celebrating an *Iftar*

[73] *History,* Grade 9, Vol. 2, 2016–19, pp. 52–56.

dinner together (breaking the fast during Ramadan), and mosques carrying Jesus' name.



١ – لِمَ استضافَتْ كنيسةُ اللّاتين إفطارًا رمضانيًّا؟
٢ – مَنْ دُعِيَ إلى هذا الإفطارِ؟
٣ – كيفَ عبّرَتِ العائلةُ المسيحيّةُ في السّلطِ عنِ التّعايشِ الدّينيّ؟
٤ – بُنِيَ مسجدانِ يحملانِ اسمَ عيسى عليهِ السّلامُ:
أ – أين بُنِيَ كلٌّ منْهُما؟ ب – مَنْ بنى كلًّا منْهُما؟
٥ – ما المكرمةُ الملكيّةُ الّتي أشارَ إليها النّصُّ؟ وعلامَ تدلُّ؟
٦ – بيّنْ ما قامَتْ بهِ مبادرةُ أهلِ الخيرِ في الأمنِ العامّ.
٧ – في الأردنّ مظاهرُ كثيرةٌ تؤكّدُ عمقَ العلاقةِ بينَ المسلمينَ والمسيحيّينَ غيرَ ما ورد في النّصّ. اذكرْ بعضَها.

1- *Why did the Latin Church host a Ramadan Iftar dinner?*

2- *Who was invited to this Iftar?*

3- *How did the Christian family from Al-Salt express religious coexistence?*

4- *Two mosques named for 'Jesus' have been built:*

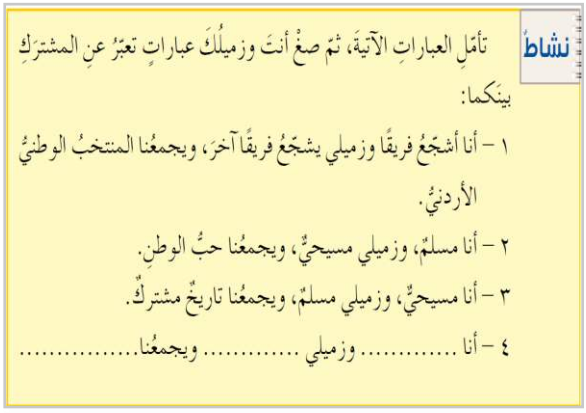
   a. *Where were each of them built?*

   b. *Who built them?*

7- *In Jordan, there are many manifestations demonstrating the depth of connection between Muslims and Christians, beyond what appears in the text. Mention a few of them.*

Arabic Language, Grade 8, *Vol. 2, 2018–19, p. 30.*

Jordanian patriotism serves as a vehicle to enhance religious coexistence.



نشاط
تأمّلِ العباراتِ الآتيةَ، ثمّ صغْ أنتَ وزميلُكَ عباراتٍ تعبّرُ عنِ المشتركِ بينَكما:
١ – أنا أشجّعُ فريقًا وزميلي يشجّعُ فريقًا آخرَ، ويجمعُنا المنتخبُ الوطنيُّ الأردنيُّ.
٢ – أنا مسلمٌ، وزميلي مسيحيٌّ، ويجمعُنا حبُّ الوطنِ.
٣ – أنا مسيحيٌّ، وزميلي مسلمٌ، ويجمعُنا تاريخٌ مشتركٌ.
٤ – أنا ..... وزميلي ..... ويجمعُنا.....

Activity*: Reflect on the following phrases; then, with your friend, write down phrases expressing the common ground between you:*

1- *I'm a fan of one team and my friend is a fan of another. The national Jordanian team brings us together.*

2- *I am Muslim and my friend is Christian. The love of the homeland brings us together.*

3- *I am Christian and my friend is Muslim. Shared history brings us together.*

4- *I am _____ and my friend is _____. _____ brings us together.*

National and Civic Education, Grade 8*, Vol. 1, 2017–19, p. 32.*

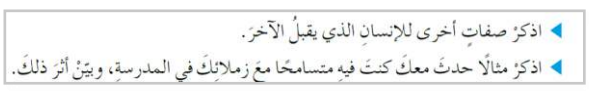
Ethnic Minorities

The curriculum explains social diversity as a positive trend benefitting the Jordanian people. In one chapter, "Acceptance of the Other," students learn the principles they need to achieve acceptance within society. These include: listening to and talking with the Other; living in peace; respect toward other religions and faiths; mutual respect; and not discriminating against people due to color, appearance, gender or race. The multi-colored fingerprint illustration below symbolizes a diverse society.



الشكلُ (٤ – ١): صورةٌ تعبيريةٌ عنِ الاختلافِ والتنوعِ.

(Figure 1–4): Expressionist picture of difference and diversity.



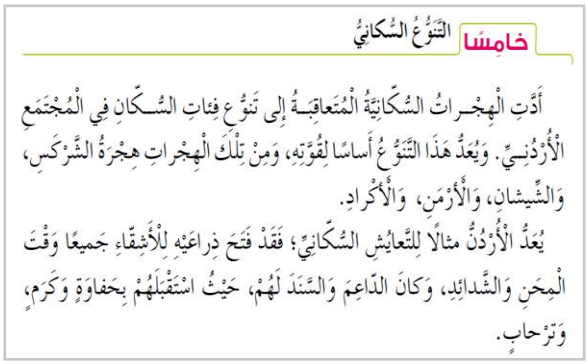
◄ اذكرْ صفاتٍ أخرى للإنسانِ الذي يقبلُ الآخرَ.
◄ اذكرْ مثالًا حدثَ معكَ كنتَ فيهِ متسامحًا معَ زملائكَ في المدرسةِ، وبيّنْ أثرَ ذلكَ.

> *Mention other traits of a person accepting the Other.*

> *Recall an example of an event in which you were tolerant with your friends at school. Explain the influence of this.*

National and Civic Education, Grade 7*, Vol. 2, 2017–19, pp. 10–12.*

In addition to religious affiliation and ethnic identity, there are three distinct types of lifestyles adopted by Jordanian citizens: Bedouin, rural, and urban.[74] Textbooks describe life in Jordan as a model of civil coexistence.



خامِسًا التَّنَوُّعُ السُّكانِيُّ

أَدَّتِ الْهِجْراتُ السُّكّانِيَّةُ الْمُتَعاقِبَةُ إِلى تَنَوُّعٍ فِئاتِ السُّكّانِ فِي الْمُجْتَمَعِ الْأُرْدُنِيِّ. وَيُعَدُّ هَذا التَّنَوُّعُ أَساسًا لِقُوَّتِهِ، وَمِنْ تِلْكَ الْهِجْراتِ هِجْرَةُ الشَّرْكَسِ، وَالشِّيشانِ، وَالْأَرْمَنِ، وَالْأَكْرادِ.

يُعَدُّ الْأُرْدُنُّ مِثالًا لِلتَّعايُشِ السُّكّانِيِّ؛ فَقَدْ فَتَحَ ذِراعَيْهِ لِلْأَشِقّاءِ جَمِيعًا وَقْتَ الْمِحَنِ وَالشَّدائِدِ، وَكانَ الدّاعِمَ وَالسَّنَدَ لَهُمْ، حَيْثُ اسْتَقْبَلَهُمْ بِحَفاوَةٍ وَكَرَمٍ، وَتَرْحابٍ.

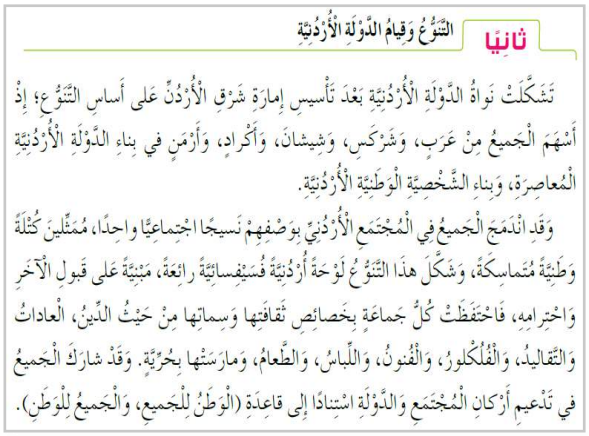
***Five*: Population Diversity**

The consecutive population migrations led to diversity in the population of Jordanian society. This diversity is the basis of its power. These migrations include those of the Circassians, Chechens, Armenians, and Kurds.

Jordan sets an example of population coexistence; it opened its arms to all brothers in times of trouble and hardship, and was a source that they could depend and rely on, welcoming them warmly and generously.

***Social and National Education, Grade 4**, Vol. 1, 2016–19, p. 26.*

The curriculum teaches that diverse ethnic minorities continue to be welcome, and are an integral part of society-building and Jordanian identity. The example below demonstrates that such practice has been evident since the establishment of the Emirate of Transjordan in 1921.



ثانِيًا التَّنَوُّعُ وَقِيامُ الدَّوْلَةِ الْأُرْدُنِيَّةِ

تَشَكَّلَتْ نَواةُ الدَّوْلَةِ الْأُرْدُنِيَّةِ بَعْدَ تَأْسِيسِ إِمارَةِ شَرْقِ الْأُرْدُنِّ عَلى أَساسِ التَّنَوُّعِ؛ إِذْ أَسْهَمَ الْجَمِيعُ مِنْ عَرَبٍ، وَشَرْكَسٍ، وَشِيشانَ، وَأَكْرادٍ، وَأَرْمَنٍ في بِناءِ الدَّوْلَةِ الْأُرْدُنِيَّةِ الْمُعاصِرَةِ، وَبِناءِ الشَّخْصِيَّةِ الْوَطَنِيَّةِ الْأُرْدُنِيَّةِ.

وَقَدِ انْدَمَجَ الْجَمِيعُ فِي الْمُجْتَمَعِ الْأُرْدُنِيِّ بِوَصْفِهِمْ نَسِيجًا اجْتِماعِيًّا واحِدًا، مُمَثِّلِينَ كُتْلَةً وَطَنِيَّةً مُتَماسِكَةً، وَشَكَّلَ هذا التَّنَوُّعُ لَوْحَةً أُرْدُنِيَّةً فُسَيْفِسائِيَّةً رائِعَةً، مَبْنِيَّةً عَلى قَبولِ الْآخَرِ وَاحْتِرامِهِ، فَاحْتَفَظَتْ كُلُّ جَماعَةٍ بِخَصائِصِ ثَقافَتِها وَسِماتِها مِنْ حَيْثُ الدِّينُ، الْعاداتُ وَالتَّقالِيدُ، وَالْفُلْكْلورُ، وَالْفُنونُ، وَاللِّباسُ، وَالطَّعامُ، وَمارَسَتْها بِحُرِّيَّةٍ. وَقَدْ شارَكَ الْجَمِيعُ في تَدْعِيمِ أَرْكانِ الْمُجْتَمَعِ وَالدَّوْلَةِ اسْتِنادًا إِلى قاعِدَةِ (الْوَطَنُ لِلْجَمِيعِ، وَالْجَمِيعُ لِلْوَطَنِ).

Two: Diversity and Establishment of the Jordanian State

The core of the Jordanian state formed after establishing the Emirate of Transjordan and was based on diversity. Arabs, Circassians, Chechens, Kurds, and Armenians—all contributed to the building of the contemporary Jordanian state and the national Jordanian character.

All were integrated into Jordanian society as one social fabric, representing a cohesive national bloc. This diversity formed a marvelous Jordanian mosaic, built on acceptance and respect toward the Other. Each group retained its cultural characteristics, in terms of religion, customs and traditions, folklore, art, clothing and food, and practiced them freely. All participated in strengthening the pillars of society and state, based on the rule: 'homeland for all and all for the homeland.'

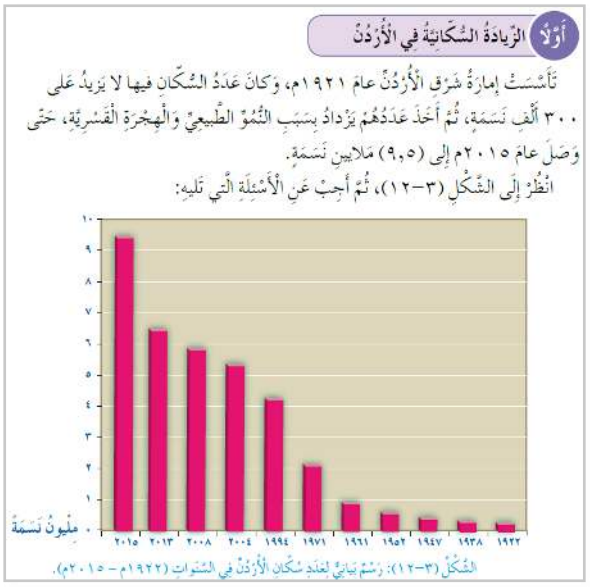
***Social and National Education, Grade 5**, Vol. 2, 2016–19, p. 25.*

Immigration

Immigration has become a legitimate issue for Jordan over the last ten years. Textbooks show that authorities acknowledge this issue and consider its advantages and disadvantages. Despite this realistic approach, Jordan is proud of its open-arms policy toward refugees.[75]

[74] *Social and National Education*, Grade 4, Vol. 1, 2016–19, pp. 23–24.

[75] See also: *Geography*, Grade 7, Vol. 2, 2017–19, p. 34.



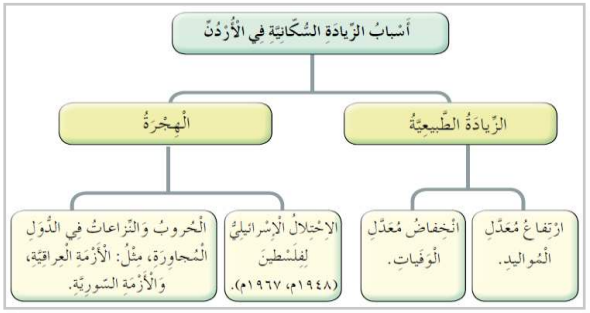
(Figure 3–12) Chart of Jordaninan Population, 1922–2015 (per milllion people).

First: Population Growth in Jordan

The Emirate of Transjordan was established in 1921. The population at the time did not exceed 300,000 people. Their number began to rise due to natural growth and forced migration, until it reached 9.5 million people in 2015.

***Geography, Grade 6,** Vol. 2, 2016–19, pp. 24.*

There are discussions of the various problems with surrounding countries. While Israel is an occupying force, and Iraq and Syria are treated as neighbors, all three nations offer challenges to Jordan's population balance.



Causes of the Population Growth in Jordan

***Natural Growth**: Increase in birth rate. Mortality rate decrease.*

***Immigration**: The Israeli occupation of Palestine (1948, 1967). Wars and conflicts in neighboring countries, such as: the Iraqi crisis and the Syrian crisis.*

***Geography, Grade 6,** Vol. 2, 2016–19, pp. 25.*

Jordan is especially proud of its role in accepting Syrian refugees, and providing them with homes and services.


بلغَ عددُ اللاجئينَ السوريينَ ما يقاربُ مليونًا و٢٦٥ ألفَ لاجئٍ، حيث يوفرُ الأردنُّ لهم خدماتِ الإيواءِ والأمنِ والتعليمِ والصحةِ.

الشكلُ (١–٩): صورةُ مخيمٍ للاجئينَ السوريينَ.

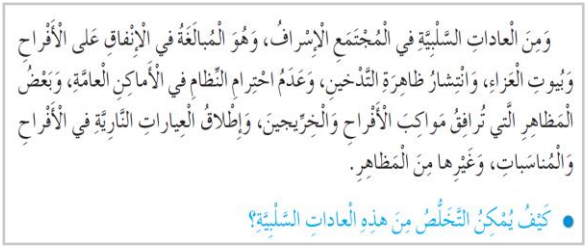
(Figure 1–9): Picture of a Syrian refugee camp.

The number of Syrian refugees has reached almost 1.265 million. Jordan provides housing, security, education, and health services.

***National and Civic Education, Grade 10,** Vol. 1, 2018–19, p. 24.*

Elimination of "Harmful" Social Trends

The curriculum includes discussions of "harmful" or dangerous social customs that contradict norms of Jordanian society. These include smoking, celebratory gunfire, and disrespecting public order.


وَمِنَ الْعاداتِ السَّلْبِيَّةِ في الْمُجْتَمَعِ الْإِسْرافُ، وَهُوَ الْمُبالَغَةُ في الْإِنْفاقِ عَلى الْأَفْراحِ وَبُيوتِ الْعَزاءِ، وَانْتِشارُ ظاهِرَةِ التَّدْخينِ، وَعَدَمُ احْتِرامِ النِّظامِ في الْأَماكِنِ الْعامَّةِ، وَبَعْضُ الْمَظاهِرِ الَّتي تُرافِقُ مَواكِبَ الْأَفْراحِ وَالْخِرّيجينَ، وَإِطْلاقُ الْعِباراتِ النّابِيَةِ في الْأَفْراحِ وَالْمُناسَباتِ، وَغَيْرِها مِنَ الْمَظاهِرِ.

- كَيْفَ يُمْكِنُ التَّخَلُّصُ مِنْ هٰذِهِ الْعاداتِ السَّلْبِيَّةِ؟

Negative customs within society include flamboyancy, namely, over-spending on weddings and mourners' tents, the prevalence of smoking, and disrespect for order in public places. Such manifestations occur during wedding and graduation processions, gunfire at weddings and special occasions, among others.

- *How is it possible to be free of these negative customs ?*

***National and Civic Education, Grade 6,** Vol. 1, 2016–19, p. 19.*

The curriculum encourages economic prosperity and attaches much importance (even from a religious perspective) to being part of the work force. Students discover various socially unacceptable customs, such as begging, and explore potential solutions to resolve them.

Textbooks also raise awareness of technological devices (e.g., cell phones) as a negative social phenomenon, which affects family and social relations. Of concern are the potentially adverse effects of social media, including fake news and rumors.[76] Behavioral problems, such as smoking, drugs, addiction, and violence, should be eliminated.[77]



(Figure 5–1): Family members busy with their cell phones.

Lesson 3: Problems of Social Change

Look at the image, then answer the subsequent questions:

- *Describe what you see in the picture.*
- *What is, in your opinion, the impact of using cell phones on social relations?*
- *Do you suffer from this problem in your home?*
- *Suggest solutions to confront this problem.*

National and Civic Education, Grade 7, *Vol. 2, 2017–19, p. 37.*

Textbooks describe King Abdullah's economic initiatives regarding tourism, agriculture, investments, and industry, as steps toward economic prosperity in the kingdom. Students are urged to be proactive in developing tourism in their own hometowns.



(Figure 1–11): Industrial Ciites.

وتشجيعًا للقطاعِ الاقتصاديِّ وتطويرِه، عملَتِ الحكومةُ على إنشاءِ العديدِ منَ المدنِ الصناعيةِ في مختلفِ المحافظاتِ الأردنيةِ، إضافةً إلى فتحِ بابِ الاستثماراتِ المحليةِ والأجنبيةِ، ومنحِها الكثيرَ منَ الامتيازاتِ لتسهيلِ مشاريعِها، وهذا ينعكسُ إيجابًا على الاقتصادِ الأردنيِّ، وقدْ نشطَتْ حركةُ السياحةِ بأشكالِها الترفيهيةِ والعلاجيةِ والدينيةِ كلِّها، إذْ يمثّلُ الأردنُّ واحةَ أمنٍ واستقرارٍ، ويوفّرُ كلَّ ما يحتاجُ إليهِ السائحُ منْ خدماتٍ ومرافقَ سياحيةٍ.

The government established many industrial cities across the various Jordanian provinces to promote the economic sector. It opened the doors for local and foreign investment, providing many incentives to facilitate their projects. All this had positive effects on the Jordanian economy. The tourism movement has been active in its [various] recreational, therapeutic, and religious aspects, confirming Jordan as a symbol of security and an oasis of stability, offering tourists all the services and facilities they need.

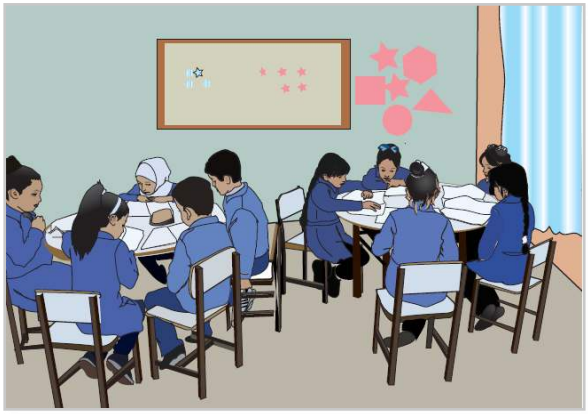
National and Civic Education, Grade 7*, Vol. 1, 2017–19, p. 29.*

[76] *National and Civic Education,* Grade 8, Vol. 1, 2017–19, pp. 62–63.

[77] *National and Civic Education*, Grade 9, Vol. 2, 2017–18, pp. 18–22.

Men and Women: Respect within Paternalism

In images of first-graders, there are Jordanian students with, and without, head coverings (hijab).



Our Arabic Language, **Grade 1,** Vol. 1, 2018–19, p. 19.

A third-grade *Islamic Education* textbook shows one girl with a hijab working together with other boys and girls; another image shows girls and boys seated separately, with the hijab prominently featured; and one features all girls with no one wearing the hijab.



Islamic Education, **Grade 3,** Vol. 1, 2017–18, p. 26.



Islamic Education, **Grade 3,** Vol. 1, 2018–19, p. 26.



Islamic Education, **Grade 3,** Vol. 1, 2018–19, p. 5.

An image in a *Social and National Education* textbook for fifth grade[78] displays a teacher, wearing a hijab, with her students.



(Figure 4–2): Cooperation at School

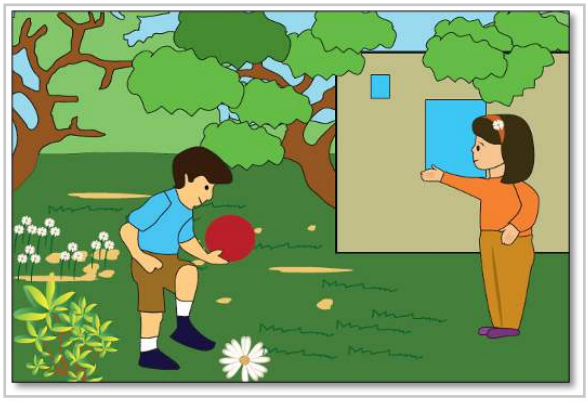
Social and National Education, Grade 5, *Vol. 2, 2016–19, p. 11.*

[78] According to mainstream Islam (Sunni and Shi'ite), females reach the age of religious maturity (*bulugh*), which entails religious duties such as wearing hijab, at the completion of nine lunar years. Zaid Alsalami et al, "Is Hij*ab wajib f*or a 9-Year-Old Girl Who Has Not Physically Reached Puberty? If Yes, Why?" Al-Islam.org, n.d., https://www.al-islam.org/ask/is-hijab-wajib-for-a-9-year-old-girl-who-has-not-physically-reached-puberty-if- yes-why; Female puberty begins between ages eight and thirteen. Amy W. Anzilotti, "Understanding Puberty," KidsHealth, May 2022, https://kidshealth.org/en/parents/understanding-puberty.html.

Family interactions show a variety of girls and women, some wearing pants with no hijab, while others are wearing conservative attire.



Islamic Education, Grade 1, Vol. 1, 2018–19, p. 38.



Our Arabic Language, Grade 1, Vol. 1, 2018–19, p. 7.



Islamic Education, Grade 1, Vol. 1, 2017–18, p. 17.



Islamic Education, Grade 1, Vol. 2, 2017–18, p. 46.

As part of the morning ceremony of raising the Jordanian flag, the figures below include a variety of women, some wearing the hijab.





Discuss:

[Boy:] The flag of my country is so beautiful!

[Girl:] My flag is radiant in color!

*L: **Our Arabic Language, Grade 2,** Vol. 1, 2018–19, p. 5.*

*R: **National and Civic Education, Grade 7,** Vol. 1, 2018–19, p. 63.*

Women in Islamic Education

The curriculum features women's roles in Islam. Entire chapters are devoted to various female figures in Islamic history; their importance in the evolution of the Muslim community is evident. Notable examples are Mary, mother of Jesus, and Zubaida, wife of Harun al-Rashid.[79]

[79] *Islamic Education,* Grade 12 (Literary Branch), 2018–19, pp. 61–67; pp. 155–58.

Special attention is afforded to the historical status of women in Islam, including their rights and obligations, and accompanied by supporting Qur'anic verses or hadith. Rights include education (in particular, religious studies); work; possession and use of property and money; inheritance; family-building; and educating children. There is instruction on rights particular to women, including the right to choose a husband and the right of dowry.[80] Students consider the Islamic canon as an excellent source of applying gender equality in their daily lives.

History lessons praise the Umayyad Caliphate as having integrated and been accepting toward women in all levels of society.[81]


الدرس الرابع والعشرون

حقوق المرأة وواجباتها في الإسلام

نتاجات الدرس

يتوقع من الطالب في نهاية الدرس أن يكون قادرًا على:

١- المحافظة على الحقوق التي منحها الإسلام للمرأة.

٢- توضيح أهمية قيام المرأة بواجباتها.

٣- تقدير اهتمام الإسلام بالأسرة.

