IMPACT-se

Review of the 2025-2026 Palestinian Authority School Curriculum

Grades 1-12
Selected Examples

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Executive Summary

This report presents IMPACT-se's review of the Palestinian Authority's 2025–2026 national school curriculum, used across schools in the West Bank, Gaza Strip and East Jerusalem, including in UNRWA schools. It assesses 290 textbooks and 71 accompanying teacher guides, covering Social Studies, Geography, History, Christian and Islamic Education, Arabic Language, Science, and Mathematics.

The study represents IMPACT-se's first comprehensive review of the full corpus of Palestinian Authority educational materials since its previous report in May 2021. The findings were cross-verified through hard copies printed for the 2025–2026 academic year and the Palestinian Ministry of Education's official Elearn digital curriculum portal. The content was analyzed according to UNESCO-derived standards and guidelines on peace and tolerance in curricula.

The review finds that the 2025–2026 Palestinian Authority curriculum continues to systematically violate UNESCO principles and educational standards. Published in September 2025, the curriculum incites antisemitism and violence, promotes *jihad* and martyrdom, glorifies terrorism, rejects peacemaking and the two-state solution, and erases Israel from maps. It has not been substantively modified since the 2020–2021 school year, maintaining the same ideological framework first established in the 2016 reform cycle.

- **Grades 1–4 and Grade 12**, which both the Palestinian Authority and the European Union stated were fully aligned with UNESCO standards of peace and tolerance, and for which antisemitic and violent material was to be removed by September 2025, remain virtually unchanged. A number of textbooks for these grades have been shortened; however, these revisions represent minor formatting adjustments and not an effort to expunge problematic content. For example, a Grade 1 reading exercise introduces the word šahīd ("martyr") when teaching the Arabic letter Hāʾ (هـ), while the shortened Grade 12 editions continue to depict Jews collectively as liars and manipulators. As such, the new editions replicate existing incitement rather than demonstrate any meaningful reform.

- **Antisemitism** remains a central feature of the curriculum. Hate and collective accusations specifically directed toward Jewish people appear across grades and subjects, depicting them as deceitful, manipulative, or inherently corrupt enemies of Islam, drawing on classical Islamic polemic, historical distortions, and modern antisemitic motifs used to describe the present-day conflict. Contemporary passages link Zionists and Jews to greed, global conspiracies, and control of financial and media institutions. Antisemitic stereotypes including imagery and terminology, are repurposed for classroom use, ensuring that prejudice against Jews is pedagogically transmitted.

- **Dehumanization and hate are a defining feature of the curriculum's portrayal of the Jewish-Israeli other**. Israelis are depicted not as human beings but, as in the case of one example, demonic monsters, laughing while committing atrocities, slaughtering children, and extinguishing life. Texts and poems liken them to serpents, vipers, and Satan's aides, while legitimizing violence, and teaching that the existence of Israel is incompatible with justice or humanity. These portrayals are reinforced by conspiratorial narratives presented as fact, including claims that Israel releases wild animals to destroy Palestinian crops, plots the collapse of the Al-Aqsa Mosque, and fabricates Jewish holy sites.

- **Religiously motivated violence** is promoted and celebrated. *Jihad* is interpreted in its militant sense and directly connected to the contemporary conflict with Israel. It is presented as a personal obligation, the pinnacle of faith, and the path to glory and divine reward. Martyrdom and death for religious, national, or political goals are celebrated as the highest moral ideals.

- **Science, mathematics and grammar exercises are politicized to transmit hostility and normalize violence**. Lessons in physics, chemistry, biology, and algebra are routinely infused with imagery of conflict, using examples that calculate 'martyrs,' depict acts of violence, and promote dehumanization instead of neutral academic scenarios—turning ordinary problem-solving into exercises of resentment.

- **Peace education and acknowledgment of Jewish history were eliminated from the Palestinian curriculum several years ago and remain absent in the 2025–2026 edition**. Content once describing peace negotiations and agreements—such as the Annapolis and Camp David accords—and passages advocating a two-state solution or non-violence, including Yasser Arafat's call for a "new era of peace," have long been deleted and have not been reinstated. Likewise, prior acknowledgments of Jewish historical presence and heritage in the land—including ancient Jewish kingdoms, Jerusalem's Jewish history, and the name Israel appearing on maps—remain excluded, replaced by narratives depicting Jews as usurpers and foreign colonizers.

- **Violence and terrorism are openly glorified and morally justified**. Acts of Palestinian terrorism, including attacks that deliberately targeted Israeli civilians, are described as heroic. Terrorists are exalted as national heroes and are presented as martyrs and role models for youth. Poems and grammar exercises use violent and graphic depictions of death, including scenes of dismembered bodies to accompany texts.

- **Maps and language in Palestinian textbooks erase Israel entirely**. Lessons and imagery depict "Palestine" as encompassing the entire territory from the Jordan River to the Mediterranean Sea, omitting Israel's borders, cities, and population. In text, Israel is almost never mentioned by name, referred to only as "the Zionist occupation" or "the Zionist entity." This systematic cartographic and linguistic erasure denies Israel's existence as fact and anchors non-recognition as a pillar of national education.

- **Textbooks institutionalize gender inequality as religious and social doctrine**. Women are portrayed as inherently inferior to men—physically, mentally, and spiritually—and unfit for leadership or decision-making roles. Religious materials blame women for moral decline, discourage their participation in public life, and instructing that modest dress and obedience are necessary for their protection.

- **Teacher guides serve as manuals for transmitting hate**. As official pedagogical manuals, they clarify and expand upon hateful content, instructing educators on how to interpret antisemitic and violent material for classroom delivery. Rather than moderating incitement, they entrench it, exemplified by messages codifying pedagogical guidance teaching that Israeli Jews are "fated to disappear."

Foreword

At a time when the Israeli-Palestinian conflict has escalated to unprecedented dimensions, both in terms of intensity, numbers of people affected and global impact, the quest to find a sustainable and peaceful solution to this conflict has never seemed so urgent. In this quest, few issues can take a higher priority than education. The question of what the next generation of Palestinians and Israelis are taught is a crucial one, as without the tools to engage in meaningful peacemaking, any solution imposed on them will, by necessity, be temporary and unsustainable.

Education can be a tool to moderate conflict and to lead to its resolution, and it can also be a tool of conflict escalation. This research, like many previous studies, demonstrates that the education program led by the Palestinian Authority (PA) is of the latter type. Rather than a mere aspect of the conflict, the PA curriculum has arguably become one of the major obstacles to peace in the region. Palestinian students, from the moment they enter primary school until they graduate Grade 12, are denied the means by which they may resolve the disputes of their predecessors. Instead, they are taught to escalate the conflict and prolong it indefinitely, through the indoctrination of hate, glorification of violence and death, distortion of reality and historical facts, and dehumanization of those different from them. It is difficult not to associate this downward spiral with the consistent escalation of the Israeli-Palestinian conflict seen in recent years and consider the possibility of a causative relationship.

Despite continued international pressure and the conditionality of European Union funding, the PA has repeatedly and explicitly rejected calls to reform its curriculum. In public statements spanning from 2020 to 2024, senior PA officials—including the Prime Minister, Minister of Education, and curriculum directors—have all affirmed their unwillingness to make even minor changes to school textbooks. These public rejections make clear that the PA's refusal to reform is not the result of capacity constraints or technical obstacles, but rather a deliberate ideological stance. In multiple speeches and official publications, the PA has framed its curriculum as an essential expression of Palestinian identity and resistance, thereby placing incitement, martyrdom, the erasure of Israel and other cornerstones of the present curriculum beyond the reach of compromise. This rhetoric has been backed by data, as the PA curriculum has seen no substantive change since 2020. This fundamental disconnect – between European Union diplomatic messaging and the reality of current Palestinian textbooks – underscores the urgent need for independent verification of Palestinian curriculum content. It also highlights the growing gap between donor expectations and the PA's education policy, which remains steadfastly committed to radicalization over reform.

Efforts to reform the Palestinian curriculum have met several obstacles, not least of which is the argument that the Palestinian experience of loss, occupation and conflict means that Palestinian education cannot be equitably judged by international standards. This position was expressed both by PA officials such as Prime Minister Shtayyeh[1] as well as the European Union-commissioned GEI (Georg Eckert Institute) report,[2] among others. This argument effectively nullifies the idea of promoting universal concepts such as human rights and education for peace and tolerance, since it promotes the belief that they do not apply to all humans, and certain groups may be excluded from them. More pressingly, this argument is impractical. Indeed, if one accepts this premise, there is no point in

1 Dr. Mohammad Shtayyeh, "كلمة د. محمد اشتية بجلسة الحكومة 21-06-2021 (speech by Dr. Mohammad Shtayyeh at government meeting June 21, 2021)," Facebook, 21 June, 2021. https://www.facebook.com/Dr.Shtayyah/videos/1083607308714934/

2 Georg Eckert Institute for International Textbook Research (GEI), *Report on Palestinian Textbooks* (2021), pp. 26, 67, 172.

examining the PA curriculum according to any standards, as the Palestinian situation remains unchanged on the ground, and so there is no point in expecting Palestinian education to change. Yet the sobering reality is that no matter how much standards may be lowered and justifications sourced, the PA curriculum continues to serve as an escalatory factor in the conflict, continues to inculcate hate in thousands of young Palestinians, and continues to cost real human lives.

It is worth noting a number of topics that the PA curriculum does not teach. The PA curriculum refrains from bringing to students' attention any content which might lead them to question its narrative. Thus, the Jewish Holocaust is entirely missing from the PA curriculum, an event which had monumental consequences on Palestinian Arab history and the Israeli-Palestinian conflict. A probable explanation for this omission is the fear that teaching this topic may lead Palestinian students to develop empathy with the Jewish Israeli "Other," thereby complicating the curriculum's effort to support a total struggle against Israel. The textbooks also remain silent over the destruction of Jewish communities in the Arab world – including in what is now the West Bank and Gaza Strip – during World War II and the following years. The role of prominent Palestinian Arabs in the exacerbation of these momentous events – and by contrast, the voices of Palestinian Arabs who rejected anti-Jewish violence – are also silenced by the curriculum. Simply put, the PA curriculum refuses to teach any historical fact which challenges the nationalist Palestinian narrative, even if that means leaving Palestinian students with an extremely distorted view of the region they live in.

Another point of concern is how the PA curriculum portrays Jewish people as a collective. A central component of the PA curriculum's antisemitic narrative is that it categorically rejects Jewish presence in the region. Not only has content teaching Jewish history and the origin of the Jews been ejected entirely from PA textbooks since 2016,[3] but the current curriculum explicitly refutes the very existence of a Jewish people.[4] The PA curriculum only recognizes the Jews as a religious community,[5] which is how they are portrayed in the Qur'an and other Islamic sources, thus denying them the right to self-determination. Seen in this light, it is especially notable that the Palestinian conflict with Israel is frequently compared to anti-colonial struggles against European empires, such as the French in Algeria.[6] The PA curriculum encourages students to believe that they share the same goal: of expelling the colonizing "invaders,"[7] the Jews, from the Palestinians' indigenous homeland, presumably to Europe, as they are presented as entirely foreign to the region. Furthermore, the example of Saladin, frequently invoked in the textbooks, is also an illuminating case study of an Arab Islamic leader remembered for successfully banishing the invading European Crusaders.[8] It is notable that the only significant context in which the textbooks teach about Jews not being European colonizers – or, indeed, about Jewish history at all – is pre-Islamic Arabia, where the Jewish community was ultimately expelled from, too.[9] Such portrayals of Jewish (non-)identity can only be understood as an antisemitic denial of the Jewish "Other" and their right to define themselves.

This may beg the question of what the curriculum should teach. In an environment of conflict, it would be desirable for a national school curriculum to give students the tools necessary to end that conflict, and certainly not to perpetuate it. This means imparting values such as cooperation, coexistence, tolerance, forgiveness and understanding of the "Other," *within* the context of the conflict. The PA curriculum does none of this: it does

3 IMPACT-se, *The Rejection of Peace: References to Peace Agreements, Israel, and Jews, Now Removed from PA Curriculum* (September 2019). https://www.impact-se.org/wp-content/uploads/Rejection-of-Peace_-Changes-from-Pre-2016-PA-Curricula.pdf

4 *History Studies*, Grade 11, Vol. 1, 2020–2025, p. 71.

5 *Geography and Modern and Contemporary History of Palestine*, Grade 10, Vol. 1, 2021–2025, p. 78.

6 For example: *History Studies*, Grade 11, Vol. 1, 2020–2025, pp. 48–86.

7 *Arabic Language*, Grade 10, Vol. 1, 2020–2025, pp. 18–23.

8 For example: *Arabic Language*, Grade 7, Vol. 1, 2021–2025, pp. 67–68.

9 For example: *Islamic Education*, Grade 9, Vol. 1, 2020–2025, pp. 58–62.

not reflect the common values and thousands of years of history shared between Arabs and Jews in the region. The unique experience and perspective of Arab citizens of Israel, who are widely seen as part of the Palestinian collective, is also wasted potential for bridge-building. Other communities which straddle the two nationalities, such as the Druze and Samaritans, are similarly ignored, and the Hebrew language is not taught. Environmental issues such as the climate crisis and pollution, which impact neighboring Palestinian and Israeli communities equally, may present a great opportunity to teach the importance of cooperation and joint problem-solving; instead, the textbooks squarely blame Israel for creating these problems.[10] Nor do textbooks acknowledge real-life Palestinian-Israeli collaboration in areas such as scientific research, the arts and even security, which are nowhere to be found in the curriculum.

Finally, it is worth discussing what vision the PA curriculum paints for the future. Most prominent is the lack of any peaceful national vision, for resolving the conflict or for the day after. Israel is condemned as an illegitimate entity from birth, and its practices are only described as criminal; Palestinian students are not encouraged to imagine any peaceful coexistence with it. In fact, one teacher guide urges Palestinians to give up their national rights in order to prevent Israelis from exercising theirs.[11] The curriculum does not discuss possible solutions to the plight of Palestinian refugees other than their Return (‘*awdah*) to their ancestors’ communities in present-day Israel, which will be accomplished at an indeterminate time and with indeterminate, potentially violent means. The textbooks do not address the sensitivity and complexity of Jerusalem – manifested in its shared Islamic, Christian and Jewish heritage – and how the holy city might be shared or otherwise governed. Most importantly, the PA curriculum does not project a concrete vision for a future Palestinian nation, one with plural, sometimes conflicting points of view, living side by side with its neighbors. Instead, only a bleak vision of protracted “Resistance” (muqāwamah) against the Israeli “Enemy” is recognized.

The many violations of UNESCO-derived standards of peace and tolerance education documented in the report show that reform is imperative and urgent. The PA curriculum in its present form clearly does not adhere to international educational standards, and should not continue to be transmitted to Palestinian students unchanged. It is the responsibility of international stakeholders, including national governments, international organizations and non-government organizations working on mediating the Israeli-Palestinian conflict and specifically education in Palestinian society, to take every step necessary to see that substantive reform is implemented as quickly as possible. Such a reform must entail the removal of problematic material violating international educational standards and the introduction of peace and tolerance education. Only in this way can the PA curriculum be transformed from an obstacle to peace, to a facilitator of peace.

10 For example: *Science and Life*, Grade 9, Vol. 2, 2020–2025, p. 12.

11 *Geography and Modern and Contemporary History of Palestine* (Teacher Guide), Grade 10, 2018, p. 226.

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Main Findings

Antisemitism

This report confirms earlier studies which have consistently shown that the PA curriculum contains antisemitic themes and messages. PA educational materials regularly propagate hate towards Jewish people. In descriptions of early Islamic history, Jewish characters and groups are often associated with sacrilegious crimes, such as attempting to murder the Prophet Muhammad (example 96) or sexually dishonoring a Muslim woman (example 90), or otherwise associated with stereotypical antisemitic character traits, such as cowardice (example 110) or manipulation (example 84). In these descriptions, the Jewish actors are always acknowledged as Jewish, and are often described simply as "the Jews", creating a strong link between their immorality and their Jewish identity, and projecting their misdeeds on the Jewish collective. Hateful rhetoric is also directed at a Qur'anic group of people known as "the Children of Israel" (*Banū Isrā'īl*), describing them as guilty of spreading corruption and destined for annihilation, with potentially antisemitic implications (example 88). In addition, anti-Jewish religious polemic is used, accusing Jews collectively of falsifying religious texts (example 100), deicide (killing prophets) (example 89), or of holding exclusionary or "racist" religious beliefs (example 91) – all grave accusations in an Islamic context.

In modern contexts, Jewish self-determination is dismissed as racist (example 105) and as a cynical façade for an imperialist or colonialist conspiracy (example 103), with one teacher guide openly declaring antisemitism to have been "fabricated" (*ibtada'ahā*) to serve colonialist goals (example 122). Jewish historical, cultural, and religious ties to the territory of Palestine are conspicuously ignored or directly denied, especially in the context of Jerusalem and its religious and cultural diversity (example 123); the Western Wall, the holiest site in Judaism, is claimed to be an unlawfully appropriated Islamic site in multiple textbooks (examples 152, 119). Antisemitic motifs are also employed in modern contexts, associating Jews and "Zionists" with "greedy ambitions" (*aṭmā'*) (example 11), tying "Jewish religious thinking" to the perpetration of "Zionist massacres" (example 83), invoking "Zionist influence" in the "financial, media, and political" arenas in the United States (examples 80, 95), or including what appears to be an antisemitic cartoon of an arm sporting a star of David holding the globe (example 79).

Encouragement of Martyrdom and Violent *Jihad*

The Islamic concepts of *jihad* and martyrdom (*šahādah* or *istišhād*) are frequently employed across Palestinian educational materials, imbuing the Israeli-Palestinian conflict with a distinctly religious character. *Jihad*, a loaded term with both violent and non-violent interpretations, is often taught in a way that suggests that a violent external struggle is the preferred meaning, as it is invoked in conjunction with battle (example 48), "enemies" (example 54), death (example 61) and martyrdom (example 43). This form of *jihad* is praised excessively, as "the peak" (*ḏurwat as-sanām*) of Islam (example 51), as the primary indicator of "the strength of faith" (example 64), as the only path to "glory for the Islamic Nation" (example 50), as a "personal obligation" of "every Muslim" (example 39), and a guaranteed way to gain divine rewards (example 40). The term *jihad* is also explicitly tied to the Palestinian national struggle, as is the related term ribat, which signifies a defensive form of *jihad* (example 52); *jihad* is described as a defining feature of Palestinian identity and experience (example 70), and even the national Palestinian anthem is interpreted in jihadist terms (example 45). The declaration of *jihad* on Israel is avoided, but it is heavily implied in some instances (example 72).

Martyrdom is likewise intensively glorified, with martyrs promised a place in Paradise (example 53), the forgiving of sins and seventy-two beautiful women (example 49), while students are encouraged to research these "benefits" of martyrdom (example 74). Educational materials discourage students from fearing death (example 61) and praise those who look forward to it (example 33), describing it with the jihadist euphemism of a "wedding" (example 46). The term "martyr" is often directly associated with the Israeli-Palestinian conflict (example 58), and is applied to militant and civilian Palestinian deaths without distinction (example 55). For example, the terrorist Dalal Al-Mughrabi is termed a "martyr" (example 22). The Arabic word for "martyr" (*šahīd*) is one of the first words students are taught to spell in Grade 1 (example 37).

Politicization of Math and Science

The extent to which the propagation of hate occupies a central theme of the PA curriculum can be seen in the politicization of math and science textbooks. Otherwise unrelated lessons teaching calculus, geometry, physics, chemistry, biology and other formal and natural sciences, are frequently infused with intrusive political and violent messages, often at the expense of relevant educational material, and with dubious pedagogical utility, all for the apparent purpose of maximizing resentment. Examples are numerous and include: using the imagery of a slingshot shooting a rock by a "young girl" to teach Newton's Law (example 1); teaching basic calculus to young students by counting "*martyrs*" who died in the Palestinian Intifadas (example 18) or the 2014 Gaza War (example 2), and teaching algebra to older students using "martyrs" as a variable (example 19); introducing mathematical problems involving Israeli settlers shooting at Palestinian cars (example 8), or Palestinian detainees at Israeli prisons (example 13); teaching about the proliferation of materials through air with the example of Israeli soldiers launching tear gas grenades at Palestinians (example 14), or about chemical solutions with the goal of keeping Palestinian prisoners in Israel alive during hunger strikes (example 5); taking advantage of a lesson on soundwaves to decry an alleged Israeli policy of restricting the volume on the Al-Aqsa Mosque's call-to-prayer loudspeakers (example 10); inviting biology teachers to hold discussions on "*towns and villages whose residents the Zionist Occupation expelled*" in a lesson on taxonomy (example 16); and many others.

Justification and Glorification of Violence

Often, PA educational materials serve to promote nationalist violence and terrorism. Wherever historical incidents of Palestinian nationalist violence against Israeli civilians are acknowledged, the curriculum takes an approach which ranges from defensive to openly celebratory. The most striking expression of this is Dalal Al-Mughrabi, a twenty-year-old Palestinian militant who earned infamy for her leading role in a 1978 terrorist attack which resulted in the death of 38 Israeli civilians, including 13 children, and ended with her own death. Al-Mughrabi is applauded as a female role model (example 29) and as a "hero" and "martyr" whose memory is "immortal" in the "hearts and minds" of Palestinians (example 22), within the explicit context of her role in the 1978 massacre. Another textbook pays tribute to the perpetrators of the 1972 Munich Massacre, where 11 members of Israel's Olympic team were kidnapped and murdered, describing it as an "*operation*" which struck at "Zionist interests overseas" (*al-maṣāliḥ aṣ-ṣahyūniyyah fī l-ḵārij*), with no further details (example 25). The 1929 Palestine Riots, during which 133 Palestinian Jews were killed and entire communities were destroyed, is defended as a form of "armed resistance," which is presented as a "natural and legitimate" right (example 28). Three participants in the riots, who were convicted of murdering Jewish civilians, are lauded in a poem as "heroes," and praised for "feed[ing] the enemies from the cup of death" and gladly awaiting their execution (example 33).

This apologetic attitude towards terrorism is reinforced by teacher guides, one of which approves of "armed resistance" as a method to "face the danger of settlement in Palestine" (example 34), and another which claims that Palestinian "armed resistance" is protected by international law, while simultaneously accusing Israel of terrorism (example 36). More indirectly, terrorism is promoted by glorified depictions of Palestinian military exploits using "explosive belts" (example 23), and militant themes in artwork (example 32) and poetry, such as in the context of a violent "return" into Israeli territory (example 27).

Palestinian textbooks occasionally employ exceptionally violent and graphic imagery which exceed the bounds of appropriateness for students' age and pedagogical utility. These depictions have the effect of normalizing extreme violence and desensitizing students to it. One Arabic exercise centers on the word "strewn remains" (*ašlā'*)—in the context of women and children whose bodies are said to "splatter the streets of the city"—to illustrate noun declensions (example 24). Similarly, a teacher guide glorifies youthful death with the sentence "let the youths water the Motherland's soil with their pure blood," using it to teach verb conjugation (example 35).

Libels and Conspiracies

A contributing factor to the PA curriculum's propagation of hate is its wanton use of misinformation. Libelous accusations and conspiracy theories about Israel and Jews are invoked or hinted at, ranging from unprovable claims to easily falsifiable ones, with no apparent utility other than to generate further resentment and fear of the opposing side of the conflict. A particularly pernicious example is the accusation that archeological excavations, allegedly being carried out by Israeli authorities under the Temple Mount in Jerusalem, are causing the Al-Aqsa Mosque at its top to collapse (example 113), alluding to an extremely incendiary, long-circulating conspiracy theory in Palestinian society that Jews are attempting to hasten the destruction of the celebrated mosque and rebuild the Jewish Temple in its place. Some textbooks go a step further still and claim that existing Jewish sites and landmarks in Jerusalem – such as the Western Wall – were manufactured to undermine the city's Islamic heritage (example 119), and dismiss claims to historical presence in Jerusalem predating the Palestinians – i.e. Jewish presence – as mere "*pretenses used by invaders*" (example 123).

Palestinian students are also made to discuss conspiracy theories which relate to current events, according to which Israel "*launch[es] herds of boars*" to wreak havoc on Palestinian agriculture and establishes radioactive waste sites in the Palestinian Territories (example 112), pursues a deliberate policy of stealing Palestinian relics (example 114), follows a policy of "ignorance inducing" (*tajhīl*) in Palestinian education (example 118) and attempts to subject Palestinian prisoners to "slow death" by depriving them of hospital care (example 117).

Hate, Intolerance and Dehumanization of the "Other"

The Palestinian curriculum is noted for its frequent use of dehumanizing or intolerant language, mostly in its description of Israeli Jews, in informative and literary texts alike. Portrayals which diminish the humanity of certain actors can not only further increase hate towards them, but also help reduce feelings of repulsion towards potential violence committed against them, ensuring that Palestinian students will not develop feelings of sympathy towards the opposing side of the conflict. In general, portrayals of Israelis or Jews in Palestinian educational materials are consistently negative and uniformly hostile. Frequently, Israeli characters are portrayed as acting without any identifiable human motivation, for example targeting sniper fire at children without reason (example 128) or arbitrarily harassing Gazan fishermen (example 137). They are depicted as demonic, described variously as "laughing loudly" while massacring Palestinian villagers and ordering them to dig a collective grave before their execution (examples 136, 126), bashing "children's heads in front of their mothers with batons" and cutting off

women's fingers and ears "to tear out gold pieces," in another example (example 127). Some literary descriptions go a step further and use poetic metaphors and similes with a dehumanizing effect, likening Israelis to vipers (example 129) and "Satan's aides" (example 27), or referring to Israel as "the fangs of oppression" and "the madness of evil" (example 153), as a "machine of oppression" (example 148), and as the "scum of foreigners" (*ḵabaṯ al-ġurabā'*) (example 142). The inhumane actions attributed to Israel are underscored by visual depictions, a notable example being a real-life photograph of a deceased infant as an example of Palestinian children killed "in cold blood" (example 130).

This inhuman portrayal of Israel and Israelis aligns well with the curriculum's general rejection of any solution to the Israeli-Palestinian conflict that does not see Israel destroyed. One of the most remarkable examples for this is a teacher guide telling students to reject the 1948 UN resolution calling for the return of Palestinian refugees since this would entail accepting Israel's existence (example 125). Nevertheless, another textbook teaches that the only solution for Gaza's overpopulation problem is to resettle Palestinian refugees on Israeli territory (example 135). In other cases, intolerance is occasionally expressed towards Jews and non-Muslims in Islamic Education materials (example 143), and a somewhat hostile attitude towards the United States is noted, visualized in one example through a cartoon depicting an American flag gripping the Earth in a manner resembling octopus tentacles alongside a text condemning the US for having used the September 11 attack as an "excuse" (*mubarrir*) to impose itself on international affairs (example 132).

Irredentism and Non-Recognition of Israel

PA educational materials are consistent in their non-recognition of Israel, seemingly reversing the Palestinian national leadership's recognition of the Jewish state in the 1993 Oslo Accords. Maps depicting the region invariably depict Palestine's borders as being identical to those of the British Mandate (1922–1948), rendering all of Israel's internationally-recognized pre-1967 territory as Palestinian. While doing so, some maps make the point of delineating and naming present-day Arab states neighboring Israel (such as Jordan), dispelling any notion that these maps may depict a "historic" state of affairs (example 155). When names of population centers are shown, these maps of "Greater Palestine" pointedly exclude cities and towns founded by Jews, such as Tel Aviv, Nahariya, and Petah Tikva, displaying only pre-19th century towns and villages (within the 20th century borders of Mandatory Palestine) (example 158), thus erasing both Israel's borders as well as its population. All in all, these maps are not representative of geographical or historical reality, and yet they are used ubiquitously to teach Palestinian national identity (example 161) and localization (example 156). The geographical erasure of Israel extends beyond maps and into textual descriptions, as Palestine's land area is taught to be far larger than it is in reality (example 160), while geographical features and areas firmly within internationally-recognized Israeli territory, such as the Negev Desert (example 159) and Jezreel Valley (example 165), are described as Palestinian, and Israeli cities such as Haifa and Acre are described as "occupied" and awaiting "liberation" (example 149).

Gender Inequality

Palestinian education materials display a problematic stance with regards to women. Islamic Education textbooks and teacher guides routinely advocate for unequal gender relations and standing, with women invariably presented as inferior. A teacher guide cynically calls this "the reality of equality", suggesting that students be directed to videos criticizing gender equality, and learn that "justice" demands that men be granted "guardianship" (*qiwāmah*) over women (example 180). Another textbook explains that men are physically as well as mentally superior to women and therefore uniquely suited to positions of leadership (example 175). Some textbooks express diverse forms of contempt towards women, singularly accusing women of impeding Islamic missionary work (example 174), of

propagating adultery (example 181), and of blindly imitating (taqlīd) Western culture (example 176). In addition, some religious textbooks impose unique restrictions on women's dress, arguing that it must conceal as much as possible so as to "protect" women from harm (example 172), and strongly discourages them from wearing men's clothing (example 173).

Teacher Guides

Teacher guides originally published for the 2018–2019 Palestinian Authority curriculum remain in active use available in the official Ministry of Education curriculum portal and continue to accompany current textbooks. A review of these guides reveals that, in multiple instances, the official pedagogical instructions for teachers reiterate, bolster, and expand upon the hateful messaging found in the textbooks. In some cases, the guides aggravate the harmful potential of classroom content by explicitly explaining the implicit messages of incitement that might otherwise have been inferred. In all cases, the teacher guides serve as authoritative blueprints for how the textbooks are to be interpreted and presented in the classroom.

For example, whereas the students' textbooks increasingly opt to use the term "Zionist" instead of "Jew(ish)" to identify the group of people accused of oppressing the Palestinian people. This sift may suggest an attempt to separate hostile portrayals of Israeli Jews from the broader Jewish community. However, some teacher's guidebooks explicitly equate the two terms, effectively eliminating that distinction. This can be seen in a teacher guide for Grade 9 Social Studies textbooks, which asserts that "the inhabitants of Palestine [...] are currently suffering from the Zionist Occupation's violations and racial discrimination, due to their false claim that they are God's chosen people" – a clear reference to Jewish religious belief rather than any particular tenet of Zionist ideology.[12] Similarly, a Grade 10 History book poses the question "Why do the Jews perpetrate massacres?" whereas the equivalent textbook uses the term "*Zionist gangs*" (example 82). One Grade 10 Arabic textbook associates the West Bank separation wall, constructed by Israel in the 2000s, with fortresses built by the ancient Jewish Arabian tribes who were hostile to early Muslims: "The Jews' character and habit from time immemorial is fighting from villages fortified by fortresses and walls due to their cowardice and slyness" (example 110).

Some teacher guides go further in their explanations of hateful messaging, blatantly invoking antisemitic rhetoric and potentially genocidal aspirations. Examples of this include a Grade 11 History teacher guide, which asks teachers to clarify to students that antisemitism "was invented by the European Imperialistic and Zionist thinking in order to acquire the world's sympathy and support of the Zionist project," that "there are proofs unequivocally refuting the Jews' connection to Palestine," and that "Judaism is a religion and not a nationality" (example 122); or a Grade 6 Arabic guide, which elucidates how Israeli Jews are destined to disappear as a group: "The Zionists are the terrorists of the modern age and they are fated to disappear" (example 81).

12 *Social Studies* (Teacher Guide), Grade 9, 2018-2025, p. 223.

Recent Developments (2023–2025)

The following section outlines developments in Palestinian education since October 7, 2023. It traces the increased international scrutiny of Palestinian education during this period, and the Palestinian Authority's parallel reaffirmation of its entrenched refusal to reform its curriculum

Post–October 7 Context and European Response

The Hamas assault on October 7, 2023, catalyzed a political and moral reckoning over the roots of radicalization in Palestinian society. Parliamentary debates, investigative journalism, and civil society analyses repeatedly linked the atrocities to indoctrination and incitement in Palestinian classrooms. To corroborate this, the European Parliament's resolution of April 11, 2024 associated the October 7 massacre with the content of Palestinian textbooks and called for the conditioning of EU-funded education civil-servant salaries—particularly those involved in drafting and teaching the curriculum —on full compliance with UNESCO education standards for peace and tolerance.[13]

While the resolution signaled a new readiness to link aid to measurable reform, its enforcement mechanisms depended on the European Commission's subsequent actions. In July 2024, the Commission and the Palestinian Authority (PA) signed a Letter of Intent committing the PA to curricular reform.[14] The declaration was publicly hailed by senior EU officials as proof that reform was finally underway.[15] Yet within months, Palestinian officials contradicted those statements. In September 2024, Abdul Hakim Abu Jamous, Director of Humanities at the PA Ministry of Education, asserted in Palestinian media that "not a single word has been omitted or changed in textbooks."[16]

Later, PA president Abbas also promised to reform the curriculum "in accordance with UNESCO standards" in a speech at the UN General Assembly in September 2025.[17] However, the PA Foreign Minister contradicted this statement in a meeting on 1st November with the President Macron's Diplomatic Adviser on Middle East Affairs. She stated that despite ongoing curriculum reforms "true educational development cannot be achieved under occupation."[18]

13 European Parliament, Report on *Discharge in Respect of the Implementation of the General Budget of the European Union for the Financial Year 2022, Section III – Commission and Executive Agencies (2023/2129(DEC))* (European Parliament: April 9, 2024). https://www.europarl.europa.eu/doceo/document/TA-9-2024-0228_EN.pdf

14 Directorate-General for Neighbourhood and Enlargement Negotiations, "Letter of Intent between the Palestinian Authority and the European Commission," European Commission, July 19, 2024. https://enlargement.ec.europa.eu/letter-intent-between-palestinian-authority-and-european-commission_en

15 European Commission. "Commission Press Release IP/24/3823." Brussels. https://ec.europa.eu/commission/presscorner/detail/en/ip_24_3823

16 "المنهاج في دائرة القيل والقال.. شأن سيادي غير خاضع للابتزاز السياسي (the curriculum in the midst of gossip: a sovereign matter not subject to political blackmail)," Al-Quds, September 11, 2024. https://www.alquds.com/ar/posts/135318

17 Palestine Australia News & Highlights. "President of the State of Palestine in Address to 80th Session of UN General Assembly: 'There Will Be No Peace Without Justice, and No Justice Without Palestine's Liberation.'" September 25, 2025. https://www.palestine-australia.com/highlights/news/2025/president-of-the-state-of-palestine-in-address-to-80th-session-of-un-general-assembly-there-will-be-no-peace-without-justice-and-no-justice-without-palestines-liberation/

18 Palestine Authority, Ministry of Foreign Affairs and Expatriates. "Foreign Minister Meets with President Macron's Diplomatic Adviser on Middle East Affairs." November 1, 2025. https://www.mofa.pna.ps/en-us/mediaoffice/ministrynews/foreign-minister-meets-with-president-macrons-diplomatic-adviser-on-middle-east-affairs

This public denial underscored the fundamental disconnect between EU declarations and Palestinian implementation. It also revealed the limits of conditionality that rely on political assurances rather than implementation. Nevertheless, EU funding to the PA continued uninterrupted. By May 2025, the European Parliament once again demanded that all PA textbooks be reformed to meet UNESCO standards and incorporate the IHRA definition of antisemitism, voting to freeze further financial disbursements unless compliance was demonstrated by the next school year. [19]

Despite this, the Commission soon approved a new multi-year financial framework with increased funding, yet once again lacking any enforceable benchmarks.

In addition, the reform pledge announced in July 2024 was intended to inaugurate a coherent "Comprehensive Program for Education Reform" with measurable milestones. According to Commission statements, a "Reform Matrix" was agreed upon in November 2024 to operationalize the Letter of Intent.[20] Yet, as of November 2025, no public version of this matrix exists, no benchmarks or timelines have been published, and no evidence indicates that it has been implemented.

The May 2025 tender issued by the PA Ministry of Finance—for the printing and supply of new textbooks—offers additional insight into current curriculum developments and implementation plans. The tender documents (Tender No. 76/2025) make no reference to revised materials and clearly indicate the reprinting of existing editions, confirming that no content changes were planned.[21] In parallel, the Commission's communications emphasized donor coordination mechanisms such as a new "Donor Platform"designed to promote transparency and harmonization among international partners in implementing the agreed-upon reforms.[22] Yet these structural innovations have not resulted in meaningful curriculum oversight or the establishment of any independent content-change verification mechanism.

The Letter of Intent committing the PA to curriculum reform formed the basis for the EU transferring over €400 million to the PA between July and September 2024, predicated on educational reform milestones.[23] In July 2025, Commissioner Dubravka Šuica's answer to a Parliamentary Question reiterated that new textbooks for Grades 1–4 were scheduled for introduction in September 2025, with remaining grades to follow in 2026–2027.[24] However, by the end of September, Commissioner Šuica publicly acknowledged that reform of the early-grade textbooks had only "begun in recent months," meaning that the reforms, upon which funding was conditioned, had not materialized.[25]

19 European Parliament, European Parliament Resolution of 7 May 2025 with Observations Forming an Integral Part of the Decisions on Discharge in Respect of the Implementation of the General Budget of the European Union for the Financial Year 2023, Section III – Commission, Executive Agencies, and the Ninth, Tenth and Eleventh European Development Funds (2024/2019(DEC)), May 7, 2025. https://www.europarl.europa.eu/doceo/document/TA-10-2025-0077_EN.pdf

20 European Commission. "IP/25/1055: Commission announces multiannual programme for Palestinian recovery and resilience worth up to €1.6 billion". Press release, 14 April 2025. https://ec.europa.eu/commission/presscorner/detail/en/ip_25_1055

21 Palestinian Authority, Ministry of Finance. Invitation to Tender No. 76-2025: Printing and Supply of New Textbooks. May 2025. https://gs.pmof.ps/cp/plugins/spaw/uploads/files/bids/76-2025.pdf

22 European Commission, Directorate-General for the Middle East, North Africa and the Gulf. Comprehensive Programme for Palestinian Recovery and Resilience 2025-2027. Brussels: European Union, May 2025. https://south.euneighbours.eu/wp-content/uploads/2025/05/Palestine-recovery-2025.pdf

23 European Commission. "The European Commission and the Palestinian Authority Agree on Emergency Financial Support and the Principles for a Recovery and Resilience Programme." Directorate-General for Neighbourhood and Enlargement Negotiations, 19 July 2024. https://enlargement.ec.europa.eu/news/european-commission-and-palestinian-authority-agree-emergency-financial-support-and-principles-2024-07-19_en

24 European Parliament. Answer to Parliamentary Question E-001465/2025(ASW): "E-10-2025-001465-ASW_EN," answered by Ms. Šuica on behalf of the European Commission, 22 July 2025. https://www.europarl.europa.eu/doceo/document/E-10-2025-001465-ASW_EN.html

25 European Parliament. Answer to Parliamentary Question E-003064/2025(ASW): "E-10-2025-003064-ASW_EN," answered by Ms. Šuica on behalf of the European Commission, 29 September 2025. https://www.europarl.europa.eu/doceo/document/E-10-2025-003064-ASW_EN.html

This admission effectively confirmed that the pledged reforms were behind schedule. The persistent recycling of deadlines—2021, 2024, 2025, and now 2026–2027—illustrates a pattern through which conditionality has become rhetorical, detached from verified implementation. Parliamentary insistence on conditional funding has not been matched by executive enforcement.

The cumulative picture that emerges from this sequence is one of policy contradiction: the EU simultaneously acknowledging the need for reform, announcing new frameworks and matrices, and transferring substantial funds—all while no curricular changes materialize. This contradiction lies at the heart of the present impasse and sets the stage for the next major development in the period under review—the PA's wartime educational response in Gaza.

The Palestinian Authority's Wartime Supplementary Educational Material for Gaza

The war that followed the October 7 massacre, devastated Gaza's physical infrastructure, including schools, and displaced hundreds of thousands of students. In this context, the PA launched a "Virtual Schools Initiative" in September 2024, designed to allow Gazan children to continue studying remotely and to compress two academic years into one.[26] By February 2025, over 290,000 students were reportedly enrolled, using newly condensed online textbooks adapted from the existing Palestinian curriculum.[27] Hard copies of these abridged books were also printed for limited classroom distribution where feasible.[28]

This initiative provided the Palestinian Authority an extraordinary opportunity to demonstrate tangible reform under humanitarian cover. In theory, wartime necessity allowed the rewriting of materials without provoking internal political backlash: new digital platforms, shortened syllabi, and international donor attention offered ideal conditions for removing long-criticized content. Instead, IMPACT-se's analysis of the new abridged Gaza curriculum revealed an almost verbatim replication of earlier antisemitic, violent, and inciting material. The textbooks continued to feature dehumanization of Jews and Israelis, the glorification of martyrdom and *jihad*, the demonization of Israel in Geography and Civics lessons, the justification of terrorism, and the erasure of Israel from maps—even in scientific and mathematical contexts.[29]

By retaining such material in newly produced wartime editions, the PA signaled that ideological continuity outweighs both pedagogical necessity and diplomatic commitments. Rather than representing a humanitarian adaptation, the condensed materials functioned as a re-packaged reaffirmation of indoctrination, thereby extending the reach of radical content into emergency education frameworks.

From a policy standpoint, this episode highlights a central paradox. The Commission's July 2024 Letter of Intent and the November 2024 Reform Matrix were ostensibly designed to eliminate precisely this kind of content. Yet within months, the PA introduced brand-new educational materials reproducing the same patterns—without

26 "وزارة التربية والتعليم لوطن: بدأنا بإطلاق مدارس افتراضية لتعويض طلبة غزة الفاقد التعليمي" (Ministry of Education to Wattan: we have launched virtual schools to compensate Gaza students for academic loss)," Wattan, September 15, 2024. https://www.wattan.net/ar/video/444840.html

27 Hussein Nazir al-Sinwar, "دولاب التعليم يعود للدوران في غزة رغم عصا إسرائيل (the wheels of education spin again in Gaza, despite Israel's stick)," Wafa, February 25, 2025. https://wafa.ps/Pages/Details/114823

28 IMPACT-se, Back to School: Gaza's Educational Frameworks in the Shadow of War (March 2025), p. 10. https://www.impact-se.org/wp-content/uploads/Gazas-Educational-Frameworks.pdf

29 IMPACT-se, Back to School: Gaza's Educational Frameworks in the Shadow of War (March 2025). https://www.impact-se.org/wp-content/uploads/Gazas-Educational-Frameworks.pdf

eliciting any corrective response from Brussels. The release of the Gaza abridged textbooks coincided with the EU's continued disbursement of aid under the reform framework, illustrating a striking disconnect between donor narrative and educational reality.

Moreover, the Gaza materials have begun to spill over into broader circulation. Hard copies originally printed for virtual schools were later distributed to physical schools in the Gaza Strip. Their dual existence—as digital downloads and physical booklets—means they are no longer limited to emergency contexts. Consequently, what began as a wartime adaptation has effectively produced a parallel curriculum that perpetuates the same incitement under new branding.

This continuity demonstrates that the PA's education system, even under extreme crisis, remains ideologically rigid and resistant to reform. It also exposes the failure of international oversight: the Commission's donor platform and Reform Matrix are in effect nonexistent and have not translated into tangible monitoring mechanisms capable of detecting, let alone preventing, the mass reproduction of inflammatory materials.

The pledges of 2024–2025 did not emerge in isolation but rather continued a four-year pattern of rhetorical reform. In 2021, following the release of the EU-funded Georg Eckert Institute (GEI) report,[30] the European Commission publicly acknowledged that the Palestinian textbooks contained "deeply problematic content that remains of serious concern,"[31] and announced the creation of a specific roadmap to ensure full compliance with UNESCO peace-education principles.[32] Officials described this as constructive engagement. By 2022, officials expressed "satisfaction" with positive progress, specifically pointing to the establishment of a "curriculum development center" as evidence for the progress supposedly made in curriculum reform.[33] In December of that year, a European External Action Service (EEAS) annual strategy implementation report claimed that "in 2021, the [PA Ministry of Education] continued to improve the quality of school curricula, and continued the process of revising all textbooks based on the recommendations of the 2020 evaluation of the curriculum reform."[34] However, the report indicated that the abovementioned "independent curriculum center" had yet to be established.[35]

Every subsequent review has revealed that no structural or textual reform ever occurred. The GEI report itself documented systemic glorification of violence and antisemitic tropes[36] —deficiencies that were never addressed in later editions. When the Commission renewed aid frameworks in 2024, it effectively re-imposed the same conditions that had already been declared met three years earlier, suggesting that earlier assurances of progress were unfounded. If reform had truly been underway since 2021, a new Letter of Intent in 2024 would have been unnecessary.

30 Georg Eckert Institute for International Textbook Research (GEI), Report on Palestinian Textbooks (2021). https://owncloud.gei.de/index.php/s/FwkMw8NZgCAJgPW

31 Palestinian Textbooks: An Exchange of Views," Joint Meeting of EU Parliament Committee on Foreign Affairs, Committee on Budgetary Control and Committee on Culture and Education, European Parliament Multimedia Centre, ref. no. 20210902-1645-COMMITTEE-CONT-AFET-CULT, September 2, 2021. https://multimedia.europarl.europa.eu/en/webstreaming/cont-afet-cult_20210902-1645-COMMITTEE-CONT-AFET-CULT

32 "Midday press briefing from 21/06/2021," European Commission Audiovisual Service, no. I-207593, June 21, 2021. https://audiovisual.ec.europa.eu/en/video/I-207593

33 "Committee on Budgetary Control," European Parliament Multimedia Centre, ref. no.. 20220420-1645-COMMITTEE-CONT, April 20, 2022. https://multimedia.europarl.europa.eu/en/webstreaming/committee-on-budgetary-control_20220420-1645-COMMITTEE-CONT

34 European External Action Service, The European Joint Strategy in Support of Palestine 2021-2024: Implementation Report 2021 (December 2022), p. 29. https://www.eeas.europa.eu/sites/default/files/documents/2023/European%20Joint%20Strategy%20Annual%20Report%20%202021.pdf

35 European External Action Service, The European Joint Strategy in Support of Palestine 2021-2024: Implementation Report 2021 (December 2022), pp. 31–32. https://www.eeas.europa.eu/sites/default/files/documents/2023/European%20Joint%20Strategy%20Annual%20Report%20%202021.pdf

36 "Answers to Frequently Asked Questions", Report on Palestinian Textbooks, Georg Eckert Institute (GEI) http://www.gei.de/en/departments/knowledge-in-transition/analysis-of-palestinian-textbooks-paltex/study-faq.html

The continuity of unreformed textbooks through the 2024–2025 school years therefore reflects not a temporary delay but an entrenched policy choice by the PA. In practice, the "reform cycle" operates as a loop of commitments without delivery—each new funding tranche tied to the same pledges, each missed benchmark generating yet another roadmap.

By mid-2025, this cycle reached a new phase. The EU–PA High-Level Political Dialogue held in Brussels in April 2025 produced a headline announcement of a €1.6 billion multiannual support program—a substantial expansion of assistance.[37] The package was described as incorporating the PA's commitments to overhaul education and align textbooks with UNESCO standards. However, no enforceable benchmarks were attached. Subsequent Commission explanations referred only to ongoing reform efforts and coordination under the Reform Matrix. Parliamentary Questions throughout May and June 2025 repeatedly sought clarification of those benchmarks but received none.

The disjunction between parliamentary oversight and executive implementation became acute in June 2025, when €150 million was disbursed directly to the PA for salaries of education and health sector civil servants which include those involved in drafting and teaching the curriculum without any linkage to textbook reform.[38] In effect, funding increased even as evidence of non-compliance continued to mount.

As of late 2025, the Commission has not published any verified examples of revised material. The result is an accountability vacuum in which reform exists primarily as a narrative construct rather than an observable reality.

Textbook Status Verification: Grades 1–4 and 12

IMPACT-se's current 2025 review of the full corpus of PA textbooks confirms that the 2025–2026 editions are virtually identical to their predecessors. Despite repeated EU and PA assurances that early-grade and senior-grade materials were under revision, the books in classroom use remain almost entirely unchanged. To corroborate this, PA Ministry of Education spokesperson Sadeq al-Khadour stated publicly in September–October 2025 that no changes had been made to the national curriculum.[39] This declaration directly contradicts earlier EU claims that Grades 1–4 and 12 would be aligned with UNESCO standards by September 2025 and December 2024 respectively.[40] IMPACT-se's inspections at eight West Bank printing and distribution centers corroborated his statement: only old, unrevised textbooks were being printed and distributed for the 2025–2026 academic year.

37 European Commission. "IP/25/1055: Commission announces multiannual programme for Palestinian recovery and resilience worth up to €1.6 billion". Press release, 14 April 2025. https://ec.europa.eu/commission/presscorner/detail/en/ip_25_1055

38 European Commission. "UNRWA and the Palestinian Authority Receive €202 Million of Support to Ensure Key Services on the Ground." Directorate-General for the Middle East, North Africa and the Gulf, 23 June 2025. https://north-africa-middle-east-gulf.ec.europa.eu/news/unrwa-and-palestinian-authority-receive-eu202-million-support-ensure-key-services-ground-2025-06-23_en

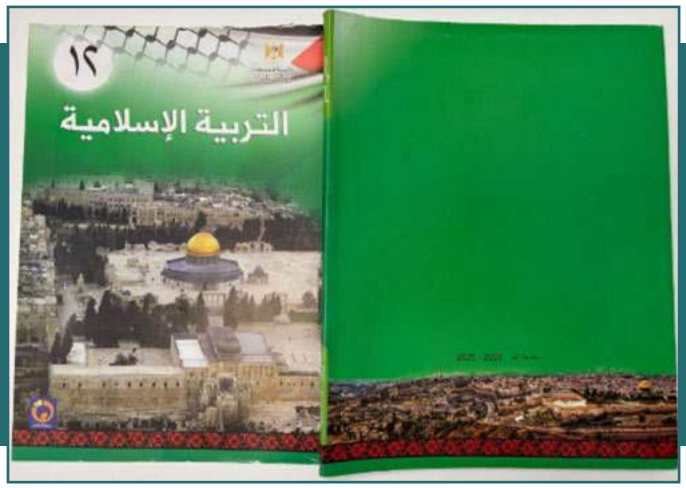
39 Felesteen News. "ما حقيقة سحب وزارة التعليم الكتب المدرسية من مدارسها؟" September 24, 2025. https://felesteen.news/post/169862/ما-حقيقة-سحب-وزارة-التعليم-الكتب-المدرسية-من-مدارسها

40 European Parliament. Answer to Written Question E-10-2025-001465-ASW, "E-10-2025-001465-ASW_EN." Answer given by Ms Šuica on behalf of the European Commission. 22 July 2025. https://www.europarl.europa.eu/doceo/document/E-10-2025-001465-ASW_EN.html

Evidence for the lack of reform is also demonstrated by digital PA documents; the PA's official Elearn portal, used by approximately 1.3 million students, continues to host the same unrevised Grade 12 textbooks from earlier years.[41] In mid-2025, shortened versions of only 16 of 36 Grade 12 textbooks surfaced through a little-known link on the Ministry of Education website. The link is technically part of the Ministry's domain but is not the main Elearn curriculum portal, nor is it accessible through any banner or navigation menu.[42] The shortened editions account for less than half of Grade 12 subjects and offer no indication of reform. They merely condense material, sometimes removing lessons containing neutral material, while retaining or reproducing some of the most extreme material found in earlier books.

For instance, these editions incite antisemitism, depicting Jews collectively as liars and manipulators,[43] teach Arabic poetry through imagery of armed Palestinians "returning" to Israeli cities,[44] and include maps erasing Israel entirely,[45] presenting all territory 'from the river to the sea' as Palestinian land. The rest of the full-length Grade 12 textbooks, which remain in classroom and digital use, likewise contain passages glorifying *jihad* and martyrdom, promising divine and earthly rewards for those who die in battle, and lessons warning of "the danger of the People of the Book, especially the Jews."[46]

Field verification at Palestinian Authority printing houses and textbook distribution throughout August and September 2025 across the West Bank confirms that most textbooks circulated for the 2025–2026 school year are reprints of older, unrevised editions. These inspections were conducted as parents and schools were preparing for the new academic year, strongly suggesting that these reprinted editions constitute the vast majority of hard-copy textbooks currently in classroom use. A small number of newly shortened 2025 editions reflecting less than half of the Grade 12 textbook corpus appeared only very late in the production cycle—more than two months after the school year began—making it unlikely that they are in wide circulation. Their distribution and classroom use remain unverified. Taken together, the evidence shows almost no reform whatsoever—only the persistence of hate, antisemitism, and violent indoctrination in both shortened and standard Grade 12 materials.



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

41 Palestinian Ministry of Education Curriculum Portal, Grade 12, accessed November 11, 2025. https://elearn.edu.ps/pc/#sec12

42 Palestinian Ministry of Education, Class 12 Textbooks, accessed November 11, 2025. https://moe.edu.ps/class12/books

43 Islamic Education, Grade 12, 2025, pp. 21, 22 https://moe.edu.ps/storage/app/class12/Islamic12%202025%20Tawjihi.pdf

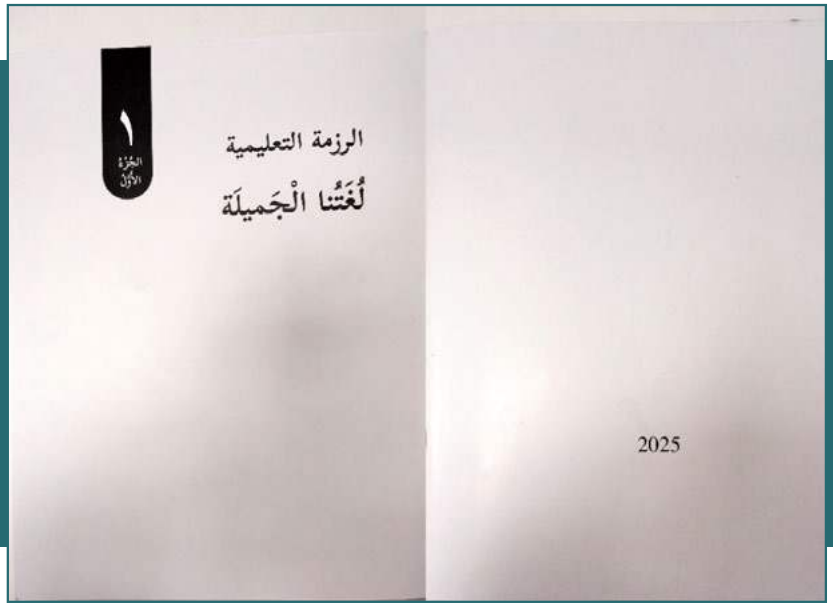
44 Arabic Language (1): Reading, Grammar, Prosody and Expression (Academic Stream), Grade 12, 2025, pp. 77–80 https://moe.edu.ps/storage/app/class12/ArabicMotalaa12%202025%20Tawjihi.pdf

45 Geography Studies, Grade 12, 2025, p. 39 https://moe.edu.ps/storage/app/class12/Geography12%202025%20Tawjihi.pdf

46 Palestinian Ministry of Education Curriculum Portal, Grade 12, accessed November 11, 2025. https://elearn.edu.ps/pc/#sec12

Image: A Grade 12 Islamic Education textbook printed for the 2025–2026 school year (as indicated by the back-cover imprint). The lesson depicts "the Jews" as immoral liars and manipulators in an episode from early Islamic history. The repeated collective reference to "the Jews" (al-yahūd) and their characterization as deceitful and hostile to Islam mirror classical antisemitic stereotypes, presenting negative traits as inherent to the Jewish people (pp. 21, 22) rather than to contextualize the depicted wrongdoing as being the responsibility of certain individuals in a particular time and place.

Grades 1–4 show a similar picture. Hard-copy editions labeled for use in the 2025–2026 school year are identical to previous prints. Claims on social media of alternative "learning packages" appear to reference the same abridged Gaza materials discussed earlier, rather than authentically new early-grade books. For example, a reading exercise in the "learning package" for the first grade teaching the Arabic letter Hāʾ (هـ) introduces the word *šahīd* ("martyr"), while another exercise for the letter Yāʾ (ي) depicts a soldier holding a weapon and a Palestinian flag. According to EU statements, Grade 12 alignment was to be completed by December 2024 and Grades 1–4 by September 2025. Both deadlines have now passed. The Commission has since conceded that early-grade reform is not ready, effectively acknowledging another missed benchmark.[47] In practice, in no grade do textbooks show verified full alignment with UNESCO standards of peace and tolerance, and none of the promised pilot materials has been made public.



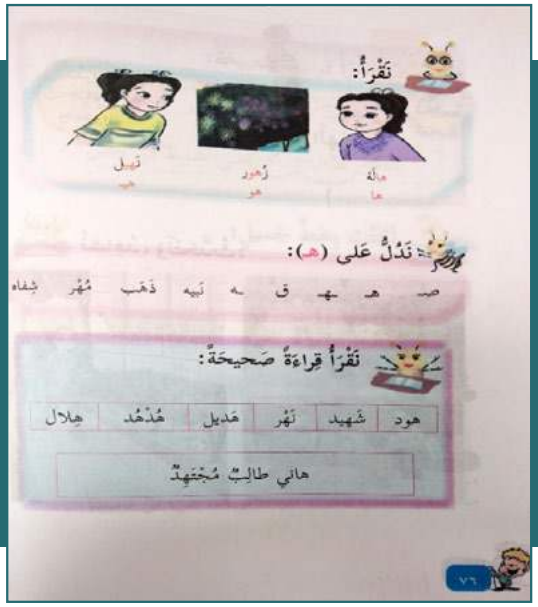


Image: A reading exercise in the "learning package" for the first grade (p. 76) teaching the Arabic letter Hāʾ (هـ) introduces the word šahīd ("martyr")

47 European Parliament. "Answer for question E-001465/2025(ASW): answered by Ms Šuica on behalf of the European Commission, 22 July 2025. https://www.europarl.europa.eu/doceo/document/E-10-2025-001465-ASW_EN.html

Across all grades, the evidence demonstrates continuity rather than change. The appearance of dual or shortened textbook versions seems designed to create a facade of progress for international partners while leaving classroom realities untouched. This situation underscores the urgent need for independent donor-level verification mechanisms and strict conditionality in future funding cycles.

The period from October 2023 to late 2025 demonstrates a consistent pattern of non-reform masked by renewed pledges. The October 7 attacks triggered genuine political pressure in Europe to condition aid on peace education, culminating in the European Parliament's April 2025 resolution. Yet, as successive events show, the Commission's implementation has failed to translate that political will into enforceable change.

The gap between political declarations and educational realities has widened into a structural contradiction. Since 2021, successive European Commissioners have affirmed that aid to the PA is conditioned on respect for peace-education principles. Yet each new funding cycle has increased financial commitments without verifying compliance.

Overall, the "Recent Developments" of 2023–2025 do not mark a break from earlier patterns but rather their entrenchment. European conditionality has devolved into repetitive rhetoric, the PA curriculum remains ideologically static, and Palestinian children continue to be exposed to antisemitic and violent indoctrination, still facilitated by international funding.

By late 2025, no evidence was shared by the EU Commission of verified curriculum reform progress reflecting removal of antisemitic and violent content persistent in Palestinian textbooks. As such, the EU's education-reform conditionality exists primarily as a diplomatic talking point, while the Palestinian curriculum itself remains unreformed, antisemitic, and violent.

Unless donor mechanisms adopt independent verification, transparent benchmarks, and enforceable penalties for non-compliance, the repeated promises of reform will remain a diplomatic fiction—while the core educational problem, rooted in hate and rejectionism, endures unabated.

Introduction

This report presents the latest findings from IMPACT-se's ongoing analysis of the Palestinian Authority (PA) curriculum, which is used in public schools operated by the PA, Hamas, UNRWA, and privately in the West Bank, Gaza Strip and East Jerusalem. The report covers textbooks published for the 2025–2026 school year, for Grades 1–12. It builds on nine consecutive years of textbook monitoring, beginning with the introduction of the new curriculum in 2016. The report lists examples of material found to be in violation of international standards of peace and tolerance education according to IMPACT-se's assessment.

Curricula often reveal the contours of how a given nation sees itself and the "Other," and provide a possible blueprint for the future direction of society. Thus, a curriculum translates into a national project – a survey of sorts – that may reflect the intentions of a nation, its values, priorities, self-identity, vision for the future and more. IMPACT-se's goal is to provide an assessment of a given nation's curriculum, by analyzing as many textbooks as possible using international standards based on UNESCO and UN declarations, as well as other recommendations and documents on peace and tolerance education.

A total of 181 examples are listed in this report, taken from a total of 290 researched textbooks and 71 teacher guides (see list of analyzed textbooks on p. 374); these books cover Social Studies, Civic Studies, Geography, History, Christian Education, Islamic Education, Arabic Language, Science, Mathematics and elective courses. The examples are categorized into nine themes: antisemitism, encouragement of *jihad* and martyrdom, politicization of science and math, justification and glorification of violence, libels and conspiracies, hate, intolerance and rejection of the "Other," non-recognition of Israel, and gender inequality. This report also includes a chapter (see p. 322) containing 29 examples of content from the pre-2016 PA curriculum that have been removed without any substitute in the textbooks currently in use. For every example, analysis is provided, in addition to a screenshot of the original textbook and a literal translation of the Arabic text.

This report includes previously unexamined high school textbooks from the Shariah Track, a specialized elective course available to students in Grades 11 and 12. Textbooks for this track are intended for those planning a career as spiritual leaders of Palestinian society. Previously published by the PA Ministry of Endowments and Religious Affairs, today they are published by the Ministry of Education and are available in all official Ministry of Education online curricula platforms. These textbooks belong to the original, pre-2016 iteration of the curriculum and remain unchanged by the 2016 curriculum overhaul with updated publication editions as new as 2021 – reprinted and regularly circulated year on year. The Shariah Track curriculum provides a rare example of pre-2016 edition PA textbooks that are still authorized for teaching today.

This report demonstrates that no substantive improvement has been made to the PA curriculum since the 2016 reform. IMPACT-se found that textbooks and teacher guides introduced for the 2025–2026 academic year remain virtually unchanged from those published since September 2020. Content breaching UNESCO-derived guidelines, highlighted in IMPACT-se's May 2021 report[48] and the EU-funded[49] Georg Eckert Institute report,[50] has been

48 IMPACT-se, *The 2020–21 Palestinian School Curriculum Grades 1–12: Selected Examples (Updated)* (May 2021). https://www.impact-se.org/wp-content/uploads/PA-Reports_-Updated-Selected-Examples_May-2021.pdf

49 Answer to Question No. E-000906/2019, European Parliament, April 24, 2019. https://www.europarl.europa.eu/doceo/document/E-8-2019-000906-ASW_EN.html

50 Georg Eckert Institute for International Textbook Research (GEI), Report on Palestinian Textbooks (2021). https://owncloud.gei.de/index.php/s/FwkMw8NZgCAJgPW

replicated across newer editions, as confirmed through side-by-side comparisons of official hard copies and digital versions published and currently available on the Ministry of Education's website. For this reason, these textbooks are labelled in this report as "[year of current edition]–2025." The majority of teacher guides were last printed circa 2018–2019 and have not been affected by subsequent curriculum changes. However, in the absence of newer editions to supersede them, and given their continued availability on official platforms, they are still regarded as authoritative.

IMPACT-se has undertaken a rigorous and multi-faceted verification process to ensure that this report accurately analyzes selected examples from the PA's official curriculum. Care was taken to identify the most recent versions of each textbook, ensuring that all cited examples are current and actively used in classrooms in the Palestinian Territories. A dual-method approach was applied, cross-referencing digital editions on official platforms with physical copies obtained directly from printing houses and textbook distribution centers. As such, all examples featured in this report are confirmed to exist in both digital and print editions, with the exception of six examples where discrepancies were detected.[51]

The Palestinian Education Portal, also known as "eLearn," is the PA Ministry of Education's official digital curriculum platform.[52] Launched in 2021, this platform is publicly accessible via the Ministry's website,[53] and provides PDF editions of all textbooks and curriculum teacher guides and their publication dates,[54] thereby serving as an authoritative reference for the materials currently in circulation. The Ministry appears to have designated "eLearn" as the sole official online source for the Palestinian curriculum.[55]

Hard copies of textbooks were acquired from eight printing houses and textbook distribution sites across the West Bank,[56] bearing a date stamp confirming their use and circulation for the 2025–2026 school year.

51 *Our Beautiful Language*, Grade 1, Vol. 2, 2020–2025, p. 53 (example 37): the 2020 hard copy edition of this textbook contains an altered version of this example, replacing *hujūm* ("attack") with *hudhud* ("hoopoe"); *Mathematics*, Grade 4, Vol. 1, 2020–2025, p. 27 (example 18): the 2022 hard copy edition of this textbook contains an altered version of this example, tasking students with adding the areas expropriated by Israel from Palestinian villages in the West Bank; *Mathematics* (Literature and Shariah Tracks), Grade 11, 2020–2025, p. 4 (example 19): a 2022 hard copy edition of this textbook contains an altered version of this example, instructing students to calculate the number of worshippers at the Cave of the Patriarchs; *Mathematics* (Literature and Shariah Tracks), Grade 11, 2020–2025, p. 55 (example 8): a 2022 hard copy edition of this textbook contains an altered version of this example, describing a hunter shooting at a target; *Mathematics*, Grade 9, Vol. 1, 2019-2025, p. 86 (example 20): a 2022 hard copy edition of this textbook replaces this exercise with an exercise using the numbers of settlements built on Palestinian land; *History*, Grade 11, Vol. 2, 2019-2025, p. 52 (example 25): the 2021 hard copy edition of this textbook contains an altered version of this example (p. 50), edited to omit the reference to overseas Palestinian attacks, including the 1972 Munich Olympic Massacre.

52 "الرئيسية (homepage)," Palestinian Learning Portal, accessed November 11, 2025. https://elearn.edu.ps/

53 "الخدمات الإلكترونية (electronic services)," Palestinian Ministry of Education website, accessed June 23, 2025. https://www.moe.edu.ps/services/all

54 "أدلة المباحث (subject guides)," Palestinian Learning Portal, accessed June 12, 2025. https://elearn.edu.ps/teacherguides/

55 Palestinian MOE, "لجميع المراحل من | 01 هام جدًا – 11: عودة ميمونة إلى الدّوام المدرسيّ: المعلمون الأفاضل، الأهل الكرام، الطّلبة الأعزّاء ... (very important | to all Grades 1–11: dear teachers, parents and students: happy return to school routine...)," Facebook, February 5, 2021. https://www.facebook.com/Palestinian.MOE/posts/pfbid02rHzUY6KxZ8oSjj2PZdfGK68tF9LKXh9Qxb12qHSubWBhVndTvR2B7fpuZpUZjHunl?__tn__=%2CO*F

56 "الرئيس يفتتح المطبعة الوطنية ببلدة سردا شمال رام الله (President inaugurates national printing press in Surda, north of Ramallah)," Wafa, 14 September 2022; https://www.wafa.ps/Pages/Details/55158
Alpha Printing House; "مطبعة الشافعي (Al-Shafi'i Press)," Yellow Pages Palestine, accessed March 13, 2025; https://shorturl.at/fNy8y
Al-Ayyam Press, Printing, Publication & Distribution, accessed March 13, 2025; https://al-ayyam.ps/ar
"شركة ثيرد دايمنشن للتصميم والطباعة (Third Dimension Design & Printing Co.)," Yellow Pages Palestine, accessed March 13, 2025; https://shorturl.at/dPOzL
"عن الشركة (about the company)," Al-Nasr Commercial Printing House and Bookstore of the Abd al-Rahman Hijjawi & Sons Co., Nablus, accessed 13 March 2025; https://alhijjawi.ps/#about
"نبذة عنا (about us)," Modern Arab Press – Idkedik Bros., Jerusalem, accessed March 13, 2025; https://mapressidk.com/about/
"مطبعة الشرق العربية (Al-Sharq al-Arabiyya Printing House)," Yellow Pages Palestine, accessed June 12, 2025. https://shorturl.at/dxRj5

First-semester textbooks were printed during the summer of 2025 and distributed for the beginning of the school year in September; the second-semester textbooks were printed in the fall of 2024 and distributed in January 2025 for immediate use in classrooms.

Below is an example from the back cover of a second-grade National Education textbook for the first semester printed for the 2025–2026 school year by the Palestinian National Printing Press:g a date stamp confirming their use and circulation for the 2025–2026 school year. First-semester textbooks were printed during the summer of 2025 and distributed for the beginning of the school year in September; the second-semester textbooks were printed in the fall of 2024 and distributed in January 2025 for immediate use in classrooms.

Below is an example from the back cover of a second-grade National Education textbook for the first semester printed for the 2025–2026 school year by the Palestinian National Printing Press:

SELECTED EXAMPLES

Politicization of Science and Math

Example 1.

***General Sciences (Vocational Stream)*, Grade 10, 2020–2025, p. 55**

(Previously: *General Sciences [Vocational Stream]*, Grade 10, 2019, p. 55)

Newtonian physics is taught through an example of a young girl shooting a rock with a slingshot "toward a specific target," with an accompanying photo showing a hand hurling a loaded slingshot. In Palestinian culture, slingshots are strongly associated with attacks on Israeli soldiers, a technique popularized during the time of the First Intifada (1987–1993).

٧- ترمي فتاة المقلاعة «حجر مربوط بخيط» باتجاه هدف معين، إذا كان طول الخيط نق، وكانت سرعة الانطلاق للحجر ع والتسارع المركزي ت م ، إذا ضاعفت الفتاة سرعة المقلاعة مع بقاء نصف القطر ثابتاً فإن التسارع بدلالة ت م :

أ- ت م . ب- $\frac{١}{٢}$ ت م ج- ٢ ت م . د- ٤ ت م .

7. A young girl shoots a slingshot (a rock tied with a string) towards a specific target. Let's suppose the length of the string is X, the rock's velocity at release is Y and the centripetal acceleration is Z. If the girl doubles the slingshot's velocity, but the radius stays constant, the acceleration Z will be:

A. Z.

B. 0.5Z.

C. 2Z.

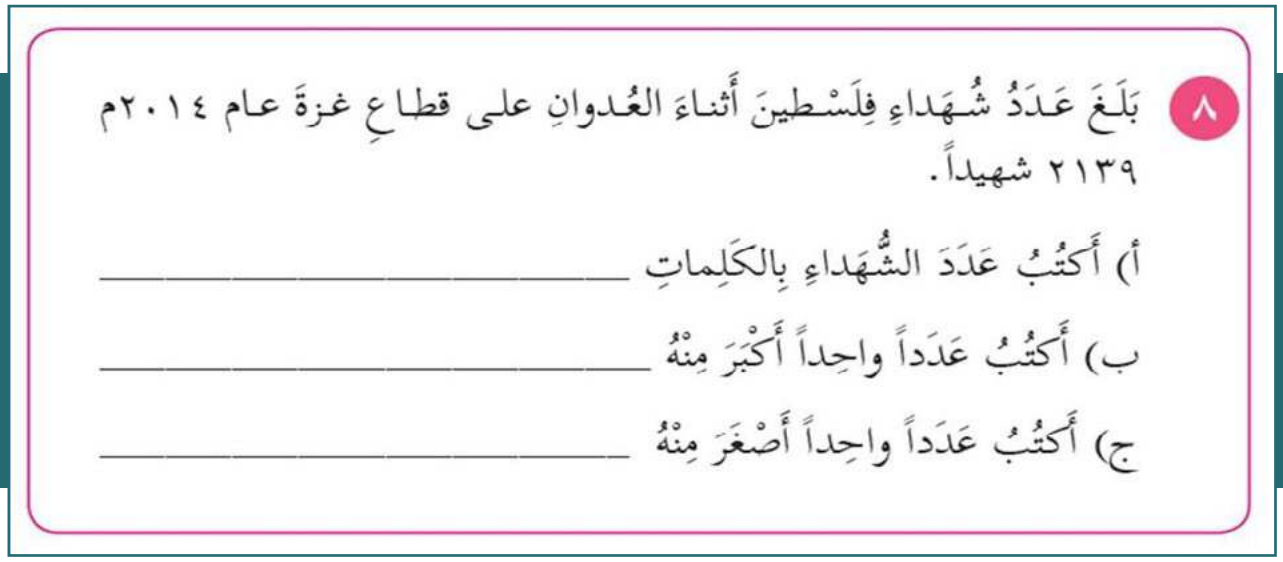
D. 4Z.

Example 2.

***Mathematics,* Grade 3, Vol. 1, 2022–2025, p. 15**

(Previously: *Mathematics,* Grade 3, Vol. 1, 2020, p. 15)

To teach numerical digits, a third-grade math exercise asks students to write out in letters the number of "martyrs" (i.e., Palestinians who died during the 2014 Israel-Gaza war, Operation Protective Edge). The statistic offered by the textbook is 2,139 Palestinian deaths, which includes hundreds of members of Hamas, Islamic *Jihad*, and other armed Palestinian organizations killed during that conflict.[57] The textbook groups them indiscriminately with civilian deaths.



٨ بَلَغَ عَدَدُ شُهَداءِ فِلَسْطينَ أَثناءَ العُدوانِ على قطاعِ غزةَ عام ٢٠١٤م ٢١٣٩ شهيداً.