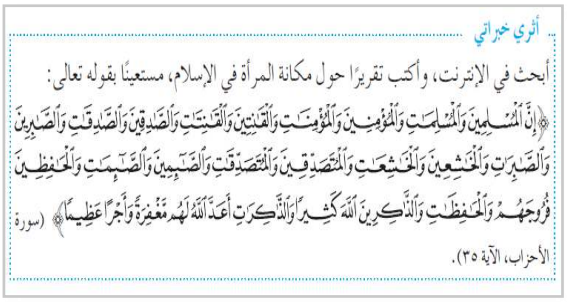
٤- الحرص على أداء الواجبات الأسرية.

اقتضت حكمة الله سبحانه أن تقوم الحياة البشرية على وجود الذكر والأنثى، وأن تبنى على التعارف والتراحم بينهما، قال الله تعالى: ﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٞ﴾ (سورة الحجرات، الآية ١٣)، وقد جعل الإسلام لكل من الذكر والأنثى حقوقًا وواجبات، وجعل العلاقة بينهما علاقة تكامل في الأدوار والوظائف لا علاقة تصارع وتنافس، قال ﷺ: «إِنَّمَا النِّسَاءُ شَقَائِقُ الرِّجَالِ»(١).

Lesson 24: Women's Rights and Obligations in Islam

Allah's wisdom demanded that human life will be established through males and females, and will be based on acquaintance and compassion. Allah has said: 'O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted' (Al-Hujurat, 49:13). Islam has set to both male and female rights and obligations and set the relations between them as relations of integration in roles and positions, not relations of struggle and competition. The Prophet has said: 'Indeed women are counterparts of men.'

***Islamic Education, Grade 12**, 2018–19, p. 150.*


أثري خبراتي

أبحث في الإنترنت، وأكتب تقريرًا حول مكانة المرأة في الإسلام، مستعينًا بقوله تعالى: ﴿إِنَّ ٱلۡمُسۡلِمِينَ وَٱلۡمُسۡلِمَٰتِ وَٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ وَٱلۡقَٰنِتِينَ وَٱلۡقَٰنِتَٰتِ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ وَٱلصَّٰبِرَٰتِ وَٱلۡخَٰشِعِينَ وَٱلۡخَٰشِعَٰتِ وَٱلۡمُتَصَدِّقِينَ وَٱلۡمُتَصَدِّقَٰتِ وَٱلصَّآئِمِينَ وَٱلصَّآئِمَٰتِ وَٱلۡحَٰفِظِينَ فُرُوجَهُمۡ وَٱلۡحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرٗا وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغۡفِرَةٗ وَأَجۡرًا عَظِيمٗا﴾ (سورة الأحزاب، الآية ٣٥).

Enrich My Experience

Search the internet and write an essay about the position of women in Islam, using Allah's saying: 'Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so—for them Allah has prepared forgiveness and a great reward' (Al-Ahzab 33:35).

***Islamic Education, Grade 12,** 2018–19, p. 153.*

Women in Civil Society

Throughout the Jordanian curriculum there is an evident sense of pride in the increased roles of women in its society, including the expansion of women's education as a growing sector of the workforce, and participation in the government.


رابعًا تزايد دور المرأة في المجتمع الأردني

أثبتت المرأة الأردنية قدرتها على مواجهة التحديات وتحمل المسؤولية جنبًا إلى جنب مع الرجل في توفير مستوى معيشي أفضل لأسرتها، عن طريق العمل في الوظائف الحكومية

The Increasing Role of Women in Jordanian Society

Jordanian women have proven their ability to face challenges and take upon themselves responsibilities alongside men in providing a better standard of living for their families.

***History of Jordan,** Grade 12, 2018–19, pp. 162–63.*

[80] *Islamic Education*, Grade 12, 2018–19, pp. 150–52.

[81] *History,* Grade 7, Vol. 2, 2017–19, p. 19.

Young women and female soldiers participate in national ceremonies.

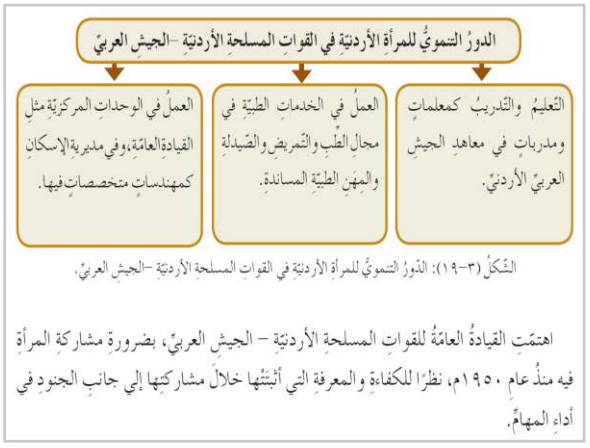


الشكلُ (٣–١٢): صورُ احتفالِ أبناءِ الشعبِ الأردنيّ بمناسباتٍ وطنيةٍ.

(Figure 2–12): Images of the Jordanian People Celebrating National Events.

National and Civic Education, ***Grade 7,*** *Vol. 1, 2017–19, p. 72.*

While learning about the history of the Jordanian army, the importance of women serving in the military is emphasized.



الشكلُ (٣–١٩): الدورُ التنمويُّ للمرأةِ الأردنيةِ في القواتِ المسلحةِ الأردنيةِ –الجيشِ العربيّ.

اهتمّتِ القيادةُ العامّةُ للقواتِ المسلحةِ الأردنيّةِ – الجيشِ العربيّ، بضرورةِ مشاركةِ المرأةِ فيه منذُ عامِ ١٩٥٠م، نظرًا للكفاءةِ والمعرفةِ التي أثبتتْها خلالَ مشاركتِها إلى جانبِ الجنودِ في أداءِ المهامّ.

<u>The Developmental Role of Women in the Jordanian Armed Forces-Arab Army</u>

- *Teaching and training as teachers and trainers in the Jordan Arab Army's institutes.*
- *Working in medical services in medicine, nursing, pharmacy and other supporting medical vocations.*
- *Working in central units, such as the General Command or as specialist engineers in the housing department.*

The General Command of the Jordanian Armed Forces-Arab Army has addressed the need for the participation of women since 1950, due to the efficiency and knowledge that they demonstrated during their participation in performing tasks alongside [male] soldiers.

History, ***Grade 10,*** *Vol. 2, 2017–19, p. 43.*

"Act Kindly toward Women," a chapter in an *Arabic Language* textbook, quotes the Prophet, and makes a connection between early Islam's positive treatment of women and the status of women in Jordanian society. As such, the curriculum upholds early Islam as a model for modern society. Yet, controversial topics such as "honor killings of women"[82] were not found in our research on this updated curriculum.

١– أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَةِ:
أ – ما واجِبُكَ نَحْوَ والِدَتِكَ وَأَخَواتِكَ؟
ب– ما واجِبُ الْأَبِ نَحْوَ زَوْجَتِهِ وَبَناتِهِ؟
جـ– كَيْفَ تُسْهِمُ الْمَرْأَةُ في رِفْعَةِ الْمُجْتَمَعِ وَتَطَوُّرِهِ؟

1- Answer the following questions:

a- What is your duty toward your mother and sisters?

b- What is the father's duty toward his wife and daughters?

c- How do women contribute to uplifting and developing society?

[82] Olivia Cuthbert. "Calls for Action as 'Honour' Killings in Jordan Show Sharp Increase," *The Guardian*, December 9, 2016, https://www.theguardian.com/global-development/2016/dec/09/calls-for-action-as-honour-killings-in-jordan- show-sharp-increase-16-day-campaign-gender-violence;

Alasdair Soussi, "Rana Husseini: The Veteran Reporter Battling 'Honour Killings,'" *Al-Jazeera*, May 25, 2018, https://www.aljazeera.com/indepth/features/rana-husseini-veteran-reporter-battling-honour-killings-180309201914889.html.

٢- اسْتَعِنْ بِالْإِجابَةِ عَنِ الْأَسْئِلَةِ السّابِقَةِ لِلتَّحَدُّثِ عَنْ مَوْضوعِ (مَكانَةُ الْمَرْأَةِ)، وَيُمْكِنُكَ الِاسْتِفادَةُ أَيْضًا في حَديثِكَ مِمّا يَأْتي:

أ - "جاءَ رَجُلٌ إِلى النَّبِيِّ ﷺ فقالَ: يا رَسولَ اللهِ، مَنْ أَحَقُّ النّاسِ بِحُسْنِ صَحابَتي؟ قالَ: أُمُّكَ. قالَ: ثُمَّ مَنْ؟ قالَ: أُمُّكَ. قالَ: ثُمَّ مَنْ؟ قالَ: أُمُّكَ. قالَ ثُمَّ مَنْ؟ قالَ: أَبوكَ". متّفق عليه.

ب- لِلْمَرْأَةِ دَوْرٌ كَبيرٌ في بِناءِ الْمُجْتَمَعِ وَنَهْضَتِهِ.

جـ - أَصْبَحَتِ الْمَرْأَةُ تَتَقَلَّدُ مَناصِبَ عُلْيا في الْمُجْتَمَعِ.

د - تَعْمَلُ الْمَرْأَةُ مَعَ الرَّجُلِ عَلى إِدارَةِ الْأُسْرَةِ وَتَرْبِيَةِ الْأَبْناءِ.

هـ - لِلْمَرْأَةِ وَخاصَّةً الْأُمُّ دَوْرٌ مُهِمٌّ في تَنْشِئَةِ جيلٍ قَوِيٍّ يَنْتَمي إِلى وَطَنِهِ وَيَخْدِمُ أُمَّتَهُ.

و - لا يُمْكِنُ لِلْمُجْتَمَعِ أَنْ يَرْتَقِيَ مِنْ غَيْرِ الْمَرْأَةِ.

2- *Use your answers from the previous questions to discuss the subject 'The Status of Women,' and you can also use the following in your discussion:*

a- A person came to the Prophet and asked, 'Messenger of Allah, who among people is most deserving of my fine treatment?' He said, 'Your mother.' He asked, 'Who is next?' 'Your mother,' he said. He asked, 'Who is next?' He said, 'Your mother.' He asked, 'Then who?' Thereupon he said, 'Your father.'

b- Women have a key role in building and advancing society.

c- Women are being appointed to high-ranking positions in society.

d- Women work with men on management of the family and education of the children.

e- Women, and especially mothers, have a vital role in educating a strong generation, affiliated with the homeland and serving the nation.

***Arabic Language, Grade 5**, Vol. 2, 2018–19, pp. 4–5.*

Global Perspective

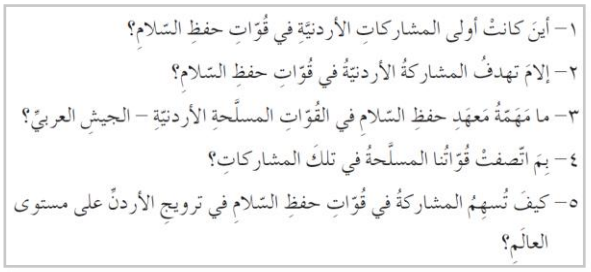
An obvious goal in Jordanian school textbooks is educating students to be good citizens of the world. Yet, it is also taught that the world is dangerous and unpredictable, with threats looming from powerful countries. Colonialism remains an unforgotten memory.

Much of the curriculum centers on the environment and global peace efforts. The reputation of Jordan worldwide as a peace-seeking country is paramount, and is encouraged. Students learn about solving international disputes through legal means. Another global issue is care for and solidarity with immigrants worldwide. Students discover the importance of empathy for the suffering of refugees. They learn that open societies and immigration are forces for good: Jordan can learn from countries hosting immigrants, such as the US, Canada and other Muslim and Arab states. Despite such cooperation, the curriculum is quick to criticize Western and industrialized powers as greedy, using their influence to pollute the environment and enforce their beliefs and culture on smaller countries.

While the curriculum acknowledges the impact of British policies post-WWI policies on Jordan's existence as a country, as well as its independence, it abhors colonialism and adopts the perspective of a developing country. The US is criticized for waging wars in the region and supporting Israel. While Jordanian textbooks criticize China, they are conciliatory toward Russia, despite its perceived role as a European colonial power facilitating the downfall of the Islamic Ottoman state. The attitude toward Iran is one of vigilance, while outwardly neutral. The curriculum's perspective on the Ottoman Empire, the Turkish-ruled Muslim state, is negative throughout. The Arabs suffered during the classical age from isolation, stasis and land acquisition for the military. With the Turkification of the early twentieth century, life in the Arab provinces became unbearable, leading to the Arab revolt in which the Hashemites played the central role.

Peacemaking to Resolve Conflict

The Jordanian army is celebrated throughout the curriculum as a source of national pride, not only limited to military skills but highlighting its global role in UN peacekeeping missions.



١– أينَ كانتْ أولى المشاركاتِ الأردنيّةِ في قُوّاتِ حفظِ السّلامِ؟
٢– إلامَ تهدفُ المشاركةُ الأردنيّةُ في قُوّاتِ حفظِ السّلامِ؟
٣– ما مَهَمّةُ مَعهَدِ حفظِ السّلامِ في القُوّاتِ المسلّحةِ الأردنيّةِ – الجيشِ العربيّ؟
٤– بِمَ اتّصفتْ قُوّاتُنا المسلّحةُ في تلكَ المشاركاتِ؟
٥– كيفَ تُسهِمُ المشاركةُ في قُوّاتِ حفظِ السّلامِ في ترويجِ الأردنّ على مستوى العالَمِ؟

1- *Where did Jordan first participate in the Peacekeeping Forces?*

2- *What is the purpose of Jordan's involvement in the Peacekeeping Forces?*

3- *What is the mission of the Peacekeeping Center in the Jordan Armed Forces-Arab Army?*

4- *What are the characteristics of our Armed Forces in these activities?*

5- *How do Peacemaking Forces contribute to promote Jordan worldwide?*

***Arabic Language, Grade 7**, Vol. 1, 2018–19, p. 32.*

As a vital aspect of Islamic tradition, peacemaking is an integral part of Jordanian identity and strongly influences the shift toward a more tolerant and moderate version of the "true Islam." In Islamic education lessons, from elementary grades through high school, peace is always the preferable outcome and taught as one of the most basic values of Islam. As early as the first grade, children learn to greet one another with peace. This also aligns with the

curriculum's warning that militant and violent elements of *jihad* should be used as a last resort. Students learn that wars, along with nuclear and chemical weapons, are disastrous, both to people and the environment.[83]

The curriculum depicts a nation celebrating its diplomatic and peaceful relations with other countries.



يَرْتَبِطُ الْأُرْدُنُّ بِعَلاقاتٍ طَيِّبَةٍ مَعَ دُوَلِ الْجِوارِ وَدُوَلِ الْعالَمِ أَجْمَعَ، وَيَتَمَتَّعُ بِاحْتِرامٍ عالَمِيٍّ؛ نَظَرًا إِلى إِسْهامِهِ الْفاعِلِ في نَشْرِ السَّلامِ، وَحَلِّ الْخِلافاتِ بَيْنَ الدُّوَلِ، انْظُرِ الشَّكْلَ (٤–٥).

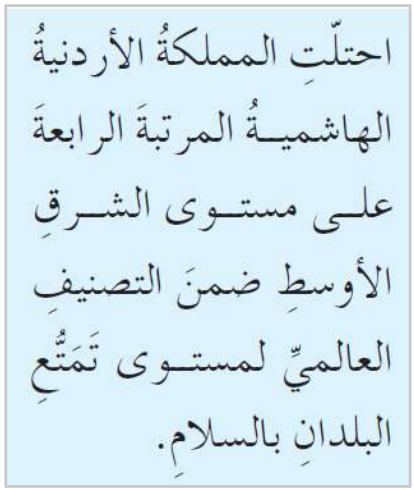
الشَّكْلُ (٤–٥): عَلَمُ الْمَمْلَكَةِ الْأُرْدُنِيَّةِ الْهاشِمِيَّةِ أَمامَ مَبْنى الْأُمَمِ الْمُتَّحِدَةِ.

Jordan has good connections with the neighboring countries and all countries in the world, and enjoys universal respect, due to its active contribution to the spread of peace and conflict resolution between countries.

[Image: The flag of the Hashemite Kingdom of Jordan in front of the Headquarters of the United Nations]

***Social and National Education, Grade 4**, Vol. 2, 2017–19, p. 13.*

The textbooks also emphasize Jordan's high ranking in the Global Peace Index.



احتلّتِ المملكةُ الأردنيةُ الهاشميـةُ المرتبةَ الرابعةَ على مستـوى الشـرقِ الأوسطِ ضمنَ التصنيفِ العالميِّ لمستـوى تَمَتُّعِ البلدانِ بالسلامِ.

The Jordanian Hashemite Kingdom ranked fourth in the Middle East in the global index, which measures the level of a country's peacefulness.[84]

***National and Civic Education, Grade 10,** Vol. 1, 2018–19, p. 20.*

The example shows Crown Prince Hussein bin Abdullah II promoting peace, and fighting youth extremism on the global stage.



ولسموه مشاركات سياسية على الصعيد الدولي أهمها ترؤسه لجلسة مجلس الأمن الدولي في نيسان من عام ٢٠١٥م، التي كانت بعنوان "صون السلام والأمن الدوليين: دور الشباب في مكافحة التطرف والعنف وتعزيز السلام"، وبترؤسه تلك الجلسة أصبح سموه أصغر شخصية سنًّا تترأس مجلس الأمن منذ تأسيسه.

His Highness has political partnerships on an international level, most importantly his chairmanship of the UN Security Council meeting, 'Maintaining International Peace and Security: the Role of Youth in Countering Extremism and Violence and Promoting Peace.' Leading this meeting in April 2015, his Highness became the youngest person to chair a Security Council meeting since its creation.

***History of Jordan, Grade 12,** 2018–19, pp. 46–47.*

Immigration is another subject that showcases Jordan's interest in global affairs. Current events are discussed, featured alongside photographs of refugees on boats; textbooks enumerate the advantages and disadvantages of immigration for both host and origin countries.[85] There is a practical approach toward this global trend, given that Jordan has

[83] *Geography*, Grade 7, Vol. 2, 2017–19, pp. 75–77

[84] Compare: Maria Weldali, "Jordan Ranks 3rd Regionally, 57th Globally on 2022 Global Peace Index," *The Jordan Times*, June 22, 2022, https://www.jordantimes.com/news/local/jordan-ranks-3rd-regionally-57th-globally-2022-global-peace-index.

[85] *Geography*, Grade 7, Vol. 2, 2017–19, p. 22.

generously received millions of refugees over the past several decades, mainly from Syria and Iraq, and historically has been open to receiving Palestinian refugees, even granting them full citizenship (in stark contrast with all other Arab countries, particularly Lebanon).


٢ – الحروبُ، والنّزاعاتُ السّياسيّةُ وعدمُ الشّعورِ بالأمانِ، وهذا حالُ معظَمِ الهجراتِ القَسْريّةِ الّتي شهدَها العالَمُ العربيُّ ودولُ أوروبا أثناءَ الحروبِ والنّزاعاتِ السّياسيّةِ.

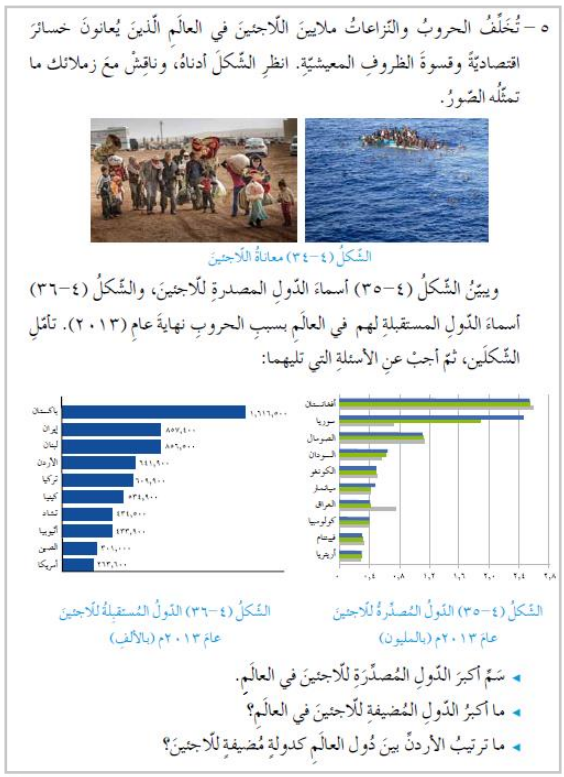
الشّكلُ (٣–١٣): الهجرةُ بسببِ الحروبِ.

[*Causes of Migration*]

2- *Wars, political conflicts and feelings of insecurity—this is the situation with most forced migrations experienced by the Arab world and European countries during wars and political conflicts.*

***Geography, Grade 7**, Vol. 2, 2017–19, p. 21.*

A chapter titled "Destructive Effects of Wars" highlights Jordan's role as one of the leading host countries for refugees, receiving over 640,000 people in 2013 alone.


٥ – تُخَلِّفُ الحروبُ والنّزاعاتُ ملايينَ اللّاجئينَ في العالَمِ الّذينَ يُعانونَ خسائرَ اقتصاديّةً وقسوةَ الظروفِ المعيشيّةِ. انظرِ الشّكلَ أدناهُ، وناقِشْ معَ زملائكَ ما تمثّلُه الصّورُ.

الشّكلُ (٤–٣٤) معاناةُ اللّاجئينَ

ويبيّنُ الشّكلُ (٤–٣٥) أسماءَ الدّولِ المصدرةِ للّاجئينَ، والشّكلُ (٤–٣٦) أسماءَ الدّولِ المستقبلةِ لهم في العالَمِ بسببِ الحروبِ نهايةَ عامِ (٢٠١٣). تأمّلِ الشّكلَيْنِ، ثمّ أجبْ عنِ الأسئلةِ التي تليهما:

الشّكلُ (٤–٣٥) الدّولُ المُصدِّرةُ للّاجئينَ عامَ ٢٠١٣م (بالمليون)

الشّكلُ (٤–٣٦) الدّولُ المُستقبِلةُ للّاجئينَ عامَ ٢٠١٣م (بالألف)

- سَمِّ أكبرَ الدّولِ المُصدِّرةِ للّاجئينَ في العالَمِ.
- ما أكبرُ الدّولِ المُضيفةِ للّاجئينَ في العالَمِ؟
- ما ترتيبُ الأردنِّ بينَ دُولِ العالَمِ كدولةٍ مُضيفةٍ للّاجئينَ؟

5- *Wars and conflicts have resulted in millions of refugees around the world who suffer from economic losses and harsh living conditions. Look at the following figure and discuss the meaning of the pictures with your colleagues.*

Pakistan: 1,616,500; Iran: 857,400; Lebanon: 856,500; Jordan: 641,900; Turkey: 609,900; Kenya: 534,900; Chad: 434,500; Ethiopia: 433,900; China: 301,000; America: 263,600.

(Figure 4–34) The Suffering of the Refugees.

(Figure 4–35) The refugee-exporting countries in 2013 (in millions).

(Figure 4–36) The refugee-hosting countries in 2013 (in thousands).

> *Name the largest refugee-exporting countries in the world.*

> *Which countries host the most refugees in the world?*

> *What is Jordan's world-ranking among refugee-hosting countries?*

***Geography, Grade 7**, Vol. 2, 2017–19, p. 79.*

Students learn to recognize the hardships of being a refugee in a foreign country, and thoughtfully discuss various issues affecting immigrants, such as being of a different physical appearance compared to the local population. They learn that empathy is especially important for peace and conflict resolution.

نشاطٌ ناقشْ هذهِ المواقفَ، وصفْ بعبارةٍ ما يحدثُ:

١ – (من أقوالِ مهاجرٍ من أصلٍ أفريقيٍّ) في إحدى الدولِ: «طالبو الوظيفةِ في العادةِ لا يلاحظونَ أصلي عندما أتكلمُ على الهاتفِ، ولكن عندما أذهبُ إلى المقابلةِ يقولونَ لي إنهم آسفون، وأنَّ الوظيفةَ لم تعدْ شاغرةً.....».

***Activity**: Discuss these scenarios and describe what happens in a sentence:*

1- *(From the words of an African immigrant) in one country: 'Employers usually don't notice my origin when I talk on the phone, but when I go to an interview, they tell me that they are sorry, and that the job is no longer available.'*

***National and Civic Education, Grade 8**, Vol. 1, 2017–19, p. 35.*

Another global challenge discussed in the Jordanian curriculum is conservation of the planet. Lessons on the environment,

pollution and climate begin at a comparatively early age. Such education is not abstract, as students are encouraged to apply what they learn to issues affecting their home living environments. The textbooks raise awareness of the environmental issues facing Jordan, including dwindling water resources, energy preservation and waste recycling.



(Figure 2–9): Recyclabale waste.



(Figure 2–10): A tap in need of repair.



Social and National Education, Grade 4, *Vol. 1, 2016–19, pp. 36–40.*

Students also learn about their country's position in the global power struggle between East and West. The curriculum educates for globalism and Arab neutrality in world affairs: Jordan, established by the British and an ally of the US, has traditionally been a member of the Western Block; yet, as a perceived-to-be developing country, it shows deference to America's rivals as well.

The Russian Soviet cosmonaut Valentina Tereshkova features in an *Arabic Language* textbook, the first woman to fly in space on a solo mission. The curriculum thus marries global activities in such areas as science and technology with the enhancement of women's rights and status.



Reading: Valentina Tereshkova

Arabic Language, Grade 8, *Vol. 1, 2018–19, p. 17.*

The curriculum expresses support for the anti-American Arab oil embargo against the West during the 1970s, which pivoted the global economic power structure in favor of the Soviet Union. OPEC members, beginning with Saudi Arabia in October 1973, initially targeted the US, Canada, Japan, the Netherlands and the UK, focusing on other nations later as well. The textbook addresses the immediate context of the Yom Kippur War, although it does not specifically associate the action with the targeted countries. However, the description is incomplete, and ignores many factors

including the centrality of the Iranian role in the embargo.[86]

١ – الآثار السياسية:

تم استخدام النفط سلاحًا لأول مرة في تاريخ الصراع العربي الإسرائيلي على أثر حرب تشرين الأول من عام ١٩٧٣، عندما قررت البلدان العربية المنتجة للنفط استخدام النفط سلاحًا من أجل خدمة القضايا العربية، عن طريق الإجراءات الآتية:

أ – تخفيض إنتاج النفط وصادراته.

ب – مضاعفة أسعار النفط العربي لتعويض النقص في الإنتاج، ومن ثم تقليص حجم الخسارة الاقتصادية التي كانت ستتعرض لها الدول النفطية العربية.

1. ***Political Effects:***

For the first time in the history of the Arab–Israeli conflict, petroleum was used as a weapon in the wake of the 1973 October War, when the oil-producing Arab countries decided to use it as a weapon to serve Arab interests via the following steps:

a. *Reducing production and export of petroleum.*

b. *Doubling the prices of Arab oil to compensate for production shortfalls, and thus reduce the size of economic loss sustained by the Arab oil countries.*

Arab and World History, Grade 12 *(Literary Branch), 2018–19, p. 32.*

The curriculum blames the West for its support of Israel against the Arab nations, and for safeguarding its own oil supply during both Gulf Wars. The below textbook does not mention Saddam Hussein's regime and policy, nor any other factors related to the conflicts discussed, such as the 9/11 attacks. The example below is additionally of interest because the 1979 Khomeini-led revolution in Iran describes the "Iranian Revolution," rather than the Islamic Revolution.

وشهد عقد الثمانينيات من القرن الماضي حروب وثورات في المناطق الغنية بالنفط، ففي عام ١٩٧٩م، اندلعت الثورة الإيرانية التي أطاحت بنظام الشاه، ثم تلتها الحرب العراقية الإيرانية (١٩٨٠ – ١٩٨٨م) وكان من نتائج هذه الأحداث: فقدان السوق إمدادات أهم دولتين نفطيتين منتجتين في المنطقة، ونتج عن ذلك زيادة أخرى غير مسبوقة في الأسعار وصلت إلى (٣٢) دولارًا للبرميل في عام ١٩٨١م . وخاضت الدول الغربية أيضًا حربين كلتاهما من أجل النفط، وأمن إسرائيل: الأولى حرب الخليج الثانية في عام ١٩٩١م، والثانية الاحتلال الأمريكي للعراق في عام ٢٠٠٣ م.

The 1980s witnessed wars and revolutions in the oil-rich regions. In 1979 the Iranian Revolution broke out, removing the Shah regime. The Iran-Iraq War (1980–1988) followed. Among the corollaries to these events: The market lost [oil] supplies of the two most prominent oil-producing countries in the region. This led to another unprecedented price hike reaching 32 dollars per barrel in 1981. The Western countries also waged two wars for the sake of oil and the security of Israel: the first is the Second Gulf War in 1991, and the second is the American occupation of Iraq in 2003.

Arab and World History, Grade 12 *(Literary Branch), 2018–19, p. 33.*

The curriculum blames the US not only for waging war in the region, but also for the UN's failed efforts to find a solution to the Palestinian cause. The textbook emphasizes the role of the US in making UN resolutions non-binding in relation to Israel.

غير أن ما يؤخذ على قرارات الشرعية الدولية هو عدم جدية المجتمع الدولي في تطبيقها، وعدم إلزام إسرائيل بتنفيذها، وهنا تظهر بوضوح سياسة ازدواجية المعايير التي فرضتها الولايات المتحدة الأمريكية في ظل انهيار الاتحاد السوفييتي، وتفردها بالإرادة والقرار الدوليين، وانحيازها الصارخ لإسرائيل.

– ما سبب فشل الأمم المتحدة في التوصل إلى حل عادل وشامل للقضية الفلسطينية؟

The legitimacy of international resolutions, however, has been criticized, because the international community was not serious in implementing them. It [the international community] did not require Israel to execute [these resolutions]. Here the double-standard policy imposed by the United States of America after the collapse of the Soviet Union became evident, as

[86] Compare to the following more-balanced description from a PBS analysis:"In 1973, the Middle East oil market was vulnerable to an interruption in supply caused by any number of potential 'events' such as war, embargo, acts of terrorism, severe weather conditions, or direct political manipulation. In fact, several 'events' led to the Great Oil Shock. As consumer demand for oil increased in the West and the market tightened, Arab oil producers took advantage of their newfound petro-power to nationalize the operations of foreign oil companies and force through higher prices. The last three months of 1973 were memorably chaotic. In October, the Arab-Israeli War led to panic-buying of oil supplies. In November, Arab oil producers imposed a blanket ban on the sale of oil to the United States and other Western countries to punish them for their support of Israel. The final blow came in December when the Shah of Iran, a U.S. ally, took advantage of American impotence and persuaded the rest of the Organization of Petroleum Exporting Countries (OPEC) to more than double the price of a barrel of oil from $5.11 to $11.65,"

Andrew Scott Cooper, "A Tale of Two Oil Shocks | Part 1: 1973–76," PBS Frontline, June 15, 2012, https://www.pbs.org/wgbh/pages/frontline/tehranbureau/2012/06/a-tale-of-two-oil-shocks-part-1-1973-76.html.

it monopolized international will and decisions, glaringly in favor of Israel.

Why did the UN fail to reach a just and comprehensive solution to the Palestinian issue?

Arab and World History, Grade 12 *(Literary Branch), 2018–19, p. 81.*

Discussions about China feature in a chapter which criticizes industrialized countries for pollution. Shanghai, shown below, is compared with other polluted cities:



Image (1-13): The smog over the city of Shanghai in China.

Smog exists in industrial cities resulting form the combined smoke and fog created by industrial activities, as is the case in London, Buenos Aires, Mexico City and Shanghai.

Geography, Grade 12 *(Literary Branch), 2016–19, p. 26.*

Despite its frustration with peaceful solutions, the Jordanian curriculum insists that problem- solving in international relations is possible, as illustrated in the below example from the Arab world.

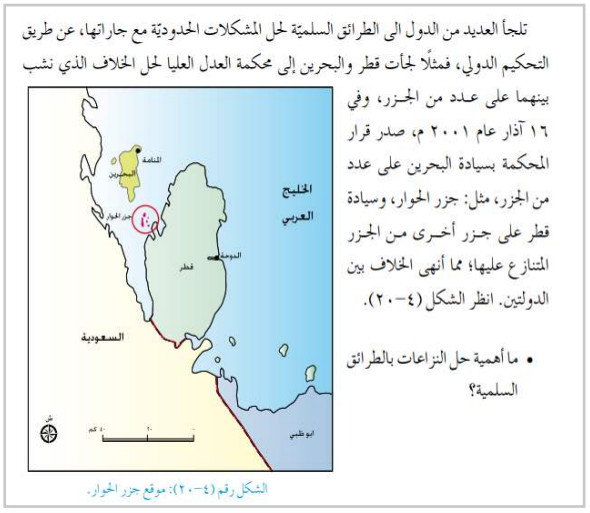


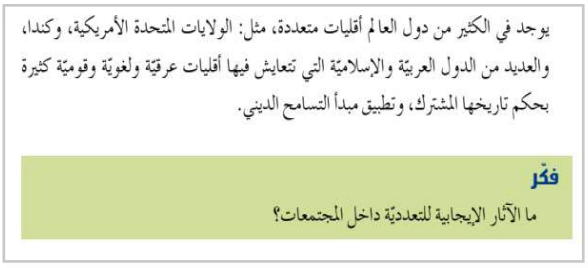
Image (4-20) The Location of Hawar Islands

Many countries turn to peaceful solutions for border problems with their neighbors, [for example] through international arbitration. Qatar and Bahrain turned to the Supreme Court [International Court of Justice] to resolve their differences regarding several islands. On March 16, 2002, the court decided that Bahrain would receive sovereignty over some islands, while Qatar would receive sovereignty over other islands. This ended the conflict between the two countries.

- ***What is the importance of peaceful conflict resolution?***

Geography, Grade 12 *(Literary Branch), 2016–19, p. 172.*

The following example lauds the diversification of immigrants in various countries such as the US and Canada.



In many countries of the world there are various minorities. For example, the United States of America, Canada, and many Arab and Islamic countries where many ethnic, linguistic and national minorities live in coexistence due to their shared history and the establishment of the principle of religious tolerance.

For thought: *What are the positive effects of pluralism on societies?*

Geography, Grade 12 *(Literary Branch), 2016–19, p. 182.*

Alongside praise of immigration in this *Geography* textbook, an *Arab and World History* textbook provides a long discussion of colonialism, against the background of strong states preying on weaker ones. The textbook examines Ottoman rule, covering various periods, implicitly suggesting that regional countries such as Turkey could potentially pose a threat under specific circumstances. Most of the time, the Ottomans did not interfere in Arab affairs, appointing local rulers in Arab provinces to

serve both Ottoman and Arab interests.[87] Still, even during the classical age, the Arabs suffered from isolation, stasis and land acquisition intended for the military. The minimal interference in local affairs led to economic deterioration and social polarization.[88] There are discussions of the historical changes and various reform movements in the Ottoman Empire,[89] and their weakening as a result of action by Western colonial powers. The curriculum treats Russia as a European colonial power,[90] and the central force leading to the downfall of the Ottomans.[91] The introduction and later enforcement of Turkish as the empire's main language, and coercive measures like exorbitant taxes, serve as context for the rise of the Arab movement.[92] The textbook also explores problems created by [capitalist] colonialism.[93] Overall, this textbook offers students a fearsome worldview – the world is presented as one controlled by greedy, powerful empires who exploit the poor and the weak.

The following table lists different forms of colonialism, such as military occupation, mandates, and guardianship, with cultural colonialism depicted as the most dangerous.



Figure (3-3) Forms of Colonialism

Forms of Colonialism

Military Occupation: The oldest form of colonialism. The strong state (colonizing) occupies a weak country (the colonized), subjugating it through strength of arms.

Protection: A strong state signs an agreement with a weak one to protect it against any outer threat.

Cultural Colonialism: The most dangerous form of colonialism because it attacks the nation's spirit, beliefs, values and customs. It leads the nation to perdition and the loss of self-confidence.

Regions of Influence: Various colonizing states divide up the colonized state and allow it to retain territorial integrity. The

[87] *Arab and World History,* Grade 11 (Literary Branch), 2018–19, pp. 10–14.

[88] Ibid., pp. 11–12.

[89] (15–18).

[90] (23).

[91] (19–25).

[92] (38–47).

[93] (64–70).

priority of each colonizing state is the fulfillment of its own interests.

Mandate and Protectorates: Placing the weak country under the supervision of a more developed state with the pretext of helping it to advance and develop, and to become capable of ruling itself. This type of regime was established following WWI; after WWII, the terms protectorate and mandate were employed.

Unequal Treaties: The colonizing state acknowledges the formal independence and sovereignty of the weaker, colonized country, but signs a treaty with it to establish an alliance to help each other in case of war, which entails keeping military bases of the colonizing state on the lands of the [former] colonized one.

Settler Colonialism: The colonizing state encourages its citizens to immigrate to the colonized country and settle in it, exploit its wealth, and displace its inhabitants.

Arab and World History, Grade 11 *(Literary Branch), 2018–19, pp. 68–69.*

Two Banks to the River: Jordan and Palestine

As taught throughout the curriculum, Jordan considers itself responsible for the wellbeing of Palestinians and the future establishment of a Palestinian state. It openly supports a two-state solution, including the Palestinian "right of return."

The textbooks ignore previous disputes between Jordan and the Palestinians, including the assassination of King Abdullah I on the Temple Mount in 1951.[94] The event is described in the curriculum as one of martyrdom, but without going into specific detail.[95] The bloody Black September War of 1970–71 between the PLO and the Hashemite Kingdom over control of the kingdom is omitted, as is the Palestinian National Council's resolution that Transjordan should be part of any future Palestinian state. Also not included in the texts is the assassination of Jordan's Prime Minister Wasfi al-Tal by Palestinian guerillas, the Syrian invasion of Jordan, and, notably, Israel's support for Jordan.[96]

History and geography textbooks reinforce the notion that both sides of the Jordan River belong to one country (from 1948 to 1967, Jordan and the West Bank were one country). The curriculum is clear about Jordan's rights and obligations toward the Palestinian Authority and the PLO. It mentions the 1988 Disengagement of Jordan from the West Bank, its agreements with Palestinians, and its commitment to a two-state solution (but not the "two states for two peoples" concept).

A *History of Jordan* textbook for grade 12 informs students about the unity of the two banks of the Jordan River by the kingdom's founder, King Abdullah I bin al-Hussein (1882–1951). The importance of unifying the East and West banks is associated with the framework of Arab unity that also describes the effort to create a Hashemite Greater Syria, and the establishment of the Arab League.



الشكل (٢–١): الملك عبد الله الأول ابن الحسين.

Figure 3–2: King Abdullah I bin Al-Hussein



ثالثًا الإنجازات السياسية الخارجية

تميزت سياسة الملك عبد الله الأول ابن الحسين الخارجية بالبعد القومي المنطلق من الفكر الهاشمي الحريص على وحدة الأمة العربية وصيانة حقوقها، فمن أقواله: "من أحبَّ العرب جمع كلمتهم، ووحد صفوفهم، وقادهم إلى خيرهم، وحفظ لهم صيغتهم، ومن كرهَ العرب دعاهم إلى التفرقة"، حيث سعى إلى تطبيق أفكاره القومية في وحدة الأمة العربية، ومن مشاريع الوحدة العربية التي طُرحت عربيًا وساندها الملك عبد الله الأول ابن الحسين:

Three: Foreign Political Achievements

*The foreign policy of King Abdullah I bin al-Hussein focused on the pan-Arab dimension emanating from the Hashemite ideology, which supported the unity of the Arab Nation and protection of its rights. He said: '**Who loves the Arabs would unite their word, unite their ranks, would lead them to what***

[94] The king was killed in front of his grandson, the future King Hussein II, by a Palestinian devotee of the former pro-Nazi, Hajj Amin al-Husseini, the Grand Mufti of Jerusalem. "Assassination of King Abdullah." *The Guardian*, July 21, 1951, https://www.theguardian.com/theguardian/1951/jul/21/fromthearchive;

"King Abdullah bin Al-Hussein (1882–1951)," The Hashemites, http://www.kinghussein.gov.jo/kingabdullah.html.

[95] *Social and National Education*, Grade 5, Vol. 1, 2016–19, p. 48; *History of Jordan,* Grade 12, 2018–19, p. 31.

[96] Uriya Shavit, "Out of Jordan," *Haaretz*, April 10, 2002, https://www.haaretz.com/1.5300023;

Asher Susser, *On Both Banks of the Jordan: A Political Biography of Wasfi Al-Tall* (London: Frank Cass), 1994.

may be good for them and preserve their uniqueness; and whoever hates the Arabs, would lead them to be divided. *' He tried to implement his pan-Arab ideas regarding the unity of the Arab Nation. Following are some of the Arab-unity projects presented in the Arab world and supported by King Abdullah I bin Al-Hussein:*

History of Jordan, Grade 12*, 2018–19, pp. 28–29.*

The unity of the two banks of the Jordan River is the third project aimed at uniting the Arab World. The first two are the founding of a Greater Syria under Hashemite rule, and the creation of the Arab League. Students learn about the process which allowed Palestinians to join the kingdom as full citizens.[97]

٣- وحدة الضفتين عام ١٩٥٠م

عقد الشعب الفلسطيني آماله على قيام وحدة ثنائية مع الأردن بعد حرب عام ١٩٤٨م، وما نتج عنها من فقدان لمعظم أراضي فلسطين، وذلك للعلاقات والروابط التاريخية بين الشعبين، وللحفاظ على ما تبقى من الأراضي الفلسطينية، وحق الشعب الفلسطيني في إقامة دولته المستقلة على أرض فلسطين.

3- Unity of the Two Banks, 1950

The Palestinian people held their hopes on a bilateral unity with Jordan after the 1948 war, and its aftermath resulting in the loss of most of the lands of Palestine. [They felt this way] because of the historical relations and contact between the two peoples, and to preserve what remained from the Palestinian lands and the right of the Palestinian people to establish their own independent country on the land of Palestine.

History of Jordan, Grade 12*, 2018–19, p. 30.*

The textbook describes in some detail the process of Jordanian-Palestinian unification. There were "two stages for the unity of the two banks." The first included preparatory conferences in Amman, Jericho, Ramallah, and Nablus. The most important one was the December 1, 1948 Jericho conference calling for Jordanian-Palestinian unity while considering Palestine an indivisible country, and declaring this unity to be an introduction to the concept of Arab unity at large. Below are examples of other decrees:

٣. مبايعة الملك عبد الله الأول ابن الحسين ملكًا على الأردن وفلسطين.
٤. المطالبة بعودة اللاجئين الفلسطينيين إلى بلادهم وتعويضهم.
٥. الاقتراح على الملك عبد الله الأول ابن الحسين وضع نظام لانتخاب ممثلين شرعيين يمثلون أهالي فلسطين في المجالس النيابية الأردنية.

3. *Allegiance to King Abdullah I bin al-Hussein as King of Jordan and Palestine.*
4. *Demanding the return of the Palestinian refugees to their homes and to be compensated.*
5. *Recommendation to King Abdullah I bin al-Hussein to create a system for electing*

legitimate representatives for the people of Palestine in the Jordanian Houses of

Parliament.

History of Jordan*, Grade 12, 2018–19, p. 31.*

Following the decrees of the Jericho conference, students learn that Jordanian electoral law and the structure of the parliament were refashioned to accommodate the two banks of the Jordan River, resulting in the establishment, on April 24, 1950, of the unity of the two banks.[98]

The section concludes with the late king's aspirations for Arab unity, the expansion of the Hashemite Kingdom to include the Arab world and Israel's territory, and his assassination in Jerusalem.

In the *History of Jordan* textbook example shown below, there is no mention that the king's murderer was a radical Palestinian from the Husseini clan, possibly acting at the behest of Hajj Amin Al-Husseini, who at that time was based in Egypt.[99]

[97] To compare with original text: Declaration of Jordan's National Assembly, On the Unity between the Eastern and Western Banks of Jordan, Interactive Encyclopedia of the Palestinian Question, April 24, 1950,https://www.palquest.org/en/historictext/16344/declaration-jordan%E2%80%99s-national-assembly-unity-between-eastern-and-western-banks-jordan.

[98] *History of Jordan*, Grade 12, 2018–19, p. 31.

[99] The king was assassinated in front of his grandson, the future King Hussein II, by a Palestinian devotee of Hajj Amin al-Husseini, the former pro-Nazi, Grand Mufti of Jerusalem. "Assassination of King Abdullah." *The Guardian*, July 21, 1951, https://www.theguardian.com/theguardian/1951/jul/21/fromthearchive.

وأراد الملك عبد الله الأول ابن الحسين لوحدة الضفتين أن تكون طريقًا نحو الوحدة العربية الشاملة التي كان ينشدها منذ تأسيس الدولة الأردنية، وقد ظلت القدس في وجدان الملك المؤسس طوال حكمه، وكان حريصًا على أداء صلاة الجمعة في المسجد الأقصى، حتى استشهد على أبوابه في يوم الجمعة العشرين من تموز عام ١٩٥١م.

King Abdullah I bin al-Hussein hoped that the unity of the two banks would be the road leading toward a total Arab unity, to which he had aspired since the establishment of the Jordanian state. Jerusalem remained in the heart of the founding king throughout his reign. He had always been eager to perform his Friday prayers in Al-Aqsa Mosque, where he was martyred in front of its gates on Friday, July 20, 1951.

***History of Jordan, Grade 12**, 2018–19, p. 31.*

References to Jordan's commitment to the Palestinian people are ever-present, as is the perceived international prestige accorded to Jordan's involvement in peace diplomacy.

ثالثًا الإنجازات السياسية الخارجية

حقق الأردن مكانة بارزة بين دول العالم بفضل الدور الذي قام به الملك عبد الله الثاني ابن الحسين في دعم القضايا العربية والدولية، ومن أبرز الإنجازات السياسية التي تحققت في هذا المجال ما يأتي:

١- دعم حق الشعب الفلسطيني في العوده إلى أرضه، وإقامة الدولة الفلسطينية المستقلة وعاصمتها القدس، وتأكيد أهمية المقدسات الإسلامية والمسيحية والدفاع المستمر عنها.

Three: Foreign Policy Achievements

Jordan has achieved a prominent position among countries of the world thanks to the role taken by King Abdullah II bin al-Hussein in supporting Arab and international issues.

The most prominent policy achievements in this area:

1- *Supporting the right of Palestinian people to return to their land, establishing an independent Palestinian state with Jerusalem as its capital, and emphasizing the importance of the Islamic and Christian holy sites and their continuous protection.*

***History of Jordan, Grade 12,** 2018–19, p. 58.*

فكر: بالرغم من وقوع الضفة الغربية تحت الاحتلال الإسرائيلي إلا أن الأردن استمر في تحمل مسؤولياته نحو فلسطين إلى اليوم.

***Think**: Although the West Bank is under Israeli occupation, to this day, Jordan continues to take responsibility for Palestine.*

*History of Jordan, **Grade 12,** 2018–19, p. 66.*

Jordan has positioned itself as the country most dedicated to the Palestinian cause. From elementary grades onward, textbooks include several Arabic texts written by Palestinian authors and poets, creating an awareness of and identification with the Palestinian issue in students.[100]

وتفخر الدولة الأردنية بكونها الدولة الأكثر دعمًا للقضية الفلسطينية قولًا وفعلًا، حيث دافع الأردن بكل ما أوتي من قوة عن فلسطين ومقدساتها الإسلامية والمسيحية، وهذا ليس بغريب على القيادة الهاشمية صاحبة الوصاية التاريخية والدينية على المقدسات الإسلامية والمسيحية في القدس الشريف.

The Jordanian State is proud of being the most supportive country for the Palestinian cause, both in word and deed. Jordan defended Palestine and the Islamic and Christian holy sites with all its might. This is not unusual for the Hashemite leadership, which holds historical and religious custodianship over the Islamic and Christian holy sites in noble Jerusalem.

*History of Jordan**, Grade 12,** 2018–19, p. 75.*

King Abdullah's 2006 speech on Jordan's Independence Day features in an eighth-grade *Arabic Language* textbook, with emphasis on Jordan's sense of obligation toward the Palestinian people regarding both the Al-Aqsa Mosque and the establishment of an independent state.

والأردنُّ لا يُمكنُ أنْ ينسى وحدةَ الدّمِ والهدفِ والمصيرِ معَ الأشقّاءِ الفلسطينيّينَ، ولا يُمكنُ أنْ ننسى دماءَ شهدائنا على أسوارِ القدسِ، وفي باحةِ المسجدِ الأقصى الشّريفِ، ولنْ نتخلّى في أيِّ يومٍ منَ الأيّامِ ولا تحتَ أيِّ ظرفٍ منَ الظّروفِ عنْ تقديمِ كلِّ أشكالِ الدّعمِ والمساعدةِ للأشقّاءِ الفلسطينيّينَ، حتّى يَصلوا إلى حقوقِهِمْ، وتقومَ الدّولةُ الفلسطينيّةُ المستقلّةُ على الأرضِ الفلسطينيّةِ.

Jordan cannot forget the union of blood, goals and destiny with its Palestinian brothers; it is also impossible for Jordan to forget the blood of our martyrs on the walls of Jerusalem and in the plaza of the noble Al-Aqsa Mosque. We will not, on any day, under any circumstances, fail to provide all forms of support and assistance to the Palestinian brothers until they

[100] *Our Arabic Language,* Grade 2, Vol. 1, 2018–19, p. 76; *Our Arabic Language,* Grade 4, Vol. 1, 2018–19, p. 71; *Arabic Language,* Grade 5, Vol. 2, 2018–19, pp. 57–58; *Arabic Language,* Grade 6, Vol. 2, 2018–19, p. 77, 82; *Arabic Language,* Grade 7, Vol. 1, 2018–19, pp. 86, 93–94.

attain their rights, and an independent Palestinian state is established on the Palestinian land.[101]

Arabic Language, Grade 8, *Vol. 2, 2017–19, p. 73.*

Jordan's Custodianship of Jerusalem

Jordan occupied and ruled over East Jerusalem from 1948–67. With the city's unification after the 1967 War, Israel continued to recognize Jordan's guardianship role over the Al-Aqsa Mosque complex.