أ) أَكتُبُ عَدَدَ الشُّهَداءِ بِالكَلِماتِ _____

ب) أَكتُبُ عَدَداً واحِداً أَكْبَرَ مِنْهُ _____

ج) أَكتُبُ عَدَداً واحِداً أَصْغَرَ مِنْهُ _____

8. The number of the martyrs of Palestine during the 2014 Aggression on the Gaza Strip reached 2,139 martyrs.
A. I'll write the number of martyrs in words ___
B. I'll write a number bigger than that ___
C. I'll write a number smaller than that ___

57. The Hamas-run Ministry of Health in the Gaza Strip reported at the time 2,143 Palestinian deaths, of which 30% were "non-civilians"; Israeli authorities estimated a higher ratio of combatants. Adiv Sterman and Lazar Berman, "Islamic *Jihad*: 121 of Our Fighters Killed in Gaza," *Times of Israel*, August 29, 2014. https://www.timesofisrael.com/islamic-jihad-121-of-our-fighters-killed-in-gaza/

Example 3.

***Life Sciences (Science and Agriculture Tracks),* Grade 11, Vol. 1, 2019–2025, p. 77**

(Previously: *Life Sciences [Science and Agriculture Tracks],* Grade 11, Vol. 1, 2018, p. 77)

A Grade 11 biology lesson on the nervous system is taught with an infamous photo of Muhammad Al-Durrah, a 12-year-old Gaza Strip resident who was filmed near the start of the Second Intifada in 2000 being caught in a cross fire between the Israeli military and Palestinian gunmen. The photo depicts the child in visible distress, hiding behind his father, shortly before what is understood to be his off-camera death. The accompanying exercise asks students to examine the emotionally disturbing photo and consider the biological processes that take place in the boy in that situation. The exercise then abruptly shifts back to a topical tone, asking students to list the effects of the nervous system on various organs such as the heart and lungs. The insertion of the inflammatory photo seems to serve no educational purpose other than to elicit a strong emotional reaction.

سؤال 2: تأمّل الصورة، مبيناً أي الجمل التي تعمل في هذه الحالة. بالاستعانة بالشكل (21) قارنْ بين أثر أعصاب الجملة الوديّة وشبه الوديّة على كلٍّ من الأعضاء في الجدول الآتي:

العضو أو الجهاز	تأثير الجملة الودية	تأثير الجملة شبه الودية
بؤبؤ العين		
معدل ضربات القلب		
المثانة		
معدل التنفس في الرئتين		
إفرازات الغدد اللعابية		

Question: observe the picture and explain what are the systems that operate in this situation. Using Figure 21 [which describes the human nervous system], compare the effect of the sympathetic and the parasympathetic nervous systems on every organ in the following table:

Organ or System	*Effect on the Sympathetic System*	*Effect on the Parasympathetic System*
Pupils		
Heart Rate		
Bladder		
Respiratory Rate		
Salivary Glands		

Example 4.

***Mathematics,* Grade 3, Vol. 1, 2022–2025, p. 9**

(Previously: *Mathematics,* Grade 3, Vol. 1, 2020, p. 9)

To teach numerical digits, a third-grade math exercise asks students to spell out in digits the number of "martyrs" (i.e., Palestinians who died) during the First Intifada (1987–1993). The given figure of 2,026, which appears to be highly inflated,[58] includes a large number of Palestinian militants and terrorists killed in action during that period, yet the textbook groups them indiscriminately with civilian deaths.

أُفكِّر وأُناقش: كيف أَقرأُ عدداً من أَربعِ منازِل؟

١٠ أَقرَأُ الأعْدادَ الآتِيَة:

٥٣٧١	٦٢١١	٩٩٩٩	٧٠٧٠	٤٦٩٤	٣٥٠١

١١ أَقرَأُ العِباراتِ الآتِيَةَ، ثُمَّ أَكتُبُ العَدَدَ المُلَوَّنَ بِالرَّموزِ في:

أ) طولُ سورِ القُدْسِ أَرْبَعَةُ آلافٍ وَمِئَتا مِتْر.

ب) عَدَدُ المَدارِسِ في فِلَسْطينَ عامَ ٢٠١٥م هوَ أَلفانِ وَثَمانُمِئَةٍ وَستٌ وَخَمْسونَ مَدْرَسَة.

ج) عَدَدُ شُهَداءِ الانْتِفاضَةِ الأولى أَلْفانِ وَستَّةٌ وَعِشْرونَ شَهيداً.

I will think and discuss: how to read a number with four digits?
10. […]
11. I will read the following statements, and then write the colored number in digits:
A. The length of Jerusalem's walls is four thousand two hundred meters.
B. The number of schools in Palestine as of 2015 is two thousand eight hundred and fifty-six schools.
C. The number of martyrs in the First Intifada is two thousand and twenty-six martyrs.

58. For comparison, the human rights group B'tselem estimates a figure of 1,376 Palestinian deaths during the same period. "Fatalities in the First Intifada," Btselem.org. https://www.btselem.org/statistics/first_intifada_tables

Example 5.

***Science and Life,* Grade 7, Vol. 2, 2020–2025, p. 30**

(Previously: *Science and Life,* Grade 7, Vol. 2, 2019, p. 30)

A science textbook unit on liquid solutions devotes its cover page to Palestinian prisoners. Before conveying the formal subject matter of the lesson, the textbook informs students that a solution of water and salt plays a key role in Palestinian prisoners' "*battle of empty guts,*" a poetic reference to hunger strikes. This romanticized nationalistic message is reinforced by a large cartoon showing an anthropomorphic prisoner's stomach brandishing the Palestinian flag and a white dove, a symbol of peace, breaking the prisoner's chains. The prisoner's stomach contains a pictorial equation of water and salt, the sum of which is an irredentist map of greater Palestine (which erases Israel), suggesting that prisoners' hunger strikes will aid in achieving this territorial goal.

Unit 2
Solutions in our Life
Consider and think: water and salt keep Palestinian prisoners alive while they wage the battle of empty guts.

Example 6.

***Science and Life,* Grade 7, Vol. 2, 2020–2025, p. 66**

(Previously: *Science and Life,* Grade 7, Vol. 2, 2019, p. 66)

In a biology lesson, students learn about the functioning of the adrenal gland through the example of Israeli soldiers attacking a Palestinian Scout camp for no apparent reason, frightening the young campers. This example is chosen to teach how the human body produces adrenaline in tense situations, with the added effect of demonizing Israelis as inexplicably cruel and inhumane.

نشاط (٥)

الغدة الكظرية والخوف

عاش مجموعة من الأطفال الفلسطينين ساعة رعب في أحراش قرية جيبيا قضاء رام الله، بعد اقتحام قوات الاحتلال الإسرائيلي مدججين بالسلاح مخيماً كشفياً، حيث حاصر الجنود أرض المخيم مطلقين قنابل الصوت والغاز المسيل للدموع على الخيام المخصصة لمبيت الأطفال مما أصابهم بالهلع والخوف.

أجب عن الأسئلة الآتية:

- ما الموقف الطارئ الذي أثار هلع الأطفال وخوفهم؟
- أيّ من من أجهزة الجسم تتكامل معاً لمواجهة هذا الموقف؟ وضح ذلك.
- على أيّ الغدد الصماء أثر الدماغ لمواجهة الموقف؟
- ما اسم الهرمون الذي أفرزته هذه الغدة؟
- ما أثر هذا الهرمون على كل من القلب، وحركات التنفس، والبنكرياس؟

تقع الغدتان الكظريتان كل غدة فوق كلية، وعند تعرض الجسم لموقف طارئ تستجيب هذه الغدد لأوامر الدماغ لتفرز هرمون الأدرينالين، الذي يزيد من عدد ضربات القلب، وحركات التنفس، واحمرار الوجه، وينشط خلايا لانغرهانز في البنكرياس لتفرز هرمون الغلوكاغون الذي يحول غلايكوجين الكبد إلى غلوكوز في الدم لإمداد العضلات بالطاقة اللازمة لمواجهة ذلك الموقف، كما يثبط هذا الهرمون إفراز العصارات الهاضمة من البنكرياس والأمعاء الدقيقة.

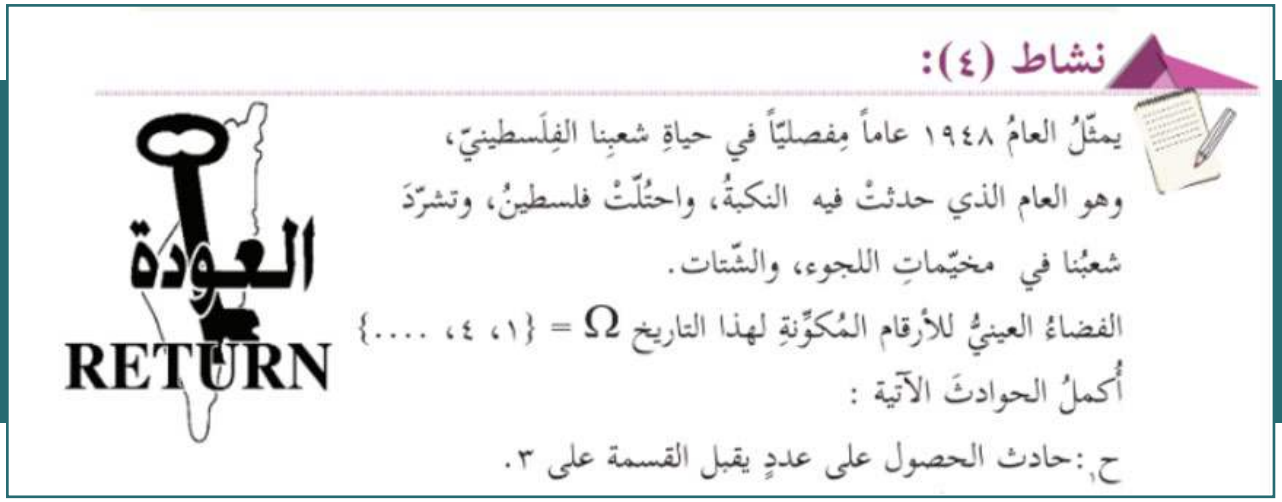
The Adrenal Gland and Fear
A group of Palestini[a]n children lived through an hour of terror in the woods of Jibya village in Ramallah District, as the Israeli Occupation forces, armed to the teeth, stormed a Scout camp. The soldiers laid siege to the campgrounds, and fired stun grenades and tear gas at the tents housing the children, striking them with panic and fear.
Answer the following questions:
- What is the sudden situation which caused the children panic and fear?
- Which of of [sic] *the body's organs worked together to face the situation? Explain.*
What endocrine gland was affected by the brain to face the situation?
- What is the name of the hormone excreted by that gland?
- How does that hormone affect the heart, the motions of breathing, and the pancreas?

Example 7.

***Mathematics,* Grade 7, Vol. 2, 2022–2025, p. 97**

(Previously: *Mathematics,* Grade 7, Vol. 2, 2019, p. 97)

A probability exercise in a Grade 7 mathematics textbooks features an irredentist map of Palestine that includes all of Israel's internationally recognized territory; it also teaches that Palestine was occupied in 1948, further implying that the territory of Israel proper is Palestinian. Superimposed on the map is the word "Return" (*'awdah*) in English and Arabic, along with a key symbolizing the Palestinian Right of Return. The textbook then links this to a probability exercise by using the digits 1, 9, 4 and 8 as an example for a sample space. Thus, it uses mathematics exercises to instill irredentist political messages that deny Israel's right to exist.



Activity (4):
The year 1948 represents a turning point in the life of our Palestinian people. It is the year that the Nakba took place, Palestine was
occupied, and our people became displaced in the refugee camps and the Diaspora.
The sample space for the digits of which this date is comprised : Ω = {1, 4, ...}
Complete the following events:
E1: The event of getting a number that can be divided by 3.
[...]

Example 8.

***Mathematics, (Literature and* Shariah *Tracks)*, Grade 11, 2020–2025, p. 55**

(Previously: *Mathematics, (Literature and* Shariah *Tracks)*, Grade 11, 2019, p. 55)

A high school math textbook contains a word problem using "a settler" (*mustawṭin*) who "*opens fire on cars*" to teach probability. The word problem assumes the settler shoots at a certain number of cars who pass through a certain road, and students are asked to calculate the probability of him hitting a car. The terminology used and the situation described make it clear that the settler in question represents an Israeli, whose desire for harming innocent Palestinians is not explained but can be predicted with mathematical precision. The textbook's choice to select this scenario from an infinite number of imaginable scenarios that teach the same math skill without invoking violence, stereotypes, or the conflict can only be interpreted as a deliberate attempt to maximize fear and resentment.[59]

٣ يُطلق أحد المستوطنين النار على السيارات المارة في إحدى الطرق، إذا كان احتمال إصابته للسيارة في الطلقة الواحدة هو ٠,٧، أطلق المستوطن النار على ١٠ سيارات، ما توقعك لعدد السيارات التي أُصيبت؟

3. One of the settlers opens fire on cars passing by on a certain road. If the probability of him hitting a car with the first shot is 0.7 and the settler shot at ten cars, what do you expect the number of cars hit to be?.

Cf. corresponding teacher guide:

Mathematics [Teacher Guide – Literature and Shariah *Tracks]*, Grade 11, 2018–2025, p. 162:

٣ يُطلق أحد المستوطنين النار على السيارات المارة في إحدى الطرق، إذا كان احتمال إصابته السيارة في الرمية الواحدة هو ٠,٧ ، أطلق المستوطن النار على ١٠ سيارات، ما توقعك لعدد السيارات التي أصيبت؟

الحل: ت(س) = ١٠ × ٠,٧ = ٧ سيارات.

3. One of the settlers opens fire on cars passing through a certain road. If the probability of the settler hitting a car in one shot is 0.7 and the settler shot at 10 cars, what do you expect to be the number of the cars that were hit?

Solution: p(x) = 10×0.7 = 7 cars.

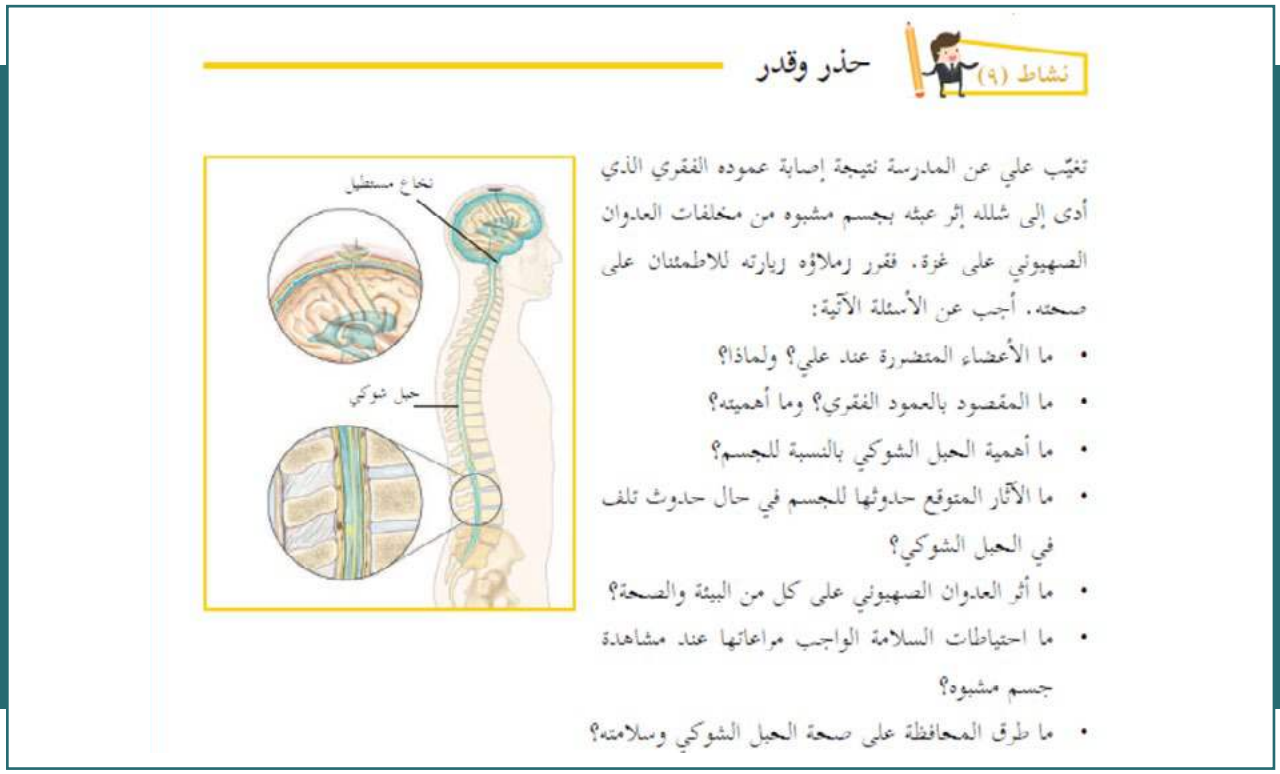
59. The 2022 hard copy edition of this textbook contains an altered version of this example, describing a hunter shooting at a target.

Example 9.

***Science and Life,* Grade 7, Vol. 2, 2020–2025, p. 59**

(Previously: *Science and Life,* Grade 7, Vol. 2, 2019, p. 59)

A seventh-grade biology lesson teaches about the importance of the human spine using a story about a Palestinian boy who plays with "*a leftover from the Zionist aggression on Gaza*" – presumably an unexploded ordinance – and then suffers a severe spinal injury, leaving him paralyzed. The choice to directly invoke Israel and its military conflicts in Gaza in this context is quite conspicuous, because it is entirely unrelated to the presumed moral of the story (i.e., one must not touch unidentified objects) and to the lesson as a whole (on the human spine). The textbook authors could have opted for a more frequent cause of spine injury, such as a traffic accident or falling from a height[60] – or simply left the source of the offending object unstated, although that would have risked the possibility that the text would be construed as being critical of Palestinian militants' use of such ordinances. Instead, the science textbook's choice to denounce Israel in this context seems expressly intended to maximize hateful sentiment. This gratuitous insertion of hate is made clearer by the exercises that follow the text, which, among topical questions about the spinal cord and its role in the human body, ask "*What is the effect of the Zionist aggression on both the environment and health?*"



نشاط (٩) حذر وقدر

تغيّب علي عن المدرسة نتيجة إصابة عموده الفقري الذي أدى إلى شلله إثر عبثه بجسم مشبوه من مخلفات العدوان الصهيوني على غزة. فقرر زملاؤه زيارته للاطمئنان على صحته. أجب عن الأسئلة الآتية:

- ما الأعضاء المتضررة عند علي؟ ولماذا؟
- ما المقصود بالعمود الفقري؟ وما أهميته؟
- ما أهمية الحبل الشوكي بالنسبة للجسم؟
- ما الآثار المتوقع حدوثها للجسم في حال حدوث تلف في الحبل الشوكي؟
- ما أثر العدوان الصهيوني على كل من البيئة والصحة؟
- ما احتياطات السلامة الواجب مراعاتها عند مشاهدة جسم مشبوه؟
- ما طرق المحافظة على صحة الحبل الشوكي وسلامته؟

Activity 9
Caution and Fate
Ali was absent from school because of an injury to his spine that left him paralyzed, after he toyed with a suspicious object – a leftover from the Zionist aggression on Gaza. His classmates decided to visit him to check on his health. Answer the following questions:
[…]
** What is the importance of the spine for the human body?*
** What are the expected effects on the body if damage occurs to the spine?*
** What is the effect of the Zionist aggression on both the environment and health?*
[…]

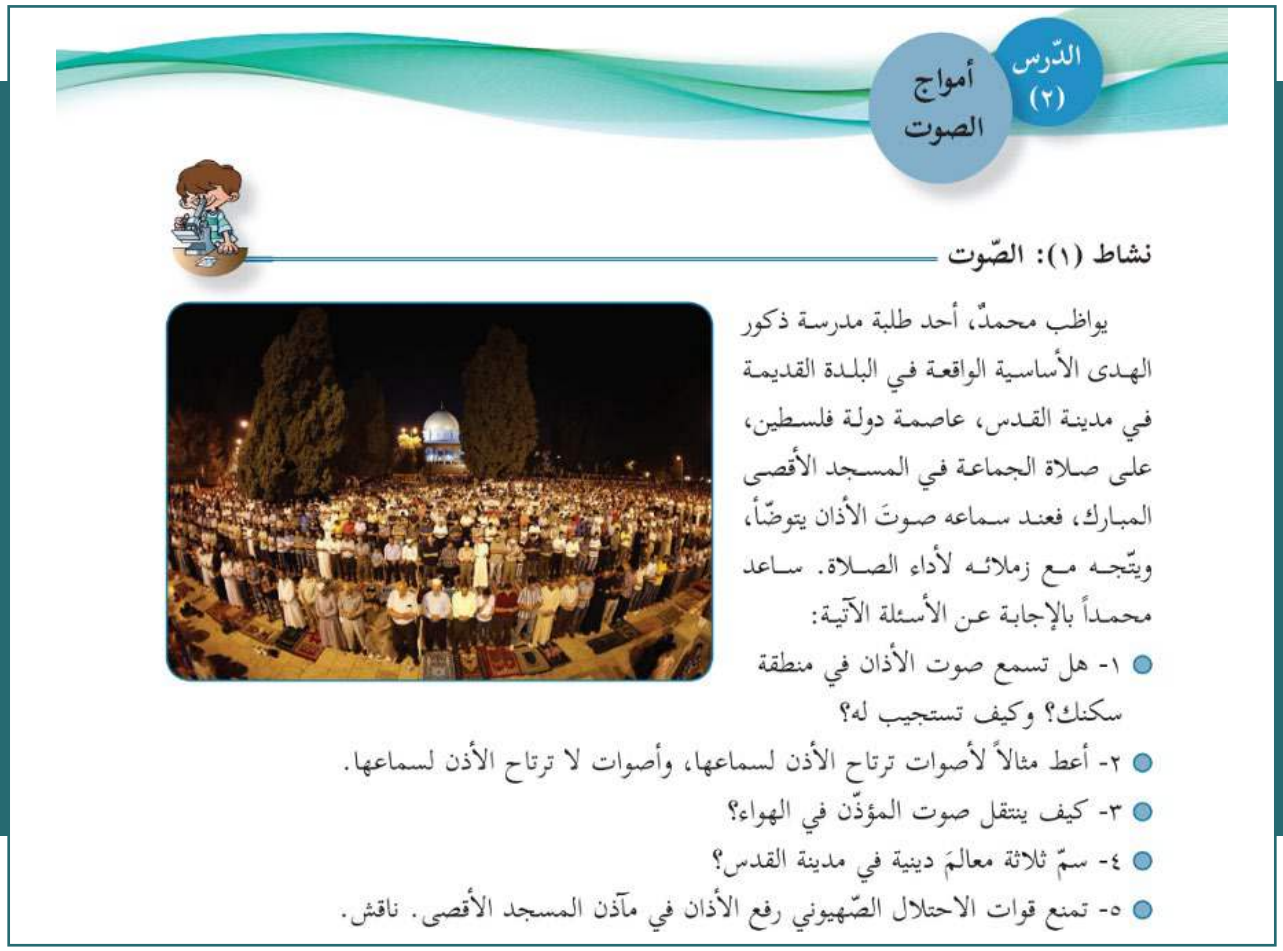
60. In the MENA region, 80% of spinal injuries are caused by vehicular collisions and falls, with young adult males representing the largest group of victims. See Mohamed H. Elshahidi et al., "Epidemiological Characteristics of Traumatic Spinal Cord Injury (TSCI) in the Middle-East and North-Africa (MENA) Region: A Systematic Review and Meta-Analysis," *Bulletin of Emergency and Trauma*, vol. 6, no. 2 (April 2018), pp. 75–89.

Example 10.

***Science and Life,* Grade 8, Vol. 2, 2020–2025, p. 35**

(Previously: *Science and Life,* Grade 8, Vol. 2, 2019, p. 53)

An eighth-grade physics lesson introduces the topic of soundwaves by asking students, after completing four exercises, to discuss the allegation that Israeli forces "*prevent the call to prayer from being raised in the minarets of the Al-Aqsa Mosque*" in Jerusalem; this statement insinuates that there is an Israeli policy in place to ban Islamic calls to prayer from the celebrated mosque.[61] Given that this issue is clearly unrelated to the topic of the lesson, inserting it in this context and in this sensationalist manner seems intended to enrage students and encourage them to develop hateful sentiments toward Israel.



الدّرس (٢)

أمواج الصوت

نشاط (١): الصّوت

يواظب محمدٌ، أحد طلبة مدرسة ذكور الهدى الأساسية الواقعة في البلدة القديمة في مدينة القدس، عاصمة دولة فلسطين، على صلاة الجماعة في المسجد الأقصى المبارك، فعند سماعه صوتَ الأذان يتوضّأ، ويتّجه مع زملائه لأداء الصلاة. ساعد محمداً بالإجابة عن الأسئلة الآتية:

١- هل تسمع صوت الأذان في منطقة سكنك؟ وكيف تستجيب له؟

٢- أعط مثالاً لأصوات ترتاح الأذن لسماعها، وأصوات لا ترتاح الأذن لسماعها.

٣- كيف ينتقل صوت المؤذّن في الهواء؟

٤- سمّ ثلاثة معالمَ دينية في مدينة القدس؟

٥- تمنع قوات الاحتلال الصّهيوني رفع الأذان في مآذن المسجد الأقصى. ناقش.

Lesson 2: Soundwaves
Activity 1: Voice
Muhammad, a student in Al-Huda Boys' Primary School, which is located in the Old City of Jerusalem, the capital of the State of Palestine, diligently participates in communal prayer at the Blessed Al-Aqsa Mosque. Whenever he hears the sound of the call to prayer, he performs ablution and heads out with his classmates to perform the prayer. Help Muhammad by answering the following questions:
1. Do you hear the call to prayer in the area where you live? How do you respond to it?
2. Give examples for sounds which are pleasant to the ear, and sounds which are not.
3. How does the voice of the muezzin travel through the air?
4. Name three religious landmarks in Jerusalem.
5. The Zionist Occupation forces prevent the call to prayer from being raised in the minarets of the Al-Aqsa Mosque. Discuss.

61. The call to prayer, or adhan, at the Al-Aqsa Mosque sounds out five times daily, every day, through an installed loudspeaker system. In recent years and in a small number of isolated instances, Palestinian media have accused Israeli authorities of briefly muting the call to prayer. For example, the evening call to prayer on April 13, 2021, was reportedly muted by Israeli police so as to not disturb a state memorial service held at the adjacent Western Wall: Aaron Boxerman, "Israel Said to Muzzle Al-Aqsa Muezzin as Memorial Day Observed at Western Wall," *Times of Israel*, April 14, 2021. https://www.timesofisrael.com/israel-said-to-muzzle-al-aqsa-muezzin-as-memorial-day-observed-at-western-wall/

Example 11.

***Mathematics,* Grade 7, Vol. 2, 2019–2025, p. 105**

(Previously: *Mathematics,* Grade 7, Vol. 2, 2018, p. 105)

Basic statistics is taught to seventh graders by referring to the 1976 Land Day events - demonstrations by Arab communities in northern Israel to protest government expropriation of their land, during which six protestors were killed. The PA textbook devotes a short lesson on probability theory to those events, notably referring to Israel as "the Occupation," despite the fact that those events took place within internationally recognized Israeli territory and had no substantial impact on Palestinians living in the occupied Palestinian Territories. The lesson in this way expresses defiant non-recognition of the State of Israel. It also showcases the names and photos of the six killed demonstrators, whom it refers to as "martyrs." This material serves as an introduction to a tenuously related word problem, in which a class of students vote whether to organize a school radio broadcast or a sports competition, and the teacher chooses one of the proposals at random.

٨-٣ قوانين الاحتمالات

نشاط (١):

شهداء يوم الأرض الخالد ٣٠ آذار ١٩٧٦

استُشهدَ ستةُ فلسطينيّين في الثلاثين من آذار عام ١٩٧٦م، خلال دفاعِهم عن الأراضي التي حاول الاحتلالُ مصادرتَها، ومن يومها عُرِفَ بيوم الأرض الخالد، ويتمُّ احياؤُه كلّ عام.

في إحدى المدارس صفٌّ فيه ٢٥ طالبة، اقترحت ٧ طالباتٍ إحياءَ المناسبةِ من خلال الإذاعةِ المدرسيّةِ فقط، بينما اقترحت ٨ طالبات تنظيمَ بطولةٍ رياضيّةٍ فقط، و٤ طالباتٍ اقترحْنَ إحياءَ المناسبةِ من خلال الإذاعةِ المدرسيّةِ، وتنظيمَ بطولةٍ رياضيّةٍ معاً.

يُمكنُ تمثيلُ ذلك بأشكالٍ فن كما يأتي:

٦ طالبات

من خلال بطولة رياضية ٨ طالبات

الشاطئين معا ٤ طالبات

من خلال الاذاعة المدرسية ٧ طالبات

سحبت المعلّمةُ إحدى هذه الأوراقِ بشكلٍ عشوائيّ، فإنّ احتمالَ أنْ يكونَ الاقتراحُ المكتوبُ على الورقة :

إحياءَ المناسبةِ من خلالِ الإذاعةِ المدرسيّة = $\frac{١١}{٢٥}$ ، لماذا؟

8.2 Laws of Probability
Activity 1:
Six Palestinians fell as martyrs on the 30th of March, 1976, while defending the lands which the Occupation attempted to expropriate. Since then, that day became known as the Eternal Land Day, and it is commemorated every year.
A school has a class of 25 students; 7 proposed to commemorate the occasion only on the school radio, 8 proposed to only organize a sports competition, while 4 proposed to do both.
These can be represented in a diagram as follows:
[Venn diagram]
The teacher pulled out one of these notes at random. The probability of the proposal on the note being:
To commemorate the occasion on the school radio = 11/25. Why is that?
[Caption above photos on the left:] Martyrs of the Eternal Land Day, 30 March 1976
[Names]

Example 12.

***Mathematics, (Literature and* Shariah *Tracks)*, Grade 11, 2020–2025, p. 30**

(Previously: *Mathematics, (Literature and* Shariah *Tracks)*, Grade 11, 2019, p. 30)

The Right of Return (into what is now Israel) appears on the opening page of "Unit 2—Statistics and Probabilities" in a mathematics textbook. The cover page to the unit features an illustration of Palestinian refugees walking toward a map of Israeli territory with Jerusalem at its center. Below this politically charged image, the textbook introduces the mathematical topic with a statistical question on the expected number of Palestinian refugees in Lebanon who hold the keys to their former homes in what is now Israel, referred to as "the keys of Return."

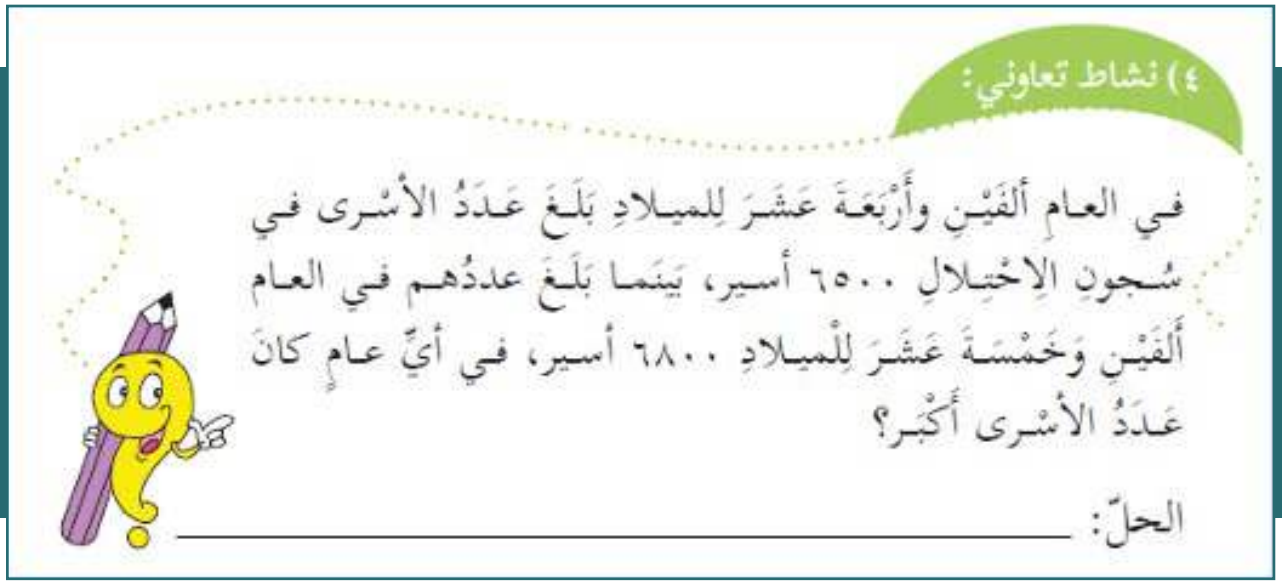
Unit 2: Statistics and Probabilities
[Caption below image:]
What do you expect the number of refugees who keep the keys of Return in Palestinian [refugee] camps in Lebanon to be?

Example 13.

***Mathematics,* Grade 3, Vol. 1, 2022–2025, p. 13**

(Previously: *Mathematics,* Grade 3, Vol. 1, 2020, p. 13)

A third-grade math textbook uses the issue of Palestinian prisoners in Israeli ("Occupation") prisons to teach basic mathematical literacy; students are required to answer which number is greater, the reported number of prisoners in 2014 or in 2015. While the source of these statistics is unknown, it is noteworthy that the textbook authors chose statistics that represent a negatively perceived development – an increasing number of prisoners year after year.



4. Collaborative activity:
In 2014, the number of prisoners in the Occupation prisons totaled 6,500 prisoners, while in 2015 their number was 6,800 prisoners. In what year was the number of prisoners greater?
Solution: _____

Example 14.

***Science and Life,* Grade 8, Vol. 1, 2021–2025, p. 15**

(Previously: *Science and Life,* Grade 8, Vol. 1, 2020, p. 15)

In a chapter that discusses the constituent elements of air, a passage describes an incident in which Israeli forces shot tear gas to disperse a peaceful protest of Palestinian villagers in the Ramallah area. This example fuels a misleading stereotype about the conflict: that Israel uses unwarranted aggression to combat peaceful Palestinian activity. In addition, there is a reference to the purpose of the march, which is to protest the separation fence that "swallows" much of the village's agricultural land.

نشاط (٤) الانتشار

تأثّرَ طلّاب مدرسة بلعين الثانويّة المختلطة، في محافظة رام الله والبيرة بقنابل الغاز المسيلِ للدّموع، التي أطلقها جنودُ الاحتلال الصهيوني تجاه المسيرة السلميّة التي انطلقتْ من القرية، احتجاجاً على جدار الضمّ والتوسُّع، الذي ابتلع معظم الأراضي الزّراعيّة التابعة للقرية والقرى المجاورة.

- ١- تُشتَمّ رائحةُ الغاز المسيل للدّموع الذي يطلقه جيشُ الاحتلال من مكانٍ بعيد. فسّرْ ذلك.
- ٢- أعطِ أمثلة لمواد أخرى تنتقل بالانتشار.
- ٣- ما أثر هذا الغاز في الصحة والبيئة؟
- ٤- ما إجراءات السّلامة الواجب اتّباعُها، عند التعرُّض لهجماتِ جيش الاحتلال بالغاز المُسيل للدموع؟

Bil'in Integrated High School students were hit by tear gas grenades fired by Zionist Occupation soldiers at a peaceful march out of the village in protest of the separation fence that swallows much of the agricultural land belonging to the village and surrounding villages.
You can smell the tear gas that the occupation army is firing from a distant place. Explain this.
Give examples of other materials that go through the air and spread.
What is the effect of this gas on the environment and health?
What safety measures should be taken when encountering tear gas attacks by the Occupation Army?

Example 15.

***Mathematics (Entrepreneurship, Hotel, Home Economics and Agriculture Tracks),* Grade 12, 2025, p. 123**

(Previously: *Mathematics [Entrepreneurship, Hotel, Home Economics and Agriculture Tracks],* Grade 12, 2019, p. 134)

A word problem in a high school mathematics textbook asks students to calculate the interest yielded by issuing bonds, using the example of a financial entity called "The Martyr Shadia Abu Ghazaleh Women's Association." The name of this organization – which appears to have been made up by the textbook authors[62] – commemorates Shadia Abu Ghazaleh, a member of the Palestinian militant group PFLP, primarily known for her (apparently accidental) death in 1968 while preparing an explosive device in her Nablus home for an attack in Tel Aviv.[63] It is not clear why this particular name was chosen for this exercise, when any other name would suffice; its purpose seems to be to raise awareness of this figure's violent activity and ultimate sacrifice.

السنـــدات
(Bonds)

نشاط (١): للشركات والمؤسسات الأهلية في فلسطين دور كبير في توفير فرص عمل لذوي الدخل المحدود والحالات الخاصة عن طريق تطوير بعض المشاريع.

تنوي مؤسسة الشهيدة شادية أبو غزالة التسوية إقامة مصنع لحفظ وتغليف المنتجات الزراعية في منطقة الأغوار، واتفقت عضوات الهيئة الإدارية للمؤسسة البحث عن طرق مختلفة لتمويل التكاليف، حيث اقترحت إحدى العضوات اخذ قرض من البنك وأخرى اقترحت بيع قطعة ارض تابعة للمؤسسة، وأخيرا قررت الهيئة الإدارية للمؤسسة إصدار سندات قيمتها الاسمية ١٠٠٠٠ دينار وبمعدل ١٠٠ دينار لكل سند وفائدة اسمية ٨٪.

إذا اشترت مها ٢٠ سنداً, ما مقدار الإيراد منها بعد ٥ سنوات؟ .....

[Unit] 5, [Lesson] 3: Bonds

Activity 1: companies and NGOs in Palestine have a big role in creating job opportunities for people with low income and special circumstances, through the development of projects.

The Martyr Shadia Abu Ghazaleh Women's Association [originally misspelled] intends to set up a factory to preserve and package agricultural produce in the Jordan Valley region. The Association's Administrative Board members agreed they should examine different ways to finance the cost. One of the members suggested they take out a loan from the bank; another suggested they sell a plot of land owned by the Association. Ultimately, the Association's Administrative Board decided to issue bonds with a nominal value of 10,000 [Jordanian] dinars, at a rate of 100 dinars per bond and a nominal interest rate of 8%.

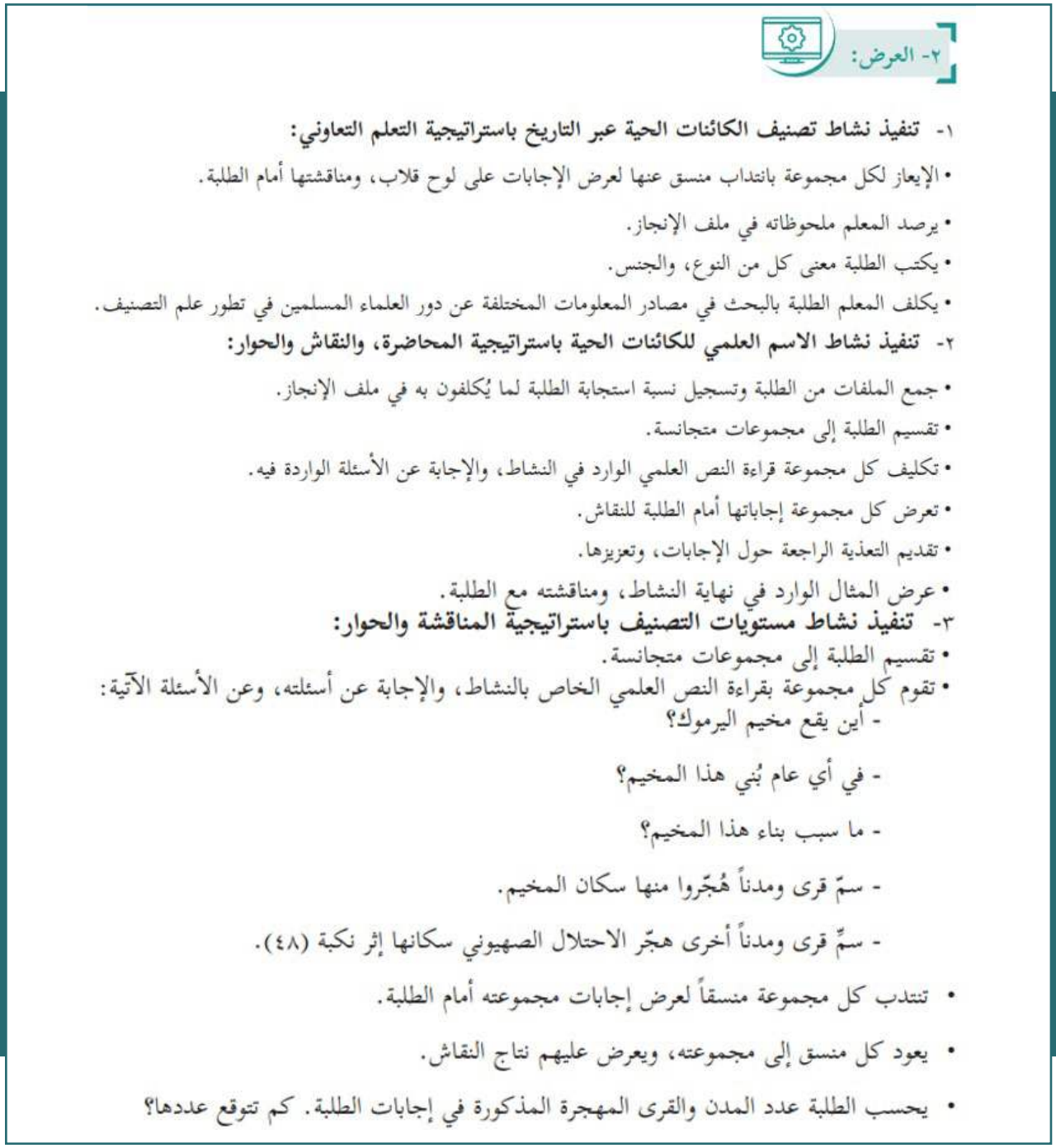
If 20 bonds were bought, what yield would they generate after 5 years? .....

62. Although there is at least one school and one kindergarten with the same name in the Gaza Strip and in Syria, respectively.
63. Atef Daghlas (عاطف دغلس), "Shadia and Her Companions... Martyrs of Palestine and Firebrand of Its Struggle (شادية ورفيقاتها.. شهيدات فلسطين وجذوة نضاله)," *Al-Jazeera*, 27 May 2021. https://www.aljazeera.net/women/2021/5/27/

Example 16.

***Science and Life (Teacher Guide),* Grade 8, 2018–2025, pp. 144–145**

The teacher guide for a lesson about the taxonomic classification of living organisms instructs biology teachers to hold discussions about "*towns and villages whose residents the Zionist Occupation expelled*." Selecting this unrelated discussion topic in a lesson on taxonomy can only be for political purposes, as a means of maximizing students' historical resentment of Israel.



٢- العرض:

١- **تنفيذ نشاط تصنيف الكائنات الحية عبر التاريخ باستراتيجية التعلم التعاوني:**

- الإيعاز لكل مجموعة بانتداب منسق عنها لعرض الإجابات على لوح قلاب، ومناقشتها أمام الطلبة.
- يرصد المعلم ملحوظاته في ملف الإنجاز.
- يكتب الطلبة معنى كل من النوع، والجنس.
- يكلف المعلم الطلبة بالبحث في مصادر المعلومات المختلفة عن دور العلماء المسلمين في تطور علم التصنيف.

٢- **تنفيذ نشاط الاسم العلمي للكائنات الحية باستراتيجية المحاضرة، والنقاش والحوار:**

- جمع الملفات من الطلبة وتسجيل نسبة استجابة الطلبة لما يُكلفون به في ملف الإنجاز.
- تقسيم الطلبة إلى مجموعات متجانسة.
- تكليف كل مجموعة قراءة النص العلمي الوارد في النشاط، والإجابة عن الأسئلة الواردة فيه.
- تعرض كل مجموعة إجاباتها أمام الطلبة للنقاش.
- تقديم التغذية الراجعة حول الإجابات، وتعزيزها.
- عرض المثال الوارد في نهاية النشاط، ومناقشته مع الطلبة.

٣- **تنفيذ نشاط مستويات التصنيف باستراتيجية المناقشة والحوار:**

- تقسيم الطلبة إلى مجموعات متجانسة.
- تقوم كل مجموعة بقراءة النص العلمي الخاص بالنشاط، والإجابة عن أسئلته، وعن الأسئلة الآتية:
  - أين يقع مخيم اليرموك؟
  - في أي عام بُني هذا المخيم؟
  - ما سبب بناء هذا المخيم؟
  - سمّ قرى ومدناً هُجّروا منها سكان المخيم.
  - سمِّ قرى ومدناً أخرى هجّر الاحتلال الصهيوني سكانها إثر نكبة (٤٨).
- تنتدب كل مجموعة منسقاً لعرض إجابات مجموعته أمام الطلبة.
- يعود كل منسق إلى مجموعته، ويعرض عليهم نتاج النقاش.
- يحسب الطلبة عدد المدن والقرى المهجرة المذكورة في إجابات الطلبة. كم تتوقع عددها؟

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

B. Exposure:
1. Carrying out activity on the taxonomy of living organisms throughout history, using the strategy of cooperative learning: […]
2. Carrying out activity on the scientific names of living organisms, using the strategy of lecture, dialogue and conversation: […]
3. Carrying out activity on taxonomic ranks, using the strategy of dialogue and conversation:
** Divide students into homogeneous groups.*
** Every group reads the scientific text related to the activity, and answers the questions under it, as well as the following questions:*
- Where is Yarmouk [Refugee] Camp located?
- Why was this camp built?
- Name the villages and towns the camp's residents were expelled from.
- Name other towns and villages whose residents the Zionist Occupation expelled as a result of the Nakba ('48).
** Every group appoints a representative to present their group's answers in front of the students.*
** Each representative returns to their group and presents the result of the discussion to them.*
** The students calculate the number of expelled towns and villages mentioned in the students' answers. What do you estimate their number to be?*
** Have groups answer activity questions.*
** Have a student read out the taxonomic classification of the cat in front of the class.*

Example 17.

***Mathematics (Science and Industrial Tracks),* Grade 11, Vol. 2, 2022-2025, p. 53**

(Previously: *Mathematics [Science and Industrial Tracks],* Grade 11, Vol. 2, 2019, p. 53)

A mathematics lesson teaching geometric series uses the example of a water tank being filled with successively diminishing amounts of water; it is prefaced by the statement that "the Zionist Occupation" causes water shortages in Palestinian communities as a matter of policy. This statement and the example chosen to teach the lesson serve no purpose other than to politicize the subject.

٥ - ٦ المتسلسلة الهندسية المنتهية، ومجموعها Finite Geometric Series and Sum

نشاط ١: تعاني معظم التجمعات السكانية الفلسطينية من نقص في مياه الشرب؛ بسبب سياسات الاحتلال الصهيوني التي تسيطر على المياه الجوفية الفلسطينية، ولعلاج النقص الحاصل قام المجلس المحلي لتلك القرية ببناء خزان ماء سعته ٥٠٠٠ م^3 ، ضخ فيه في اليوم الأول ٦٠٠م^3 وفي اليوم الثاني ضخ فيه ثلثا الكمية التي ضخت في اليوم الأول، وفي اليوم الثالث ضخ فيه ثلثا كمية المياه التي ضخت في اليوم الثاني وهكذا ...

كمية الماء التي ضخت في الأيام الخمسة الأولى: .....

5-6 Finite Geometric Series, and its Sum
Activity 1: Most Palestinian population centers suffer from a shortage of drinking water, due to the policies of the Zionist Occupation who controls the Palestinian ground water. To address the shortage taking place, the local council of one village built a water tank with the capacity of 5,000 m3. On the first day they pumped into it 600 m3 of water; on the second day, two thirds of the amount pumped on the first day; on the third day, two thirds of the amount pumped on the second day; and so on and so forth.
The amount of water pumped during the first five days: .....
[…]

Example 18.

***Mathematics,* Grade 4, Vol. 1, 2020–2025, p. 27**

(Previously: *Mathematics,* Grade 4, Vol. 1, 2019, p. 27)

In a fourth-grade math textbook, basic calculus is taught by counting the number of "martyrs" in the two Palestinian Intifadas, or waves of uprisings (1987–1993 and 2000–2005). The inflated figures offered by the textbook[64] include a large number of Palestinian militants and terrorists killed in action during those periods, including more than 150 suicide bombers,[65] which are grouped indiscriminately with civilian deaths. A photograph of a funeral procession is placed next to the question, reinforcing the macabre nature of the exercise.[66]

الدَّرسُ ١ الجمعُ ضمْن الملايينِ دونَ حملٍ

١ بَلَغَ عَدَدُ شهداءِ الانتفاضة الأُولى (انتفاضة الحجارة) حوالي ١٣٩٢ شهيداً، وبَلَغَ عدد شهداء انتفاضة الأقصى ٤٦٧٣ شهيداً.

عدد الشهداء في الانتفاضتين = _____ شهيداً

Lesson 1: Addition under 1 Million without Carrying Over
1. The number of martyrs of the First Intifada (the Rock-Throwing Intifada) is about 1,392 martyrs, and the number of martyrs of the Al-Aqsa Intifada is 4,673.

The number of martyrs in both intifadas = _____ martyrs.

64. Compare statistics published by Israeli security organizations as reported in Ze'ev Schiff, "Israeli Death Toll in Intifada Higher than Last Two Wars," Haaretz, 24 August 2004. http://www.haaretz.com/print-edition/news/israeli-death-toll-in-intifada-higher-than-last-two-wars-1.132555
65. Efraim Benmelech and Claude Berrebi, "Human Capital and the Productivity of Suicide Bombers," Journal of Economic Perspectives, Vol. 21, No. 3 (Summer 2007), pp. 223–238. https://web.archive.org/web/20130127151257/http://www.economics.harvard.edu/faculty/benmelech/files/JEP_0807.pdf
66. The 2022 hard copy edition of this textbook contains an altered version of this example, tasking students with adding the areas expropriated by Israel from Palestinian villages in the West Bank.

Example 19.

***Mathematics (Literature and Shariah Tracks),* Grade 11, 2020–2025, p. 4**

(Previously: *Mathematics [Literature and Shariah Tracks],* Grade 11, 2019, p. 4)

To teach linear equations, students are instructed to calculate the number of "martyrs" and wounded in the 1994 Cave of the Patriarchs massacre, an event which the textbook attributes to "the Zionist Occupation."[67]

١ – ١ حلّ معادلة خطيّة بمتغير واحد
Solving a Linear Equation With One Variable

نشاط ١: المسجد الإبراهيميّ من أهم المعالم التّاريخيّة والدّينيّة في فلسطين. ارتبطت باسمه إحدى مجازر الاحتلال الصهيوني حيث راح ضحيتها ١٨٠ مُصلياً ما بين شهيد وجريح.

أجِدُ عدد شهداء وجرحى المجزرة إذا علمت أن عدد الجرحى يساوي خمسة أمثال عدد الشهداء.

أفرض أن عدد شهداء المجزرة س شهيد.

إذن عدد جرحى المجزرة بدلالة س = _____.

عدد شهداء المجزرة وجرحاها بدلالة س يكون ٦س. لماذا؟

عدد شهداء المجزرة = _____.

عدد جرحى المجزرة = _____.

Activity 1: The Abrahamic Mosque is one of the most important and religious landmarks in Palestine. It's associated calling one of with one of the massacres of the Zionist Occupation, whose victims were 180 worshippers among them martyrs and wounded.
Calculate the number of martyrs and wounded in the massacre if it is known that the number of wounded is five times the number of martyrs. Assume that that the number of martyrs of the massacre is X martyrs.
The number of victims of the massacre in terms X =_____.
The number of martyrs of the massacre and its wounded in terms of X will be 6X. Why?
Number of martyrs in massacre = _____.
Number of wounded in the massacre = _____.

67. The 2022 hard copy edition of this textbook contains an altered version of this example, instructing students to calculate the number of worshippers at the Cave of the Patriarchs

Example 20.

***Mathematics*, Grade 9, Vol. 1, 2019–2025, p. 86**

(Previously: *Mathematics*, Grade 9, Vol. 1, 2018, p. 86)

A Grade 9 math textbook teaches statistics using the number of Palestinian "martyrs" killed by the "Israeli Occupation Authorities." The lesson begins with a discussion of Israel's "ongoing aggression" against holy sites and the Palestinian civilian population in the Jerusalem Governorate. Students are then presented with the number of "martyrs" who died in the Jerusalem Governorate every year between 1994 and 2015 and are asked to arrange this data in a frequency table. By describing the "aggression" as aimed against the Palestinian civilian population, rather than against militants, this mathematics textbook portrays Israel as attacking Palestinian civilians and religious sites without cause.[68]

(١-٤) الجداول التّكراريّة

بناء الجدول التّكراريّ:

نشاط (١): تتعرّض محافظة القدس إلى عُدوان مستمرّ من سلطات الاحتلال الإسرائيليّ على المقدّسات الإسلاميّة، وعلى سكّانها الفِلَسطينيّينَ، وما نتج عنه من خسائرَ في الممتلكاتِ والأرواح؛ فقد بلغ عدد الشهداء في محافظة القدس خلال الفترة ١٩٩٤-٢٠١٥م، حَسَبَ إحصائيّة الجهاز المركزيّ للإحصاءِ الفِلَسطينيّ ١٥٦ شهيداً، وكان عدد الشّهداء موزّعاً حَسَبَ السّنوات كما يأتي:

١٥	٦	٨	٣	٤	٣	١٥	١٩	١٦	٥	٢
٢	٢	٩	٢	١	٠	٣	١	١	١٥	٢٤

ويمكن تمثيل البيانات بجدول تكراريّ.

أُكْمِلُ الجدول التّكراريّ:

عدد الشّهداء	٠	١	٢	٣	٤	٥	٦	٨	٩	١٥	١٦	١٩	٢٤
عدد السّنوات	١				١					٣			

عدد السنوات الّتي لم يكن فيها شهداء خلال الفترة ١٩٩٤ – ٢٠١٥م هو سنة واحدة.

عدد السنوات الّتي كان فيها شهيدان في السنة هو..... .

ماذا لو كانت البيانات عددها كبير؟ هل يمكن الحصول على المعلومات المطلوبة بسهولة؟

Frequency Tables:

Creating a frequency table:

Activity 1: The Jerusalem Governorate is subjected to an ongoing aggression by the Israeli Occupation authorities against Islamic holy sites, and the governorate's Palestinian population, resulting in the loss of property and life. The number of martyrs in the Jerusalem Governorate during the period of 1994–2015 reached 156, according to the Palestinian Central Bureau of Statistics. The number of martyrs by year is as follows:

[…]

This data can be represented in a frequency table.

Complete the frequency table:

Number of martyrs:

Number of years:

The number of years in which there were no martyrs during the period 1994–2015 is one year.

The number of years in which there were two martyrs a year is . . .

[…]

68. The 2022 hard copy edition of this textbook replaces this exercise with an exercise using the numbers of settlements built on Palestinian land.

Example 21.

***Chemistry (Teacher Guide),* Grade 10, 2018–2025, pp. 93, 97, 99**

Chemistry lessons are politicized with the message that it is official Israeli policy to destroy Palestinian water resources. According to this teacher guide, one of the goals of a lesson titled "*Water in Our Life*" is for students to grasp "*the Israeli Occupation's attempts to pollute the sources of drinking water*." In another lesson, the guide instructs how to teach about reports that reveal how "*colonial settlements*" deplete and pollute Palestinian water sources. Teachers are instructed to ask students to provide an example of "*polluted water the Israeli authorities pump into the Palestinian agricultural lands*."

أن يستشعر
محاولات
الاحتلال
الإسرائيلي في
تلويث مصادر
مياه الشرب

أن يستشعر محاولات الاحتلال الإسرائيلي في تلويث مصادر المياه.

«كشفت تقارير سلطة المياه الفلسطينية عن ممارسات المستعمرات الاستيطانية، ومحاولاتها لاستنزاف مصادر المياه الفلسطينية، حيث عمدت المستعمرات الاستيطانية إلى ضخّ ملايين الأمتار المكعبة من المياه الملوثة إلى الأودية والأراضي الزراعية الفلسطينية.

1 ما خاصية الماء التي تسمح بتلوثه؟
2 مثّل لبعض المياه الملوثة التي تضخُّها السلطات الإسرائيلية إلى الأراضي الزراعية الفلسطينية؟
3 ما أنواع الملوثات التي تحملها هذه المياه الملوثة؟

إضاءة يستمع المعلم لإجابات الطلبة، ويطلب منهم تدوينها على بطاقات صغيرة، يعلقونها في زاوية الصف، ويُبيّن لهم أنهم سيتحققون من الإجابة عن هذا التساؤل في نهاية الحصة الثانية.

إضاءة مرفق تقرير المكتب الوطني للدفاع عن الأرض ومقاومة الاستيطان - منظمة التحرير الفلسطينية، الذي يُبيّن أثر المستعمرات الاستيطانية على البيئة الفلسطينية، المحمول على الرابط أو الرمز المجاورين: https://goo.gl/ttDnE4

[The student] should grasp the Israeli Occupation's attempts to pollute the sources of drinking water.
[The student] should grasp the Israeli Occupation's attempts to pollute the water sources.
Reports by the Palestinian Water Authority revealed the actions of the colonial settlements and their attempt to deplete Palestinian water sources, as the colonial settlements have poured millions of cubic meters of polluted water into Palestinian streams and agricultural lands.
[…]
2. Give an example of polluted water the Israeli authorities pump into the Palestinian agricultural lands.
3. What are the sorts of pollutants contained in these waters?
Illumination: The teacher will listen to the students' answers, will ask them to write them down on small slips of paper, to be hung up in the classroom corner, and will tell them to find out the right answers at the end of the second part.
Illumination: Enclosed is a report by the National Bureau for the Defense of the Land and the Opposition to the Settlement – the Palestine Liberation Organization, which reviews the impact of the colonialist settlements on the Palestinian environment, to be found in the [following] link: http://goo.gl/ttDnE4 [+Barcode]

Justification and Glorification of Violence

Example 22.

***Arabic Language,* Grade 5, Vol. 2, 2020–2025, pp. 51–61**

(Previously: *Arabic Language*, Grade 5, Vol. 2, 2019, pp. 51–61)

Dalal al-Mughrabi, the perpetrator of the 1978 Coastal Road massacre, which killed thirty-eight Israelis, including thirteen children, on a civilian bus, is celebrated in a detailed ten-page Arabic reading comprehension text for fifth graders. The text exalts her and the terror act as "heroism," describing how the massacre made her memory "immortal" in the "hearts and minds" of Palestinians. After reading the text, students are instructed to search the Internet for how Israel allegedly abused al-Mughrabi's body and then copy in neat handwriting a passage praising her "pure blood." The lesson notably does not offer Palestinian women any way to demonstrate an outstanding commitment to their people other than through violence.

The most recent version presents a distinctly falsified version of the event: it exonerates Al-Mughrabi of any wrongdoing, quotes her as saying she had no wish to kill hostages, and accuses the Israeli forces of killing both her and the hostages "with planes and tanks." In reality, Al-Mughrabi and her companions are known to have deliberately killed multiple people, including American photographer Gail Rubin, long before they were engaged by Israeli security forces; those forces primarily consisted of Israeli civilian police who had neither tanks nor airplanes; and Ehud Barak, credited by the textbook with overseeing the Israeli "attack" on the bus, was studying in the United States at the time.

(p. 51)

دَلالُ المُغْرَبِيّ

(فريق التأليف)

بَيْنَ يَدَي النَّصِّ

يَحْفَلُ تاريخُنا الفِلَسْطينِيُّ بِكَثيرٍ مِنْ أَسْماءِ الشُّهَداءِ الَّذينَ قَدَّموا أَرْواحَهُمْ فِداءً لِلْوَطَنِ، مِنْهُمُ الشَّهيدَةُ دَلالُ المُغْرَبِيّ الَّتي سَطَّرَتْ بِنِضالِها صورَةً مِنْ صُوَرِ التَّحَدّي وَالبُطولَةِ؛ ما جَعَلَ ذِكْرَها خالِداً في قُلوبِنا وَعُقولِنا. وَالنَّصُّ الَّذي بَيْنَ أَيْدينا يَتَحَدَّثُ عَنْ طَرَفٍ مِنْ مَسيرَةِ نِضالِها.

٥١

About the text
Our Palestinian history is brimming with names of martyrs who have given their lives in sacrifice to the Motherland. One of them is the martyr Dalal al-Mughrabi, who drew a portrait of defiance and heroism with her struggle, making her memory immortal in our hearts and minds. The text in our hands speaks about one part of the journey of her struggle.

(p. 52)

القِراءَةُ

في مُخَيَّم صَبْرا، أَحَدِ مُخَيَّماتِ اللجوءِ في بَيْروتَ النّازِفِ أَلَماً؛ نَتيجَةَ النَّكْبَةِ، وُلِدَتِ القائِدَةُ المُناضِلَةُ دَلالُ المُغْرَبِيّ، وَبَعْدَ مُرورِ قُرابَةِ عَقْدَيْنِ على مَوْلِدِها لَبَّتْ نِداءَ الوَطَنِ المُسْتَغيثِ.

رَكِبَتْ دَلالُ البَحْرَ، تَقودُ مَجْموعَتَها الفِدائِيَّةَ، مَجْموعَةَ دَيْرَ ياسينَ، كانوا ثَلاثَةَ عَشَرَ فِدائِيّاً، وَعَلى عادَةِ البَحْرِ، تارَةً يَرْضى، وَتارَةً يَغْضَبُ، ثارَتْ أَمْواجُهُ، وَقَلَبَتْ زَوْرَقَهُمُ المَطّاطِيَّ، فَغَرِقَ بَطَلانِ مِنَ المَجْموعَةِ، وَظَلَّ البَقِيَّةُ يُصارِعونَ المَوْجَ، وَيَتَشَبَّثونَ بِالقارِبِ حَتّى تَراءَتْ لِلْقائِدَةِ وَمَجْموعَتِها أَضواءُ السّاحِلِ الفِلَسْطينِيِّ، فَتَسَلَّلوا إِلى الشّاطِئِ، فَتَبَسَّمَتْ لَهُمْ الحُقولُ والبَيّاراتُ.

أَطْبَقَتْ دَلالُ يَدَيْها على حَفْنَةٍ مِنْ تُرابِ وَطَنِها الدّامي، وَاشْتَمَّتْها بِشَغَفٍ، ثُمَّ انْتَظَرَتِ اللَّحْظَةَ الحاسِمَةَ، فاعْتَرَضَتْ هي ومَجْموعَتُها إِحْدى الحافِلاتِ المُتَّجِهَةِ إِلى حَيْفا وأَعادَتْ مَسارَها بِاتِّجاهِ يافا، صَعِدَتْ إِلَيْها دَلالُ بِشُموخٍ، وَقالَتْ مُخاطِبَةً مَنْ فيها: « نَحْنُ لا نُريدُ قَتْلَكُمْ، نَحْنُ جِئْنا لِنُخَلِّصَ إِخْوانَنا الأَسْرى في سُجونِكُمْ مِنْ بَراثِنِ الأَسْرِ، نَحْنُ شَعْبٌ يُطالِبُ بِحَقِّهِ في وَطَنِهِ الّذي سَرَقْتُموهُ »، وَأَخْرَجَتْ مِنْ حَقيبَتِها عَلَمَ فِلَسطينَ، قَبَّلَتْهُ، ثُمَّ عَلَّقَتْهُ داخِلَ الحافِلَةِ.

عَلِمَتْ قُوّاتُ الاحْتِلالِ بِأَمْرِ الحافِلَةِ الّتي وَصَلَتْ إِلى مِنْطَقَةِ (سَيِّدِنا عَلِيّ)، وَكَلَّفَتْ فِرْقَةً خاصَّةً من الجَيْشِ يَقودُها (إيهود باراك) بِمُهاجَمَةِ الحافِلَةِ بِالرَّشّاشاتِ وَالقَذائِفِ، مُسْتَخْدِمينَ الطّائِراتِ والدَّباباتِ، وَقَتْلِ كُلِّ مَنْ فيها، وَهو ما يُعْرَفُ بِسِياسَةِ الأَرْضِ المَحْروقَةِ، فَقُتِلَ عَدَدٌ كَبيرٌ مِنَ الرُّكّابِ؛ وَارْتَقَتْ دلالُ شَهيدَةً هِيَ وَثَمانِيَةٌ مِنْ رِفاقِ مَجْموعَتِها الأَبْطالِ الّذينَ ما زالَتْ جَثامينُهُمْ مَحْجوزَةً في ما تُسَمّيه سُلُطاتُ الاحْتِلالِ (مَقْبَرَةَ الأَرْقامِ) حَتّى اليَوم، فيما نَجا فِدائِيّانِ.

لقد أَعادَتْ دَلالُ لِدَيْرَ ياسينَ جُزْءاً مِنْ حَقِّها، وَرَوَّتْ أَرْضَ فِلَسْطينَ بِدِمائِها الزَّكِيَّةِ؛ لِتُزْهِرَ تاريخاً ثائِراً لَنْ يَسْتَكينَ.

- عَقْدَين: مُثَنّى عَقْد، وَهُوَ عَشْرُ سَنَواتٍ.
- لَبَّتْ: اسْتَجابَتْ.
- المُسْتَغيثِ: طالِبِ النَّجْدَةِ.
- أَطْبَقَتْ: ضَمَّتْ.
- بِشَغَفٍ: بِحُبٍّ.
- لَنْ يَسْتَكينَ: لَنْ يَذِلَّ.

Reading

In Sabra Refugee Camp, one of Beirut's refugee camps that is bleeding in pain – as a result of the Nakba – the fighting commander, Dalal al-Mughrabi, was born. Roughly two decades after her birth, she answered the distress call of the Motherland.

Dalal sailed the sea, leading her squad of fedayeen, the Deir Yassin squad. They were thirteen fedayeen fighters, and as usual, the sea was sometimes relaxed, sometimes angry. The waves raged, and their rubber boat flipped over, leaving two of the squad heroes to drown. The rest battled the waves, and clung on to the boat until the lights of the Palestinian coast appeared before the commander and her squad. They snuck their way onto the shore, and the fields and orchards smiled before them.

Dalal closed her hands over a handful of her Motherland's blood-soaked soil and smelled it with affection. Then, she waited for the right moment. She and her squad intercepted a bus on its way to Haifa, and turned it back towards Jaffa. Dalal climbed aboard with pride, and proclaimed to those inside: "We do not wish to kill you. We came to free our brothers in your prisons [...]"

The Occupation forces learned that the bus had arrived in the vicinity of Sayyidna Ali [near Herzliya, Israel]. *They dispatched a special military team led by Ehud Barak to attack the bus with bullets and bombs, using airplanes and tanks, and kill all those inside. [...] Dalal*

(p. 53)

الفَهْمُ وَالتَّحْليلُ وَاللُّغَةُ:

أَوَّلاً- نُجيبُ عَنِ الأَسْئِلةِ الآتِيَةِ:

١ نُكْمِلُ الفَراغاتِ في الجُمَلِ الآتِيَةِ بِما يُناسِبُها:

أ- وُلِدَتْ دَلالُ المُغْرَبِيّ في _____.

ب- اسْمُ المَجْموعَةِ الّتي قادَتْها دَلالُ المُغْرَبِيّ مَجموعَةُ _____.

جـ- غَرِقَ مِنْ أَفْرادِ المَجْموعَةِ قَبْلَ الوُصولِ إِلى السّاحِلِ الفِلَسْطينِيِّ _____.

د- كانَ عَدَدُ أَبْطالِ المَجْموعَةِ الفِدائِيَّةِ _____.

٢ كَمْ كانَ عُمْرُ دَلالَ المُغْرَبِيّ عِنْدَما اسْتُشْهِدَتْ؟

٣ أَيْنَ نَزَلَتْ دَلالُ وَمَجْموعَتُها؟

٤ نُوَضِّحُ الهَدَفَ مِنْ قِيامِ دَلالَ وَمَجْموعَتِها بِتَنْفيذِ العَمَلِيَّةِ.

٥ ما نَتيجَةُ المُواجَهَةِ الّتي دارَتْ بَيْنَ قُوّاتِ الاحْتِلالِ وَالمَجْموعَةِ الفِدائِيَّةِ؟

ثانِياً- نُفَكِّرُ، وَنُجيبُ عَنِ الأَسْئِلَةِ الآتِيَةِ:

١- ما مَغْزى تَسْمِيَةِ مَجْمَوعَةِ دَلالَ الفِدائِيَّةِ مَجموعَةَ دَيْرَ ياسينَ؟

٢- كَيفَ أَعادَتْ دَلالُ وَمَجْموعَتُها لِديرَ ياسينَ جُزْءاً مِنْ حَقِّها؟

٣- عَلامَ يَدُلُّ قَوْلُ دَلالَ: "نَحْنُ لا نُريدُ قَتْلَكُمْ"؟

٤- لِلْمَرْأَةِ الفِلَسطينِيَّةِ دَوْرٌ في مُقاوَمَةِ المُحْتَلِّ، كَيْفَ تَجَلّى ذلِكَ في النَّصِّ؟

Part 1: Let's answer the following questions:
1. Let's fill in the gaps in the following sentences in an appropriate manner:
A. Dalal Al-Mughrabi was born in ___.
B. The squad which Dalal Al-Mughrabi led was called the ___ squad.
C. Before arriving at the coast of Palestine, ___ squad members drowned.
D. The number of heroes in the fedayeen squad was ___.
2. How old was Dalal al-Mughrabi when she became a martyr?
3. Where did Dalal and her squad land?
4. Let's state the objective for which Dalal and her squad carried out the operation.
5. What was the outcome of the confrontation which took place between the Occupation forces and the fedayeen squad?

Part 2: Let's think, and answer the following questions:
1. What is the significance of Dalal's squad of fedayeen fighters being called "Deir Yassin squad"?
2. In what way did Dalal and her squad restore some justice for Deir Yassin?
3. What does Dalal's statement, "We do not wish to kill you," show?
4. Palestinian women have a role in resisting the Occupier, how is that manifested in the text?

(p. 54)

نَشاطٌ:

بِالرُّجوعِ إِلى المَوْسوعَةِ الفِلَسْطينِيَّةِ، أَوِ الشَّبَكَةِ العَنْكَبوتِيَّةِ نَبْحَثُ عَمّا يأْتي:

- كَيْفَ تَمَّ قَتْلُ دَلالَ المُغْرَبيّ، وَالتَّمْثيلُ في جُثَّتِها؟
- نُسَمّي البَطَلَيْنِ اللَّذَيْنِ غَرِقا في البَحْرِ قَبْلَ وُصولِ دَلالَ وَمَجْموعَتِها إِلى البَحْرِ.

Activity:
Let's consult the Palestinian Encyclopedia, or the worldwide web, and research the following:
- How was the killing of Dalal al-Mughrabi, and the mutilation of her body, carried out?
- Let's name the two heroes who drowned at sea before Dalal and her squad could reach the sea [shore].

(p. 57)

عَلاماتُ الإِعْرابِ الأَصْلِيَّةُ

مُراجَعَـةٌ

أَوَّلاً- نَقْرَأُ الفِقْرَةَ الآتِيَةَ، وَنَمْلَأُ الجَدْوَلَ بِما هُوَ مَطْلوبٌ:

رَكِبَتْ دَلالُ البَحْرَ، تَقودُ مَجْموعَتَها الفِدائِيَّةَ، وَعَلى عادَةِ البَحْرِ؛ تارَةً يَرْضى، وَتارَةً يَغْضَبُ، ثارَتْ أَمْواجُهُ، وَقَلَبَتْ زَوْرَقَهُمُ المَطّاطِيَّ، فَغَرِقَ بَطَلانِ مِنَ المَجْموعَةِ، وَظَلَّ البَقِيَّةُ يُصارِعونَ المَوْجَ، وَيَتَشَبَّثونَ بِالقارِبِ حَتّى تَراءَتْ لِلْقائِدَةِ وَمَجْموعَتِها أَضواءُ السّاحِلِ الفِلَسْطينِيِّ، فَتَسَلَّلَتْ المَجْموعَةُ إِلى الشّاطِئِ...، وَتَبَسَّمَتْ لَهُمْ بَيّاراتُ البُرْتُقالِ.

الأسماءُ المَرْفوعَةُ	الأسماءُ المَنْصوبَةُ	الأسماءُ المَجْرورَةُ

Basic Inflection Suffixes
Review
Part 1: Let's read the following passage, and fill in the table as required:
Dalal sailed the sea, leading her squad of fedayeen, and as usual, the sea was sometimes relaxed, sometimes angry. The waves raged, and their rubber boat flipped over, leaving two of the squad heroes to drown. The rest battled the waves, and clung on to the boat, until the lights of the shore of Palestine appeared before the commander and her squad. The squad snuck their way onto the shore... and the orange orchards smiled before them.
Nouns in the nominative – Nouns in the accusative – Nouns in the genitive

(p. 60)

الخَطُّ:

◀ نَكْتُبُ ما يَأْتي بِخَطِّ النَّسْخِ، وَنُراعي كِتابَةَ حَرْفَي: ر، ز.

وَرَوَّتْ دَلال أَرْضَ فِلَسْطينَ بِدِمائِها الزَّكِيَّةِ؛ لِتُزْهِرَ تاريخاً ثائِراً لَنْ يَسْتَكينَ.

Calligraphy:
Let's write the following in calligraphy, paying attention to how we write the letters Rā' (ر) and Zāy (ز):
Dalal watered the land of Palestine with her pure blood, to shine a history of revolution that will not yield.