Since 1988 and the Jordanian disengagement from the West Bank, Jordan and the Palestinians have signed two agreements solidifying Jordan's custodianship of the Islamic holy places in Jerusalem. These agreements reinforce the decades-long status quo, through which the Jordanian Waqf manages the affairs of Jerusalem's Islamic holy places (in coordination with Israel). The agreements are explained in the curriculum, and justified by Jordan's need to oppose attempts to "Judaize Jerusalem."[102] The curriculum also acknowledges the most fundamental recognition of Jordan's role in Jerusalem, appearing in "clause nine of the peace agreement that Jordan signed with the Israeli Occupation State in 1994."[103] The curriculum encourages students to have a special connection with the holy site as part of their national and religious identity.

The kingdom's relationship with Jerusalem is understood as a religious obligation and a right derived from the Hashemites' familial connection to the Prophet Muhammad. It is interesting that textbooks use the term "Hashemite" and not Jordanian, connecting them to the Prophet's family prior to relocating in Jordan, and to the Hashem family's historic role as keepers of Islam's holy cities in the Hijaz since the tenth century.[104] The term for the link that connects Jordan to Jerusalem is *irtibāṭ*, which brings to mind King Hussein's July 31, 1988 address in which he announced Jordan's disengagement (*fakk al-irtibāṭ*) from the West Bank.[105]

٣ – حرصَ جلالةُ الملكِ عبدِ اللهِ الثاني على تأكيدِ ارتباطِ الأردنِّ بالقدس، عبرَ تأكيدِ مفهومِ الوصايةِ الهاشميةِ على المسجدِ الأقصى المباركِ/ الحرمِ القدسيِّ الشريفِ، وأنَّ كاملَ القدسِ الشرقيةِ بما فيها المسجدُ الأقصى تحتَ سيادةِ دولةِ فلسطينَ. وتعني الوصايةُ؛ الحقَّ التاريخيَّ في الإدارةِ والإعمارِ والمدافعةِ القانونيةِ والدبلوماسية.

3- *His Highness King Abdullah II was keen to underscore the link (irtibāt) between Jordan and Jerusalem, by emphasizing the meaning of the Hashemite custodianship over the blessed Al-Aqsa Mosque/the Noble Qudsi Haram [The Temple Mount]. All East Jerusalem, including Al-Aqsa Mosque, [will be] under the State of Palestine's sovereignty. The meaning of the custodianship (wisāya) [is] the historical right to manage, build, and defend, legally and diplomatically.*

National and Civic Education, Grade 10, *Vol. 2, 2017–19, p. 33.*

An Arabic language unit, "Jerusalem in the Hearts of the Hashemites," features a poem by Jordanian poet Haider Mahmoud. This unit underlines the connection of the Hashemite kings to the holy sites in Jerusalem, encouraging students to develop an emotional attachment to the city.

[101] Speech of His Majesty King Abdullah II On the Occasion of the 60th Anniversary of Jordan's Independence, May 25, 2006, https://kingabdullah.jo/en/speeches/occasion-60th-anniversary-jordans-independence.

[102] *History of Jordan*, Grade 12, 2018–19, p. 79.

[103] Ibid., p. 73.

[104] (77–78).

[105] King Hussein, "Address to the Nation," Amman, July 31, 1988, https://web.archive.org/web/20190722033545/http://www.kinghussein.gov.jo/88_july31.html.

جوّ النصّ

ألقى الشّاعر هذه القصيدة بين يدي جلالة المغفور له الملك الحسين بن طلال – طيّب الله ثراه – في احتفال للقوات المسلّحة الأردنيّة – الجيش العربيّ بمناسبة ذكرى الإسراء والمعراج عام ١٩٧٠م، وعرض فيها مكانة القدس في وجدان الهاشميين الذين أولوا القدس والمقدسات الدّينيّة عناية واهتمامًا كبيرين، وقد ظهرت في هذه القصيدة مشاعر الفخر والاعتزاز بالعلاقة التي تربط الهاشميين بالقدس، فاحتفى الشّاعر بتصويرها بما تمثلّه من رمز دينيّ عميق؛ فهي بوابة المحبّة والسّلام، ضحّى الشّهداء من أجلها، وقدّم الجيش العربيّ تضحياته على أسوارها.

The poet delivered this poem in front of His Highness the deceased King Hussein bin Talal during the Jordanian Armed Forces-Arab Army ceremony, in commemoration of the Isra and Mi'raj in 1970. He imparted Jerusalem's status with the sentiment of the Hashemites, who gave Jerusalem and the religious holy sites great care and attention. Feelings of pride for the Hashemite connection to Jerusalem appear in this poem.

Arabic Language, Grade 12 *(Academic and Vocational Branch), 2018–19, p. 145.*

١٣ – ما واجب الأمّة العربيّة تجاه القدس؟

١٤ – ما المعاني التي تثيرها في نفسك لفظة "القدس"؟

13- *What is the Arab nation's duty toward Jerusalem?*

14- *What meanings does the word 'Jerusalem' arouse in you?*

Arabic Language, ***Grade 12*** *(Academic and Vocational Branch), 2018–19, p. 147.*

4- *Describe your feelings toward Jerusalem and its holy sites.*

Arabic Language, ***Grade 7,*** *Vol. 1, 2018–19, p. 85.*

جـ– الإعمار الهاشمي الثالث الذي جاء على إثر قيام الاحتلال الصهيوني بإشعال النار في المسجد في عام ١٩٦٩م، وقد امتدت آثار الحريق التخريبية إلى أكثر من ثلث المسجد، والتهمت النيران منبر صلاح الدين الأيوبي رحمه الله كاملاً. وقد تم إنجاز الإعمار الثالث في عام ١٩٩٤م، في عهد الملك الحسين بن طلال رحمه الله.

c- *The third Hashemite reconstruction came following the Zionist Occupation's setting fire to the Mosque in 1969. The devastating [takhribiyyah][106] effects of the fire reached over a third of the Mosque, and the fire devoured the entirety of the Salah al-Din Minbar [pulpit]. The third reconstruction was completed in 1994, during the time of King Hussein bin Talal.*

Islamic Education, Grade 12, *2018–19, p. 145.*

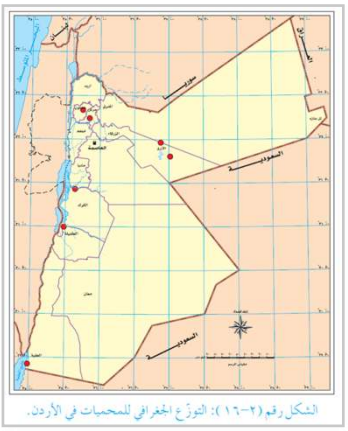
٣ – الإعمار الهاشمي الطارئ (١٩٦٩م، عهد الملك الحسين بن طلال)

جاء الإعمار الهاشمي الطارئ نتيجة للأضرار الكبيرة التي لحقت بالجامع القبلي إثر الحريق الذي أضرمه يهودي متطرف بالتواطؤ مع سلطات الاحتلال الإسرائيلية في المسجد الأقصى عام ١٩٦٩م.

3 – The Emergency Hashemite Renovation (1969, during reign of King Hussein bin Talal)

The emergency Hashemite renovation resulted from the great damages of the Qibli Mosque [Al-Aqsa], due to the fire set in the Al-Aqsa Mosque in 1969 by a Jewish extremist, who plotted with the Israeli Occupation authorities.

History of Jordan, Grade 12*, 2018–19, p. 81.*[107]

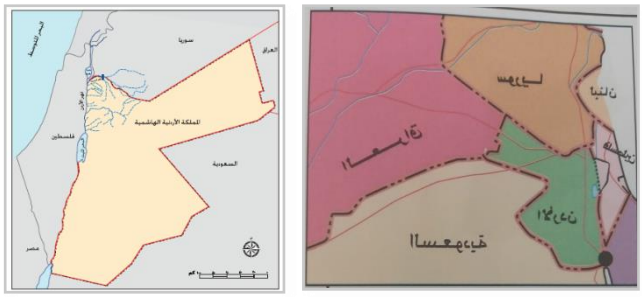


الشكل رقم (٢–١٦): التوزّع الجغرافي للمحميات في الأردن.

Maps in geography textbooks show an inconsistent approach toward the land bordering Jordan from the west. In some cases, the maps name the whole land bordering Jordan from the west and stretching to the sea as "Palestine," without demarcating the Gaza Strip or the West Bank. In other maps, the land is also "Palestine," but Gaza and the West Bank are clearly marked.

[106] The term *takhribiyyah* (devastating) also carries connotations of sabotage, terrorism.

[107] See also: *Our Arabic Language,* Grade 4, Vol. 1, 2018–19, pp. 66–67.



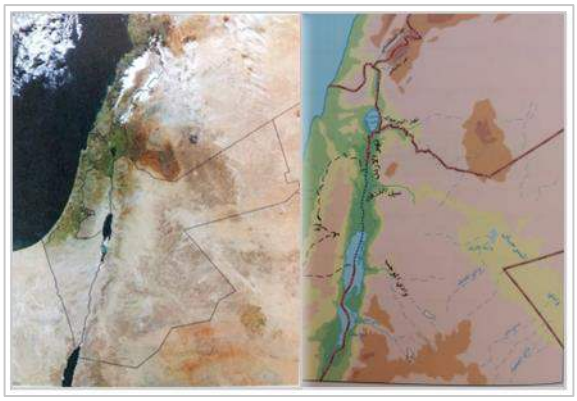
L: ***Geography, Grade 12*** *(Literary Branch), 2016–19, p. 169; R:* ***Social and National Education, Grade 4,*** *Vol. 1, 2017–18, p. 13.*

However, in the same textbook, while other bordering countries are mentioned by name (Lebanon, Syria, Saudi Arabia, Egypt), Israel and the PA remain unidentified, with a line marking the "administrative borders" of the West Bank and Gaza Strip.



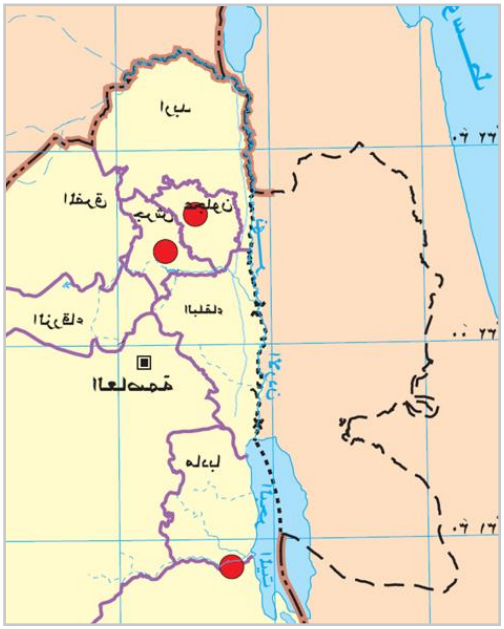
Geography, Grade 12 (Literary Branch)*, 2018–19, p. 204.*[108]

Two maps appear side by side in a *Geography* textbook: one includes the Golan Heights as part of Israeli territory, and one does not.



Geography, Grade 10, *Vol. 1, 2018–19, p. 67.*

Some of the maps blur the border between Jordan and the West Bank. In the following map of national parks, the border seems to encroach on the West Bank in the north, giving the appearance of one country, including perhaps the entire territory of Israel (see next map).

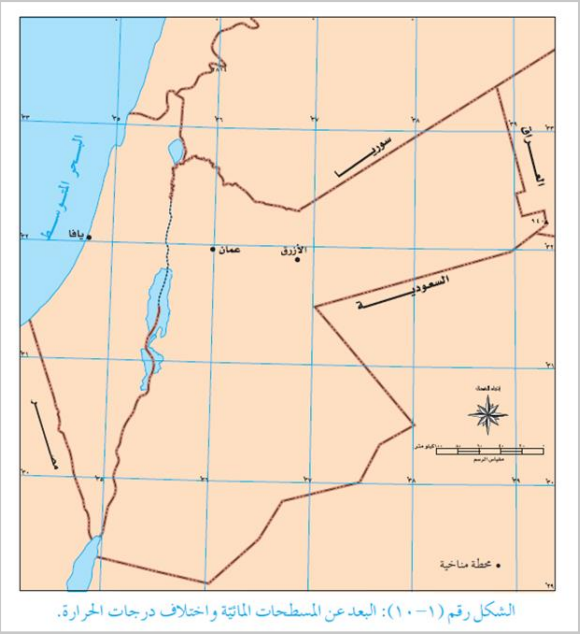


(IMPACT-se enlargement)

Geography, Grade 12 *(Literature Branch), 2018–19, p.89.*

The following map portrays lakes and temperatures, but also seems to show one large country straddling the banks of the Jordan river, from the desert to the Mediterranean Sea.

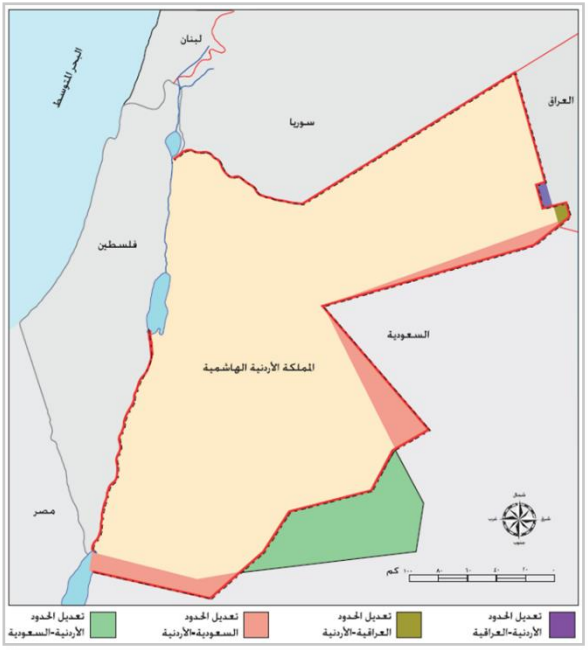
[108] See also: *Social and National Education,* Grade 4, Vol. 2, 2017–19, p. 67.



الشكل رقم (١–١٠): البعد عن المسطحات المائية واختلاف درجات الحرارة.

Geography, Grade 12 *(Literature Branch), 2018–19, p.20.*

The curriculum maintains that borders can be altered, since they are artificial and geometric. Textbooks also claim that border disputes have led to losses of blood and property.[109] Jordan has often adjusted its borders with Arab neighbors, evident in various maps. Despite a peace treaty with Israel, however, such corresponding demarcation lines are missing.



[Legend: Violet: Jordanian-Iraqi Border Adjustment; Khaki: Iraqi-Jordanian Border Adjustment; Pink: Saudi-Jordanian Border Adjustment; Light Green: Jordanian-Saudi Border Adjustment].

Geography, Grade 12 *(Literature Branch), 2018–19, p.167.*

[109] *Geography*, Grade 12 (Literature Branch), 2018–19, pp. 162, 167.

A Shaky Peace: Jordan and Israel

While commitment to peace appears to be a central theme in the Jordanian curriculum, Israel is tangibly ignored in this regard. Rather, the Jewish state is most often described in textbooks as a Zionist entity with neither rights nor history. The peace treaty between the two nations is mostly ignored. There is no discourse on peace and collaboration within the Israeli-Jordanian-Palestinian triad, and no future vision regarding Jordan's close neighbor.

The curriculum glorifies martyrdom and *jihad* in support of wars for the "liberation of Palestine." In a chapter on "Jordanian Martyrs in Palestine," two Jordanian soldiers, killed while fighting, are role models for Jordanian students. The Israeli perspective on this war—known in Israel as the War of Independence or Liberation—is delegitimized, using terms such as "Jewish gangs" and "invaders-aggressors" who are aiming "to occupy Palestine and expel its people from it." The word "Israel" is not used at all.

The following text describes a history of violence, linking the Palestinian destiny with the sacrifice of Jordanian martyrs.



Reading: Jordanian Martyrs in Palestine

كانَ البَطَلُ كايد مُفْلِح عبيدات أَوَّلَ شَهيدٍ أُرْدُنِيٍّ وَهَبَ روحَهُ فِداءً لِلثَّرى الطَّهورِ، وَقَدِ اسْتُشْهِدَ مَعَ عَدَدٍ مِنْ رِفاقِهِ الشُّجْعانِ عَلى ثَرى فِلَسْطينَ بَعْدَ أَنْ أَوْقَعوا خَسائِرَ بِالْغُزاةِ الْمُعْتَدينَ.

وَحينَ سَعَتْ عِصاباتُ الْيَهودِ إِلى احْتِلالِ فِلَسْطينَ وَإِخْراجِ أَهْلِها مِنْها، أُسْنِدَتْ إِلى الْقائِدِ مُحَمَّد حَمَد الحنيطيّ قِيادَةُ حامِيَةِ حَيْفا وَتَدْريبُ الْمُقاتِلينَ فيها؛ لِما يَتَمَتَّعُ بِهِ مِنْ خِبْرَةٍ وَشَجاعَةٍ، فَحَظِيَ بِشَرَفِ الْجِهادِ في فِلَسْطينَ، وَخاضَ

The hero Kayed Al-Muflih al-Obaidat was the first Jordanian martyr who sacrificed his soul for the consecrated soil [of Palestine]. He was martyred with a group of his brave comrades on the soil of Palestine after they inflicted losses on the invaders-aggressors. When the Jewish gangs aimed to occupy Palestine and expel its people from it, Muhammad Hamad al-Hunaity commanded the Haifa garrison. Being professional and brave, he oversaw training its [the garrrison's] fighters. He gained the honor of jihad in Palestine.

مَعَ رِفاقِهِ مَعارِكَ ضارِيَةً قُتِلَ فيها أَعْدادًا مِنَ الصُّهاينَة. وَقَدِ اسْتُشْهِدَ حينَ هاجَمَ الصُّهاينَةُ شاحِنَتَهُ الْمُحَمَّلَةَ بِالسِّلاحِ؛ فَرَوى بِدِمائِهِ الزَّكِيَّةِ تُرابَ فِلَسْطينَ الْغالِيَة.

لَمْ يَكُنِ الشَّهيدانِ: كايد مُفْلِح عبيدات، وَمُحَمَّد الحنيطيّ، إِلّا مِثالًا لِأَبْناءِ الْأُرْدُنِّ الَّذينَ ضَحَّوْا بِأَرْواحِهِمْ في سَبيلِ الدِّفاعِ عَنِ الْحُقوقِ وَالْمُقَدَّسات.

قالَ تَعالى: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾
(سورةُ آلِ عِمْران: الآية ١٦٩)

[Al-Hunaity] participated with his comrades in fierce battles in which he killed several Zionists. He was martyred when the Zionists attacked his truck loaded with weapons. He saturated Palestine's precious soil with his pure blood. The two martyrs, Kayed al-Muflih al-Obaidat and Muhammad al-Hunaity, are but an example to the children of Jordan who sacrificed their lives by defending the rights and the sanctities. 'And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provisions' (Al-Imran 3:169)[111]

***Our Arabic Language, Grade 4**, Vol. 2, 2018-19, pp. 16-17*

The same chapter features a verse from "The Soldier's Vow" (also known as: "Land of the Generous") written by Jordanian poet Haider Mahmoud. This poem, aimed at elementary school students, describes the liberation of *all* of Palestine: It calls for "sacrificing blood" to remove the enemy from the land by "eliminating the usurper," and to "annihilate the remnants of the foreigners."



النشيد

مِنْ قَصيدَةِ "قَسَمُ الْجُنْدِيّ"

حيدر محمود

قَسَمًا سَأُضَحّي بِدِمائي لِأُروِيَ أَرْضَ الْكُرَماءِ
وَأُزيلَ الْغاصِبَ مِنْ بَلَدي وَأُبيدَ فُلولَ الْغُرَباءِ
قَسَمًا
يا بَلَدَ الْأَقْصى وَالْحَرَمِ يا مَهْدَ النَّخْوَةِ وَالْكَرَمِ
صَبْرًا فَالنَّصْرُ لَنا صَبْرًا وَالْفَجْرُ يُطِلُّ مِنَ الظُّلَمِ
قَسَمًا

I vow I shall sacrifice my blood to saturate the land of the generous, and will eliminate the usurper from my country, and will annihilate the remnants of the foreigners. Oh, land of Al-Aqsa and the Haram; oh, cradle of chivalry and generosity. Patient, be patient. as victory is ours; dawn is emerging from the oppression.

Our Arabic Language, Grade 4, *Vol. 2, 2018–19, p. 22.*

Jordanian soldiers killed over the years in wars "defending Palestine" are depicted as martyrs for Allah. Within the environment of national battles, some of the examples imbue the national narrative with religious characteristics. Battles against the "Zionist enemy" are explained in detail, with emphasis on the enemy's casualties.



الْجَدُّ: نَعَمْ يا بُنَيَّ، لَقَدْ شارَكَتْ قُوّاتُنا الْمُسَلَّحَةُ الْأُرْدُنِيَّةُ– الْجَيْشُ الْعَرَبِيُّ في مَعارِكَ عِدَّةٍ دِفاعًا عَنْ فِلَسْطينَ الْحَبيبَةِ، وَسالَتْ دِماءُ شُهَدائِنَا الْأَبْرارِ زَكِيَّةً عَلى تُرابِها دِفاعًا عَنْ مَدينَةِ الْقُدْسِ.

The Grandfather: Yes, my little boy. Our Jordanian Armed Forces-Arab Army participated in several battles defending beloved Palestine, and the pure blood of our righteous martyrs flowed on its soil, in defense of Jerusalem.

Social and National Education, Grade 4, *Vol. 2, 2017–19, p. 58.*



زَيْـدٌ: وَماذا عَنْ بابِ الْوادِ؟
الْجَدُّ: بابُ الْوادِ هُوَ مَمَرٌّ يَرْبِطُ السَّهْلَ السّاحِلِيَّ بِجِبالِ الْقُدْسِ، وَتَتَشَعَّبُ مِنْهُ طُرُقُ الْقُدْسِ، وَالرَّمْلَةِ، وَرامَ اللهِ، وَيُعَدُّ أَحَدَ الْمَواقِعِ الإِسْتِراتيجِيَّةِ الْبارِزَةِ الْمُطِلَّةِ عَلى مَدينَةِ الْقُدْسِ.
زَيْـدٌ: هَلْ لَكَ أَنْ تُخْبِرَني الْمَزيدَ عَنْ مَعْرَكَةِ اللَّطْرونِ؟
الْجَدُّ: لَقَدْ كانَتْ هذِهِ الْمَعْرَكَةُ مِنَ الْمَعارِكِ الْفاصِلَةِ الَّتي تَكَبَّدَ فيها الْعَدُوُّ الصَّهْيونِيُّ خَسائِرَ فادِحَةً في الْأَرْواحِ وَالْمُعَدّاتِ؛ إِذِ اسْتَطاعَتْ وَحَداتٌ مِنْ قُوّاتِنَا الْمُسَلَّحَةِ الْأُرْدُنِيَّةِ الْباسِلَةِ– الْجَيْشِ الْعَرَبِيِّ، قَوامُها (١٢٠٠) جُنْدِيٍّ، أَنْ تُواجِهَ بِثَباتٍ (٦٥٠٠) جُنْدِيٍّ مِنْ قُوّاتِ الْعَدُوِّ، وَأَنْ تَنْتَصِرَ عَلَيْهِمْ بَعْدَ قَتْلِ نَحْوِ (٢٠٠٠) مِنْ قُوّاتِ الْعَدُوِّ، وَأَسْرِ الْعَديدِ مِنْهُمْ.

الشَّكْلُ (٦–٢): الْقُوّاتُ الْمُسَلَّحَةُ الْأُرْدُنِيَّةُ– الْجَيْشُ الْعَرَبِيُّ عَلى أَسْوارِ مَدينَةِ الْقُدْسِ.

(Figure 6–2): Jordanian Armed Forces—The Arab Army at the walls of the City of Jerusalem

Zayd*: And what about Bab al-Wad?*

Grandfather*: Bab al-Wad is a corridor connecting the coastal plain with the Jerusalem mountains; the roads to Jerusalem, Ramla and Ramallah branch out from it. It is a main strategic point overlooking Jerusalem.*

Zayd*: Can you tell me more about the Battle of Latroun?*

Grandfather*: The battle was one of the decisive battles in which the Zionist enemy suffered heavy losses in lives and equipment. Units from our heroic Jordanian Armed Forces-The Arab Army, consisting of 1,200 soldiers, succeeded in confronting 6,500 soldiers from the enemy forces, and won the battle after killing some 2.000 enemy soldiers and capturing many prisoners.*

Social and National Education, Grade 4, *Vol. 2, 2017–19, pp. 50–60.*

A lesson on "Beloved Palestine" is rife with militaristic *jihadi* messaging. Students listen to an audio program on Izz ad-Din al-Qassam, the Syria-born Islamist rebel who became a symbol of radicalism and uncompromising war against the British, Zionism, and Israel. Questions follow the example below:

١ – أَيْنَ اسْتُشْهِدَ الْقَسّامُ وَرِفاقُهُ؟
٢ – ما نَتيجَةُ اسْتِشْهادِ الْقَسّامِ وَرِفاقِهِ؟
٣ – لِماذا تُعَدُّ ثَوْرَةُ ١٩٣٦م مِنْ أَبْرَزِ ثَوْراتِ الشَّعْبِ الْفِلَسْطينِيِّ؟
٤ – كَيْفَ رَدَّتِ السُّلُطاتُ الْإِنْجليزِيَّةُ عَلى هذِهِ الثَّوْرَةِ؟
٥ – مَنْ ساندَ الشَّعْبَ الْفِلَسْطينِيَّ في ثَوْرَتِهِ؟

1. *When were Al-Qassam and his comrades martyred?*
2. *What is the result of the martyrdom of Al-Qassam and his comrades?*
3. *Why is the 1936 Revolution seen as one of the prominent revolutions of the Palestinian people?*
4. *How did the British authorities react to this revolution?*
5. *Who supported the Palestinian people in their revolution?*

Arabic Language, Grade 5, *Vol. 2, 2018–19, p. 48.*

The text then praises the martyrdom of Jordanians in Palestinian wars [against Israel] and educates for martyrdom in *jihad* war.