(p. 61)

النَّسْخُ:

◀ نَنْسَخُ الفِقْرَةَ الآتِيَةَ بِخَطٍّ جَميلٍ:

عَلِمَتْ قُوّاتُ الاحْتِلالِ بِأَمْرِ الحافِلَةِ المُخْتَطَفَةِ، فَنَصَبَتِ الحَواجِزَ، لكِنَّ دَلالَ وَمَنْ مَعَها اسْتَطاعوا أَنْ يَعْبُروا كُلَّ الحَواجِزِ، إِلى أَنْ تَمَّ إِيقافُ الحافِلَةِ بِصُعوبَةٍ بالِغَةٍ، بَعْدَ أَنْ حَشَدَ المُحْتَلّونَ قُوّاتِهِمُ العَسْكَرِيَّةَ، ثُمَّ دارَتْ رَحى مَعْرَكَةٍ غَيْرِ مُتَكافِئَةٍ بَيْنَ مَجْموعَتِها وَالمُحْتَلِّ الّذي طَوَّقَهُمْ مِنْ كُلِّ مَكانٍ، فَارْتَقَتْ شَهيدَةً، هِيَ وَثَمانِيَةٌ مِنْ رِفاقِ مَجْموعَتِها الأَبْطالِ، بَعْدَ أَنْ كَبَّدوا جَيْشَ الاحْتِلالِ عَدَداً كَبيراً مِنَ الجَرْحى وَالقَتْلى، وَبِذلِكَ أَعادَتْ دَلالُ لِدَيْرَ ياسينَ جُزْءاً مِنْ حَقِّها، وَرَوَّتْ أَرْضَ فِلَسْطينَ بِدِمائِها الزَّكِيَّةِ؛ لِتُزْهِرَ تاريخاً ثائِراً لَنْ يَسْتَكينَ.

Copying:
Let's copy the following passage with neat handwriting:
The Occupation forces learned of the hijacked bus, and so they placed roadblocks. Yet, Dalal and those with her managed to pass all the roadblocks, until the bus was brought to a halt with extreme difficulty, after the Occupiers had amassed their military forces. Then, an asymmetrical battle broke out between her squad and the Occupier, who surrounded them from every direction. Thus she ascended to martyrdom, along with of eight of her heroic companions, after inflicting on the Occupation Army a great number of dead and injured. In doing so, she brought Deir Yassin some justice back, and watered the land of Palestine with her pure blood, to shine a history of revolution that will not yield.

Example 23.

***Arabic Language,* Grade 8, Vol. 2, 2021–2025, pp. 40–44**

(Previously: *Arabic Language*, Grade 8, Vol. 2, 2020, pp. 40–44)

Reading comprehension for the eighth grade is taught through a violent and graphic story exalting the feats of Palestinian militants in the 1968 Battle of Karameh, fought between Israel and Jordan along with allied Palestinian militias. The Palestinian and Arab fighters are described as having their *"daggers land on the necks of the Enemy soldiers,"* with Israel being identified as "the Enemy." Additional graphic details lionize Palestinian suicide fighters (fedayeen), describing them using "explosive belts" to *"turn their bodies into fire burning the Zionist tank,"* and dehumanize Israelis as cruel and ignoble in death, referencing a "burnt" Israeli soldier *"shackled by his commander in thick chains inside his tank"* and Israeli forces *"leaving behind some corpses and strewn body parts, to become food for wild beasts of the earth and birds of prey in the sky."* The emotional impact of these graphic details is augmented by the text narrator's own reaction to them, as he comments *"we shall not forget [these sights]."* Accompanying the text is an illustration of Israeli soldiers in a tank, shot dead by a Palestinian gunman, which visualizes the glorification of violence depicted in the text.

(p. 40)

كَرامَةُ الكَرامَةِ

بَيْنَ يَدَيِ النَّصِّ:

بَعْدَ هَزيمَةِ عامِ أَلْفٍ وتِسْعِمِئَةٍ وسَبْعَةٍ وسِتينَ، وَاحْتِلالِ الضِّفَةِ الغَرْبِيَّةِ وغـزَّةَ، وسَـيْطَرَةِ الاحْتـلالِ الصِّهْيونِـيِّ على فِلَسْـطينَ جَميعِهـا، شَـعَرَتِ الأُمَّـةُ العَرَبِيَّـةُ والإِسْـلامِيَّةُ بِالقَهْـرِ والخَيْبَـةِ والخِـذْلانِ، فَجـاءَتْ مَعرَكَـةُ الكَرامَـةِ فـي العـامِ التّالـي، فَكَسَـرَتْ شَـوْكَةَ الجَيْـشِ الصِّهْيونِـيِّ؛ مـا أَعـادَ لِلأُمَّـةِ نَوْعـاً مِـنَ الكَرامَـةِ والثِّقَـةِ بالنَّفْـسِ.

The Dignity [Karāmah] *of Karameh*
About the text:
Following the 1967 defeat [i.e. the Six Day War] and the occupation of the West Bank and Gaza, and after the Zionist Occupation took over the entirety of Palestine, the Arab and Islamic nation felt defeated, frustrated, and disappointed. Then came the Battle of Karameh the following year, which broke the spirit of the Zionist army, and that restored some measure of the nation's dignity and self-confidence.

(p. 41)

دَخَلَ الصَّهاينَةُ الكَرامَةَ، وَاشْتَبَكوا مَعَ الجُنودِ الأُرْدُنِيّينَ وَالفِدائِيّينَ الفِلَسْطينِيّينَ **بِالسِّلاحِ الأَبْيَضِ**، وَلَمْ تَكُنِ المَعْرَكَةُ سَهْلَةً، كَما خُيِّلَ لَهُمْ، بَلْ كانَتْ **مَلْحَمَةً** سَطَّرَ فيها مُقاتِلو الضِّفَّتَيْنِ بُطولاتٍ خارِقَةً، فَلَمْ يَسْتَطِعِ العَدُوُّ تَحْقيقَ أَهْدافِهِ الَّتي حَلَمَ بِها قَبْلَ المَعْرَكَةِ، فَأَيْقَنَ أَنَّ إِرادَةَ المُقاتِلينَ راسِخَةٌ رُسوخَ جِبالِ السَّلْطِ والقُدْسِ.

The Zionists entered Karameh and came to blows with the Jordanian soldiers and the Palestinian fedayeen with bladed weapons. The battle was not as easy as they had imagined, but a bloodbath in which the fighters of both banks [i.e. Jordanians and Palestinians] displayed extraordinary feats of heroism, and the Enemy could not realize the goals it had dreamed of before the battle. It became convinced that the will of the fighters is as firmly rooted as the mountains of Al-Salt [in Jordan] and Jerusalem.

(p. 42)

خاضَ الفِدائِيّونَ، بالرَّغْمِ مِنْ قِلَّةِ أَسْلِحَتِهِمْ، وَبُدائِيَّتِها، مَعْرَكَةَ الكَرامَةِ بِنارٍ كَثيفَةٍ مِنَ القَنابِلِ اليَدَوِيَّةِ، وَالسِّلاحِ الأَبْيَضِ، فَهَوَتْ خَناجِرُ الفِدائِيّينَ عَلى رِقابِ جُنودِ العَدُوِّ، وَحَزَّمَ بَعْضُ الفِدائِيّينَ أَنْفُسَهُمْ بِأَحْزِمَةٍ مُتَفَجِّرَةٍ، فَصارَتْ أَجْسادُهُم نيراناً حارِقَةً للدَّبّاباتِ الصِّهْيونِيَّةِ. فَكانَتْ حَرْبَ عِصاباتٍ وَشَوارِعَ ضِدَّ جَيْشٍ نِظامِيٍّ صِهْيونِيٍّ، وَامْتَدَّتِ المَعْرَكَةُ مُنْذُ ساعاتِ الصَّباحِ الباكِرِ حَتّى ساعاتِ المَساءِ، دَمَّرَتْ خِلالَها القُوّاتُ الغازِيَةُ ثَلاثَةَ أَرْباعِ مَباني قَرْيَةِ الكَرامَةِ.

اضْطُرَّ الصَّهاينَةُ أَمامَ صُمودِ المُقاتِلينَ **وَضَراوَةِ** مُقاوَمَتِهِمْ إِلى طَلَبِ وَقْفٍ سَريعٍ لِإِطْلاقِ النّارِ؛ حِفاظاً عَلى سَلامَتِهِمْ، لكِنَّ القائِدَ الأُرْدُنِّيَّ مَشْهورَ حَديثَةَ وَرِفاقَهُ رَفَضوا الطَّلَبَ ما دامَ هُناكَ صِهْيونِيٌّ واحِدٌ يُدَنِّسُ أَرْضَ الكَرامَةِ. وَتَحْتَ وابِلٍ كَثيفٍ مِنْ نيرانِ الفِدائِيّينَ وَالجَيْشِ الأُرْدُنِّيِّ وَتحْتَ جُنْحِ الظَّلامِ، بَدَأَتِ القُوّاتُ الغازِيَةُ تُلَمْلِمُ جُثَثَ قَتْلاها وَجَرْحاها تَمْهيداً **لِلْجَلاءِ**، وَتَتْرُكُ وَراءَها بَعْضَ الجُثَثِ **وَالأَشْلاءِ**؛ لِتَكونَ طَعاماً لِوُحوشِ الأَرْضِ وَكَواسِرِ السَّماءِ. وَانْدَحَرَتْ تَجُرُّ أَذْيالَ الهَزيمَةِ وَالخَيْبَةِ.

The fedayeen, despite their few primitive weapons, rushed into the Battle of Karameh with heavy fire of hand grenades and bladed weapons, and the fedayeen's daggers landed on the necks of the Enemy soldiers. Some of the fedayeen wore explosive belts, thus turning their bodies into fire burning the Zionist tanks. […]

[…] Under the shower of heavy fire from the fedayeen and the Jordanian army, and under the cover of darkness, the invading forces began gathering the bodies of its dead and injured to prepare for withdrawal, leaving behind some corpses and strewn body parts to become food for wild beasts of the earth and birds of prey in the sky. They were defeated, dragging their tails of defeat and failure.
[…]

(p. 43)

الصِّهْيونِيَّةِ المَعْطوبَةِ عَلى شاحِناتِ نَقْلٍ كَبيرَةٍ إِلى الأَرْضِ المُحْتَلَّةِ، وَتَرَكوا بَعْضاً مِنْها في ساحَةِ المَعْرَكَةِ. وَلَنْ نَنْسى صورَةَ جُنْدِيٍّ صِهْيونِيٍّ مُحْتَرِقٍ مُكَبَّلٍ مِنْ قائِدِهِ بِسَلاسِلَ غَليظَةٍ داخِلَ دَبّابَتِهِ؛ خَشْيَةَ الهَرَبِ. وَسَحَبَ الأَبْطالُ بَعْضَ الدَّبّاباتِ إِلى عَمّانَ؛ لِتَكونَ دُمىً يَلْعَبُ بِها الأَطْفالُ المُبْتَهِجونَ بِالنَّصْرِ.

We shall not forget the image of a burnt Zionist soldier, shackled by his commander in thick chains inside his tank, fearing that he might flee. The heroes hauled some of the tanks to Amman, to become toys to be played with by the children delighted from victory.

(p. 44)

المُناقَشَةُ والتَّحْليلُ

١- نُدَلِّلُ مِنَ النَّصِّ عَلى اسْتِخْفافِ الصَّهاينَةِ بِالقُوّاتِ العَرَبِيَّةِ.

٢- نُعَلِّلُ:

أ- انْتَصَرَ أَبْطالُ الكَرامَةِ، بالرَّغْمِ من قِلَّةِ عَدَدِهِم وَعَتادِهِم، عَلى القُوّاتِ الغازِيَةِ.

ب- تَسابَقَ الفِلَسْطينِيّونَ وَأَبْناءُ الأُمَّةِ العَرَبِيَّةِ؛ لِيَلْتَحِقوا بصُفوفِ الثَّوْرَةِ.

ج- طَلَبَتِ القُوّاتُ الغازِيَةُ وَقْفَ إِطْلاقِ النّارِ.

Discussion and Analysis

1. We will draw evidence from the text that the Zionists underestimated the Arab forces.

2. We will explain why:

a- The heroes of Karameh defeated the invading forces, despite their few numbers and equipment.

b- The Palestinians and the sons of the Arab nation raced to join the ranks of the Uprising.

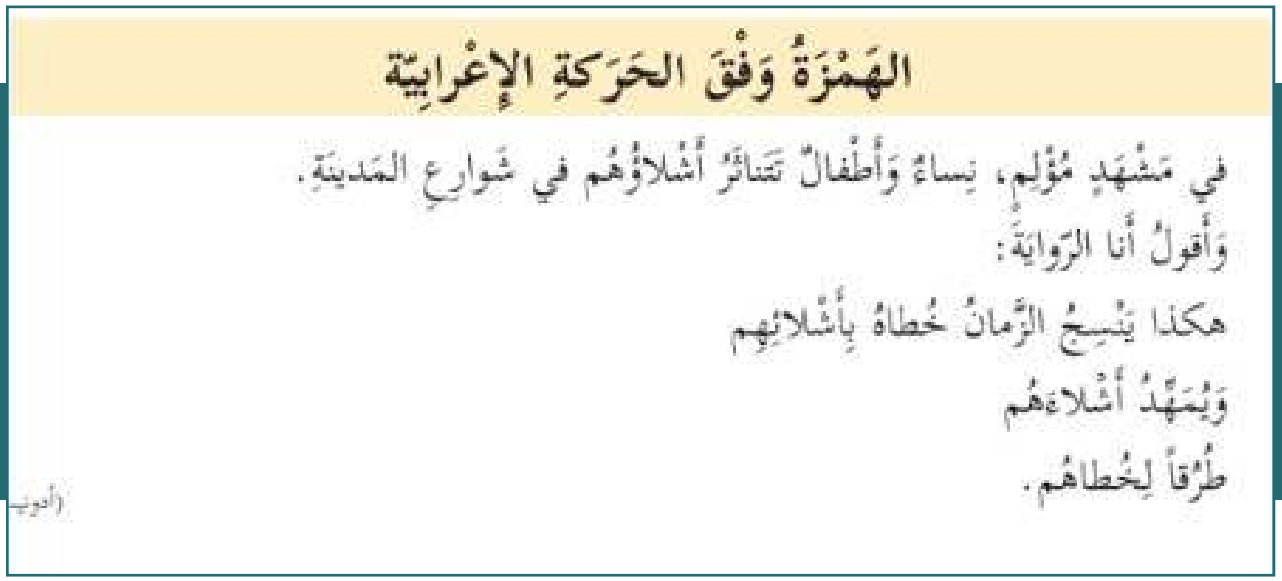
c- The invading forces asked for a ceasefire.

Example 24.

***Arabic Language,* Grade 9, Vol. 1, 2021–2025, p. 98**

(Previously: *Arabic Language*, Grade 9, Vol. 1, 2020, p. 98)

An Arabic spelling exercise for the ninth grade is taught with a graphic poem, which describes the "*strewn remains of women and children splatter[ing] the streets of the city*." The exercise focuses students' attention on the word "*strewn remains*" (*ašlā'*) because its spelling changes when inflected according to different noun cases.



الهَمْزَةُ وَفْقَ الحَرَكَةِ الإعْرابِيّة

في مَشْهَدٍ مُؤْلِمٍ، نِساءٌ وَأَطْفالٌ تَتَناثَرُ أَشْلاؤُهُم في شَوارِعِ المَدينَةِ.

وَأَقولُ أَنا الرِّوايَةَ:

هكذا يَنْسِجُ الزَّمانُ خُطاهُ بِأَشْلائِهِم

وَيُمَهِّدُ أَشْلاءَهُم

طُرُقاً لِخُطاهُم.

Placing the Hamzah Diacritic *in Accordance with Inflectional Suffix Vowel*
I will read:
In a painful scene, the strewn remains of women and children splatter the streets of the city.
And I tell the story:
This is how time weaves its steps with their remains,
And it paves with their remains
Roads for their steps.
- Adonis

Example 25.

***History Studies,* Grade 11, Vol. 2, 2019-2025, p. 52**

(Previously: *History Studies*, Grade 11, Vol. 2, 2018, p. 54)

An eleventh-grade history textbook endorses the 1972 Munich Massacre as an expression of legitimate Palestinian resistance. In a subsection on the history of the Palestinian liberation movement, the textbook refers to an incident during the 1972 Munich Summer Olympics, when the Fatah-affiliated Black September group took eleven Israeli Olympic team members hostage, killing them along with a West German police officer. The history textbook justifies this attack as a Palestinian military "operation" (*'amalīyah*) against "*Zionist interests abroad*" (*al-maṣāliḥ aṣ-ṣuhyūnīyah fī l-ḵārij*), offering no details on the nature of the attack. This wording frames the attack as a legitimate form of resistance, in which the victims are acceptable targets of Palestinian militant violence; the loss for the Israeli ("Zionist") side is cynically imagined in terms of a strategic military setback. The choice not to describe the nature of the attack is also telling, indicating that the textbook authors may prefer to convey to students a desensitized version of the event, rather than risk the possibility that they may find it morally objectionable.[69]

لجأت المقاومة الفلسطينية إلى أساليب عديدة في مقاومتها الاحتلال الصّهيوني؛ فقد انتهج الفدائيون أسلوب حرب العصابات في معظم مواجهاتهم للصّهاينة داخل الأراضي الفلسطينية، كما لجؤوا إلى ضرب المصالح الصّهيونية في الخارج، كعملية ميونخ عام ١٩٧٢م، والمواجهة المباشرة في معارك عديدة، مثل معركة الكرامة عام ١٩٦٨م، وحروب جنوب لبنان، وحصار بيروت عام ١٩٨٢م، إضافة إلى أساليب المقاومة السّلمية الشّعبية التي تمثّلت في الإضرابات، وإغلاق الطّرق، والامتناع عن دفع الضّرائب، والمظاهرات، والمسيرات التي تُندّد بالاحتلال، وغيرها، وقد جسّدت الانتفاضة الشّعبية عام ١٩٨٧م هذه الأساليب، التي دعت إليها القيادة الوطنية الموحّدة في بياناتها.

The Palestinian Resistance resorted to many methods in their opposition to the Zionist Occupation [Israel]. The Fedayeen *pursued the method of guerrilla warfare in most of their confrontations with the Zionists in the Palestinian territories. They also sought to strike at Zionist interests abroad, such as the Munich operation in 1972, as well as direct confrontation in many battles, such as the 1968 Battle of Karameh [in Jordan], the southern Lebanon wars, and the siege of Beirut in 1982, in addition to the methods of peaceful popular resistance, including strikes, blocking roads, refusing to pay taxes, demonstrations and marches condemning the occupation. The 1987 Intifada applied these methods as directed in statements by the Unified National Leadership of the Uprising.*

69. The 2021 hard copy edition of this textbook contains an altered version of this example (p. 50), edited to omit the reference to PLO overseas operations, including Munich 1972.

Example 26.

***Arabic Language,* Grade 10, Vol. 1, 2020–2025, pp. 131–135**

(Previously: *Arabic Language*, Grade 10, Vol. 1, 2019, pp. 131–135)

Tenth graders are taught Arabic with a nationalist poem that contains highly confrontational and potentially violent connotations. The poem, by Israeli Palestinian poet and politician Tawfiq Ziad (1929–1994), is titled "Here We Stay" and describes the speaker's defiance in the face of an unnamed group of people, understood to be Israeli Jews, and his resolve to stay in his land. The speaker promises to be "*in [their] throats, like a piece of glass*" and "*a vortex of fire [in their eyes]*" and tells his antagonists to "*go drink the seawater*," establishing a singularly hostile relationship. The speaker additionally describes his people feeling "*a red inferno*" and declares that "*with pure blood, we do not spare*"; the latter verse can be interpreted as a call for Palestinians to shed their blood, to act ruthlessly toward the enemy, or both. The poem ends with an implicit threat, suggesting that "*the oppressor [...] review his calculation*" with the warning that "*every action has a reaction*." After reading the poem, the textbook tests students' comprehension with questions that amplify the poem's more combative and emotive aspects: it describes the conflict in the poem as taking place "*between the tyrannical Occupier, who came to steal and kill, and the owner of the land, who defies death to defend it*" - simultaneously demonizing Israeli Jews as fundamentally malevolent while encouraging Palestinian students to consider dying for their country. The poem also mentions locations in internationally recognized Israeli territory – the cities of Lod and Ramla, and the Galilee region – that the textbook claims as "*Palestinian cities*."

Separately, the textbook prefaces the poem with an introduction to the poet and his work, mentioning that Ziad spent time in Israeli prison, that he served as mayor of Nazareth, and was known for his activism against "*the Zionist Occupation*." In this account, the textbook conspicuously neglects to mention Ziad's work as a Member of the Knesset (the Israeli legislature), representing his community nationally as part of the Israeli Communist Party, his lifelong advocacy for Arab-Jewish coexistence and cooperation, and his staunch support for the Two-State Solution;[70] the textbook does not even acknowledge he was an Israeli citizen. A valuable opportunity is missed here to expose Palestinian students to the reality of Palestinian Arab citizens of Israel, their unique perspectives and challenges, and their complex identities.

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

70. For further reading on Ziad, his life and views, see Tamir Sorek, The Optimist: A Social Biography of Tawfiq Zayyad (Stanford, CA: Stanford University Press, 2020).

(p. 131)

هُنا باقونَ

بَيْنَ يَدي النَّصِّ:

تَوْفيق زَيّاد شاعِرٌ فِلَسْطينيٌّ، وُلِدَ في مدينةِ النّاصِرَةِ عامَ ١٩٢٩م، وَتَلقّى تَعْليمَهُ في مَدارِسِها، ثُمَّ سافَرَ إلى موسْكو لِيَدْرُسَ الأدبَ السّوفييتيَّ.

شَغَلَ مَنْصِبَ رَئيسِ بَلَديَّةِ النّاصِرَةِ في الفَترةِ من ١٩٧٦إلى ١٩٩٤م، وَظَلَّ في مَنْصِبِهِ هذا حَتّى وَفاتِهِ عامَ ١٩٩٤م في حادِثِ سَيْرٍ. وَتَبَلْوَرَتْ شَخْصِيَّتُهُ الشِّعْرِيَّةُ مُبَكِّراً، وَأَصْدَرَ دَواوينَ شِعْرِيَّةً عِدّةً، مِنْها: (سُجَناءُ الحُريّةِ)، وَ(أَشُدّ عَلى أَياديكُمْ)، ومِنْهُ أُخِذَتْ هذه القصيدةُ.

ناضَلَ مِنْ أَجْلِ حُقوقِ شَعْبِهِ وَوَطَنِهِ، حَيْثُ عانى في سُجونِ الاحْتِلالِ، لكِنَّهُ بَقِيَ صامِداً في أَرْضِهِ وَوَطَنِهِ، وفي هذهِ القصيدةِ عَبَّرَ عَنْ صُمودِ شَعْبِهِ وَتَشَبُّثِهِ وَالْتِحامِهِ بِأَرْضِهِ، وَرَفْضِهِ لِلْاحْتِلالِ الصِّهْيونيِّ.

Here We Stay

About the text:
Tawfiq Ziad is a Palestinian poet, born in Nazareth in 1929. He pursued his studies at Nazareth schools, and then traveled to Moscow to study Soviet literature.
He filled the post of mayor of Nazareth in the period between 1976–1994, and remained in office until he passed away in 1994 in a traffic accident. His poetic personality was crystallized early on, and he published several anthologies of poems, including: Prisoners of Freedom *and* I Clasp Your Hands, *where the following poem was taken from.*
He struggled for the rights of his people and country. He languished in the Occupation prisons, yet remained standing strong in his land and country. In this poem, he expresses his people's strong standing and tenacious attachment to their land, and his opposition to the Zionist Occupation.

(p. 132–133)

ونَزْرَعُ الْأَفْكارَ كَالْخَميرِ في الْعَجينْ

بُرودَةُ الْجَليدِ في أَعْصابِنا

وفي قُلوبِنا جَهَنَّمُ الْحَمْرا

إذا عَطِشْنا نَعْصِرُ الصَّخْرا

ونَأْكُلُ التُّرابَ إنْ جُعْنا .. وَلا نَرْحَلْ

وَبِالدَّمِ الزَّكِيِّ لا نَبْخَلُ .. لا نَبْخَلُ .. لا نَبْخَلْ

هُنا لَنا ماضٍ .. وَحاضِرٌ .. وَمُسْتَقْبَلْ

كَأَنّنا عِشْرونَ، مُسْتَحيلْ

في اللُّدِّ، والرَّمْلَةِ، وَالجَليلْ

* * *

يا جَذْرَنا الحَيَّ تَشَبَّثْ

وَاضْرِبي في القاعِ يا أُصولْ

أُفَضِّلُ أَنْ يُراجِعَ المُضْطَهِدُ الحِسابْ

مِنْ قَبْلِ أنْ يَنْفَتِلَ الدّولابْ

لِكُلِّ فِعْلٍ رَدُّ فِعْلٍ: اقْرَأوا

ما جاءَ في الْكِتابْ

كَأَنّنا عِشْرونَ، مُسْتَحيلْ

* * *

هُنا باقونَ

كَأَنّنا عِشْرونَ، مُسْتَحيلْ

في اللُّدِّ، والرَّمْلَةِ، وَالْجَليلْ

هُنا... عَلى صُدورِكُمْ، باقونَ كَالجِدارْ

وَفي حُلوقِكُمْ

كَقِطْعَةِ الزُّجاجِ، كالصَّبّارْ

وفي عُيونِكُمْ

زَوْبَعَةٌ مِنْ نارْ

* * *

هُنا عَلى صُدورِكُم باقونَ كَالجِدارْ

نَجوعُ... نَعْرى... نَتَحَدّى

نُنْشِدُ الأَشْعارْ

وَنَمْلأُ الشَّوارِعَ الغِضابَ بالمُظاهَراتْ

وَنَمْلأُ السُّجونَ كِبْرياءْ

ونَصْنَعُ الْأَطْفالَ... جيلاً ثائِراً .. وَراءَ جيلْ

كَأَنّنا عِشْرونَ مُسْتَحيلْ

في اللُّدِّ، والرَّمْلَةِ، والجَليلْ

* * *

إنّا هُنا باقونْ

فَلْتَشْرَبوا البَحْرا

نَحْرُسُ ظِلَّ التّين والزّيتونْ

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

Here We Stay
As if we were twenty – impossible
In Lydda, Ramleh and the Galilee
Here… on your chests, we stay as walls
And in your throats
Like a piece of glass, like sabra cactus
And in your eyes
A vortex of fire

Here on your chests we stay as walls
We starve… we walk naked… we defy
We recite poems
And fill the raging streets with demonstrations
And fill the prisons with pride
And make children… a revolutionary generation… one after the other
As if we were twenty impossibilities
In Lydda, Ramleh and the Galilee

Here we stay!
Go drink the seawater
We guard the shade of figs and olives
And sow thoughts like yeast in dough
The coldness of ice in our veins
And in our hearts red inferno
If we grow thirsty, we squeeze the rocks for juice
And eat the dirt if we are hungry… but we do not leave
And with pure blood we do not spare … we do not spare … we do not spare …
Here we have a past… and present… and future
As if we were twenty impossibilities
In Lydda, Ramleh and the Galilee

O live roots of ours – hold fast!
Thrust through the lowlands, roots!
I would rather the oppressor redo his calculation
Before the wheel is turned
Every action has a reaction: Read
what the book says
As if we were twenty impossibilities

(p. 134)

الفَهْمُ والتَّحْليلُ واللُّغةُ

أوّلاً- نجيبُ عَنِ الأسئلةِ الآتِيَة:

١ نُجيبُ بِـ (نَعَم) أمامَ العِبارةِ الصّحيحةِ، وَبِـ (لا) أمام العِبارةِ غَيْرِ الصّحيحَةِ، فيما يأتي:

أ- ( ) الفِكرَةُ العامّةُ الّتي تدورُ حَولَها القصيدةُ هي إصرارُ الشَّعبِ الفِلَسطينيِّ عَلى البقاءِ في أرضِهِ.

ب- ( ) يَتَمَثَّلُ الصّراعُ في القصيدةِ بَيْنَ المُحْتَلِّ المُستبِدِّ الّذي جاءَ لِيَنْهَبَ وَيَقْتُلَ، وَصاحِبِ الأرضِ الّذي يَسْتَميتُ في الدِّفاعِ عَنْها.

جـ- ( ) العاطِفَةُ الّتي تَطْغى عَلى القصيدةِ هِيَ العاطفةُ الدّينيَّةُ.

د- ( ) جاءَتْ ألفاظُ الشّاعِرِ وصورُهُ تَرْجَمَةً صادِقَةً لِشُعورِهِ وإحْساسِهِ.

هـ- ( ) أُخِذَتْ قصيدةُ (هُنا باقونَ) مِنْ ديوانِ سُجناءِ الحُرِّيَّةِ.

٢ كَيْفَ عَبَّرَ الشّاعرُ عَنْ بَقائِهِ وتَجَذُّرِهِ في أَرْضِهِ؟

ثانياً- نفكِّرُ، ثمّ نُجيبُ عَنِ الأسئلةِ الآتيةِ:

١ ماذا أفادَ التَّكْرارُ في: «لا نَبْخَلُ .. لا نَبْخَلُ .. لا نَبْخَلْ»؟

٢ إلامَ تَرْمُزُ شجرتا التّين والزَّيتونِ في القَصيدةِ؟

٣ يَسْتَوْجِبُ الْبَقاءُ في الأرضِ والصُّمودُ فيها تَضْحِياتٍ جَمَّةً، نُبيّنُ ذلكَ في ضَوْءِ فَهْمِنا النَّصَّ.

Comprehension, Analysis and Language
Part 1: Answer the following questions:
1. Write "Yes" before correct statements, and "No" before incorrect statements:
[…]
B. ( ) The conflict in the poem is between the tyrannical Occupier, who came to steal and kill, and the owner of the land, who defies death to defend it.
[…]
3. In the poem, the names of Palestinian cities appear. Let's list them.
4. At the end of the poem there is a message to the Occupiers. Let's explain the meaning of this message.

Part 2: Let's think, and then answer the following questions:
[…]
3. Staying and standing strong on the land requires plentiful sacrifices. Let's explain this in light of our understanding of the text.

Example 27.

***Arabic Language,* Grade 7, Vol. 1, 2021–2025, pp. 67–68**

(Previously: *Arabic Language,* Grade 7, Vol. 1, 2020, pp. 67–68)

A seventh-grade Arabic language textbook teaches a poem by Palestinian poet (and UNRWA-employed educator) Jameel Ayyad El-Waheedi (1930–2005) titled "Where are the Knights?" that appears to call for military action against Israel and to describe it as "Unbelief" (*kufr*) and "Satan's aides" (*a'wān šayṭān*). The poem describes the Arab nations metaphorically as a herd of horses – a noble beast of war in Bedouin Arab traditions – who will fall prey if they do not stay united. It then asks "knights" (*fawāris*) – the riders of horses, presumably signifying Arab leadership – to liberate the Al-Aqsa Mosque in Jerusalem "*from the fist of Unbelief, from Satan's aides*" and to "*storm the palace; / for in Palestine, thousand palaces rise*," in what may be interpreted as a reference to Jewish and Israeli settlements. The poem mentions Hattin, the site of a famous 1187 battle, now in northern Israel, where Muslim commander Saladin defeated the Crusaders and destroyed the Crusader Kingdom of Jerusalem; the poem bemoans that it now "*drags chains in the prison guard's courtyard,*" a double allusion to the location of the site "imprisoned" inside Israeli territory (illegitimately, in the poet's eyes) and to the issue of Palestinian prisoners in Israeli prisons. The poem concludes by yearning that "*horses of unified banners*" from across the Arab world would "*attack / the Enemy, stir up the dust, once more*" and attain "*victory for our [Islamic] Nation*" by "*returning to Islam and the Qur'an.*" The poem's unmistakably violent and potentially religiously radicalizing message is reinforced by the textbook's comprehension exercises, which associate the poem with verse 60 of Al-Anfal Surah from the Qur'an ("And prepare against them…"), popularized as a slogan by the Muslim Brotherhood and used by many Islamist militant groups.

بَيْنَ يَدَيِ النَّصِّ:

جَميل عَيّاد الوحيدِيّ شاعِرٌ فِلَسْطينيٌّ، وُلِدَ عامَ ١٩٣٠م في بِئْرِ السَّبع، تَلَقّى عُلومَهُ الابْتِدائِيَّةَ في مَدْرَسَةِ الفالوجَةِ، وَبَعْضَ عُلومِهِ الثّانَوِيَّةِ في مَدْرَسَةِ المَجْدَلِ، وَأَتَمَّها في الكُلِّيَّةِ الإبْراهيميَّةِ في القُدْسِ.

عَمِلَ مُعَلِّمَ مَدْرَسَةٍ، ثُمَّ مُساعِدَ مُديرٍ، ثُمَّ مُديراً في مَدارِسِ وَكالَةِ الغَوْثِ الدَّوْلِيَّةِ مُنْذُ ١٩٥٠م حَتّى ١٩٩٠م؛ حَتّى تَقاعَدَ.

أَيْنَ الفوارِسُ

جَميل عَيّاد الوحيدِيّ/ فِلَسْطين

١- لا الخَيْلُ خَيْلي وَلا الفُرْسانُ فُرْساني	فَأَجْمِلي اللَّومَ إِنَّ اللَّوْمَ أَعْياني	أَجْمِلي: قَلِّلي.
٢- وَهذِهِ الخَيْلُ في أَلْوانِها غَبَشٌ	وَفي عَراقَتِها قَدْ شَكَّ وِجْداني	أَعْياني: أَتْعَبَني.
٣- والخَيْلُ إِنْ لَمْ تَكُنْ دَوْماً موحَّدَةً	تَعِشْ فَريسَةَ إِذْلالٍ وإِذْعانِ	عَراقَتُها: أَصالَتُها.
٤- أَيْنَ الفَوارِسُ لِلأَقْصى تُحَرِّرُهُ	مِنْ قَبْضَةِ الكُفْرِ مِنْ أَعْوانِ شَيْطانِ؟	الإِذْعانُ: الخُضوعُ.
٥- أَيْنَ الفَوارِسُ لِلإِيوانِ تَقْحَمُهُ؟	فَفي فِلَسْطينَ يَعلو أَلْفُ إِيوانِ	الإِيوانُ: القَصْرُ.
٦- فانْظُرْ لِحِطّينَ قَدْ سالَتْ مَدامِعُها	تُجَرْجِرُ القَيْدَ في ساحاتِ سَجّانِ	
٧- وَهَلْ سَبيلٌ إِلى يَوْمٍ تَكِرُّ بِهِ	عَلى العَدُوِّ تُثيرُ النَّقْعَ مِنْ ثانِ؟	النَّقْعُ: الغُبارُ.
٨- خَيْلاً موحَّدَةَ الرّاياتِ مُؤْمِنَةً	مِنْ مَهْبِطِ الوَحْيِ قَدْ تَأْتي وَعَمّانِ	مَهْبِطُ الوَحي: مَكَّةُ المُكَرَّمَةُ.
٩- وَمِنْ دِمَشْقَ وَبَغْدادَ وَمِنْ يَمَنٍ	مِنَ الكُوَيْتِ وَمِنْ مِصْرَ وَلُبْنانِ	
١٠- فَأَجْمِلي اللَّوْمَ إِنْ أَسْرَفْتُ في كَلِمي	فَنَكْبَةُ القُدْسِ أَوْحَتْ لي بِنُكْرانِ	
١١- فَلا سَبيلَ إِلى بَعْثٍ لِقوَّتِنا	وَنَحْنُ نَأْوي إِلى صُنّاعِ أَكْفانِ	
١٢- وَلا سَبيلَ إِلى نَصْرٍ لِأُمَّتِنا	مِنْ غَيرِ عَوْدٍ لِإِسْلامٍ وَقُرْآنِ	

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

About the Text
Jameel Ayyad El-Waheedi is a Palestinian poet, born in 1930 in Beersheba. He pursued his elementary studies at Faloujeh School, […]
He worked as a schoolteacher, then vice-principal, and then principal in UNRWA schools, from 1950 until his retirement in 1990.

Where are the Knights?
Jameel Ayyad El-Waheedi, Palestine
1. The horses are not mine, nor are the knights my own / so be gentle in your rebuke, rebukes sicken me
2. These horses, there is darkness in their hues / their pure stock pains my mind
3. Should the horses not remain always as one / they will live as prey for humiliation and submission
4. Where are the knights to liberate Al-Aqsa [Mosque] / from the fist of Unbelief, from Satan's aides?
5. Where are the knights to storm the palace? / For in Palestine, thousand palaces rise;
6. Look at Hattin [where Saladin defeated the Crusaders], its tears shed / dragging chains in the prison guard's courtyard
*7. Is there a path for the day in which it [*or "they", or "you"*] will attack / the Enemy, stir up the dust, once more?*
8. Horses of unified banners, faithful, / from the Place of Revelation [Mecca], and Amman
9. From Damascus and Baghdad, from Yemen / from Kuwait and Egypt and Lebanon
10. So be gentle in your rebuke, if my words are excessive / the Nakba [catastrophe] of Jerusalem suggests to me [there is] denial
11. There is no path for our power to resurge / while we seek shelter with makers of death-shrouds
12. There is no path to victory for our [Islamic] Nation / other than to return to Islam and the Qur'an.

(p. 134)

المُناقَشَةُ:

١- ما الفِكْرَةُ العامَّةُ الَّتي تَتَحَدَّثُ عَنْها القَصيدَةُ؟

٢- نَسْتَخْرِجُ مِنَ الأَبْياتِ ما يَتَّفِقُ مَعَ قَوْلِهِ تَعالى: «وأَعِدّوا لَهُم ما اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِباطِ الخَيْلِ». (الأَنفالُ: ٦٠)

٣ – إلامَ يَدْعو الشّاعِرُ في البَيْتِ الثّالِثِ؟

٤- تَكَرَّرَتْ كَلِمَةُ الفَوارِسِ في القَصيدَةِ، فَما الغَرَضُ مِنَ التَّكْرارِ؟

٥- نَصِفُ مَشاعِرَ الشّاعِرِ في البَيْتِ السّادِسِ.

٦- ماذا تَمَنّى الشّاعِرُ في الأَبْياتِ (٧، ٨، ٩)؟

٧- نُبَيِّنُ المَقْصودَ بِكُلٍّ مِنْ (أَعْوانُ شَيْطانٍ، وَصُنّاعُ أَكْفانٍ).

٨- بيَّنَ الشّاعِرُ في البَيْتِ الثّاني عَشَرَ سَبَبَ ضَعْفِ الأُمَّةِ. نوضِّحُ ذلِكَ. وَما العِلاجُ الَّذي اقْتَرَحَهُ؟

٩- نوظِّفُ العبارَتينِ الآتِيَتَيْنِ: (تُثيرُ النَّقْعَ، نَأْوي إِلى) في جُمْلَتَيْنِ مُفيدَتَيْنِ مِنْ إِنْشائِنا.

١٠- نُوَضِّحُ جَمالَ التَّصْويرِ في البَيْتِ السّادِسِ.

Discussion:
1. What is the main idea the poem speaks about?
2. Let's extract from the verses a statement corresponding with the Almighty saying: "And prepare against them whatever you are able of power and of steeds of war [by which you may terrify the enemy of Allah…]" (8:60)
[…]
6. What does the poet wish for in verses 7, 8, and 9?
7. Let's explain what is meant by "Satan's aides" and "makers of death-shrouds".
[…]

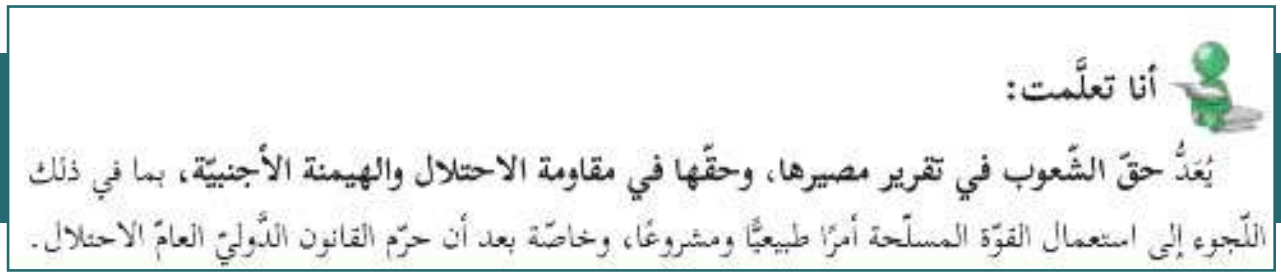
Example 28.

***Social Studies,* Grade 9, Vol. 1, 2020–2025, pp. 35, 37–40**

(Previously: *Social Studies*, Grade 9, Vol. 1, 2020, pp. 35, 37–40)

Ninth-grade Social Studies teaches that "resistance," including armed resistance, is a "natural and legitimate" right and dubiously claims that international law supports this notion. The lesson shows Israel as a colonial power and misquotes a UN resolution as stating that nations have the right to conduct "*armed struggle*" (*al-kifāḥ al-musallaḥ*) to free themselves from colonialism.[71] The lesson goes on to showcase examples of "armed" and "peaceful resistance", both nearly exclusively within the Israeli-Palestinian context and both with somewhat generous interpretations of "peaceful" and "resistance." One example given for armed "resistance" is the 1929 Palestine riots, which were directed by Palestinian Arabs primarily at Jewish civilians, rather than against Jewish militants or British colonial authorities, and resulted in dozens of deaths and the devastation of multiple Jewish communities, Zionist and non-Zionist alike. "Peaceful resistance," meanwhile, is primarily exemplified by the First Intifada (1987–1993), which saw the deaths of 175 Israeli civilians, and is illustrated with a photo of Palestinian masked rock throwers. All in all, the lesson appears to deliberately obfuscate the meaning of international law, resistance, and violence so as to justify Palestinian nationalist violence.

(p. 35)


أنا تعلَّمت:

يُعَدُّ حقّ الشّعوب في تقرير مصيرها، وحقّها في مقاومة الاحتلال والهيمنة الأجنبيّة، بما في ذلك اللّجوء إلى استعمال القوّة المسلّحة أمرًا طبيعيًّا ومشروعًا، وخاصّة بعد أن حرّم القانون الدّوليّ العامّ الاحتلال.

I learned:
The right of nations to self-determination, and their right to resist occupation and foreign rule – including resorting to the use of armed force – are considered natural and legitimate, especially since universal international law bans occupation [of foreign territory].

71. The textbook paraphrases Article 7 of the 1974 UNGA Resolution 3314, a nonbinding recommendation regarding the definition of aggression, which states, "Nothing in this Definition [of aggression], and in particular article 3 [which defines what qualifies as aggression], could in any way prejudice the right to self-determination, freedom and independence, as derived from the Charter, of peoples forcibly deprived of that right and referred to in the Declaration on Principles of International Law concerning Friendly Relations and Cooperation among States in accordance with the Charter of the United Nations, particularly peoples under colonial and racist regimes or other forms of alien domination: nor the right of these peoples to struggle to that end and to seek and receive support, in accordance with the principles of the Charter and in conformity with the above-mentioned Declaration." Notably, the text does not specifically endorse "armed struggle" as the textbook claims.

(p. 37)

الدّرس الثّاني

أشكال مقاومة الاستعمار

أنا تعلَّمت:

المقاومة: تعني مواجهة المستعمر بالطُّرق السّلميّة والعسكريّة، أو كليهما؛ لردّ الأذى، والمحافظة على الوجود، والهُوِيَّة، ونيل الحرّيّة، وهو حقّ مشروع، أقرّته جميع الشّرائع السّماويّة، والمواثيق الدَّوليّة.

- **أشكال مقاومة الاستعمار في الوطن العربيّ وفلسطين:**

I learned: Lesson 2:
Forms of Resistance against Colonialism

I learned:
Resistance: means confronting the Colonizer with either peaceful or military means, or both; to repel harm, to protect one's very existence and identity, and to achieve freedom. It is a legitimate right, supported by all Heavenly Prescriptions and international treaties.
Forms of Resistance against Colonialism in the Arab World and in Palestine:

(pp. 37–38)

نشاط (٢-أ)

نقرأُ النّصّ الآتي ونلاحظ الصّور، ثمَّ نُجيب عن الأسئلة التي تليها:

"يحقّ للشّعوب الرّازحة تحت نير الاحتلال الأجنبيّ أن تمارسَ الكفاح المسلّح؛ من أجل حرّيّتها، واستقلالها، وحقّها في تقرير مصيرها."

(قرار الجمعيّة العامّة للأمم المتّحدة رقم (٣٣١٤) لسنة ١٩٧٤م)

(١)

(٢)

(٣)

(٤)

١- نذكرُ شكل المقاومة الّذي ورد في النّصّ والصور.

٢- نستنتجُ موقف الجمعيّة العامّة مِنَ الكفاح المسلّح للشّعوب الرّازحة تحت نير الاحتلال.

٣- نُناقِشُ مدى انسجام القرار مع استمرار الاحتلال الصّهيونيّ لفِلَسطين.

٤- نستنتج الآثار التي تركتها المقاومة الفلسطينية على الاحتلال الصهيوني.

Activity 2-A:
Let's read the following text, observe the pictures, and then answer the following questions:
"It is the right of nations under foreign occupation to engage in armed struggle for their freedom, independence, and right to self-determination." (UN General Assembly Resolution 3314, 1974)
[Images]
1. Let's name the form of resistance mentioned in the text and images.
2. Let's draw conclusions, regarding the position of the [UN] General Assembly regarding the armed struggle of peoples who are under occupation.
3. Let's discuss the degree to which the continued Zionist Occupation of Palestine aligns with the resolution.
4. Let's draw conclusions regarding the impact made by the Palestinian Resistance on the Zionist Occupation.

(pp. 38–39)

أنا تعلَّمت:

تُعَدّ **المقاومة المسلّحة** عمليّات قتال تقوم بها عناصر وطنيّة، دفاعًا عن المصالح الوطنيّة أو القوميّة ضدّ قوى الاستعمار والهيمنة، ومن شواهدها المقاومة الجزائريّة ضدّ الاستعمار الفرنسيّ الّتي اشتعل فتيلها بقيادة عبد القادر الجزائريّ، والمقاومة الليبية ضد الاستعمار الإيطالي بقيادة عمر المختار التي أجبرت الدول الاستعمارية على الاعتراف بالحقوق الوطنية، فاستقلّت كلّ من الجزائر، وليبيا.

وبدأت المقاومة الفِلَسطينيّة المسلحة مع بداية الهجرة الصّهيونيّة إلى فِلَسطين في نهايات القرن التّاسع عشر، وتصاعدت مع تزايدها، ثمّ تحولت إلى عمل سياسيّ عسكريّ، وثورات مع بداية الانتداب البريطانيّ، ومن أبرز الثورات الفلسطينية: ثورة البراق عام ١٩٢٩م، وثورة الشيخ عز الدين القسام عام ١٩٣٥م، وثورة عام ١٩٣٦م وإعلان الإضراب الكبير الذي يعد أطول إضراب تاريخي، وتوالت عمليات المقاومة بعد صدور قرار التقسيم والاحتلال الصهيوني لفلسطين عام ١٩٤٨م، وقد تبنّت منظمة التحرير الفلسطينية المقاومة المسلحة منذ نشأتها عام ١٩٦٥م.

I learned:
Armed resistance amounts to combat operations, carried out by national elements, to protect national or ethnic [i.e. Pan-Arab] interests, against the powers of colonialism and hegemony. […]
Palestinian armed resistance began with the beginning of Zionist immigration into Palestine in the late 19th century, and it escalated the more it increased. It then transformed into political and military activity, and uprisings with the start of the British Mandate. The most prominent Palestinian uprisings include the 1929 Al-Buraq Uprising, the 1935 Sheikh Izz ad-Din al-Qassam Uprising, and the 1936 Uprising and declaration of Great Strike, which is considered to be the longest strike in history. The resistance operations carried on after the proclamation of the [UN] Partition Plan and the Zionist Occupation of Palestine in 1948. The PLO has endorsed armed resistance ever since its creation in 1965.

(p. 39)

نشاط (٢-ب)

نقرأُ النّصّ الآتي، ونلاحظ الصُّور، ونستنتج، ثمَّ نُجيب عن الأسئلة التي تليهما:

"يا من تجسّدون بوحدة إرادتكم، وبزخم عطائكم وتضحياتكم، وبتصعيدكم المتجدّد للانتفاضة الرّدّ الحاسم على ادّعاءات أعدائكم بأنّ الانتفاضة تخبو، وأن نَفَسكم النّضاليّ قد ضعف، فإنّ الانتفاضة تحقّق يومًا بعد يوم مزيدًا مِنَ الإنجازات على طريق نيل حرّيّتنا، وها أنتم بتعزيزكم المتصاعد بمقاطعة أجهزة المحتلّين، كالاستقالات المتزايدة من دوائر الإدارة المدنية، وعدم دفع الضّرائب للمحتلّ، وتعزيز مقاطعة المصنوعات الصّهيونيّة، ودعم الصّناعات الوطنيّة، ومقاطعة العمل في المستوطنات، وتكثيف الزّراعة لأرضنا، أو التّربية الحيوانيّة البيتيّة، وترشيد الاستهلاك، وتحقيق مضمون التّكافل والتّضامن الاجتماعيّ، وتعزيز بناء أجهزة سلطة الشّعب بالتّصعيد النّضاليّ في وجه المحتلّ، والخارجيّن عن إرادة شعبنا، وفي الالتزام التّامّ لقطاعات شعبنا بالبرنامج النّضاليّ، والقرارات الصّادرة عن منظّمة التّحرير الفِلَسطينيّة".

(القيادة الوطنيّة الموحّدة ، نداء رقم ١٩، عام ١٩٨٨م)

(٢)

(١)

(٤)

(٣)

١- نُصنِّف أشكال المقاومة السّلميّة من خلال النّصّ، والصُّوَر أعلاه.

٢- نذكرُ أشكالًا أخرى للمقاومة السّلميّة.

Activity 2-B:
Let's read the following text, observe the pictures, draw conclusions, and then answer the following questions:
"O, you who embody – with your united will, your drive for giving and sacrifices, your renewed escalation of the Intifada – the decisive response to your enemies' false claims […]; indeed, day by day the Intifada achieves more in the way of securing our freedom. And here you are – intensifying your boycott on the Occupying institutions more and more; […] and intensifying the building of institutions of our people's authority, by escalating the struggle in the face of the Occupier and of those who deviate from the will of our people, with full commitment to our people's sectors in the struggle program, and the decisions made by the PLO."
(United National Leadership, Proclamation No. 19, 1988)
[Images]
1. Let's categorize the forms of peaceful resistance with the text and the pictures above.
2. Let's name other forms of peaceful resistance.

(p. 40)

أنا تعلَّمت:

المقاومة السّلميّة: هي نوع مِنَ السّلوك اللّاعنيف الّذي يشمل سلسلة مِنَ الإجراءات المستمرّة والدّؤوبة ضدّ قوّةٍ أو سلطةٍ معينة، وقد تُسمّى بالمقاومة المدنية أو الشعبية؛ لارتباطها بالمواطنين، وبالمجتمع، ومن جهة أخرى كونها سلميّة غير عسكريّة، لنيل الحرّيّة والاستقلال، **ومن أساليبها**: طرح المطالب الوطنيّة، وفضح جرائم المحتلّ في المحافل والمحاكم الدَّوليّة، وفكّ أشكال التّبعيّة الاقتصاديّة مع الدُّوَل الاستعماريّة كافّة، وتنمية الاقتصاد الوطنيّ، وتنظيم الجبهات الاجتماعيّة الدّاخلية، وحشد طاقاتها الشّعبيّة؛ للضغط على الاحتلال، بالاعتصام، والاحتجاج، والإضرابات، والمسيرات، ورعاية أسر الأسرى والشّهداء، وتسخير وسائل الإعلام المختلفة؛ لفضح جرائم الاستعمار، وحشد الرّأي العامّ، والاهتمام بالمؤسّسات التّعليميّة، وتخريج جيل واعٍ مُنْتَمٍ.

وتمثّلت المقاومة السلمية الفلسطينية بالانتفاضات الشعبية، كانتفاضة الحجارة عام ١٩٨٧م، والاعتصامات، والمظاهرات، والمهرجانات الوطنية، والظّهور في المحافل الدَّوليّة؛ للمطالبة بحق الشّعب الفِلَسطينيّ في تقرير المصير، وعودة اللّاجئين إلى أراضيهم، كما اتّخذ بعضها أشكالًا اقتصاديّة، كإنشاء البنوك الوطنيّة، والدّعوة إلى مقاطعة البضائع الصّهيونيّة، سواءٌ في الأراضي الفِلَسطينيّة المحتلّة، أو العالم العربيّ، أو الدُّوَل الصّديقة.

I learned:
Peaceful resistance: a type of nonviolent conduct which encompasses a series of ongoing, persistent measures against a specific power or authority […]
Examples of Palestinian peaceful resistance include popular uprisings, like the 1987 Stone-Throwing Intifada; sit-ins, demonstrations, national festivals, and attending international forums, to demand the right of the Palestinian people to self-determination and the return of refugees to their lands. In addition, it also took on economic forms, such as establishing national banks and calling for a boycott of Zionist products, whether in the occupied Palestinian territories, in the Arab world, or in friendly states.

Example 29.

***Social Studies,* Grade 9, Vol. 1, 2020–2025, p. 40**

(Previously: *Social Studies*, Grade 9, Vol. 1, 2019, p. 51)

A lesson on anticolonial movements in the Arab world names Dalal Al-Mughrabi, perpetrator of the 1978 Coastal Road Massacre that killed thirty-eight Israelis, including thirteen children, on a civilian bus, as a positive female role model. The textbook describes Al-Mughrabi as one of many Arab women "*who carried the banner of resistance and liberation in the face of colonialism*" and specifically acknowledges her role in the 1978 attack, which is sympathetically termed an "operation" ('*amalīyah*). Also named in the text as a role model is Djamila Bouhired, an Algerian nationalist militant who was imprisoned for her connection to terrorist activities against civilians in French-ruled Algeria. This textbook does not provide concrete details about these women's actions and their consequences, nor does it question their morality. Instead, it frames them as part of an anticolonial struggle, thus not only justifying their actions but also positively immortalizing them as heroic figures. The focus on these figures' gender, in the context of women's contributions to the Palestinian and Arab nation, means that female students may be specially encouraged to view them as models to emulate, should they wish to be similarly recognized.

كان للمرأة العربيّة دور بارز في مقاومة الاستعمار، فلم تتوانَ عن الالتحاق بقواعد الثّوّار ومراكز التدريب، كما قادت العمليات الفدائية ضد الاحتلال، فتصدّرت قوائم الشّهداء والجرحى والأسرى، مثل **جميلة بوحيرد** الجزائرية التي قاومت الاستعمار الفرنسي في الجزائر، و**دلال المغربي** التي قادت **عملية الساحل (عملية كمال عدوان)** الفدائية على السّاحل الفلسطينيّ عام ١٩٧٨م، وغيرهما العديد من النساء اللواتي حملن شعار المقاومة والتحرر في وجه الاستعمار.

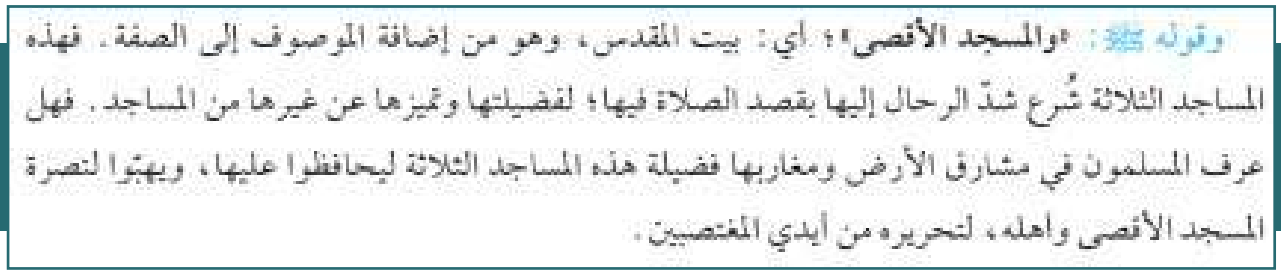
Arab women have had a prominent role in resisting colonialism. They did not hesitate to join the bases of the revolutionaries and the training centers, and they also led fedayeen operations against the Occupation. They featured prominently in the lists of martyrs, wounded and prisoners. Examples include Djamila Bouhired from Algeria, who resisted French colonialism in Algeria; Dalal Al-Mughrabi, who led the fedayeen Coast Operation (Operation Kamal Adwan) on the Palestinian coast in 1978; and many other women who carried the banner of resistance and liberation in the face of colonialism.

Example 30.

***Noble Hadith and Its Sciences* (Shariah Track), Grade 11, 2021–2025, p. 123**

(Previously: *Noble Hadith and Its Sciences* (Shariah Track), Grade 11, 2013, p. 122)

Students are taught a *hadith* describing the three holiest places in Islam – the Al-Aqsa Mosque, the Prophet's Mosque in Medina, and the Great Mosque of Mecca – as the only places that Muslims should make long journeys to pray in. While explaining this *hadith*, the textbook rhetorically asks whether Muslims will understand the importance of the Al-Aqsa Mosque and liberate it from the "*Usurpers*" (*al-mugtaṣibīn*). The textbook does not specify by what means the Al-Aqsa Mosque should be defended nor from what.



وقوله ﷺ: «والمسجد الأقصى»؛ أي: بيت المقدس، وهو من إضافة الموصوف إلى الصفة. فهذه المساجد الثلاثة شُرع شدّ الرحال إليها بقصد الصلاة فيها؛ لفضيلتها وتميزها عن غيرها من المساجد. فهل عرف المسلمون في مشارق الأرض ومغاربها فضيلة هذه المساجد الثلاثة ليحافظوا عليها، ويهبّوا لنصرة المسجد الأقصى وأهله، لتحريره من أيدي المغتصبين.

When the Almighty says "the Furthest [Al-Aqsa] Mosque": this means Bayt al-Maqdis [Jerusalem], and is a form of metonymy. We are prescribed to journey out to these three mosques in order to pray within them, due to their special value when compared to all other mosques. Will the Muslims around the world learn about the value of these three mosques and defend them, and hurry to help the Al-Aqsa Mosque and its people, to liberate it from the Usurpers?

Example 31.

Arabic Language (1): Reading, Grammar, Prosody and Expression (Academic Stream),
Grade 12, 2025, pp. 77-80
(Previously: *Arabic Language [1]: Reading, Grammar, Prosody and Expression [Academic Stream],*
Grade 12, 2020, pp. 84–87)

A poem in a twelfth-grade Arabic-language textbook conveys the message that the Palestinian refugee experience may only be rectified with refugees' physical return, potentially through violent means. The poem, penned by Egyptian poet Hashim Al-Rifa'i (1935–1959) and titled "A Refugee's Will," is written from the point of view of an aging Palestinian Arab refugee who, on his deathbed, tells his son of his loss of his childhood home in Haifa – now a city in Israel – presumably in the aftermath of the 1948 Arab-Israeli War. The speaker implores the son to return to Haifa, rhetorically asking him, "*How long will you leave [our homeland] at the tips of spears?*" and poetically imagines Haifa as gazing back at them with "rebuke" (*'itāb*), expressing guilt for not taking action sooner. The speaker then suggests that the son may "*come to [Haifa] one day with the weapon in your hand*," implying that Palestinian refugees' return can or should involve the use of violence; this point is possibly reiterated by the textbook's follow-up question that asks, "*How will the Palestinian refugee return to his homeland?*" for which one reasonable answer is "with a weapon in his hand." While the poem does not directly mention Israelis, it does allude to antagonists who "*have driven [the Palestinian refugee] out*," calling them *"the criminals"* (*al-junāt*) and describing them inhumanely as "*not shed[ding] any tears*"; the context of Haifa leaves no room for ambiguity as to who those "criminals" are, reinforcing a highly negative perception of Israeli Jews.

(p. 77)

وَصِيَّةُ لاجِئ

(هاشم الرّفاعيّ)

بَيْن يَدَي النَّصِّ:

هاشم الرفاعيّ (١٩٣٥ - ١٩٥٩) شاعر مصريّ، درس في كلّيّة دار العلوم، ترك مئة وسبعاً وثمانين قصيدة، تناول فيها قضايا مصر والأمّة الإسلاميّة، وبرع في تقمّص الشّخصيّات، ومن أمثلة ذلك تقمُّص شخصيّة اللّاجئ الفلسطينيّ في هذه القصيدة الّتي جاءت على مجزوء الكامل.

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

(pp. 78–79)

وَصِيَّةُ لاجِئ

أنا يا بُنيَّ غداً سيطويني الغَسَقْ
لمْ يَبْقَ من ظلّ الحياة سوى رَمَقْ
وحُطام قلبٍ عاش مَشبوبَ القلقْ
قد أشرق المصباحُ يوماً واحترقْ
جفَّت به آمالُه حتى اختنقْ

***

هم أخرجوك فَعُدْ إلى مَنْ أخرجوكْ
فهناك أرضٌ كان يزرعها أبوكْ
قد ذُقتَ مِن أثمارها الشّهدَ المُذابْ
فإلامَ تتركُها؟ لألسنة الحِرابْ؟

* * *

حيفا تئِنّ أما سمعتَ أنين حَيْفا؟
وشَمَمْتَ عن بُعدٍ شذا اللّيمون صَيْفا
تبكي إذا لمَحتْ وراء الأُفْق طَيْفا
سألَتْه عن يوم الخَلاص متى؟ وكيفا؟
هي لا تريدكَ أنْ تعيش العُمر ضَيفا

* * *

فَوَراءَك الأرضُ الّتي غَذّتْ صِباكْ
وتَوَدُّ يوماً في شبابكَ أنْ تراكْ
لمْ تُنْسِها إيّاكَ أهْوالُ المُصابْ
ترنو ولكنْ ملءُ نظرتِها عِتابْ

* * *

إنْ جئتَها يوماً وفي يدك السّلاحْ
وطَلعتَ بين ربوعها مثل الصّباحْ
فاهتفْ: سَلي سمْعَ الرّوابي والبِطاحْ
إنّي أنا الأمسُ الّذي ضَمَدَ الجراحْ
لبّيكَ يا وطني العزيزَ المُستَباحْ

* * *

لا تَبْكِيَنَّ فما بكتْ عينُ الجُناةْ
هي قصّة الطّغيان من فجر الحياةْ
فارجعْ إلى بلدٍ كنوزُ أبي حَصاةْ
قدْ كنتُ أرجو أنْ أموتَ على ثَراهْ
أملٌ ذوى ما كان لي أملٌ سِواهْ

الغسق: ظلمة اللّيل.

رمق: بقيّة من حياة.

مشبوب: مشتعِل.

ألسنة الحراب: رؤوس الخناجر، ونحوها.

البطاح: جمع بَطحاء، وهي مَسيل الوادي.

المستباح: المنتَهَك.

ذَوى: ذَبُل.

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

A Refugee's Will

My son, tomorrow the darkness of night will cover me
Only one last breath will remain of life's shadow
And shards of a heart that lived with burning worry
The lantern lit up every day burned out
Its hopes gone dry, until it extinguished

[…]

They have driven you out – return to those who have driven you out
For there is a land that your father used to till
You have tasted of its fruits, the overflowing honey
How long will you leave it at the tips of spears?

Haifa is sighing, do you not hear the sigh of Haifa?
Do you not smell from afar the scent of lemons in summer?
She weeps as she notices a specter beyond the horizon
She asks him of the day of liberation: when? And how?
She wishes you not live your life as a guest

For behind you is a land that nurtured your childhood
And wants to see you, one day, in your youth
The horrors of calamity have not made her forget you
She looks intently, but her gaze is full of rebuke

If you come to her one day with a weapon in your hand
And rise in her streets like morning
Call out: "Ask the hills and valleys what they heard!
It is I, the past, who bandaged the wounds –
At your service, my dear, violated homeland!"

Cry not, for the eyes of the criminals did not shed any tears
This is the story of tyranny, since the dawn of life
So return to a land whose pebbles are my father's treasures
I would have wished to die on its soil
A faded hope, I have no other

(p. 80)

المناقشة والتّحليل:

١- تنقّل الشّاعر بين الماضي والحاضر، نذكر أمثلة، موضّحين سبب ذلك.

٢- نوضّح الصّورتين الفنيّتين فيما يأتي:

أ- وحطام قلبٍ عاش مشبوب القلق.

ب- يجني السّنا.

٣- نوضّح دلالة ما يأتي:

أ- دفنت أخاك بلا كفن.

ب- فارجع إلى بلدٍ كُنوزُ أبي حصاه.

ج- فإذا نفضت غبار قبري عن يدك.

٤- هل كان الشّاعر موفّقاً في تقمّص شخصيّة اللّاجئ؟ نوضّح ذلك.

٥- نعدّد خمسةً من مخيّمات اللّجوء خارج الوطن.

٦- كيف يعود اللّاجئ الفلسطينيّ إلى وطنه؟

Discussion and Analysis
[…]
6. How will the Palestinian refugee return to his homeland?

Example 32.

***Islamic Education*, Grade 5, Vol. 1, 2020–2025, pp. 65, 103**

(Previously: *Islamic Education*, Grade 5, Vol. 1, 2019, pp. 65, 103)

Students are instructed to color a Palestinian flag, seemingly dripping in blood, against the backdrop of the Dome of the Rock and placed next to a map of a Palestine that does not show Israel. They are encouraged to "*protect*" the Al-Aqsa Mosque and are told that the day will come when the Palestinian flag will rise over Jerusalem (without differentiating between East or West Jerusalem) and over its mosques and churches. Students are also instructed to color a Palestinian flag raised above the Al-Aqsa Mosque.

Activity 3: I will color in the following pictures:
[Banner, right:] "[A day will come when] one of our lion cubs and one of our flowers, will raise the Palestinian flag over the walls of Jerusalem, over its mosques and churches." – Martyred Commander Yasir Arafat

*[Below:] * The Al-Aqsa Mosque is a sacred Islamic-Palestinian place, and must be protected as should other religious sites in Palestine.*

Example 33.

Arabic Language (1): Reading, Grammar, Prosody and Expression (Academic Stream),
Grade 11, Vol. 2, 2023-2025, pp. 34–38
(Previously: *Arabic Language [1]: Reading, Grammar, Prosody and Expression [Academic Stream],*
Grade 11, Vol. 2, 2020, pp. 32–36)

Arabic language is taught with a poem that glorifies death and martyrdom, and lionizes men who were executed for murdering Jewish civilians in Mandatory Palestine. The poem, penned by Arab Palestinian poet Ibrahim Tuqan (1905–1941), describes the June 17, 1930, execution of three Arab Palestinian men (Fu'ad Hijazi, Muhammad Jamjum, and 'Ataa al-Zir) by the British Mandate authorities, after they had been convicted of murdering innocent Jews in Hebron and Safed during the 1929 Arab riots. The poem – titled "Red [Bloody] Tuesday" in reference to the day of the week in which the hanging took place in Acre Prison – praises the manner in which the three condemned men reportedly faced death with active joy and anticipation. This positive outlook on death is reinforced by the poem's assertion that the men's death is a "*sacrifice for the sake of their country*" and the frequent references to the "Paradise" and "reward" that await the men after death. The textbook makes note of this theme, describing the men as "martyrs," "brave," and "heroes" who "*race one another to reach the gallows first*"; it even asks students to describe "*the martyrs' ultimate destination* [i.e., Paradise] *and esteemed status*" as portrayed in the poem. As such, the text strongly encourages students to think favorably of a mindset that elevates death and perhaps even to adopt it. Significantly, neither the poem nor the textbook acknowledges the crimes the men were charged with that led to their execution, nor is the case made that they were innocent of the charges. Instead, the poem praises the "heroes" for unspecified acts of violence – "*feed[ing] the Enemies from the cup of death*" – and for serving their country with "*glorious deeds*," while the textbook merely states that their execution followed "the Al-Buraq Uprising" – a Palestinian nationalist term for the 1929 riots – which is glowingly (and somewhat anachronistically) described as being "*waged by the Palestinian people against the Occupier*." The textbook thus takes an ambivalent approach toward one of the defining atrocities of the Israeli-Palestinian conflict, simultaneously ignoring its severity and moral questionability while glorifying those who participated in it – and implicitly, their actions – as "heroes" and role models.

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

الثّلاثاءُ الحمراءُ

بين يدي النّصّ

(إبراهيم طوقان)

إبراهيم عبد الفتاح طوقان (١٩٠٥- ١٩٤١م)، شاعرٌ فِلَسْطينيّ، وُلِدَ في مدينة نابلس، نَشَأَ في أسرةٍ مُحِبّةٍ للعلمِ والأدبِ، واشتُهِرَ بقصائده الوطنيّة، والاجتماعيّة، والسّياسيّة، وقد جمعتْ أختُهُ فدوى أشعارَه في ديوانٍ أسمَتْهُ (ديوان أخي إبراهيم).

وفي هذا النّصّ، يُخلّدُ الشّاعرُ الشّهداءَ الثّلاثة: فؤاد حجازي، ومحمّد جمجوم، وعطا الزّير، الّذينَ أعدمتْهم سلطاتُ الانتدابِ البريطانيّ في سجنِ عكّا، إثرَ ثورةِ البراق سنة ١٩٢٩م.

كما أشادَ بشجاعةِ الأبطالِ الثّلاثةِ، وهم يتسابقون إلى حبلِ المشنقةِ، حيثُ صَوّر ذلكَ تصويراً بارعاً بكلماتِهِ.

Red Tuesday (Ibrahim Tuqan)
About the Text:
Ibrahim Abd al-Fattah Tuqan (1905-1941) was a Palestinian poet […]
In this text, the poet immortalizes the three martyrs: Fu'ad Hijazi, Muhammad Jamjum, and 'Ataa al-Zir, who were executed by the British Mandate authorities in Acre Prison, after the Al-Buraq Uprising of 1929. He praises the bravery of the three heroes, as they race one another to reach the gallows first, painting this scene skillfully in his words.

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

السّاعات الثّلاث

السّاعةُ الأولى

أنـــا ســاعةُ النّفــسِ الأَبِـيَّـــهْ الفضـــلُ لـي بالأســبَـقِـيّهْ
أنـــا بِكْـرُ ســاعـــاتٍ ثـــلاثٍ كـــلُّهـــا رمـــــزُ الـحَمِـيّـهْ
أودعـــتُ في مُهَـــجِ الشّبيبـــةِ نفـــحـــةَ الـــرّوحِ الـوَفِـيّـــهْ
لا بُـــدَّ مـــن يـــــومٍ لـهـــم يَسـقي الـعِدا كـأسَ المَنِيَّهْ
قسماً بروحِ (فؤادِ) تَصْعَدُ من جوانحهِ زَكِيَّـــهْ
عاشتْ نفوسٌ في سبيلِ بلادِها ذهبتْ ضَحِيَّهْ

The Three Hours
First Hour
[…]
I have been placed in the hearts of the youths / to breathe life into true souls
There is no doubt that a day will come for them / whereupon they shall feed the Enemies from the cup of death
I swear on the soul of Fu'ad, rising, pure, from his sides
Long live the souls who go as sacrifice for the sake of their country

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

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السّاعة الثّانية

أنـا سـاعةُ الـرّجلِ الـعنيدِ أنـا سـاعةُ البـأسِ الـشّديدِ
أنـا سـاعةُ الـموتِ المشرّفِ كـلَّ ذي فـعـلٍ مـجـيـدِ
بـطـلي يُحـطّـمُ قـيـدَهُ رمـزاً لتـحـطيمِ القيـودِ
زاحمتُ مَنْ قبلي لأسبقها إلى شرفِ الخلودِ
قسمـاً بـروحِ (مـحمّدٍ): تـلقى الـردى حلوَ الـورودِ
قسماً بـأمّـكَ عـند مـوتِكَ وهـيَ تَـهْتِـفُ بـالنّـشيدِ
وَتَـرى الـعـزاءَ عـن ابـنِـها في صـيـتِهِ الـحَسَنِ البَعيدِ
مـا نـالَ مَـن خَـدَمَ الـبلادَ أجـلَّ مِـنْ أجـرِ الشّهـيـدِ

السّاعةُ الثّالثة

أنـا ساعةُ الـرّجـلِ الصَّبورِ أنـا سـاعةُ القـلـبِ الـكبيرِ
رمـزُ الثّباتِ إلـى النّـهـايـةِ فـي الـخطيـرِ مـن الأمـورِ
بَطَلي أشدُّ على لقاءِ الموتِ من صُمِّ الصّخورِ
جَـذْلانُ يـرتـقـبُ الـرّدى فاعـجبْ لموتٍ في سـرورِ!
قسماً بروحـكَ يـا (عـطاءُ): وجـنّـةِ الـمـلكِ الـقـديـرِ
وصغارُكَ الأشبالُ تبكي اللّيثَ بالدّمعِ الغزيرِ
مـا أنقذَ الوطنَ المُفدّى غيرُ صبّارٍ جسورِ

خاتِمة

أجسادُهـم في تُربـةِ الأوطانِ أرواحهم في جـنّةِ الرّضـوانِ
وهناكَ لا شَكوى من الطُّغيانِ وهنـاكَ فيـضُ العفوِ والغفرانِ

• جَـذْلانُ: فَرِحٌ، مسرور.

Second Hour
I am the hour of the tenacious man / I am the hour of the great power
I am the hour of the [kind of] death which gives honor / to all who have made glorious deeds
My hero breaks his chains / a symbol for the unshackling of immortality
I raced the one in front of me to reach the honor of chains first
I swear on the soul of Muhammad: / meeting his demise beautiful like roses
I swear on your mother, as on your death / she shouts hymns of praise
She sees consolation for her son / in his excellent, far-reaching fame
What he who serves the country gains / is greater than the Martyr's reward

Third Hour
I am the hour of the steadfast man / I am the hour of the great heart
[…]
My hero is stronger when he meets death than the greatest of rocks
Gladly he anticipates his demise / marvel at death in happiness!
I swear on your soul, 'Ataa / I swear on the Paradise of the Almighty King
[…]

Conclusion:
Their bodies in the soil of the Motherland; / their souls in Paradise
There they suffer not from tyranny / there they find plenty of forgiveness

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

الفَهْم والاستيعاب

١ ما الفكرة التي تحملها الأبيات؟

٢ علامَ ناحَ الأذانُ، وأعولَ النّاقوسُ؟

٣ مَنْ هُمُ الشّهداء الّذين تغنّى الشّاعر ببطولتهم؟

٤ نُشيرُ إلى البيتِ الّذي ضربَهُ الشّاعرُ مثلاً على تحمُّلِ البطلِ لقاءَ الموت.

٥ نعدّدُ أشكالَ الذُّلِّ الّتي ذكرها الشّاعر في مقدّمةِ القصيدة.

التّحليل والمناقشة

١ نُعلّل اختيار الشّاعر (الثّلاثاء الحمراء) عنواناً لقصيدته.

٢ أشار الشّاعر إلى حرص الشّهداء الثّلاثة على حيازة قصب السّبق في الشّهادة، وتزاحمهم عليه، نحدِّد ما يشير إلى ذلك في القصيدة.

٣ رسمت القصيدة مشاهد إعدام الأبطال الثّلاثة، فكيف بدت تلك المشاهد؟

٤ تُعَدّ القصيدة سجلّاً لأحداث ثورة البراق الّتي خاضها الشّعب الفلسطينيّ ضدّ المحتلّ، فما السّبب المباشر لتلك الثّورة؟

٥ ما العواطفُ الّتي حَفِلَ بها النّصّ؟

٦ ختم الشّاعر قصيدته ببيان مآل الشّهداء ومكانتهم، نوضّح ذلك.

٧ نوضّح دلالة كلّ من البيتين الآتيين:

أ- أنا بكرُ ساعاتٍ ثلاث كلّها رمزُ الحميـهْ

ب- بطـلي يُحطّـمُ قيدَهُ رمزاً لتحطيمِ القيودِ

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Understanding and Comprehension:
[…]
3. Who are the martyrs who are praised for their heroism by the poet?
4. Cite the verse in which the poet demonstrates the way in which the hero faces death.

Discussion and Analysis:
[…]
2. The poet mentions the three martyrs' eagerness to be the first to reach martyrdom. Determine what indicates this in the poem.
3. The poem illustrates scenes from the three heroes' execution. How do these scenes come across?
4. The poem is considered a record of the events of the Al-Buraq Uprising, waged by the Palestinian people against the Occupier. What was the immediate cause of that uprising?
[…]
6. The poet concludes his poem by depicting the martyrs' ultimate destination and esteemed status; let's expand on that.

Example 34.

Geography and Modern and Contemporary History of Palestine (Teacher Guide),

Grade 10, 2018–2025, p. 213

"Armed resistance" is one of the approved methods suggested by a tenth-grade teacher's guide to "face the danger of settlement in Palestine." Within the Palestinian nationalist context, "*armed resistance*" (*al-muqāwamah al-musallaḥah*) is often the politically correct term for terrorism or nationalist violence against civilians. As such, this teacher guide officially sanctions nationalist violence.

س٢ برأيك، كيف يمكن مواجهة خطر الاستيطان في فلسطين.	المقاومة الشعبية، المقاومة المسلحة، الإعلام، إدخال الاستيطان في المناهج لتوعية الجيل بخطره، رفع القضايا في المحاكم الدولية، المظاهرات، المؤتمرات، الندوات.	

Question 2: How is it possible, in your opinion, to confront the danger of the settlement in Palestine?
[Answer:] Popular resistance, armed resistance, media, introducing the settlement [issue] into the curriculum in order to make the [younger] generation aware of its danger, initiating legal proceedings at international courts, demonstrations, conferences, panels.

Example 35.

***Arabic Language (Teacher Guide),* Grade 8, 2018–2025, p. 259**

When teaching eighth-grade Arabic spelling and grammar, a teacher guide uses an example sentence that glorifies the death of young Palestinians. The sentence states, "*Let the youths water the Motherland's soil with their pure blood*," which not only celebrates and perhaps even encourages the death of young people but also uses the graphic imagery of blood flowing as copiously as water to send this message. Given that the exercise focuses on verb conjugation and employs the commonly used verbs "*to tell*" and "*to water (soil etc.)*" for this purpose, it demonstrates that violent imagery is widespread, even in a seemingly banal grammatical context. The other example sentence is that "*history has not told of massacres more obscene than those which have been perpetrated against the Palestinian people*," which does little other than to maximize feelings of victimhood and resentment.

الإملاء/مراجعة عامة

١- المعتصم رائد فكرة جمعيات الرفق بالحيوان.

٢- الرفق بالحيوان، استشارة ذوي الخبرة، على الحاكم أن يتفقد أحوال الرعية.

٣- يروي: لم يروِ التاريخ أبشع من المجازر التي ارتُكِبت بحق الشعب الفلسطيني.

يسقي: ليسقِ الشباب ثرى الوطن بدمائهم الزّكية.

Dictation / General Review
3. "Tell" [yarwī]: History has not told [lam yarwi] of massacres more obscene than those which have been perpetrated against the Palestinian people.
"Water" [yasqī]: Let the youths water [li-yasqi] the Motherland's soil with their pure blood.

Example 36.

***History Studies (Teacher Guide),* Grade 11, 2018–2025, p. 176**

A teacher guide for high school muddies the water around the term "terrorism" to strongly imply that Palestinian terrorism is justified by international law. The guidelines ask history teachers to hold discussions with students on the meaning of the term "*terrorism*," explaining that there are "[false] claims" (*iddi'ā'āt*) that "activities of resistance" (*a'māl al-muqāwamah*) constitute terrorism. This is false, the textbook goes on, because international law guarantees a "right to resist," whereas the goal of terrorism is "*destruction and the spreading of fear*." Therefore, the "*correct*" conclusion, suggested by the textbook, is that it is Israeli authorities who participate in "*terrorism*," whereas Palestinians "*resisting*" said (Israeli) "*terrorism*" cannot be considered terrorists. It should be noted that the idea of the "*right to resist*" is not accepted by most scholars of international law[72] and that in the Palestinian national discourse, as well as in textbooks, "*resistance*" is often the politically correct term for Palestinian nationalist violence against Israeli civilians.[73] This latter interpretation is reinforced by the fact that the lesson specifically discusses instances where students may confuse "*resistance*" with terrorism and that it admits no instance of Palestinian terrorism. Students are thus easily guided to the notion that Palestinian nationalist violence is protected under international law.

نشاط (٦)	أكدت القوانين الدولية الصادرة عن المنظمات الدولية كالأمم المتحدة، والقوانين الدولية الخاصة بالنزاعات المسلحة على حق الشعوب في المقاومة، والتّحرر والاستقلال، ولكن قوانين النزاعات المسلحة اشترطت مجموعة من الشروط يجب توفرها في حركات المقاومة: حمل السلاح بصورة علنية، قيادة مسؤولة، ورموز محددة وظاهرة، وتطبيق قوانين الحرب وقواعدها.
قضية للنقاش (١٢)	ضرورة مناقشة مفهوم الإرهاب مع الطّلبة، والتمييز بين الأعمال الإرهابية وأعمال المقاومة، وأهداف كل منهما حتى يتمكن الطّالب من الرد على الإدعاءات التي تُفسّر أعمال المقاومة على أنها أعمال إرهابية، وأن القانون الدولي يُجيز أعمال المقاومة التي تهدف إلى التّحرر والاستقلال، ويحظر الأعمال الإرهابية التي يكون هدفها التّخريب والتّدمير، وإشاعة الخوف والفوضى؛ لتحقيق مكاسب خاصة سواء كانت فردية أو جماعية. والتوصل من خلال النقاش إلى أن ممارسات الاحتلال الصّهيوني تُعدّ أعمالاً إرهابية تجاه الشعب الفلسطيني، ومقاومته حق مشروع كفلته القوانين الدولية.

Activity 6: International laws established by international organizations such as the UN, and international laws specializing in armed conflicts, confirm the right of resistance, self-liberation and independence held by nations. However, the laws of armed conflict impose a number of conditions which must be followed by resistance movements: bearing arms in an overt fashion, a responsible leadership, visible and defined symbols, and implementation of the laws and rules of war.
Topic for discussion 12: The need to discuss with the students the concept of terrorism and distinguish between terrorist actions and resistance activities, as well as between the goals of each of them, so that the student will be able to answer those claims which interpret activities of resistance as if they were terrorist actions. International law permits resistance activities which aim at self-liberation and independence, and prohibits terrorist actions which aim at destruction and the spreading of terror and anarchy in order to achieve specific gains, whether personal or collective. The discussion should reach the conclusion that the Zionist Occupation's actions are to be considered terrorist actions against the Palestinian people, and that resistance to them is a legitimate right guaranteed by international laws.

72. GEI, "Report on Palestinian Textbooks," 2021, pp. 63, 64.
73. IMPACT-se, "The 2020–21 Palestinian School Curriculum Grades 1–12: Selected Examples," May 2021, pp. 14, 20, 21, 69; GEI, "Report on Palestinian Textbooks," 2021, pp. 110, 112–114.

Encouragement of Martyrdom and Violent *Jihad*

Example 37.

***Our Beautiful Language,* Grade 1, Vol. 2, 2020–2025, p. 53**

(Previously: *Our Beautiful Language*, Grade 1, Vol. 2, 2020, p. 53)

A reading exercise for the Arabic letter Hā ʾ (هـ) for first graders includes the word šahīd ("martyr") placed at the center of the chart exercise; other examples include hujūm ("attack") and harab ("run away").[74]

Let's read correctly:
hā – Hānī [male name] – ha – harab ["run away"]
hū – Hūd [male name] – hu – Hunūd ["Indians"]
hī – šahīd ["martyr"] – hi – hilāl ["crescent"]
nahr ["river"] šahd ["honey"]

Hārūn [male name] – Hind [female name] – Fahd [male name] – Kahf ["cave"]
Hanādī [female name] – hujūm ["attack"] – nahār ["day"] – Hadīl [female name]

74. The 2020 hard copy edition of this textbook contains an altered version of this example, replacing *hujūm* ("attack") with *hudhud* ("hoopoe").

Example 38.

***Our Beautiful Language,* Grade 1, Vol. 2, 2020–2025, p. 83**

(Previously: *Our Beautiful Language,* Grade 1, Vol. 2, 2019, p. 83)

A lesson teaching the Arabic alphabet for first graders promotes a jingoistic worldview and uses militaristic imagery of a soldier holding a weapon and a Palestinian flag to illustrate the Arabic letter Ya' (ي). This illustration accompanies an audio track, the transcript of which is found in the teacher guide (see below), which presents a dialogue between a teacher and his students. The teacher in the dialogue mentions the word "hand" (*yad*) in Arabic, which begins with the letter Ya', and asks students to name different uses of one's hands. After the students mention activities like playing musical instruments, farming, and playing games, the teacher mentions one last use of hands: "*[one] raises a flag and defends it, to become a sovereign in [their] homeland.*" Placing these words at the end of the dialogue in the mouth of an adult authority figure, the textbook conveys to first graders that this particular use of hands carries a special degree of authority and finality; although some children may prefer music to farming or vice versa, they should all "raise and defend the flag" without exception. Furthermore, for each of the activities mentioned in the dialogue, the textbook presents an illustration; however, the illustration of the soldier is larger than all the others, clarifying that it is indeed of the highest importance. Meanwhile, the depiction of an armed soldier points toward a violent interpretation of "raising and defending the flag" and becoming "sovereign." While it could be argued that soldiers may have a moderating influence – supposedly limiting nationalist violence to that engaged in by regular armed forces – the lack of a Palestinian uniformed standing army of the kind depicted in the illustration may incline students to project irregular militants in its place and interpret the image as supporting all forms of military violence. Overall, the lesson appears to convey to the youngest students that they should see themselves as taking part in a violent armed conflict and that the best use of their bodies is dedicating themselves to nationalistic goals using violence.

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

Cf. Corresponding teacher guide: Our Beautiful Language [Teacher Guide], Grade 1, 2018-2025, p. 244:

◆ نَسْتَمِعُ إلى قِصَّةِ الدرس:

دَخَلَ الْمُعَلِّمُ يوسُفُ غُرْفَةَ الصَّفِّ الْأَوَّلِ الْأَساسيِّ، فَحَيّا الطَّلَبَةَ، وَعَرَضَ صورَةَ يَدٍ، وَسَأَلَ: ما هذِهِ؟ أَجابَ ياسِر: يَدٌ، قالَ الْمُعَلِّمُ: يَدُ الْإِنْسانِ نِعْمَةٌ مِنَ الله، فَما فائِدَتُها؟ أَجابَتْ مَيْس: يَأْكُلُ الْإِنْسانُ بِيَدِهِ، وَيَكْتُبُ بِها، وَيَرْسُمُ، وقالَتْ يُمْنى: وَبِها تَحْرُثُ الْأَرْضَ، وَيَزْرَعُها، قالَ إياس: وَبِها يَرْمي الْكُرَةَ، وَيَحْمِلُ النّايَ؛ لِيَعْزِفَ أَجْمَلَ الْأَلْحانِ. شَكَرَ الْمُعَلِّمُ الطَّلَبَةَ، وَقالَ: وَبِها يَرْفَعُ رايَةً،وَيُدافِعُ عَنْها؛ لِيُصْبِحَ سَيِّداً في وَطَنِهِ.

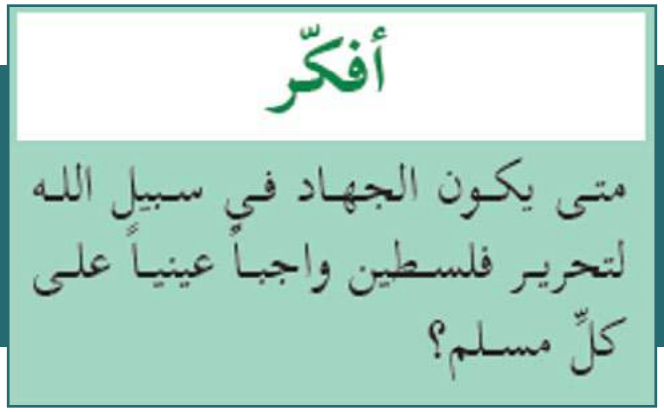
Let's listen to the story of the lesson:
The teacher Yusuf entered the first- grade classroom and greeted the students. He presented a picture of a hand [yad] and asked, "What is this?"
"A hand," Yasir said.
"A human being's hands are a blessing from God – what are they used for?" the teacher asked.
Mays said: "A human being eats with their hands, writes with them, and draws."
Yumna said: "And with them, he plows and sows the land."
Iyas said: "And with them, he throws balls and holds a flute to play the most beautiful melodies."
The teacher thanked the students, and said: "And with them, he raises a flag and defends it, to become a sovereign in his homeland."

Example 39.

***Islamic Education*, Grade 10, Vol. 1, 2020–2025, p. 72**

(Previously: *Islamic Education*, Grade 10, Vol. 1, 2019, p. 73)

Jihad "for the liberation of Palestine" is presented as a "personal obligation [*wājib ʿaynī*] for every Muslim" in a subsection discussing practices and duties obligated by shariah law. In earlier versions, the passage stated that *jihad* for Allah was only a personal obligation for "every Muslim," without any specification about liberating Palestine.



I will contemplate:

In what circumstances does jihad *for the sake of Allah, for the liberation of Palestine, become a personal obligation for every Muslim?*

Example 40.

***Islamic Education*, Grade 9, Vol. 1, 2020–2025, p. 13**

(Previously: *Islamic Education*, Grade 9, Vol. 1, 2019, p. 12)

A ninth-grade Islamic Education textbook interprets verses from Muhammad Surah in the Qur'an as promoting violent *jihad* against "Infidels" (i.e. non-Muslims). The lesson tells students that God expects Muslims to wage war against the Infidels, so as to test their faith and give them a chance to atone for their sins should they die in battle, something that the textbook describes as an "honor" (*ikrām*). The textbook also informs students that Muslims should take prisoners from the Infidels once they are defeated and that dying while fighting the Infidels grants one an esteemed place in paradise. The lesson ends with a warning that past Infidels have been "annihilated" by God, implying that present-day Infidels will meet a similar fate. It does not attempt to contextualize the relevant Qur'anic verses as being restricted to a specific place or time nor the use of the highly incendiary term "Infidel" (*kāfir*), which may apply to any non-Muslim. Instead the lesson seems to treat the verses as timeless instructions for how the Muslim community should conduct itself vis-à-vis what are described as the "Enemies." The lesson thus strongly insinuates that holy war against non-Muslims is an applicable, potentially desirable course of action in the present and future and that Palestinian students should not be afraid to seek death in such conflicts.

تناوَلَتْ الآياتُ الكريمةُ السابقة الأمورَ الآتية:

- إعلانَ الحَربِ على الكفّارِ الّذينَ لا عَهْدَ لَهُم ولا ذِمّة، والذين يُحارِبونَ دينَ اللّهِ تعالى ويَمنعونَ النّاسَ مِنَ الدُّخولِ فيه، فأمرَ اللّه المؤمنينَ بِجهادِهم والغِلْظَةِ عليهم حتّى قَهْرِهم وَإضعافِهم وَهزيمتِهم.
- إرشادَ اللّهِ تعالى المسلمينَ إذا انتصروا على عدوِّهم وأَضْعفوهم أن يأسِروا منهم، ويُحْسِنوا لأسراهم فلا يَقتلُوا أحداً منهُم، فقد اعتبرَ الإسلامُ الإحسانَ إلى الأسيرِ كالإحسانِ إلى اليتيم. فالإسلامُ ليسَ مُتَعَطِّشاً إلى سَفْكِ الدِّماءِ وقَتْلِ النّاسِ، إنّما يأمرُ بقتالِ مَن يُقاتِلُ المُسلمينَ وَيَصُدُّ عَن دينِ اللّهِ.
- دَعوةَ المسلمينَ إلى أَخْذِ الأسرى بعدَ إلحاقِ الهَزيمَةِ بالكفّارِ، وَالتّعامُلِ معهم بأحدِ أمرَيْن، هما:
  ١- المَنُّ عليهم، والتّفضُّلُ بإطلاقِ سَراحِهم مِن غيرِ مُقابل.
  ٢- إطلاقُ سراحِهم مُقابلَ فِديةٍ من المالِ، أو مُقابلَ تَبادلِ الأسرى، أو مُقابلَ مَنفعةٍ يَراها المسلمون.

نشاط:
أقارنُ بين معاملة المسلمين للأسير ومعاملة غيرِهم.

الحكمة من قتالِ الكفّار:

أخبرَ اللّهُ تعالى أنّهُ قادرٌ على إهلاكِ الأعداءِ وَقتْلِهم، إلا أنّهُ أمرَ بِمُقاتلتِهم؛ لِحِكَمٍ عَديدةٍ، منها:
١- أنَّ اللّهَ تعالى يُريدُ أنْ يُميّزَ بينَ الصادقينَ وَغيرِهم من المنافقين في مُقاتَلةِ الكُفّارِ.
٢- أنَّ اللّهَ تعالى يُريدُ أنْ يَتّخِذَ مِن المُؤمنينَ شُهداءَ يُكْرِمُهم بالشّهادَةِ؛ لِيغْفِرَ ذُنوبَهُم، وَيرفعَ دَرجاتِهم في الجنّةِ، قالَ تعالى: ﴿ وَٱلشُّهَدَآءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ﴾ (الحديد: ١٩) قالَ رَسُولُ اللّهِ ﷺ: "وَإنَّ أَرْوَاحَهُمْ في جَوْفِ طَيْرٍ خُضْرٍ تَسْرَحُ في الجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إلَى قَنَادِيلَ تَحْتَ العَرْشِ"[١].

بيان عاقبة المؤمنين وعاقبة الكافرين:

قال تعالى: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَنصُرُواْ ٱللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ۝٧ وَٱلَّذِينَ كَفَرُواْ فَتَعْسًا لَّهُمْ وَأَضَلَّ أَعْمَٰلَهُمْ ۝٨ ذَٰلِكَ بِأَنَّهُمْ كَرِهُواْ مَآ أَنزَلَ ٱللَّهُ فَأَحْبَطَ أَعْمَٰلَهُمْ ۝٩ أَفَلَمْ يَسِيرُواْ فِى ٱلْأَرْضِ فَيَنظُرُواْ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ دَمَّرَ ٱللَّهُ عَلَيْهِمْ وَلِلْكَٰفِرِينَ أَمْثَٰلُهَا ۝١٠ ذَٰلِكَ بِأَنَّ

١- رواه مسلم.

١٣

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

ٱللَّهَ مَوۡلَى ٱلَّذِينَ ءَامَنُواْ وَأَنَّ ٱلۡكَٰفِرِينَ لَا مَوۡلَىٰ لَهُمۡ ﴿١١﴾.

وَعَدَ اللّهُ تعالى المؤمنينَ بالعِزَّةِ والنّصْرِ والثّباتِ أمامَ عَدُوِّهِم إنْ هم أَطاعوهُ، وَطبّقوا شَريعَتَه، واجتنبوا معاصيه، فقد أذَلَّ اللّهُ تعالى الكُفّارَ، وأَبطلَ أعمالَهُم؛ لِكُفرِهِم وَعَدائِهِم وَبُغضِهِم كتابَ اللّهِ وشريعتَه. فعلى الكُفّارِ أنْ يَتّعظوا بما أصابَ الأمَمَ السّابقة، فقد أهلَكَهُم بكفرِهم، ودمَّرَ قُراهُم، ولم يكُنْ لهم ناصرٌ يمنعُ عنهم عذابَ اللّهِ تعالى.

The above Holy Verses discuss the following issues:

Declaring war on Infidels who have no treaty signed ['ahd] and no contract of protection [dimmah], who wage war against the Religion of God Almighty and prevent people from joining it; God commands to wage jihad *against them and to treat them harshly, until they are subdued, weakened, and defeated.*

God Almighty directs Muslims, should they be victorious over their Enemy and have them weakened, to take some of them prisoner and to treat those prisoners well, and not kill them. […]

Calling on Muslims to take prisoners after defeating the Infidels […]

Activity:
I'll compare how Muslims treat prisoners versus how others treat them.

The Reasoning behind Fighting the Infidels:

God Almighty has made it known that He is capable of annihilating and killing the Enemies [Himself], yet He commands [Muslims] to fight them, for several reasons, including:

1. God wishes to distinguish between the truthful and others, the Hypocrites [pretending to be faithful], by having them fight the Infidels.

2. God wishes to take martyrs from amongst the Faithful, and honor them with martyrdom, so as to forgive their sins and raise their rank in Paradise. The Almighty said: "and the martyrs with their Lord; for them is their reward and their light" (57:19). The Messenger of God, peace be upon him, said: "Their souls are in the inside of green birds roaming freely in Paradise where they please, then taking shelter in lanterns suspended from the throne." (Recited by Muslim)

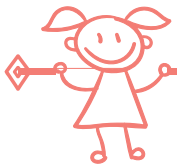
The end of the Faithful, and the end of the Infidels:
The Almighty said: […]
God Almighty promises the Faithful glory, victory, and strength when facing their Enemy, so long as they obey Him […] God Almighty has brought the Infidels humiliation and rendered their [good] deeds invalid, because of their Unbelief, hostility and hatred towards the Book of God and His shariah. The Infidels must take warning from what befell previous nations, as He annihilated them for their unbelief and destroyed their towns, and they had no aid to prevent the punishment of God Almighty.

Example 41.

***Arabic Language*, Grade 7, Vol. 2, 2020–2025, p. 94**

(Previously: *Arabic Language*, Grade 7, Vol. 2, 2019, p. 94)

To teach basic noun declension in Arabic grammar, seventh-grade students are given three example sentences, all with incendiary connotations. The first sentence praises *jihad*, potentially in its violent form, as "*a gate to Paradise*." The second sentence, quoting Egyptian poet Ahmed Shawqi (1868–1932), condemns "*the colonizers*" – a term often applied within Palestinian nationalist rhetoric to Israelis – as having "*hearts of stone*." The third sentence quotes a verse from the Qur'an, originally from the account of Yusuf (Joseph), which expresses courage in the face of imprisonment; this calls to mind the highly emotive subject of Palestinian prisoners held in Israeli prisons, a topic frequently invoked in PA textbooks. Taken together, these three sentences, when taken out of context to discuss basic grammar – for which virtually any Arabic sentence could have been chosen – appear to have been deliberately selected to promote an antagonistic narrative and generate an emotional respons.



نَماذِجُ إِعْرابِيَّةٌ:

١- الجِهادُ بابٌ مِنْ أَبْوابِ الجَنَّةِ.

مِنْ: حَرْفُ جَرٍّ، مَبْنِيٌّ عَلى السُّكونِ، لا مَحَلَّ لَهُ مِنَ الإِعْرابِ.

أَبْوابِ: اسْمٌ مَجْرورٌ، وَعَلامَةُ جَرِّهِ الكَسْرَةُ الظّاهِرَةُ عَلى آخِرِهِ.

٢- وَلِلمُسْتَعْمِرينَ وَإِنْ أَلانوا قُلوبٌ كَالحِجارَةِ لا تَرِقُّ (أَحْمَد شَوْقي)

لِلمُسْتَعْمِرينَ: اللّامُ: حَرْفُ جَرٍّ، مَبْنِيٌّ عَلى الكَسْرِ، لا مَحَلَّ لَهُ مِنَ الإِعْرابِ.

اَلمُسْتَعْمِرينَ: اسْمٌ مَجْرورٌ، وَعَلامَةُ جَرِّهِ الياءُ؛ لِأَنَّهُ جَمْعُ مُذَكَّرٍ سالِمٌ.

٣- قالَ تَعالى: « قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِيٓ إِلَيْهِ » (يوسُفُ:٣٣)

إِلَيْهِ: إِلى: حَرْفُ جَرٍّ، مَبْنِيٌّ عَلى السُّكونِ، لا مَحَلَّ لَهُ مِنَ الإِعْرابِ، وَالهاءُ: ضَميرٌ مُتَّصِلٌ، مَبْنِيٌّ عَلى الكَسْرِ، في مَحَلِّ جَرٍّ بِحَرْفِ الجَرِّ.

Examples of Inflectional Suffixes:
1. Jihad is one of the gates of Paradise.
"of" [min] is a preposition that mandates the genitive, and ends with no vowel, and so does not receive an inflectional suffix.
"gates" [abwāb] is a noun in the genitive case, therefore it receives the inflectional suffix -i.

2. And the colonizers, even if they are lenient / have hearts of stone, which do not soften (by Ahmad Shawqi)
[…]

3. The Almighty said: "He said, 'My Lord, prison is more to my liking than that to which they invite me.'" (12:33)
[…]

Example 42.

***Arabic Language*, Grade 5, Vol. 1, 2020–2025, pp. 14–15, 20, 28**

(Previously: *Arabic Language*, Grade 5, Vol. 1, 2019, pp. 14–15, 20, 28)

An Arabic-language reading comprehension text for fifth graders, titled "Hooray for the Heroes," glorifies individuals associated with war, violence, religious extremism, and even terrorism. Children are encouraged to see these heroes as their role models – "each of us wishes to be like them" – and those who seek to lead fruitful, peaceful lives instead of taking the path of martyrs are criticized: "*drinking the cup of bitterness with glory is much sweeter than a carefree, long life accompanied by humiliation.*" The text lists "heroes" who either "reached their destiny as martyrs" or "*died for their pledge as proud heroes,*" including such individuals as 'Izz al-Din Al-Qassam, founder of the Palestinian *jihad*ist movement and namesake of the Hamas military wing, and Khalil Al-Sakakini, a Palestinian writer and supporter of Nazi Germany who supported attacks on Jewish civilians. The text also celebrates non-Palestinian figures from Islamic history, such as Khalid ibn al-Walid (conqueror of Roman Syria), Tariq ibn Ziyad (conqueror of Visigoth Spain), and Qutuz (defender of Egypt against the Mongols), who are primarily known for their military exploits against non-Muslims, as well as anticolonial militants from the Arab world, such as Sultan Pasha al-Atrash (Syria), Omar al-Mukhtar (Libya), and Houari Boumédiène (Algeria). Comprehension questions about the text also mention Palestinian militant Dalal al-Mughrabi, perpetrator of the 1978 Coastal Road Massacre that killed 38 Israelis, including 13 children, on a civilian bus; she was listed alongside Al-Qassam and Al-Sakakini in earlier versions of the text itself.

مَرْحى لِلْأَبْطالِ

(المُؤَلِّفونَ)

بَيْنَ يَدَيِ النَّصِّ

لِلْأَبْطالِ مَكانَةٌ كَبيرَةٌ في كُلِّ أُمَّةٍ؛ فَهُمُ الَّذينَ يُضَحّونَ بِالنَّفْسِ وَالمالِ؛ وَلِذا خَلَدَ ذِكْرُهُمْ، وَاعْتَزَّ النّاسُ بِهِمْ، وَكُلُّ أُمَّةٍ تَفْخَرُ بِأَبْطالِها- وَالنّاسُ وَإِنِ اخْتلفوا في أَشْياءَ كَثيرَةٍ- فَهُمْ يَتَّفِقونَ جَميعاً عَلى الاعْتِزازِ بِأَبْطالِهِمْ؛ إِذْ لَوْلاهُمْ لَهانَتِ الأُمَمُ.

١٤

القِراءَةُ

نَفْتَخِرُ بِهِم، وَنَتَغَنّى بِأَمْجادِهِم، وَنَدْرُسُ سِيَرَهُم، وَنُسَمّي أَوْلادَنا بِأَسْمائِهِم، وَنُطْلِقُ أَسماءَهُم عَلى الشَّوارِعِ وَالمَيادينِ، وَالمَعالِمِ الحَضارِيَّةِ، نُعَطِّرُ بِذِكْرِهِمُ المَجالِسَ، وَيَتَمَنّى كُلٌّ مِنّا أَنْ يَكونَ مِثْلَهُم، فَقَدْ زَيَّنوا صَفَحاتِ التّاريخِ، وَعَلَّموا النّاسَ أَنَّ شُرْبَ كَأْسِ الحَنْظَلِ مَعَ العِزِّ أَلَذُّ بِكَثيرٍ مِنْ حَياةٍ رَغيدَةٍ مَديدَةٍ يُصاحِبُها ذُلٌّ، فَصَنَعوا لِلْأُمَّةِ تاريخاً مَجيداً..إِنَّهُمُ الأَبْطالُ.

مَنْ مِنّا يَنْسى خالِدَ بنَ الوَليدِ، وَأُمَّ عُمارَةَ، وَخَوْلَةَ بِنْتَ الأَزْوَرِ، وَطارِقَ بنَ زِيادٍ، وَصَلاحَ الدّينِ الأَيوبِيَّ، وَقُطُزَ، وَعُمَرَ المُخْتارَ، وَسُلْطان باشا الأَطْرَش، وَعِزَّ الدّينِ القَسّام، وَهَواري بومَدْيَن، وَياسِرَ عَرَفات، وَمَيّ زِيادَة، وَخَليل السَّكاكيني، وَغَيْرَهُمْ مِنْ هذهِ الأَقْمارِ الَّتي لا تَغيبُ، وَالَّتي تُضيءُ العَتَمَةَ في لَيالينا الحالِكَةِ؟ هؤُلاءِ جَميعاً احتَضَنَهُم وَطَنُنا الكَبيرُ قَديماً وَحَديثاً مِنْ فِلَسْطينَ إِلى مِصْرَ وَليبْيا، وُصولاً إِلى الأَنْدَلُسِ.

هؤُلاءِ الأَبْطالُ تاجُ أُمَّتِهِم، وَهُمْ عُنْوانُ مَجْدِها، وَهُمْ خَيْرُ مَنْ جادَ، وَخَيْرُ مَنْ أَعْطى؛ حَمَلوا أَرْواحَهُم عَلَى راحاتِهِم، وَأَلْقَوْا بِها في المَخاطِرِ، ما خارَتْ لَهُمْ عَزيمَةٌ، وَما ضَعُفوا، وَما اسْتَكانوا، مِنْهُمْ مَنْ قَضى شَهيداً، وَمِنْهُم مَنْ ماتَ عَلى العَهْدِ بَطَلاً أَبِيّاً.

وَهذِهِ التَّضْحِياتُ وَالبُطولاتُ الَّتي قَدَّموها لَمْ تَكُنْ لِمآرِبَ شَخْصِيَّةٍ، فَما تَرَكوا وَراءَهُم ثَرْوَةً، وَلا عَقاراً، بَلْ كانَتْ في سَبيلِ رِسالَتِهِمْ، وَشُعوبِهِم وَأَوْطانِهِم؛ لِذا اسْتَحَقّوا أَنْ يَكونوا أَبْطالاً، يُخَلِّدُهُمُ التّاريخُ، وَأَنْ يَظَلَّ ذِكْرُهُم مِسْكًا فَوّاحاً، فَمَرْحى لَهُم، وَأُفٍّ لِلْجُبَناءِ!

- سِيَرَهُم: تاريخَ حياتِهم.
- الحَنْظَلِ: نَباتٍ شَديدِ المَرارَة.
- رَغيدَةٍ: هانِئَةٍ.
- الحالِكَةِ: شَديدَةِ الظُّلْمَةِ.
- راحاتِهِم: مُفْرَدُها راحَةٌ، وَتَعْني باطِنَ اليَدِ.
- خارَتْ: ضَعُفَتْ.
- اسْتَكانوا: ضَعُفوا وَذَلّوا.
- أَبِيّاً: رافِضاً لِلذُّلِّ.
- عَقاراً: أَرْضاً أَو داراً.
- مِسْكًا: نَوْعاً مِنَ العُطورِ.
- مَرْحى: تَحِيَّةٌ.

١٥

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

Hooray for the Heroes

The [textbook] authors

Heroes have a great place in every nation; they are the ones who sacrifice their lives and property. Therefore, their memory is made immortal, and people take pride in them. Every nation is proud of its heroes, and people, who may differ on many issues, all agree on taking pride in their heroes, because if not for them, nations would be disgraced. We feel pride in them; we sing their praises, and study their life stories; we give their names to our children, and name our streets, squares, and cultural landmarks after them. We perfume our gatherings with their memory, and each of us wishes to be like them; they adorn the pages of history. They taught people that drinking the cup of bitterness with glory is much sweeter than a carefree, long life accompanied by humiliation. They made glorious history for the nation. They are the heroes.

Who among us will forget Khalid ibn al-Walid, Umm Ammarah, Khawlah bint Al-Azwar, Tariq ibn Ziyad, Saladin, Qutuz, Omar al-Mukhtar, Sultan Pasha al-Atrash, Izz al-Din Al-Qassam, Houari Boumédiène, Yasir Arafat, May Ziadeh, Khalil Al-Sakakini, and others of these moons that never set, which light the darkness of our black nights? These are all embraced by our great [Arab] homeland, ancient and modern, from Palestine to Egypt and Libya, all the way to Andalusia.

These heroes are the crown of their nation; they are the epitome of its glory. They were the best of generous people, the best givers. They carried their lives in the palms of their hands, and cast them into danger. Their determination never weakened, they never tired, or surrendered. Some reached their destiny as martyrs; others died for their pledge as proud heroes.

These sacrifices and heroic acts which they offered, were not for personal gain, and indeed, they left behind neither wealth nor real estate. Rather, it was all for the sake of their cause, their people, and their homeland. Therefore, they deserve to be called heroes, immortalized by history, and their memory lingers as fragrant musk. Hooray for them, and down with the cowards!

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

(p. 20)

التَّدْريباتُ:

◄ **أَوَّلاً-** نَقْرَأُ الفِقْرَةَ الآتِيَةَ، وَنَسْتَخْرِجُ مِنْها الأَسْماءَ (العَلَمَ، وَالضَّميرَ):

نَحْنُ لا نَنْسى خالِدَ بْنَ الوَليدِ، وَأُمَّ عُمارَةَ، وَخَوْلَةَ بِنْتَ الأَزْوَرِ، وَطارِقَ بْنَ زِيادٍ، وَصَلاحَ الدّينِ الأَيّوبِيَّ، وَقُطُزَ، وَعُمَرَ المُخْتارِ، وَعِزَّ الدّينِ القَسّام، وَدَلالَ المَغْرِبِيّ، وَياسِرَ عَرَفات، فَهؤُلاءِ جَميعاً تاجُ الأُمَّةِ، وَعُنْوانُ المَجْدِ، وَهُمْ خَيْرُ مَنْ جادَ، وَخَيْرُ مَنْ أَعْطى.

Exercises:
1. Let's read the following passage, and find nouns (proper nouns and pronouns) inside it:
"We do not forget Khalid ibn al-Walid, Umm Ammarah, Khawlah bint al-Azwar, Tariq ibn Ziyad, Saladin, Qutuz, Omar al-Mukhtar, Izz al-Din al-Qassam, Dalal al-Mughrabi, and Yasir Arafat, for they are the crown of their nation; they are the epitome of its glory. They were the best of generous people, the best givers."

(p. 28)

◄ نَقْرَأُ الفِقْرَةَ الآتِيَةَ، وَنُلاحِظُ الأَسْماءَ المُلَوَّنَةَ **بِاللَّوْنِ الأَحْمَرِ**:

مَنْ يَنْسى خالِداً بنَ الوَليدِ، وَأُمَّ عُمارَةَ نُسَيْبَةَ بِنْتَ كَعْبٍ الأَنْصارِيَّةَ، وَدَلالَ المُغْرَبِيّ، وَياسِرَ عَرَفات، وَغَيْرَهُمْ مِنَ الأَقْمارِ الَّتي لا تَغيبُ، وَالَّتي تُضيءُ العَتْمَةَ في اللَّيالي الحالِكَةِ؟ هؤُلاءِ جَميعاً احْتَضَنَهُمُ الوَطَنُ العَرَبِيُّ الكَبيرُ قَديماً وَحَديثاً.

We will read the following paragraph and observe the nouns colored in [colored in the original text] red:
Who among us will forget Khalid ibn al-Walid, Umm Ammarah Nusaybah bint Ka'b Al-Ansariyyah, Dalal al-Mughrabi, Yasir Arafat ,and others of these moons that never set, which light the darkness of the black nights? These are all embraced by the great Arab homeland, ancient and modern.

Example 43.

***Islamic Education*, Grade 5, Vol. 2, 2020–2025, pp. 74–79**

(Previously: *Islamic Education*, Grade 5, Vol. 2, 2019, pp. 74–79)

Palestinian girls are encouraged to kill, be killed, and send their children to die in a chapter that discusses the role of women in combat at the time of the inception of Islam. It focuses on three women: the first woman who died in the name of Islam; a woman who stabbed a Jew to death, stating that she served "*rightfully so, a model of a Muslim woman brave in defense of Muslims*"; and a woman who praises God after her four children died in the battlefield while performing *jihad*. Students are told they should "emulate" these figures and "draw lessons" from their stories; furthermore, the topic for discussion offered at the end of the lesson is "*the role of the Palestinian woman in charity and resilience when facing the Zionist Occupation*," making a connection between these women of early Islam and the current conflict with Israel.

الدّرس ١٤

من صحابيّات رسول الله ﷺ

الأهداف:

يُتَوَقَّعُ من الطّلبة بعد نهاية الدّرس أن يكونوا قادرين على:

١- ذكر بعض صحابيّات رسول الله ﷺ.
٢- التّعريف بكلٍّ من (سميّة بنت خيّاط، وصفيّة بنت عبد المطّلب، والخنساء، رضي الله عنهنّ).
٣- بيان دور كلٍّ من (صفيّة، وسميّة، والخنساء، رضي الله عنهنّ) في خدمة الإسلام.
٤- استنتاج الدّروس والعبَر من مواقفهنّ.

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Lesson 14:
Some of the Female Companions of the Messenger of God (PBUH)
Lesson goals:
By lesson's end, students are expected to be able to:
[...]
2. Become acquainted with Sumayyah bint Khayyat, Safiyyah bint Abd al-Muttalib, and Al-Khansaa, God be pleased with them.
[…]
4. Draw lessons and morals from the situations they were in.

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

(p. 75-77)

الصّحابيّة سميّة بنت خيّاط (أوّل شهيدة في الإسلام):

كان كفّار قريش يأخذونها وزوجَها وابنَها إلى الصحراء، ويلقونهم على الرمال الحارّة، ويقومون بضربهم، وتعذيبهم بأقسى أنواع التّعذيب، ويمرّ الرّسول ﷺ عليهم، ويقول: "صبراً آل ياسر، فإنّ موعدكم الجنّة" (حسن صحيح)، وكان الكفّار يطلبون منها أن تُشرك باللّه عزّ وجلّ، وتسبّ الإسلام، والرّسول ﷺ، لكنّها بقيت ثابتة على الإسلام، ترفض أن تلفظَ كلمة الكفر، أو تذكرَ الرّسول ﷺ بسوء، فغضب الكفّار من ثباتها، وصبرها، فجاء أبو جهل بحربة، وطعنها حتّى استُشهدت، وهي تشهد أنْ لا إله إلّا اللّه، وأنّ محمّداً رسول اللّه، صابرة ثابتة شُجاعة، دون خوف أو وَجَل، فكانت أوّل شهيدة في الإسلام.

ولمّا وقعت معركة بدرٍ، وقُتِلَ فيها أبو جهلٍ، قال النّبيّ ﷺ لعمّارِ بن ياسر: "قتل اللّهُ قاتِلَ أمّكَ". (إسناده صحيح)

الصّحابيّة صفيّة بنت عبد المطّلب، رضي اللّه عنها:

هي عمّة الرّسول ﷺ، وشقيقة الصّحابيّ حمزة بن عبد المطّلب سيّد الشّهداء، رضي اللّه عنه، أسلمت، وبايعت -رضي اللّه عنها- الرّسول ﷺ في بداية الدّعوة، وهاجرت إلى المدينة المنورة، وقاتلت يوم أُحُد، وتُوُفِّيَت في خلافة عمر بن الخطّاب ﷺ سنة عشرين للهجرة، وكان عُمُرُها ٧٣ سنة، ودُفِنَت في البقيع.

مواقف من حياة صفيّة، رضي اللّه عنها:

١- ثباتها في غزوة أُحُد مع عدد قليل من الصّحابة، رضي اللّه عنهم.

الرّجوع، فقالت: "لأصبِرَنّ، وأحتسبَنّ إنْ شاء اللّه" فلمّا رأته نظرت إليه، وصلّت عليه، واستغفرتْ له، ثُمّ دُفِنَ في أرض المعركة.

٣- في غزوة الخندق، رأت يهودياً يطوف حول حِصن المسلمين بالقرب من النّساء، يريد أن يعتديَ على المسلمين، فنزلت إليه بعمود خيمتها، وهجمت عليه، وقتلته، فكانت -بحقٍّ- مثالاً للمرأة المسلمة الشُّجاعة في الدّفاع عن المسلمين.

الصّحابيّة الخنساء، رضي اللّه عنها:

هي تُماضِرُ بنت عمرو، رضي اللّه عنها، لقبُها الخنساء، عُرِفَتْ بالصّبر، والشّجاعة، واشتُهِرَت بنظم الشّعر، وخاصّة رثاؤها لأخوَيْها صخرٍ، ومعاوية.

قَدِمَتِ الخنساء على النّبيّ ﷺ مع قومها من بني سُلَيم، فأسلمت معهم، ولمّا نادى منادي الجهاد؛ للدّفاع عن الدّين، ونشر الإسلام، جمعت أولادها الأربعة، وشجّعتهم على القتال، والجهاد في سبيل اللّه، وودّعتهم، فجاهدوا في سبيل اللّه، واستُشهدوا جميعاً في المعركة، ولمّا بلغَها نبأُ استشهادِهم، صبرَت، واحتسبَت، وحمدَتِ اللّه تعالى، وقالت بثبات وعزيمة: "الحمد لله الّذي شرّفني باستشهادهم، وإنّي أسألُ اللّه أن يجمعَني معهم في مستقرّ رحمته".

قَضِيَّةٌ للنِّقاش:

أَتَحَدَّثُ عَنْ دَوْرِ المَرْأَةِ الفِلَسْطِينِيَّةِ في العَطاءِ، وَالصُّمودِ في مُواجَهَةِ الاحْتِلالِ الصَّهيونيِّ.

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

The Female Companion of the Prophet, Sumayyah bint Khayyat (the First Female Martyr in Islam):
[…]
The Infidels kept on asking [Sumayyah] to worship deities other than Allah Almighty and curse Islam and the Messenger (PBUH), but she remained persistent in her faith in Islam, refusing to utter a word of unbelief or speak ill of the Messenger (PBUH). The Infidels were thus angered by her persistence and perseverance, and so came [the Infidel] Abu Jahl with a spear, and stabbed her until she fell as a martyr, while she was testifying that there is no god but Allah and that Muhammad is the Messenger of Allah. She was steadfast, persistent, and brave, and felt neither fear or dread; she was the first female martyr in Islam.
[…]

The Female Companion of the Prophet, Safiyyah bint Abd al-Muttalib, God be pleased with her:
[…]
Situations from Safiyyah's life, God be pleased with her:
[…]
3. During the Battle of the Trench [in 627 AD], [Safiyyah] saw a Jew circling the Muslims' fortress, near the women, wishing to attack the Muslims. She came down to him with a pole from her tent, attacked and killed him. She was – and rightfully so – a model of a Muslim woman brave in defense of Muslims.

The Female Companion of the Prophet, Al-Khansaa, God be pleased with her:

[…]

Al-Khansaa came to the Prophet (PBUH) with her people of the Banu Sulaym [tribe] and embraced Islam with them. When the call for jihad *came out, to defend the Faith and spread Islam, she gathered her four children, encouraged them to fight and carry out* jihad *for the sake of Allah, and bid them farewell. They thus set out in* jihad *for the sake of Allah, and all fell in battle as martyrs. When news of their martyrdom reached her, she persevered, anticipated Allah's reward, and praised Allah Almighty. She said, steady and resolute: "Praise be to Allah, Who honored me with their martyrdom. I pray to Allah that He joins me with them in the Abiding Abode of His mercy."*

Topic for Discussion:
I will discuss the role of Palestinian women in charity and resilience when facing the Zionist Occupation.

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

(p. 78)

لافِتَة: إيماني يَدْعوني أَنْ أُحِبَّ صَحابَةَ رَسولِ اللهِ ﷺ، وَأَقْتدي بِسيرَتِهِمِ العَطِرَةِ.

التقويم

السؤال الأول أضعُ إشارةَ (✓) يمينَ العبارةِ الصّحيحةِ، وإشارةَ (✗) يمينَ العبارةِ غيرِ الصّحيحةِ، فيما يأتي:

أ- ( ) الصّحابيّة الّتي كانت سابع سبعة دخلوا الإسلام في مكّة هي سميّة بنت خيّاط.

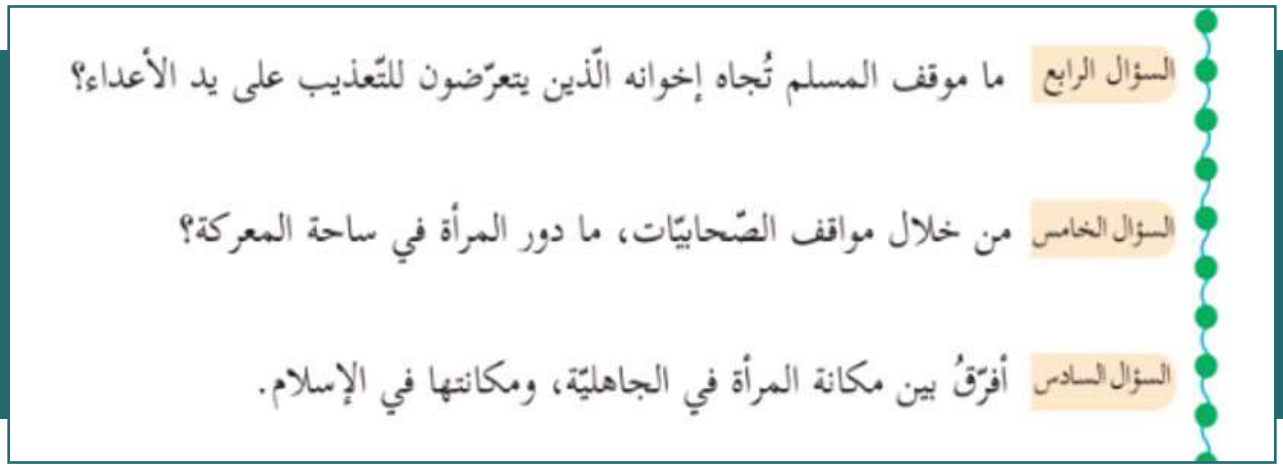
ب- ( ) الصحابية صفية بنت عبد المطلب ﷺ هي عمة الرسول ﷺ.

ج- ( ) صفيّة بنت عبد المطّلب قتلتْ يهوديّاً أراد الاعتداء على المسلمين.

Banner: My faith calls upon me to love the Companions of the Messenger of God (PBUH), and I will emulate their glorious lives.

Assessment:
Question 1: I will place a checkmark next to a correct statement, and an X next to an incorrect statement:
[...]
C. ( ) Safiyyah bint Abd al-Muttalib killed a Jew who wished to attack the Muslims.

(p. 79)


السؤال الرابع ما موقف المسلم تُجاه إخوانه الّذين يتعرّضون للتّعذيب على يد الأعداء؟

السؤال الخامس من خلال مواقف الصّحابيّات، ما دور المرأة في ساحة المعركة؟

السؤال السادس أفرّقُ بين مكانة المرأة في الجاهليّة، ومكانتها في الإسلام.

[...]
Question 5: Based on the situations the female Companions of the Prophet were in, what is women's role in the battlefield?
[...]

Example 44.

***Islamic Education*, Grade 8, Vol. 2, 2020–2025, pp. 49–52**

(Previously: *Islamic Education*, Grade 8, Vol. 2, 2018, pp. 49–52)

A chapter in an Islamic studies textbook is dedicated to celebrating violent *jihad*. Students are to understand that violent *jihad* is well supported both by the Qur'an and other canonical Islamic sources. Students are to become acquainted with the terms "*jihad*," "*jihad* fighter" (*mujāhid*), and "martyr" (*šahīd*), and learn that performing *jihad*, especially dying in battle, carries with it many rewards, both for themselves and for the community. At the end of the lesson, questions introduced in the 2020 textbook prompt students to learn more about historic instances of *jihad* in Palestine, specifically by Companions of the Prophet (against the Byzantines) and Saladin (against the Crusaders), underscoring the idea that *jihad* is to be understood as a holy war against non-Muslims and that it is a part of Palestinian heritage and identity. The chapter does not offer a nonviolent interpretation of *jihad*.

الدَّرسُ التّاسع

مَن قَاتَلَ لِتَكُونَ كلمةُ اللَّهِ هِيَ العُلْيَا

(درس تفاعلي)

الأهداف:

يُتَوَقَّعُ منَ الطّلبة في نهايةِ الدّرسِ:

- قراءة الحديث الشريف قراءة سليمة.
- شرح الحديث الشريف شرحاً إجمالياً.
- توضيح المعاني المستفادة من الحديث الشريف.
- حفظ الحديث الشريف غيباً.
- التعرف إلى مفهومي: المجاهد، الشهيد.
- استنتاج ارتباط الأعمال بالنيات.
- الحرص على إعلاء كلمة الله عز وجل.

Lesson Nine
He who Battles so the Word of God be Supreme (Interactive Lesson)

Lesson goals:
By the end of the lesson, students are expected to:
[…]
*Become acquainted with the terms "*jihad *fighter" [*mujāhid*] and "martyr" [*šahīd*].*
[…]

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

عَـن أَبِـي مُوسَـى الأَشـعَرِيِّ – رَضِـيَ اللَّـهُ عَنـهُ – قَـالَ: «جَـاءَ رَجُـلٌ إِلَـى النَبِـيِّ (ﷺ)، فَقَـالَ: الرَجُـلُ يُقَاتِـلُ لِلمَغنَـمِ، وَالرَجُـلُ يُقَاتِـلُ لِلذِكـرِ، وَالرَجُـلُ يُقَاتِـلُ لِيُـرَى مَكَانَـهُ، فَمَـن فِـي سَـبِيلِ اللّـهِ؟ قَـالَ: مَـن قَاتَـلَ لِتَكُـونَ كَلِمَـةُ اللَّـهِ هِـيَ العُلِيَـا فَهُـوَ فِـي سَـبِيلِ اللـهِ»

(رواه البخاري).

يُنَاقِشُ المُعَلِّمُ الطَلَبَةَ فِي المَوَاضِيعِ وَالأَفكَارِ وَالمَفَاهِيمِ الآتِيَةِ:

١. مفهوم كل من: الجِهَاد، المُجَاهِد، الشَهِيد.
٢. الأدلة على الجِهَادِ مِنَ القُرآنِ الكَرِيمِ، وَمِنَ السُنَّةِ النَبَوِيَّةِ المُشَرَّفَةِ.
٣. بيان أثر الجِهَادِ عَلَى الفَردِ وَالمُجتَمَعِ.
٤. تعداد ثَوَابَ المُجَاهِدِ وَالشَهِيدِ فِي سَبِيلِ اللَّه.
٥. تحديدُ غَايَاتِ الجِهَادِ فِي الإسلام.
٦. استحضار مَوَاقِفَ جِهَادِيَّةً لِلصَحَابَةِ – رِضوَانُ اللَّهِ عَلَيهِم -.
٧. أهمية إِخلاصِ النِيَّةِ فِي الجِهَادِ فِي سَبِيلِ اللَّهِ – عَزَّوَجَلَّ -، وَفِي كُلِّ عَمَلٍ.

Abu Musa al-Ash'ari, God be pleased with him, narrated that a man came to the Prophet and said, "One man fights for booty, one for the reputation of fighting, and one for his degree [of bravery] to be seen; which of them is in God's path?" He replied, "The one who fights that God's word may have preeminence is in God's path." (From Al-Bukhari)

The teacher will discuss the following subjects, ideas. and concepts with students:
1. The following concepts: jihad, jihad *fighter, martyr.*

قَالَ تَعَالَى: ﴿كُتِبَ عَلَيۡكُمُ ٱلۡقِتَالُ وَهُوَ كُرۡهٞ لَّكُمۡۖ وَعَسَىٰٓ أَن تَكۡرَهُواْ شَيۡـٔٗا وَهُوَ خَيۡرٞ لَّكُمۡۖ وَعَسَىٰٓ أَن تُحِبُّواْ شَيۡـٔٗا وَهُوَ شَرّٞ لَّكُمۡۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ٢١٦﴾ (البقرة: ٢١٦)

قَالَ تَعَالَى: ﴿وَقَٰتِلُوهُمۡ حَتَّىٰ لَا تَكُونَ فِتۡنَةٞ وَيَكُونَ ٱلدِّينُ لِلَّهِۖ فَإِنِ ٱنتَهَوۡاْ فَلَا عُدۡوَٰنَ إِلَّا عَلَى ٱلظَّٰلِمِينَ

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

قَالَ تَعَالَىٰ: ﴿وَأَعِدُّوا۟ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ وَءَاخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ ٱللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فِى سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾﴾ (الأنفال: ٦٠)

قَالَ تَعَالَىٰ: ﴿وَمَا لَكُمْ لَا تُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٧٥﴾﴾ (النساء: ٧٥)

قَالَ تَعَالَىٰ: ﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾﴾ (آل عمران: ١٦٩)

Shariah *texts*

The Almighty said: "Battle has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not." (2:216)

The Almighty said: "Fight them until there is no (more) fitnah [infighting] and (until) religion (i.e., worship) is (acknowledged to be) for Allah. But if they cease, then there is to be no aggression (i.e., assault) except against the oppressors." (2:193)

The Almighty said: "Permission (to fight) has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory." (22:39)

The Almighty said: "And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know (but) whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged." (8:60)

The Almighty said: "And what is (the matter) with you that you fight not in the cause of Allah and (for) the oppressed among men, women, and children who say, 'Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper'?" (4:75)

The Almighty said: "And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision." (3:169)

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

نشاط:

١ بِالتَعَاونِ مَعَ أفراد مَجمُوعَتِي أَكتُبُ غَايَاتِ الجِهَادِ فِي سبيل اللّهِ.

٢ أَبحَثُ عَن مواقف جهادية لشهداء من الصحابة في فلسطين، وَأكتُبُهَا فِي دَفتَرِي.

٣ أَذكُرُ مَوقِفاً جِهَادِيّاً لِلقائِدِ صَلاحِ الدِّينِ الأيوبي – رَحِمَهُ اللَّهِ تعالى -.

التّقويم النوعي

١- يصمم المعلم ورقة عمل تتضمن المفاهيم الواردة في الدرس (الشهيد، المجاهد، الإخلاص، الجهاد).

٢- يلاحظ المعلم تلاوة الطلبة للنصوص الشرعية الواردة في الدرس تلاوة صحيحة وفق أحكام التجويد.

٣- يلاحظ المعلم قراءة الطلبة للحديث الشريف.

٤- يكلف المعلم الطلبة باستنتاج أمور أرشد إليها الحديث الشريف.

٥- يكلف المعلم الطلبة باستخلاص غايات الجهاد من النصوص الشرعية.

Activity:
1. In collaboration with my team members, I will write down the goals of jihad *in God's path.*
2. I will research jihad *situations faced by Companions of the Prophet who fell as martyrs in Palestine, and write them down in my notebook.*
3. I will mention a jihad *situation faced by commander Saladin al-Ayyubi, God rest his soul.*

Qualitative assessment

Example 45.

***Arts and Crafts (Teacher Guide),* Grade 5, 2017–2025, p. 141**

Fifth graders are offered an interpretation of the Palestinian national anthem as supporting violent *jihad* against "*the Occupation*." The arts and crafts lesson on the Palestinian anthem (titled *Fidā'ī,* "*Fedayeen Warrior*" or, more literally, "*Sacrifice-ist*") provides teachers with a glossary to explain some of the vocabulary in the lyrics. Thus, the title of the song, usually understood to mean a "*warrior who is willing to sacrifice himself*," is explained as meaning "*a Palestinian who performs jihad for liberation … from the Occupation,*" thereby imbuing the secular military meaning with religious significance. In addition, the term "*struggle*" that appears in the song is also interpreted as *jihad*. Using religious terminology in the context of the conflict serves only to escalate it and colors the usage of the term *jihad* in textbooks for older students with unambiguously violent intentions.

المصطلحات/ الكلمات

فدائي: الْفِلِسْطِينِيُّ الْمُجَاهِدُ فِي سَبِيلِ تَحْرِيرِ بِلاَدِهِ مِنَ الاِحْتِلاَلِ وَالَّذِي يَتَقَدَّمُ لِلْقِيَامِ بِأَخْطَرِ الْعَمَلِيَّاتِ الْحَرْبِيَّةِ .

بعزمي: الصبر والمثابرة.

خضت: اقتحم ودخل المعركة.

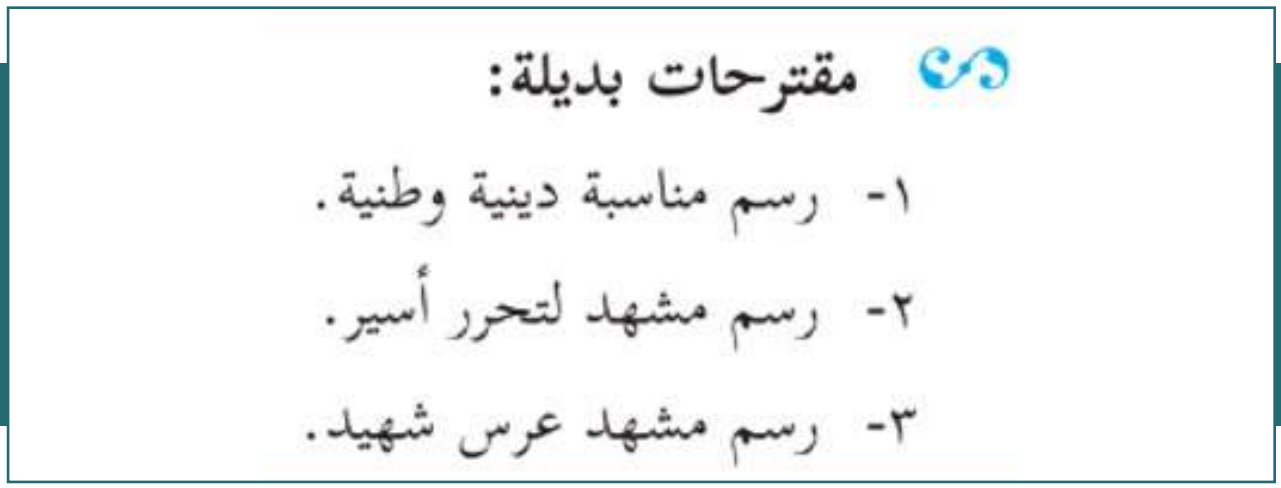
الكفاح: الصراع والجهاد.

Terms / Lyrics
"Fedayeen": a Palestinian who performs jihad for the liberation of his country from the Occupation, who is ready to carry out the most dangerous military actions.
"With my resolve": steadfastness and perseverance.
"I plunged": invaded and entered battle.
"Struggle": fighting and jihad.

Example 46.

***Arts and Crafts (Teacher Guide),* Grade 6, 2018–2025, p. 54**

In a lesson on drawing from memory, this teacher guide provides drawing ideas for teachers to suggest to students, one of them being "a *martyr's wedding*." This corresponds with how the martyr's death is often presented as his wedding party, with virgins (seventy-two by some traditions) awaiting him in heaven; essentially, six-graders are tasked with drawing a funeral scene. Another suggested idea for drawing is "a prisoner being freed," invoking the politically charged issue of Palestinians prisoners in Israeli prisons.


مقترحات بديلة:

١- رسم مناسبة دينية وطنية.

٢- رسم مشهد لتحرر أسير.

٣- رسم مشهد عرس شهيد.

Alternative suggestions:
1- Drawing a religious national occasion.
2- Drawing a scene of a prisoner being freed.
3- Drawing a scene of a martyr's wedding.

Example 47.

***Islamic Education*, Grade 6, Vol. 1, 2020–2025, p. 29**

(Previously: *Islamic Education*, Grade 6, Vol. 1, 2019, p. 29)

The textbook describes bounties awarded to faithful Muslims who die and reach paradise, emphasizing the sexual incentive of having beautiful virgin women await them. While this lesson does not tie this promise to death in battle, it does align with similar content elsewhere in Islamic Education textbooks that associates death in battle with the promise of beautiful women in Paradise, as well as with numerous other lessons that imply that violent *jihad* is a central component of piety in Islam.

وتتوالى الآياتُ الكريمةُ بذِكْرِ النِّعَمِ على المُؤْمِنين، حيثُ الثَّمَرُ قريبٌ يَقْطُفونَهُ دونَ عناءٍ ومشقّة. وزيادةً في النَّعيمِ والإكرامِ مِنَ الباري سبحانَهُ، فإنَّ المُؤْمِنَ يتزوَّجُ مِنَ النِّساءِ العفيفاتِ اللَّواتي لَمْ يتزوَّجْهُنَّ أَحَدٌ مِنْ قَبْل، وَشَبَّهَ اللّهُ تعالى هؤلاءِ النِّسوةَ بالياقوتِ والمَرجانِ مِنْ شِدَّةِ جَمالِهِنّ. وكلّ هذِهِ النِّعَمِ يُجازي اللّهُ بها عبادَهُ المُؤْمِنينَ لقاءَ إحسانِهم في الدنيا، فجزاءُ العملِ الحَسَنِ الثَّوابُ الجَزيل، وكلُّ هذا يتطلَّبُ منّا المواظبةَ على شكرِهِ سبحانَه، وعبادتِهِ كما يُحِبُّ، وَيرضى.

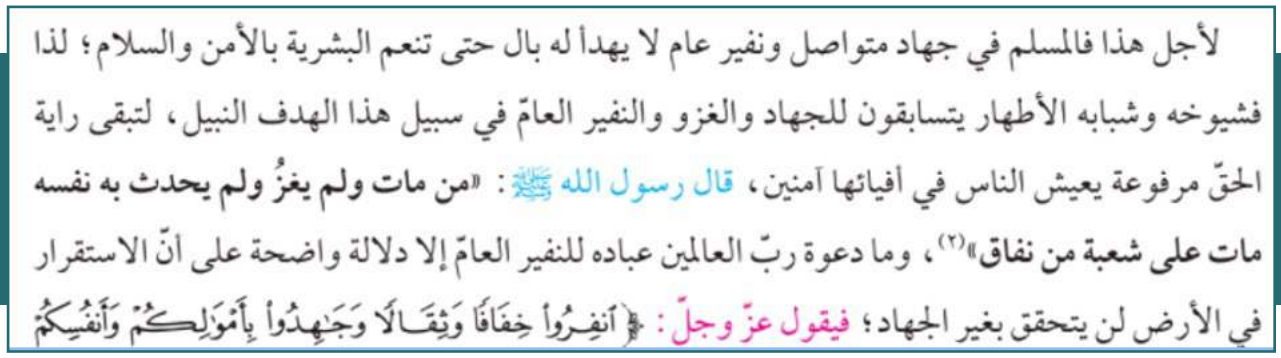
The Noble Verses are followed by the mention of blessings granted to the Faithful, where the fruit is easy to pick without any effort or trouble. As additional bliss and generosity from the Almighty, the believer marries chaste women who had never been married before; Allah likened these women to sapphires and coral in terms of the intensity of their beauty. All of these blessings are rewarded by Allah to His faithful worshippers for their benevolence in this world. […]

Example 48.

***Noble Hadith and Its Sciences* (Shariah *Track*), Grade 11, 2021–2025, pp. 146–147**

(Previously: *Noble Hadith and Its Sciences* (Shariah *Track*), Grade 11, 2013, p. 144)

While learning a hadith, an oral tradition attributed to the Prophet Muhammad, about the importance of supporting Muslim warriors, students are taught that "*the Muslim is in a state of continuous jihad*" to achieve security and peace. The use of terminology such as "*general mobilization*" (*nafīr ʿāmm*) and "*offensive*" (*ḡazw*) indicates that the violent meaning of *jihad* is intended here; this is supported by a quoted *hadith* according to which any Muslim who dies without fighting or even considering doing so is associated with hypocrisy (*nifāq*; dishonest Islamic faith). This lesson not only legitimizes violence in the name of religion but also strongly encourages students to see themselves participating in it.



لأجل هذا فالمسلم في جهاد متواصل ونفير عام لا يهدأ له بال حتى تنعم البشرية بالأمن والسلام؛ لذا فشيوخه وشبابه الأطهار يتسابقون للجهاد والغزو والنفير العامّ في سبيل هذا الهدف النبيل، لتبقى راية الحقّ مرفوعة يعيش الناس في أفيائها آمنين، قال رسول الله ﷺ: «**من مات ولم يغزُ ولم يحدث به نفسه مات على شعبة من نفاق**»[٢]، وما دعوة ربّ العالمين عباده للنفير العامّ إلا دلالة واضحة على أنّ الاستقرار في الأرض لن يتحقق بغير الجهاد؛ فيقول عزّ وجلّ: ﴿انفِرُوا خِفَافًا وَثِقَالًا وَجَٰهِدُوا بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ

For this reason, the Muslim is in a state of continuous jihad *and unending general mobilization until humanity enjoy security and peace. Therefore, the pure young and old race one another to embark upon* jihad*, to embark upon the offensive and general mobilization for this noble purpose. […] The Messenger of Allah said: "He who dies without having fought or without having thought of doing so, will die with one characteristic of Hypocrisy in him." The fact that Allah has called his servants to general mobilization is a clear indication that stability on Earth will not be achieved without* jihad.

Example 49.

***Noble Hadith and Its Sciences* (Shariah *Track*), Grade 11, 2021–2025, pp. 149–152**

(Previously: *Noble Hadith and Its Sciences* (Shariah *Track*), Grade 11, 2013, p. 147–150)

The textbook teaches a *hadith* that presents the martyr's rewards in the afterlife. These rewards include, among other things, the forgiving of sins, a place in Paradise, and seventy-two beautiful women. The lesson explains this *hadith* and each of the rewards and discusses the importance of martyrdom, which is presented as a great honor and gift. This lesson's content thus may serve to celebrate death and anesthetize deadly violence.

الدرس ٣٨

أجر الشهداء

الأهداف:

يتوقع من الطلبة بعد نهاية الدرس أن يكونوا قادرين على:

١. قراءة الحديث الشريف قراءة سليمة ومتقنة
٢. التعريف براوي الحديث النبوي الشريف
٣. تفسير المفردات والتراكيب الواردة في الحديث الشريف
٤. بيان منزلة الشهداء
٥. توضيح الخصال التي أعدها الله للشهداء
٦. استنباط الدروس المستفادة من الحديث الشريف

عن المقدام بن معدي كرب ﷺ قال: قال رسول الله ﷺ: «للشهيد عند الله ستّ خصال: يُغفر له في أول دُفعة، ويُرى مقعده من الجنة، ويُجار من عذاب القبر، ويأمن من الفزع الأكبر، ويوضع على رأسه تاج الوقار، الياقوتة منها خير من الدنيا وما فيها، ويزوج اثنتين وسبعين زوجة من الحور العين، ويُشفَّع في سبعين من أقاربه»(١).

راوي الحديث:

المقدام بن معدي كرب بن عمرو الكنديّ، أبو كريمة، وقيل: أبو يحيى، صحابيّ جليل، نزل الشام، ومات سنة سبع وثمانين على الصحيح من أقوال العلماء، وله واحدة وتسعون سنة.

شرح الحديث:

منزلة الشهادة:

الشهادة مقام عظيم ومنزلة عالية أعدّها الله تعالى لصنف من عباده اختارهم بكرمه ليكونوا من أهلها، فالشهادة هي شكل من أشكال الاصطفاء والاختيار، فإذا رأى الله تعالى صدقاً في قلب العبد، وحباً للتضحية والفداء، وأنّه يستحقّ أن يكون من أهل هذه المرتبة، عندئذٍ فإنّ الله تعالى يتخذه شهيداً، فهو القائل سبحانه: ﴿وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ﴾ آل عمران: ١٤٠.

The Reward of Martyrs:
[…] "The martyr receives six good things from Allah: he is forgiven at the first shedding of his blood, he is shown his abode in Paradise, he is preserved from the punishment in the grave, he is kept safe from the greatest terror, he has placed on his head the crown of honor – a ruby of which is better than the world and what it contains, he is married to seventy-two wives of the maidens with large dark eyes, and is made intercessor for seventy of his relatives."
[…]
The explanation of the hadith*:*
Martyrdom is an elevated status prepared by Allah for a certain kind of people among His servants whom He generously chose to be martyrs. Martyrdom is a form of selection and choosing, for when Allah Almighty sees in the servant's heart truth and love of sacrifice, and that he is entitled to be among the people of this status, then Allah transforms him into a martyr.

Example 50.

***Noble Hadith and Its Sciences* (Shariah *Track*), Grade 11, 2021–2025, pp. 147–148**

(Previously: *Noble Hadith and Its Sciences* (Shariah *Track*), Grade 11, 2013, p. 145)

Students are taught a *hadith* according to which whoever supports violent *jihad* by providing weapons or assistance to a *jihad* warrior or assisting their family is rewarded as if they fought themselves in *jihad*. The textbook later adds that if such support for *jihad* had existed, "*[Islamic] countries would have been liberated from the filth of the colonizer*." The lesson praises violent *jihad* against the "*enemies*" of Islam as necessary and encourages as many people as possible to participate in it in any way possible, further asserting that "*there is no glory to the [Islamic] Nation except through* jihad."

■ «مَنْ جهّزَ غازياً أو خلفه في أهله بخير فقد غزا»:

مَنْ قدّم من المسلمين لِمَنْ نوى الغزو والجهاد ومنازلة الأعداء الدعم الماديّ من سلاح وعتاد وطعام ووسيلة نقل، وكذلك الدعم المعنويّ بحماية ظهره وتعمية أعين مَنْ يتابعونه من الأعداء، وإيوائه في حال مطاردة العدو له، إضافة لحماية أهله الذين تركهم خلفه، إنَّ مَنِ اعتنى بأهله في غيبته وقدّم لهم ما يحتاجون إليه من أمور الحياة، وأيّ أمر فيه خير وإحسان، وكذا في مساندتهم ورعايتهم والحرص على تربيتهم في غيبة والدهم، مَنْ قام بهذا الواجب وخلف المجاهد في أهله؛ أيّ قام مقامه في العناية والرعاية، فكأنّه غزا في سبيل الله، مثل المجاهد في أرض المعركة حُكماً؛ لما له من عظيم الأجر على ما قدّم وساند.