جـ – عَدِّدْ صُوَرَ نِضالِ الشَّعْبِ الفِلَسْطينِيِّ لاسْتِرْدادِ أَرْضِهِ وَتَحْريرِها.
د – اذْكُرْ أَسْماءَ شُهَداءَ أُرْدُنِّيّينَ سَقَطوا عَلى ثَرى فِلَسْطينَ الطّاهِرِ.
٢ – اسْتَعِنْ بِالْإِجابَةِ عَنِ الْأَسْئِلَةِ السّابِقَةِ لِلتَّحَدُّثِ عَنْ مَوْضوعِ (نِضالُ الشَّعْبِ الْفِلَسْطينِيِّ)، وَيُمْكِنُكَ الاسْتِفادَةُ أَيْضًا في حَديثِكَ مِمّا يَأْتي:
أ – قالَ تَعالى: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾. (سورةُ آلِ عِمْران: آية ١٦٩)
ب – فِلَسْطينُ عانَتْ مِنَ الِاحْتِلالِ كَثيرًا، وَلٰكِنَّ نِضالَ أَبْنائِها يَزيدُها قُوَّةً.
جـ – الدِّفاعُ عَنِ الْوَطَنِ حَقٌّ مَشْروعٌ.
د – إِنَّ دافِعَ الْإِنْسانُ عَنْ حَقِّهِ يَكْتَسِبُ قُوَّةً وَهَيْبَةً تُخيفُ الْأَعْداءَ وَتُرْهِبُهُمْ.
هـ – قالَ عبد الرَّحيم مَحْمود :
دَعا الْوَطَنُ الدَّبيحُ إِلى الْجِهادِ فَطارَ لِفَرْطِ فَرْحَتِهِ فُؤادي

C – Present images of the Palestinian people's struggle to recover and liberate their land.

D – Name Jordanian martyrs who fell on the pure land of Palestine.

Make use of your former answers to discuss the topic of 'The Struggle of the Palestinian People.' You may use the following in your discussion:

*A – Allah has 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 3:169)*

B – Palestine suffered much from the occupation, but the struggle of its sons makes her strong.

C – Defending the homeland is a legal right.

D – When man defends its right, he gains power and respect that frighten his enemies.

E – Abd al-Rahim Mahmoud said:

The slaughtered homeland called for jihad.

[Responding] my heart flew in excessive joy.

Arabic Language, Grade 5, *Vol. 2, 2018–19, p. 49.*

Jordanian textbooks also discuss the Palestinian right of return, referring to the many Palestinians living in Jordan who still hope to return to their homes in Palestine. A girl asks her grandmother about the old key she holds, and after hearing her story expresses her hopes for a Palestine liberated from the "Zionist Occupation."



فِلَسْطينُ. قالَتْ عَلْياءُ: وَأَنا آمَلُ يا جَدَّتي، أَنْ أَرى فِلَسْطينَ مُحَرَّرَةً مِنَ الِاحْتِلالِ الصَّهْيونِيِّ.

لَنْ أَنْسى فِلَسْطينَ ما حَييتُ، وَلَنْ أَنْسى قَرْيَتي الَّتي تَقَعُ عَلى سَهْلٍ أَخْضَرَ تَكْثُرُ فيهِ أَشْجارُ التّينِ وَالزَّيْتونِ، وَكُرومُ الْعِنَبِ، وَغَيْرَ بَعيدٍ عَنْها بَيّاراتُ الْبُرْتُقالِ، وَالْجِبالُ تَكْسوها أَشْجارُ السَّرْوِ. كُنّا في الْمَساءِ نَجْلِسُ تَحْتَ شَجَرَةِ جَوْزٍ

فِلَسْطينُ. قالَتْ عَلْياءُ: وَأَنا آمَلُ يا جَدَّتي، أَنْ أَرى فِلَسْطينَ مُحَرَّرَةً مِنَ الِاحْتِلالِ الصَّهْيونِيِّ.

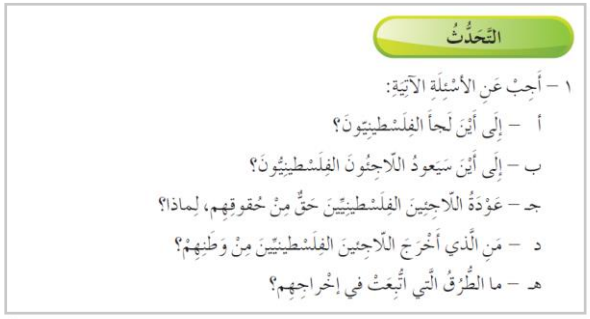
Reading: Palestine

[Grandmother]: I will never forget Palestine for as long as I live, and I will never forget my village situated on a green valley . . .

Grandma, I wish that I will see Palestine liberated from the Zionist Occupation.

Arabic Language, Grade 5, *Vol. 2, 2018–19, pp. 50–51.*

In an Arabic language unit, "Palestine is Arab," students learn about the history of Jericho and are asked about the right of return. The refugee issue and the need for Palestinians to return [to what is now Israel] is repeated. Within this context, students are asked about Jordan's support for the Palestinians, both in the West Bank and Gaza.



التَحدُّثُ

١ – أَجِبْ عَنِ الأَسْئِلَةِ الآتِيَةِ:

أ – إِلَى أَيْنَ لَجأَ الفِلَسْطِينِيّونَ؟

ب – إِلَى أَيْنَ سَيعودُ اللّاجِئُونَ الفِلَسْطِينِيُّونَ؟

جـ – عَوْدَةُ اللّاجِئِينَ الفِلَسْطِينِيّينَ حَقٌّ مِنْ حُقوقِهِم، لِماذا؟

د – مَنِ الَّذي أَخْرَجَ اللّاجِئِينَ الفِلَسْطِينِيّينَ مِنْ وَطَنِهِمْ؟

هـ – ما الطُّرُقُ الَّتي اتُّبِعَتْ في إِخْراجِهِم؟

Discussion:

1- Answer the following questions:

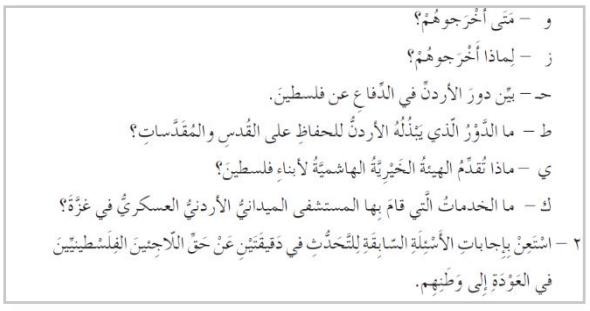
a- Where did the Palestinians take refuge?

b- Where will the Palestinian refugees return to?

c- The Palestinian refugees' return is one of their rights. Why?

d- Who removed the Palestinian refugees from their homeland?

e- *What were the ways used to remove them?*



و – مَتَى أُخْرِجوهُمْ؟

ز – لِماذا أُخْرِجوهُمْ؟

حـ – بيِّن دورَ الأردنِّ في الدِّفاعِ عن فلسطينَ.

ط – ما الدَّوْرُ الَّذي يَبْذُلُهُ الأردنُّ للحفاظِ على القُدسِ والمُقَدَّساتِ؟

ي – ماذا تُقَدِّمُ الهيئةُ الخَيْرِيَّةُ الهاشميَّةُ لأبناءِ فلسطينَ؟

ك – ما الخدماتُ الَّتي قامَ بِها المستشفى الميدانيُّ الأردنيُّ العسكريُّ في غزَّةَ؟

٢ – اسْتَعِنْ بِإِجاباتِ الأَسْئِلَةِ السّابِقَةِ لِلتَّحَدُّثِ في دَقيقَتَيْنِ عَنْ حَقِّ اللّاجِئينَ الفِلَسْطينيّينَ في العَوْدَةِ إِلى وَطَنِهِم.

f- When did they remove them? Explain Jordan's role in defending Palestine.

g- What did the Hashemite Charity Organization offer the Palestinians?

h- What services does the Jordanian millitary field hospital in Gaza provide?

2- Make use of the above answers in a two-minute discussion on the right of the Palestinian refugees to return to their homeland.

Arabic Language, Grade 6, *Vol. 2, 2018–19, pp. 75–76.*

A unit on "Palestine in the Heart" includes a listening exercise on the refugee issue, and an emotive poem. Questions following the listening section include a discussion of Palestinian property left behind and used by the occupiers, with no balanced explanation including references to property left behind in the Arab world by refugees coming to Israel. The poem describes the struggle against Israel, paraphrased by the textbook as "liberation from the usurper enemy" [*al-taḥarrur min al-ʿadū al-ghāsib*].[110] The following excerpt represents a common thread throughout the curriculum:



يَنْجَلي الظُّلْمُ والظَّلامُ إذا ما (م) الْتَهَبَ الشَّعْبُ في النِضالِ الْتِهابا

ويُطِلُّ الفَجْرُ الحَبيبُ ضَحوكًا وَيُضيءُ الدُّروبَ والأَلْبابا

هٰذِهِ دارُنا جَبَلْنا ثَراها بِالدَّمِ الحُرِّ فاسْتَحالَ مَلابا

ونَرى حُبَّها مَعَ الدَّمِ نارًا وبَذَلْنا لَها النُّفوسَ احْتِسابا

Injustice and darkness will vanish

If the people were inflamed in the struggle

The beloved dawn will look down happy

And light up the paths and the minds

This is our home, we molded its soil

With free blood that turned to perfume

Her love ran with blood as fire

For her, we sacrificed our souls to heaven

Arabic Language, Grade 9, *Vol. 2, 2018–19, p. 13.*

[110] *Arabic Language*, Grade 9, Vol. 2, 2018–19, p. 14.

In the example below, topics for a writing exercise raise emotionally charged issues aimed at shaping anti-Israel attitudes:



الكِتابةُ

اكتبْ في واحدٍ منَ الموضوعَينِ الآتيينِ:

١ – رسالةٌ إلى والدةِ أسيرٍ فلسطينيٍّ في سجنِ الاحتلالِ.

٢ – مشاعرُ لاجئٍ يحلُمُ بالعودةِ إلى وطنِهِ.

Writing:

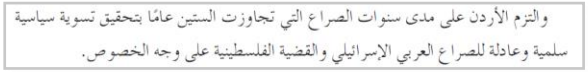
Write about one of the following subjects:

1- *Letter to a mother of a Palestinian prisoner in an Occupation prison.*

2- *Feelings of a refugee dreaming to return to his homeland.*

Arabic Language, Grade 9, *Vol. 2, 2018–19, p. 17.*

Despite expressions of resentment toward Israel, the curriculum highlights the Jordanian commitment to a peaceful and just political settlement of the Arab-Israeli conflict and the Palestinian Cause in particular. The Israeli-Palestinian dispute should be resolved only through reaching an agreement with the Palestinian National Authority, leading to a two-state solution. The text avoids the issue of the peace treaty between Israel and Jordan, and the close cooperation between the two countries.



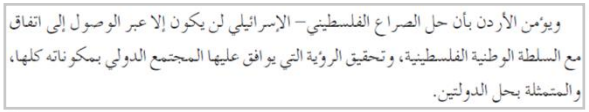
والتزم الأردن على مدى سنوات الصراع التي تجاوزت الستين عامًا بتحقيق تسوية سياسية سلمية وعادلة للصراع العربي الإسرائيلي والقضية الفلسطينية على وجه الخصوص.

Over the years of conflict, which exceeded sixty years, Jordan was committed to achieving a peaceful and just political settlement of the Arab-Israeli conflict and the Palestinian Cause in particular.



وحرصًا على استقلالية القرار الفلسطيني، واستجابة للقرار الذي يُعدّ منظمة التحرير الفلسطينية الممثل الشرعي الوحيد للشعب الفلسطيني، وأنه لا يمكن أن يوجد حل للقضية الفلسطينية ما لم يتمكن الجانب الفلسطيني من أن يمارس حقه الكامل في إبداء رأيه وفي الإسهام في وضع حل في إطار سلام عادل وشامل، أعلن الملك الحسين بن طلال في خطاب ألقاه في ٣١ تموز من عام ١٩٨٨م فك العلاقة القانونية والإدارية بين الضفة الغربية والمملكة الأردنية الهاشمية، وهو ما يعرف بقرار "فك الارتباط" بعد وحدة اندماجية بين الضفتين دامت ٣٨ عامًا منذ نيسان من عام ١٩٥٠م، وقد رحبت منظمة التحرير الفلسطينية بالقرار الأردني وعدته مليًا لطموح المنظمة بالانفراد في حق تمثيل الشعب الفلسطيني والاستقلالية السياسية.

In the interest of the independence of the Palestinian decision, and in response to the decision that considers the Palestine Liberation Organization the sole legitimate representative of the Palestinian people, there can be no solution to the Palestinian issue unless the Palestinian side can exercise its full right to express its opinion, and contribute to a solution within the framework of a just and comprehensive peace. In a speech delivered on July 31, 1988, King Hussein bin Talal announced the dissolution of the legal and administrative relationship between the West Bank and the Hashemite Kingdom of Jordan. This is what is known as the 'disengagement' decision after a merger between the two banks that began in April 1950, and lasted 38 years. The Palestine Liberation Organization welcomed the Jordanian decision, and considered it as fulfilling the organization's aspiration to unilaterally represent the Palestinian people and achieve political independence.



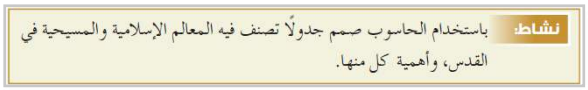
ويؤمن الأردن بأن حل الصراع الفلسطيني – الإسرائيلي لن يكون إلا عبر الوصول إلى اتفاق مع السلطة الوطنية الفلسطينية، وتحقيق الرؤية التي يوافق عليها المجتمع الدولي بمكوناته كلها، والمتمثلة بحل الدولتين.

Jordan believes that the Palestinian-Israeli conflict should be resolved only through reaching an agreement with the Palestinian National Authority, and realizing the vision agreed upon by the entire international community, represented by a two-state solution.

Arab and World History, Grade 12 *(Literary Branch), 2018–19, p. 79.*

The curriculum considers Jerusalem to be holy to both Islam and Christianity; in contrast, Jews have no justification for their claims to the city. There is emphasis on Israel's alleged attempts to "Judaize" the city; Jordanian students study the importance of Jerusalem only to Islam and Christianity. Note that older textbooks acknowledged the Jewish connection to the Western Wall.[111]

[111] Modern Arab History and Contemporary Issues, Grade 10, Vol. 2, 2014–15, p. 79.


نشاط: باستخدام الحاسوب صمم جدولًا تصنف فيه المعالم الإسلامية والمسيحية في القدس، وأهمية كل منها.


٢ – بيّن الأهمية الدينية لمدينة القدس عند المسلمين والمسيحيين.

***Activity**: Using the computer, draw a table including the Islamic and Christian sites in Jerusalem, and the importance of each one of them.*

2- Clarify the religious importance of Jerusalem to Muslims and Christians.

***Arab and World History, Grade 12** (Literary Branch), 2018–19, pp. 68–69.*

The textbooks assert that Israel intends to "empty" Jerusalem of its

Arab residents.[112] Jewish historical and religious claims "have no basis in reality."


الفصل الرابع : المخططات الإسرائيلية لتهويد مدينة القدس

يحاول الاحتلال الإسرائيلي تهويد مدينة القدس، وطمس معالمها العربية الإسلامية والمسيحية، وتفريغها من سكانها العرب، استنادًا إلى مزاعم تاريخية ودينية لا يوجد ما يسندها على أرض الواقع، ولذلك تقوم إسرائيل بجرائم وأعمال تخريبية كثيرة تقصد عن طريقها تشويه تاريخ المدينة المقدسة؛ تحقيقًا لهدفها وهو جعلها عاصمة لدولة الكيان الصهيوني.

Part Four: Israeli Plans to Judaize Jerusalem

The Israeli Occupation's attempts to Judaize Jerusalem, efface its Arab, Islamic and Christian features and to empty it of its Arab residents are based on historical and religious claims that have no basis. Therefore, Israel commits crimes and many destructive actions through which it aims to distort the history of the holy city, in order turn it into the capital of the Zionist-entity state.

***Arab and World History, Grade 12** (Literary Branch), 2018–19, p. 70.*

The curriculum teaches twelfth graders that the Western Wall is a Zionist fabrication. The description of the 1929 riots follows the Palestinian denial that the Wall is a Jewish holy site; interestingly, the narrative includes attacks against Jews praying at the Wall. There is no mention of other anti-Jewish riots across the country, nor of the destruction of ancient communities.[113]


٢ – ثورة البراق في عام ١٩٢٩م: اندلعت بسبب ادعاء الصهاينة بأن حائط البراق من الأماكن المقدسة عند اليهود وأسموه حائط المبكى، الأمر الذي دفع الفلسطينيين إلى رفض هذا الادعاء، وما تبعه من تعدي على المقدسات الإسلامية ، فهاجموا تجمعات اليهود المحتفلين عند حائط البراق، وشملت الثورة معظم المدن الفلسطينية. ولا يزال حائط البراق يشكل أحد أسباب الاحتكاك المباشر بين العرب واليهود في مدينة القدس.

2- The Al-Buraq Revolution [Uprising] in 1929 erupted due to the Zionists' claim that the Al-Buraq wall is a Jewish holy site, and they named it the Wailing Wall. This motivated the Palestinians to reject this claim, and the violations of the Islamic holy sites which followed. They [Palestinians] attacked Jewish gatherings who celebrated at the Al-Buraq Wall, and the uprising engulfed most Palestinian cities. The Al-Buraq Wall is still one of the direct causes of friction between Arabs and Jews in Jerusalem.

***Arab and World History, Grade 12** (Literary Branch), 2018–19, p. 58.*

The text below ignores the historical presence of Jews in Jerusalem. While teaching about the various names of the city, it excludes the Hebrew names "Yerushalayim" and "Zion," as well as the Arabic "Urshalim," used in multiple translations of Arabic Bibles.[114] It acknowledges, however, a "foreign" Hebrew invasion as one of many such incursions. Yet, in *Islamic Education* textbooks, there are references to Jerusalem as the "land of heavenly religions," which undeniably includes Judaism. Another *Arab and World History* textbook describes the "Kingdom of Judea," its destruction, and

[112] Demographics demonstrate that this argument is baseless. Arab population in Jerusalem went up from 26 percent in 1967 to 38 percent in 2019. Nichal Korach and Maya Choshen, "Jerusalem: Facts and Trends, 2021," The Jerusalem Institute for Policy Research, 2021, p. 17, https://jerusaleminstitute.org.il/wp-content/uploads/2021/05/Pub_564_facts_and_trends_2021_eng.pdf;

It is worth noting that when Jordan controlled East Jerusalem between 1948 and 1967, it drove away its entire ancient Jewish population and destroyed the Jewish quarter of the Old City, blocking access of Jews to their holy sites.

[113] The period of the 1929 riots, signaling the defeat of moderate Arabs/Palestinians, represented a turning point that became the basis for all ensuing Arab-Jewish-Jordanian conflict. Hillel Cohen, *Year Zero of the Arab-Israeli Conflict 1929*, translated by Haim Watzman (Waltham: Brandeis University Press), 2015.

[114] Urshalim appears 881 times in an Arabic Bible search, https://st-takla.org/Bibles/BibleSearch/search.php?q=أورشليم&op=and;

Urshalim was the official Arabic name of West Jerusalem until 1967. Since then, the official Israeli name for the city in Arabic is Urshalim Al-Quds.

the return from Babylon.[115] Canaanites are described as "Canaanite Arabs," a modern Palestinian construct that became popular among Arabs and Muslims.[116]



الفصل الثالث : الأهمية التاريخية والدينية لمدينة القدس

تعد مدينة القدس من أقدم مدن العالم، وقد سكنها كثير من الأقوام عبر العصور التاريخية، كالعرب الكنعانيين، واليونان والرومان والبيزنطيين، والعرب المسلمين. وقد بناها اليبوسيون إحدى القبائل الكنعانية، منذ ما يقرب من عام (٣٠٠٠ق.م)، وعرفت بأسماء عدة منها: أور سالم، ويبوس، وإيليا، وبيت المقدس. وتعرضت القدس للغزو الخارجي من قبل العبرانيين، والفرس، واليونان، والرومان.

وتعد مدينة القدس أرض الديانات السماوية، وإليها أُسْرِيَ بالرسول محمد صلى الله عليه وسلم،

Part Three: The Historical and Religious Importance of Jerusalem

The city of Jerusalem is one of the most ancient cities in the world. Many nations have inhabited it throughout history, such as the Canaanite Arabs, Greeks, Romans, Byzantines and Muslim Arabs. Built by the Jebusites, one of the Canaanite tribes, around 3000 BC, and known by a variety of names: Ur Salem, Jebus, Ilya' and Bayt al-Maqdis, Jerusalem faced external invasions by the Hebrews, Persians, Greeks, and Romans.

The city of Jerusalem is the land of the heavenly religions, and to it Prophet Muhammad travelled [was brought] during the night.

***Arab and World History, Grade 12** (Literary Branch), 2018–19, p. 65.*

An *Arab and World History* textbook accuses Israel of acting illegally to quietly and demographically, take over Jerusalem,[117] and for conducting what Jordan claims to be excavations meant to support "forged Talmudic narratives," as well as creating fake Jewish graves. The textbook thus echoes European antisemitic tropes which often demonize the Talmud.[118]



٣ – الحفريات والأنفاق

يتبنى الاحتلال الإسرائيلي سياسات تهدف إلى تهويد تراث مدينة القدس والسيطرة على أراضيها عن طريق الادعاء بأنها حفريات أثرية، وتتركز أغلب الحفريات في منطقة البلدة القديمة ومحيطها ، وبالذات منطقة سلوان القريبة من المسجد الأقصى المبارك، حيث تقوم قوات الاحتلال الإسرائيلية، وجماعات متطرفة بإدارة موقع الحفريات، وتسعى لربط كل ما يُكْتَشَف بروايات تلموديه مزيفة لتاريخ المدينة، في محاولة من سلطات الاحتلال للادعاء أن لهم جذورًا تاريخية ممتدة في القدس وفلسطين، وتقوم اسرائيل من خلال الحفريات الأثرية بتدمير الآثار وسرقتها وهي آثار تعود للحقب الرومانية والبيزنطية

الشكل (٢–١١): حفريات تحت المسجد الأقصى.

٧٣

والإسلامية، وتُزيّف حقيقة ما تبقى من آثار وتدعي أنها تعود لفترات يهودية في محاولة لتزييف الحقائق التاريخية عن طريق ما يأتي:

(Image 2–11): Excavations under Al-Aqsa Mosque [The image actually shows the Western Wall Plaza].

3- Excavations and Tunnels

The Israeli Occupation adopts policies aimed at Judaizing Jerusalem's heritage, and controlling its lands by claiming that these were archaeological excavations. Most of the excavations are in the Old City and its surroundings, especially the Silwan area near Al-Aqsa Mosque, where Israeli Occupation forces and extremist groups manage the excavation site. They try to connect everything discovered with forged Talmudic narratives of the city's history, an attempt by the Occupation's authorities to claim they have extended historical roots in Jerusalem and Palestine. During its archaeological excavations,

[115] *History,* Grade 8, Vol. 1, 2017–19, p. 14

[116] Rashid Khalidi, *Palestinian Identity: The Construction of Modern National Consciousness* (New York: Columbia University Press, 1997), p. 253; Yitzhak Reiter, *Jerusalem and its Role in Islamic Solidarity*, Jerusalem and Its Role in Islamic Solidarity (New York: Palgrave Macmillan, 2008), pp. 70–73; Eldad J. Pardo, Marcus Sheff and Arik Agassi, Reform or Radicalization: PA 2017–18 Curriculum, IMPACT-se, 2017, pp. 77–80, https://www.impact-se.org/wp-content/uploads/PA-Curriculum_2017-Grades-5-11.pdf';

Meik Gerhards, "Die Biblischen Hethiter" *Die Welt des Orients*, 39 (2008): pp. 161, 167; In all likelihood, most of the dwellers of Canaan in Biblical times, including the various Israelite tribes, were at one point speaking varieties of Biblical Hebrew (the "Language of Canaan"). Holger Gzella, "The Emergence of Hebrew," *Encyclopedia of Hebrew Language and Linguistics*, vol. 2 (Leiden and Boston: Brill, 2013), pp. 852–63; Holger Gzella, "Canaanite," *The Oxford Handbook of the Archaeology of the Levant c.8000–332 BCE* (Oxford: Oxford University Press, 2014), pp. 29–30; Koert van Bekkum, "The 'Language of Canaan': Ancient Israel's History and the Origins of Hebrew," in *Biblical Hebrew in Context*, eds., Koert van Bekkum, Gert Kwakkel, Wolter H. Rose (Leiden Boston: Brill, 2018), pp. 67–84.

[117] *Arab and World History,* Grade 12 (Literary Branch), 2018–19, pp. 70–73.

[118] Daniel Lipson, "Chilling Testimonies: How Christians Distorted the Talmud to Harm the Jews," The Librarians, November 6, 2017, https://blog.nli.org.il/en/against_the_talmud/;

Despite the name, "Jerusalem Talmud" the actual Talmud gives scant attention to the actual city of Jerusalem. Catherine Hezser, "The (In)Significance of Jerusalem in the Talmud Yerushalmi," in *The Talmud Yerushalmi and Graeco-Roman Culture,* eds., Catherine Hezser and Peter Schaeferds, vol. 2 (Tuebingen: Mohr-Siebeck, 2000), pp. 11–49.

Israel destroys and steals ruins that date back to the Roman, Byzantine, and Islamic periods, lies about the remaining ruins, claiming that they go back to Jewish times, in an attempt to forge historical truths.

Arab and World History, Grade 12 *(Literary Branch), 2018–19, pp. 73–74.*

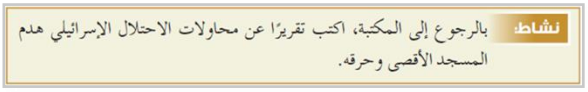
Al-Aqsa Arson Libel Still Taught

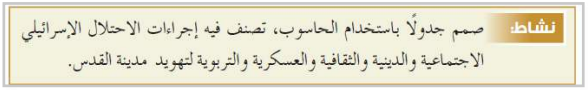
Students still read that "the Israelis" burned Al-Aqsa Mosque in 1969—an act carried out by a mentally ill Australian Christian extremist, Dennis Rohan. In a now-removed *Islamic Education* textbook, the act was misleadingly ascribed to "a Jew."[119] A current *History of Jordan* textbook, however, blames "a Jewish extremist" for the arson.[120] A fourth grade *Our Arabic Language* textbook also places the blame on "the Zionists," who "intentionally" burned the mosque as part of a policy aimed at making prayer difficult. [121] The current *Arab and World History* textbook blames the "Israelis" as well. The curriculum continues to ignore Israeli-Jordanian cooperation on this issue,[122] and overlooks Israel's swift action to extinguish the fire and bring the arsonist to trial, or its support of Jordan in an international initiative to renovate the mosque and rebuild the ancient pulpit (*minbar*).[123]



2. *Burning of the blessed Al-Aqsa Mosque. The Israelis burned the Al-Aqsa Mosque in 1969 after the Daybreak Prayer worshipers left the site. The fire broke out in the Qibli Mosque, located in the southern part of Al-Aqsa Mosque, and devoured all its contents, including its historical pulpit [minbar], known as the pulpit of Saladin. The fire also threated the ancient dome of the Mosque. The Mosque was rebuilt under the directives of of His Majesty the late King Hussein bin Talal in the same year. The Hasemite rennovation projects in the Al-Aqsa Mosque continued during the reign of King Abdullah II. The Saladin pulpit was reconstructed and installed in its place in the mosque in 2007.*

Arab and World History, Grade 12 *(Literary Branch), 2018–19, p. 75.*





Activity*: Using the library, write a report about the Israeli Occupation's attempts to demolish and burn Al-Aqsa Mosque.*

Activity*: Draw a table using the computer, in which you categorize the Israeli Occupation's social, religious, cultural, military, and educational measures to Judaize the city of Jerusalem.*

Arab and World History, Grade 12 *(Literary Branch), 2018–19, p. 76.*

[119] *Islamic Education—Moral Education* (Humanities Branch), Grade 11, Vol. 1, 2018, p. 99.

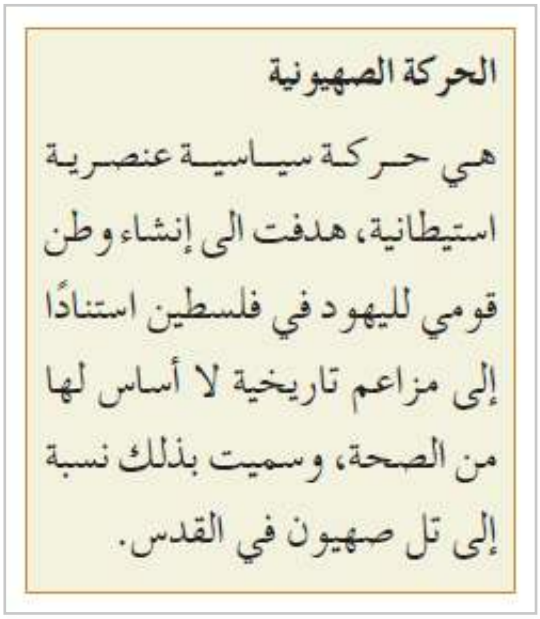
[120] *History of Jordan*, Grade 12, 2018–19, p. 81

[121] *Our Arabic Language,* Grade 4, Vol. 1, 2018–19, p. 66.

[122] This claim appeared in *Modern Arab History and Contemporary Issues*, Grade 10, Vol. 2, 2014–15, p. 75.

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

Zionism—and by implication Israel—is personified as an illegitimate, racist, and violent movement.


الحركة الصهيونية

هي حركة سياسية عنصرية استيطانية، هدفت الى إنشاء وطن قومي لليهود في فلسطين استنادًا إلى مزاعم تاريخية لا أساس لها من الصحة، وسميت بذلك نسبة إلى تل صهيون في القدس.

The Zionist Movement *is a political, racist, colonial movement, aimed at establishing a national homeland for the Jews in Palestine, based on baseless historical claims. The movement received its name because of Mount Zion in Jerusalem.*

Arab and World History, Grade 12 *(Literary Branch), 2018–19, p. 52.*[124]

In the following paragraph, Jordan "refuted Jewish claims," and insisted that "the Arabs are those who built the city [of Jerusalem], established it, and lived in it for more than five thousand years."


أولًا : الاهتمام بشؤون العالم الإسلامي

اهتم الأردن برعاية المقدسات الإسلامية في فلسطين، ومن مظاهر هذا الاهتمام:

١ – التصدي للمطامع الإسرائيلية وخططها الرامية لتهويد المقدسات الإسلامية في فلسطين، وعلى أثر ذلك قامت الحكومة الأردنية بإصدار مذكرة عاجلة فندت فيها المزاعم اليهودية؛ وقامت ببيان الحقائق والمسلمات التاريخية والقانونية الخاصة بمدينة القدس، ووضحت أن العرب هم من بنوا هذه المدينة وأسسوها وعاشوا فيها منذ أكثر من (٥٠٠٠) عام، وأكدت على أهمية هذه المدينة لدى المسلمين لوجود المسجد الأقصى المبارك فيها، حيث يرتبط بها ارتباطًا عقائديًا، فهو أولى القبلتين، وثاني مسجد بُني على الأرض بعد المسجد الحرام، وثالث مسجد تشد إليه الرحال بعد المسجد الحرام والمسجد النبوي، وهو مسرى النبي ﷺ ومعراجه إلى السماوات العلا.

Jordan cares about the custody of the Islamic holy sites in Palestine.

Examples of this are:

1- *Confronting greedy Israeli ambitions and plans to Judaize the Islamic holy sites in Palestine. Subsequently, the Jordanian government issued an urgent memorandum, disproving the Jewish claims. The memorandum explains the historical and legal facts and conventions of Jerusalem, clarifies that Arabs built and established the city and lived in it for more than 5,000 years, and emphasizes the importance of this city to Muslims, for Al-Aqsa Mosque is situated in it . . .*

Islamic Education, Grade 12, *2018–19, p. 144.*

In a more general context, Zionism is grouped together with Nazism and Fascism as extremist violent movements. The Holocaust is completely ignored in this curriculum, despite an otherwise thorough treatment of World War II.[125] The loss of Jewish communities within the Arab world is also ignored.

أبرزِ الحركاتِ المتطرفةِ في القرنِ الماضي: النازيةُ والفاشيةُ، وكان لهما مواقفُ متشددةٌ ضدَّ شعوبِ العالمِ؛ حيثُ كانت النظرةُ التسلطيةُ، والعرقُ الأفضلُ هو المميزُ لهما، بالإضافةِ إلى الحركةِ الصهيونيةِ التي حملَتْ أفكارًا متطرفةً تُرجِمَتْ إلى مواقفَ متشددةٍ ومتعصبةٍ تجاهَ حقوقِ العربِ الفلسطينيينَ في أرضِهم المحتلةِ.

[Among] the most prominent extremist movements in the last century were Nazism and Fascism. They held intransigent positions against the peoples of the world. They were distinguished by their authoritarian views and the [belief] that their race was superior. In addition, the Zionist movement that carried extremist ideas, translated into intransigent and fanatic positions toward the rights of Arab-Palestinians in their occupied land.

National and Civic Education, Grade 8, *Vol. 1, 2017–19, p. 43.*

The following textbook demonizes Israel and is apologetic regarding Jordan's participation in peace conferences, depicted only as part of a larger Arab strategy. Strengthening Jordan's Arab and international standing appears to be paramount for the Hashemite Kingdom.

[124] See also: *History of Jordan,* Grade 11, 2017–19, p. 118; *Islamic Education*, Grade 12, 2018–19, p. 145; *History of Jordan*, Grade 12, 2018–19, p. 81; *Our Arabic Language*, Grade 4, Vol. 1, 2018–19, pp. 64–66.

[125] *History,* Grade 10**,** Vol. 2, 2017–19, pp. 82–85.

وشارك الأردن في المؤتمر الدولي للسلام في جنيف بسويسرا عام ١٩٧٣م، الذي نتج عنه فض النزاع بين مصر وسوريا من جهه وإسرائيل من جهه أخرى، ونجحت السياسة الخارجية

الأردنية بالتنسيق مع الدول العربية والأجنبية في اتخاذ الجمعية العمومية للأمم المتحدة قرارها رقم (٣٣٧) الذي نص على إدانة إسرائيل وَعَدِّ الصهيونية صورة من صور التمييز العنصري.
وفي عام ١٩٩١م، شارك الأردن في المؤتمر الدولي للسلام في مدريد بعد أن وافقت الدول العربية المعنية بالصراع العربي الاسرائيلي على المبادرة الأمريكية لإحلال السلام الدائم في منطقة الشرق الأوسط، حيث شارك الجانب الفلسطيني ضمن الوفد الأردني الذي ترأسه وزير الخارجية الأردني.

Jordan participated in the international peace conference in Geneva, Switzerland in 1973, which led to the resolution of the conflict between Egypt, Syria, and Israel. Jordanian foreign policy, together with Arab and foreign countries, succeeded in the adoption by the UN General Assembly of resolution no. 337, which condemned Israel and considered Zionism a form of racism.

In 1991, Jordan participated in the international peace conference in Madrid after the Arab countries involved in the Arab-Israeli conflict accepted the American initiative to implement lasting peace in the Middle East region. The Palestinian side participated with the Jordanian delegation, headed by Jordan's foreign minister.

***History of Jordan, Grade 12,** 2018–19, pp. 42–43*

The success of Jordanian foreign policy, illustrated by the many guests participating in King Hussein's funeral in 1999, suggests that these peace conferences were instrumental and aimed at "demonstrating Jordan's global status, which emanates from international credibility."[126]



الشكل (٢-٦): جلالة الملك عبد الله الثاني وجانب من المشاركين في تشييع جثمان الملك الحسين بن طلال – رحمه الله.

(Figure 2–6): His Majesty King Abdullah II and Some of the Participants in the Funeral of King Hussein bin Talal.

***History of Jordan, Grade 12,** 2018–19, p. 43.*

The current curriculum opts for more direct condemnation of Israel, rather than the peace efforts advocated by the late King Hussein.

٤- نجاح الأردن تحت قيادة الملك عبد الله باستصدار قرارات عدة تدين ممارسات الاحتلال الإسرائيلي، وتكشف الانتهاكات الإسرائيلية ضد التراث العربي والإسلامي في القدس.

Under the leadership of King Abdullah II, Jordan issued a number of resolutions condemning the Israeli Occupation's actions, while revealing Israeli violations against Arab and Islamic heritage in Jerusalem.

***History of Jordan, Grade 12**, 2018–19, p. 74.*

ونجحت الجهود الأردنية التي يقودها جلالة الملك عبد الله الثاني في استصدار قرار من منظمة الأمم المتحدة للتربية والثقافة والعلوم (اليونسكو) في عام ٢٠١٦م باعتبار المسجد الأقصى مكانًا مقدسًا للمسلمين فقط، والحفاظ على التراث الثقافي الفلسطيني وطابعه المميز

The Jordanian efforts led by His Highness King Abdullah II have succeeded in the issuing of a UNESCO resolution in 2016 designating the Al-Aqsa Mosque as a holy site solely belonging to Muslims . . .

*Arab and World History**, Grade 12** (Literary Branch), 2018–19, p. 80.*[127]

In a listening exercise about the Battle of Karameh in March 1968, students identify Zionists as the enemy (the incorrect choice is the "Crusader"). Removed from the previous curriculum is: "6- How will we liberate Palestine from the Zionist enemy?"

٣- اخْتَرِ الإِجابَةَ الصَّحيحَةَ:
- وَقَعَتْ أَحْداثُ الْمَعْرَكَةِ في شَهْرِ (آذارَ، أَيّارَ).
- أرادَ الْعَدُوُّ احْتِلالَ جِبالِ (عَجْلونَ، السَّلطِ)
- انْتَصَرَ جُنودُنا الشُّجْعانُ عَلى العَدُوِّ (الصّهيونيِّ، الصَّليبيِّ)

3- <u>Select the right answer</u>:

- *The events of the battle occurred in the month of (March, May).*
- *The enemy intended to occupy (Ajlun/A-Salat) mountains.*
- *Our brave soldiers were victorious against the (Zionist/Crusader) enemy.*

***Our Arabic Language, Grade 4,** Vol. 2, 2018–19, pp. 14, 18.*

[126] *History of Jordan*, Grade 12, 2018–19, p. 43.

[127] See also: *Islamic Education,* Grade 12, 2018–19, pp. 144–45.

Textbooks detail various historical battles between Jordanian and Israeli forces, including the Battles of Latrun and Bab al-Wad in 1948, and the Battle of Karameh in 1968 (considered victories by Jordan). In a conversation with his grandson, a grandfather names Israeli forces repeatedly as the "Zionist enemy,"[128] and that Jordan is proud of the "heavy casualties inflicted on the Zionist enemy."[129]

Narration of past events and military heritage are an indispensable part of the country's battle legacy. Interestingly, the curriculum also mentions victories by ancient kingdoms in Jordan against Jews,[130] but avoids the victory inscribed on the Mesha Stele (Moabite Stone).[131]

The Battle of Karameh, described as the first Jordanian victory over Israeli forces, is afforded much importance in the curriculum throughout all grades and subjects.[132] The battle only highlights an attack on Jordanian soil, without mentioning Israel's goal to destroy the PLO fedayeen camps at Karameh, which launched many cross-border attacks. In fact, Palestinian involvement in this battle is completely missing from the textbooks.[133]



ثالثًا: معركةُ الكرامةِ (٢١ – آذار – ١٩٦٨م)

تمثّلُ معركةُ الكرامةِ منعطفًا مهمًّا في حياةِ العربِ بشكلٍ عامٍّ والأردنيينَ بشكلٍ خاصٍّ، فقدْ أثبتَتْ للعالمِ جميعِه أنَّ القوّاتِ المسلحةَ الأردنيةَ – الجيشَ العربيَّ قادرٌ على تحقيقِ النصرِ، وحمايةِ أرضِ الوطنِ منْ هجماتِ العدوِّ الإسرائيليِّ.

ونتيجةً لهذا الحدثِ البارزِ في تاريخِ الأردنِّ يحتفلُ الأردنيونَ في ٢١ آذارَ منْ كلِّ عامٍ بهذهِ المناسبةِ، ويستمدّونَ القوّةَ منَ التضحياتِ التي قدّمَها أبناءُ هذا الوطنِ لحمايةِ ترابِ الأردنِّ بقيادتِهِ الهاشميةِ.

الشكلُ (٣–١١): صورةُ النصبِ التذكاريِّ لمعركةِ الكرامةِ.

The Battle of Karameh is an important turning point in the lives of Arabs in general, and specifically in the lives of Jordanians, for it has proved to the entire world that the Jordanian Armed Forces-Arab Army are capable of achieving victory and protecting the land of the homeland from the attacks of the Israeli enemy.

National and Civic Education, Grade 7, *Vol. 1, 2017–19, p. 71.*

The following description and map dealing with the 1948 War (the "Nakba") mentions the Arab (including Jordan's) rejection of the partition plan. They also accept responsibility for both the Arab invasion (*dukhūl*, "entering") and defeat resulting from their failure to accept the partition plans. The curriculum downplays the refugee problem, blaming the war. However, textbooks do emphasize the long-term dire consequences of an unending cycle of wars. While future wars are not ruled out, and the curriculum commends the heroism, martyrdom and achievements of the

[128] See also "Jewish gangs" in: *Our Arabic Language*, Grade 4, Vol. 2, 2018–19, p. 16.

[129] *Social and National Education*, Grade 4, Vol. 2, 2017–19, pp. 58–66.

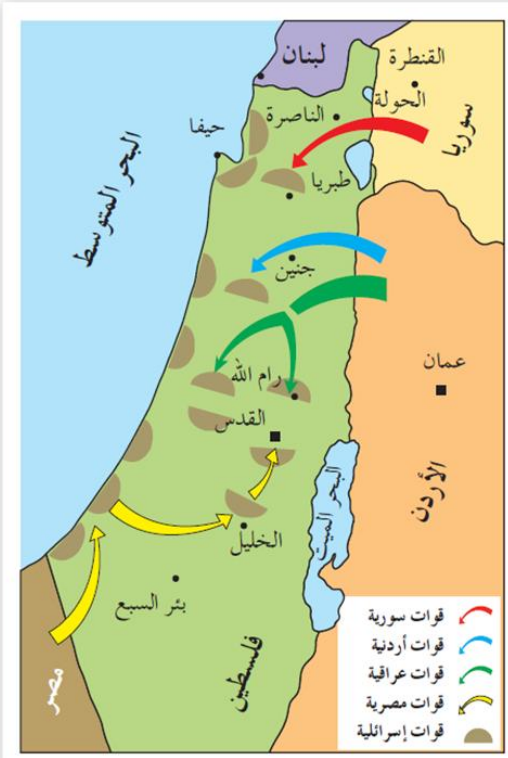
[130] Actually prisoners of Israel (Israelites): William Brown, "Moabite Stone [Mesha Stele]," *Ancient History Encyclopedia*, February 11, 2019, https://www.ancient.eu/Moabite_Stone_[Mesha_Stele]/.

[131] *History*, Grade 7, Vol. 1, 2017–19, p. 25; *History of Jordan*, Grade 11, 2017–19, p. 17.

[132] *History,* Grade 10, Vol. 2, 2017–19, p. 41.

[133] *Social and National Education*, Grade 4, Vol. 2, 2017–19, p. 64.

Jordanian army, there is an understanding of the need for serious coordination and preparation. What perhaps stands out most of all is that Israel's "Independence" is seen only as an "Occupation" on the way to controlling ever-increasing swathes of Palestine. As such, there is no actual sense of recognition or reconciliation by Jordan toward Israel after so many wars.



الشكل (٣–٢): محاور دخول الجيوش العربية إلى فلسطين في حرب عام ١٩٤٨م.

Image 3–2: Axes of Arab Armies Entering Palestine in the 1948 War

[Legend:] Syrian forces (red), Jordanian forces (blue), Iraqi forces (green), Egyptian forces (yellow), Israeli forces (khaki).

***History of Jordan, Grade 12**, 2018–19, p. 63.*

واشتدت المقاومة الفلسطينية بعد قرار التقسيم رقم (١٨١)، الصادر عام ١٩٤٧م عن هيئة الأمم المتحدة المتضمن تقسيم فلسطين بين العرب واليهود والذي رفضه العرب، وترتب عليه قيام حرب عام ١٩٤٨م، وما تبعه من حرب حزيران عام ١٩٦٧م، ومعركة الكرامة عام ١٩٦٨م، وحرب تشرين (رمضان) عام ١٩٧٣م، وغزو إسرائيل جنوب لبنان عام ١٩٨٢م.

كان نتيجة حرب فلسطين عام ١٩٤٨م خسارة الجيوش العربية، واحتلال إسرائيل أجزاء من فلسطين باستثناء الضفة الغربية التي حافظ عليها الجيش العربي الأردني، ولجوء عدد من الفلسطينيين إلى الأردن. وتعود هزيمة العرب في هذه الحرب إلى غياب التنسيق بين قيادات الجيوش العربية، ونقص التدريب والتسليح لدى العرب، وهو الجانب الذي تفوقت فيه القوات الإسرائيلية بصورة واضحة.

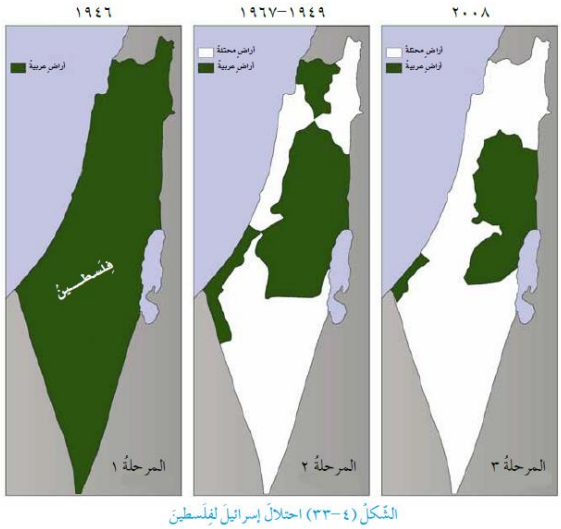
The Palestinian resistance intensified after Partition Resolution 181, passed in 1948 by the UN General Assembly and which guaranteed the partition of Palestine between Arabs and Jews, and rejected by the Arabs. This led to the 1948 War, the 1967 War, the Battle of Karameh in 1968, the October War of 1973, and Israel's invasion of Southern Lebanon in 1982.

The 1948 Palestine War resulted in the loss of the Arab armies, and Israel's occupation of parts of Palestine, except for the West Bank, kept safe by the Arab Jordanian Army, and a number of Palestinians seeking refuge in Jordan. The reason for the defeat in this war is the absence of coordination among the headquarters of the Arab armies, and lack of training and armaments among the Arabs; these are the aspects in which the Israeli forces displayed clear superiority.

***History of Jordan, Grade 12,** 2018–19, pp. 63–65.*

Following is a map that shows the stages of "Israel's Occupation of Palestine." "Palestine" appears on the map; Israel does not. The text above the maps describes the "wars between the Arabs and Israel, 'the State of the Jews,' leading to Israel occupying Palestine." The first map shows Palestine as the only state in 1946, and maps two and three show the progress of occupation by Israel (with incorrect dates).

وقد عملَتِ الدّولُ الاستعماريةُ على تقسيمِ الوطنِ العربيِّ إلى دُويلاتٍ ورسمت حدودًا هندسيةً بينَها منذُ بدايةِ القرنِ العشرينَ، ومنحت اليهودَ حقَّ إقامةِ وطنٍ لهم في فِلَسطينَ؛ فشرَّد أهلُها واستمرتِ الحروبُ بينَ العربِ وإسرائيلَ (دولة اليهودِ) فنتجَ عنْها احتلالُ إسرائيلَ لفلَسطينَ. انظرِ الشّكلَ الآتيَ:



الشّكلُ (٤–٣٣) احتلالُ إسرائيلَ لفلَسطينَ

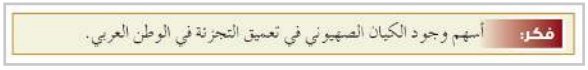
(Figure: 4–33): Israel's Occupation of Palestine [left to right]

The colonial powers worked to divide the Arab Homeland into mini-states, and drew geometrical borders between them at the beginning of the twentieth century. The Jews were granted the right to establish a homeland in Palestine; its habitants were expelled and the wars between the Arabs and Israel (the State of the Jews) continued, which resulted in Israel's occupation of Palestine. Observe the following image:

[left to right:] Stage 1: 1946, Stage 2: 1949–67, Stage 3: 2008.

***Geography, Grade 7,** Vol. 2, 2017–19, p. 78.*

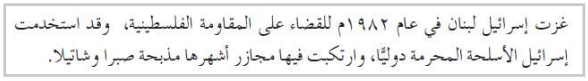
While discussing the history of the "Arab Homeland," students learn that Israel's existence is the reason for divisions in the Arab Homeland.


فكر: أسهم وجود الكيان الصهيوني في تعميق التجزئة في الوطن العربي.