ولو وَجَدَ كلُّ مَنْ خرج في سبيل الله من أبناء أمته في مشارق الأرض ومغاربها هذا الدعم والمساندة لتسابقَ أبناءُ الأوطان في الذود عن حياض الأمة، ولتحررت الأوطان من رجس المستعمر، ولوجدنا شباب هذه الأمة في ساحات الإعداد والرباط بدل ضياع أعمارهم في ساحات اللهو والغفلة والضياع.

■ يستفاد من الحديث:

١ حماية المجاهدين وتقديم كلّ ألوان الدعم لهم.

٢ الحثّ على الإحسان لمَنْ فعل ما فيه مصلحة للمسلمين.

٣ الأوطان تحميها السواعد المجاهدة.

٤ لا عزّ للأمة إلا بالجهاد.

٥ تقديم العون الماديّ والمعنويّ لأسر الشهداء والمجاهدين والأسرى.

"He who equips a fighter, and he who looks after the dependents of a fighter in his absence, is as if he has taken part in the fighting himself."
A Muslim who provides the one intending to go out on attack and jihad*, and fight the enemies, with material assistance such as weapons, equipment, food, means of transportation, as well as moral assistance by defending him, hiding him from the enemies who follow him, and giving him shelter in case the enemy pursues him, in addition to defending his family members whom he left behind […] whoever fulfills this duty […] is as if he himself fought in Allah's cause, like a* jihad *fighter in the battlefield – according to religious law, because of his great reward for the aid he provided. If everyone who went fighting had received this help and support from his fellow members of the [Islamic] Nation around the world, the people of those [Islamic] countries would have vied to protect the Nation, and the countries would have been liberated from the filth of the colonizer. […]*

We learn from the hadith:
1. To protect the jihad *warriors and to provide them with all different sorts of support.*
[…]
4. There is no glory to the Nation except through jihad.
5.To provide material and mental support to the families of martyrs, jihad *warriors, and prisoners.*

Example 51.

***Noble Hadith and Its Sciences* (Shariah *Track*), Grade 12, 2021–2025, pp. 128–129**

(Previously: *Noble Hadith and Its Sciences* (Shariah *Track*), Grade 12, 2020, pp. 118–119)

A chapter titled "*The Merit of* Jihad *in Allah's Cause*" praises *jihad*, understood to be in its violent form; it discusses the rewards given by God to *jihad* fighters who sacrifice their lives while fighting the "*enemy*," including paradise and rewards in this life. The chapter describes *jihad* in this context as "*the highest peak of Islam*."

الدرس ٣٠

فضل الجهاد في سبيل الله (شرح)

عن أبي هريرة ﷺ قال: سمعتُ رسولَ الله ﷺ يقول: «مَثَلُ المجاهدِ في سبيلِ اللهِ -واللهُ أعلمُ بمنْ يجاهدُ في سبيلِه- كَمَثَلِ الصائمِ القائمِ، وتوكَّلَ اللهُ للمجاهدِ في سبيلِه بأنْ يتوفاهُ أنْ يُدخِلَهُ الجنة، أو يُرجعَه سالماً مع أجرٍ أو غنيمةٍ»[1].

شرح الحديث:

الجهاد ذروة سنام الإسلام:

الجهاد من أفضل القربات التي تقرِّبُ المسلمَ من ربه، بل هو ذروة سنام الإسلام؛ لأنّ فيه إعلاءً لكلمة الحق والدين، ونشر للعدل والرحمة بين العالمين، بل هو من الوسائل العظيمة لتحقيق قوله تعالى: ﴿وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ﴾ الأنبياء: ١٠٧، فالرسول ﷺ رحمة للعالمين، وشريعته هي شريعة الرحمة، ولا بد من حمل هذه الرحمة لتصل إلى أنحاء الدنيا؛ لينعم بها البشر، ويسعد بها الخلق.

والمجاهد في سبيل الله له منزلة عالية؛ لأنّه من أكثر الناس تضحية، فإذا كان الإنسان يضحي بجزء من ماله أو وقته في سبيل ربه، فالمجاهد يقدم روحه رخيصة في سبيل إعلاء كلمة الله تعالى، ويضحي بحياته ودنياه من أجل نصرة الدين، وربما يضم إلى ذلك إنفاقا للمال ومشاركةً في حملات الجهاد، فيكون ممّن ضحى بنفسه وماله في سبيل الله، كما ذكر الله تعالى في كتابه: ﴿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﴾ الصف: ١٠ - ١٢.

قوله ﷺ: «**والله أعلم بمَنْ يجاهد في سبيله**» تأكيد على ضرورة الإخلاص في العمل؛ لأنّ الله مطلع على نوايا العباد، حيث يعلم المخلص في جهاده وغير المخلص، وهذا من دقائق الأمور، إذ إنّ الظاهر للناس أنّ كل مَنْ يقاتل العدو هو مجاهد في سبيل الله، مع أنّ الحقيقة أنّ الناس مختلفون في دوافعهم ونواياهم، كما ورد في الحديث الصحيح أنّ رجلاً جاء إلى النبي ﷺ فقال: الرجلُ يُقاتِلُ للمَغنم، والرجلُ يقاتِلُ للذِّكر، والرجلُ يقاتلُ ليُرى مكانُهُ، فمَنْ في سبيل الله؟ قال: «**مَنْ قاتلَ لتكونَ كلمةُ الله هي العُليا، فهو في سبيل الله**»[2].

فالجهاد المقصود في الحديث، والذي شبَّهُهُ النبي ﷺ بالصائم والقائم، هو الجهاد الخالص لوجه الله تعالى، الخالي من أي غرض دنيوي.

قوله ﷺ: «كمثل الصائم القائم»:

أي مثل المجاهد في نيل الثواب في كل حركة وسكون كمثل الصائم القائم الذي لا يفتر ساعة عن العبادة، فأجره مستمر لا ينقطع. وقد ورد تفصيل ذلك في رواية أخرى: «**كمثل الصائم القائم القانت بآيات الله، لا يَفْتُرُ من صلاة ولا صيام**»[3].

للمجاهد إحدى الحسنيين:

من فضل الله تعالى على المجاهدين أنّه تكفَّل لهم بإحدى الحسنيين، إن قُتلوا في الجهاد فلهم الجنة؛ (أي يدخلون الجنة بغير حساب ولا عذاب، أو أن يُدخلهم الجنة ساعة الاستشهاد)، وبهذا يتميز الشهيد عن غيره من المؤمنين، فقد جاء في الحديث الشريف أنّ الشهيد «**يُغفر له في أول دفقة**»[4].

The merit of Jihad *in Allah's cause*

Narrated Abu Huraira: I heard Allah's Messenger saying, "The example of a jihad *fighter in Allah's Cause – and Allah knows better who really strives in His Cause – is like a person who fasts and prays continuously. Allah guarantees that He will admit the* jihad *fighter in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."*

The explanation of the hadith:

Jihad *is the highest peak of Islam:*

[…] Jihad *is among the most exalted factors that place the Muslim nearer to his God. Moreover, it is the highest peak of Islam. […] The* jihad *fighter in God's cause has an exalted rank, because he is one of the people who sacrifice the most, […] for he sacrifices his life and life in this world to support the Faith. […]*

It is clear to people that anyone who fights against the enemy is a jihad *fighter in Allah's cause, but the truth is that people are different in their motives and intentions […] The* jihad *referred to in this* hadith *[…] is a* jihad *for Allah's sake alone, devoid of any worldly goal.*

The jihad *fighter has one of two merits:*

Allah's gift to the jihad *fighters is one of two favors:] that if they are killed in battle – Paradise is theirs […], and if He lets them live – they have much reward, or spoils and rewards together […]*

Example 52.

***Islamic Education,* Grade 10, Vol. 2, 2020–2025, pp. 61–64**

(Previously: *Islamic Education,* Grade 10, Vol. 2, 2019, pp. 61–64)

A tenth-grade textbook teaches about *ribat*, the Islamic principle of defensive *jihad* on the frontiers of Islamic territory, and associates it with living in Palestine. An entire lesson in this textbook is dedicated to the concept of *ribat* in Islam. Students are instructed to read sayings of the Prophet Muhammad praising *ribat* and listing the rewards bestowed by God to those who perform it, while being taught that living in Palestine is itself, a form of *ribat*. In this context, students are taught that Palestine shall remain "*the land of ribat*" until the Day of Judgment. The overall message of the lesson is that Palestinian students should see their lives as part of a divinely ordained, endless struggle against "*enemies of Islam*" in which they are involuntary participants.

عن سهل بن سعد رضي الله عنهما أن رسول الله ﷺ قال: (رِباطُ يَوْمٍ في سَبيلِ اللّه خَيرٌ مِنَ الدّنيا وما عَليها، وَمَوضعُ سَوْطِ أحَدِكُم مِنَ الجَنَّة خَيرٌ مِنَ الدّنيا وَما عَليها، وَالرَّوْحةُ يَروحُها العَبدُ في سبيلِ اللّه أو الغَدْوةِ خَيرٌ مِنَ الدّنيا وما عَليها)[1].

معاني المفردات:

الرباط: الإقامة في الثّغور، وهي: الأماكن التي يخشى على أهلها من أعداء الإسلام و(المرابط): المقيم في الثغور المعدّ نفسه للجهاد في سبيل الله.

السّوط: العصا التي يُضرب بها.

[Right:]
Sahl bin Sa'd, God be pleased with him and his father, narrated that the Messenger of Allah said: "Observing ribat for a single day is far better than the world and all that it contains; a place in Heaven, as small as the whip of your horse, is far better than the world and all that it contains; an endeavor in the Cause of Allah in the evening or in the morning is far better than the world and all that it contains."

[Left:]
Glossary:
Ribat: standing in the frontiers, areas where inhabitants are threatened by the enemies of Islam.
Murabit: the one who stands in the frontier and prepares himself for jihad *for the sake of Allah.*
[…]

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

حُكم الرّباط:

الأصل في حكم الرّباط أنه مستحب خشية اقتحام العدو أرض المسلمين، إلا أنه يكون واجباً على المسلمين القادرين في الحالات الآتية:

١. إذا لم يوجد غيرهم على الثّغور.
٢. إذا استنفرهم ولي الأمر. لقوله ﷺ : "وإذا اسْتُنْفِرْتُمْ فَانْفِروا" [١].
٣. عند احتلال أرض المسلمين ووطنهم.

وقد شرّف الله -تعالى- أرض فلسطين بهذا الشرف العظيم، فجعلها أرض رباط إلى يوم السّاعة، والرّباط فيها عام ولا ينحصر في المجاهدين، بل كل من نوى الرّباط في أرضها فهو في سبيل الله.

The ruling of ribat*:*
The ruling of ribat *is, fundamentally, that it is deemed desirable when one fears the Enemy's attack on Muslim territory. It may be incumbent on certain people, in which case they are obligated to perform it, in the following situations:*
1. If there is no one else but them in the frontier.
2. If the ruler has called them to arms. […]
3. When a Muslim territory and homeland are under occupation.

Allah has given this great honor to the land of Palestine, turning it into the land of ribat *until the Day of Judgment. The* ribat *in Palestine is general; it is not limited to the* jihad *fighters; rather anyone who intends to perform* ribat *on its territory is doing it for the sake of Allah.*

من فضائل الرّباط في الإسلام:

للرّباط في سبيل الله فضائل عظيمة من أهمها:

أولاً: أجر المرابط لا ينقطع بموته، ويأمن من فتنة القبر. قال رسول الله ﷺ: "كلّ ميت يُختم على عمله إلا المرابط في سبيل الله فإنه ينمّى له عمله إلى يوم القيامة ويؤمَّن من فتنة القبر" [١].

ثانياً: المرابط يأمن من الفزع الأكبر يوم القيامة. قال رسول الله ﷺ: "من مات مرابطاً في سبيل الله أجري عليه أجر عمله الصّالح الذي كان يعمل، وأجري عليه رزقه وأمن من الفتّان، وبعثه الله يوم القيامة آمناً من الفزع الأكبر" [٢].

ثالثاً: رباط يوم في سبيل الله خير من ألف يوم فيما سواه. قال رسول الله ﷺ: "رباط يوم في سبيل الله خير من ألف يوم فيما سواه من المنازل" [٣].

رابعاً: المرابط لا تمسه النّار يوم القيامة. قال رسول الله ﷺ: "عينان لا تمسهما النار: عين بكت من خشية الله وعين باتت تحرس في سبيل الله" [٤].

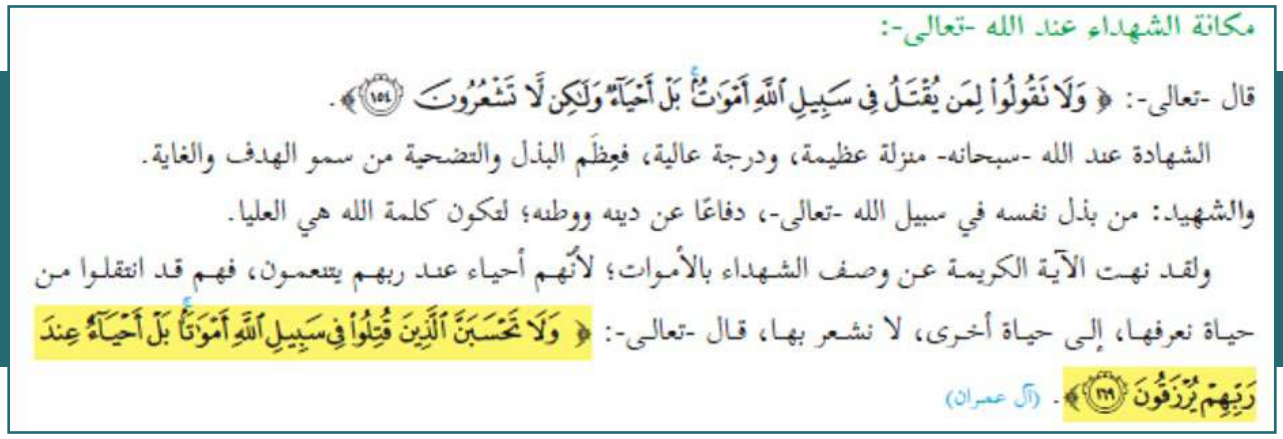
The Benefits of ribat *in Islam:*
Ribat for the sake of Allah has many benefits, including:
Firstly, the ribat *fighter's reward does not end with his death, and [after dying] he is safe from the Tribulations of the Grave. […]*
Secondly, the Ribat *fighter is guaranteed safety from the great terror of the Day of Judgment. […]*
Third, a ribat *of one day for the sake of Allah is better than a thousand days doing other things. […]*
Fourth, the ribat *fighter will not be harmed by Hellfire on the Day of Judgment. […]*

Example 53.

***Islamic Education*, Grade 12, 2025, p. 16**

(Previously: *Islamic Education*, Grade 12, 2021, p. 16)

An Islamic Education textbook defines "martyrs" (*šuhadā'*) as those who give their lives in defense of their faith and country, teaching that such people gain rewards from God. The text presents this message as based on verses from the Qur'an (Al-Baqara and Al Imran Surahs), which state that "those who have been killed in the cause of Allah" are not dead but are living by God's side, where they are being rewarded. The text interprets these verses to suggest that one may gain this lofty status by promoting the supremacy of Islam ("to make the Word of God supreme") and "defending their homeland and religion," an idea that does not appear in the cited Scripture and for which no other source is cited. This interpretation carries the potential of desensitizing students to the idea of death for religious and political ends, particularly within the context of the Israeli-Palestinian conflict, and may even encourage them to seek violent death with the expectation of rewards. The lesson makes no attempt to offer any nonviolent interpretation for the Qur'anic texts nor to discourage students from seeking violence and death in the context of the conflict.



مكانة الشهداء عند الله -تعالى-:

قال -تعالى-: ﴿ وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَٰكِن لَّا تَشْعُرُونَ ﴿١٥٤﴾ ﴾.

الشهادة عند الله -سبحانه- منزلة عظيمة، ودرجة عالية، فعِظَم البذل والتضحية من سمو الهدف والغاية.

والشهيد: من بذل نفسه في سبيل الله -تعالى-، دفاعًا عن دينه ووطنه؛ لتكون كلمة الله هي العليا.

ولقد نهت الآية الكريمة عن وصف الشهداء بالأموات؛ لأنهم أحياء عند ربهم يتنعمون، فهم قد انتقلوا من حياة نعرفها، إلى حياة أخرى، لا نشعر بها، قال -تعالى-: ﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ ﴾. (آل عمران)

The Place of Martyrs in the Eyes of God Almighty:
The Almighty said: "And do not say about those who are killed in the way of Allah: 'They are dead.' Rather, they are alive, but you perceive it not." (2:154).
In the eyes of God, praised be He, martyrdom holds an elevated standing and esteemed status; the magnitude of the effort and sacrifice is derived from the stature of the goal and purpose.
And the Martyr: is he who invested himself for the sake of God Almighty in defense of his faith and homeland, to make the Word of God supreme.
The Noble Verse proscribes against describing Martyrs as dead, for they are alive with their Lord, enjoying themselves, as they have moved from the life we know to another life we do not sense. The Almighty said: "And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision." (3:169)

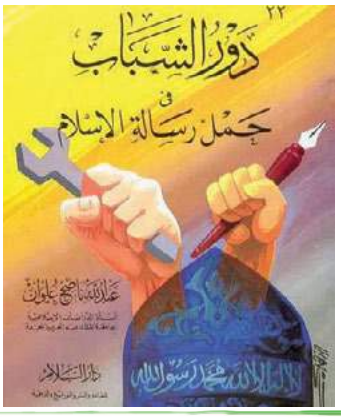
Example 54.

***Islamic Education*, Grade 8, Vol. 2, 2020–2025, pp. 91, 93**

(Previously: *Islamic Education*, Grade 8, Vol. 2, 2018, pp. 91, 93)

Youths are encouraged to conduct *jihad* to protect the homeland and repel the enemies in an eighth-grade Islamic Education textbook lesson about youth in Islam. This is justified with the argument that young people are "the safety valve of society." The text does not explain who the "enemies" are in this case, but the use of this term and the reference to "defense of the homeland" make it clear that a violent meaning of *jihad* is intended here.

الإسلام والشباب



الأهداف:

يُتَوَقَّعُ منَ الطّلبة في نهايةِ الدّرسِ:

- التعرف إلى مفهوم الشباب كمرحلة من مراحل عمر الإنسان.
- توضيح أهمية مرحلة الشباب للفرد والمجتمع.
- تعداد دور مؤسسات المجتمع تجاه الشباب.
- الاستشهاد بدليل من السنة النبوية على مكانة الشباب و أهميتهم.
- استنتاج أثر الصحبة في شخصية الشاب.
- الاقتداء بمواقف بطولية من سيرة شباب الصحابة.

والشباب هم صمام أمان المجتمع؛ لما لهم من دور في حماية الوطن وصدّ الأعداء بالجهاد في سبيل الله.

Islam and Youth
[Poster text:]
The role of the youth
Is to carry the Message of Islam
[...]
Youth are the safety valve of society because they have a role in protecting the Homeland and repelling Enemies in jihad *for the sake of Allah.*

Example 55.

Arabic Language (1): Reading, Grammar, Prosody and Expression (Academic Stream),
Grade 11, Vol. 1, 2020–2025, pp. 73–76
(Previously: *Arabic Language [1]: Reading, Grammar, Prosody and Expression [Academic Stream]*, Grade 11, Vol. 1, 2019, pp. 73–76)

An eleventh-grade Arabic textbook uses excerpts from a poem titled "*Martyrs of the Intifada*" to glorify death and dehumanize Israelis in the context of the First Intifada (1987–1993). The poem, written by Palestinian poet Fadwa Tuqan (1917–2003), alludes to the rock-throwing attacks that characterized the conflict, describing how Palestinians "*picked up their hearts in their hands as stones*" and threw them at Israelis, who are plainly imagined as a "monster" (*waḥš*) – a point reiterated by the textbook in its very first comprehension question, which refers to Israelis as "*the Occupying Enemy*." The poem repeatedly mentions death and dying, praising martyrs for standing on their feet "*in the face of death*" as "*death charged and drew its pickaxe at them*" – verses that the textbook takes as good examples of artistic expression – and incorporates graphic and potentially inappropriate imagery when it describes the martyrs "*climbing on mountains of their [own] gushing blood*" as they die. The poem is followed by exercises that ask students to consider and describe "*how the martyrs faced death*" and to cite the poem and the Qur'an to prove that the martyrs shall in fact live forever,[75] underscoring the theme of glorified death.

(p. 73)

النّصُّ الشِّعريُّ

شُهَداءُ الانتفاضَة

بين يدي النّصّ

فدوى طوقان (١٩١٧- ٢٠٠٣م)

من مواليد نابلس، وهي شقيقة الشّاعر إبراهيم طوقان، تركت عدداً من الدّواوين الشّعرية، منها: (وحدي مع الأيام)، و(اللّيل والفرسان)، و(أمام الباب المغلق)، و(على قمّة الدّنيا وحيدًا)، و(تموز والشّيء الآخر)، وللشّاعرة سيرة ذاتية كتبتها بعنوان (رحلة جبليّة، رحلة صعبة). نظمت الشّاعرة هذه القصيدة في أواخر ١٩٨٩، وتحدثت فيها عن الانتفاضة المجيدة، وشهدائها الّذين ضحّوا في سبيل تحرير الأرض والمقدسات والإنسان.

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

75. The verse alluded to by the textbook is likely from Al Imran Surah: "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." (3:169) The same verse is repeatedly quoted elsewhere in the PA curriculum to support *jihad* and martyrdom, cf. Islamic Education, Grade 8, Vol. 2, 2020–2025, p. 51.

About the text:
Fadwa Tuqan (1917–2003)
Born in Nablus, she was sister to poet Ibrahim Tuqan. […] The poet composed this poem at the end of 1989, which speaks of the glorious Intifada and its martyrs who sacrificed themselves to liberate the land, holy sites, and humanity.

(p. 74)

رَسَموا الطّريقَ إلى الحياةْ
رصفوه بالمَرْجان بالمُهَج الفتيّةِ، بالعَقيقْ
رَفَعوا القلوبَ على الأكُفِّ حجارةً، جَمْراً، حَريقْ
رَجَموا بها وَحْشَ الطّريقْ:
هذا أوانُ الشدِّ فاشتدّي
وَدَوّى صَوْتُهمْ
في مَسْمَعِ الدّنيا، وأوْغَلَ في مدى الدّنيا صَداهْ
هذا أوانُ الشّدّ
واشتدّت... وماتوا واقفينْ
مُتوَهِّجينْ
مُتَألّقينَ على الطّريقِ، مُقَبّلينَ فَمَ الحياةْ!
هَجَمَ المَوْتُ وشَرَّعَ فيهمْ مِعْوَلَهْ
في وَجْهِ المَوْتِ انتصَبوا
أجملَ من غابات النّخْلِ، وأجملَ من غَلّات القَمْحِ،
وأجملَ من إشراقِ الصُّبْح
أجملَ من شَجَرٍ غَسَلَتْه في حِضْنِ الفَجْرِ الأمطارْ
انتفَضوا، وثَبوا، نفَروا
انتشَروا في السّاحَةِ شعلةَ نارْ
اشتعَلوا، سطَعوا وأضاؤوا
في منتصفِ الدَّرْبِ وغابوا

They painted the road to life
Paving it with pearls, with the vigor of youth, with carnelian stone
They picked up their hearts in their hands as stones, as embers, as fire
They threw them at the monster [waḥš] on the road:
[…]
They died standing
Blazing
Shining on the road, kissing the mouth of life!
Death charged and drew its pickaxe at them
In the face of death they stood on their feet
[…]

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

(p. 75)

يا حُلْمَهُمْ، تلوحُ في البعيدْ

تحتضِنُ المستقبلَ السعيدْ

على يديكَ بَعْثُهم يجيءْ

مع الغدِ الآتي العظيمِ بَعْثُهم يجيءْ

يطْلُعُ من غَيَابَةِ الظَّلامِ والرّدى

في وَجْهِهِ بِشارَةٌ بَهيجَةٌ

وفي جَبينِهِ الفسيحِ نَجْمَةٌ تُضيءْ

انظُر إليهم في البَعيدْ

يتصاعدونَ إلى الأعالي، في عُيونِ الكَوْنِ هُمْ يَتصَاعدونْ

وَعَلى جبالٍ من رُعافِ دِمائِهم

هم يصْعَدونَ ويصعَدونَ ويَصْعَدونْ

لنْ يُمْسِكَ الموتُ الخؤونُ قُلوبَهم

فالبعْثُ والفجْرُ الجَديدْ

رُؤيا تُرافِقُهُم على دَرْبِ الفِداءْ

انظُرْ إليهم في انتفاضَتِهِم صُقوراً يَرْبِطونَ

الأرضَ والوطنَ المقدَّسَ بالسّماءْ!

O dream of theirs, glimmering in the distance
[…]
Look at them in the distance
Rising higher and higher, the whole world watches them rise
Climbing on mountains of their gushing blood
They rise and rise and rise
Treacherous death will not seize their hearts
For rebirth and a new dawn
Is a dream to accompany them on the path of self-sacrifice
Look at them in their Intifada, like falcons joining
The earth and sacred Motherland to the heavens!

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

(p. 76)

الفَهْم والاستيعاب

١ نبيّن الوصف الذي أطلقته الشّاعرة على العدوّ المحتلّ.
٢ كيفَ واجهَ الشّهداءُ الموتَ، كما ورد في القصيدة؟
٣ نشير إلى المقطع الّذي تمنّت فيه الشّاعرة المستقبل المشرق في نهاية الطّريق الّذي سار فيه الشّهداء.
٤ ما العاطفة التي سيطرت على الشّاعرة في القصيدة؟

المناقشة والتّحليل

١ نوضّح المغزى من القصيدة.
٢ نوضّح المشهد الذي رسمته الشّاعرة لشهداء الانتفاضة في المقطع الأوّل من القصيدة.
٣ العملُ الجماعيُّ في مواجهة الاحتلال كان ظاهرةً مميّزةً من ظواهر الانتفاضة الأولى، نبيّنُ ذلك من خلال القصيدة.
٤ أشارت الشّاعرة إلى خلود الشّهداء:
أ- نشير إلى المقطع الذي يدلّ على هذا المعنى.
ب- نستخرج آية من القرآن الكريم تؤكّد هذا المعنى.
٥ لدى الشّاعرة رؤيةٌ بحتميّة الانتصار على الظّلم والاحتلال، نشير إلى العبارات الدّالّة على ذلك.
٦ نوضّح التّصوير الفنّي في كلٍّ من الآتية:
أ- في وجه الموت انتصبوا. ب- رجموا بها وحش الطّريق. جـ- هجم الموت وشَرّع فيهم مِعوله.

Understanding and Comprehension
1. Let's identify the quality the poet uses to describe the Occupying Enemy.
2. How did the martyrs face death, as it appears in the poem?
[…]

Discussion and Analysis
1. Let's explain what the main message of the poem is.
2. Let's describe the scenery of the martyrs of the Intifada, as laid out by the poet in the poem's first part.
3. Collective work in facing the Occupation was a defining feature of the First Intifada, let's clarify that using the poem.
4. The poet shows that martyrs live forever:
A. Let's cite the part which indicates this message.
B. Let's find a verse from the Noble Qur'an which affirms this message.
5. The poet views that victory over injustice and the Occupation is inevitable, let's find the expressions which indicate that.
6. Let's explain the artistic portrayal in the following:
A. "In the face of death they stood on their feet"
B. "They threw them at the monster on the road"
C. "Death charged and drew its pickaxe at them"

Example 56.

***Islamic Education,* Grade 7, Vol. 1, 2020–2025, pp. 84–89**

(Previously: *Islamic Education*, Grade 7, Vol. 1, 2019, pp. 84–89)

A seventh-grade Islamic Education textbook devotes an entire chapter to the values of self-sacrifice (*fidā*')and sacrifice (*taḍḥiyah*). While the lesson mentions different types of sacrifice, such as sacrifice of life, property, time, and effort, it clarifies that sacrifice of one's life is "the highest type" and provides examples of figures from early Islamic history who gave up their lives in battle. This violent understanding of sacrifice is underscored by the chapter's mention of "*repelling aggression and liberating the Motherland*" and its promise of "*Paradise in the world to come*" for those who sacrifice themselves. The lesson teaches that these values are "obligated" by Islam because they guarantee a nation's "dignity and honor"; communities who refuse to commit to self-sacrifice are described as "weak and humiliated." Pointedly, the lesson repeatedly asks students to connect the concept of sacrifice to the modern-day "*life of the Palestinian people,*" thereby creating a strong link between the value of violence and death, as taught in this lesson, and the contemporary conflict.

(p. 85)

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

Lesson Seventeen:
Sacrifice [taḍḥiyah] and Self-Sacrifice [fidā']

The Almighty said: "Indeed, Allah has purchased from the believers their lives and their properties in exchange for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed." (9:111)

Lesson goals:
The students are expected at the end of the lesson:
1. To define the concept of sacrifice and self-sacrifice.
2. To explain the esteemed place of sacrifice and self-sacrifice.
3. To mention forms of sacrifice and self-sacrifice.
4. To draw conclusions regarding the importance of sacrifice and self-sacrifice.
5. To appreciate the value of sacrifice and self-sacrifice.

(p. 86)

نشاط:

لمفهوم التضحية والفداء معناه الواسع وصوره الكثيرة في حياة الشعب الفلسطيني، نناقش ذلك.

حثَّ الاسلامُ على التّضحية والفداءِ في سبيل الله بالغالي والنفيس؛ لما في ذلك من نصرةٍ للدينِ، وصيانةٍ للأنفسِ والأموالِ والأعراض. فما مفهومُ التّضحية والفداء؟ وما مكانتُهما؟ وما صورُهما؟

مفهوم التّضحية والفداء:

يُقْصَدُ بالتّضحية والفداءِ بذلُ النفسِ والمالِ والوقتِ والجُهْدِ في سبيلِ الله، نصرةً لدينه، وإعزازاً لدعوته.

مكانةُ التّضحية والفداءِ في الإسلام:

تتّضحُ أهمّيّةُ التّضحية والفداءِ ومكانتُهما في الإسلامِ من خلالِ ما يأتي:

- وعدَ اللهُ سبحانه الصادقين من عباده الذين يُضحّون في سبيله بالنّصر والتّمكين في الدنيا، والفوزِ برضوانِ اللهِ وجنّته في الآخرة، قال تعالى: ﴿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 وَأُخۡرَىٰ تُحِبُّونَهَانَصۡرٞ مِّنَ ٱللَّهِ وَفَتۡحٞ قَرِيبٞۗ وَبَشِّرِ ٱلۡمُؤۡمِنِينَ ۝١٣﴾ [الصف: ١٠ – ١٣].
- التّضحية طريقُ الأُمَمِ للوصولِ إلى الكرامةِ والعزّةِ والحريّة، والأمّةُ التي لا يُضحّي أبناؤُها في سبيلِ حريّتِها وعزّتِها تعيشُ ضعيفةً ذليلة، ولذا أوجبَ الإسلامُ التّضحية في سبيلِ اللهِ مِنْ أجلِ ردِّ العُدْوانِ وتحريرِ الأوطان.
- يجبُ على المؤمنين والمؤمنات التّضحية من أجْلِ الحقِّ، وتَحمُّلِ الأذى في سبيلِ ذلك، وبذلك نعيش بكرامة وعزة.

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

Activity: the concept of sacrifice and self-sacrifice has a wide range of meanings and many expressions in the life of the Palestinian people. Let's discuss this.

[…]

The Concept of Sacrifice and Self-Sacrifice:

Sacrifice and self-sacrifice means giving one's life, property, time and effort for the sake of God, in support of His faith and pride in His calling.

The Esteemed Place of Sacrifice and Self-Sacrifice in Islam
[…]
1. God Almighty has promised His loyal Faithful, who sacrifice for His sake, victory and empowerment in this world and Paradise in the world to come. […]
2. Sacrifice is the means by which nations attain dignity, honor and freedom. A nation whose sons do not sacrifice for the sake of its freedom and honor is a weak and humiliated nation. That is why Islam obligates sacrifice for the sake of God in order to repel aggression and liberate the Motherland.
3. The Faithful men and women must sacrifice for the Truth [i.e., God], and withstand harm in doing so. That is how we shall live with dignity and honor.

(p. 87)

من صُوَرِ التّضحية والفداء:

حياةُ الصّحابةِ مليئةٌ بمواقفِ التّضحية والفداءِ والبذلِ والعطاءِ من أجلِ نصرةِ دينِ الله، ومن صور ذلك ما يأتي:

أولاً- التّضحية بالنّفس:

وهي أعلى أنواعِ التّضحية، وفيها يجودُ المسلم بنفسِه لله سبحانه وتعالى، قال تعالى: ﴿إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾ [التوبة: ١١١].

ومن الأمثلةِ على التّضحية بالنّفسِ ما فعله الصحابيُّ الجليلُ البراءُ بن مالكٍ (رضي الله عنه) في معركةِ اليمامة، عندما تَحَصَّنَ مسيلمةُ الكذّابُ وجنودُه في حديقةٍ عاليةِ الأسوار، وأخذوا يُمْطِرون المسلمين بنبالِهم من داخل الحديقة، فطلب البراءُ بنُ مالكٍ (رضي الله عنه) أنْ يَحْمِلوه، ويَقْذِفوه في الحديقة، فنزل على جُنْدِ مسيلمةَ كالصّاعقة، وأعملَ في رقابِهم السّيفَ، وفتحَ البابَ، فتدفّقَ المسلمون إلى الحديقة، وقتلوا مسيلمةَ الكذّابَ، وعدداً كبيراً مِنَ المُرتدّين معه.

Some Forms of Sacrifice and Self-Sacrifice:
The lives of the Companions of the Prophet were full of situations of self-sacrifice, effort and giving, in support of the Faith of God. Some forms include:

1. Sacrifice of life:
It is the highest type of sacrifice, in which the Muslim offers God Almighty his soul. As the Almighty said: […]
An example of sacrifice of life is what the Companion of the Prophet, Al-Jalil Al-Baraa ibn Malik (God be pleased with him), did at the Battle of Al-Yamamah […]

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

(p. 88)

الشجاعةُ خلقٌ كريمٌ، ووصفٌ نبيلٌ، يحملُ النفسَ على الثّباتِ عندَ المخاوفِ، والإقدامِ على المكارهِ، والاستهانةِ بالشدائدِ.

نشاط (١):

أتناولُ إحدى غزواتِ الرّسولِ (ﷺ)، وأكتبُ عن موقفٍ من مواقفِ التّضحيةِ والفداءِ تأثّرْتُ به.

نشاط (٢):

أذكُرُ صُوراً للتضحيةِ والفداءِ قدّمها الشّعبُ الفلسطينيّ.

Did you know?
Courage is a noble characteristic, a venerable trait. It allows the soul to withstand fear, to tackle loathsome things, and overcome hardship with ease.

Activity 1: I will discuss one of the battles of the Prophet (PBUH) and write about a situation of sacrifice and self-sacrifice that had an impact on me.
Activity 2: Mention forms of sacrifice and self-sacrifice presented by the Palestinian people.

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

Example 57.

***Islamic Education*, Grade 8, Vol. 1, 2020–2025, pp. 56–59**

(Previously: *Islamic Education*, Grade 8, Vol. 1, 2019, pp. 56–59)

An eighth-grade Islamic Education lesson on female figures in Islam teaches that sacrifice of one's life is a feminist virtue. The lesson begins by stating that "*Islam… honor[s] women*" and that this manifests itself primarily in the fact that "*women in Islam are sisters to the men in sacrifice [taḍḥiyah] and altruism.*" Thus, it establishes sacrifice as a measure of evaluating gender equality and perhaps achieving it. The lesson goes on to mention two examples of prominent female figures in early Islam, one of whom, Umm Amarah, is celebrated almost exclusively for her feats in battle and for maintaining her resolve to continue fighting for Islam, despite the deaths of her husband and son in battle. This example clarifies that "sacrifice" can and should be understood violently, as in sacrificing one's life in battle. The lesson ends by anchoring the virtue of sacrifice in the students' present-day reality, as students are instructed to find and discuss examples of Palestinian women who "have left their mark as a model of sacrifice and self-sacrifice [*fidā*']."

(p. 57–58)

التربية الإسلامية للصف الثامن

رفعَ الإسلامُ مكانةَ المرأةِ، وأكرمها، وأنصفها، وحفظ لها الحقوق؛ فالنساءُ في الإسلام شقائقُ الرِّجالِ في التَّضحيةِ والإيثار.

ولقدْ خلَّدت السيرةُ النَّبويّة نماذجَ رائعةً للنساء، مثل: أمَّهاتِ المؤمنين، وسُميةَ أمَّ عمّار، وأمَّ عمارة، وأمَّ سُليم، وأسماءَ بنتِ أبي بكر، (رضي الله عنهن) جميعاً.

أمّ عمارة:

نُسَيْبَةُ بِنْتُ كَعْبِ بنِ عَمْرٍو الفاضلةُ المجاهدةُ الأنْصَارِيَّةُ النَّجارية، وكُنْيتها أمُّ عمارة، والدةُ عبد الله وحبيب، ابني زيدِ بنِ عَاصم، (رضي الله عنه).

فَضْلُها:

كانت أمّ عمارة من السّابقين إلى الإسلام، حيثُ إنّها شَهِدتْ بَيْعَةَ العَقَبةِ الثّانية، فكانتْ إحْدى امرأتيْنِ حَضَرَتا البَيْعةَ للإسلام، وكانت مثالاً يُقتدى به في التّضحية، وحُبِّ الرّسول (ﷺ)، بل إنّها احتلّت مكاناً عظيماً في مقامِ الصّبرِ، فقد قُتِلَ ابنُها حبيب بن زيد (رضي الله عنه) عندما أرسله الرّسول(ﷺ) إلى مسيلمةَ الكذّابِ يدعوه للرّجوع إلى الإسلام، فاحتسبته عند الله تعالى.

دورُها في خدمة الإسلام:

شَهِدَتْ أمّ عمارة مع الرّسول (ﷺ) لَيْلَةَ العَقَبةِ، وَالحُدَيْبِيَةِ، وكما شهدت يَوْمَ حُنَيْنٍ، وَيَوْمَ اليَمامَةِ في زمن أبي بكر (رضي الله عنه).

ويومَ أُحدٍ أبلت بلاءً حسناً، حتّى إنّ النّبيّ (ﷺ) قالَ: «ما الْتَفَتُّ يميناً ولا شِمَالاً إلا وأراها تُقَاتِلُ دُونِي»، وقد جُرِحَتْ فيها؛ فأمرَ رسولُ الله (ﷺ) ابنَها عبدَ الله أن يَعصِبَ جرحها، فَسَمِعَتْه أمّ عمارة، فقالَتْ: يا رسول الله، ادْعُ اللهَ أنْ تُرَافِقَكَ فِي الْجَنّةِ، فقالَ (ﷺ): «اللّهُمّ اجْعَلْهُمْ رُفَقَائِي فِي الْجَنّةِ»، فقالَتْ: مَا أُبَالِي مَا أَصَابَنِي مِنَ الدّنْيا.

وقد أبْلَتْ بلاءً حسناً يوم اليَمامة في قتال مسيلمة، وجُرحت أحدَ عَشرَ جرحاً، وقُطعَتْ يدُها، واستُشْهِدَ زوجها، ولكنَّ ذلك لَمْ يُضعفْ عَزيمتَها، ولم تَكْتَرِثْ لِما أصابَها في سبيل الله.

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

Islam has raised the status of women, honored them, treated them justly and preserved their rights; women in Islam are sisters to the men in sacrifice and altruism.
[…]

Her Outstanding Quality:
Umm Amarah was one of the first to join Islam […] She was a model to be emulated in sacrifice and love for the Prophet (PBUH), as well as in forbearance, for her son Habib ibn Zayd (God be pleased with him) was killed when he was sent by the Prophet (PBUH) to Musaylimah the Liar, calling him to return to Islam, and so she sacrificed him anticipating God's compensation.

Her Role in Serving Islam:
[…]
In the Battle of Uhud [625 AD], she proved her bravery, so much so that the Prophet (PBUH) said, "I would not turn left or right without seeing her fighting ahead of me." She was injured in that battle, and when the Messenger of God (PBUH) ordered her son Abdullah to bandage her wounds, Umm Amarah heard him and said, "Messenger of God, I pray to God that [my son and I] may join you in Paradise!" […]
She proved her bravery in the Battle of Al-Yamamah [632 AD] while fighting against Musaylimah. She sustained eleven wounds, had her hand cut off, and her husband fell as martyr. Yet, that did not weaken her resolve; she cared not what befell her, as she was doing it for the sake of God.

(p. 59)

١ سَطِّرت المرأة الفِلَسطينيّة مثالاً للتّضحية والفداء. بالتّعاون مع أفراد مجموعتي، أذكرُ بعضاً منها.

٢ أرجعُ إلى أحد كتبِ السيرةِ النّبويّة، وألخّصُ معركة اليَمامة، مبيّناً دور أُمِّ عمارة، وولديْها في المعركة.

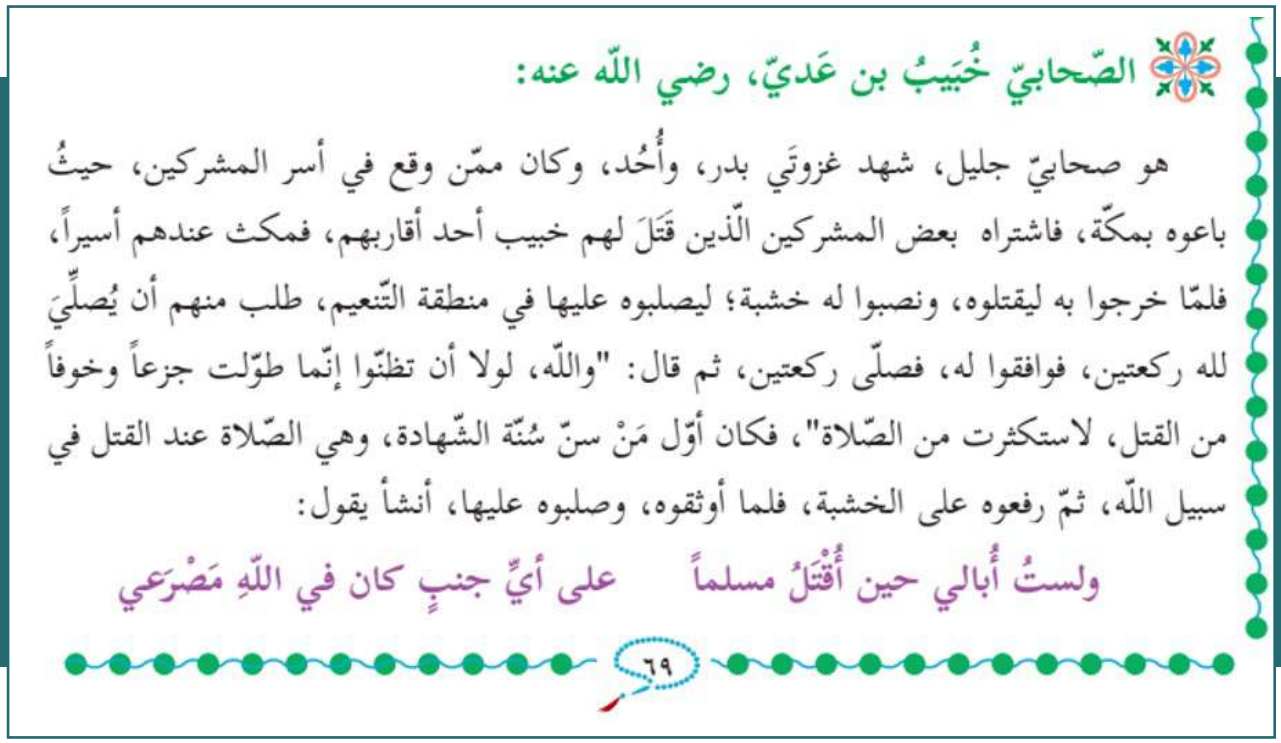
Activity:
1. Palestinian women have left their mark as a model of sacrifice and self-sacrifice. In cooperation with members of my group, I will mention some of them.
2. I will consult a book on the Life of the Prophet, and write a summary about the Battle of Al-Yamamah, explaining the role of Umm Amarah and her two sons in the battle.

Example 58.

***Islamic Education*, Grade 5, Vol. 2, 2020–2025, pp. 69–70**

(Previously: *Islamic Education*, Grade 5, Vol. 2, 2019, p. 69–70)

The story of the torture and death of a celebrated Islamic figure is used in a fifth-grade textbook to glorify violence, elevate death and martyrdom for religious and political goals, and endorse revenge killing of whole groups of people, all implicitly in the context of the present-day conflict. In a lesson on selected Companions of the Prophet Muhammad, this Islamic Education textbook describes events from the life story of Khubayb bin ʻAdiyy, an early seventh-century Companion of the Prophet, who was captured in battle and executed by the pagan Arabian tribe of Quraysh. The text favorably mentions Khubayb's active role fighting in battle alongside the Prophet, his enduring physical torture in captivity, and the fact that he is traditionally believed to have composed the Islamic martyr's prayer. The text also pronounces Khubayb himself as a martyr (*šahīd*) of Islam who was crucified and killed while suffering excruciating pain for the sake of Allah. Prominently quoting the famous martyr's prayer attributed to Khubayb, "*When I am killed as a Muslim, I do not care, as long as my death is for the sake of Allah,*" the text defines being killed in battle for religious ends as a highly desirable sort of death. In addition, the textbook quotes Khubayb cursing his adversaries as he dies: "*O Allah, […] kill them one by one, and spare not any one of them*." This informs students that killing others – possibly to the extent of annihilating all individuals from a group of people defined as adversarial – is a divinely sanctioned, legitimate solution for intergroup conflicts. Immediately after reading the text, the students are asked to tell a story of a martyr from their own community who was killed "*in defense of the Faith and their Palestinian homeland*." As a concluding exercise, this activity creates an immediate connection between the violent and potentially suicidal – or even genocidal – messages embedded in Khubayb's story and students' lived current reality. Thus, the textbook glorifies and may even encourage acts of violence and death for religious and political ends.



الصّحابيّ خُبَيبُ بن عَديّ، رضي اللّه عنه:

هو صحابيّ جليل، شهد غزوتَي بدر، وأُحُد، وكان ممّن وقع في أسر المشركين، حيثُ باعوه بمكّة، فاشتراه بعض المشركين الّذين قَتَلَ لهم خبيب أحد أقاربهم، فمكث عندهم أسيراً، فلمّا خرجوا به ليقتلوه، ونصبوا له خشبة؛ ليصلبوه عليها في منطقة التّنعيم، طلب منهم أن يُصلّيَ لله ركعتين، فوافقوا له، فصلّى ركعتين، ثم قال: "واللّه، لولا أن تظنّوا إنّما طوّلت جزعاً وخوفاً من القتل، لاستكثرت من الصّلاة"، فكان أوّل مَنْ سنّ سُنّة الشّهادة، وهي الصّلاة عند القتل في سبيل اللّه، ثمّ رفعوه على الخشبة، فلما أوثقوه، وصلبوه عليها، أنشأ يقول:

ولستُ أُبالي حين أُقْتَلُ مسلماً على أيِّ جنبٍ كان في اللّهِ مَصْرَعي

٦٩

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

فسألوه: أتُحِبّ أنّ محمّداً مكانك؟ فقال: "واللّه، ما أُحِبُّ أنّي في أهلي، وأنّ محمّداً يُشاك بشوكة"، وقبل أن يقتلوه أخذوا يساومونه على إيمانه، لكنّ خبيب ظلّ صابراً ثابتاً.

وقبل استشهاده، قال: "اللّهمّ إنّا قد بلّغنا رسالة رسولك، فبلِّغْهُ ما يُصْنَعُ بنا"، ثمّ دعا عليهم قائلاً: "اللّهمّ أَحْصِهِمْ عدداً، واقتلْهم بدداً، ولا تغادر منهم أحداً"، ثمّ قتلوه، وأوحى اللّه إلى رسوله ما حدث لخبيب، فبعث عَمْرو بْنَ أميّةَ الضّمريّ؛ لينزلَهُ عن الخشبة الّتي صلبوه عليها، فجاء إلى الخشبة، وفكّ قيده، وأنزله، ووسَّدَ جثمانه، ووضعه على الأرض.

فكان -رضي اللّه عنه- أوّل من صُلِبَ في سبيل اللّه، وأوّل مَنْ سَنّ الصّلاةَ قبل الشّهادة.

نشاط (٢)

أتحدّثُ عن قصّة شهيد من بلدي، ارتقى دفاعاً عن دينه، ووطنه فِلَسطين.

Companion of the Prophet Khubayb bin ʻAdiyy – Allah be pleased with him:
Was a majestic Companion of the Prophet, has witnessed both battles of Badr and Uhud, was among those who were taken captive by the Idolaters and was put by them for sale in Mecca. Other Idolaters, whose relative was killed by Khubayb, bought him and he stayed at their place as a prisoner. When they took him out to kill him and prepared a wooden board to crucify him, in the area of Taniem, Khubayb asked them to let him pray two rakʻahs for Allah. They let him do so, and he prayed two rakʻahs.
Then he said: "By Allah, had you all not thought that I am hindering out of sorrow and fear to be killed, I would have gone on with my prayer."
Khubayb was the first to have formulated the tradition [sunnah] of martyrdom, which is the prayer said when one is about to be killed for the sake of Allah. He then was raised onto the wooden board, and when they tied and crucified him on it, he started saying:
[Center, in purple:] When I am killed as a Muslim I do not care as long as my death is for the sake of Allah
When Khubayb was asked: "Would you like Muhammad to be in your place?", he said: "By Allah, I would not have liked to be with my family, while Muhammad is pierced by a spear." And before they killed him, they started bargaining with him over his faith, yet Khubayb remained enduring and tenacious.
Before he died as a martyr, Khubayb said: "Oh Allah, we have thus let the message of Your Messenger be known, and so let him know what is done to us." Then Khubayb cursed the Idolators, saying: "Oh Allah, count their numbers, kill them one by one, and spare not any one of them." Then they killed him, and Allah revealed to His Messenger what happened to Khubayb. The Messenger sent ʻAmr bin Umayyah Al-Damari to take Khubayb off the wooden board on which he was crucified. When ʻAmr arrived at the wooden board, he untied Khubayb's chains, took him off, supported his dead body and laid him on the ground.
Khubayb – Allah be pleased with him – was the first to have been crucified for the sake of Allah, and the first to have formulated the tradition of the prayer before martyrdom.
Activity 2:
I will tell a story of a martyr from my town, who ascended in defense of his Faith and his homeland Palestine.

Example 59.

***Islamic Education*, Grade 11, Vol. 1, 2020–2025, pp. 114–117**

(Previously: *Islamic Education*, Grade 11, Vol. 1, 2019, pp. 114–117)

In a chapter that teaches about different types of *jihad* and rules of war, students are taught that Islam accepts war as a "shariah-*recognized necessity*" (*ḍarūrah šar'īyah*). The lesson explains that the term *jihad* refers to a type of war to be fought against infidels and those who stand in the way of spreading Islam. It specifies that war with infidels may be waged against those who refuse to accept Islam. Finally, the lesson contrasts the noble goals of *jihad* in Islam – such as spreading the Islamic faith – with the supposedly ignoble motivations for non-Muslims to wage war, which include to kill and steal for no apparent reason. As a whole, the textbook glorifies religious war and encourages students to identify *jihad* with it, while portraying non-Muslims as morally inferior and potentially unworthy of living if they refuse to accept the Islamic faith. It is noteworthy that this lesson uses the term "*Arrogance*" (*istikbār*) to describe enemies of the Islamic faith, a term strongly associated with Iranian Khomeinist ideology.[76]

ضوابط الحرب في الإسلام:

الحرب ظاهرة لازمَتِ الإنسانيّة منذ فجر التّاريخ، وهي في الإسلام ضرورة شرعيّة ولها ضوابط وقيم قبلها وأثناءها وبعدها، ومن أبرز هذه القواعد ما يأتي:

١. إنذار الكفّار قبل المعركة، فما من معركة يخوضها المسلمون إلّا وعليهم دعوة المشركين إلى الإسلام أوّلاً، أو خضوعهم لأحكامه ثانياً، وإلّا فإنّهم يختارون الحرب بأنفسهم؛ لرفضهم أحد الأمرين، وقد كان المسلمون من عهد النّبيّ ﷺ والخلفاء من بعده يفعلون ذلك.

مشروعيّة السِّلْم والحرب في الإسلام:

الأصل في العَلاقات بين المسلمين وغيرهم أنْ تكونَ قائمة على الأمن والسّلام، وأنّ الحرب الّتي يُطلق عليها في الإسلام مصطلح الجهاد، شُرِعَتْ حمايةً للمجتمع المسلم من اعتداء الكافرين والمُستكبرين، وقتال من يقف في وجه دعوة الإسلام، ويمنع وصولها إلى الأمم الأخرى، وهي نوعان:

أتعلَّم

أهدافُ الجهادِ في الإسلامِ أهدافٌ نبيلةٌ، تتعلقُ بدحر المعتدي ونشر الدّعوةِ، وحمايةِ الضُّعفاء، بينما أهدافُ الحربِ عندَ غيرِ المسلمينَ أهدافٌ وضيعة، تتعلقُ بقتلِ النّاس، والاستيلاءِ على ثروات بلادهم بغيرِ حقٍّ، والاستكبارِ في الأرضِ، وظلمِ الشّعوبِ.

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

76. Raffaele Mauriello and Seyed Mohammad Marandi, "Oppressors and Oppressed Reconsidered: A Shi'itologic Perspective on the Islamic Republic of Iran and Hezbollah's Outlook on International Relations," in Deina Abdelkader, Nassef M. Adiong and Raffaele Mauriello (eds.), Islam and International Relations, London: Palgrave Macmillan, 2016.

The Rules of War in Islam:
War is a phenomenon that has accompanied humanity since the dawn of history, and in Islam it is a shariah-recognized necessity. There are rules and values applying before, during and after war, the prominent of which are:
1. Warning the Infidels before the battle, as Muslims may only enter battle after having first called the polytheists to Islam, or, failing that, to accept its precepts. Otherwise, their choice is war with their lives.

[…]

The legitimacy of peace and war in Islam:
*In principle, the relations between Muslims and non-Muslims should be based on security and peace. The kind of war, which is referred to in Islam by the term "*jihad*", has been legislated for the defense of Muslim society against attacks by the Infidels and the Arrogant [wa-l-mustakbirīn], and in order to fight those who stand in the way of preaching to Islam and prevent its reaching other nations. […]*

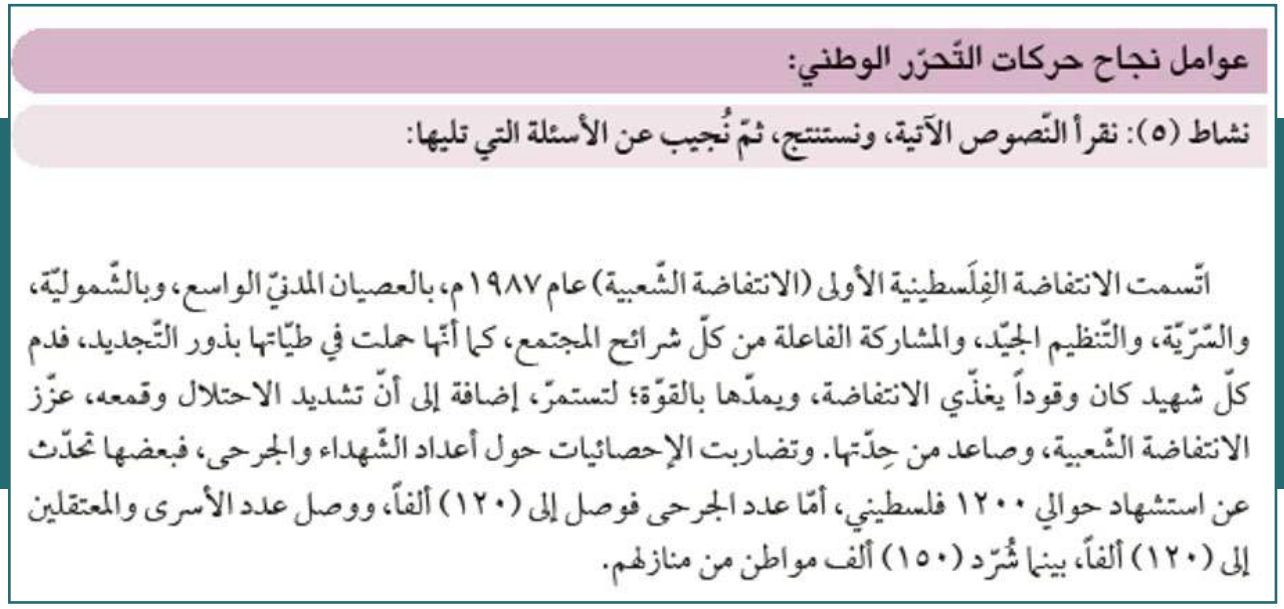
I learn:
The goals of jihad *in Islam are noble goals related to the defeating of the aggressor, the spread of [Islamic] preaching, and the protection of the weak, whereas the goals of war among non-Muslims are not noble, involving the killing of people and unrightfully seizing their countries' wealth, Arrogance [wa-l-istikbār] on Earth, and oppression of nations.*

Example 60.

***History Studies,* Grade 11, Vol. 2, 2021–2025, p. 10**

(Previously: *History Studies,* Grade 11, Vol. 2, 2020, p. 10)

Martyrdom is encouraged and described positively as "*fuel that fed the Intifada and gave it the power to go on*" in a chapter about liberation movements. The text presents causing a vast number of casualties and large amounts of damage as being the key to success of national liberation movements.



عوامل نجاح حركات التّحرّر الوطني:

نشاط (٥): نقرأ النّصوص الآتية، ونستنتج، ثمّ نُجيب عن الأسئلة التي تليها:

اتّسمت الانتفاضة الفِلَسطينية الأولى (الانتفاضة الشّعبية) عام ١٩٨٧م، بالعصيان المدنيّ الواسع، وبالشّموليّة، والسّرّيّة، والتّنظيم الجيّد، والمشاركة الفاعلة من كلّ شرائح المجتمع، كما أنّها حملت في طيّاتها بذور التّجديد، فدم كلّ شهيد كان وقوداً يغذّي الانتفاضة، ويمدّها بالقوّة؛ لتستمرّ، إضافة إلى أنّ تشديد الاحتلال وقمعه، عزّز الانتفاضة الشّعبية، وصاعد من حِدّتها. وتضاربت الإحصائيات حول أعداد الشّهداء والجرحى، فبعضها تحدّث عن استشهاد حوالي ١٢٠٠ فلسطيني، أمّا عدد الجرحى فوصل إلى (١٢٠) ألفاً، ووصل عدد الأسرى والمعتقلين إلى (١٢٠) ألفاً، بينما شُرّد (١٥٠) ألف مواطن من منازلهم.

Success Factors for National Liberation Movements:
Activity (5): Let's read the following texts, draw conclusions, and then answer:
The first Palestinian Intifada was characterized by vast civil disobedience, comprehensiveness, confidentiality, good organization, and active participation on the part of all segments of society. It also carried in its womb the seeds of renewal, for the blood of each martyr was the fuel that fed the Intifada and gave it the power to go on. The increased oppression on the part of the Occupation increased the popular Intifada and intensified its sharpness. There are conflicting statistics regarding the numbers of martyrs and the wounded. Some talked of the martyrdom of 1,200 Palestinians. As for the number of the wounded, it reached 120,000. The prisoners-of-war and detainees number was 120,000, while 150,000 civilians were forced to leave their houses.

Example 61.

***Islamic Education,* Grade 10, Vol. 1, 2020–2025, pp. 39–40**

(Previously: *Islamic Education,* Grade 10, Vol. 1, 2019, pp. 39–40)

In this lesson, students are told not to fear death in the context of a call to engage in *jihad* and display bravery. Specifically, students are taught that since their life expectancy is preordained, there is no point in avoiding *jihad* and that bravery will not be punished, which strongly imply that they should seek to engage in deadly violence. Moreover, the authors of the textbook add a notion that does not appear in the supporting Qur'anic verse quoted in the passage, rejecting "*humiliation and disgrace*" and connecting *jihad*, death, courage, and audacity with seeking "*glory and dignity for [one]self and the [Islamic] nation*."

٢- الشجاعة والإقدام، فالمسلم لا يخاف الموت، فهو حقّ، والأجل محدود مقدّر، والتقاعس عن البذل والجهاد لا يزيد في عمره، والشجاعة لا تُنقصه، فهو يأبى الذّل والهوان، بل يطلب العزة والكرامة لنفسه ولأمّته. قال تعالى: ﴿أَيْنَمَا تَكُونُوا يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ﴾ (النساء ٧٨).

التقويم

١- أضع إشارة (✓) أمام العبارة الصّحيحة، و إشارة (×) أمام العبارة غير الصّحيحة ثم أنقل الإجابة إلى دفتري:

أ- خروج بعض الصحابة للجهاد هو سبب موتهم. ( )

٥- أُعَلِّل:

أ- مسارعة المسلم تلبية نداء الجهاد دوْمًا.

Courage and Audacity: The Muslim is not afraid of death since death is a fact. Destiny is predestined, and failure to strive and conduct jihad *does not prolong the Muslim's lifetime, nor does courage shorten it. He rejects humiliation and disgrace and seeks glory and dignity for himself and his [Islamic] Nation. The Almighty said: "Wherever you may be, death will overtake you, even if you should be within towers of lofty construction." (4:78)*

Self-Assessment

1. I will place a checkmark (V) next to true statements and (X) next to false statements and then copy the answer to my notebook:

a. The Companions of the Prophet joining jihad *is the reason for their death.*

5. Explain:

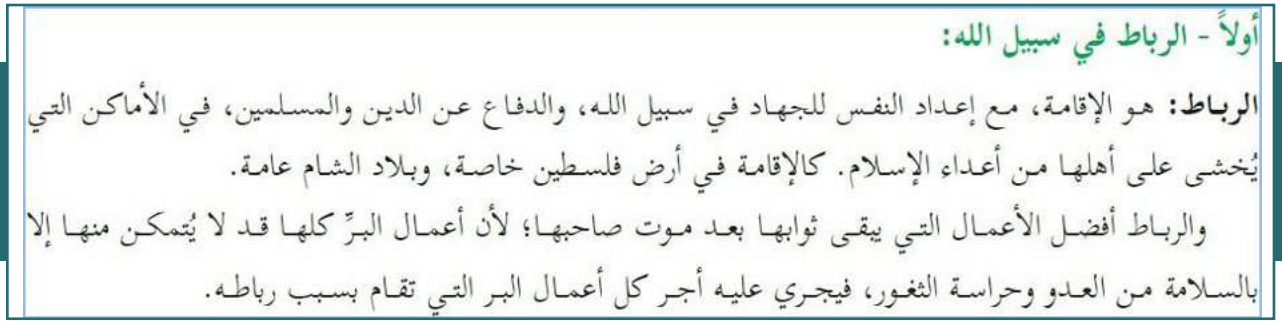
a. The Muslim always hurries to respond to the call for jihad

Example 62.

***Islamic Education*, Grade 12, 2025, p. 74**

(Previously: *Islamic Education*, Grade 12, 2021, p. 74)

Ribat, the Islamic principle of preparing for *jihad* to defend Islamic territory, is defined in a high school Islamic Education lesson as the act of "dwelling" in places such as Palestine and the Levant, where "*people are threatened by the Enemies of Islam*," while preparing for *jihad*. Rather than exploring how this concept was understood historically or during the inception of Islam, or emphasizing its potentially nonviolent applications, this textbook exploits it to encourage Palestinian students to view themselves as being currently engaged in a military form of *jihad* – effectively, religious war – against what is identified as an enemy of their very faith and of the entire Islamic community.



أولاً - الرباط في سبيل الله:

الرباط: هو الإقامة، مع إعداد النفس للجهاد في سبيل الله، والدفاع عن الدين والمسلمين، في الأماكن التي يُخشى على أهلها من أعداء الإسلام. كالإقامة في أرض فلسطين خاصة، وبلاد الشام عامة.

والرباط أفضل الأعمال التي يبقى ثوابها بعد موت صاحبها؛ لأن أعمال البرِّ كلها قد لا يُتمكن منها إلا بالسلامة من العدو وحراسة الثغور، فيجري عليه أجر كل أعمال البر التي تقام بسبب رباطه.

Part 1: Ribat *for the Sake of God:*
Ribat*: means dwelling – whilst preparing one's soul for* jihad *for the sake of God and defense of the Faith and Muslims – in places where people are threatened by the Enemies of Islam; for example, living specifically in the land of Palestine, or in the Levant in general.*
Ribat *is the best of those deeds that remain rewarded after one's death; because all acts of righteousness may be rendered impossible, unless there is safety from the Enemy and the borderlands are guarded. Therefore, [he who engages in ribat] gains the reward of all the acts of righteousness that are made possible because of his* ribat.

Example 63.

***Noble Hadith and Its Sciences (Shariah Track),* Grade 11, 2021–2025, pp. 111–112**

(Previously: *Noble Hadith and Its Sciences [Shariah Track],* Grade 11, 2013, p. 111)

While teaching a *hadith* about moral conduct in wartime, the textbook offers its interpretation that the reason why the *hadith* repeats the Prophet Muhammad's order to attack is to stress the importance of *jihad*. In this context *jihad* is understood to be violent and is stated as needed to change reality from "*idolatry and injustice*" to "*love and knowledge*," strongly implying that religion should be spread by the sword. However, the textbook also emphasizes that Islam is a religion of mercy.

عن بُريدة ﷺ قال: كانَ رسولُ الله ﷺ إذا بَعَثَ أميراً على جيشٍ أوْصاهُ في خاصَّته بتقوى الله تعالى ومَنْ مَعَهُ منَ المسلمين خيراً، ثم قال: اغزوا باسم الله في سبيل الله، قاتلوا مَنْ كفر بالله، اغزوا ولا تَغُلُّوا ولا تغدُروا، ولا تمثلوا ولا تقتُلوا وَليداً»[1].

■ شرح الحديث:

يبيّن لنا هذا الحديث بما لا يدع مجالاً للشكّ رحمة هذا الدين بالناس أجمعين حتى في حالة الحرب، ويوضح لنا أخلاق القادة المسلمين في الحروب، ومدى التزامهم بشرع الله، ورحمتهم بالجيش الذي يتولون قيادته، إضافة لرحمتهم بالناس أجمعين.

■ قاتلوا مَنْ كفر بالله:

هذا توجيه من الرسول بمقاتلة الذين ناصبوا دين الله العداء، بعد أن رفضوا الإسلام وآثروا إشعال الحرب عليه وعلى المسلمين.

فالهدف من الغزو هو مدافعة مَنْ يقف حاجزاً بين الإسلام والشعوب، وهذا لا يعني بالضرورة قتلهم، فالمُقاتَلَة هي السعي في جهاد الأعداء؛ لإعلاء كلمة الله.

ويكرّرُ الرسولُ عليهم أمره بالغزو بقوله: (اغزوا)؛ تأكيداً على أهميّة الجهاد، وإبرازاً لشأنه من أجل تغيير واقع مليء بالوثنيّة والظلم والتخلف والجهل والحروب الدموية، وينقله إلى واقع مليء بالمحبة والعلم؛

It was narrated from Buraidah: "Whenever the Messenger of Allah dispatched a commander of an army he would exhort him personally; that he should have fear of Allah, and regarding those of the Muslims who are with him; that he should be good to them. He would say: 'Fight in the Name of Allah and in Allah's curse. Fight those who disbelieve in Allah and fight, do not be treacherous, nor mutilate, nor kill a child.'"

Analysis of the hadith:
This hadith unambiguously clarifies to us that this religion [Islam] is merciful to all human beings, even in a state of war. […]

"Fight those who disbelieve in Allah":
This is an instruction by the Messenger of Allah to fight those who made the Religion of Allah their enemy […] The Messenger repeated to [his men] his order to attack, saying: "Fight!", in order to stress the importance of jihad *and elevate its status, to change a reality full of idolatry, injustice, discord, ignorance, and bloody wars, and transform it into a reality full of love and knowledge […]*

Example 64.

***Noble Hadith and Its Sciences* (Shariah *Track*), Grade 11, 2021–2025, pp. 130–131**

(Previously: *Noble Hadith and Its Sciences* (Shariah *Track*), Grade 11, 2013, p. 129)

Students are taught a *hadith* about the importance of *jihad*, according to which *jihad* and believing in God are the most meritorious of acts, and sins are atoned for a person who dies during *jihad*. The *hadith's* association of *jihad* with death while fighting the enemy clarifies the violent meaning of *jihad* intended here. The textbook takes this *hadith* to mean that "jihad *is what shows the strength of faith*" and claims that the reason why non-Muslims are disinclined to convert is because of the "*weakness*" of Islamic society, which is understood here as military weakness. The lesson thus encourages students to view violence and war as an inherent part of faith and that which makes it persuasive.

الدرس ٣٣

أجر المجاهد

الأهداف:

يتوقع من الطلبة بعد نهاية الدرس أن يكونوا قادرين على:

١. قراءة الحديث الشريف قراءة سليمة ومتقنة
٢. التعريف براوي الحديث النبوي الشريف
٣. توضيح المعنى الاصطلاحي للإيمان كما بينه العلماء
٤. بيان الأحكام الشرعية الواردة في الحديث الشريف
٥. ذكر الشروط المطلوبة في الشهيد حتى يغفر له
٦. تعليل سبب تسمية الدَّيْنُ ذنبا
٧. استنباط الدروس المستفادة من الحديث الشريف

عن عبد الله بن أبي قتادة عن أبي قتادة: أنه سمعه يُحدث عن رسول الله ﷺ: أنّه قام فيهم فذكر لهم: «أنّ الجهاد في سبيل اللهِ والإيمان بالله أفضل الأعمال»؛ فقام رجل فقال: يا رسول الله! ، أرأيتَ إن قُتلتُ في سبيلِ اللهِ تُكَفَّرُ عني خطاياي؟، فقال له رسول الله ﷺ: «نعم، إن قُتِلْتَ في سبيل الله، وأنت صابرٌ محتسبٌ، مقبلٌ غيرُ مُدْبر»، ثمّ قال رسول الله ﷺ: «كيف قلت؟»، قال: أرأيتَ إن قتلتُ في سبيل الله، أتُكفَّر عنّي خطاياي؟، فقال رسول الله ﷺ: «نعم، وأنت صابرٌ محتسبٌ، مقبلٌ غيرُ مدبرٍ، إلا الدَّيْن، فإنّ جبريل عليه السلام قال لي ذلك»[1].

راوي الحديث:

أبو قتادة الحارث بن رِبْعي السُّلَميُّ المدنيّ، صحابيّ جليل، وفارس رسول الله ﷺ، شهد أُحُداً وما بعدها من الغزوات، ولم يثبت أنّه شهد بدراً، مات بالمدينة المنورة سنة (٥٤) للهجرة، وهو ابن اثنتين وسبعين سنة.

الشرح:

الجهاد والإيمان أفضل الأعمال:

الجهاد ذروة سنام الاسلام، والدرع الحصين الذي يحمي الدين وأهله، والإيمان أساس العلاقة التي تربط المسلم بربه، وتُدخله في دائرة العبودية لله تعالى، والتي من أجلها خلق الله تعالى الجنّ والإنس، قال تعالى: ﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ﴾ الذاريات: ٥٦.

والجهاد والإيمان يشكلان منظومة المجتمع السليم الذي أراده الله تعالى، مجتمعاً يقوم على الإيمان بالله تعالى، والجهاد يحمي هذا المجتمع من أن يعبث به عابث، أو يعتدي عليه آثم، بل نلاحظ أنّ النبيّ ﷺ قدّم الجهاد على الإيمان إظهاراً لأهميته وقيمته؛ لأنّ الجهاد هو الذي يُظهر عظمة الإيمان، فالمجتمع المؤمن إذا كان ضعيفاً ولا توجد قوة تحميه فإنّه مجتمع يَنْفِرُ منه الناس، ولا يُغري أَحداً بالانضمام إليه، وخير شاهد على ذلك حال المسلمين في هذه الأيام، فمجتمعاتهم ضعيفة، الكلّ يجترئ عليها، ولا تملك قوة تدافع بها عن نفسها، وهذه الصورة لا تغري غير المسلم بالانضمام إليها.

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

The reward of the jihad *warrior:*
[…]
It has been narrated on the authority of Abu Qatada that the Messenger of Allah stood up among [his Companions] to deliver his sermon in which he told them that jihad *in the way of Allah and belief in Allah are the most meritorious of acts. A man stood up and said, "Messenger of Allah, do you think that if I am killed in the way of Allah, my sins will be blotted out from me?" The Messenger of Allah replied: "Yes, in case you are killed in the way of Allah and you were patient and sincere and you always fought facing the enemy, never turning your back upon him." Then he added: "What have you said?" The man repeated: "Do you think if I am killed in the way of Allah, all my sins will be obliterated from me?" The Messenger of Allah said: "Yes, if you were patient and sincere and always fought facing the enemy and never turning your back upon him, all except debt. Gabriel has told me this."*
[…]

Explanation of the hadith*:*
Jihad *and faith are the most meritorious of acts:*
Jihad *is the highest peak of Islam. […] We notice that the Prophet [Muhammad] even put* jihad *before faith in order to emphasize its importance and value, because* jihad *is what shows the strength of faith. For the faithful society, if it is weak without power to defend itself, is a society that people distance themselves from and will not tempt anyone to join it. The best proof of that is the Muslims' situation these days: their societies are weak, everyone makes audacious moves against them, and they do not have the power by which they would defend themselves. This situation does not tempt non-Muslims to join them.*

Example 65.