***Think**: The Zionist Entity's existence contributes to the deepening of the divide in the Arab Homeland.*

***Arab and World History, Grade 12** (Literary Branch), 2018–19, p. 8.*

The curriculum abounds with charges of Israeli war crimes, such as the Sabra and Shatila massacre.[134] The following excerpts impugn Israel for targeting homes, hospitals, and mosques, and justify the targeting of Israeli cities with missiles. Palestinians are the armed "resistance":


غزت إسرائيل لبنان في عام ١٩٨٢م للقضاء على المقاومة الفلسطينية، وقد استخدمت إسرائيل الأسلحة المحرمة دوليًا، وارتكبت فيها مجازر أشهرها مذبحة صبرا وشاتيلا.

Israel attacked Lebanon in 1982 to eliminate the Palestinian resistance. Israel used internationally banned weapons, and committed massacres; the most famous was the Sabra and Shatila slaughter.

***Arab and World History, Grade 12** (Literary Branch), 2018–19, p. 60.*


وفي عام ٢٠٠٨م شنت إسرائيل اعتداءً بريًا وبحريًا وجويًا استهدف كل المقار الأمنية في قطاع غزة وكثير من المنازل والمساجد والمستشفيات، فدمرت البنية التحتية في القطاع، وتكررت هذه الاعتداءات في أعوام ٢٠١٢م، ٢٠١٤م للقضاء على المقاومة الفلسطينية، ولحماية إسرائيل من صواريخ المقاومة التي طالت مدن تل أبيب وحيفا وبئر السبع.
وردًا على الحصار استخدم سكان غزة الأساليب الممكنة جميعًا بما فيها حفر الأنفاق بين قطاع غزة ومصر من أجل تأمين المواد الغذائية والدوائية.

ناقش: دور الأردن في دعم صمود الفلسطينيين في غزة لمواجهة الحصار الإسرائيلي.

In 2008, Israel launched a land, sea, and air attack, targeting all the military bases in the Gaza Strip, as well as many houses, mosques and hospitals, and destroyed the infrastructure in Gaza. These attacks were repeated in 2012 and 2014 to eliminate the Palestinian resistance and to protect Israel from the missiles of the resistance that hit the cities of Tel Aviv, Haifa, and Beersheba.

In response to the siege, the Gazans used all means—including digging tunnels between the Gaza Strip and Egypt—in order to guarantee food and medical supplies.

***Discuss**: Jordan's role in supporting Palestinian steadfastness in Gaza while facing the Israeli siege.*

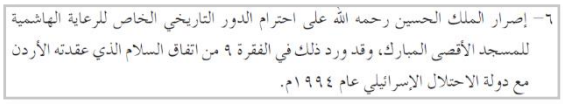
***Arab and World History, Grade 12** (Literary Branch), 2018–19, p. 62.*

There is but one mention, only incidentally and in one textbook, of the peace treaty between Jordan and Israel. The text only describes a peace treaty signed with the "Israeli Occupation State." There is no mention of the peace treaty in excerpts from the comparatively detailed biography of King Hussein, despite his role as the principal Jordanian signatory.[135] Other dramatic events, such as the late king's series of emotional visits to the families of seven Israeli schoolgirls slain by a rogue Jordanian soldier, are also excluded from the curriculum.[136] The following example mentions Jordan's custodianship over Al-Aqsa Mosque as part of the peace treaty:

[134] While IDF forces were in the vicinity, the massacre was committed by a vengeful Lebanese militia, following the assassination of the Lebanese president.

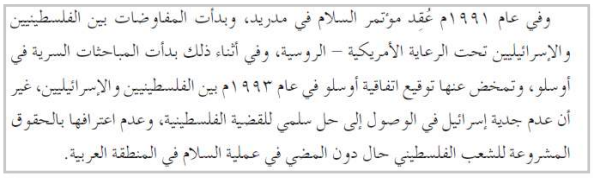
[135] *History of Jordan,* Grade 12, 2018–19, pp. 38–44.

[136] Rebecca Trounson, "Jordan King Grieves with Families of Slain Israelis," *Los Angeles Times*, March 17, 1997, https://www.latimes.com/archives/la-xpm-1997-03-17-mn-39231-story.html.


٦- إصرار الملك الحسين رحمه الله على احترام الدور التاريخي الخاص للرعاية الهاشمية للمسجد الأقصى المبارك، وقد ورد ذلك في الفقرة ٩ من اتفاق السلام الذي عقدته الأردن مع دولة الاحتلال الإسرائيلي عام ١٩٩٤م.

6 - King Hussein insisted on keeping the special historical role of the Hashemite custodianship of the blessed Al-Aqsa Mosque, and this appears in clause 9 of the peace agreement which Jordan signed with the Israeli Occupation State in 1994.

History of Jordan, Grade 12, *2018–19, p. 73.*


وفي عام ١٩٩١م عُقِد مؤتمر السلام في مدريد، وبدأت المفاوضات بين الفلسطينيين والإسرائيليين تحت الرعاية الأمريكية – الروسية، وفي أثناء ذلك بدأت المباحثات السرية في أوسلو، وتمخض عنها توقيع اتفاقية أوسلو في عام ١٩٩٣م بين الفلسطينيين والإسرائيليين، غير أن عدم جدية إسرائيل في الوصول إلى حل سلمي للقضية الفلسطينية، وعدم اعترافها بالحقوق المشروعة للشعب الفلسطيني حال دون المضي في عملية السلام في المنطقة العربية.

While the Madrid Conference and Oslo Accords that followed are taught, the Israel-Jordan peace treaty is completely ignored. Israel is held solely responsible for the failure of the peace process in the entire region, and for its unwillingness to recognize Palestinian rights.

The Madrid Peace Conference was convened in 1991, and negotiations began between the Palestinians and Israelis, under American-Russian sponsorship. Meanwhile, secret discussions began in Oslo, which produced the signing of the Oslo Agreement in 1994 between the Palestinians and Israelis, despite Israel's lack of seriousness to achieve a peaceful solution to the Palestinian issue. [Israel's] non-recognition of the legitimate rights of the Palestinian people prevented the peace process from moving forward in the Arab region.

Arab and World History, Grade 12 *(Literary Branch), 2018–19, p. 82.*

Lineage: Semites, Arabs, and Jews

In the Jordanian national curriculum, common ancestry manifests in a variety of ways. One is the Hashemite ruling dynasty, which descends from the Banu Hashim clan in the Arabian Peninsula's Hijaz. Other affiliations include the Arabs and the Semites (Edomites, Ammonites, Moabites, and Nabataeans, etc.), often mentioned in the context of emigration from the Arabian Peninsula, and establishing themselves in the Levant region. While the textbooks hail these "pre-Jordanians," the curriculum's perspective on Jewish and Hebrew origins in the region is less than welcoming, and informs Jordan's relationship with its neighbor to the West.

According to Islam, all human beings are children of Adam, and hence belong to one family. In the following exercise, students must identify Adam, among four important prophets.



Moses, Abraham, Adam, Muhammad

A. The first prophet who called for worshipping Allah, and he is the father of all humanity, is:

.....[Answer: Adam]

***Islamic Education, Grade 5**, Vol. 2, 2022, p. 58.*

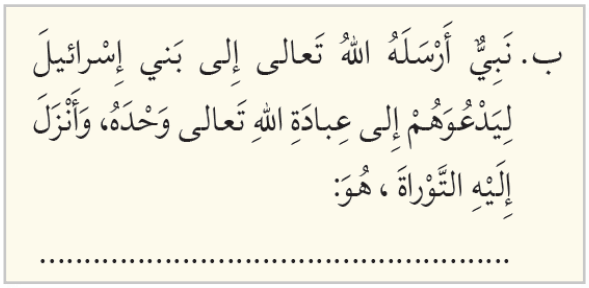
Islamic Education textbooks for lower grades show much respect to prophets who are part of traditional Islam, but are also associated with other faiths, namely Christianity and Judaism. The reference to Abraham, "the father of the prophets," seems to be of particular significance since the signing of the Abraham Accords. Moses, for his part, is associated with the Children of Israel to whom he revealed the Torah.



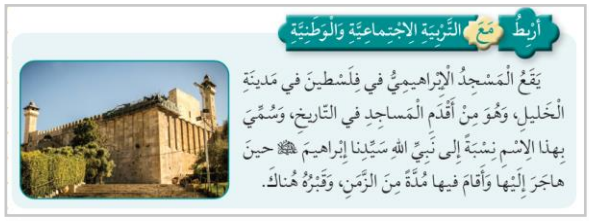
Lesson Four: The Call of Our Master Ibrahim [Abraham] to His People

Main Idea:

Our Master Ibrahim, one of Allah's prophets, was a determined prophet. He was called the father of the prophets.



[Identify the prophet] B. A prophet sent by Allah to the Children of Israel to call them to worship Allah alone and revealed the Torah to him. He is:



I will Connect with Social and National Education

The Ibrahimi Mosque [Cave of the Patriarchs] is located in Palestine, in the city of Hebron, and is one of the oldest mosques in history. It was named for its association with the Prophet of Allah, our Master Ibrahim, since he migrated there for a while and was buried there.

***Islamic Education, Grade 5**, Vol. 2, 2022, p. 27.*

The Hashemite-Meccan origins of the Jordanian ruling family are an integral part of the curriculum.

أولاً: التعريف بآل البيت

هم أبناء سيدنا رسول الله ﷺ وبناته، وأحفاده، وذريته، وزوجاته، وأقاربه، الذين آمنوا برسالة الإسلام من آل هاشم وبني المطلب.

***First*: The Definition of the Family of the Prophet**

They are the sons of our Master, the Messenger of Allah, his daughters, grandchildren, his descendants, and his relatives, who believed in the message of Islam from the Hashem family and the Banu al-Muttalib.

***Islamic Education, Grade 11** (All Branches), Vol. 1, 2022, p. 108.*

While religion considers all humans as children of Adam, the curriculum is especially attentive to lineage. Not all peoples arrived in the region from the Arabian peninsula; some were neither Semites nor Arabs.

١- السّومَريُّونَ في (الألف الرّابع قبلَ الميلادِ)

استقرَ السُّومريّونَ جنوبَ العراقِ، وعُرِفَتْ بلادُهم باسمِ بلادِ سُوْمَرَ، ويرى بعضُ المؤرّخينَ أنّهم ليسُوا من الجنسِ السّاميّ، بل جاؤوا من وسطِ آسيا واستقرُّوا في بلادِ الرّافدينِ بدايةَ الألفِ الرابعِ قبلَ الميلادِ على شكلِ مجموعاتٍ بشريّةٍ، وأقامُوا عدةَ قُرًى زراعيّةً على ضفافِ نهرِ الفراتِ والّتي تطوّرَ بعضُها لاحقًا ليصبحَ مُدنًا أهمُّها مدينةُ أُوْرٍ، بالإضافةِ إلى مدينتَي سُوْمَرَ وأريدُو.

1-The Sumerians in the Fourth Millennium BC

The Sumerians settled in southern Iraq, and their country was known as Sumer. Some historians believe that they are not from the Semitic race but migrated from central Asia and formed groups, settling in Mesopotamia at the beginning of the 4th millennium BC. They established a number of agricultural villages on the banks of the Euphrates River, which later developed into cities, the most important of which was Ur. Other cities were Sumer and Uridu.

***History, Grade 8,** Vol. 1, 2017–19, p. 10.*

Students learn, however, that the Akkadians were clearly Semitic Bedouins from Arabia.

٢- حضارةُ الأكّاديّين (٢٣٥٠-٢١٥٩ ق.م)

وهمْ منَ الشعوبِ السّاميّةِ الّتي هاجرتْ منْ شبهِ الجزيرةِ العربيّةِ واستوطَنوا في بلادِ الرّافدَينِ، وامتازُوا بالبَداوةِ، فقدْ عاشُوا قرابةَ الألفِ عامٍ حياةً بدويةً، ثُمَّ تحوّلُوا إلى الاستقرارِ وعُرِفَ عنْهم أنّهم تعلّمُوا منْ جيرانِهم السّومريّينَ الزّراعةَ وغيرَها منَ المظاهرِ الحضاريّةِ، وأنشأُوا مُدنًا خاصّةً بِهم أشهرُها مدينةُ أكّادَ الّتي عُرِفَتْ باسمِها واتّخذُوها عاصمةً لهم.

2- The Akkadian Civilization (2350–2159 BC)

The Akkadians are part of the Semitic peoples that migrated from the Arabian Peninsula and settled in Mesopotamia. They excelled in Bedouinism, and for about a millennium lived as Bedouins, then settled down. They learned agriculture and other elements of culture from their Sumerian neighbors, and established their own cities; most famous was Akkad, which became their capital city.

***History, Grade 8,** Vol. 1, 2017–19, p. 10.*

The textbook also considers the Assyrians and Babylonians to be Semitic, and acknowledges the Kingdom of Judea's defeat by the Babylonians, and the repatriation of the Jewish people to their land (Palestine) from Babylon by King Cyrus. There is no mention of (Jewish) Semitic roots, or other information regarding Judea.



الشّكلُ (١-٨): صورةٌ تمثّلُ الملكَ نَبُوْخَذَ نَصَّرَ.

(Figure 1–8): A Picture Representing King Nebuchadnezzar

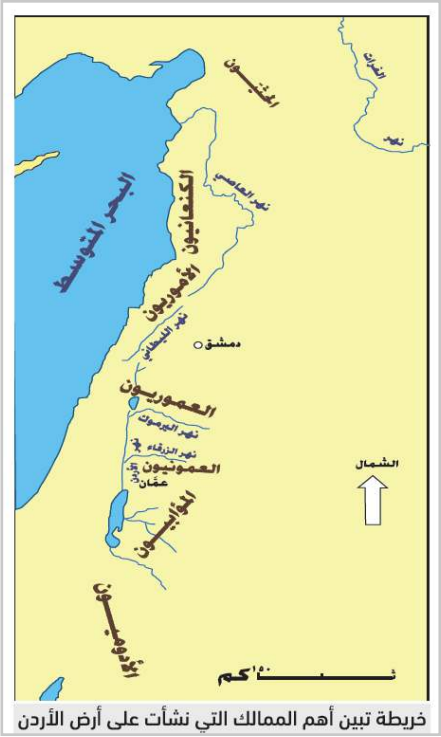
هل تعلمْ

أنَّ الملكَ نَبُوْخَذَ نَصَرَ تمكّنَ منْ غزوِ مملكةِ يَهُوْذَا سنةَ ٥٨٦ ق.م وإخضاعِها بعدَ أنْ دمّرَها وشرّدَ أهلَها وسبَى عددًا كبيرًا منهم وأخذَهم إلى مملكتِه بَابِلَ، وظلُّوا فيها حتّى سقطَتِ الدّولةُ البابليةُ الثانيةُ على يدِ الملكِ قُوْرُشَ الفارسيِّ الّذي سمحَ لليهودِ بالعودةِ إلى مملكتِهم.

***Did you know** that King Nebuchadnezzar managed to invade and subjugate the Kingdom of Judea in 586 BC, after he destroyed it, expelled its residents, led many of them to captivity and took them to his kingdom of Babel? They stayed there until the defeat of the second Babylonian Empire by King Cyrus the Persian, who allowed the Jews to return to their kingdom.*

***History, Grade 8,** Vol. 1, 2017–19, pp. 13–14.*

A new *Democracy and Participation in Public Life* textbook displays a map of kingdoms that arose in "the Land of Jordan," yet features the Edomites, Moabites and Ammonites (in current-day Jordan), the Amorites (in current-day Lebanon), the Canaanites (in current-day Northwestern Syria), and the Hittites (in Southern Turkey).



A Map Showing the Most Important Kingdoms that Arose in Jordan

***Democracy and Participation in Public Life, Grade 10**, 2022, p. 6.*

A *History of Jordan* textbook acknowledges a Jewish polity during the Hasmonean period, through lessons about defeats in battle by Nabatean kings.

٢- نظام الحكم

كان نظام الحكم في مملكة الأنباط ملكيًا وراثيًا، ومن أشهر ملوكهم عبادة الأول (٩٥ – ٨٨ ق.م)، الذي هزم اليهود في موقعة قارة على شاطئ بحيرة طبريا. والحارث الثالث الذي توسّعت في عهده مملكة الأنباط، فاستولى على دمشق، وسكّ فيها عملة نبطية تخليدًا لدخوله إلى المدينة، إذ ظهر عليها اسمه وصورته.

2 – Government

The regime of the Nabatean kingdom was a hereditary monarchy. Among their most famous kings is Ubādah the First ([Obodas I,] 95–88 BC), who defeated the Jews in the battle of Qara on the shores of the Sea of Galilee,[137] and Al-Ḥārith the Third [Aretas III]. During his reign, the Nabatean kingdom expanded; he conquered Damascus and issued a Nabatean coin there to immortalize his conquest of the city, as it carried his name and picture.

*History of Jordan**, Grade 11,** 2017–19, p. 21.*

٢–عُبَادَةُ الأوَّلُ (٩٥ – ٨٨ ق.م) تصدّى لليهود الشكل (١-١٥): عُملة نبطيّة.
وقضى عليهم بعدَ محاولتِهم السيّطرةَ على مناطقِ جلعادَ وعَمونَ ومُوآبَ ، وضمّها إلى مملكتِه ، وامتدّتْ سيطرتُه على مناطقِ الجُولانِ وحُورانَ .
٣–الحارثُ الثّالثُ (٨٧ – ٦٢ ق.م) امتدّ نفوذُ الأنباطِ في عهدِه شمالًا حتّى مدينةِ دمشقَ الّتي سَكَّ فيها نقودًا تحملُ صورتَه تخليدًا لدخولِه دمشقَ ، وحاربَ اليهودَ وانتصرَ عليهم.

(Figure 1–15): A Nabatean Coin



2- Ubādah the First ([Obodas I] 95–88 BC) confronted the Jews and annihilated them after they had tried to control the areas of the Gilead, Ammon and Moab, which he [subsequently] annexed to his kingdom. He extended his control over the Golan and Horan areas.

3- Al-Ḥārith the Third ([Aretas III] 87–62 BC) spread the Nabatean influence during his reign until [conquering] the city of Damascus, where he created coins with his image to commemorate his victory. He fought the Jews and triumphed over them.

***History, Grade 7,** Vol. 1, 2017–19, p. 25.*

A section on the "ancient Arab kingdoms in Jordan" covers the Edomites, Moabites, and Ammonites.[138] While the Nabateans spoke Arabic, the dialects of these peoples were close to Biblical Hebrew. Nevertheless, the text points to unity of language,

[137] Obodas I defeated the Hasmonean King Alexander Jannaeus (93 BCE) near Gadara (Umm Qais), just east of the Sea of Galilee.

[138] *History of Jordan*, Grade 11, 2017–19, pp. 16–19.

race, customs, and traditions among these kingdoms.


الفصل الثاني الممالك العربية القديمة في الأردن

نشأت في الأردن حضارات عدة بعد استقرار الإنسان؛ بسبب هجرة القبائل العربية التي جَمَعَتْها وحدة اللغة والعرق والعادات والتقاليد مِن شبه الجزيرة العربية. ولمعرفة أسباب هجرة هذه القبائل، تأمل الشكل الآتي:

Part Two: The Ancient Arab Kingdoms in Jordan

After settlements were established, several civilizations arose in Jordan due to the migration of Arab tribes, united by language, race, customs, and traditions from the Arabian Peninsula.

***History of Jordan, Grade 11,** 2017–19, p. 17.*

The textbook below explains that migration occurred for a number of reasons, including wars and the collapse of Marib Dam in the Arabian Peninsula. It describes the Edomites, Moabites and Ammonites as descendants of the Canaanites and Arameans who also became "Arabized."


بدأت القبائل العربية هجرتها من شبه الجزيرة العربية باتجاه الشمال قرابة عام ٣٥٠٠ ق.م، إذ شيّدت تلك التجمعات- وهي تعود بأصولها إلى القبائل العربية القديمة، مثل الكنعانية والآرامية- كياناتٍ لها في الأردن، ومن أهمها:

الشكل (١-٦): صورة بقايا سد مأرب.

أولًا: مملكة الأدوميين ٢٠٠٠ ق. م

(Figure 1–6): Remnants of the Marib Dam

The Arab tribes began their migration northbound from the Arabian Peninsula around 3500 BC. These groups—having their origins in ancient Arab tribes such as the Canaanites and Arameans—established cultures in Jordan.

First: The Edomite Kingdom, 2000 BC.

***History of Jordan, Grade 11,** 2017–19, p. 17.*


الدرس الثاني

الحضارةُ المُؤابيّة

(١٢٠٠-٣٣٢ ق.م)

شهدَتْ منطقةُ شرقِ نهرِ الأردنِّ خلالَ العصرِ الحديديِّ، قدومَ مجموعةٍ منَ القبائلِ العربيةِ المهاجرةِ منْ شبهِ الجزيرةِ العربيةِ، وقدْ نجحَتْ هذهِ القبائلُ في إقامةِ عددٍ منَ الممالكِ على أرضِ الأردنِّ منْ بينِها المملكةُ المُؤابيّةُ.

Lesson Two: The Moabite Civilization (1200–332 BC)

During the iron age, the area east of the Jordan River witnessed migrating Arab tribes from the Arabian Peninsula. These tribes succeeded in establishing a number of kingdoms in the land of Jordan, including the Moabite Kingdom.

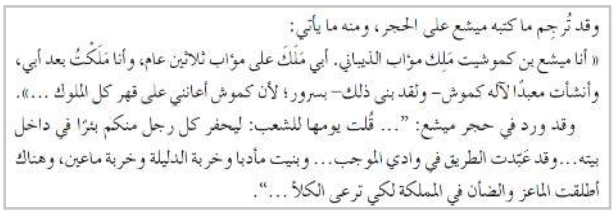
***History, Grade 7,** Vol. 1, 2017–19, p. 14.*

The curriculum's presentation of the famous Mesha Stele (Moabite Stone) is telling, in what is both included and omitted. Mesha was a successful Moabite king from the ninth century BCE who fought and won great battles against the Israelite kings and the Israelite tribe of Gad. An Anglican missionary discovered the stele in Jordan in 1868. The Bedouins who led him to the discovery later broke the stele, because he breached their trust. The stele is written in Moabite, a language close to Biblical Hebrew; the text, which includes numerous massacres of the Israelites (including women and children), is parallel and complementary to the Biblical narrative. Having enormous national and historical import, the stone's violent content depicts a Hebraic environment on both banks of the river Jordan, in which the Israelites play a significant role.[139]

Within the Jordanian textbooks, however, the stone's narrative is incomplete: it omits any connection to Hebrew or an Israelite presence; thus students are barely exposed to the existence of Israelites and Hebrew in the Biblical era (Iron Age). The

[139] William Brown, "Moabite Stone" [Mesha Stele], *Ancient History Encyclopedia*, February 11, 2019, https://www.ancient.eu/Moabite_Stone_[Mesha_Stele]/.

following is the translated text from the Mesha Stele as it appears in the textbook:



وقد تُرجِم ما كتبه ميشع على الحجر، ومنه ما يأتي:
« أنا ميشع بن كموشيت مَلِك مؤاب الذيباني. أبي مَلَكَ على مؤاب ثلاثين عام، وأنا مَلَكْتُ بعد أبي، وأنشأت معبدًا لآله كموش- ولقد بنى ذلك- بسرور؛ لأن كموش أعانني على قهر كل الملوك ...».
وقد ورد في حجر ميشع: "... قُلت يومها للشعب: ليحفر كل رجل منكم بئرًا في داخل بيته...وقد عَبّدت الطريق في وادي الموجب... وبنيت مأدبا وخربة الدليلة وخربة ماعين، وهناك أطلقت الماعز والضأن في المملكة لكي ترعى الكلأ ...".

The following are excerpts of what Mesha wrote on the stone:

'I am Mesha, the son of Kemoshit [Kemoš-yatti], the king of Moab, from Dibon. My father was king of Moab for thirty years and I was king after my father. I happily built a temple to the god, Kemoš because Kemoš helped me to triumph over all the kings. . .

"I said to all the people: 'Make, each one of you, a cistern in his house.'" [not included: 'And I cut out the moat for Karchoh by means of prisoners from Israel.'][140] *. . . And I made the road in Wadi Mujib [Arnon in the original] . . . And I have built the House of Medeba and Khirbet al Dalila [originally House of Diblathaim], and Khirbet Ma'in [originally, House of Ba'al Me'on], and I brought there the goats and the sheep into the kingdom for the herds to graze. . . .'*

History of Jordan, Grade 11, *2017–19, p. 17.*

[140] Ibid.

Conclusion

The curriculum attempts to foster national loyalty and solidarity. A culture of good citizenship in Jordan and the world, and genuine commitment to peace and compassion as guiding principles—with the exception of its treatment of Israel—are evident throughout the textbooks.

Our second review of the Jordanian curriculum shows that the current curriculum falls short of conveying substantive positive changes toward peace with Israel. While our 2019 report showed an impressive attempt to translate the idealistic content of the Amman Message of 2004 into the format of a new curriculum, we identify a lost opportunity moving forward in relations with Israel in the spirit of the Abraham Accords – a lost opportunity for Jordan in the regional family of nations. While there is no apparent deterioration regarding peace and tolerance per se, given the increased acrimony toward Israel, there is also not much forward momentum. Simply put, there is no vision of peace that embraces Jordanian-Palestinian-Israeli concerns in any meaningful way. Israel is attacked, with no balanced information offered as a counterpoint. There is no peace education in relation to Israel, while the peace treaty between the two countries is entirely ignored.