***Noble Hadith and Its Sciences* (Shariah *Track*), Grade 11, 2021–2025, p. 143**

(Previously: *Noble Hadith and Its Sciences* (Shariah *Track*), Grade 11, 2013, p. 141–142)

Students are introduced to a *hadith* stating that the Al-Aqsa Mosque was the second mosque built on Earth, forty years after the Masjid al-Haram in Mecca. While interpreting this *hadith* as proof for the importance of the Al-Aqsa Mosque in Jerusalem, the textbook informs students that it is the duty of all Muslims to "*protect [the mosque] from transgressors*" and that they must sacrifice all that is precious to them to "*liberate which of them that is occupied.*" Students are also implicitly threatened that God will hold them accountable for failing to "*liberate*" the Al-Aqsa Mosque on the Day of Judgment, thus potentially instilling a fear of divine retribution if they oppose violence for religion's sake.

■ **مكانة المسجد الحرام والمسجد الأقصى :**

في هذا الحديث دلالة واضحة على عظيم فضل هذين المسجدين في الإسلام، وعلى قدسيّتهما. ويُلزم المسلمين أن يحافظوا عليهما من العادين، بل يفرض علينا التضحية بالغالي والنفيس في سبيل تحرير ما احتُلّ منها، فهي موضع عبادتهم، وأمانة في أعناقهم، فما ينبغي أن يتقاعس المسلمون قاطبة في مشارق الأرض ومغاربها عن تحرير المسجد الأقصى، فهو ثاني مسجد وضع في الأرض، وهو أولى القبلتين، وثالث الحرمين الشريفين، وتحريره مسؤوليّة المسلمين جميعاً، وسنُسألُ جميعاً عن ذلك، قال تعالى : ﴿يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ﴾ الشعراء: ٨٨ – ٨٩ .

The importance of the Masjid al-Haram [in Mecca] and the Al-Aqsa Mosque:
This hadith clearly shows the massive significance of these two mosques in Islam and their sanctity. The Muslims must protect them from transgressors. More so, we are obligated to sacrifice that which is dear and precious to us to liberate which of them that is occupied, as it is their [our] place of worship, and they [we] were entrusted with it. It is unbecoming that all Muslims worldwide would neglect the liberation of the Al-Aqsa Mosque, for it is the second mosque that was built on Earth [after Mecca], the first direction of prayer [before it was changed to Mecca], and the third [in holiness] after the two holy places [in Mecca and Medina]. Its liberation is the responsibility of all Muslims, and we will all be held accountable for that [on the Day of Judgement].

Example 66.

***Islamic Jurisprudence and Its Foundations* (Shariah *Track*), Grade 11, 2021–2025, pp. 95–96**

(Previously: *Islamic Jurisprudence and Its Foundations* (Shariah *Track*), Grade 11, 2015, p. 81)

When learning about the underlying reasons for *zakat* – the Islamic principle of charity – students are taught that one of its purposes is to spread Islam by financially supporting violent *jihad*.

■ من حكم الزكاة:

- مساعدة الفقراء والمساكين؛ وذلك ممّا يوطد دعائم المحبة والمودة بين الفقراء والمحتاجين، والأغنياء، وينزع من القلوب الحسد والحقد، وبذلك ينشأ المجتمع قوياً متماسكاً.
- تقليل الجرائم؛ وذلك بزوال أسبابها من الفقر والفاقة.
- تُعوّد المؤمن البذل والعطاء، وتقيه داء الشُحّ والبخل؛ ولذلك أثر عظيم في تهذيب النفس، والروح.
- إحدى وسائل الدعوة إلى الله تعالى، ونشر دينه؛ وذلك بإعانة المجاهدين الذين يتطوعون ببذل أرواحهم في سبيل الله سبحانه.

The underlying reasons for zakat include:
- Helping the poor and destitute […]
- Reducing crime […]
- Accustoms the Faithful in giving and spending […]
- It is one of the means of calling people to follow Allah Almighty and spreading His religion, by assisting the jihad *fighters who volunteer to sacrifice their lives for Allah's sake.*

Example 67.

***Methods of* Da'wah *and the Art of Oration (*Shariah *Track),* Grade 11, 2021–2025, p. 81**

(Previously: *Methods of* Da'wah *and the Art of Oration (*Shariah *Track),* Grade 11, 2015, p. 74)

Students are taught a *hadith* – an oral tradition attributed to the Prophet Muhammad – according to which *jihad* is the third most important thing to God after prayer and respect for one's parents. While *jihad* is not necessarily understood to be violent in this context, this lesson corroborates other lessons in this and other *shariah* track textbooks that favor violent *jihad* as the utmost expression of Islamic faith.

فقد كان الصحابة ﷺ حريصين على أن يعرفوا الأَوْلى من الأعمال؛ ليتقربوا إلى الله -تعالى- به، ما يعني أنّهم كانوا يعلمون أنّ من الأعمال ما هو أَوْلى من غيره، ولهذا فقد كثرت أسئلتهم عن أفضل العمل، وعن أحب الأعمال إلى الله، فعن ابن مسعود ﷺ، قال: «سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: الصَّلاَةُ عَلَى وَقْتِهَا. قُلْتُ ثُمَّ أَيٌّ؟ قَالَ: ثُمَّ بِرُّ الْوَالِدَيْنِ. قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ»[٢].

The Companions of the Prophet were eager to know the most valuable of deeds, so that they could become closer to Allah Almighty with it. This means that they knew that there are deeds that are more valuable than others, and therefore they asked many questions about the best of deeds, and the deeds that are most loved by Allah. Ibn Mas'ud narrated: "I asked the Prophet which action is dearest to Allah and he replied, 'Prayer at its proper time.' I asked what came next, and he replied that it was kindness to parents. I asked what came next and he replied that it was jihad *in Allah's sake."*

Example 68.

***Methods of* Da'wah *and the Art of Oration (*Shariah *Track),* Grade 11, 2021–2025, p. 81**

(Previously: *Methods of* Da'wah *and the Art of Oration (*Shariah *Track),* Grade 11, 2015, pp. 123–124)

Students are taught an essay that defines Islamic faith in militant terms. The essay, titled "Islam is a Religion of Power: Is There Any Doubt about That?" by Egyptian thinker Ahmad Hasan Al-Zayyat (1885–1968), is offered as an example in a writing exercise. The essay presents Islam as a religion primarily defined by military prowess, a feature said to be shared by its deity Allah, its founder Muhammad, its holy book the Qur'an and its leading historical figures. The essay then states that Muslims are commanded to fight for Islam, and to "terrorize" (*irhāb*) their "enemies". While the essay stresses that the kind of fighting sanctioned by Islam is only meant to answer "aggression" and is defined by "mercy and justice," it is clear that virtually any act of war is justified if not endorsed by these vague parameters, especially within the context of the Israeli-Palestinian conflict. Moreover, the essay writer dismisses anyone who fails to accept this interpretation as "*a Muslim without Islam and an Arab with no Arab nature*."

الإسلام دين القوّة، وهل في ذلك شَكّ؟

شارعه هو الجبّار ذو القوّة المتين، ومبلّغه هو محمد الصبّار ذو العزّة الأمين، وكتابه هو القرآن الذي تحدى كلّ إنسان وأعجز، ولسانه هو العربيّ الذي أخرس كلّ إنسان وأبان، وقُوّاده الخالدون هم الذين أخضعوا لسيوفهم رقاب كسرى وقيصر، وخلفاؤه العمريّون هم الذين رفعوا عروشهم على نواحي الشرق والغرب، فمَنْ لم يكن قويّ البأس، قويّ الإرادة، قويّ العزيمة، قويّ العقيدة، قويّ الإنسانية، قويّ الأمل، قويّ العدّة، كان مسلماً من غير إسلام، وعربيّاً من غير عروبة.

كتب على المسلمين القتال في سبيل دينهم ودينه، وفرض عليهم إعداد القوة والخيل، إرهاباً لعدوهم وعدوه، وأمرهم أن يقابلوا اعتداء المعتدين بمثله، ولكنّ القوة التي يأمر بها الإسلام هي قوة الحكمة والرحمة والعدل، لا قوة السفه والقسوة والجور؛ فهي قوة ممزوجة، أو قوة فيها قوتان: قوة تهاجم البغي والعدوان في الناس، وقوة تدافع الأثرة والطغيان في النفس.

Islam is a Religion of Power: Is there any Doubt about that?
[Islam] is made law by the Almighty, the formidable One with power; its promulgator is Muhammad, the steadfast, the upright one with might; its book is the Qur'an, that challenged all men and left them bewildered; its language is Arabic, that made all men and times speechless; its immortal commanders were those who bent the necks of [Persian ruler] Khosrow and the [Byzantine] emperor to their swords; and its caliphs were the Umarites, who raised their thrones in the East and West. Therefore, he who is not powerful, strong-willed, determined, a strong believer, strongly humane, with firm hope and vigorous preparation – is a Muslim without Islam and an Arab with no Arab nature.

It has been decreed for the Muslims that they must fight for their and His religion, and they have been ordered to prepare forces and horses in order to terrorize their and His enemies. He ordered them to meet the attackers' aggression with comparable aggression, but the power commanded by Islam is the power of wisdom, mercy and justice, not the power of impudence, cruelty and oppression. It is a combined power, or a power in which there are two: a power to attack injustice and aggression among men, and a power to defend against selfishness and tyranny inside the soul.

Example 69.

***Noble Hadith and Its Sciences* (Shariah *Track*), Grade 12, 2021–2025, pp. 114–115**

(Previously: *Noble Hadith and Its Sciences* (Shariah *Track*), Grade 12, 2020, pp. 114–115)

A chapter titled "*The Virtue of* Ribat *in Allah's Cause*" discusses a *hadith*, an Islamic oral tradition, about the importance of *ribat* – the Islamic principle of preparing for *jihad* to defend Islamic territory. The textbook connects *ribat* to the idea of defending the homeland, specifically Palestine, describing it as a religious duty. Students are also implicitly threatened that God will hold them accountable for failing to participate in *ribat*, thus potentially instilling a fear of divine retribution if they oppose violence for the sake of religion or nationalism.

الدرس ٢٩

فضل الرباط في سبيل الله (شرح)

عن سهل بن سعدٍ الساعدي ﷺ أنَّ رسولَ اللهِ ﷺ قال: «رباطُ يومٍ في سبيلِ اللهِ خيرٌ مِنَ الدنيا وما عليها، وموضعُ سَوطِ أحدِكُم منَ الجنةِ خيرٌ من الدنيا وما عليها، والرَّوحةُ يَروحها العبدُ في سبيلِ اللهِ أو الغَدوةُ خيرٌ مِنَ الدنيا وما عليها»(١).

شرح الحديث:

فضل الرباط في سبيل الله:

الرباط: هو المكث والبقاء على الحدود بنيّة الدفاع عن البلاد والعباد، وأصل كلمة الرباط جاءت من ربط الجنود خيلهم ومكوثهم للحراسة.

ومن هنا أُطلق على مدينة الرباط هذا الاسم؛ لكونها كانت محطة لانطلاق الجيش للجهاد في سبيل الله.

قوله ﷺ: «رباطُ يومٍ في سبيل الله خيرٌ من الدنيا وما عليها»:

ينبه النبي ﷺ إلى قيمة عظيمة من قِيَم الإسلام، وهي الحفاظ على البلاد والعباد، وحمايتهم من كل خطر يتهددهم، وعبَّر عن ذلك بمصطلح شرعي يسمى (الرباط) الذي يُعبِّر عن انتماء المسلم إلى مجتمعه وأمته، وعن استعداده للتضحية بروحه من أجل حمايتهم والدفاع عنهم، والمسلم يتفوق على غيره في حبه لوطنه؛ لأنّه لا ينطلق في ذلك من مجرد الشعور الوطني أو حبّ المكان الذي ترعرع فيه وحنينه إليه، بل يضيف إلى ذلك المفهوم العَقَدي، فحب الوطن من الإيمان، وبالتالي فالدفاع عنه واجبٌ شرعيٌّ يؤجر عليه، ويجزى عليه خير الجزاء، وإذا قصّر في ذلك فهو محاسب على تقصيره حساباً عسيراً، ولذلك نجد في الحديث الأجر العظيم لَمَنْ قام بهذا الجهد في الدفاع عن بلده، فذكر أنّ القيام بواجب الحراسة والحماية على حدود الوطن ليوم واحدٍ خيرٌ من الدنيا وما عليها؛ أي: ما عليها من مُتَعٍ ونِعَمٍ، تشمل المال والولد والزوج والسعادة... إلخ.

وقد ورد في بعض الروايات تنويعٌ لأجر المرابط، كما في حديث سلمان الفارسي ﷺ: «**رباط يوم أو ليلة خير من صيام شهر وقيامه**»(١)، وفي حديث آخر: «**رباط يوم في سبيل الله خير من ألف يوم فيما سواه من المنازل**»(٢)، وهاتان الروايتان كلتاهما تفيدان الأجر العظيم للمرابط، وأنّ الأجر يتفاوت حسب نية المرابط والجهد الذي يبذله والتضحيات التي يقدمها.

والرباط لا يقتصر على مجرد الحراسة على الثغور والحدود، وإنّما يمتدّ ليشمل كل شكل من أشكال الحفاظ على الأمة والمجتمع، فمجرد ثبات المسلم على أرضه، وعدم هروبه من الضغوط التي تستهدف اقتلاعه وتهجيره من أرضه، كما يحدث على أرض فلسطين في هذه الأيام، فهو رباط وثبات وجهاد في سبيل الله.

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

The virtue of ribat *in Allah's cause:*
The Messenger of Allah said, "Observing ribat *for a single day is far better than this world and all that it contains."*

Explanation of the hadith*:*
The virtue of ribat *in Allah's cause:*
Ribat *means remaining and staying on the borderlines, with the intention of defending the land and the people. […] […] The Muslim is superior to others in his love for his homeland because he does not act on the basis of patriotic feelings alone, or the love for the place where he grew up and to which he yearns, but he adds to that the religious meaning, as love of one's homeland is part of Faith and, hence, defending it is a religious duty for which he will be rewarded, and if he does not fulfill it he will be held harshly accountable.*
Ribat *is not restricted to guarding borders and borderlands, but it is rather extended to include all types of defense of the Islamic Nation and society. A Muslim's mere persistence on his land, without running away due to the pressures aimed at uprooting him and forcing him to emigrate from his land, as is happening on Palestine's soil these days, is* ribat, steadfastness, and jihad in Allah's cause.

Example 70.

***Arabic Language (Teacher Guide),* Grade 10, 2018–2025, p. 248**

The guidelines for high school Arabic teachers praise *jihad*, implicitly in its violent form, as a defining feature of Palestinian identity. For an Arabic-language class, the teacher guide uses a poem that exalts *jihad* as a source of pride for Palestinians. Its verses include "*with the blood of heroes is our banner colored*," and "*to water the Enemies red cups and sad songs*," which strongly imply a violent meaning of *jihad*. The teacher guide takes "jihad *for the liberation of Palestine*" to be one of the key takeaways of the poem, stressing that *jihad* is "the honor which Palestine boasts out of all nations" and that it is "*the path to... glory unparalleled*." The celebration of the concept of *jihad* in a nationalist and confrontational context and the strong indications that it may be understood in violent terms load the discussion of the conflict with religious terms that escalate its violent connotations.

٣- الشَّرفُ الّذي باهتْ فِلَسْطينُ به الأممَ والشّعوبَ، هو الجهاد.

٤- إنَّ الجهاد شرف تباهي فلسطين به جميع البلاد؛ فهو طريق للعلا والمجد لا يُدانى.

٥- عاطفة الفخر والاعتزاز بالأمة العربية، والألم لما حل بفلسطين، والإشادة بالجهاد لتحرير فلسطين.

3. The honor which Palestine boasts out of all peoples and nations is jihad.
[…]
4. Jihad *is the honor which Palestine boasts out of all other countries, for it is a path to heights and glory unparalleled.*
5. The sentiment of pride in the Arab nation, pain over what happened to the Palestinians, and exaltation of jihad *for the liberation of Palestine.*

Cf. corresponding textbook: *Arabic Language*, Grade 10, Vol. 2, 2020–2025, p. 119:

٤- ضَحِكَ الـمَجْدُ لَنا لَمّا رَآنا بِدَمِ الأَبْطالِ مَصْبوغاً لِوانا

٥- عُرْسُ الأَحْرارِ أَنْ تَسقِي العِدا أَكْؤساً حُمْراً وَأَنْغاماً حَزانى

٦- يا جِهاداً صَفَّقَ المَجْدُ لَه لَبِسَ الغارُ عَلَيْهِ الأُرْجُوانا

٧- شَرَفٌ باهَتْ فِلَسْطينُ بِهِ وَبِناءٌ لِلْمَعالي لا يُدانى

4- Glory laughed cheerfully when it saw us / with the blood of heroes is our banner colored
5- Wedding celebration of the freeborn, for them to water the Enemies / red cups and sad tunes
6- O jihad, *glory has been cheering to you / its laurels clad purple*
7- It is an honor, which Palestine is proud of / and it is an edifice unparalleled to nobility

Example 71.

***Arabic Language (Teacher Guide),* Grade 9, 2018–2025, p. 60**

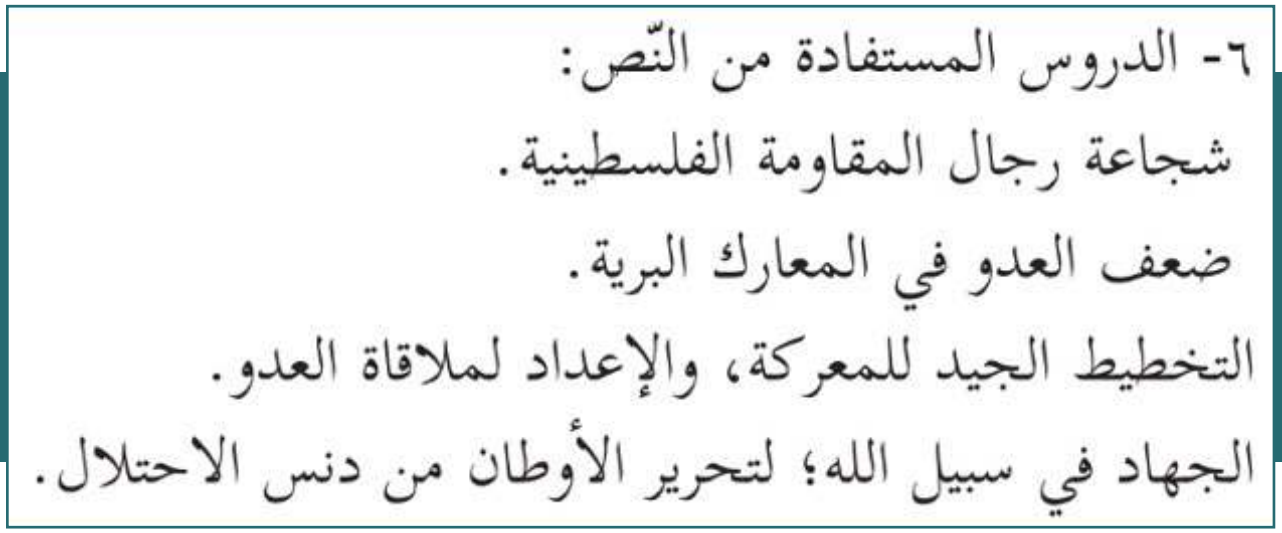
While teaching a story on the Palestinian Right of Return, this teacher guide instructs teachers to show the class a YouTube clip (which is no longer available) titled "*I Am the Daughter of the Revolution*." The song, performed by two young girls, includes words and phrases such as "*rifle*" and "We shall fall as martyrs on your soil."

The teacher will present the song "I Am the Daughter of the Revolution," which shows scenes that are close to the events of the story and are on the same subject.
https://ww.youtube.com/watch?v=9V4KdZrOF2E

Example 72.

***Arabic Language (Teacher Guide),* Grade 8, 2018–2025, p. 235**

Jihad as an element of the violent Palestinian struggle is emphasized in an Arabic-language listening exercise for eighth graders about the Battle of the Beaufort between Israel and the PLO during the 1982 Lebanon War. The teacher guide concludes that *jihad* for the liberation of the homeland "*from the* cont*amination of the Occupation*" is one of the four takeaways from this listening exercise. The combination of the Palestinians' bravery, the enemy's weakness, and the emphasis on "jihad *in Allah's cause*" creates a narrative of a war justified by religion against a divinely ordained enemy.

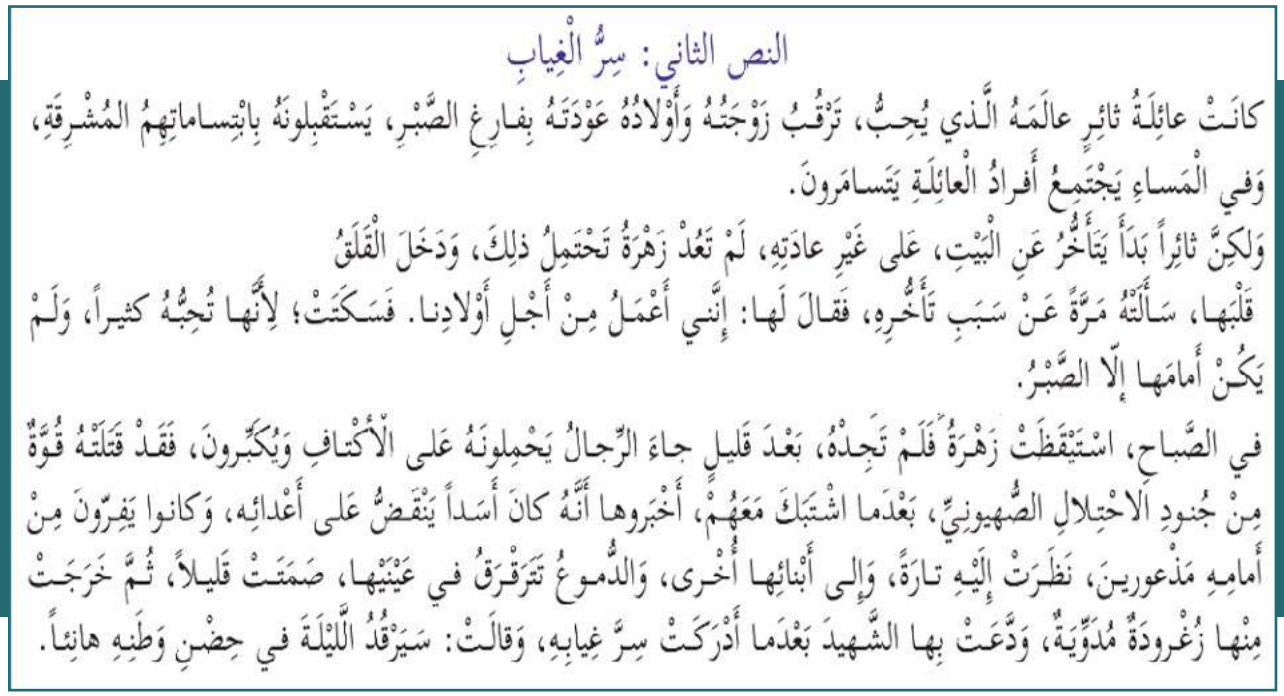

٦- الدروس المستفادة من النّص:
شجاعة رجال المقاومة الفلسطينية.
ضعف العدو في المعارك البرية.
التخطيط الجيد للمعركة، والإعداد لملاقاة العدو.
الجهاد في سبيل الله؛ لتحرير الأوطان من دنس الاحتلال.

6- The lessons learned from the text:
The bravery of the men of the Palestinian Resistance.
The weakness of the Enemy in land battles.
Good planning for battle and preparations to meet the Enemy.
Jihad *in Allah's cause for the liberation of our countries from the contamination of the Occupation.*

Example 73.

***Arabic Language (Teacher Guide),* Grade 5, 2018–2025, p. 259**

During a fifth-grade listening exercise, martyrdom in the context of the Palestinian struggle is presented as a source of joy. The teacher guide instructs educators to share the story of a man who used to spend his nights away from home but refused to let his wife know what he was doing. One morning, his body was brought home following a clash with "soldiers of the Zionist Occupation." Then, *"a thundering ululation (an expression of joy) came out of her in which she bid the martyr farewell after having understood the secret of his absence."* The husband's death is thus presented in a positive light. Indeed, the text ends with the wife exclaiming, "*Tonight he will sleep well in the embrace of his homeland*."



النص الثاني: سِرُّ الْغِيابِ

كانَتْ عائِلَةُ ثائِرٍ عالَمَهُ الَّذي يُحِبُّ، تَرْقُبُ زَوْجَتُهُ وَأَوْلادُهُ عَوْدَتَهُ بِفارِغِ الصَّبْرِ، يَسْتَقْبِلونَهُ بِابْتِساماتِهِمُ المُشْرِقَةِ، وَفي الْمَساءِ يَجْتَمِعُ أَفرادُ الْعائِلَةِ يَتَسامَرونَ.

وَلكِنَّ ثائِراً بَدَأَ يَتَأَخَّرُ عَنِ الْبَيْتِ، عَلى غَيْرِ عادَتِهِ، لَمْ تَعُدْ زَهْرَةُ تَحْتَمِلُ ذلِكَ، وَدَخَلَ الْقَلَقُ قَلْبَها، سَأَلَتْهُ مَرَّةً عَنْ سَبَبِ تَأَخُّرِهِ، فَقالَ لَها: إِنَّني أَعْمَلُ مِنْ أَجْلِ أَوْلادِنا. فَسَكَتَتْ؛ لِأَنَّها تُحِبُّهُ كثيراً، وَلَمْ يَكُنْ أَمامَها إِلّا الصَّبْرُ.

في الصَّباحِ، اسْتَيْقَظَتْ زَهْرَةُ فَلَمْ تَجِدْهُ، بَعْدَ قَليلٍ جاءَ الرِّجالُ يَحْمِلونَهُ عَلى الْأَكْتافِ وَيُكَبِّرونَ، فَقَدْ قَتَلَتْهُ قُوَّةٌ مِنْ جُنودِ الاحْتِلالِ الصُّهيونِيِّ، بَعْدَما اشْتَبَكَ مَعَهُمْ، أَخْبَروها أَنَّهُ كانَ أَسَداً يَنْقَضُّ عَلى أَعْدائِهِ، وَكانوا يَفِرّونَ مِنْ أَمامِهِ مَذْعورينَ، نَظَرَتْ إِلَيْهِ تارَةً، وَإِلى أَبْنائِها أُخْرى، وَالدُّموعُ تَتَرَقْرَقُ في عَيْنَيْها، صَمَتَتْ قَليلاً، ثُمَّ خَرَجَتْ مِنْها زُغْرودَةٌ مُدَوِّيَةٌ، وَدَّعَتْ بِها الشَّهيدَ بَعْدَما أَدْرَكَتْ سِرَّ غِيابِهِ، وَقالَتْ: سَيَرْقُدُ اللَّيْلَةَ في حِضْنِ وَطَنِهِ هانِئاً.

The Second Text: The Secret of Absence

Tha'ir's family was his whole world, which he loved, as his wife and children would eagerly wait for his return [home], greeting him with their honorable smiles, and in the evening the family members would gather and talk with one another.

However, Tha'ir began to come home unusually late. Zohra couldn't take this anymore, and she started to worry. One time she asked him why he comes home late, and he told her: "I am working for our children." So, she said nothing, because she loved him very much and she had no choice but to be patient.

In the morning, Zohra woke up and couldn't find him. Shortly after, the men came, carrying him on their shoulders and exclaiming "Allahu akbar," because he was killed by a force of soldiers of the Zionist Occupation after he clashed with them. They informed her that he was a lion who leaped upon his enemies, and they would run away from him terrified. She looked at him for one moment, and one more moment at her children, tears filling her eyes. She was quiet for a little while, and then a thundering ululation came out of her in which she bid the martyr farewell, after having understood the secret of his absence, and she said: "Tonight he will sleep well in the embrace of his homeland."

Example 74.

Arabic Language (1): Reading, Grammar, Prosody and Expression (Teacher Guide),
Grade 11, 2018–2025, pp. 41, 73–74

This guide instructs educators to teach Arabic grammar by explaining "*the martyr's status*" and the qualities granted to him by Allah, in preparation for teaching a poem titled "*Red [Bloody] Tuesday*." This poem glorifies death by describing three Palestinian men who were hanged by the British Mandate in 1930 after murdering innocent, unarmed Jews during the 1929 Arab riots in Palestine. The teacher guide explains that students seem to be inadequately informed of the benefits of martyrdom, so it instructs teachers to fill in this gap by discussing the following Qur'anic verse: "*Never think of those martyred in the cause of Allah as dead. In fact, they are alive with their Lord, well provided for.*"

أن يوضح مكانة الشّهيد.

• أنْ يستدلَّ من القرآن على مكانةِ الشهيدِ عند ربِّه.

الصعوباتُ المتوقَّعةُ	الحلولُ المقْترحةُ
• الإتيان بالجذرِ اللُّغويِّ لبعضِ المفردات الواردةِ. • المفارقةُ بينَ معاني بعض المفرداتِ (البأس والبؤس)، (الثَّرى والثراء والثُّريّا)، (المَنيَّة، المُنْية، الأُمْنية). • بعض الطلاب لا يعرفُ الخصالَ التي اختصَّ اللهُ بها الشهداءَ. • إعراب بعض الأساليب، كأسلوب النُّدبة (يا حسرتا)، وإعراب اسم لا النافية للجنس (لا بدَّ من يومٍ لهم، لا شكوى من الطُّغيان).	• توظيفُ المعاجمِ اللُّغويةِ في الغرفةِ الصَّفّيّةِ، وفي جميعِ فروعِ العربيةِ ـ ما أمكن ـ، حيثُ يعتادُ الطّالبُ استخراجَ الجذرِ من المعجمِ نفْسِه. وفي الوقتِ نفْسِه يعتادُ التفريقَ بينَ المفرداتِ المتشابهةِ، والاتيان بالمعنى أو المفردِ حسب المطلوبِ. • تشجيع البحثِ والتنقيب سواء أكان ذلك بالرجوع للشبكةِ العنكبوتيةِ، أم للكتبِ المعرفيّة، أم لمعلمِ التربيةِ الإسلامية؛ للوقوفِ على مكانةِ الشهيدِ، وما اختصه الله به إكراماً له ولأهلِه. • الوقوف على بعضِ القضايا النحوية المهمة التي لم يسْبق للطالب التعرف عليها، كأسلوبِ النُّدبة، والتذكير بالقضايا التي سبق له التعرف عليها (لا النافية للجنس).

⊙ تتمُّ التهيئةُ الصَّفّيةُ من خلال عرضِ الآيةِ القرآنية: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ﴾

⊙ يُناقشُ المعلِّمُ طلابَه في الآيةِ مبيِّناً مكانةَ الشهيدِ عندَ ربِّه بعدما يكونُ قد وجّه طلابَه في حصةٍ سابقةٍ للبحثِ عنْ مكانةِ الشَّهيدِ.

[The student] should clarify the martyr's status.
[The student] should give examples from the Qur'an of the martyr's status in his Lord's eyes.

Expected Difficulties:
[…]
** Some of the students do not know the qualities granted by Allah to the martyrs exclusively.*
[…]

The Suggested Solutions:
[…]
** Encouragement of research and quest, whether it is by directing [the students] to the Internet, to reference books, or to the Islamic Education teacher, in order to become familiar with the martyr's status and his exclusiveness given to him by Allah out of respect to him and to his family.*
[…]

** The class will be prepared by presenting the Qur'anic verse: "Never think of those martyred in the cause of Allah as dead. In fact, they are alive with their Lord, well provided for." [3:169]*
** The teacher will discuss the verse with his students and will explain the martyr's status in his Lord's eyes, having already directed his students in a preceding lesson to researching the martyr's status.*

Example 75.

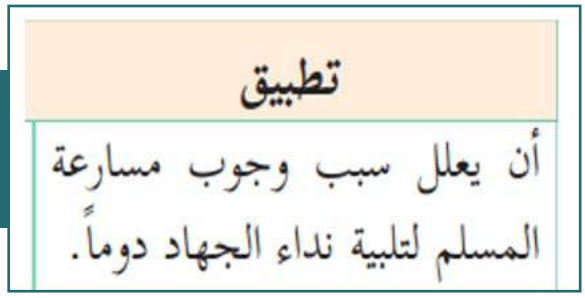
***Islamic Education (Teacher Guide),* Grade 10, 2018–2025, pp. 53, 56**

When listing the objectives of the lesson on Al-Tawbah Surah, a teacher guide for a Grade 10 Islamic Education textbook notes that students are expected to explain the importance of *jihad* for the sake of Allah and against infidels and to conclude why *jihad* is one of the "*best deeds*." Notably, it is stated nowhere that this type of *jihad* is nonviolent. The guide divides the content into that pertaining to "*knowledge*," "*implementation*," and "*inference*." Students are thus expected to know "*the importance of* jihad"; implement their knowledge to explain why the Qur'an urges Muslims to prepare for *jihad* against the infidels, even if these infidels are among their family members (as stated in al-Tawba: 23); and to infer why *jihad* is "is one of the best deeds." In a different lesson but on a similar subject, the students are expected to "*explain the reason why Muslims must always hasten to respond to the call of* jihad."

It should be emphasized that, even though these conclusions and interpretations are based on the Qur'an and are similar to the actual words in its verses, the Qur'an as sacred scripture may be interpreted in a variety of ways and was formulated in the context of battles of the early Muslims against the idol worshippers of the Arabian Peninsula – at a time and place remote from the modern Palestinian context. However, the text makes no attempt to contextualize these verses in that medieval time frame; nor does it present alternative interpretations to these verses or explain who the "infidels" in question are and which kinds of *jihad* are to be considered in this vein.

الدرس	معرفة	تكرار	تطبيق	تكرار	استدلال	تكرار
سورة التوبة (١٧-٢٨)	أن يبين أهمية الجهاد في سبيل الله.	١	أن يعلل الطالب سبب طلب الله من عباده المؤمنين ألا يتخذوا آباءهم وأبناءهم وإخوانهم أولياء إن أصروا على الكفر.	١	أن يستنتج الطالب ما ترشد إليه الآيات.	١
	أن يذكر الطالب أنواع عمارة المساجد.	٢	أن يعلل الطالب سبب حث القرآن على ضرورة الإعداد والتخطيط لمواجهة الكافرين.	١	أن يستنتج الطالب سبب كون الجهاد في سبيل الله من أفضل الأعمال.	١

Lesson: Al-Tawbah Surah (17-28)
Knowledge: [the student] needs to explain the importance of jihad *for the sake of Allah.*
Implementation: the student needs to clarify the reason why Allah demanded from his believers not to befriend their parents, children, and siblings should they insist to remain infidels […]
Knowledge: the student needs to clarify the reason why the Qur'an urges the necessity of preparing and planning to oppose the infidels.
Inference: the student needs to infer why jihad *for the sake of Allah is one of the best deeds. (p. 53)*



Implementation:
[The student] needs to explain the reason why Muslims must always hasten to answer the call of jihad.
(p. 56)

Example 76.

***Islamic Education (Teacher Guide),* Grade 10, 2018–2025, p. 56**

When listing the objectives of a lesson titled "The Virtues of Jerusalem" (*Fadā'il Al-Quds*) a teacher guide for a Grade 10 Islamic Education textbook explains that students need to "*infer the challenges the people of Palestine face as a result of their* ribat" and to deduce the concept of *ribat* in the land of Palestine. In the corresponding textbook, *ribat* – the Islamic principle of defensive *jihad* on the frontiers of Islamic territory – is praised by the Prophet Muhammad. Significantly, the textbook teaches that, by living in Palestine, Palestinians are in effect performing ribat; hence, Palestine will remain "*the land of* ribat" until the Day of Judgment.

Notably, no guidance is given to teachers on whether ribat should be construed in violent or nonviolent terms. Discussing *ribat* in the positive context of "*the Virtues of Jerusalem*" clearly strengthens the legitimacy of the concept of defensive *jihad*. As such, any reference to contents that promote *ribat* in Jerusalem through violent *jihad* is not pre-emptively labeled as inappropriate.

الدرس	معرفة	تكرار	تطبيق	تكرار	استدلال	تكرار
	أن يبين الطالب الارتباطات التي تربط المسلمين ببيت المقدس.	١	أن يشرح الطالب الحديث شرحاً إجمالياً.	١	أن يستنتج الطالب التحديات التي تواجه أهل فلسطين نتيجة رباطهم في أرضهم.	١
	أن يعدد الطالب صفات الجماعة المؤمنة التي لن ينعدم وجودها على مر العصور.	١	أن يعلل الطالب سبب استحباب السفر لأجل الصلاة في المسجد الأقصى.	١	أن يستنتج الطالب مفهوم الرباط في أرض فلسطين.	١

[…]
Inference: the student will deduce the challenges the Palestinian people face as a result of their ribat *in their land.*
[…]
Inference: the student will infer the meaning of ribat in the land of Palestine.

Example 77.

***Islamic Education (Teacher Guide),* Grade 10, 2018–2025, p. 142**

A teacher guide for a Grade 10 Islamic Education textbook discusses the question, "*In what circumstances does* jihad *become obligatory for every Muslim*?" Three situations are offered: first, when the legally competent Muslim (*mukallaf*) is in the line of battle or suffering from the "*occupation of Muslim territories*"; second, if an enemy is situated where Muslims reside; and third, when a ruler commands legally competent Muslims to undertake *jihad* – an order that they cannot disobey.

Interestingly, in the 2020 edition of the textbook, the example in question was modified to integrate the Palestinian-Israeli conflict into the jurisprudential discussion on *jihad*. Clearly, teachers are not expected to dismiss the "contemplate" activity shown below, but rather to expand on the *jihad*ist obligations for Palestinian Muslims against Israelis, which ultimately fall on "*every Muslim*."

أفكر، (ص٧٣): متى يكون الجهاد في سبيل الله واجباً عينياً على كل مسلم؟

١- إذا حضر المكلف صف القتال، أو احتلال بلاد المسلمين.

٢- إذا حضر العدو المكان أو البلد الذي يقيم فيه المسلمون.

٣- إذا استنفر الحاكم أحد المكلفين، فإنه لا يسعه أن يتخلى عن الاستجابة إليه.

[…] In which circumstance does jihad *for the sake of Allah become obligatory for every Muslim?*
1. If the legally competent Muslim is in the fighting line, or in the case of occupation of Muslim territories.
2. If the enemy is in a place or country where the Muslims reside.
3. If the ruler calls a legally competent Muslim to jihad*, he cannot refuse to respond.*

Cf. corresponding textbook:

2019 Edition	2020 Edition
Islamic Education, Grade 10, Vol. 1, p. 73	*Islamic Education*, Grade 10, Vol. 1, p. 72
أفكّر متى يكون الجهاد في سبيل الله واجبًا عينيًا على كلِّ مسلم؟	أفكّر متى يكون الجهاد في سبيل الله لتحرير فلسطين واجباً عينياً على كلِّ مسلم؟
I will contemplate: *In which circumstances does* jihad *for the sake of Allah become a private obligation for every Muslim?*	*I will contemplate:* *In which circumstances does* jihad *for the sake of Allah for the liberation of Palestine become obligatory for every Muslim?*

Example 78.

***Our Beautiful Language,* Grade 2, Vol. 1, 2020–2025, p. 44**

(Previously: *Our Beautiful Language,* Grade 2, Vol. 1, 2019, p. 44)

In a Grade 2 Arabic-language lesson, students are presented with a poem that urges boys and girls to "give [their] lives to the Revolution," while showing children in scout uniforms heading toward the Al-Aqsa Mosque, with a reference to spreading "the flame of the Revolution" to Haifa and Jaffa – cities located within Israel's internationally recognized borders. The term "Revolution" is politically and militarily charged within the Palestinian context and is commonly associated with armed resistance. The poem's emotive language and nationalistic imagery valorize self-sacrifice, potentially including martyrdom, and imply territorial claims over Israeli cities without any reference to peaceful resolution of the conflict or coexistence.

نُغَنّي

أَطْفالُ فِلَسْطين

إبْراهيم الْعَلي

أَنا شِبْلٌ أَنا زَهْرَة ... وَهَبْنا الرّوحَ للثَّوْرَة

بَنى أَجْدادُنا دوراً ... لَنا في أَرْضِنا الْحُرَّة

أَنا شِبْلٌ أَنا زَهْرَة ... حَمَلْنا جَمْرَةَ الثَّوْرَة

إِلى حَيْفا إِلى يافا ... إِلى الْأَقْصى إِلى الصَّخْرَة

I am a lion cub, I am a flower/We gave our spirits to the Revolution [tawrah]
Our grandfathers built houses/for us in our free land
I am a lion cub, I am a flower/we carried the flame of the Revolution
To Haifa, to Jaffa / to Al-Aqsa, to [the Dome of] the Rock.

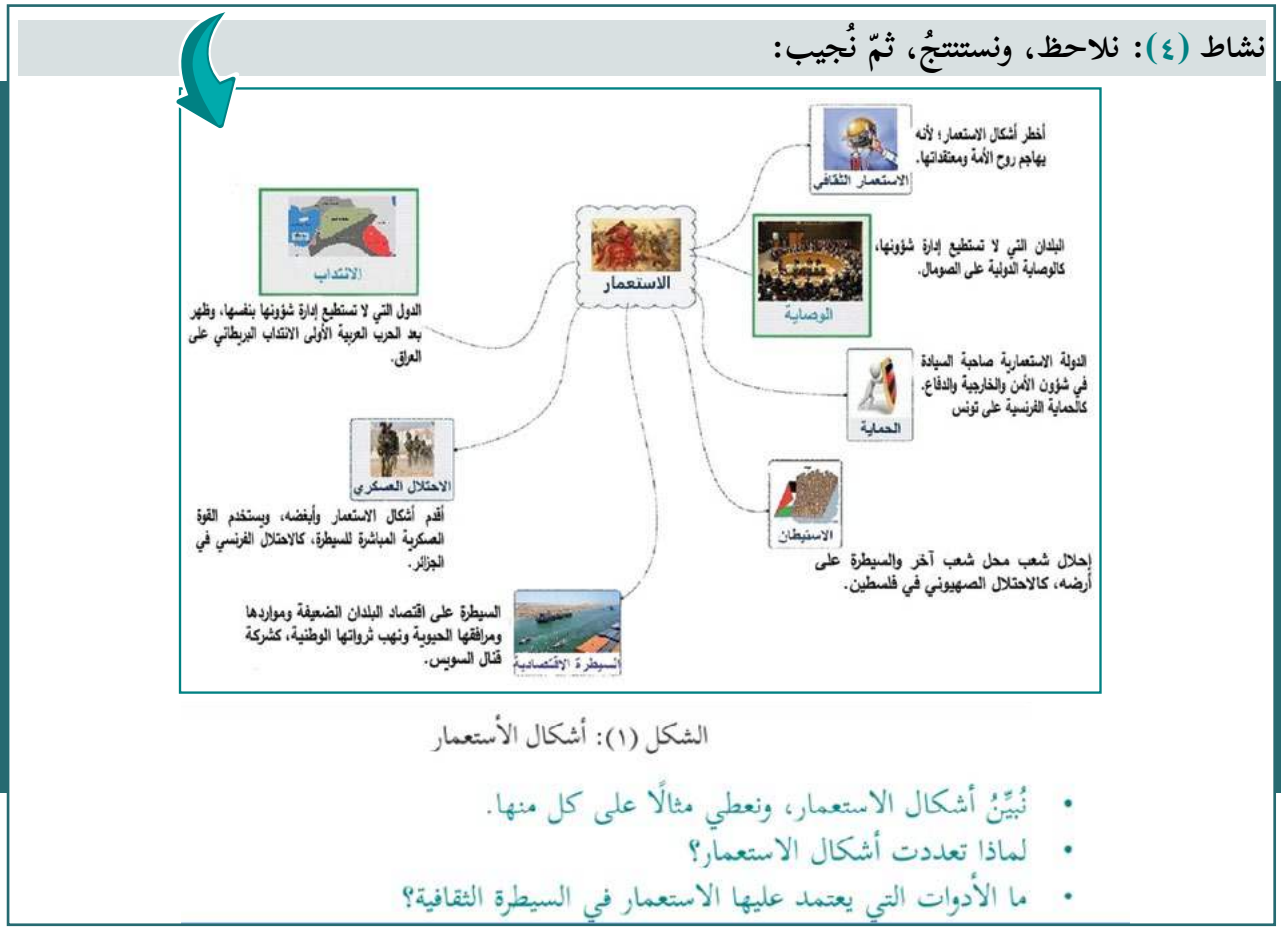
Antisemitism

Example 79.

***History Studies,* Grade 11, Vol. 1, 2020–2025, p. 9**

(Previously: *History Studies,* Grade 11, Vol. 1, 2019, p. 9)

A cartoon invoking antisemitic imagery of Jews controlling the world is incorporated into an 11th grade history lesson on colonialism. The cartoon appears as part of a chart which showcases different forms of colonialism; next to an item titled "cultural colonialism," which is described as "the most dangerous form of colonialism," the textbook places a small monochrome cartoon image showing two arms, one brandishing the Israeli flag and the other an American flag, holding the globe together. The cartoon heavily draws upon traditional antisemitic imagery, which would often depict Jewish people holding the globe to symbolize Jews' excessive global influence and greed. In the textbook's case, this antisemitic trope is employed to convey an anti-colonialist critique of global culture. Another item discussed in the chart is "settler [colonialism]" (*al-istīṭān*), which is described as "*replacing one people with another, and taking over their land*" and is directly equated with "*the Zionist Occupation in Palestine*"; this is visualized by an illustration of a Palestinian flag being trampled by masses of people.



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

[Enlarged:]

Activity 5: Let's observe the figure, draw our conclusions, then respond the following questions:

[Top right:] Cultural colonialism: the most dangerous form of colonialism, because it attacks the spirit of the Nation and its beliefs.

[Bottom right:] Settler [colonialism]: replacing one people with another, and taking over their land, as the Zionist Occupation [has done] in Palestine

[Bottom:] Figure (1): Forms of Colonialism

Let's explain the forms of colonialism, and give an example for each.

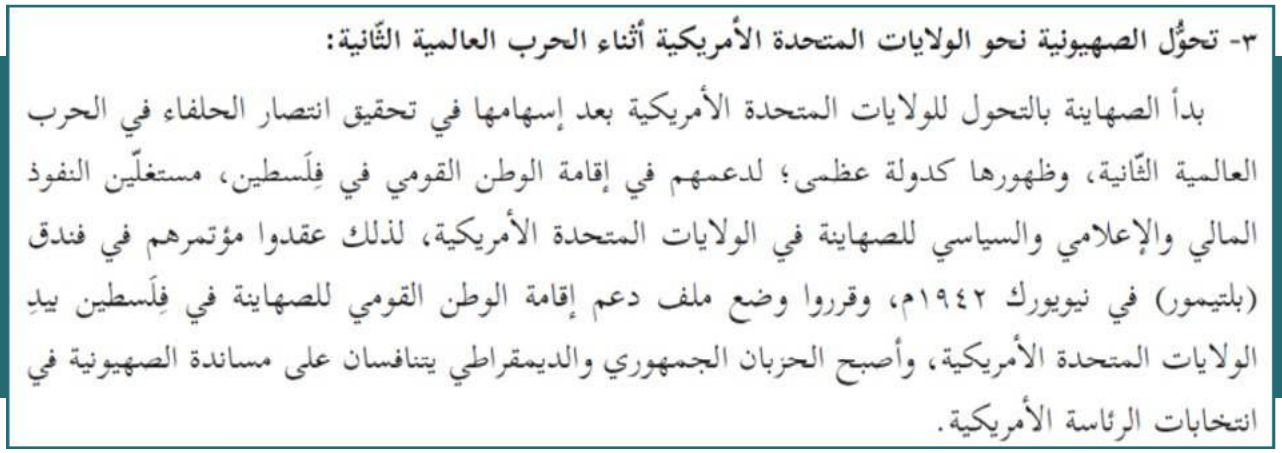
Why are there so many forms of colonialism?

What means does colonialism rely on for cultural domination?

Example 80.

***Geography and Modern and Contemporary History of Palestine,* Grade 10, Vol. 1, 2021–2025, p. 118 (Previously: *Our Geography and Modern and Contemporary History of Palestine,* Grade 10, Vol. 1, 2020, p. 118)**

A tenth-grade history textbook expresses the antisemitic canard that Jews control money, the media, and politics, and use it for their own benefit. The textbook teaches that after World War II, "the Zionists" shifted their focus to the US once it has become a global superpower, and "exploited" their "*financial, media and political influence in the US*" to win the support of the US government and political parties for the establishment of "*the Zionists' national home*" (i.e., the State of Israel).This example invokes the antisemitic stereotype of Jewish people holding excessive power in various areas, as well as the antisemitic conspiracy theory that they use this power collectively in illegitimate ways for cynical interests. The example also implies that Zionists only began to take an interest in the US after it had achieved superpower status, further presenting them as opportunistic. Finally, this example effectively delegitimizes Jewish self-determination by ignoring its relation to Jewish identity ("national home for the Zionists") and portraying it as primarily driven by political and financial interests, implicitly to be contrasted with the natural support the Palestinian cause receives.



٣- تحوُّل الصهيونية نحو الولايات المتحدة الأمريكية أثناء الحرب العالمية الثّانية:

بدأ الصهاينة بالتحول للولايات المتحدة الأمريكية بعد إسهامها في تحقيق انتصار الحلفاء في الحرب العالمية الثّانية، وظهورها كدولة عظمى؛ لدعمهم في إقامة الوطن القومي في فِلَسطين، مستغلّين النفوذ المالي والإعلامي والسياسي للصهاينة في الولايات المتحدة الأمريكية، لذلك عقدوا مؤتمرهم في فندق (بلتيمور) في نيويورك ١٩٤٢م، وقرروا وضع ملف دعم إقامة الوطن القومي للصهاينة في فِلَسطين بيدِ الولايات المتحدة الأمريكية، وأصبح الحزبان الجمهوري والديمقراطي يتنافسان على مساندة الصهيونية في انتخابات الرئاسة الأمريكية.

3. Zionism's Pivot Toward the US During World War II:

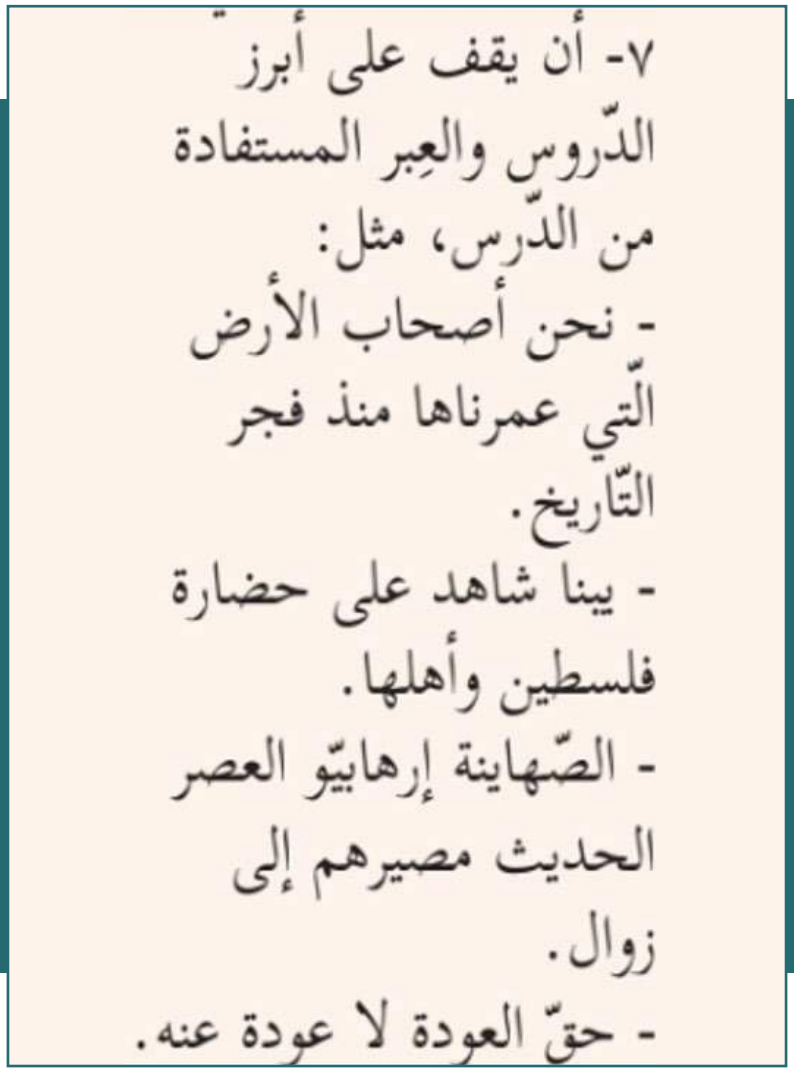
The Zionists began pivoting toward the US, after it helped the Allies achieve victory in World War II and emerged as a superpower, so it would support them in establishing the national home in Palestine, while exploiting the Zionists' financial, media, and political influence in the US. For this reason they held their conference in the Hotel Baltimore [sic, i.e. Hotel Biltmore] in New York in 1942, and decided to place the matter of supporting the establishment of the national home for the Zionists in Palestine, in the hands of the US. The Republican and Democratic parties began racing each other to support Zionism in American presidential elections.

Example 81.

***Arabic Language (Teacher Guide),* Grade 6, 2018–2025, p. 207**

Teachers are instructed to teach Grade 6 students that "*the Zionists are the terrorists of the modern age, and they are fated to disappear*." The teacher guide includes this as one of the takeaways students should derive from one of the textbook lessons; given that the term "Zionists" is regularly used in the PA curriculum as a catch-all term for Israeli Jews, it stands to reason that teachers are encouraged to present the disappearance of this entire group as desirable, potentially even achievable through violence.

This interpretation is bolstered by another prescribed key takeaway of the lesson, stating the Palestinians are "*the owners of the land,*" implicitly in contrast to the Jews. The term "the land" clearly refers here to the entire territory of present-day Israel, as this is taught as part of a chapter on the Arab village of Yibna, which was located in what is now internationally recognized Israeli territory.



٧- أن يقف على أبرز
الدّروس والعِبر المستفادة
من الدّرس، مثل:
- نحن أصحاب الأرض
الّتي عمرناها منذ فجر
التّاريخ.
- يبنا شاهد على حضارة
فلسطين وأهلها.
- الصّهاينة إرهابيّو العصر
الحديث مصيرهم إلى
زوال.
- حقّ العودة لا عودة عنه.

7 – [The student] should understand the most important lessons and advice that the lesson teaches, for example:
- We are the owners of the land which we have inhabited since the dawn of history.
- [The village of] Yibna is a testimony for the culture of Palestine and its people.
- The Zionists are the terrorists of the modern age and they are fated to disappear.
- There is no return from the right of return.

Example 82.

***Geography and Modern and Contemporary History of Palestine (Teacher Guide),* Grade 10, 2018–2025, p. 163**

As part of suggested summary questions on a lesson about the 1948 War, teachers are instructed to ask students "*Why do the Jews perpetrate massacres*?" By referring to "the Jews" in general, as well as phrasing the question using the present tense, the teacher guide possibly implies that perpetrating massacres is a trait and a habit of Jews as a collective. Interestingly, the teacher guide's choice to use the term "Jews" where other textbooks would use "Zionists" serves as yet another indication that the term "Zionists", when used in PA textbooks, should be understood as applying to all Jews, or at least Israeli Jews.

الغلق والتقويم:

يقوم المعلم بكتابة أسئلة على قصاصات ورقية توضع في سلة، ويختار الطالب ورقة، ويجيب عن السؤال المكتوب على الورقة، ومن الأسئلة المكتوبة:

- أين تقع قرية القسطل؟
- لماذا ركز اليهود على منطقة القدس؟
- هل سمعت بالشهيد عبد القادر الحسيني؟
- لماذا يرتكب اليهود المجازر؟ يسأل الطلبة عن موقف الفِلَسطينيين من الحرب.
- هل أثّر استشهاد عبد القادر الحسيني على المعارك في منطقة القدس؟
- اذكر أسماء قرى فِلَسطينية محيطة بالقسطل.
- عدّد أسماء مجازر ارتكبتها العصابات الصهيونية ضد الفِلَسطينيين.

Summary and evaluation:
The teacher writes questions on pieces of paper and puts them in a basket. The student chooses a piece of paper and answers the question written on the paper. Among the questions written are:
…
Why did the Jews focus on the Jerusalem region?
…
Why do the Jews perpetrate massacres? He [the teachers] asks the students about the stance of Palestinians regarding the war.
…
Name massacres perpetrated by the Zionist gangs against Palestinians.

Example 83.

***Geography and Modern and Contemporary History of Palestine (Teacher Guide),* Grade 10, 2018–2025, p. 164**

Antisemitic grading instructions tell teachers to deduct grading points from students who fail to "*tie the perpetration of Zionist massacres to Jewish religious thought*." In a section titled "*Mechanisms for the Application of Lessons*," Palestinian teachers are required to grade students' performance based on their comprehension of a history lesson that discusses the events of the 1948 Arab-Israeli War, including the exodus of Arab refugees from the territory which became the State of Israel, an event known as the Palestinian Nakba. As the teacher asks students questions about the lesson, the teacher's guide provides a chart which structures how the students should be graded based on their answers. One of the parameters examined in the teacher's guide is "*the objective of Zionist gangs in perpetrating massacres*"; if students fail "*to connect the perpetration of Zionist massacres*" with "*Jewish religious thought*," or a least with "*the ideology of Zionist gangs*," the teacher is instructed to assess the students' performance as "*unsatisfactory*" and to lower their grade

جدول (٢): مصفوفة مستويات الأداء:

المحك/ مستوى الأداء	جيد (٣)	مرضٍ (٢)	غير مرضٍ (١)
تعداد أسماء شخصيات عربية وفلسطينية دافعت عن فلسطين.	ذكر أسماء قياديين دافعوا عن فلسطين بشكل دقيق وصحيح.	معظم المعلومات التي قدمها عن القادة صحيحة.	معظم المعلومات التي قدمها عن مفهوم الالتزام غير صحيحة.
تفسير أسباب سقوط المدن والقرى الفلسطينية بيد العصابات الصهيونية.	المعلومات التي قدمها عن سبب سقوط المدن والقرى دقيقة وصحيحة.	معظم المعلومات التي قدمها عن سبب سقوط القرى صحيحة.	معظم المعلومات التي قدمها عن سبب سقوط المدن والقرى غير صحيحة.
توضيح هدف العصابات الصهيونية من ارتكاب المجازر.	ربط بين ارتكاب المجازر الصهيونية والفكر الديني اليهودي بشكل دقيق.	ربط بين فكر العصابات الصهيونية وارتكابها للمجازر بشكل صحيح.	حدّد هدف العصابات الصهيونية من ارتكاب المجازر بشكل صحيح.

Table 2: Levels of Execution Chart
[Top row, right to left] Level of Execution: Good (3) – Satisfactory (2) – Unsatisfactory (1)
Parameter:
[Second row, coloured yellow] Listing the names of Arab and Palestinian figures who defended Palestine. […]
[Third row, coloured pink] Explaining the causes for the downfall of Palestinian towns and villages at the hands of Zionist gangs. […]
[Fourth row, coloured blue] Laying out the objective of Zionist gangs in perpetrating massacres.
[Leftmost column; "unsatisfactory" execution] The student correctly identified the objective of Zionist gangs in perpetrating massacres.
[Second column from the left; "satisfactory" execution] The student correctly connected the ideology of Zionist gangs with their perpetration of massacres.
[Second column from the right; "good" execution] The student accurately connected the perpetration of Zionist massacres with Jewish religious thinking.

Example 84.

***Islamic Education*, Grade 12, 2025, pp. 21, 22**

(Previously: *Islamic Education*, Grade 12, 2021, pp. 21, 22)

A high school Islamic Education textbook portrays "the Jews" as liars and manipulators in the context of early Islamic history. The lesson describes an episode mentioned in oral Islamic history (alluded to in the Qur'an), where Jewish leaders in Medina unsuccessfully attempted to persuade Muhammad to pronounce an unjust verdict to their benefit, promising him that they would convert to Islam if he did, with the aim of tempting the prophet to abandon his faith. The characters in question are understood to be both deeply immoral as well as (in their attempt to seduce the prophet) hostile to Islam; the text's consistent reference to them as "the Jews" (*al-yahūd*), and the fact that their depicted manipulativeness and disobedience to God strongly correlate with antisemitic stereotypes, carry the potential that this negative portrayal may be expanded to apply to Jewish people collectively. At any rate, the lesson makes little attempt to contextualize the depicted wrongdoing as being the responsibility of certain individuals in a particular time and place, a point underscored by a subsequent self-evaluation question which asks whether God's warning from "*the Enemies' seduction*," as taught in the lesson, applies only to "the Jews."

قال تعالى: ﴿ وَأَنِ ٱحۡكُم بَيۡنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعۡ أَهۡوَآءَهُمۡ وَٱحۡذَرۡهُمۡ أَن يَفۡتِنُوكَ عَنۢ بَعۡضِ مَآ أَنزَلَ ٱللَّهُ إِلَيۡكَۖ فَإِن تَوَلَّوۡاْ فَٱعۡلَمۡ أَنَّمَا يُرِيدُ ٱللَّهُ أَن يُصِيبَهُم بِبَعۡضِ ذُنُوبِهِمۡۗ وَإِنَّ كَثِيرٗا مِّنَ ٱلنَّاسِ لَفَٰسِقُونَ ﴿٤٩﴾ ﴾.

تؤكد الآية الكريمة أنَّ على النبي الكريم ﷺ وجوب الالتزام بحكم الله -تعالى-، وعدم اتباع أهواء المتحاكمين إليه من اليهود، والتنبه إلى كذبهم، وتدليسهم للحق، فقد ورد في سبب نزول هذه الآية عن ابن عباس -رضي الله عنهما-: أن جماعة من اليهود منهم كعب بن أسد، وعبد الله بن صوريا، وشاس بن قيس قال بعضهم لبعض: اذهبوا بنا إلى محمد لعلنا نفتنه عن دينه، فَأَتَوْهُ، فقالوا: يا محمد، قد عرفتَ أنّا أحبار اليهود وأشرافهم، وأنّا إن اتبعناك اتبعنا اليهود ولن يخالفونا، وإنَّ بيننا وبين قوم خصومة، ونحاكمهم إليك، فتقضي لنا عليهم، ونحن نؤمن بك ونصدّقك، فأبى رسول الله ﷺ ذلك، فأنزل الله -تعالى- فيهم: ﴿وَٱحۡذَرۡهُمۡ أَن يَفۡتِنُوكَ عَنۢ بَعۡضِ مَآ أَنزَلَ ٱللَّهُ إِلَيۡكَ﴾. (رواه ابن جرير الطبري في تفسيره).

ويخبر الله -تعالى- نبيه ﷺ أن إعراض اليهود عن قبول حكمه، إنما هو حرمان لهم من الهدى بسبب ما اكتسبوا من الذنوب والمعاصي.

ثم هَوَّن اللهُ على رسوله ﷺ ما قد يجده من ألم بسبب تمرّد اليهود والمنافقين، وإعراضهم عن الحق الذي جاءهم به ودَعاهم إليه بقوله: ﴿وَإِنَّ كَثِيرٗا مِّنَ ٱلنَّاسِ لَفَٰسِقُونَ﴾، أي أن كثيراً من الناس عُصاة خارجون عن طاعة ربهم ورسله.

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

"And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away, then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient." (5:49)
The Noble Verse emphasizes that the Holy Prophet (PBUH) must adhere to the ruling of God and not follow the whims of those Jews who appealed to him to pass judgement among them; he must be aware of their lies and their falsification of Truth. In explaining the Circumstance of Revelation for this verse, Ibn Abbas (God be pleased with him and his father) narrated: "A group of Jews […] said to each other: 'Let us go to Muhammad, perhaps we can tempt him to abandon his faith.' They went to him and said, 'Muhammad, you know that we are the Jews' rabbis and notables; if we follow you, the Jews will follow us and not go against us. We have a quarrel with a certain crowd. We will bring them before you to be judged, and you will rule against them in our favor, and we will believe and have faith in you.' The Messenger of God (PBUH) declined […]"
God Almighty tells His Prophet (PBUH) that by turning their backs on accepting His [or: the Prophet's] judgment, the Jews are deprived of guidance because of their sins and transgressions.
God then alleviates whatever pain His Prophet (PBUH) may have, because of the Jews' and the Hypocrites' disobedience and aversion to the Truth which the Prophet had brought to them and called them to, saying: […]

٦ هل يقتصر التحذير من فتنة الأعداء على اليهود لخصوصية سبب النزول؟

6. Is the warning [God gives the Prophet] from the Enemies' seduction limited to the Jews, given how specific the Circumstance of Revelation is?

Example 85.

***Arabic Language (Teacher Guide),* Grade 6, 2018–2025, p. 95**

Teachers are instructed to teach sixth-grade students that the "new arrivals" or "foreigners" (*duḵalā'*), a likely reference to Israeli Jews, are fated to disappear. The teacher guide explains that one of the goals of this lesson is to have students conclude that while the "*owners of the land*" will remain on it, the "*new arrivals*" will disappear. It also states that students should conclude, "*The fate of the foreigners is defeat, disappearance, and loss.*" While the relevant lesson does not mention Palestinians nor Israelis, within the Palestinian national context the terms "owners of the land" and "foreigners" can easily be understood as referring to Palestinians and Israeli Jews, respectively. Indeed, these exact terms or those similar to them are used this way within the PA curriculum and even within the same teacher guide.[77] If one accepts this interpretation, according to the teacher guide, students therefore should aspire for Israeli Jews to cease to exist, as an achievable goal, rather for peace with them.

١- أن يقف على الدّروس
والعبير المستفادة من النصّ،
مثل:
- الصّمود، وعدم الاستسلام
أمام المحن والشّدائد.
- التّكاتف والتّعاون في مواجهة
الصِعاب.
- البقاء لأصحاب الأرض،
والطّارئون إلى زوال.
- مصير الدّخلاء الهزيمة،
والزّوال، والخسران.

1 – [The student] should understand the most important lessons and advice that the lesson teaches, for example: […]
- Remaining [on the land] is for the owners of the land, and the new arrivals will disappear.
- The fate of the foreigners is defeat, disappearance, and loss.

77. Cf. *Arabic Language* (Teacher Guide), Grade 6, 2018-2025, p. 207.

Example 86.

***Arabic Language (Teacher Guide),* Grade 8, 2018–2025, pp. 150, 251, 276**

An eighth-grade listening comprehension exercise on the topic of corruption makes use of a story that invokes the antisemitic stereotype of Jewish people being scammers and immoral individuals. The story, titled "Faith Is Conduct" and apparently set in premodern times somewhere in the Islamic world, depicts a Jew buying merchandise from a Muslim merchant with counterfeit money. While the Muslim merchant is not aware that he was scammed, he realizes he had accidentally sold the Jew defective wares, prompting him to chase after the Jewish client and apologize to him. The Jew, deeply impressed with the Muslim's moral integrity, is compelled to confess his own, deliberate scam, and immediately convert to Islam. While the story teaches the importance of moral integrity, it contrasts the upstanding morals of the shop owner, who explicitly attributes his virtues to his Islamic faith, and the immorality of the Jewish client, reinforcing the antisemitic stereotype of Jewish deceit and dishonesty. The character of the Jew serves as a symbol of immorality, evidenced by the fact that he is consistently identified as "the Jew" (*al-yahūdī*) in the story, the textbook, and the teacher guide. The fact that "the Jew" expresses his repentance by abandoning his faith and converting to Islam serves to underscore the link between Jewish identity and lack of morality, as well as the moral supremacy of Islam. The textbook's comprehension questions reiterate these ideas, asking students to explain why "the Jew" was surprised by the Muslim's morality and compelled to convert to Islam.

(p. 150)

السابع: الاستماع والمحادثة: الدين المعاملة	أن يتعرّف الطالب آداب الاستماع.	١		١	أن يأتي بآية أو حديث يدل على الأمانة وحسن المعاملة.	١
	أن يذكر وصية صاحب المحل لعماله.	٢			أن يبيّن العبرة المستفادة من القصة.	١
	أن يتعرّف إلى من باع العامل الثوب.	٢			أن يتمثّل آداب الاستماع.	١
	أن يبين ما فعله صاحب المحل عندما أخبره العامل قصة الثوب.	٢				
	أن يذكر سبب عدم إطلاع العامل اليهودي على عيب الثوب.	٢				
	أن يعلل سبب نطق اليهودي للشهادتين.	١				
	أن يوضّح سبب دهشة اليهودي عندما لقيه صاحب المحل.	٢				

Lesson 7: Faith is Conduct
The student shall familiarize themselves with listening manners.
[…]
They shall mention the reason why the worker did not let the Jew know about the defect in the cloth.
They shall explain why the Jew declared the two creeds of Islam.
They shall explain why the Jew was surprised to see the store owner.

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

(p. 251)

الدرس السابع: الاستماع والمحادثة: الدين المعاملة

١. أن يكشفوا للناس عن عيوب البضاعة إن وجدت.
٢. اليهودي.
٣. خرج باحثاً عن اليهودي؛ ليرد عليه ماله.
٤. لأنه لم يكن مسلماً.

Lesson 7: Listening and conversation: Faith is Conduct
[…]
[Who did the worker sell the cloth to?]
2. The Jew.
[What did the shop owner do when the worker told him about the cloth?]
3. He went out searching for the Jew to give him back his money.
[Why did the worker not let the Jew know about the defect in the cloth?]
4. Because he was not a Muslim.

(p. 257)

الدَّرْسُ السّابِعُ

الاسْتِماعُ:

الدّينُ المُعامَلَةُ

يُحْكى أَنَّ رَجُلاً مِنَ الصّالِحينَ كانَ يَعْمَلُ في التِّجارَةِ، وَلَهُ مَحَلٌّ، وَكانَ يوصي عُمّالَهُ في المَحَلِّ أَنْ يَكْشِفوا لِلنّاسِ عَنْ عُيوبِ بِضاعَتِهِ إِنْ وُجِدَتْ.
وَذاتَ يَوْمٍ جاءَ يَهودِيٌّ فَاشْتَرى ثَوْباً مَعيباً، وَلَمْ يَكُنْ صاحِبُ المَحَلِّ مَوْجوداً. فَقالَ العامِلُ: هذا يَهودِيٌّ لا يَهُمُّنا أَنْ نُطْلِعَهُ عَلى العَيْبِ.

وَلَمْ يَمْضِ وَقْتٌ طَويلٌ حَتّى حَضَرَ صاحِبُ المَحَلِّ، فَسَأَلَ عامِلَهُ عَنِ الثَّوْبِ، فَقالَ العامِلُ: بِعْتُهُ لِيَهودِيٍّ بِثَلاثِمِئَةِ دِرْهَمٍ. فَقالَ صاحِبُ المَحَلِّ: أَأَطْلَعْتَهُ عَلى العَيْبِ الَّذي فيهِ؟ فَرَدَّ العامِلُ: لا، فَسَأَلَ صاحِبُ المَحَلِّ: وَأَيْنَ اليَهودِيُّ؟

فقال العامِلُ: لَقَدْ رَجَعَ مَعَ القافِلَةِ.

غَضِبَ صاحِبُ المَحَلِّ، وَأَخَذَ المالَ الَّذي دَفَعَهُ اليَهودِيُّ، ثُمَّ خَرَجَ مُسْرِعاً؛ لِيَلْحَقَ بِهِ، فَتَبِعَ القافِلَةَ حَتّى أَدْرَكَها بَعْدَ مَسيرِ يَوْمٍ كامِلٍ. سَأَلَ التاجِرُ عَنِ اليَهودِيِّ، فَدَلّوهُ عَلَيْهِ، فَقالَ لَهُ: يا هذا، لَقَدِ اشْتَرَيْتَ ثَوْبَ كَذا وَكَذا، وَالثَّوْبُ بِهِ عَيْبٌ، وَعامِلي لَمْ يُطْلِعْكَ عَلَيْهِ، فَخُذْ دَراهِمَكَ وَهاتِ الثَّوْبَ. دُهِشَ اليَهودِيُّ مِمّا سَمِعَ، ثُمَّ قالَ: وَما حَمَلَكَ عَلى ما صَنَعْتَ؟ فَقالَ صاحِبُ المَحَلِّ: ديني الإِسْلامُ.

أَطْرَقَ اليَهودِيُّ قَليلاً ثُمَّ قالَ: أَوَ يَأْمُرُ دينُكُمْ بِهذا؟ قالَ صاحِبُ المَحَلِّ: نَعَم، يَقولُ رَسولُنا الكَريمُ (صَلّى اللهُ عَلَيْهِ وَسَلَّمَ): «مَنْ غَشَّ فَلَيْسَ مِنّي»، فَقالَ اليَهودِيُّ: وَالدَّراهِمُ الَّتي دَفَعْتُها لَكُمْ مُزَيَّفَةٌ، فَخُذْ بِها ثَلاثَمِئَةٍ صَحيحَةً، وَأَزيدُكَ أَكْثَرَ مِنْ هذا: أَشْهَدُ أَنْ لا إِلَهَ إِلّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً رَسولُ اللهِ.

(مَجَلَّةُ المُثَقَّفِ العَرَبِيِّ)

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

Lesson 7
Listening:
Faith is Conduct
It is said that a righteous man was working in trade and owned a shop. He instructed his employees in the shop to disclose to customers any defects found in his merchandise.
One day, a Jew came and bought a defective robe. The shop owner was not present, so the [attending] worker said [to himself], "This is a Jew, it is not our business to let him know of the defect."
Not long afterward the shop owner came back, and asked his employee about the robe. "I sold it to a Jew for three hundred dirhams," the employee said.
"Did you show him the defect it had?" the shop owner asked.
"No," the employee replied.
"And where is the Jew?" the shop owner asked.
"He went back with the caravan," the employee said.
The shop owner became angry. He took the money paid by the Jew and rushed out to find him. He followed the caravan until he caught up to it, after a whole day of walking. The merchant asked for the Jew and was led to him.
"Hey, you!" he said [to the Jew.] "You have bought such and such robe, but the robe has a defect and my employee did not show it to you. Please take back your coins and hand me the robe."
The Jew was astonished to hear this. He then asked, "What led you to do this?"
"My Islamic faith," the shop owner said.
The Jew bowed his head down slightly, and then asked, "Is it your religion that commands you to do this?"
"Yes," the shop owner replied. "Our Noble Messenger [Muhammad], peace be upon him, said: 'Whoever cheats is not one of mine.'"
The Jew said, "The dirhams I paid you with are counterfeit. Please take three hundred genuine ones in their place, and I will raise you another: I testify that there is no god but Allah, and that Muhammad is the Messenger of Allah [and thereby convert to Islam]."
(Arab Intellectuals Magazine)

Cf. corresponding textbook: *Arabic Language*, Grade 8, Vol. 2, 2020–2025, p. 110:

الوَحْدَةُ السّابِعَةُ

الفَسادُ مِعْوَلٌ يَهْدِمُ المُجْتَمَعَ

الاسْتِماعُ:

نَسْتَمِعُ إلى نَصِّ **(الدّينُ المُعامَلَةُ)**، ثُمَّ نُجيبُ عَنِ الأَسْئِلَةِ الآتِيَةِ:

أَسْئِلَةٌ:

١ بِمَ كانَ صاحِبُ المَحَلِّ يوصي عُمّالَهُ؟
٢ لِمَنْ باعَ العامِلُ الثَّوْبَ؟
٣ ماذا فَعَلَ صاحِبُ المَحَلِّ عِنْدَما أَخْبَرَهُ العامِلُ قِصَّةَ الثَّوْبِ؟
٤ لِماذا لَمْ يُطْلِعِ العامِلُ اليَهودِيَّ عَلى عَيْبِ الثَّوْبِ؟
٥ نُوَضِّحُ سَبَبَ دَهْشَةِ اليَهودِيِّ عِنْدَما لَقِيَهُ صاحِبُ المَحَلِّ.
٦ نُعَلِّلُ نُطْقَ اليَهودِيِّ لِلشَّهادَتَيْنِ.
٧ نَذكُرُ آيَةً أَو حَديثاً آخَرَ يَدُلُّ عَلى الأَمانَةِ وحُسْنِ المُعامَلَةِ.
٨ ما العِبْرَةُ المُسْتَفادَةُ مِنَ القِصَّةِ؟

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

Unit 7: Corruption is an Axe to Destroy Society
Listening and Conversation:
Let's listen to the text "Faith is Conduct", and then answer the following questions:
2. Who did the worker sell the robe to?
3. What did the shop owner do when the worker told him about the robe?
4. Why did the worker not show the Jew the defect in the robe?
5. Let's explain why the Jew was surprised when the shop owner reached out to him.
6. Let's explain why the Jew uttered the two creeds of Islam [in Allah and the Prophet Muhammad].
[...]

Example 87.

***Islamic Education (Teacher Guide),* Grade 11, 2018–2025, p. 135**

Teachers are asked to instruct eleventh graders that Jews are corrupt, as the teacher guide states that "*the corruption of the Children of Israel on earth was and will be a reason of their destruction*," presented as one of the main takeaways from reading verses from the Al-Israa Surah. It should be noted that the text refers to the corruption of "Israel" not only in the past but also in the future, thus implying that this applies to modern times and that the State of Israel is doomed to fail.

س٨- أذكر درسيْن من الدّروس المستفادة من الآيات.
• إفساد بني إسرائيل في الأرض كان وسيكون سببًا في إهلاكهم، وهذه السّنّة ماضية في كلّ طاغية وظالم.

Question 8: I will mention two of the following lessons learned from the verses:
** The corruption of the Children of Israel on earth was and will be a reason for their destruction. This practice is effective against every tyranny and oppressor.*

1. Cf. *Arabic Language* (Teacher Guide), Grade 6, 2018, p. 207.

Example 88.

***Islamic Education*, Grade 11, Vol. 1, 2020–2025, pp. 10–16**

(Previously: *Islamic Education*, Grade 11, Vol. 1, 2019, pp. 10–16)

An Islamic Education lesson uses verses from the Al-Israa Surah to teach that "*the Children of Israel*" are corrupt and doomed to be annihilated, heavily implying that this prophecy applies to the present conflict. The textbook identifies "the corruption of the Children of Israel" as a major theme of the Qur'anic text; it teaches that the verses in question show that God has punished the Israelites for their "haughtiness" and corruption, by sending powerful "servants of God" to "remove" (*azālū*) their "dominion" (*mulk*). The textbook then interprets the scripture as prophesizing that the Israelites will "regain power and supremacy" for a second time, resulting in *"humiliation and the end of their injustice and aggression*," again at the hands of "the servants of God". The textbook authors' takeaway from this narrative is that the Israelites' corruption "*was, and will be* [wa-sa-yakūnu], *a cause of their annihilation* [ihlākihim]", as is the fate of "every tyrant and oppressor." The textbook's use of the future tense insinuates that this militant message should be understood as applying to the present-day Israeli-Palestinian conflict; this notion is supported by the textbook's assertion (with no apparent scriptural basis) that the Islamic community is at "*conflict* [ṣirā'] *with the Children of Israel*", an idea that would only make sense if "Children of Israel" were understood to refer to a contemporary group of people rather than an ancient nation. Moreover, the lesson begins by cryptically describing the servants of God as "liberating the Al-Aqsa Mosque" – an idea not revisited by the textbook but one that may encourage some Palestinian students to identify themselves with those servants of God destined to destroy the Israelites.

(p. 10)

الدّرس الثاني | سورة الإسراء (١ - ١٠)

الأهداف:

يتوقّع من الطلبة في نهاية هذا الدّرس أن يكونوا قادرين على:

- تلاوة الآيات الكريمة تلاوة سليمة.
- تفسير المفردات والتراكيب الواردة في الآيات الكريمة.
- حفظ الآيات الكريمة غيباً.
- تعليل تسمية سورة الإسراء بهذا الاسم.
- شرح الآياتِ الكريمة شرحاً إجماليّاً.
- بيان مكانة المسجد الأقصى عند المسلمين.
- شرح فساد بني إسرائيل من خلال الآيات الكريمة.
- استنتاج صفاتِ عباد الله الفاتحين للمسجد الأقصى.
- استنباط العِبَرِ والدُّروس المستفادة من الدرس.

Lesson 2: Al-Israa Surah [verses] 1-10
Goals:
At the end of this lesson, students are expected to be able to:
[…]
- Explain what place the Al-Aqsa Mosque holds for Muslims.
- Describe the corruption of the Children of Israel, using the Noble Verses.
- Deduce the characteristics of the Servants of God, who liberate the Al-Aqsa Mosque.
- Infer lessons and morals gained from the lesson.

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

(pp. 13 –14)

إفساد بني إسرائيل في الأرض:

قَالَ تَعَالَى: ﴿ وَقَضَيْنَآ إِلَىٰ بَنِيٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ۝٤ فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُو۟لِى بَأْسٍ شَدِيدٍ فَجَاسُوا۟ خِلَٰلَ ٱلدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ۝٥ ﴾

أخبر الله تعالى أنّ بني إسرائيل سيُفسِدون في الأرض مرّتين بعمل المعاصي، والعلوّ في الأرض، فعندما حصل الإفساد الأول بعث الله تعالى عباداً له اتّصفوا بالقوّة فأزالوا مُلكَهم وإفسادَهم.

غلبة بني إسرائيل مرّة أخرى:

قَالَ تَعَالَى: ﴿ ثُمَّ رَدَدْنَا لَكُمُ ٱلْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَٰكُم بِأَمْوَٰلٍ وَبَنِينَ وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا ۝٦ إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ لِيَسُۥٓـُٔوا۟ وُجُوهَكُمْ وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا۟ مَا عَلَوْا۟ تَتْبِيرًا ۝٧ عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ ۚ وَإِنْ عُدتُّمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكَٰفِرِينَ حَصِيرًا ۝٨ ﴾

١٣

بيّنَت الآياتُ الكريمة عودة القوة والغلبة لبني إسرائيل، وإمدادهم بالأموال والبنين، وحذّرتهم من العودة إلى الإفساد في الأرض، وذكّرتهم أنّ ما يعملونه من خير أو شر إنّما يعود عليهم، ثم انتقلتْ للحديث عن الإفساد الثّاني الّذي سينتهي بإذلالهم، وإنهاء بغيهم وعدوانهم.

- وضعت الآياتُ الكريمة قواعد عامّة منها:

١- أنّ مَنْ عَمِلَ خيراً يدخلُه الله في رحمته، وأنّ من عمل سوءاً يُعاقب به شقاءً في الدُّنيا وعذاباً في الآخرة.

٢- أنه كلّما عاد بنو إسرائيل إلى الإفساد في الارض بعث الله عليهم عباد له يزيلون ملكهم، وإفسادهم.

القرآن الكريم يهدي لِلّتي هي أقوم:

قَالَ تَعَالَى: ﴿ إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ وَيُبَشِّرُ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ۝٩ وَأَنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝١٠ ﴾

أنزل الله تعالى القرآن الكريم يهدي إلى الصراط المستقيم. ومجيء الآية (٩) بعد قصّة بني إسرائيل فيه تنبيه للأمّة الإسلاميّة ألّا يرفعوا رايةً في صراعهم مع بني إسرائيل إلّا القرآن الكريم.

The Children of Israel's Corruption on Earth:
[Qur'an 17:4–5]
God Almighty informed us that the Children of Israel will cause corruption on Earth two times, committing sin and acting with haughtiness on Earth. When the first corruption took place, God Almmighty sent servants of his, who were characterized by their strength, and they removed [the Israelites'] dominion and corruption.

The Children of Israel Reign Supreme Once More:
[Qur'an 17:6–8]
The Noble Verses explain that the Children of Israel will regain power and supremacy and become reinforced with wealth and sons. [The Verses] warn them not to return to corruption on Earth, reminding them that whatever good or evil they do will surely come back to them. [The Verses] then proceed to speak of the second corruption, which will result with [the Israelites'] humiliation and the end of their injustice and aggression.
These Noble Verses lay out a few general rules, including:
1. That whoever does good, God will allow him into His mercy […]
2. That whenever the Children of Israel return to spread corruption on Earth, God will send upon them His servants, who will remove their dominion and corruption.

The Noble Qur'an Guides to That Which is the Most Correct:
[Qur'an 17:9–10]
God Almighty revealed the Noble Qur'an, guiding towards the True Path. Verse 9 comes after the story of the Children of Israel to warn the Islamic Ummah to raise no banner, in their conflict with the Children of Israel, other than the Noble Qur'an.

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

(p. 14)

١. الرّبط بين المسجد الحرام والمسجد الأقصى يؤكّد قدسية المسجد الأقصى، وأهمّيّته في عقيدة الأمّة الإسلاميّة.
٢. بركة المسجد الأقصى تَعُمُّ جميع بلاد الشام، وتشمل البركة الدينيّة والدّنيويّة.
٣. إفساد بني إسرائيل في الأرض كان وسيكون سبباً في إهلاكهم، وهذه السُّنَّةُ ماضيةٌ في كلّ طاغية وظالم.
٤. المسجد الأقصى أولى القبلتين، وثاني مسجدٍ وُضِعَ في الأرض بعد المسجد الحرام، ومن المساجد التي تشدُّ إليها الرّحال، وفلسطين أرض النُّبوّات.

Lessons and Morals:
1. The link between the Al-Haram Mosque [in Mecca] and the Al-Aqsa Mosque affirms the sanctity of the latter […]
2. The Al-Aqsa Mosque's blessing encompasses the entirety of the Levant […]
3. The Children of Israel's corruption on Earth was, and will be, a cause of their annihilation, and this norm applies to every tyrant and oppressor.
4. The Al-Aqsa Mosque is the first of the two Directions of Prayer […]

(p. 15)

التقويم

س١- أضعُ إشارةَ (√) مقابل العبارةِ الصّحيحةِ، وإشارةَ (×) مقابل العبارةِ غيرِ الصّحيحةِ فيما يأتي:

أ. جاءت حادثة الإسراء بعد الهجرة إلى المدينة المنوّرة. ( )
ب. من أسماء سورة الإسراء بنو إسرائيل. ( )
ت. أشارت آيات سورة الإسراء إلى ضرورة اتّباع القرآن في الصّراع مع بني إسرائيل. ( )
ث. من سنن الله - تعالى - في الأمم أنّ الفساد والظلم مرتعُهُ وخيم. ( )
ج. يتصف الذين يزيلون إفساد بنى اسرائيل بالضّعفُ والهوان. ( )

Evaluation:
Question 1. I will place a checkmark next to correct statements, and an X next to false ones:
[…]
C. The Verses of Al-Israa Surah indicate the necessity to follow the Qur'an in the conflict with the Children of Israel.
[…]
E. Those who remove the corruption of the Children of Israel are characterized by weakness and disgrace.

(p. 16)

س٥- أوضِّحُ من خلال الآيات الكريمة صفاتِ مَنْ يزيل إفساد بني إسرائيل في الأرض.

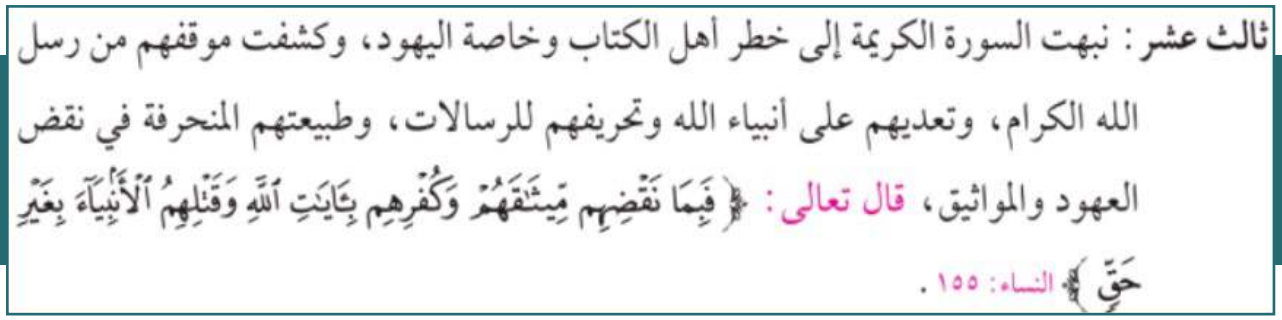
Question 5: Using the Verses, I will clarify what the characteristics of those who remove the Children of Israel's corruption on Earth are.

Example 89.

***Holy Qur'an and Its Sciences (Shariah Track),* Grade 12, 2021–2025, p. 105**

(Previously: *Holy Qur'an and Its Sciences [Shariah Track],* Grade 12, 2020, p. 105)

While teaching the Al-Nisaa Surah of the Qur'an, the textbook warns students of "*the danger*" of the "*People of the Book, especially the Jews*." Jews are described as treacherous, dangerous, hostile, and violent toward prophets sent by God, as well as the distorters or falsifiers of the holy scriptures.



ثالث عشر: نبهت السورة الكريمة إلى خطر أهل الكتاب وخاصة اليهود، وكشفت موقفهم من رسل الله الكرام، وتعديهم على أنبياء الله وتحريفهم للرسالات، وطبيعتهم المنحرفة في نقض العهود والمواثيق، قال تعالى: ﴿فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ وَكُفْرِهِم بِـَٔايَٰتِ ٱللَّهِ وَقَتْلِهِمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ﴾ النساء: ١٥٥.

The Noble Surah [Al-Nisaa] points out the danger posed by the People of the Book, especially the Jews. It reveals their behavior towards Allah's venerable Messengers, their attacks against the Prophets of Allah, their distortion of the Prophetic Messages, and their perverted character in violating treaties and covenants. The Almighty said: "And [Allah cursed the People of the Book] for their breaking of the covenant and their disbelief in the signs of Allah and their killing of the Prophets without right." (4:155)

Example 90.

***Islamic Education*, Grade 7, Vol. 2, 2020–2025, p. 66**

(Previously: *Islamic Education*, Grade 7, Vol. 2, 2019, p. 66)

A lesson on life of the Prophet Muhammad recounts a battle waged in 624 AD between his forces and the ancient Jewish-Arabian tribe of Banu Qaynuqa'. The textbook tells students that a major cause for that battle was an incident in which a Jewish goldsmith – presumably of the Qaynuqa' tribe – maliciously tied the side of a Muslim woman's robe to her back so that when she stood, her private parts were exposed in front of an amused Jewish crowd. The text places a strong emphasis on the Jewish identity of the offending actors in the story, repeatedly referring to them as "the Jews" (*al-yahūd*). This creates a strong association between the offenders' immoral actions and their Jewish identity, as well as placing implicit responsibility for the incident on the entire Jewish collective, rather than contextualizing the event as being associated with an incidental political conflict between two ancient communities.

بنو قَيْنُقاع إحدى قبائلِ اليهودِ التي كانت تسكنُ المدينةَ المنوَّرة، وكان بينهم وبين النبيِّ (ﷺ) عهدٌ وميثاق، وقد أجلاهم النبيُّ (ﷺ) عن المدينة بسببِ غدرِهم ونقضِهم العهد، وكان ذلك في ١٥ شوال في السنة الثانية للهجرة.

أسباب الغزوة:

ذكر العلماءُ سببيْن للغزوة، هما:

١ تهديدُ يهودِ بني قَيْنُقاع للرسول (ﷺ) بعد غزوةِ بدرٍ بقولهم: لا يغرّنّك أنك قاتلت نفراً من قريش لا يعرفون القتال، إنّك لو قاتلتنا لعرفتَ أنّا نحن الناس، وإنّك لم تلقَ مِثلَنا.

٢ جلسَتْ امرأةٌ مُسلِمةٌ إلى صائغٍ يهوديّ في سوقِ بني قَيْنُقاع، فعقد الصائغُ طرفَ ثوبِها إلى ظهرِها وهي لا تشعر، فلما قامتْ انكشفتْ سوأتُها، فضحِكَ اليهودُ منها، فصاحت، فوثبَ رجلٌ من المسلمين على الصائغ فقتله، وهجمِ اليهودُ على المسلم فقتلوه.

فتوجّهَ النبيُّ (ﷺ) بجيشِه إلى يهودِ بني قينقاع، فتحصّنوا في حصونِهم، وحاصرهم النبيُّ عليه الصلاة والسلام خمسَ عشرةَ ليلةً لينزلوا على حُكمِه.

Banu Qaynuqa is one of the tribes of the Jews which inhabited Medina. They had a pact – an agreement with the Prophet (PBUH), yet they were exiled by the Prophet (PBUH) from Medina because of their treachery and violation of that pact. This took place on the 15th of Shawal on the second year of Hijrah [9 April 624 AD].

Reasons for the Battle [on Banu Qaynuqa]:
Scholars mention two reasons for the battle:
1. The Jews of Banu Qaynuqa threatened the Messenger (PBUH) […]
2. A Muslim woman sat next to a Jewish goldsmith in the Banu Qaynuqa market. The goldsmith tied the edge of her garment to her back without her noticing, so that when she stood up, her private parts were revealed. The Jews laughed at her, she screamed, and a Muslim man jumped on the goldsmith and killed him. The Jews then attacked the Muslim and killed him.

Therefore, the Prophet (PBUH) and his army marched against the Jews of Banu Qaynuqa, who barricaded themselves in their fortresses. The Prophet, peace be upon him, besieged them for fifteen nights before they submitted to him.

Example 91.

***Methods of* Da'wah *and the Art of Oration (*Shariah *Track)*, Grade 11, 2021–2025, p. 13**

(Previously: *Methods of* Da'wah *and the Art of Oration (*Shariah *Track),* Grade 11, 2015, p. 13)

Judaism is specifically taught as a racist and sectarian religion, among other non-Islamic religions that go unnamed. Jews are described as racist, as opposed to Islam, which is described as a religion of all races and peoples.

بينما تتجسد الطائفية والنزعات العرقية في غير المسلمين بوضوح، فهؤلاء اليهود كما يخبر عنهم الله عز وجل يفرقون في التعامل بين من ينتمي إلى دينهم ومن لا ينتمي إليه، فيقول -سبحانه وتعالى-: ﴿وَمِنْ أَهْلِ ٱلْكِتَٰبِ مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِۦٓ إِلَيْكَ وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لَّا يُؤَدِّهِۦٓ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لَيْسَ عَلَيْنَا فِى ٱلْأُمِّيِّـۧنَ سَبِيلٌ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ﴾ آل عمران: ٧٥.

Sectarianism and racist tendencies clearly find their expression among non-Muslims; those Jews, as Allah tells us of them, distinguish in their interactions with others between those who are affiliated with their religion and those who are not.

Example 92.

***Holy Qur'an and Its Sciences (*Shariah *Track)*, Grade 11, 2021–2025, p. 157-160**

(Previously: *Holy Qur'an and Its Sciences (Shariah Track),* Grade 11, 2013, pp. 146–149)

A Grade 11 textbook teaches that "spreading corruption on earth is part of the "Children of Israel's nature" and describes "the Jews" as sinful, disobedient to God, and corrupt. In the summary of verses from Al-Israa Surah, which discuss the corruption of the Israelites, students are taught that the Israelites killed prophets, distorted the original Torah given by God, and ignored its laws. This corroborates the antisemitic stereotype of Jews as deicidal and disobedient to God. It should be noted that these specific actions are not mentioned in the verses of the Qur'an explained in the lesson, which only speak generally of the Israelites' corruption.

The lesson also teaches that the aim of the verses is to serve as a warning for "the Jews and the idolaters who are sinful and disobedient like them." This may seem to be a reference to the Jews at the time of Muhammad, as the mention of idolaters suggests. However, by using the term "the Jews," rather than limiting this statement to a specific group or tribe, the textbook reinforces the idea that the Jews as a group are sinful, disobedient, and corrupt. The lesson concludes by teaching that "spreading corruption on earth is part of the Children of Israel's nature," further reinforcing the message that these traits apply not only to the ancient Israelites or to the Jews of Medina but to Jews in all times.

الدرس ٣٩

إفساد بني إسرائيل وعاقبتهم

الأهداف: يتوقع من الطلبة بعد نهاية الدرس أن يكونوا قادرين على:

١ . ذكر إفساد بني إسرائيل .

٢ . توضيح فائدة إخبار الله تعالى عن إفساد بين إسرائيل في الأرض مرتين .

٣ . تعداد نعم الله تعالى على بني إسرائيل .

٤ . بيان ما ترشد إليه الآيات الكريمة .

قال تعالى: ﴿ وَقَضَيْنَآ إِلَىٰ بَنِيٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ۝٤ فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُو۟لِى بَأْسٍ شَدِيدٍ فَجَاسُوا۟ خِلَٰلَ ٱلدِّيَارِ ۚ وَكَانَ وَعْدًا مَّفْعُولًا ۝٥ ثُمَّ رَدَدْنَا لَكُمُ ٱلْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَٰكُم بِأَمْوَٰلٍ وَبَنِينَ وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا ۝٦ ﴾ الإسراء: ٤ - ٦ .

Lesson 39: The Children of Israel's Spreading of Corruption and their Punishment

Goals:
At the end of the lesson students are expected to be able to:
1. Mention the corruption of the Children of Israel.
2. Clarifying the benefit of God Almighty informing us of the two times the Children of Israel spread corruption on earth.
3. Listing the favours bestowed by God Almighty upon the Children of Israel.
4. Explaining what the Noble Verses teach us.

The Almighty said: "And We conveyed to the Children of Israel in the Scripture that, 'You will surely cause corruption on the earth twice, and you will surely reach great haughtiness.' So when the time of promise came for the first of them, We sent against you servants of Ours - those of great military might, and they probed into the homes, and it was a promise fulfilled. Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower." (17:4–7)

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

ومن مظاهر فساد بني إسرائيل في الأرض: تحريفهم للتوراة، وتركهم العمل بما جاء فيها من أحكام، وقتلهم الأنبياء والمصلحين.

Among the manifestations of the corruption of the Children of Israel on Earth are: their distortion of the Torah, their neglect to act according to its laws, and their killing of prophets and righteous men.

■ **ما فائدة إخبار الله تعالى عن إفساد بني إسرائيل في الأرض مرتين؟**

تتمثل هذه الفائدة بالنقاط الآتية:

١ تنبيه العقلاء في جميع الأمم أن يحذروا من مواقعة المعاصي التي تؤدي إلى الهلاك، وأن يحذّروا أممهم من ذلك، ويبصّروهم بسوء عاقبة السير في طريق الغيّ، حتى لا يعرّضوا أنفسهم لعقاب الله عزّ وجلّ.

٢ تنبيه اليهود ومَنْ على شاكلتهم في الفسوق والعصيان من المشركين إلى سنّة من سنن الله في خلقه، وهي أنّ الإفساد عاقبته الخسران.

٣ إنّ الأمم المغلوبة على أمرها تستطيع أن تستردّ مجدها متى أصلحت من شأنها، ومتى استقامت على أمر الله تعالى.

What is the benefit of God Almighty informing that the Children of Israel will spread corruption on Earth twice?
[…]
2. Reminding the Jews, and the Idolaters who are sinful and disobedient like them, of one of God's rules in His creation, which is that the consequence of corruption is loss.
[…]

■ **ما ترشد إليه الآيات:**

١ ما قضاه الله تعالى كائن، وما وعد به واقع، والإيمان بذلك واجب.

٢ التنديد بالإفساد والظلم والعلوّ في الأرض بغير الحقّ أو المقترن بالظلم، وبيان سوء العاقبة.

٣ الإفساد في الأرض من طبع بني إسرائيل.

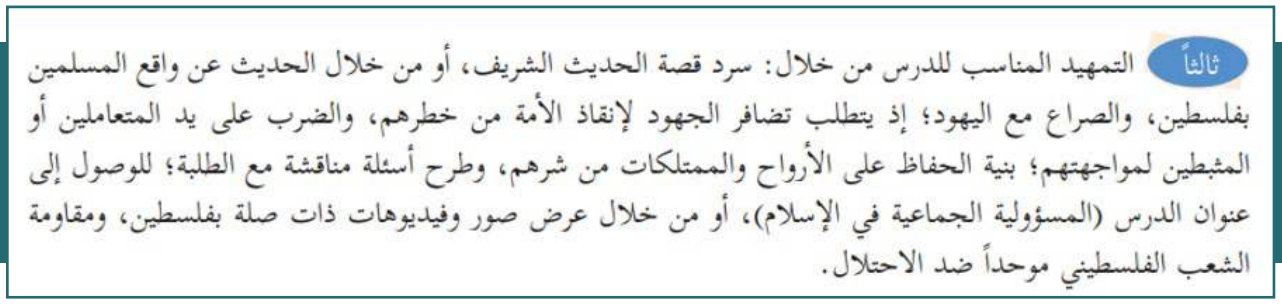
The verses teach us that:

1. Allah Almighty's rulings are all carried out […]
2. Corruption and injustice are to be criticized […]
3. Spreading corruption on Earth is part of the Children of Israel's nature.

Example 93.

***Islamic Education*, Grade 10, 2018–2025, pp. 175**

A teacher guide for a Grade 10 Islamic Education textbook presents Jews as dangerous and evil: it explains the *"concerted efforts"* required by Muslims in Palestine *"to save the nation from their danger"* and explicitly associates "*evilness*" (*šarr*) with the Jews, who could harm their lives and property. Teachers are also instructed to punish students who cooperate with Jews and who discourage confrontation against them. The lesson thus teaches students that collective responsibility in Islam not only concerns the Israeli-Palestinian conflict and harboring hatred toward the general collective of Jews but also involves condemnation of anyone attempting to undermine that message.



ثالثاً التمهيد المناسب للدرس من خلال: سرد قصة الحديث الشريف، أو من خلال الحديث عن واقع المسلمين بفلسطين، والصراع مع اليهود؛ إذ يتطلب تضافر الجهود لإنقاذ الأمة من خطرهم، والضرب على يد المتعاملين أو المثبطين لمواجهتهم؛ بنية الحفاظ على الأرواح والممتلكات من شرهم، وطرح أسئلة مناقشة مع الطلبة؛ للوصول إلى عنوان الدرس (المسؤولية الجماعية في الإسلام)، أو من خلال عرض صور وفيديوهات ذات صلة بفلسطين، ومقاومة الشعب الفلسطيني موحداً ضد الاحتلال.

The appropriate preparation for the lesson: Telling the story of the hadith; or talking about the reality of Muslims in Palestine, and the conflict with the Jews. Since it requires concerted efforts to save the nation from their danger, and to strike the hands of those who cooperate with them or discourage confronting them, with the intention of preserving lives and property from their evilness. Then, asking discussion questions with students to reach the title of the lesson "Collective Responsibility in Islam"; or showing pictures and videos related to Palestine and the united resistance of the Palestinian people against the occupation.

Example 94.

***History Studies*, Grade 11, Vol. 1, 2020–2025, p. 71**

(Previously: *History Studies,* Grade 11, Vol. 1, 2019, p. 74)

A History textbook for high school, dedicating a chapter to "*Zionist settler colonialism in Palestine*", teaches that the idea that Jewish people represent an identifiable national group is a "false claim" (*iddi'ā' zā'if*) promoted by Zionism to justify its colonialism of Palestine. The textbook also mentions two other such Zionist "false claims", namely that the relations of Jews with non-Jews are characterized by antisemitism, and that this can only be resolved through a Jewish state in Palestine. The main argument of the passage is that these "false claims" are engineered by Zionism to enable what is understood to be its true goal – colonization (*istīṭān*) of Palestine. Thus, Palestinian students are told to reject the very existence of the Jewish "Other" as a matter of principle, including the Jewish experience of persecution and antisemitism, and view it as a cynical scheme to deprive the Palestinians of their national rights.

لقد ارتبطت الصهيونية بالاستيطان، باعتباره جزءًا منها، وأساسًا مهمًّا في مشروعها؛ إذ قامت على ثلاثة ادعاءات زائفة: **الأولى**: إن اليهود، على الرغم من انتمائهم لدول ومجتمعات عديدة، يمثّلون قومية واحدة، تتميز بصفات عرقية سامية. **والثانية**: إنّ علاقة اليهود مع الشعوب الأخرى تقوم على العداء والصراع، وتلخّصها ظاهرة معاداة السامية. **والثالثة**: إنّ المشكلة اليهودية لا حلّ لها إلّا بإقامة دولة يهودية، وأنّ هذه الدولة تتمثّل في أرض الميعاد (فلسطين)، والاستيطان فيها. فالأصل في استمرار الصهيونية لا يكون إلّا من خلال استمرار الاستيطان في فلسطين.

- نستنتجُ العلاقة بين الاستيطان والصهيونية.
- نُوضح العلاقة بين الادعاءات الصهيونية، وعناصر الاستيطان.

Zionism is tied to colonialization, as it has been a part of [Zionism] and an important foundation of its enterprise, having been predicated on three false claims: firstly, that the Jews, despite the fact that they belong to many countries and societies, represent a single national group, characterized by Semitic ethnic traits; second, that the relationship between Jews and other peoples are predicated on hostility and conflict, epitomized in the phenomenon of antisemitism; and third, that there is no solution to the Jewish Problem other than the establishment of a Jewish state, to be realized in the Promised Land (Palestine), and settling inside it. Therefore, the principle of continued Zionism can only be made possible through continued colonization in Palestine.

** Let's infer the relationship between colonization and Zionism.*

** Let's explain the relationship between Zionist claims and elements of colonization.*

Example 95.

***History Studies*, Grade 11, Vol. 1, 2020–2025, p. 36**

(Previously: *History Studies,* Grade 11, Vol. 1, 2019, p. 37)

An eleventh-grade History textbook argues that Britain sought to court "*Zionist influence in the US*" during World War II to persuade the US to join Britain in the war. The textbook teaches that to achieve this goal, Britain engaged in dialogue with the "Zionist organization" to determine "*the future of Palestine*." The evocative term "Zionist influence" on its own may call to mind antisemitic conspiracy theories regarding the extent of political power held collectively by Jewish people, especially in the US context. Incorporating this term within a narrative about a colonial power (Britain) conspiring with a third party (the Zionists) in another foreign power (the US) to unilaterally determine the fate of Palestine, the students' home country, appears designed to arouse feelings of fear, contempt, and distrust toward the three parties mentioned and their depicted cynicism and opportunism.

نشاط (١/ب): نقرأُ النص الآتي، ونُجيب عمّا يأتيه:

سعتْ بريطانيا لضمان نفوذها في بلاد الشام والعراق، من خلال السير في ثلاثة اتجاهات متعارضة متضاربة، ولم تبالِ بهذا التعارض كثيرًا في سبيل تحقيق أهدافها والانتصار في الحرب: الأول: التفاوض مع الشريف حسين أمير الحجاز (مراسلات حسين– مكماهون ١٩١٥– ١٩١٦م)؛ بهدف دفعه لإعلان الثورة على العثمانيين، مقابل وعود باستقلال المناطق العربية في جزيرة العرب وبلاد الشام والعراق تحت زعامته، والثاني: كان التفاوض مع فرنسا بشأن مستقبل العراق وبلاد الشام. وقد تم الاتفاق بينهم فيما يعرف بمعاهدة (سايكس- بيكو) عام ١٩١٦م، والثالث: كان التفاوض مع المنظمة الصهيونية حول مستقبل فلسطين. وقد دفعهم إلى ذلك حاجتهم الماسّة لاستخدام النفوذ الصهيوني في الولايات المتحدة؛ لدفعها إلى دخول الحرب إلى جانب بريطانيا وحلفائها.

القضية الفلسطينية، ص، (٣٢– ٣٤).

• نبيّن الاتجاهات الثلاث الواردة في النص.

Activity 1B: Let's read the following the text, and answer the following:

Britain strove to guarantee its influence in the Levant and Iraq by following three contradictory, conflicting approaches; it was not greatly concerned with this contradiction, as it was concerned with achieving its goals and winning the war. The first approach was to negotiate with Sharif Hussein, the Emir of Hejaz (1915–1916 Hussein-McMahon correspondence), to urge him to declare a revolt against the Ottomans, in return for a promise that the Arab areas of the Arabian Peninsula, the Levant and Iraq would be made independent under his leadership. The second approach was to negotiate with France about the future of Iraq and the Levant; an agreement was reached in what is known as the 1916 Sykes-Picot pact. The third approach was to negotiate with the Zionist organization about the future of Palestine; what drove them to this was their pressing need to employ Zionist influence in the United States, to urge the country to join the war on the side of Britain and its allies. (The Palestinian Issue, pp. 32-34.)

Let's explain the three approaches mentioned in the text.

Example 96.

***Islamic Education*, Grade 5, Vol. 2, 2020–2025, pp. 65–66**

(Previously: *Islamic Education*, Grade 5, Vol. 2, 2019, pp. 65–66)

An Islamic Education lesson associates Jewish people with deicide, by accusing an ancient Jewish tribe of attempting to kill the Prophet Muhammad while pointedly referring to them as "the Jews." The lesson describes an instance mentioned in oral Islamic history, where the ancient Jewish-Arabian tribe of Banu Nadhir attempted to kill the Prophet by dropping a rock on his head. The textbook addresses Banu Nadhir within this context repeatedly as "the Jews of Banu Nadhir" or simply "the Jews," creating a strong link between the described crime and the perpetrators' Jewish identity, and conveying to students that this bears importance for understanding the story. The textbook's choice of words also has the effect of placing responsibility for the act on the Jewish people collectively, rather than a specific historical group of people. This timeless, universal message is supported by the lesson's concluding statement, that "the enemies of Islam in all times and places" will always seek to harm Muslims, a category understood to include "the Jews" previously mentioned. It is worth nothing that the crime of attacking the Prophet Muhammad is one of the most heinous imaginable to a faithful Muslim, akin to deicide, and the choice to associate it with Jewish people carries grave significance.

مواقف من صبر النّبيّ ﷺ على الأذى في سبيل اللّه:

بعد أن جهر النّبيّ ﷺ بالدّعوة إلى اللّه تعالى، زادت قريش من التّضييق عليه، وحصاره، وتعذيب أصحابه وأتباعه، وقد تعدّدت صُوَر الإيذاء لرسول اللّه ﷺ، منها: التعذيب البدنيّ، والنّفسيّ، ومن المواقف والمحن الّتي تعرّض لها الرّسول ﷺ ما يأتي:

أوّلاً- محاولات قريش قتل الرّسول ﷺ، وصدّه عن الدّعوة، مثل:

ثانياً- محاولة يهود بني النضير قتل النّبيّ ﷺ: محاولة يهود بني النّضير بعد غزوة بدر قتل الرّسول ﷺ، بإلقاء حجر كبير على رأسه، وهو جالس إلى جانب جدار لهم، لكنّ اللّه بقدرته أرسل إليه الوحي جبريل، عليه السّلام، فأخبره أن اليهود يخطّطون لقتله، فانصرف عنهم مسرعاً إلى المدينة، وجهّز جيش المسلمين، ثمّ حاصرهم، وقاتلهم، وأخرجهم من المدينة المنورة.

ثالثاً- محاولة المنافقين قتل النبي ﷺ في غزوة تبوك: قال تعالى: ﴿وَهَمُّواْ بِمَا لَمْ يَنَالُواْ﴾(التوبة:٧٤) في غزوة تبوك، لما كان رسول الله ﷺ وصحابته رضوان الله عليهم بالعقبة، إذا باثني عشر رجلًا قد اعترضوا طريق القافلة، وقد كانوا ملثمين، فعرف حذيفة ابن اليمان ﷺ ركابهم، فقال رسول الله ﷺ: "هَؤُلَاءِ الْمُنَافِقُونَ إِلَى يَوْمِ الْقِيَامَةِ، وأَرَادُوا أَنْ يَزْحَمُوا رَسُولَ اللهِ صلى الله عليه وسلم فِي الْعَقَبَةِ فَيُلْقُوهُ مِنْهَا"، فأشار حذيفة ﷺ قائلاً: أو لا تبعث إلى عشائرهم حتى يبعث إليك كلّ قومٍ برأس صاحبهم، فقال رسول الله صلى الله عليه وسلم: "لَا، أَكْرَهُ أَنْ يَتَحَدَّثَ الْعَرَبُ بَيْنَهَا أَنَّ مُحَمَّدًا قَاتِلٌ لِقَوْمِهِ...". (تفسير ابن كثير، من رواية مسلم وأحمد).

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

وقد أنزل الله تعالى في المنافقين قرآناً يفضح أفعالهم الخبيثة وكراهية قلوبهم لرسول الله ﷺ.

إنّ أعداء الإسلام لن يكفّوا في كلّ زمان ومكان عن استخدام الوسائل والأساليب كافّة؛ لمحاربة الإسلام والمسلمين، ومحاربة دعاته، والسعي لإطفاء نور اللّه في الأرض، لكنّ اللّه ناصر دينه ودعاته، مهما تعدّدت أساليب التّشويه والإيذاء.

قَضِيَّةٌ للنِّقاش:

تَكرار محاولات الكفار والمشركين قتل النّبيّ ﷺ.

نشاط (٢)

أذكر مواقف أخرى يستخدمها الأعداء للإساءة للإسلام والمسلمين.

Situations where the Prophet (PBUH) Withstood Harm for the Sake of God:

After the Prophet (PBUH) came out preaching to God Almighty, the Quraysh [tribe] oppressed and cornered him even more, and abused his friends and followers. The harm inflicted on the Messenger of God (PBUH) took many forms, including physical and psychological abuse. Some of the situations and trials faced by the Messenger (PBUH) included the following:

1. Attempts by the Quraysh to kill the Messenger (PBUH), and prevent him from preaching, such as: […]

2. Attempts by the Jews of Banu Nadhir tribe to kill the Prophet (PBUH): the Jews of Banu Nadhir tribe attempted to kill the Prophet after the Battle of Badr, by throwing a large stone on top of his head, while he was sitting next to a fence of theirs. Yet God, with His divine power, sent the angel Gabriel to [the Prophet], and informed him that the Jews are scheming to kill him. [The Prophet] turned away from [the Jews] and hurried towards Medina, where he rallied the Muslim army. He then placed them under siege, battled them and forced them out of Medina.

Part 3: Attempts by the Hypocrites to kill the Prophet (PBUH) in the Battle of Tabouk: […]

The Enemies of Islam, in all times and places, will never tire of using any possible means or method, to wage war against Islam and the Muslims, to wage war against those who preach it, and to strive to extinguish the light of God on this earth. Yet, God supports His religion and those who preach for Him, against however many methods of defamation and insults there are.

Topic for discussion

The Infidels and the Hypocrites' repeated attempts to kill the Prophet (PBUH).

Activity 2:

List other situations used by the Enemies to harm Islam and the Muslims.

Example 97.

***Islamic Education*, Grade 5, Vol. 2, 2020–2025, p. 71**

(Previously: *Islamic Education*, Grade 5, Vol. 2, 2019, p. 71)

A textual reference accusing "the Jews" of desecrating the tombs of Islamic figures and "shoveling them away and removing them from Muslims' cemeteries" was altered in the 2020 edition, replacing the words "the Jews" with "the Zionist Occupation." A photo of a tomb in Jerusalem believed to belong to Ubada ibn al-Samit, one of the Companions of the Prophet, accompanies the text, as well as a nationalist Palestinian pop song.

قَضِيَّةٌ للنِّقاش:

قيام الاحتلال الصهيوني بتدنيس قبور عدد من الصحابة والصالحين وجرفها وإزالتها من مقابر المسلمين في مدينة القدس خاصة وفلسطين بشكل عام.

نستمع معاً لأنشودة (أنا ابن القدس ومن هون).

Topic for discussion:

The Zionist Occupation desecrating the graves of Companions of the Prophet and the Righteous Ones, shoveling them away and removing them from Muslims' cemeteries in Jerusalem in particular and across Palestine in general.

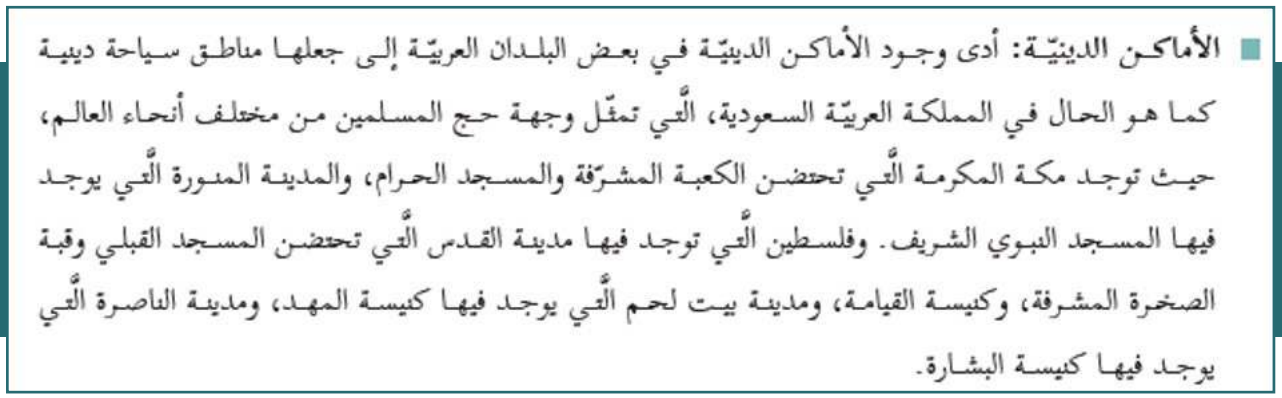
Let's listen together to the song "I'm a Son of Jerusalem and from Here"

Example 98.

***Geography Studies*, Grade 12, 2021–2025, p. 115**

(Previously: *Geography Studies*, Grade 12, 2019, p. 121)

A short description of religious sites in Palestine mentions Islamic and Christian sites in Jerusalem and Bethlehem, as well as in Nazareth – with the latter claimed to be part of Palestine, when in fact it is an internationally recognized Israeli city – all while conspicuously neglecting to mention Jewish religious sites or the significance of certain sites to Judaism, either in Jerusalem or anywhere else in the Holy Land. This example reflects a consistent narrative across the PA curriculum, which refutes any justification for Jewish presence in the region.



الأماكن الدينيّة: أدى وجود الأماكن الدينيّة في بعض البلدان العربيّة إلى جعلها مناطق سياحة دينية كما هو الحال في المملكة العربيّة السعودية، الّتي تمثّل وجهة حج المسلمين من مختلف أنحاء العالم، حيث توجد مكة المكرمة الّتي تحتضن الكعبة المشرّفة والمسجد الحرام، والمدينة المنورة الّتي يوجد فيها المسجد النبوي الشريف. وفلسطين الّتي توجد فيها مدينة القدس الّتي تحتضن المسجد القبلي وقبة الصخرة المشرفة، وكنيسة القيامة، ومدينة بيت لحم الّتي يوجد فيها كنيسة المهد، ومدينة الناصرة الّتي يوجد فيها كنيسة البشارة.

Religious sites: the presence of religious sites in some Arab countries has led to them becoming areas of religious tourism, as is the case in the Kingdom of Saudi Arabia […] and in Palestine, which contains the city of Jerusalem, which shelters the Qibli Mosque, the honorable Dome of the Rock and the Church of the Holy Sepulcher; Bethlehem, where the Church of the Nativity is located; and Nazareth, where the Church the Anunciation is located.

Example 99.

***Dogma* (Shariah *Track*), Grade 11, 2021–2025, p. 64**

(Previously: *Dogma* (Shariah *Track*), Grade 11, 2013, p. 64)

Students are taught that the holy scriptures of the Jews and Christians, the Hebrew Bible, and the New Testament, were distorted – a common Islamic idea – and that the Torah was distorted by Jewish clerics who changed it in accordance with their personal needs and interests. The lesson also squarely blames the Jews for persecuting early Christianity and simultaneously for being responsible for the distortion of the Gospel. "Paul the Jew" is specifically mentioned as the corruptor of Christianity. By portraying Jews as scheming, manipulative, cynical, and corrupt, this text deeply ingrains antisemitic tropes about Jewish people and beliefs.

■ دخول التحريف إلى الكتب السماوية السابقة:

إنّ التوراة الحقيقية التي أنزلها الله على موسى عليه السلام قد حُرّفت، ودخل عليها النقص والزيادة والتبديل؛ بسبب ضعف الوازع الدينيّ واتّباع الأهواء، وحبّ الدنيا وشهواتها لدى الأحبار، حتى قال (وِلْ. ديورنت) في كتابه قصة الحضارة: «إنّه لم يبقَ من شريعة موسى إلا الوصايا العشر».

أمّا الإنجيل الذي أنزله الله على عيسى عليه السلام، وسلّمه لتلاميذه، وأمرهم بالتبشير به، فإنّ الاضطهاد الذي واكب المسيحيّة في نشأتها من الرومان وبتحريض من اليهود، أدى إلى ضياعه وضياع كثير ممّا نقله الحواريون عن المسيح عليه السلام؛ مما أدى إلى ظهور أناجيل كثيرة.

وعندما دخل (بولس) اليهودي في دعوة المسيح، راح يزعم أنّه الوحيد المؤتمن على المسيحيّة الصحيحة وعلى الإنجيل، وبدأ يُدخل عليها من العقائد الباطلة والفلسفات القديمة بقصد إفسادها.

وممّا ساعد على تحريف الإنجيل، كونه رسالة شفويّة أملاها المسيح على تلاميذه سراً في ظروف الاضطهاد الرومانيّ والدسائس اليهودية.

Penetration of Distortions into Previous Heavenly Scriptures
The real Torah given by Allah to Moses has been distorted; omissions, additions and changes have been inserted into it, due to the weakness of religious inhibition against distortion, the pursuit of personal inclinations and the love for this world and its seductions among the Jewish religious scholars […]
The persecution that accompanied Christianity following its establishment on the Romans' part, instigation by the Jews' part, brought about the loss of the Gospel. […]
When Paul the Jew started preaching to follow Christ, he began to claim that he was the only one with whom true Christianity and the Gospel were entrusted, and started introducing into them false beliefs and ancient philosophies in order to corrupt them. What assisted in the distortion of the Gospel was its being an oral message secretly dictated by Christ to his disciples under the circumstances of Roman persecution and the Jews' plots.

Example 100.

***Noble* Hadith *and Its Sciences* (Shariah *Track),* Grade 11, 2021–2025, p. 32**

(Previously: *Noble* Hadith *and Its Sciences* (Shariah *Track),* Grade 11, 2013, pp. 35–36)

While learning about fabricated *hadiths* – oral traditions believed to have been composed for political or personal ends – Jews are blamed for trying to falsify the Qur'an and, failing this, for falsifying some *hadiths* as part of a plot against Islam. This corroborates antisemitic stereotypes of Jews as both disobedient to God and cynical and manipulative, not to mention inherently hostile to Islam.

الدرس ٨

الحديث الموضوع

لم يظهر الكذب على النبي ﷺ في عصر النبوة، حيث الصلاح والنقاء والفطرة السليمة عند العرب، وأول ما ظهر الكذب كان من اليهود والمنافقين في المدينة، حيث أسسوا الفرق الكاذبة التي ظهرت بعد مقتل عثمان رضي الله عنه، وحيث إن هؤلاء لم يستطيعوا تحريف القرآن الكريم المحفوظ من الله عز وجل اتجهوا بكيدهم إلى السنة النبوية ليدخلوا فيها ما ليس منها، فبدؤوا بدسِّ الأحاديث الموضوعة، والتي يسّر الله لها من جهابذة العلماء من كشفها، وأماط عنها اللثام وحصرها في كتب معروفة للناس، فما الحديث الموضوع؟ وما أسباب الوضع؟ وكيف يعرف الحديث الموضوع من غيره؟ هذا ما سنتعرَّف عليه في هذا الدرس.

Lesson 9 – Fabricated Hadiths

Lies about the Prophet did not appear in the time of the Prophet, which was a time of righteousness, purity, and good nature for the Arabs. The first lies emerged on the part of the Jews and the Hypocrites in Medina, where they established falsifying sects which appeared following the assassination of [Caliph] Uthman [in 656 AD]. Since they could not distort the Holy Qur'an, which is protected by Allah Almighty, they focused their trickery on the Sunnah of the Prophet, in order to insert within it what does not belong to it. They thus started to introduce fabricated hadiths […]

Example 101.

***Dogma* (Shariah *Track*), Grade 11, 2021–2025, pp. 70–71**

(Previously: *Dogma* (Shariah *Track*), Grade 11, 2013, pp. 65–66)

This textbook accuses the Jews of falsifying God's message, describing elements of Jewish belief as distorted versions of the (true) Islamic message. Students are taught that the Jews intentionally distorted the Torah with lies and slander about God and prophets, although their intentions for making this distortion are not specified. As an example, the Jews lied by attributing human failings to Islamic prophets such as Lot and Aaron, and quotes from the Hebrew Bible that appear to humanize God are a fabrication by Jews. On the whole, the message of the lesson is highly belligerent and focuses on delegitimizing Jewish faith as ridiculous and offensive to God.

■ **نماذج من التحريف في التوراة:**

لقد أدخل اليهود على التوراة ألواناً من التحريف: تبديلاً وزيادة ونقصاً وإخفاءً وتأويلاً، وافتروا على الله وعلى أنبيائه، وما من نبيّ من أنبيائهم إلا ألصقوا به سلوكاً لا يليق بشخص عاديّ، فضلاً عن أنه يصدر عن نبيّ معصوم.

- ومن التحريف الذي أدخلوه على التوراة ممّا فيه افتراء على الله تعالى قولهم: «أنّ الله لما رأى فساد الآدميين في الأرض ندم على خلقهم، وقال سأُذهب (الآدميين) الذين خلقتُ على الأرض، والخشخاش وطيور السماء؛ لأني نادم على خلقها جداً»، تعالى الله عما يقولون علواً كبيراً.
- ومن افتراءاتهم على الله تعالى أيضاً: «أنّه تعب بعد خلق السماوات والأرض وقالوا: إنّ الله استراح في اليوم السابع من خلق السماوات والأرض»؛ فأنزل الله تعالى تكذيبهم بقوله: ﴿ وَلَقَدْ خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ﴾ ق:٣٨؛ أي من تعب.
- ومن تحريفهم وصفهم الله تعالى بالفقر والبخل، قال تعالى على لسانهم: ﴿ إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ ﴾ آل عمران: ١٨١، وقال: ﴿ وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا۟ بِمَا قَالُوا۟ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ ﴾ المائدة: ٦٤.
- ومن تحريفهم وصفُهم اللهَ تعالى بالغفلة والنوم كما في قولهم في بعض صلواتهم: «انتبه، كم تنام يا ربّ، استيقظ من رقْدتك»؛ فتجرؤوا على رب العالمين؛ كأنهم يخبرونه: أنه قد اختار الخمول لنفسه وأنّه ينام، فكذّبهم الله تعالى بقوله: ﴿ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ﴾ البقرة: ٢٥٥.
- ومن تحريفهم قدحهم بالأنبياء الذين عصمهم الله تعالى؛ ومن ذلك طعنهم في نبيّ الله لوط: «بأنّه شرب الخمر، حتى سكر، وزنى بابنتيه!»، وقولهم عن هارون: «أنه هو الذي صاغ لهم العجل!».

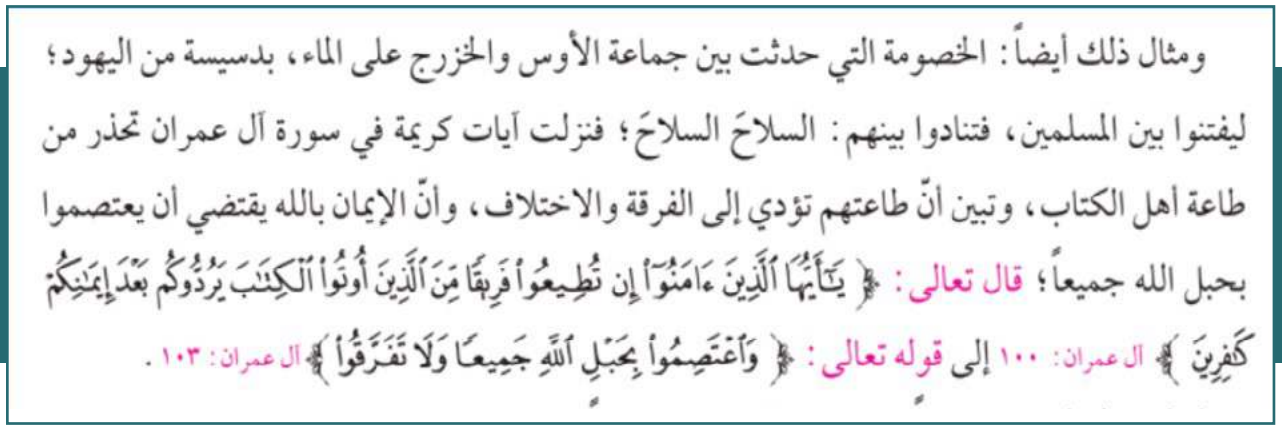
Examples of the Distortions in the Torah:
The Jews introduced into the Torah various sorts of distortions: replacements, additions, omissions, concealments and distorted interpretations. They fabricated lies against Allah and His prophets, and did not leave any of their prophets without attributing to him a conduct improper for an ordinary person, let alone an infallible prophet.
Among the distortions they have introduced into the Torah, which involve fabricating lies against God, is their saying that "God, having seen man's corruption on earth, repented that He had created him […]"
One of the lies they have fabricated against God is that "He became tired after the creation of heaven and earth" […]
Among their distortions is their slander against the Prophets, whom Allah has made infallible. For example, they defamed Lot, Allah's prophet, saying that "he drank wine until he became drunk and he fornicated with his two daughters"!, and saying about Aaron [who is also a prophet according to Islam] that "he is the one who made the calf [idol] for [the Israelites to worship]"!'

Example 102.

***Holy Qur'an and Its Sciences (*Shariah *Track),* Grade 11, 2021–2025, pp. 54–55**

(Previously: *Holy Qur'an and Its Sciences (*Shariah *Track),* Grade 11, 2013, p. 50)

Students are taught that the Qur'an warns Muslims not to listen to the "People of the Book" (i.e., Jews and Christians) based on a historical example where Jewish people "instigated" conflict between Muslim groups. This lesson discusses the circumstances in which verses from the Qur'an were revealed to the Prophet Muhammad, explaining a case in which Qur'anic verses warning of the dangers of listening to Jews and Christians were revealed by God after Muslims were deceived by Jewish "instigation" (*dasīsah*). This lesson thus uses antisemitic stereotypes to foster intolerance and fear of Jews, and potentially of non-Muslims in general.



ومثال ذلك أيضاً: الخصومة التي حدثت بين جماعة الأوس والخزرج على الماء، بدسيسة من اليهود؛ ليفتنوا بين المسلمين، فتنادوا بينهم: السلاحَ السلاحَ؛ فنزلت آيات كريمة في سورة آل عمران تحذر من طاعة أهل الكتاب، وتبين أنّ طاعتهم تؤدي إلى الفرقة والاختلاف، وأنّ الإيمان بالله يقتضي أن يعتصموا بحبل الله جميعاً؛ قال تعالى: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تُطِيعُواْ فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ يَرُدُّوكُم بَعۡدَ إِيمَٰنِكُمۡ كَٰفِرِينَ ﴾ آل عمران: ١٠٠ إلى قوله تعالى: ﴿ وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعٗا وَلَا تَفَرَّقُواْ ﴾ آل عمران: ١٠٣ .

Another example for this is the rivalry that erupted between a group of the Aws and Khazraj tribes regarding water, instigated by the Jews, in order to cause divisions among the Muslims. They called to one another: "To arms! To arms!" This is why Qur'an verses were revealed, from Al Umran Surah, warning against listening to the People of the Book [Jews and Christians] and clarifying that listening to them brings about division and discord […]

Example 103.

***Social Studies,* Grade 9, Vol. 1, 2020–2025, p. 58**

(Previously: *Social Studies,* Grade 9, Vol. 1, 2020, p. 68)

In a ninth-grade Social Studies lesson on challenges facing contemporary Arab countries, Israel's existence is described as an "*intrusive human barrier*" (*ḥājiz bašarī daḵīl*) designed to keep the Arab World divided and weak, implicitly as part of an international conspiracy. The textbook describes what it views as "*challenges to [the] strategic existence*" of the Arab World as primarily exemplified in non-Arab states "*seizing control over Arab regions situated on lines of contact*", with the two named examples for this alleged foreign takeover being Iran's capturing of islands claimed by the United Arab Emirates (1971) and the "*establishment of the Zionist national home in Palestine*" (i.e., the State of Israel). The text blames the latter for acting as a physical barrier between the Asian and African halves of the Arab world "*in order to... partition and disintegrate Arab countries, thus remaining a source of conflict.*" This language strongly implies that the primary reason for Israel's existence is to harm Arabs for international geopolitical ends ("challenge their strategic existence"), rather than any kind of self-emanating, natural desire for self-determination. The point of this message seems to be to effectively dismiss Jewish national identity as a cynical façade and to dehumanize Jewish presence in the region ("an intrusive human barrier") to an aggressive act of geopolitical violence, both portrayals which, in this context, can be deemed antisemitic.[78] The text also appears to imply that both Israel's creation and Iran's territorial dispute with the UAE represent the tip of a larger non-Arab conspiracy, in line with other texts from the same lesson that blame "colonialism" for the lack of democracy in the Arab world[79] and accuse "developed capitalist states" of undermining Arab economic independence,[80] stoking fear and resentment towards the non-Arab "Other."

أنا تعلَّمت:

تعرّض الوطن العربيّ لتحديات استهدفت وجوده الاستراتيجي، عن طريق السّيطرة على المناطق العربيّة الواقعة على خطوط التماس بين الدُّوَل العربيّة والدُّوَل المجاورة، واقتطاعها منها، كاقتطاع إيران جزر أبي موسى، وطنب الكبرى، وطنب الصّغرى من الإمارات العربيّة المتحدة، وإقامة حاجز بشريّ دخيل، هو الوطن القوميّ الصّهيونيّ في فلسطين؛ للفصل بين شطرَي الوطن العربيّ، وتجزئة البلاد العربيّة، وتفتيتها؛ لتبقى مصدر خلاف، كإقامة الحدود المصطنعة، إمّا وَفْق خطوط الطول ودوائر العرض، أو الأشكال الهندسية، أو عن طريق الاتّفاقيّات، وتدعيم النعرات الطائفية والعِرقية بين سُكّانه، والتجاوز عن المصالح الحيوية العربيّة، باستيلاء الدُّوَل الاستعماريّة على مصادر المياه، والمواصلات البحريّة.

I learned:
The Arab Homeland has been facing challenges to its strategic existence, [manifested] in control being seized over Arab regions situated on lines of contact between Arab states and neighboring states and [those regions] being cut off from [their respective Arab states]. For example, Iran seized the islands of Abu Musa, Greater Tunb and Lesser Tunb from the United Arab Emirates, and an intrusive human barrier was established, i.e. the Zionist national home in Palestine, in order to split apart the two halves of the Arab Homeland [in Asia and Africa], and partition and disintegrate Arab countries, thus remaining a source of conflict. […]

78. "Making mendacious, dehumanizing, demonizing, or stereotypical allegations about Jews as such or the power of Jews as collective..."; "Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavor." International Holocaust Remembrance Alliance (IHRA), Non-Legally Binding Working Definition of Antisemitism. https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-antisemitism
79. *Social Studies*, Grade 9, Vol. 1, 2020–2025, p. 58
80. *Social Studies*, Grade 9, Vol. 1, 2020–2025, p. 56

Example 104.

***Social Studies,* Grade 9, Vol. 2, 2020–2025, p. 97**

(Previously: *Social Studies,* Grade 9, Vol. 2, 2019, p. 100)

The Balfour Declaration (termed "*Balfour's Promise*"), the British foreign ministry's landmark recognition of Jewish self-determination in Palestine, is described as a "*racist document*," implying that Jewish self-determination is illegitimate and racist. Students are asked to give their opinion on a statement, in which the Balfour Declaration is called "*the first racist document in Palestine's modern history*."

السؤال الخامس: أُناقش العبارة الآتية: يُعَدّ وعد بلفور أوّل وثيقة عنصرية في تاريخ فِلَسطين الحديث.

Fifth Question: I will discuss the following statement: Balfour's Promise is considered the first racist document in Palestine's modern history.

Example 105.

***Social Studies,* Grade 9, Vol. 2, 2020, pp. 94–95**

(Previously: *Social Studies,* Grade 9, Vol. 2, 2019, pp. 98–99)

This history lesson teaches that Israel is, at its core, a racist endeavor, motivated by racist aspirations, and defined by a history of distinctly racist actions against Arab Palestinians. Within the textbook's narrative, this includes a variety of events spanning from the British Mandate's (1920–1948) recognition of Jewish self-determination in Palestine, which is described as uniquely exclusionary and necessarily a refutation of Palestinian Arabs' rights, through to Palestinian Arabs' loss of land and homes during the 1948 Arab-Israeli war (the Nakba), which is described as a "*racist calamity*," to the West Bank barrier built in the 2000s, which is termed "*Racist Wall of Expansion and Annexation*." By painting the entirety of Zionist history as one singularly defined by racism, the textbook carries the clear message that Jewish self-determination is fundamentally and uniquely illegitimate, an idea widely recognized as antisemitic.[81]

تبنّى الانتداب البريطاني سياسات استعمارية عنصرية أدّت إلى إنكار وجود الشعب الفِلَسطيني، وتقسيم سكان فِلَسطين على أساس دينيّ إلى مجموعتين، هما: الأولى الطوائف غير اليهودية المقيمة في فِلَسطين (المسلمون، والمسيحيون)، والثانية اليهود الصهاينة، وظهر ذلك جلياً في تنفيذها وعد بلفور، بإقامة الوطن القومي لليهود الصهاينة في فِلَسطين، في الوقت الذي أنكر فيه الحقوق السياسية للفِلَسطينيين، كما أنّها لم تعمل على تمكين الشعب الفِلَسطيني من حقّه في تقرير المصير، وتحقيق استقلال فِلَسطين كدولة متعددة الأعراق، والأديان، والطوائف، وفي المقابل، تعاونت بريطانيا مع الحركة الصهيونية على استجلاب المهاجرين اليهود الصهاينة، وتمكينهم على حساب حقوق الفِلَسطينيين السكان الأصليين.

وكانت الكارثة العنصرية الكبرى التي حلّت بالشعب الفِلَسطيني سنة ١٩٤٨م، عندما احتلّت العصابات الصهيونية المسلّحة (٧٧٪) من فِلَسطين، وارتكبت المجازر بحقّ الفِلَسطينيين، وتدمير (٥٣١) قرية فِلَسطينية، وتهجير مليون فِلَسطيني إلى أماكن اللجوء فيما تبقّى من فِلَسطين، أو إلى دول الجوار، كالأردن، وسوريّة، ولبنان، وغيرها من أماكن الشتات. وأكملت احتلالها لما تبّقى من فِلَسطين في حَزيران سنة ١٩٦٧م، وما زال الاحتلال الصهيوني يتنكّر لحقوق الشعب العربي الفِلَسطيني في الحرية، والاستقلال، وإقامة الدولة الفِلَسطينية على الأراضي الفِلَسطينية المحتلة سنة ١٩٦٧م، إضافة إلى إنكاره القرار الدولي بحقّ عودة اللاجئين الفِلَسطينيين، ويستمر في إجراءاته العنصرية التي طالت مناحي حياة الفِلَسطينيين كافة، كالقتل، والتشريد، والاعتقال، والحواجز العسكرية، والبوابات الإلكترونية، وهدم المنازل، وبناء المستوطنات الصهيونية، وجدار الضّمّ والتوسّع العنصري.

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

81. "Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavor." International Holocaust Remembrance Alliance (IHRA), Non-Legally Binding Definition of Antisemitism. https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-antisemitism

The British Mandate adopted racist colonialist policies which amounted to denial of the Palestinian people's existence, and dividing the inhabitants of Palestine into two groups on a religious basis: the first is the non-Jewish communities living in Palestine (Muslims and Christians), and the second is Zionist Jews. This was evident in [the British Mandate's] implementation of Balfour's Promise, by establishing a national home for the Zionist Jews in Palestine, while denying the Palestinians' political rights. In addition, it did not strive to allow the Palestinian people their right to self-determination and to achieve the independence of Palestine as a multi-ethnic, multi-religious, and multi-sectarian state. At the same time, Britain collaborated with the Zionist movement to bring Zionist Jewish immigrants, and empower them at the expense of the Palestinians, the original inhabitants.

Then there was the great racist catastrophe which befell the Palestinian people in 1948, when the Zionist gangs occupied 77% of Palestine, perpetrated massacres against the Palestinians, destroyed 531 Palestinian villages, and expelled a million Palestinians to places of refuge in what was left of Palestine or in neighboring countries such as Jordan, Syria, Lebanon, and other places in the diaspora. They completed the occupation of the rest of Palestine in June 1967. The Zionist Occupation continues to deny the right of the Arab-Palestinian people to freedom, independence, and to establish the Palestinian state in the Palestinian territories occupied in 1967; it additionally denies the international resolution regarding the Return of Palestinian refugees. It continues its racist measures which extend to all aspects of Palestinians' lives, such as killing, deportation, detention, military checkpoints, electronic gates, demolition of homes, and building Zionist settlements and the Racist Wall of Expansion and Annexation [the West Bank Barrier].

Example 106.

***Social Studies,* Grade 8, Vol. 2, 2020–2025, p. 59**

(Previously: *Social Studies,* Grade 8, Vol. 2, 2019, p. 59)

An eighth-grade Social Studies lesson titled "the Colonial Race for the Arab Homeland" identifies several lasting effects of European colonialism on the Arab world, one of which is "*the implantation of the Zionist Entity in Palestine*" – that is, the creation of the State of Israel – which is described as having taken place with the explicit intention "*to separate Arab Asia and Arab Africa as well as to prevent Arab unity*." This language strongly implies that the primary rationale for Israel's existence is to harm Arabs for international geopolitical ends, rather than any kind of self-emanating, natural desire for self-determination, effectively dismissing Jewish national identity as a cynical façade, a portrayal which, in this context, can be deemed antisemitic.[82] The lesson names several other contemporary issues in the Arab world, all ostensibly negative, which it holds to be the product of colonialism; these include the presence of foreign militaries in Arab territory, the creation of "artificial borders" and conflicts surrounding them, and the emergence of "*sectarian, regional and confessional-based prejudices*," the last of which appears to be an insinuation that minority identities in Arab societies are the product of a postcolonial conspiracy. The textbook also mentions "*Arab thinkers who speak the West's language and defend its policies and principles*," a statement that, given the decidedly negative tone of the textbook toward Western policy, appears to color such viewpoints as potentially treasonous. In addition, the decision of some Arab countries to peg their currencies to Western ones is criticized as by the textbook as a form of "*economic dependency*" (*taba'īyah iqtiṣādīyah*) and a legacy of colonialism, with the specific named example being the Egyptian pound's pegging to the British pound, in reality a monetary policy abolished in 1962. The lesson ends by asking students to research "conspiracies" (*mu'āmarāt*) to divide the Arab world, including the Balfour Declaration (termed "*Balfour's Promise*"), the British foreign ministry's landmark 1917 recognition of Jewish self-determination in Palestine. All in all, the textbook's harsh and dismissive language may impede an honest dialogue on conflict and colonial legacy in the Arab world, and the one-sidedly antagonistic and conspiratorial tone serves to stoke fear and resentment toward the non-Arab "Other."

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

82. "Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavor." International Holocaust Remembrance Alliance (IHRA), Non-Legally Binding Definition of Antisemitism. https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-antisemitism

تنوّعت **آثار الاستعمار الأوروبي، ونتائجه** على الوطن العربي، فمنها ما كان **سياسياً**، كتجزئة الوطن العربي إلى دويلات صغيرة، تفصل بينها حدودٌ مصطنعة، سبّبت كثيراً من المشكلات الحدودية بينها، وزاد من حدّة التّوتُّر فيه، وزرع الكيان الصُّهيوني في فِلَسطين؛ لفصل آسيا العربية عن إفريقيا العربية؛ وكذلك الحيلولة دون قيام وَحدة عربية، كما ترك الاستعمار آثاراً **اقتصادية**، تمثّلت في التّبعيّة الاقتصادية، كربط العملة المحلّيّة بالعملات الأجنبية، كما هو الحال بالنسبة للجنيه المصري المرتبط بالجنيه الإسترليني البريطاني.

وقد سيطرت الدّول الاستعمارية على حقول النّفط والغاز الطّبيعي، واحتفظت بحقّها في وجود بوارجها العسكرية في المياه الإقليمية العربية، أمّا الآثار **الاجتماعية** للاستعمار، فتمثّلت في ظهور النّعرات الطّائفية، والإقليمية، والمذهبية الّتي سبّبت صراعاتٍ كثيرةً في الوطن العربي، أمّا بالنسبة للآثار **الفكرية**، فقد تمثّلت في ظهور بعض المفكّرين العرب الّذين يتحدثون بلسان الغرب، ويدافعون عن سياساته، ومبادئه.

قضيّة بحثيّة:

نبحث، ونُعِدُّ تقريراً عن مؤامرات التجزئة، والسّيطرة على الوطن العربي (سايكس بيكو - وعد بلفور - سان ريمو).

I Learned:
European colonialism has had diverse effects and consequences for the Arab Homeland. Some of them are political, for example: the partition of the Arab Homeland into petty states separated by artificial borders, which has caused many border problems between them and increased tension in [the Arab Homeland]; and the implantation of the Zionist Entity in Palestine, in order to separate Arab Asia and Arab Africa as well as to prevent Arab unity. Colonialism has also left an economic impact, such as economic dependency: for example, pegging the local currency to foreign currencies, as is the case with the Egyptian pound, which is pegged to the British pound sterling.

Colonial states took over oil fields and fields of natural gas and maintained their right to keep their military vessels in Arab territorial waters. As for the social effects of colonialism, those include the emergence of sectarian, regional and confessional-based prejudices, which caused many conflicts in the Arab Homeland. As for intellectual effects, those include the emergence of some Arab thinkers who speak the West's language and defend its policies and principles.

Research Topic:
Let's research and prepare a report about conspiracies to divide and take over the Arab world ([1916] Sykes-Picot [Agreement], [1917] Balfour's Promise, [1920] San Remo [Conference])

Example 107.