Another focus in the curriculum is Jordan's relationship with the West Bank and the Palestinians. Students explore various scenarios to understand this complex and historical connection, but there is no vision of future peace. There is limited critical information needed to form a deeper and more balanced understanding of the conflict.

To better understand the currents of Jordanian educational thinking, we delved deeper into the questions of the shared experiences of those inhabiting the two banks of the Jordan River, Jordan's perspectives of *jihad* war, and issues of lineage throughout the region.

An Islam for Peace and Moderation, but *Jihad* War is Central—Elements of Tolerance Removed

The impetus for the 2019 curriculum was initially derived from the principles formulated in the Amman Message of 2004. Its central themes were the following: honoring every person regardless of color, gender or religion; showing compassion and benevolence toward all people; and respecting agreements and treaties. The curriculum thus portrayed Islam as tolerant: *Islamic Education* textbooks even called for tolerance toward idolaters and polytheists. Yet, in recent editions they no longer have rights, and the textbooks teach that abandoning Islam carries a severe punishment. The curriculum respects the scriptures of the three monotheistic religions, but several examples in *Islamic Education* textbooks condemn "the Jews" following ancient Islamic stories. Jews are treacherous, greedy, and murderous; economic segregation is urged through the establishment of separate, competing markets for Muslims. The 1969 arson of the Al-Aqsa Mosque is still falsely attributed to "a Jewish extremist," the "Israelis" or "the Zionists."

Friendships with foreigners, and even more so with local Christians, are nurtured, as are inclusive, interfaith gatherings; such personal friendships should be instilled and supported in citizens belonging to the same nation.

Students learn the concept of peacemaking as a vital element of Islamic tradition, as well as part of Jordanian identity; they learn the value of peace treaties and good international relations. Paradoxically, the

curriculum still conveys many good reasons to justify *jihad* war and acts of violence (which are often couched in terms like "defensive *jihad*"). On the whole, there are more examples teaching *jihad* in the curriculum, related to the introduction of eight new *Islamic Education* textbooks; four other books remain unchanged. Within these and other Jordanian textbooks, Islamic military heritage provides an inexhaustible fount of military knowledge and inspiration. Despite the portrayal of *jihad* as largely defensive, *jihad* wars leading to Islamic conquests are catalogued and praised. The textbooks juxtapose the Prophet's *jihad* wars with military operations of the Jordanian army, or the struggle by the Palestinians against Israel. The Hashemite family's status—belonging to the Family of the Prophet—also maintains the continuity of religious wars, both historically and in the present.

The textbooks correctly recognize the confusion between the concepts of "terrorism" and *jihad,* but are unsuccessful in clarifying this issue. They unhesitatingly attack Islamist terrorism, with one book warning against "terrorism and sabotage committed by terrorist organizations that use religion to disguise their actions."[141] Jordanian students learn to distinguish between crimes of terrorism, such as violence against tourists and other visitors in Jordan; actual terrorist acts may be framed as legitimate resistance (in the form of *jihad)* to the Occupation, namely, Israel.[142]

Citizenship and Gender

At home and throughout the Arab world and beyond, the curriculum educates for a respectful—even noble—attitude toward life, with Islamic moderation ostensibly meant to serve as a compass.

Moderation and good citizenship, at home and in the world, constitute an important part of this identity. Diversity is valued, highlighting the various segments of society ranging from city-dwellers and villagers to Bedouins, and the various ethnic and religious minorities that inhabit the country. Attitudes toward women and other gender issues remain largely unchanged in this updated report.

A Shaky Peace: Two Banks to the River

While commitment to peace is a central theme in the Jordanian curriculum, Israel apparently does not play any substantive role. Rather, it is often described in the textbooks as a "Zionist Entity" with neither rights nor history. Textbooks largely ignore the peace treaty between the two nations; there is no discourse on peace and collaboration with Israel, Jordan or the Palestinians, and no future vision toward a prosperous, peaceful and inclusive region.

In other words, while the curriculum takes a radical pro-Palestinian stance, in reality it is hard to see such an approach to education helping either Jordanians or Palestinians. Instead of being an educational bridge for peace, the curriculum's rigidity mostly excludes discussion or debate. The demonization of Israel assures that young Jordanians—Palestinians or otherwise—will lack the tools to peacefully coexist with Israel. Students in Jordan simply do not learn about the possibilities of any life together with their fellow students in Israel.

Wars for the "liberation of Palestine" provide the framework for the glorification of

[141] *National and Civic Education*, Grade 8, Vol. 1, 2017–19, p. 43.

[142] See map showing "Israel occupation of Palestine": *Geography*, Grade 7, Vol. 2, 2017–19, p. 78.

martyrdom and *jihad.* A poem calls for eliminating the "usurper," specifically the Israelis, from their homeland.[143] Jordanian soldiers are lauded for fighting in Jerusalem.[144] Only in the twelfth grade do students finally learn that Jordan is committed to peace, and a two-state solution.[145] However, the extent of demonization and misrepresentation experienced in previous grades is detrimental.[146] The question of whether Jordan is truly interested in peace has no clear answer in this curriculum; that said, the textbooks show that Jordan—within the Hashemite interpretation of Arab unity—is highly invested in the future of the West Bank and in the whole of Palestine.

Jordan's influence in the two banks extends beyond the political sphere to the realm of religion. Maps in geography textbooks show an inconsistent approach toward the land bordering Jordan from the west where, in some cases, it appears the entire area belongs to Jordan. The curriculum maintains that borders can be altered, given that they are artificial, and that geometric and border disputes have led to losses measured in blood and property.[147]

The Jordanian curriculum addresses local and regional questions of lineage. While all are children of Adam, the most significant affiliation in the Jordanian curriculum is that of the Hashemite ruling dynasty, with the Banu Hashim Arabian tribe from the Hijaz. The kingdom considers its relationship with Jerusalem to be a religious obligation, and a right derived from the Hashemite familial connection to the Prophet Muhammad. Other prominent affiliations addressed in the curriculum are the Arabs and the Semites, often mentioned against the background of emigration from the Arabian Peninsula to various countries in the region. The curriculum cautiously alludes to the ever-present role of the ancient Hebraic, Jewish, or Israelite environment on both banks of the river Jordan, albeit as a defeated opponent.

International Standards

Due to the highly negative portrayal of Israel, the curriculum fails with respect to the principle of NO HATE (the peace treaty with Israel is an agreement with the "Israeli Occupation State"). In this sense, Jordan's posture toward both Israel and the Palestinians barely complies with UNBIASED INFORMATION and PEACEMAKING. While peacemaking as a means to resolve conflicts, at home and abroad, constitutes part of Jordan's nuanced national identity, the peace process and the great many cooperative initiatives and projects among this triad of neighbors are omitted. Peace is hardly mentioned. Clashes between the Jordanians and radical Palestinians are omitted. A harmful emphasis on education for *jihad* and the teaching of Islam as a source of heroism, conquests, and military prowess overshadows the curriculum. The distinction made between terrorism and *jihad* is therefore disingenuous and partial.

[143] *Our Arabic Language*, Grade 4, Vol. 2, 2018–19, p. 22.

[144] *Social and National Education*, Grade 4, Vol. 2, 2017–19, pp. 50–60.

[145] *Arab and World History*, Grade 12 (Literary Branch), 2018–19, p. 79.

[146] Fabrication of the Western Wall as a holy place (*Arab and World History*, Grade 12 (Literary Branch), 2018–19, p. 58). No teaching about the Holocaust and Jewish communities in Arab countries. Israelis set fire in Al-Aqsa (*Arab and World History*, Grade 12 (Literary Branch), 2018–19, p. 75; *Islamic Education*, Grade 12, 2018–19, p. 145.). Efforts to depopulate Jerusalem from its Arab citizens. Zionism is a racist movement (*Arab and World History*, Grade 12 (Literary Branch), 2018–19, p. 52), just like the Nazis (*National and Civic Education*, Grade 8, Vol. 1, 2017–19, p. 43.).

[147] *Geography*, Grade 12 (Literature Branch), 2018–19, pp. 162, 167.

While a pro-peace message exists in principle, with war being the very last resort given its futility and dire consequences, there is no discussion of Israeli-Arab peace and friendship, and students are not afforded any perspective of the Other. Thus, a vision of the future partnership between these intrinsically connected neighbors is essential.

The key themes of moderation, respect, and integrity are important for standards of GENDER, SOUND PROSPERITY and COOPERATION. Again, textbooks do not sufficiently cover the need for regional cooperation. Yet, the spirit of pragmatism, encouragement of the rule of law and fairness, and a genuine and sincere approach toward democracy is apparent. The curriculum's treatment of women is mostly respectful and positive despite the conservative, patriarchal nature of Jordanian society. As early as the first grade, images depict Jordanian students both with and without head coverings (hijab). The curriculum highlights the positive role of women in Islam; various female characters in Islamic history (including *jihad* wars) receive full chapters. However, there is no reference to the question of "honor killings."

More controversial gender issues, such as those related to the LGBTQ community, are likewise not addressed in textbooks.

The curriculum teaches students to show RESPECT and tolerance toward minorities at home and throughout the world. Educating for diversity is apparent when learning about ethnic groups such as the Circassians, Chechens, Armenians and Kurds, or when learning about the classic Levantine lifestyles of city-dwellers, villagers and Bedouins. While students learn to respect the scriptures of the three monotheistic religions, the rights of atheists and polytheists are removed from textbooks, which teach that abandoning Islamic sharia carries a severe punishment.

Jordan would benefit from the direction of its former curriculum in line with the spirit of the Abraham Accords—to "foster in the Middle East a reality in which Muslims, Jews, Christians and peoples of all faiths, denominations, beliefs and nationalities live in, and are committed to, a spirit of coexistence, mutual understanding and mutual respect."[148]

The curriculum fosters a personal attachment toward Christians as an INDIVIDUAL OTHER by supporting the desire for love and appreciation. Textbooks are replete with examples demonstrating friendship between Muslims and Christians with the same shared history, culture, language, lifestyle and common destiny. There is much support for gatherings and close relations between the two groups, as well as the fostering of relations with foreign friends through letters and social media connections.

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In our previous report, we indicated that the then-new Jordanian curriculum appeared to represent a genuine leap forward in offering Islamic material that is moderate and peaceful, and respects the rights of minorities living in the country. The sense one had throughout the curriculum was of good citizenship, self-respect, mutual respect, and fairness. We acknowledged it to be a fascinating curriculum that strove to instill in students excellent values: a sense

[148] Abraham Accords Peace Agreement: Treaty of Peace, Diplomatic Relations and Full Normalization Between the United Arab Emirates and The State of Israel, September 15, 2020, p. 1, https://2017-2021.state.gov/wp-content/uploads/2020/09/UAE_Israel-treaty-signed-FINAL-15-Sept-2020-508.pdf.

of citizenship and responsibility; friendship and sharing; compassion toward the disabled and the poor; respect and kindness toward women and their choices; open heartedness toward refugees; and a sweeping rejection of war and violence.

We speculated that the trajectory toward positive change appeared to be heading in the right direction, and expressed hope that Jordanian educators would undertake further improvements; however, this did not occur. Yet despite the increased emphasis on *jihad*, there have been slight improvements in the new *Islamic Education* textbooks, along with the introduction of two new books on democracy.

There are fleeting examples that recognize Jews as a distinct ethnic group with historical roots in the region, but the general perspective on Israel remains a cause for concern. While the move to-ward moderation, diversity, pragmatism, and tolerance that underlined the original curriculum was significant, the continued exclusion of Israel from these principles of respect, peace and tolerance—particularly in light of the Abraham Ac-cords—will likely evoke a host of nega-tive thoughts among students, leaving them with a curriculum in stasis that can only be seen as a step backward.

Methodology

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

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

1 RESPECT

The curriculum should promote tolerance, understanding and respect toward the "Other," his or her culture, achievements, values and way of life.[149]

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.[150]

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.[151]

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.[152]

5 PEACEMAKING

The curriculum should develop capabilities for non-violent conflict resolution and promote peace.[153]

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[149] 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.

[150] 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.

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

[152] 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.

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

6 UNBIASED INFORMATION

Educational materials (textbooks, workbooks, teachers' guides, maps, illustrations, aids) should be up-to-date, accurate, complete, balanced and unprejudiced, and use equal standards to promote mutual knowledge and understanding between different peoples.[154]

7 GENDER IDENTITY AND REP-RESENTATION

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.

8 SEXUAL ORIENTATION

The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation.[155]

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.[156]

[154] 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.

[155] 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.

[156] 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 s

tates of UNESCO on November 16, 1995, Article 4.2. On education for international cooperation, see also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principle II.

List of Textbooks

The following Jordanian curriculum textbooks were analyzed for the research in this study. Please feel free to contact IMPACT-se for access to textbooks contained in our research. The titles both here and referenced in the text have been translated into English to aid the reader. IMPACT-se typically researches all available textbooks used in a curriculum. If new textbooks or previously unavailable books become available after a report's publication, every effort is made to update reports to include any relevant material. We welcome any comments related to the acquisition of.

1. *Islamic Education*, Grade 1, Vol. 1, 2022.
2. *Islamic Education*, Grade 1, Vol. 2, 2022.
3. *Our Arabic Language*, Grade 1, Vol. 1, 2018–19.
4. *Our Arabic Language*, Grade 1, Vol. 1, 2015–16.
5. *Our Arabic Language* (Student notebook), Grade 1, Vol. 1, 2019–20
6. *Our Arabic Language*, Grade 1, Vol. 2, 2018–19.
7. *Our Arabic Language*, Grade 1, Vol. 2, 2017–18.
8. *Our Arabic Language*, Grade 1, Vol. 2, 2015–16.
9. *Our Arabic Language* (Student notebook), Grade 1, Vol. 2, 2019–20.
10. *Islamic Education*, Grade 2, Vol. 1, 2022.
11. *Islamic Education*, Grade 2, Vol. 2, 2022.
12. *Our Arabic Language*, Grade 2, Vol. 1, 2018–19.
13. *Our Arabic Language*, Grade 2, Vol. 1, 2017–18.
14. *Our Arabic Language* (Student notebook), Grade 2, Vol. 1, 2019–20.
15. *Our Arabic Language*, Grade 2, Vol. 2, 2018–19.
16. *Our Arabic Language*, Grade 2, Vol. 2, 2017–18.
17. *Our Arabic Language* (Student notebook), Grade 2, Vol. 2, 2019–20.
18. *Islamic Education*, Grade 3, Vol. 1, 2018–19.
19. *Islamic Education*, Grade 3, Vol. 1, 2017–18.
20. *Islamic Education*, Grade 3, Vol. 2, 2018–19.
21. *Islamic Education*, Grade 3, Vol. 2, 2016–17.
22. *Islamic Education*, Grade 3, Vol. 2, 2017–18.
23. *Our Arabic Language*, Grade 3, Vol. 1, 2018–19.
24. *Our Arabic Language* (Student notebook), Grade 3, Vol. 1, 2019–20.
25. *Our Arabic Language*, Grade 3, Vol. 2, 2017–18.
26. *Our Arabic Language* (Student notebook), Grade 3, Vol. 2, 2019–20.
27. *Islamic Education*, Grade 4, Vol. 1, 2022.
28. *Islamic Education*, Grade 4, Vol. 2, 2022.

29. Social and National Education, Grade 4, Vol. 1, 2016–19.
30. Social and National Education, Grade 4, Vol. 1, 2017–18.
31. Social and National Education, Grade 4, Vol. 2, 2017–19.
32. Social and National Education, Grade 4, Vol. 2, 2016–17.
33. *Our Arabic Language*, Grade 4, Vol. 1, 2018–19.
34. *Our Arabic Language*, Grade 4, Vol. 1, 2016–17.
35. *Our Arabic Language*, Grade 4, Vol. 2, 2018–19.
36. *Our Arabic Language*, Grade 4, Vol. 2, 2017–18.
37. *Arabic Language*, Grade 5, Vol. 1, 2018–19.
38. *Arabic Language*, Grade 5, Vol. 2, 2018–19.
39. *Arabic Language*, Grade 5, Vol. 2, 2017–18.
40. *Islamic Education*, Grade 5, Vol. 1, 2022.
41. *Islamic Education*, Grade 5, Vol. 1, 2018–19.
42. *Islamic Education*, Grade 5, Vol. 2, 2022.
43. Social and National Education, Grade 5, Vol. 1, 2016–19.
44. Social and National Education, Grade 5, Vol. 1, 2017–18.
45. Social and National Education, Grade 5, Vol. 2, 2016–19.
46. Social and National Education, Grade 5, Vol. 2, 2016–17.
47. *Arabic Language*, Grade 6, Vol. 1, 2018–19.
48. *Arabic Language*, Grade 6, Vol. 2, 2018–19.
49. *Arabic Language*, Grade 6, Vol. 2, 2017–18.
50. *Geography,* Grade 6, Vol. 1, 2017–18.
51. *Geography,* Grade 6, Vol. 1, 2016–19.
52. *Geography,* Grade 6, Vol. 2, 2016–19.
53. *Geography,* Grade 6, Vol. 2, 2016–17.
54. *History,* Grade 6, Vol. 1, 2018–19.
55. *History,* Grade 6, Vol. 2, 2018–19.
56. *History,* Grade 6, Vol. 2, 2017–18.
57. *Islamic Education*, Grade 6, Vol. 1, 2018–19.
58. *Islamic Education*, Grade 6, Vol. 1, 2017–18.
59. *Islamic Education*, Grade 6, Vol. 2, 2018–19.
60. *Islamic Education*, Grade 6, Vol. 2, 2017–18.
61. National and Civic Education, Grade 6, Vol. 1, 2016–19.
62. National and Civic Education, Grade 6, Vol. 1, 2017–18.
63. National and Civic Education, Grade 6, Vol. 2, 2016–19.
64. National and Civic Education, Grade 6, Vol. 2, 2016–17.
65. *Arabic Language*, Grade 7, Vol. 1, 2018–19.
66. *Arabic Language*, Grade 7, Vol. 2, 2018–19.
67. *Geography,* Grade 7, Vol. 1, 2019–20.

68. *Geography,* Grade 7, Vol. 1, 2017–18.
69. *Geography,* Grade 7, Vol. 2, 2017–19.
70. *Geography,* Grade 7, Vol. 2, 2017–18.
71. *History,* Grade 7, Vol. 1, 2018–19.
72. *History,* Grade 7, Vol. 2, 2017–19.
73. *History,* Grade 7, Vol. 2, 2017–18.
74. *Islamic Education*, Grade 7, Vol. 1, 2022.
75. *Islamic Education*, Grade 7, Vol. 2, 2022.
76. National and Civic Education, Grade 7, Vol. 1, 2017–19.
77. National and Civic Education, Grade 7, Vol. 1, 2017–18.
78. National and Civic Education, Grade 7, Vol. 2, 2017–19.
79. National and Civic Education, Grade 7, Vol. 2, 2016–17.
80. *Arabic Grammar,* Grade 8, Vol. 1, 2018–19.
81. *Arabic Grammar,* Grade 8, Vol. 2, 2018–19.
82. *Arabic Language*, Grade 8, Vol. 1, 2018–19.
83. *Arabic Language*, Grade 8, Vol. 2, 2018–19.
84. *Arabic Language*, Grade 8, Vol. 2, 2017–18.
85. *Geography,* Grade 8, Vol. 1, 2018–19.
86. *Geography,* Grade 8, Vol. 2, 2018–19.
87. *History,* Grade 8, Vol. 1, 2017–19.
88. *History,* Grade 8, Vol. 1, 2017–18.
89. *History,* Grade 8, Vol. 2, 2017–19.
90. *History,* Grade 8, Vol. 2, 2016–17.
91. *Islamic Education*, Grade 8, Vol. 1, 2022.
92. *Islamic Education*, Grade 8, Vol. 2, 2022.
93. National and Civic Education, Grade 8, Vol. 1, 2017–19.
94. National and Civic Education, Grade 8, Vol. 1, 2017–18.
95. National and Civic Education, Grade 8, Vol. 2, 2018–19.
96. *Arabic Grammar,* Grade 9, Vol. 1, 2018–19.
97. *Arabic Grammar,* Grade 9, Vol. 2, 2018–19.
98. *Arabic Language*, Grade 9, Vol. 1, 2018–19.
99. *Arabic Language*, Grade 9, Vol. 2, 2018–19.
100. *Arabic Language*, Grade 9, Vol. 2, 2017–18.
101. *Geography,* Grade 9, Vol. 1, 2016–19.
102. *Geography,* Grade 9, Vol. 1, 2017–18.
103. *Geography,* Grade 9, Vol. 2, 2016–19.
104. *Geography,* Grade 9, Vol. 2, 2017–18.
105. *History,* Grade 9, Vol. 1, 2016–19.
106. *History,* Grade 9, Vol. 1, 2017–18.
107. *History,* Grade 9, Vol. 2, 2016–19.
108. *History,* Grade 9, Vol. 2, 2016–17.
109. *Islamic Education*, Grade 9, Vol. 1, 2018–19.

110. *Islamic Education*, Grade 9, Vol. 1, 2017–18.

111. *Islamic Education*, Grade 9, Vol. 2, 2018–19.

112. *Islamic Education*, Grade 9, Vol. 2, 2017–18.

113. National and Civic Education, Grade 9, Vol. 1, 2018–19.

114. National and Civic Education, Grade 9, Vol. 2, 2019.

115. National and Civic Education, Grade 9, Vol. 2, 2017–18.

116. *Arabic Grammar,* Grade 10, Vol. 1, 2018–19.

117. *Arabic Grammar,* Grade 10, Vol. 2, 2018–19.

118. *Arabic Language*, Grade 10, Vol. 1, 2018–19.

119. *Arabic Language*, Grade 10, Vol. 2, 2018–19.

120. *Arabic Language*, Grade 10, Vol. 2, 2016–17.

121. Democracy and Participation in Public Life, Grade 10, 2022.

122. *Geography,* Grade 10, Vol. 1, 2018–19.

123. *Geography,* Grade 10, Vol. 2, 2017–19.

124. *Geography,* Grade 10, Vol. 2, 2016–17.

125. *History,* Grade 10, Vol. 1, 2018–19.

126. *History,* Grade 10, Vol. 2, 2017–19.

127. *History,* Grade 10, Vol. 2, 2016–17.

128. Modern Arab History and Contemporary Issues, Grade 10, Vol. 2, 2014–15.

129. *Modern Arab History and Contemporary Issues,* Secondary Stage (Literary Branch Levels 3–4), 2007, 2008–16.

130. *Islamic Education*, Grade 10, Vol. 1, 2022.

131. *Islamic Education*, Grade 10, Vol. 2, 2022.

132. *Islamic Education*, Grade 10, Vol. 2, 2014–15.

133. *National and Civic Education*, Grade 10, Vol. 1, 2018–19.

134. *National and Civic Education*, Grade 10, Vol. 2, 2017–19.

135. *National and Civic Education*, Grade 10, Vol. 2, 2016–17.

136. *Arab and World History,* Grade 11 (Literature Branch), 2017–19.

137. *Arab and World History,* Grade 11 (Literature Branch), 2017–18.

138. *Arabic Language*, Grade 11 (Academic and Vocational Branches), 2018–19.

139. *Arabic Language*, Grade 11 (Academic and Vocational Branches), 2016–17.

140. Democracy and Participation in Public Life, Grade 11, 2022.

141. *Geography*—Grade 11 (Humanities Branch), 2018–19.

142. *Grammar*, Grade 11 (Literature Branch), 2018–19.

143. *Grammar*, Grade 11 (Literature Branch), 2017–18.

144. History of Jordan, Grade 11, 2017–19.

145. History of Jordan, Grade 11, 2016–17.

146. *Islamic Education*, Grade 11 (All Branches), Vol. 1, 2022.

147. *Islamic Education*, Grade 11 (Literature Branch), Vol. 1, 2022.

148. *Islamic Education*—Moral Education (Humanities Branch), Grade 11, 2018–19.

149. Literary Issues, Grade 11 (Literature Branch), 2018–19.

150. Literary Issues, Grade 11 (Literature Branch), 2017–18.

151. Rhetoric and Criticism, Grade 11 (Literature Branch), 2018–19.

152. Rhetoric and Criticism, Grade 11 (Literature Branch), 2017–18.

153. *Arab and World History*, Grade 12 (Literary Branch), 2018–19.

154. *Arabic Language,* Grade 12 (Academic and Vocational Branch), 2018–19.

155. *Geography*, Grade 12 (Literary Branch), 2018–19.

156. *Grammar,* Grade 12 (Literature Branch), 2018–19.

157. History of Jordan, Grade 12, 2018–19.

158. *Islamic Education*, Grade 12, 2018–19.

159. *Islamic Education (Ethics)*, Grade 12 (Literary Branch), 2018–19.

160. Islamic Systems and the Jurisprudence of Da'wah, Grade 12 (Sharia Branch), 2017.

161. *Jurisprudence of Transactions*, Grade 12 (Sharia Branch), 2017.

162. *Literary Issues*, Grade 12 (Literature Branch), 2018–19.

163. *Noble Hadith and Sira*, Grade 12 (Sharia Branch), 2017.

164. *Rhetoric and Criticism*, Grade 12 (Literature Branch), 2018–19.

165. Tafsir and Sciences of the Quran, Grade 12 (Sharia Branch), 2017.