***Holy Qur'an and Its Sciences (*Shariah *Track),* Grade 11, 2021–2025, pp. 163–165**

(Previously: *Holy Qur'an and Its Sciences (*Shariah *Track),* Grade 11, 2013, pp. 151–153)

An Islamic education lesson uses verses from the Al-Israa Surah to teach that "*the Children of Israel*" are corrupt and sinful. The lesson connects the Qur'anic message, about God threatening the Israelites with punishment if they sin, to the extra-Qur'anic account of Jewish tribes of ancient Arabia plotting against the Prophet Muhammad. The textbook takes this to be proof that the Israelites, or the Jews, were morally corrupt, failed to heed divine warning, and were thus worthy of punishment. The punishment the Jews deserved, according to the textbook, is displacement and death in this world, and burning in Hell in the next. More specifically, students are further taught that Islamic scripture prophesizes that God will "*send His servants*" to "*destroy [the Israelites'] state*", potentially invoking an association with the modern Israeli-Palestinian conflict. The lesson thus portrays Jews, in the past as in the present, as inherently immoral and hostile to Islam, and discourages empathy to their suffering.

■ المعنى الإجمالي:

تخاطب الآيات الكريمة بني إسرائيل، وتبيّن لهم أنّهم إن أحسنوا بطاعتهم لله تعالى ولرسله، واستقامتهم على دينه، فإنّ الله تعالى لا يتخلى عنهم، أمّا إن أساءوا بالفساد والمعصية والعدوان فسيتحملون عاقبة إساءتهم في الدنيا والآخرة، إلاّ أنّهم لم يتعظوا ولم يعتبروا بما أصابهم في المرّة الأولى، حيث عادوا إلى الإفساد مرة أخرى؛ فحقّ عليهم وعد الله تعالى بأن بعث عليهم من عباده من يسومهم سوء العذاب، ويدمر كيانهم ودولتهم، وتوعدهم الله تعالى بأنّ هذه العقوبة ستبقى قائمة ما داموا على الإفساد.

وتبيّن نهاية الآيات الكريمة أنّ الدمار الذي حلّ ببني إسرائيل بسبب إفسادهم في الأرض مرّتين، قد يكون طريقاً لرحمتهم، وسبباً في توبتهم وإنابتهم، إن فتحوا قلوبهم للحقّ، واعتبروا بالأحداث الماضية، وفهموا عن الله تعالى سنّته التي لا تتخلف، وهي أنّ الإحسان يؤدي إلى الفلاح والظفر، والإفساد يؤدي إلى الخسران والهلاك.

ولقد عادوا إلى الكفر والفسوق والعصيان، حيث أعرضوا عن دعوة الحقّ التي جاءهم بها الرسول ﷺ، ولم يكتفوا بهذا الإعراض بل همّوا بقتله ﷺ، وأيّدوا كلّ متربّص بالإسلام والمسلمين، فكانت نتيجة ذلك أن عاقبهم النبيّ ﷺ وأصحابه بما يستحقون من إجلاء وتشريد وقتل.

ثم بين سبحانه عقوبتهم في الآخرة، فقال: ﴿وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا﴾ الإسراء: ٨؛ أي: سجناً حاصراً لكم لا تستطيعون الهروب منه، أو الفكاك عنه.

Overall meaning:
The Noble Verses address the Children of Israel and clarify that, if they do good by obeying God and His Messengers and by walking the right path according to His religion, God will not abandon them. However, if they do wrong by corruption, disobedience and aggression – they will incur the results of their misconduct in this world and in the Hereafter. Yet, they did not learn the lesson of what had hit them in the first time, as they returned to their corruption again, which made God's promise concerning them come true, for He sent one of His servants that would make them taste the severity of torment and destroy their entity and state. God has promised them that that punishment would remain in force so long as they continue [their] corruption.
[…]
The last part of the Noble Verses clarifies that the destruction that befell the Children of Israel because of their corruption on earth twice might be the path to having mercy on them and a cause of their repentance, if they open their hearts to truth and learn the lesson of past events […]
Yet they returned to Unbelief, going astray and disobedience, by turning away from the preaching of truth brought to them by the Messenger. They were not merely satisfied with that turning away but rather plotted to kill him and supported anyone who plotted against Islam and the Muslims. The result of that was that the Prophet and his Companions punished them by what they deserved – exile, expulsion and death.
Then Allah almighty explained their punishment in the Hereafter and said: "We have made Hell a prison for the Unbelievers" (17:8), meaning: a prison that encloses you and you cannot escape it or be released from it.

Example 108.

***Arabic Language (Teacher Guide),* Grade 8, 2018–2025, p. 228**

In the context of Prophet Muhammad's relations with the Jews of Arabia, the teacher guide describes Jews as deceitful and as being engaged in conspiracies. This appears as part of a suggested response for students when facing accusations that Islam promotes extremism and terror. According to the suggested answer, Muhammad's insistence to keep close ties with the Jews of Medina, "*although he was aware of the Jews' deceitfulness and conspiracies*," proves that Islam is a tolerant religion. Although the context refers to the Jews of Medina, the teacher guide's choice to refer to them as simply "*the Jews*" creates a strong association between their Jewish identity and their immoral behavior, which incidentally also satisfies the classic antisemitic stereotype of Jewish people as being ill-intentioned and manipulative, thus increasing the likelihood that students would understand this as a timeless, universal message applying to Jewish people as a collective.

It should be noted that while the suggested answer still appears in the latest teacher guide from 2018, the corresponding question was removed in the textbook's 2020 edition.

٣- نَردُّ عليهم بأن ديننا دين تسامح ورحمة وليس دين إرهابٍ وتطرف، والدليل رحمة النبي بالأطفال، وعطفه عليهم، ومداعبته لهم، كما حرص الرسول الكريم منذ نشرَ الدين الإسلامي على توطيدِ العلاقات بين المسلمين وسكان المدينة من اليهود، بالرغم من عِلم الرسول بمكر اليهود وكيدهم.

3. We would reply to them that our religion is a religion of tolerance and mercy, and not a religion of terror and extremism, and the proof is that the Prophet was compassionate toward children and played with them. The honorable Messenger made sure, from the beginning of the propagation of the Islamic religion, to keep close ties between the Muslims and the Jewish inhabitants of Medina, although he was aware of the Jews' deceitfulness and conspiracies.

Cf. corresponding textbook: *Arabic Language*, Grade 8, Vol. 2, 2018-2025, p. 8:

٣ بِمَ نَرُدُّ عَلى مَن يَدَّعونَ أَنَّ الإِسْلامَ دينُ تَطَرُّفٍ وَإِرْهابٍ؟

3. How would we reply to those who claim that Islam is a religion of extremism and terror?

Example 109.

***Geography and Modern and Contemporary History of Palestine (Teacher Guide),* Grade 10, 2018–2025, p. 105**

The teacher guide for a tenth-grade history textbook provides the teacher with "correct" answers to false, hypothetical, and historical questions posed to students, thereby supporting a narrative of Jewish cruelty and cynicism. The imagined scenarios serve to escalate hate toward the Zionist Jewish "Other"; the Jews not "*being settled*" (*tawṭīn*) in Palestine is described as an ideal scenario in which the Palestinians would have lived in "*safety, security, and stability*," seemingly made impossible only because of the presence of the Jews. This hypothetical positive outcome is stated as a fact, as is the outcome of the Palestinians being united to prevent "*Zionist immigration to Palestine*."

The guidelines also list the imagined negative repercussions of the Ottoman Empire's acceptance of legal Jewish immigration earlier in history. Not only is this a pedagogically poor approach to teaching history and one that runs counter to the idea of critical thinking but also the imagined scenario is conducive to hate. It is stated that hypothetical Ottoman approval of Jewish immigration would have allegedly caused further "*expulsion* [tahjīr] *of Palestinians*," implying this was the Jews' inherent goal in immigrating to Palestine, whereas Palestinian unity would have "put an end" to what is described as "*greedy Zionist ambitions*" (*al-'aṭmā' aṣ-ṣahyūniyyah*).

الدرس ٣- الاستعمار والصهيونية.	س١- ماذا يحدث لو: تم توطين اليهود في مكان آخر غير فِلَسطين؟	عدم تهجير الشعب الفِلَسطيني، عدم الاستيلاء على أرض فِلَسطين، يعيش الفِلَسطينيين بأمن وأمان واستقرار، عدم الاستيلاء على الأرض، عدم نهب خيرات الشعب الفِلَسطيني.
	س٢- برأيك، ما الذي سيحدث لو وافق السلطان العثماني عبدالحميد الثاني على مقترح ثيودور هرتسل بالسماح لهجرة اليهود لفِلَسطين والسيطرة على الأراضي الفِلَسطينية مقابل تسديد الديون العثمانية؟	زيادة أعداد الهجرة الصهيونية لفِلَسطين، وصول موجات كبيرة من المستوطنين اليهود لفِلَسطين بطريقة رسمية، استيلاء اليهود على أرض فِلَسطين وتهجير الفِلَسطينيين، الاستيلاء على موارد وخيرات الشعب الفِلَسطيني.
الدرس ٤- الهجرة والاستيطان الصهيوني في فِلَسطين أواخر الحكم العثماني.	س١- صف وضع فِلَسطين لو توحد العرب والفِلَسطينيون وتكاثفوا في منع الهجرة الصهيونية لفِلَسطين؟	قلة أعداد المهاجرين اليهود لفِلَسطين، القضاء على الأطماع الصهيونية من إقامة وطن قومي لليهود في فِلَسطين، الحفاظ على الأرض الفِلَسطينية.

Lesson 3 – Colonialism and Zionism
Q. 1: What would have happened had the Jews been settled somewhere else, rather than in Palestine?
[Answer:] The Palestinian people would not have been forced to emigrate; the land of Palestine would not have been captured; the Palestinians would have led a secure, safe and stable life; no lands would have been seized; the Palestinian people's resources would not have been stolen.
Q. 2: In your opinion, what would have happened if Ottoman Sultan Abdul Hamid II accepted Theodor Herzl's proposition to allow the Jews to immigrate to Palestine and take over Palestinian territory in return for covering Ottoman debts?
[Answer:] Greater rate of Zionist immigration to Palestine; arrival of massive waves of Jewish colonists to Palestine in a legal capacity; Jews taking over the territory of Palestine and expelling the Palestinians; taking over the resources of the Palestinian people.

Lesson 4 – Zionist Immigration and Colonialism of Palestine at the End of the Ottoman Rule
Q. 1: Describe Palestine's situation had the Arabs and Palestinians been united and had they unified their efforts to prevent Jewish immigration to Palestine.
[Answer:] The number of Jewish immigrants to Palestine would have been small; the greedy Zionist ambitions regarding the establishment of a national home for the Jews in Palestine would have been stopped; the Palestinian land would have been safeguarded.

Example 110.

***Arabic Language (Teacher Guide),* Grade 10, 2018–2025, p. 247**

In the context of the West Bank security fence, teachers are told to explain to their students that it is the "*Jews' nature*" to build walls and fences "*due to their cowardice and slyness*." This idea is prompted by one of the reading texts in a tenth-grade Arabic language textbook, which describes the fence and its impact on Palestinian civilians in highly flowery language, comparing it to a "*savage animal*" and "*a dragon*." The textbook then asks the students to associate the topic with a quote from the Qur'an that mocks ancient Arabian Jewish tribes for fighting Muslims from fortified positions. This association is further clarified by the teacher guide, which states it is "*the Jews' nature... due to their cowardice and slyness*" to use walls and fortifications. The lesson is thus explicit in its employment of antisemitic stereotypes and anti-Jewish religious rhetoric within the context of the modern conflict.

٦- أ- شَبَّه الجدارَ بوحشٍ كاسرٍ يجثُمُ على صدرِ فريستِه(الأرضِ).
ب- شبَّهَ جدارَ الضمِّ والتوسُّعِ بِالتنينِ.
ج- شبَّهَ الأرضَ بالأمِّ الرؤومِ وسيعودُ الفِلسطينيونَ إلى أحْضانِها.
٧- إنّ طبَعَ اليهودِ وديدنهم – منذُ القِدمِ- القتالُ مِن قرى مُحصَّنةٍ بالحصونِ والجدرانِ، وذلك لجبنِهم ومكرِهم.

6. A. [The writer] likens the Fence to a savage animal, perching on the chest of its prey (the land).
B. He compares the Annexation and Expansion Fence to a dragon.
C. He compares the land to a loving mother, into whose embrace the Palestinians shall return.
7. The Jews' nature and habit – from time immemorial – is fighting from villages fortified by fortresses and walls, due to their cowardice and slyness.

Cf. corresponding textbook: *Arabic Language*, Grade 10, Vol. 2, 2020-2025, p. 117:

٦ في ضَوءِ فَهْمِنا للنَّصِّ، نُوضِّحُ معنى الآيةِ الكَريمةِ الآتيةِ: «لَا يُقَٰتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَآءِ جُدُرٍ». (الحشر: ١٤)

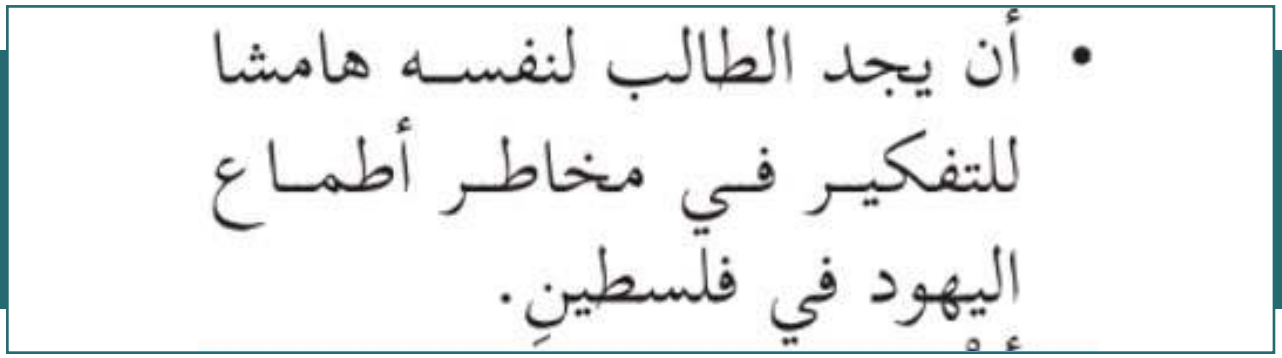
[6] In light of our understanding of the text, we shall explain the meaning of the following Noble Verse: "They will not fight you all except within fortified cities or from behind walls." (59:14)

Example 111.

***Arabic Language (Teacher Guide),* Grade 9, 2018–2025, pp. 30, 59, 150**

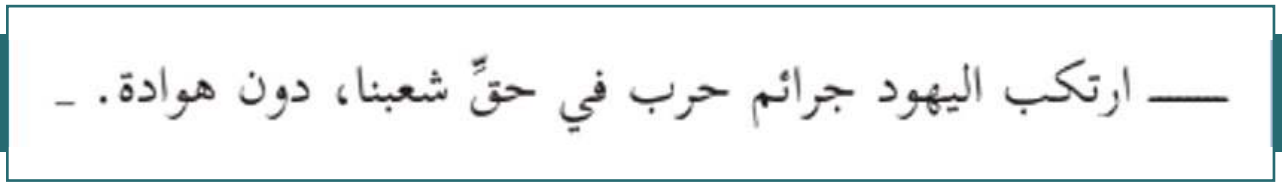
In two different places in this teacher guide, teachers are instructed to ask students to reflect on "*the dangers of the Jews' greedy ambitions regarding Palestine*," as part of a lesson in the corresponding textbook that includes a story about Palestinian refugees. Elsewhere in the teacher guide, a sentence stating that "*the Jews*" have "*incessantly*" perpetrated war crimes against the Palestinians appears as part of a grammar exercise teachers are meant to give students. The teacher guide thus demonizes the Jewish Israeli "Other" as inherently evil in intention and practice.

(pp. 30, 59)


• أن يجد الطالب لنفسه هامشا للتفكير في مخاطر أطماع اليهود في فلسطينِ.

The student should find free time for himself to reflect about the dangers of the Jews' greedy ambitions [atmā'] regarding Palestine.

(p. 150)


ـــــ ارتكب اليهود جرائم حرب في حقِّ شعبنا، دون هوادة. ـ

2. The Jews have perpetrated war crimes against our people incessantly.

Libels and Conspiracies

Example 112.

***Social Studies,* Grade 9, Vol. 1, 2020–2025, p. 15**

(Previously: *Social Studies,* Grade 9, Vol. 1, 2019, p. 19)

According to this high school Social Studies textbook, Israel deliberately "*releases herds of pigs that caused havoc*," damage crops, and weaken the Palestinian economy. Israel is also accused of intentionally transforming Palestinian areas into waste dumps of poisonous refuse, polluting the Palestinian environment with radioactive and chemical materials, which leads to an increase in the incidence of serious disease.

عمل الاحتلال الصّهيونيّ منذ احتلاله الضّفّة الغربيّة وقطاع غزّة عام ١٩٦٧م على إضعاف الاقتصاد الفِلَسطينيّ، وإلحاقه باقتصاده، عن طريق **السّيطرة على الأرض** الّتي تُعَدّ أهمّ وسائل الإنتاج، وحوّل الاحتلال مِساحات واسعة مِنَ الضّفّة الغربيّة وقطاع غزّة إلى **مكبّات للنُّفايات** الإشعاعيّة والكيماويّة السّامّة، الملوّثة للبيئة الفِلَسطينيّة، ما أدّى إلى ارتفاع معدّلات الإصابة بالأمراض الخَطِرة، وإطلاق قطعان الخنازير الّتي ألحقت الضّرر بالسُّكّان، ومحاصيلهم، وتدمير المشاريع الإنتاجيّة. **وفصل روابطه**

Since it occupied the West Bank and the Gaza Strip in 1967, the Zionist Occupation has worked to weaken the Palestinian economy and annex it to its own economy by way of controlling the land, which is considered the most important means of production. The Occupation has turned vast areas of the West Bank and Gaza Strip into radioactive and chemically toxic waste dumps that are polluting the Palestinian environment. This has led to a rise in the incidence of serious diseases. It released herds of pigs that caused havoc among the population and their crops, and it destroyed industrial projects.

Example 113.

***Islamic Education*, Grade 5, Vol. 1, 2020–2025, p. 98**

(Previously: *Islamic Education*, Grade 5, Vol. 1, 2019, p. 98)

An Islamic Education lesson on the Al-Aqsa Mosque in Jerusalem invokes the inflammatory conspiracy theory that Israel is seeking to destroy the Islamic holy site when it teaches that the mosque is "*in great danger*" of collapsing due to excavations being carried out under it by "the Zionist Occupation." The lesson also includes a video detailing said "dangers" to be watched in class. This message appeals to a well-known and particularly incendiary conspiracy theory in Palestinian society, according to which Israeli authorities are conspiring to destroy the venerated mosque using clandestine or indirect means and to rebuild the Jewish Temple in its place.[83] The lesson concludes that Palestinians' "*duty towards Jerusalem and the Al-Aqsa Mosque*" includes "*to sacrifice all that is precious,*" with the specific examples to be emulated in this regard being Caliph Umar ibn Al-Khattab (reigned in the seventh century) and Saladin Al-Ayyubi (in the thirteenth century); these two figures from Islamic history are military leaders who are credited with "liberating" Jerusalem from non-Muslim rule, as indicated by the textbook.[84] It thus seems to imply that Palestinian students should aspire to use military means to "free" Jerusalem from non-Muslim (i.e., Israeli) rule, with the understanding that doing so may require them to sacrifice their lives.

(p. 98)

واجبُنا تُجاهَ فِلَسطينَ والمسجدِ الأقصى:

منذُ احتلالِ الصهاينة لمدينة القدسِ عاصمة فلسطين، وهِيَ تتعرّضُ لحملةٍ استيطانيّةٍ كبيرةٍ مِنْ جيشِ الاحتلالِ الصّهيوني والمستوطنين؛ لطردِ مواطنيها العربِ والمسلمين، لتصبحَ مدينةً يهوديّة. كما أنّ المسجدَ الأقصى لا يزالُ في خطرٍ كبير؛ بسبب الانهياراتِ الأرضيَّةِ، والتَّشقُّقاتِ في ساحاتِهِ، نتيجةَ الحفريّاتِ الَّتي يقوم بها الاحتلالُ الإسرائيلي أسفلَ المسجدِ الأقصى.

نُشاهِدُ الفيديو الآتي عن مخاطرِ حفريّاتِ الاحتلالِ الصّهيوني أسفلَ المسجدِ الأقصى مِنَ القُرْصِ المُرْفَق.

وواجبنا تُجاهَ القدس والمسجدِ الأقصى شدُّ الرِّحالِ إلَيْه، وحمايتُهُ، والدِّفاعُ عَنْهُ، والتضحية بالغالي والنفيس فداء لهما، مثلما فَعَلَ الخليفةُ عُمَرُ بنُ الخطّابِ عندَما فتحَ بيتَ المقدسِ، وصلاحُ الدّين الأيوبيُّ عندما حرَّرَ المسجدَ الأقصى، فالمسجدُ الأقصى قضيّتنا جميعاً، وهو أمانةٌ عظيمةٌ في أعناقنا إلى يوم الدين.

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

83. Nadav Shragai, "Israel's Archeological Digs," in *The "Al-Aksa Is in Danger" Libel: The History of a Lie* (Jerusalem: Jerusalem Center for Public Affairs, 2012). https://jcpa.org/al-aksa-is-in-danger-libel/al-aksa-libel-archeological-digs/
84. Earlier editions of the textbook praised Saladin for "cleansing" (*ṭahhara*) the Al-Aqsa Mosque from the Crusaders and specified that "sacrificing all that is precious" for the mosque is "the Muslims' duty" (later modified to "*our* [i.e., the Palestinians'] duty"), supporting the notion that the text was originally conceived of as promoting religious war: Islamic Education, Grade 5, Vol. 1, 2019, p. 98.

Our Duty towards Palestine and the Al-Aqsa Mosque:
Since the Zionists occupied the city of Jerusalem, the capital of Palestine, it has been subjected to a massive settler campaign by the Zionist Occupation military and settlers to deport its Arab and Muslim residents, making it a Jewish city. Moreover, the Al-Aqsa Mosque is still in great danger due to landslides and cracks in the mosque grounds resulting from the digging works being carried out by the Israeli Occupation under the Al-Aqsa Mosque.

Let's watch the following video about the dangers of the Zionist Occupation's digging under the Al-Aqsa Mosque from the attached CD.

Our duty towards Jerusalem and the Al-Aqsa Mosque is to make the journey to [the Mosque], to protect and defend it, and to sacrifice all that is precious for both [the Mosque and Jerusalem], as Caliph Umar ibn Al-Khattab did when he liberated Jerusalem, and Saladin Al-Ayyubi did when he freed the Al-Aqsa Mosque. The Al-Aqsa Mosque is our Cause, for all of us, and it is a great burden we are entrusted with keeping until the Day of Judgment.

(p. 101)

السؤال السادس ما المخاطرُ الَّتي تُهَدِّدُ المسجدَ الأقصى والأماكن الدينية في فلسطين؟

السؤال السابع ما واجبي تُجاه القدس والمسجدِ الأقصى وأماكن العبادة الأخرى؟

Question 6. What are the dangers that threaten the Al-Aqsa Mosque and religious sites in Palestine?
Question 7. What is my duty towards Jerusalem, the Al-Aqsa Mosque and other places of worship?

Example 114.

***Social Studies,* Grade 6, Vol. 1, 2020–2025, p. 20**

(Previously: *Social Studies,* Grade 6, Vol. 1, 2019, p. 23)

Israel is accused of implementing an official policy of stealing Palestinian relics to eradicate the Palestinian heritage. Students are asked to write about this alleged policy.

نَشاط (٤/أ): نَقْرَأُ النَّصّيْن، ثمّ نقومُ بما يأتي:

النَّصُّ الأوَّلُ:

أَوْرَدَتْ إِحْدى وَكالاتِ الأَنْباءِ المَحَلِّيَّةِ الأَخْبارَ الآتِيَة:

- فِلَسْطينُ من أَكْثَرِ بِقاعِ الأَرضِ نَهْبًا للآثار....

- سَرِقَةُ الآثارِ الفِلَسْطينيّةِ عمليّةٌ تعرَّضَتْ لَها الأَراضي الفِلَسْطينِيَّةُ مُنْذُ الاحْتِلالِ الصّهيونيِّ حَتّى يومِنا هذا، وَهِيَ عَمَلِيَّةٌ مُنَظَّمَة، لَعِبَ الاحْتِلالُ الصّهيونيُّ فيها دَورًا كَبيرًا؛ لِلْقَضاءِ عَلى التُّراثِ الفِلَسْطينيِّ.

بتصرّف

أ- نُفَسِّرُ سِياسَةَ الاحْتِلالِ الصّهيونيِّ تُجاهَ الآثارِ الفِلَسْطينِيَّة.

Activity 4A: We will read, think and draw conclusions:
One of the local news agencies brought the following news:
- Palestine is the place on Earth where archaeological articles are plundered most.
- Stealing Palestinian archaeological articles is an activity to which the Palestinian territories have been exposed since the [beginning of the] Zionist Occupation to this very day. This is an organized action in which the Zionist Occupation has played a central role for the liquidation of Palestinian heritage.
A- We will interpret the policy of the Zionist Occupation towards the Palestinian archeological remains.

Example 115.

***Social Studies,* Grade 5, Vol. 2, 2020–2025, pp. 17–18**

(Previously: *Social Studies,* Grade 5, Vol. 2, 2019, pp. 17–18)

In a chapter teaching the importance of livestock, the "*Zionist Occupation*" is blamed for the lack of animal life in Palestine.

الصعوبات الَّتي تواجه الثَّرْوَة الحَيَوانية في فِلَسطين:

نَشاط (٤): نُلاحِظُ الصُّوَرَ الآتِيَةَ، وَنَسْتَنْتِجُ، ثُمَّ نُجيبُ عَنِ الأَسْئِلَةِ الَّتي تَليها:

(١)

(٢)

(٣)

أ- ما أهمّ المشاكل التي تواجه الثَّروةَ الحَيَوانيَّةَ في فلسطين.
ب- نُبيِّنُ أهمية الثروة السمكية للفلسطينيين.
جـ- نناقشُ دور الاحتلال الصهيوني في ضعفِ الثَّروة الحَيَوانيَّة في فلسطين.

أنا تَعَلَّمت:

تواجه الثَّرْوَةُ الحَيَوانيّة في فِلَسطين صعوبات ومشاكلَ عدّة، منها ضيق مساحة المراعي؛ بسبب تذَبْذُبِ سقوط كميّة الأمطار، ومصادرة الاحتلال الصّهيونيّ مِساحاتٍ واسعةً من الأراضي الرعويّة، والزّحف العُمراني عليها، وارتفاع أسعار الأعلاف والأدوية اللازمة لها؛ كما تواجه الثروة السمكيّة في فلسطين تحدّياتٍ؛ بسبب سياسة الاحتلال الصّهيوني الذي يمنع الصيّادين من ممارسة حقّهم في صيْد الأسماك على سواحل غزّة، وعزل الضفة الغربية عن الساحل.

نفكّر ونناقش:

نقترح حلولاً لبعض المشاكل التي تواجه الثروة الحيوانية في فلسطين.

[Left:]
Difficulties Faced by Livestock in Palestine:
Activity 4: We will look at the following pictures, draw conclusions, and then answer the questions that follow them:

[Right:]
a- What are the most important problems faced by livestock in Palestine?
b- We will explain the importance of fisheries for the Palestinians.
c- We will discuss the Zionist Occupation's role in the scarcity of livestock in Palestine.

I learned:
Livestock in Palestine faces several difficulties and problems, including the small size of pastureland due to erratic rainfall, the Zionist Occupation's expropriation of vast pasturelands, the urban sprawl in them, and the rise in prices of fodder and medicine needed for it. In addition, Fisheries in Palestine face challenges due to the Zionist Occupation's policy that prevents fishermen from exercising their right to fish on the coasts of Gaza, as well as the isolation of the West Bank from the coast.

We will think and discuss:
We will propose solutions to some of the problems faced by livestock in Palestine.

Example 116.

***Science and Life,* Grade 6, Vol. 2, 2020–2025, p. 96**

(Previously: *Science and Life,* Grade 6, Vol. 2, 2019, p. 96)

In a chapter teaching geology in a sixth-grade science textbook, Israel's excavations under the Temple Mount are blamed for causing the cracks that appear on the walls of the Al-Aqsa Mosque, hinting that it would be responsible for the potential collapse of the mosque.

إضاءة

يُعَد الإنسان من العوامل الخارجيّة التي تؤثّر على الأرض والمباني، ويظهر ذلك في التّشقّقات التي حدثت في جدران المسجد الأقصى نتيجة الحفريّات والأنفاق التي أحدثها الاحتلال الإسرائيلي تحت المسجد الأقصى .

Humans constitute one of the external factors influencing land and buildings. This is evident in the cracks that have occurred in the walls of Al-Aqsa Mosque because of the excavations and tunnels, which the Israeli Occupation made under Al-Aqsa Mosque.

Example 117.

***Arabic Language,* Grade 9, Vol. 1, 2020–2025, pp. 121–123**

(Previously: *Arabic Language,* Grade 9, Vol. 1, 2019, pp. 121–123)

A ninth-grade Arabic textbook teaches about journalistic texts; the example given is an editorial from a Palestinian newspaper on the plight of Palestinian prisoners held in Israeli jails: it accuses Israel of pursuing a deliberate policy of the "slow death" of those prisoners by allegedly depriving them of vital hospital care. No other example of a journalistic text is given, and students are given no further instructions or questions with regards to it. Because seemingly any newspaper article on any topic would have sufficed for this purpose, the selection of this highly emotive and antagonistic piece appears to be deliberate, intended to support the curriculum's broad promotion of an unquestionably negative view of Israel, including through the instrumental use of humanitarian concepts such as prisoners' rights.

(p. 121)

التَّعْبيرُ:

الْمَقالَةُ الصَّحَفِيَّةُ

وَهِيَ الْمَقالَةُ الَّتي تُنْشَرُ في الصُّحُفِ الْيَوْمِيَّةِ وَالدَّوْرِيّاتِ، وَتُعالِجُ حَياةَ النّاسِ الْيَوْمِيَّةَ: السِّياسِيَّةَ، والْاجْتِماعِيَّةَ، والاقْتِصادِيَّةَ، وَالرِّياضِيَّةَ، وَغَيْرَها.

وَتُقْسَمُ إِلى ثَلاثَةِ أَنْواعٍ، هِيَ:

١- **الافْتِتاحِيَّةُ:** وَهِيَ الَّتي تُفْتَتَحُ بِها الصَّحيفَةُ، وَهِيَ تُعَبِّرُ عَنْ رَأْيِها، وَتُعالِجُ الْمَوْضوعَ السّاخِنَ في تِلْكَ الْفَتْرَةِ، وَيَكْتُبُها عادَةً مُديرُ التَّحريرِ، أَوْ رَئيسُ هَيْئَةِ التَّحْريرِ.

٢- **مَقالُ الْعَمودِ:** وَهُوَ مَقالٌ دَوْرِيٌّ لِكاتِبٍ مُعَيَّنٍ، يَوْمِيٌّ أَوْ أُسْبوعِيٌّ، لَهُ عُنْوانٌ مُحَدَّدٌ، يُعَبِّرُ كاتِبُهُ عَنْ رَأْيِهِ هُوَ، لا رَأْيِ الصَّحيفَةِ أَوِ الْمَجَلَّةِ.

٣- **الْمَقالُ الصَّحَفِيُّ:** وَفيهِ يَكْتُبُ الْكاتِبُ حَوْلَ مَوْضوعاتٍ مُخْتَلِفَةٍ، وَفي أَيّامٍ مُتَفَرِّقَةٍ، وَيُعَبِّرُ عَنْ وُجْهَةِ نَظَرِهِ لا وُجْهَةِ نَظَرِ الصَّحيفَةِ.

وفيما يَأْتي مَقالَةٌ افْتِتاحِيَّةٌ لِجَريدَةِ الْقُدْسِ تَحْتَ عُنوانِ (حَديثُ الْقُدْسِ) بِتاريخ ٢/٤/٢٠١٧ م.

Expression:
Journalistic Article
Is an article published in daily newspapers and periodicals, and addresses people's daily lives: in politics, society, economy, sports and other areas.
[…]
The following is an op-ed from Al-Quds newspaper titled "The Tale of Jerusalem" on April 2, 2017.

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

(p. 122)

الإضرابُ عن الطَّعامِ الَّذي قَرَّرَتْهُ الحركةُ الأسيرةُ داخلَ السُّجونِ الصَّهيونِيَّةِ في يومِ الأَسيرِ المُوافقِ السابعَ عشرَ من نَيْسانَ، هو آخِرُ سلاحٍ في يدِ الأسرى لِتحقيقِ مطالِبِهم من إداراتِ السُّجونِ، الَّتي تَستهدفُهم، في مُحاولةٍ منها للنَّيلِ من المُنْجَزاتِ الَّتي حَقَّقوها بِتضْحياتِهم ونِضالاتِهم المتواصلةِ عَلى مَدى خَمسينَ عاماً من الاحتلالِ، الَّذي هُو آخِرُ احتلالٍ وأطولُه في العالمِ، جاثِمٌ عَلى صُدورِ أبناءِ شَعبِنا ووطنِهم.

وهذِهِ المُنْجَزاتُ الَّتي اسْتُشْهِدَ عَلى مَذبحِها عشراتُ الأسرى حتّى تم تحقيقُها، سَتَفْشَلُ إداراتُ السّجونِ في النَّيْلِ منها؛ بسببِ إصرارِ الحركةِ الأسيرةِ بِمُخْتَلِفِ أطْيافِها السِّياسيَّةِ عَلى الحِفاظِ عَلى هذِهِ المُنْجَزاتِ والتَّضْحِياتِ المُعَمَّدَةِ بالشُّهداءِ، الَّذينَ قدَّموا أرواحَهم في سبيلِ تحقيقِها، رَغْمَ كلِّ مُمارساتِ إداراتِ السُّجونِ وأدواتِها من أجهزةٍ وقوّاتِ القَمعِ.

وأوَّلُ مَطالبِ الحركةِ الأسيرةِ، كما ذَكرَ عيسى قَراقِع رئيسُ هيئةِ شُؤونِ الأسرى والمُحرَّرين، الإفراجُ عن الأسرى المُصابين بأمراضٍ خطيرةٍ، وكذلك تقديمُ العِلاجِ للأسرى المَرضى، الَّذينَ رَفَضت إداراتُ السُّجونِ تقديمَ العِلاجِ المُناسبِ لَهم، وتَكْتَفي فقط بتقديمِ المُسَكِّناتِ، الَّتي لا يُمكنُها أن تكونَ العلاجَ النّاجعَ، كما أنَّ إداراتِ السُّجونِ تَرفضُ نَقلَ المَرضى إلى المُستشفياتِ لِتَلَقّي العِلاجِ.

وَهذا المَطْلَبُ الإنسانِيُّ -الَّذي له الأولويَّةُ- يُدَلِّلُ بِصورَةٍ لا تَدَعُ مَجالاً لِلشَّكِّ عَلى أنَّ إداراتِ السجونِ تُمارسُ تُجاهَ هؤلاءِ المَرضى سِياسةَ المَوتِ البَطيءِ، الَّذي يَتعارضُ مَعَ أبسطِ حُقوقِ الأسرى المُتَعارَفِ عليها دَوْلِيّاً.

The hunger strike decided on by the Prisoner Movement in Zionist prisons on the occasion of Prisoner's Day, 17 April, is the last weapon in the prisoners' hands to realize their demands from the prison authorities. Those authorities are targeting them in an attempt to deny them the achievements they have won with their ongoing sacrifice and struggle during fifty years of occupation, the last and longest occupation in the world, weighing on the hearts of our people's sons and land.

[…]

The first demand of the Prisoner Movement, as laid out by Isa Qaraqe, Head of the Commission of Detainees and Ex-Detainees' Affairs, is the release of prisoners with grave illnesses, as well as to provide treatment to sick prisoners for whom the prison authorities have refused to provide suitable treatment, and instead only provided painkillers – which cannot serve as sufficient treatment. In addition, the prison authorities refuse to transport patients to hospitals to receive treatment.

This humanitarian demand – which receives top priority – leaves no shadow of a doubt that prison authorities are exercising a policy of slow death towards these patients, which contradicts the most basic internationally recognized prisoners' rights.

Example 118.

***Social Studies,* Grade 9, Vol. 1, 2020–2025, pp. 19–23**

(Previously: *Social Studies,* Grade 9, Vol. 1, 2019, pp. 19–23)

Israel is accused of exercising a policy of "deliberate ignorance/obfuscation" (*siyāsat at-tajhīl*) to keep Palestinians and Arabs uneducated and thus subservient. After defining the policy, based on the Algerian experience under French colonialism, the textbook directs the students to draw parallels to the ways Israel is implementing it against Palestinian education and heritage. Students are asked to discuss examples of Israeli aggression perpetrated against Palestinian education and schoolchildren and how one can resist it. Photographs accompanying the lesson show students being arrested by Israeli police officers with no context given. One of the activities tasks students with forming a "dummy court" to prosecute Israel for its alleged crimes against the Palestinian people in the field of education. As a topic for discussion, students are asked to examine the questionable claim that Israel attempts to steal Palestinian heritage.

(p. 19)

نُناقِشُ: المحاولات الصّهيونية لسرقة التّراث المادّيّ والمعنويّ الفِلَسطينيّ.

Let's discuss: The Zionist attempts to steal the Palestinian materialistic and intellectual heritage.

(pp. 21–22)

• انتهاكات الاحتلال الصهيوني للتعليم في فلسطين:

نشاط (٥)

نقرأُ النّصَّ الآتي، ونلاحظُ الصُّورتين، ثمَّ نُجيب عن الأسئلة التي تليهما:

"تكفل دولة الاحتلال، بالاستعانة بالسلطات الوطنية والمحلية، حسن تشغيل المنشآت المخصصة لرعاية الأطفال وتعليمهم، وَوجب على دولة الاحتلال أن تتخذ إجراءات لتأمين إعالة الأطفال الذين تيتّموا أو افترقوا عن والديهم، وتعليمهم بسبب الحرب، في حالة عدم وجود قريب، أو صديق يستطيع رعايتهم، على أن يكون ذلك ما أمكن، بوساطة أشخاص من جنسيتهم، ولغتهم، ودينهم".

المادة (٥٠) من اتفاقية جنيف الرابعة

اعتداءات الاحتلال الصّهيونيّ على طلبة المدارس

الحواجز الإلكترونية

١- نذكر أمثلة على ممارسات الاحتلال الصهيوني تجاه التعليم في فلسطين.

٢- نستنتجُ أهداف سياسة التّجهيل الّتي مارسها الاحتلال بحق الشّعب الفِلَسطينيّ.

٣- هل يلتزم الاحتلال الصّهيونيّ بمضمون المادة (٥٠) من اتفاقية جنيف الرابعة؟ ولماذا؟

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

The Zionist Occupation's violations against education in Palestine:
Activity 5: We will read the following text, observe the pictures, then answer the following questions:
[…]
[Right image:] Electronic checkpoints
[Left image:] Zionist occupation assaults against students in schools
1. We will recall examples of the Zionist Occupations' actions toward the education in Palestine.
2. We will deduce the goals of the 'ignorant policy' used by the Zionist Occupation against the Palestinian people.
3. Does the Zionist Occupation fulfill the content of Article 50 of Geneva Convention IV? Why?

أنا تعلَّمت:

اتّبعت سلطات الاحتلال منذ احتلالها فِلَسطين **مجموعة مِنَ الإجراءات التّعسفيّة بحق التّعليم، ومن أهمها:** إصدار القوانين والأوامر العسكريّة المقيِّدة لحرّيّة التّعليم وتطلّعاته الوطنيّة، وإقامة الحواجز والبوّابات العسكريّة، وجدار الضمّ والتّوسُّع العنصريّ، وهدم المدارس، واعتقال الطلبة والمعلمين، وموظّفي التّربية والتّعليم في محافظات الوطن، كما مارست تهويد التّعليم في القدس عاصمة دولة فِلَسطين؛ لطمس هُويتها العربيّة والإسلاميّة، والتّزوير والدّسّ على الجغرافيا والتّاريخ، من خلال فرض المناهج الصّهيونيّة، ومحاولاتها المستمرّة للتّدخُّل في المناهج الفِلَسطينيّة منذ عام ٢٠٠٠م، والتّضييق على مدارس الأوقاف التّابعة لوزارة التّربية والتّعليم، إضافة إلى تعدّد الجهات المشرفة على التّعليم، ومنعت المعلميّن مِنَ الضّفّة الغربيّة العمل في مدارس القدس، إلّا إذا حصلوا على تصاريح خاصّة.

I learned:
Since the occupation of Palestine, Occupation authorities have taken a number of arbitrary measures against education; the most important of them include: publishing military laws and orders restricting the freedom of education and its national aspirations; the establishment of military checkpoints and gates and the construction of the Racist Wall of Annexation and Expansion; the destruction of schools; and arresting students, teachers, and employees of the Ministry of Education in the homeland's governorates. Furthermore, they took measures to Judaize the education in Jerusalem, the capital of the state of Palestine, to erase its Arab and Islamic identity, and to distort and plot against geography and history […]

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

نشاط تطبيقي

- نُوثّق الانتهاكات الصّهيونيّة للتّعليم في منطقتي، ونشكّلُ محكمة صُوَرِيَّة؛ لمحاكمة الاحتلال على هذه الانتهاكات.

Practical Activity:
We will document the Zionist violations against education in my area, and we will form a dummy court to prosecute the Occupation for its crimes in regard to these violations.

Example 119.

***Social Studies,* Grade 7, Vol. 1, 2022, pp. 60–61**

(Previously: *Social Studies,* Grade 7, Vol. 1, 2021, pp. 60–61)

A seventh-grade Social Studies text on Palestine's importance in Islamic history presents the Jewish heritage in Jerusalem as an Israeli fabrication intended to erase the city's Arab Islamic heritage. The textbook accuses "*the Zionists*" of listing Islamic landmarks as "*Zionist heritage*," offering as an example the Western Wall (also known as the Wailing Wall) – the holiest site in Judaism for centuries; instead the textbook claims it is an Islamic holy site, the Al-Buraq Wall, and alleges that Israel "*transformed*" it into the "*Wailing Wall*," placing the Jewish term in scare quotes (brackets in the Arabic orthography) to express the perceived illegitimacy of this non-Islamic nomenclature. The text also mentions the opening of "*Zionist synagogues*" in Jerusalem's Old City as purported proof of an Israeli program to erase Jerusalem's Islamic heritage, presumably in reference to the post-1967 reopening of synagogues closed or demolished under Jordanian rule of the city (1949–1967). Also mentioned in the text are "*excavations under the Al-Aqsa Mosque*", invoking a potent conspiracy theory that Israel uses the pretext of archaeological digs to destroy the Islamic holy site, as well as accusations that Israel inscribed "*Zionist drawings*" into Jerusalem's medieval walls and is introducing "*settlers*" into the Temple Mount compound in an attempt to take it over. As a whole, the lesson uses highly incendiary rhetoric to directly attack Jewish beliefs and perspectives, discouraging students from understanding and respecting other points of view, and missing a valuable opportunity to teach about religious coexistence and tolerance in Jerusalem. Incidentally, this example also demonstrates usage of the term "Zionist(s)" as an epithet to replace what are clearly intended to be references to Jewish people and beliefs.

أنا تعلَّمْت:

انتهج الاحتلال الصّهيوني سياسة طمس المعالم العربية والإسلامية لفِلَسطين بشكل عام، وفي القدس بشكل خاصّ، وبدأ الصّهاينة في تغيير هُوِيَّة المدينة العربية الإسلامية، وتحويلها للطابع الصّهيوني، فقد صادرت الأرض الفِلَسطينية، وقامت ببناء المستوطنات عليها، وضيّقت على السكان الفِلَسطينيين؛ لإرغامهم على ترك القدس، وإحلال المستوطنين مكانهم، فهدمَتِ المنازل، وهجّرَتِ السّكّان، وسحبَتْ هُويّاتِهم، وفصلَتِ القدس عن محيطِها العربيّ. وضمّت المعالم الإسلامية إلى قائمة التراث الصّهيوني، فحّولت حائط البراق إلى حائط (المبكى)، وهدمت حيّ المغاربة، وغيّرت طابعه العربي الإسلامي، وأزالت بعض الحجارة من سور القدس، واستبدلتها بأخرى عليها رسومات وأشكال صهيونية، وافتَتَحَتِ الكُنُسَ الصّهيونية في البلدة القديمة من مدينة القدس، وقامت بعدد من الحفريّات تحت المسجد الأقصى، وتحاول جاهدة في هذه الأيام السيطرة على الحرم القدسي الشريف، من خلال السماح للمستوطنين الصّهاينة بالدخول إليه يوميًّا، تمهيدًا للسيطرة الكاملة عليه، ومنع أيّ ارتباط إسلاميّ بهذا المكان المقدّس عند المسلمين.

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

أختبرُ نفسي:

السؤال الأول: أضعُ إشارة (✓) أمام العبارة الصّحيحة، وإشارة (×) أمام العبارة غير الصّحيحة فيما يأتي:

١- يبلغ طول سور القدس حوالي ٤٠٠٠ متر. ( )

٢- بُنِيَتْ قبّة الصخرة أيام الدولة العباسية. ( )

٣- صدر قرار مجلس الأمن الدولي ٢٥٢ عام ١٩٦٨م. ( )

٤- حوّل الاحتلال الصّهيوني اسم حائط البراق إلى حائط (المبكى). ( )

السؤال السادس: أُبيِّنُ بعض الإجراءات الصّهيونية الهادفة إلى طمس المعالم العربية الإسلامية في مدينة القدس.

٦١

I Learned:
The Zionist Occupation has pursued a policy of effacing the Arab and Islamic landmarks of Palestine in general, and those of Jerusalem in particular. The Zionists have already begun to change the city's Islamic Arab identity and transform it into Zionist character: they expropriated Palestinian land and built settlements on top of it; oppressed the Palestinian inhabitants to force them to leave Jerusalem and bring in settlers in their stead; demolished homes, expelled residents and stripped them of their ID; and isolated Jerusalem from its Arab environment. They also added Islamic landmarks to the Zionist heritage list, transforming the Al-Buraq Wall into the "Wailing Wall"; they demolished the Mughrabi Quarter and changed its Islamic Arab character; they removed some of the stones in Jerusalem's walls and replaced them with stones which bear Zionist drawings and patterns; they opened Zionist synagogues in Jerusalem's Old City; they carried out several excavations under the Al-Aqsa Mosque; and they are striving painstakingly these days to gain control over the Noble Sanctuary [i.e. the Temple Mount] by letting Zionist settlers enter it daily in preparation for its complete takeover, and by prohibiting any kind of Islamic connection to this place that is holy to Muslims.

I Test Myself:
Question 1: I will place a checkmark next to correct statements, and an X next to incorrect ones:
[…]
4. The Zionist Occupation changed the name of Al-Buraq Wall to "the Wailing Wall". ( )

[…]

Question 6: I will clarify what are some of the Zionist measures aimed at effacing the Islamic Arab landmarks of Jerusalem.

Example 120.

***Arabic Language,* Grade 7, Vol. 2, 2020–2025, pp. 40–43**

(Previously: *Arabic Language,* Grade 7, Vol. 2, 2019, pp. 40–43)

Seventh graders are taught a graphic story that glorifies the willingness to die for Islam in the face of torture and associates this message with accusations that Israel is torturing Palestinian prisoners. The text, which originates in Islamic tradition, recounts the tale of Abdullah ibn Hudhafah Al-Sahmi, an early Muslim who refused the Byzantine emperor's demands to abandon his faith in Islam, even on pain of an agonizing death. The textbook describes the protagonist's steadfastness as he is "crucified" and his compatriots are thrown into a pot of boiling oil, and he is quoted as saying, "*Death is preferable to me a thousand times than what you people call me to do.*" When he is condemned to die, Abdullah expresses no fear but only regrets that he does not have "*a number of souls, as numerous as the hairs on my body*" to sacrifice "*for the sake of God*" (*fī sabīli llāh*). At the end of the story, the Byzantine emperor is so impressed by Abdullah's convictions that he lets him go, and the Muslims celebrate him as a hero – solidifying the notion that he should be seen as a positive role model. The textbook then poses some comprehension questions that focus on the story's violent aspects, asking students to imagine themselves in Abdullah's shoes and describe the forms of torture depicted. Furthermore, the textbook seems to take the opportunity to encourage antipathy toward non-Muslims, when it asks students to contrast "*how prisoners are treated in Islam, and how they are treated by non-Muslims*," implying that the story is an example of how non-Muslims normally treat prisoners and so indicates their moral inferiority to Muslims. Moreover, the textbook connects the story to the present-day conflict by asking students to discuss why Israel "*uses various forms of torture against prisoners*," thereby creating an association between Israel and the medieval torture methods depicted in the story and identifying Palestinian prisoners in Israeli prisons with the brave Abdullah who refused to renounce Islam.

(pp. 40–41)

عَبْدُ اللّهِ بنُ حُذافَةَ السَّهْمِيُّ

في خِلافَةِ عُمَرَ بْنِ الخَطّابِ (رضي الله عنه) في السَّنَةِ التّاسِعَةَ عَشْرَةَ لِلْهِجْرَةِ، بَعَثَ عُمَرُ جَيْشاً لِحَرْبِ الرّومِ، فِيهِ عَبْدُ اللّهِ ابْنُ حُذافَةَ السَّهْمِيُّ، وَكانَ قَيْصَرُ عَظيمُ الرّومِ قَدْ تَناهَتْ إِلَيْهِ أَخْبارُ جُنْدِ المُسْلِمينَ، وَما يَتَحَلَّوْنَ بِهِ مِنْ صِدْقِ الإيمانِ، وَرُسوخِ العَقيدَةِ، وَاشْتِراكِ النَّفْسِ في سَبيلِ اللّهِ وَرَسولِهِ، فَأَمَرَ رِجالَهُ إِذا ظَفِروا بِأَسيرٍ مِنْ أُسَرى المُسْلِمينَ أَنْ يَأْتوهُ بِهِ حَيّاً. وَشاءَ اللّهُ أَنْ يَقَعَ البَطَلُ أَسيراً في أَيْدي الرّومِ، فَحَمَلوهُ إِلى مَلِكِهِمْ، وَقالوا لَهُ: إِنَّ هذا مِنْ أَصْحابِ مُحَمَّدٍ السّابِقينَ إِلى دينِهِ قَدْ وَقَعَ أَسيراً في أَيْدينا، فَأَتَيْناكَ بِهِ.

نَظَرَ مَلِكُ الرّومِ إِلى عَبْدِ اللّهِ طَويلاً، ثُمَّ بادَرَهُ قائِلاً: إِنّي أَعْرِضُ عَلَيْكَ أَمْراً.

- قالَ: وَما هُوَ؟

- أَعْرِضُ عَلَيْكَ أَنْ تَتْرُكَ دينَكَ، فَإِنْ فَعَلْتَ خَلَّيْتُ سَبيلَكَ،

في خِلافَةِ عُمَرَ بْنِ الخَطّابِ (رضي الله عنه) في السَّنَةِ التّاسِعَةَ عَشْرَةَ لِلْهِجْرَةِ، بَعَثَ عُمَرُ جَيْشاً لِحَرْبِ الرّومِ، فِيهِ عَبْدُ اللّهِ ابْنُ حُذافَةَ السَّهْمِيُّ، وَكانَ قَيْصَرُ عَظيمُ الرّومِ قَدْ تَناهَتْ إِلَيْهِ أَخْبارُ جُنْدِ المُسْلِمينَ، وَما يَتَحَلَّوْنَ بِهِ مِنْ صِدْقِ الإيمانِ، وَرُسوخِ العَقيدَةِ، وَاشْتِراكِ النَّفْسِ في سَبيلِ اللّهِ وَرَسولِهِ، فَأَمَرَ رِجالَهُ إِذا ظَفِروا بِأَسيرٍ مِنْ أُسَرى المُسْلِمينَ أَنْ يَأْتوهُ بِهِ حَيّاً. وَشاءَ اللّهُ أَنْ يَقَعَ البَطَلُ أَسيراً في أَيْدي الرّومِ، فَحَمَلوهُ إِلى مَلِكِهِمْ، وَقالوا لَهُ: إِنَّ هذا مِنْ أَصْحابِ مُحَمَّدٍ السّابِقينَ إِلى دينِهِ قَدْ وَقَعَ أَسيراً في أَيْدينا، فَأَتَيْناكَ بِهِ.

نَظَرَ مَلِكُ الرّومِ إِلى عَبْدِ اللّهِ طَويلاً، ثُمَّ بادَرَهُ قائِلاً: إِنّي أَعْرِضُ عَلَيْكَ أَمْراً.

- قالَ: وَما هُوَ؟

- أَعْرِضُ عَلَيْكَ أَنْ تَتْرُكَ دينَكَ، فَإِنْ فَعَلْتَ خَلَّيْتُ سَبيلَكَ،

تَناهى: بَلَغَ سَمْعُهُ.

ظَفِروا بِهِ: تَمَكَّنوا مِنْهُ.

خَلَّيْتُ سَبيلَكَ: أَطْلَقْتُ سَراحَكَ.

وَأَكْرَمْتُ مَثْواكَ، فَقالَ عَبْدُ اللّهِ في حَزْمٍ وَأَنَفَةٍ وَثَباتٍ: هَيْهاتَ، إِنَّ المَوْتَ لَأَحَبُّ إِلَيَّ أَلْفَ مَرَّةٍ مِمّا تَدْعونَني إِلَيْهِ.

فَقالَ قَيْصَرُ: إِنّي لَأَراكَ رَجُلاً شَهْماً، فَإِنْ أَجَبْتَني إِلى ما أَعْرِضُهُ عَلَيْكَ أَشْرَكْتُكَ في أَمْري، وَقاسَمْتُكَ سُلْطاني، فَتَبَسَّمَ الأَسيرُ المُكَبَّلُ بِقُيودِهِ، وَقالَ: وَاللّهِ، لَوْ أَعْطَيْتَني جَميعَ ما تَمْلِكُ، وَجَميعَ ما مَلَكَتْهُ العَرَبُ عَلى أَنْ أَرْجِعَ عَنْ دينِ مُحَمَّدٍ طَرْفَةَ عَيْنٍ ما فَعَلْتُ.

فَقالَ قَيْصَرُ: إِذَنْ أَقْتُلَكَ.

قالَ: أَنْتَ وَما تُريدُ. ثُمَّ أَمَرَ بِهِ فَصُلِبَ، فَلَمْ يَتَراجَعْ عَنْ مَوْقِفِهِ قيدَ أُنْمُلَةٍ، ثُمَّ دَعا بِقِدْرٍ عَظيمَةٍ، فَصُبَّ فيها الزَّيْتُ، وَرُفِعَتْ عَلى النّارِ حَتّى غَلَتْ، ثُمَّ دَعا بِأَسيرَيْنِ مِنْ أُسَرى المُسْلِمينَ، فَأَمَرَ بِأَحَدِهِما أَنْ يُلْقى فيها فَأُلْقِيَ، ثُمَّ الْتَفَتَ إِلى عَبْدِ اللّهِ، وَدَعاهُ إِلى تَرْكِ دينِهِ مِنْ جَديدٍ، فَكانَ أَشَدَّ إِباءً مِنْ قَبْلُ.

فَلَمّا يَئِسَ مِنْهُ، أَمَرَ بِهِ أَنْ يُلْقى في القِدْرِ الَّتي أُلْقِيَ فيها صاحِبُهُ، فَلَمّا ذُهِبَ بِهِ، دَمَعَتْ عَيناهُ، فَقالَ رِجالُ قَيْصَرَ لِمَلِكِهِمْ: إِنَّهُ قَدْ بَكى، فَظَنَّ أَنَّهُ خافَ وَجَزِعَ، وَقالَ: رُدّوهُ إِلَيَّ، فَلَمّا مَثُلَ بَيْنَ يَدَيْهِ، عَرَضَ عَلَيْهِ تَرْكَ دينِهِ مِنْ جَديدٍ، فَرَفَضَ العَرْضَ، فَقالَ: وَيْحَكَ، فَما الَّذي أَبْكاكَ إِذَنْ؟!

قالَ: أَبْكاني أَنّي قُلْتُ في نَفْسي: تُلْقى الآنَ في هذِهِ القِدْرِ، فَتَذْهَبُ نَفْسُكَ، وَقَدْ كُنْتُ أَشْتَهي أَنْ يَكونَ لي بِعَدَدِ ما في جَسَدي مِنْ شَعْرٍ أَنْفاسٌ تُلْقى كُلُّها في هذِهِ القِدْرِ في سَبيلِ اللّهِ.

فَقالَ الطّاغِيَةُ قَيْصَرُ: هَلْ لَكَ أَنْ تُقَبِّلَ رَأْسي، وَأُخَلِّيَ عَنْكَ؟ فَقالَ لَهُ عَبْدُ اللّهِ: وَعَنْ جَميعِ أُسَرى المُسْلِمينَ أَيْضاً.

وَأَكْرَمْتُ مَثْواكَ، فَقالَ عَبْدُ اللّهِ في حَزْمٍ وَأَنَفَةٍ وَثَباتٍ: هَيْهاتَ، إِنَّ المَوْتَ لَأَحَبُّ إِلَيَّ أَلْفَ مَرَّةٍ مِمّا تَدْعونَني إِلَيْهِ.

فَقالَ قَيْصَرُ: إِنّي لَأَراكَ رَجُلاً شَهْماً، فَإِنْ أَجَبْتَني إِلى ما أَعْرِضُهُ عَلَيْكَ أَشْرَكْتُكَ في أَمْري، وَقاسَمْتُكَ سُلْطاني، فَتَبَسَّمَ الأَسيرُ المُكَبَّلُ بِقُيودِهِ، وَقالَ: وَاللّهِ، لَوْ أَعْطَيْتَني جَميعَ ما تَمْلِكُ، وَجَميعَ ما مَلَكَتْهُ العَرَبُ عَلى أَنْ أَرْجِعَ عَنْ دينِ مُحَمَّدٍ طَرْفَةَ عَيْنٍ ما فَعَلْتُ.

فَقالَ قَيْصَرُ: إِذَنْ أَقْتُلَكَ.

قالَ: أَنْتَ وَما تُريدُ. ثُمَّ أَمَرَ بِهِ فَصُلِبَ، فَلَمْ يَتَراجَعْ عَنْ مَوْقِفِهِ قيدَ أُنْمُلَةٍ، ثُمَّ دَعا بِقِدْرٍ عَظيمَةٍ، فَصُبَّ فيها الزَّيْتُ، وَرُفِعَتْ عَلى النّارِ حَتّى غَلَتْ، ثُمَّ دَعا بِأَسيرَيْنِ مِنْ أُسَرى المُسْلِمينَ، فَأَمَرَ بِأَحَدِهِما أَنْ يُلْقى فيها فَأُلْقِيَ، ثُمَّ الْتَفَتَ إِلى عَبْدِ اللّهِ، وَدَعاهُ إِلى تَرْكِ دينِهِ مِنْ جَديدٍ، فَكانَ أَشَدَّ إِباءً مِنْ قَبْلُ.

فَلَمّا يَئِسَ مِنْهُ، أَمَرَ بِهِ أَنْ يُلْقى في القِدْرِ الَّتي أُلْقِيَ فيها صاحِبُهُ، فَلَمّا ذُهِبَ بِهِ، دَمَعَتْ عَيناهُ، فَقالَ رِجالُ قَيْصَرَ لِمَلِكِهِمْ: إِنَّهُ قَدْ بَكى، فَظَنَّ أَنَّهُ خافَ وَجَزِعَ، وَقالَ: رُدّوهُ إِلَيَّ، فَلَمّا مَثُلَ بَيْنَ يَدَيْهِ، عَرَضَ عَلَيْهِ تَرْكَ دينِهِ مِنْ جَديدٍ، فَرَفَضَ العَرْضَ، فَقالَ: وَيْحَكَ، فَما الَّذي أَبْكاكَ إِذَنْ؟!

قالَ: أَبْكاني أَنّي قُلْتُ في نَفْسي: تُلْقى الآنَ في هذِهِ القِدْرِ، فَتَذْهَبُ نَفْسُكَ، وَقَدْ كُنْتُ أَشْتَهي أَنْ يَكونَ لي بِعَدَدِ ما في جَسَدي مِنْ شَعْرٍ أَنْفاسٌ تُلْقى كُلُّها في هذِهِ القِدْرِ في سَبيلِ اللّهِ.

فَقالَ الطّاغِيَةُ قَيْصَرُ: هَلْ لَكَ أَنْ تُقَبِّلَ رَأْسي، وَأُخَلِّيَ عَنْكَ؟ فَقالَ لَهُ عَبْدُ اللّهِ: وَعَنْ جَميعِ أُسَرى المُسْلِمينَ أَيْضاً.

مَثْواكَ: مَنْزِلُكَ.
أَنَفَةٌ: عِزَّةٌ، وَحَمِيَّةٌ.
هَيْهاتَ: اسْمُ فِعْلٍ ماضٍ، بِمَعْنى (بَعُدَ).

طَرْفَةُ عَيْنٍ: لَمْحَةٌ، وَتَدُلُّ على السُّرْعَةِ.

قيدَ أُنْمُلَةٍ: مِقْدارَ طَرَفِ الإِصْبَعِ.

إِباءً: رَفْضاً.

جَزِعَ: قَلِقَ.

وَيْحَكَ: كَلِمَةُ زَجْرٍ.

الطّاغِيَةُ: شَديدُ الظُّلْمِ.
أُخَلِّيَ عَنْكَ: أُتْرِكَكَ وَشَأْنَكَ، أُفُكَّ أَسْرَكَ.

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

Abdullah ibn Hudhafah Al-Sahmi

During the reign of the Caliph Umar ibn Al-Khattab, God be pleased with him, in year 19 of the Hijrah [640 AD], Umar sent an army to wage war against the [Byzantine] Romans, which included Abdullah ibn Hudhafah Al-Sahmi. […] God willed for the hero to fall prisoner in the hands of the Romans, and they carried him to their King. […]
The Roman King [sic] eyed Abdullah at length, and then spoke first: "I have an offer for you."
"What is it?" asked [Abdullah].
"My offer to you, if you abandon your religion, is to free you. […]"
Abdullah said […]: "Unacceptable. Death is preferable to me a thousand times than what you people call me to do."
[…]
"Then I shall kill you," said the Emperor.
"As you wish," said [Abdullah]. At [the Emperor's] command, [Abdullah] was crucified, but he would not concede his position one bit. [The Emperor] then summoned a massive cauldron, had oil poured inside, and then had it placed over a fire until the oil boiled. Thereafter, he summoned two of the Muslim prisoners and, at his command, one of them was thrown inside. He then turned to Abdullah and called him to abandon his religion one more time, but he resisted even more strongly than before.
When [the Emperor] became frustrated with [Abdullah], he ordered him thrown into the same cauldron his friend was thrown into. But as he was being led there, [Abdullah's] eyes began to shed tears. [… The Emperor] offered him to abandon his religion once more, but he declined the offer. "Damn you!" yelled the Emperor. "Why were you crying, then?!"
"I cried," Abdullah explained, "because I said to myself: you are now going to be thrown into this cauldron, but [only] your own soul is going. I wished to have had a number of souls, as numerous as the hairs on my body, to be thrown into this cauldron, all for the sake of God."
[…]

(p. 43)

ثانياً- نُفَكِّرُ، وَنُجيبُ عَنِ الأَسْئِلَةِ الآتِيَةِ:

١- كَيْفَ نَتَصَرَّفُ لَوْ كُنّا مَكانَ عَبْدِ اللّه بْنِ حُذافَةَ السَّهْمِيِّ؟

٢- يَسْتَخْدِمُ الاحْتِلالُ الصِّهْيونِيُّ أَلْواناً مِنَ العَذابِ بِحَقِّ الأَسْرى وَالأَسيراتِ في سُجونِهِ، نُوَضِّحُ ذلِكَ.

٣- نُوازِنُ بَيْنَ مُعامَلَةِ الأَسْرى في الإِسْلامِ، وَالأَسْرى عِنْدَ غَيْرِ المُسْلِمينَ.

٤- ما الدُّروسُ المُسْتَفادَةُ مِنْ هذا النَّصِّ؟

٥- اسْتَخْدَمَ قَيْصَرُ نَوْعَيْنِ مِنَ العَذابِ بِحَقِّ عَبْدِ اللّهِ، وَأَسْرى المُسْلِمينَ، نُوَضِّحُهُما.

Part 2: Let's think, and answer the following questions:
1. How would we behave if we were in place of Abdullah ibn Hudhafah Al-Sahmi?
2. The Zionist Occupation uses various forms of torture against male and female prisoners in its prisons. Let's explain that.
3. Let's compare between how prisoners are treated in Islam, and how they are treated by non-Muslims.
4. What lessons can be learned from the text?
5. The emperor used two forms of torture against Abdullah and the Muslim prisoners. Let's explain what they are.

Example 121.

***Social Studies,* Grade 9, Vol. 1, 2020–2025, pp. 27–29**

(Previously: *Social Studies,* Grade 9, Vol. 1, 2019, pp. 35–37)

In a lesson about the "oppression policy" that was carried out by Western colonialism in the "Arab Homeland," including the "Zionist Occupation's" oppressive policies against Palestinians, students are taught libels that dehumanize and demonize Israel and the IDF. The lesson teaches that Israel categorically implements detention policies of torturing Palestinian women and children, presenting it as directly responsible for Palestinians dying (becoming "martyrs") or having been "*inflicted by chronic diseases and permanent disability*." Another false claim is that Israel engages in an "execution policy," assassinating "politicians, leaders of the Palestinian people, or innocent civilians" under false pretexts. The text ties these libels to article 33 of the Fourth Geneva Convention prohibiting collective punishment, thus teaching students that Israel illegally engages in these actions. Viewed together, the accusation that Israeli categorically and indiscriminately commits these alleged crimes (according to article 33) against uninvolved civilians – especially women and children – portrays Israeli policies as lacking in humanity.

Moreover, the example uses several emotive methods to evoke and perpetuate sentiments of persecution and victimhood among students and foster a vivid fear of and animosity toward Israel. The focus on torturing women and children, as well as categorically arguing that Israel implements such "legally and internationally forbidden" torture methods and that the detention methods caused a "serious psychological burden and impact" on Palestinian families and were lacking the "minimal basic needs of human life" – and presenting this text alongside a photo of adult male prisoners in blindfolds – all dehumanize Israeli authorities and depict Palestinian prisoners as helpless victims while completely omitting the potentially dangerous and violent reasons for their detention.

• اجراءات القمع التي يمارسها الاحتلال الصهيوني في فلسطين:

نشاط (٣)

نقرأُ النّصّ الآتي، ونلاحظ الصُّوَر، ونستنتجُ، ثمَّ نُجيب عن السؤال الذي يليهما:

"لا يجوز معاقبة أيّ شخص محميّ عن مخالفة لم يقترفْها هو شخصيًّا، وتحظر العقوبات الجماعيّة، وبالمثل جميع تدابير التّهديد والإرهاب".

(نصّ المادّة ٣٣ من اتّفاقيّة جنيف الرّابعة)

أسرى فِلَسطينيّون

الحواجز الإلكترونية في فِلَسطين

السّيطرة على الأراضي، وإقامة جدار الضّمّ والتوسع العنصريّ

هدم البيوت في القدس المحتلّة

- نوازن بين نصّ المادة ٣٣ من اتّفاقيّة جنيف الرّابعة، والإجراءات القمعية التي يمارسها الاحتلال الصهيوني في فلسطين.

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

أنا تعلَّمت:

مارس الاحتلال الصّهيونيّ في فِلَسطين مجموعة مِنَ الأساليب القَمْعية، منها:

- **الاعتقال والتعذيب:** فمنذ احتلاله للضّفّة الغربيّة وقطاع غزّة عام ١٩٦٧م، زجّ الاحتلال ما يزيد عن نصف مليون فِلَسطينيّ في المعتقلات والسّجون، ومراكز التحقيق، وشمل مختلف فئات المجتمع الفلسطيني بما فيهم النساء والأطفال، ومارست الإعتقال الإداري دون محاكمة وفرض الإقامة الجبرية، والحبس البيتي للأطفال خاصة في مدينة القدس؛ ما ترتب على ذلك أعباء وآثار نفسية صعبة على الأسرة الفلسطينية. ويتعرض الأسرى أثناء الاعتقال لمعاملة تفتقر إلى أدنى مقومات الحياة الإنسانية، فانتهج المحقّقون سياسة تحقيق وتعذيب بطرق محرّمة قانونيًّا ودوليًّا، ونتيجة لذلك استشهد ٢٢٠ أسير فلسطيني حتى حزيران عام ٢٠١٩م، وأصيب عدد كبير من الأسرى بأمراض مزمنة، وإعاقات دائمة، وغالبًا ما اقترنت أحكامهم بدفع الغرامات المالية الباهظة، وفي سبيل حريتهم وتحسين ظروف اعتقالهم أضرب الأسرى عن الطعام مرّات عدّة، وقاموا بانتفاضات شاملة داخل المعتقلات، قمعها الاحتلال بوحشية.
- **سياسة الإعدام:** فتمثّلت باغتيال السّياسيّين، وقادة الشّعب الفِلَسطينيّ، أو بحقّ الأشخاص المدنيّين العُزَّل، بذرائع واهية.

Measures of oppression the Zionist Occupation uses in Palestine:
Activity (3): We will read the following passage, note the pictures, deduce, and answer the following questions:
"No protected person may be punished for any offense he or she has not personally committed. Collective penalties and likewise all measures of intimidation or of terrorism are prohibited." (Text of Article 33 of Geneva Convention IV)
[Captions under Pictures, right to left, top to bottom:] Palestinian prisoners; Electronic gates in Palestine; Seizing territories and building the Racist Wall of Annexation and Expansion; House demolitions in Occupied Jerusalem.
[…]

I have learned:
The Zionist Occupation has practiced several oppressive methods in Palestine, such as:
[…]
*Arrest and torture: since its occupation of the West Bank and the Gaza Strip in 1967, the Occupation has thrown more than half a million Palestinians into detention centers, prisons and interrogation centers. This includes various groups of Palestinian society, including women and children. [The authorities] carry out administrative detention without trial, as well as imposing house arrest and home confinement on children, especially in Jerusalem. This has had a serious psychological impact and burden on the Palestinian family. The prisoners are subjected, during their detention, to a treatment that deprives them of the most basic needs of human life; interrogators have adopted a policy of interrogation and torture which uses methods that are prohibited legally and internationally. As a result, up until June 2019, 220 Palestinian prisoners have become martyrs, and many prisoners have been inflicted by chronic diseases and permanent disabilities. In most cases, their sentences entail the payment of heavy fines. For the sake of their freedom, and to improve the conditions of their imprisonment, the prisoners have gone on hunger strikes on multiple occasions, and launched total uprisings [*intifāḍāt*] inside the detention centers, which the Occupation savagely suppressed.*
Policy of execution: represented in the assassination of politicians and leaders of the Palestinian people, or of innocent civilians under flimsy pretexts.
[…]

Example 122.

***History Studies (Teacher Guide)*, Grade 11, 2018–2025, p. 78**

The teacher guide for a history textbook asks Palestinian teachers to inform eleventh graders that antisemitism is a European fabrication invented to generate sympathy toward Israel. The stated goal of the lesson is to teach students to associate colonialism with Zionism: they are taught that the true goal of Zionism is to steal Palestinian land and homes, and that any argument used to justify Zionism has been cynically fabricated for this purpose by malicious actors. As part of this lesson, teachers are told specifically to emphasize that Zionism is "*the product of European colonialist thinking,*" that "*Judaism is a religion, not a national identity* (qawmīyah)" and that "*there are proofs unequivocally refuting the Jews' connection to Palestine*." Palestinian teachers are also instructed to clarify that "*antisemitism* (mu'ādāt as-sāmīyah) *was invented* (ibtada'ahā) *by imperialistic European and Zionist thinking to gain the world's sympathy and their support for the Zionist Project*." This content effectively calls for Palestinian students to completely reject the Jewish-Israeli "Other"; deny any of their human motivations, identity, or history; and give up any attempt to learn about them or to consider facts that may undermine their own narrative.

(p. 78)

نشاط (١/ ب)	العلاقة بين الاستيطان والصّهيونية: ارتباط الحركة الصّهيونية بالاستيطان، وهي جزء أساسي في المشروع الصّهيوني، واستمراره، لذا يُعدّ الاستيطان التطبيق العملي للصهيونية؛ الذي يهدف إلى ابتلاع الأرض الفلسطينية والاستيلاء عليها، وطرد الشعب الفلسطيني، وإحلال الصهاينة بدلاً منهم. العلاقة بين الإدعاءات، والاستيطان: ضرورة التنويه إلى أن الإدعاءات الصّهيونية باطلة، وهي نتاج الفكر الأوروبي الاستعماري: اليهودية ديانة وليست قومية، ظاهرة معاداة السامية ابتدعها الفكر الاستعماري الأوروبي والصّهيوني لكسب عطف العالم ودعمهم للمشروع الصّهيوني الذي يهدف إلى السيطرة على فلسطين باعتبارها (أرض الميعاد) كما يزعمون، وهنا لا بد من التوضيح للطلبة بأن أرض الميعاد هي نتاج الفكر الأوروبي، والإصلاح الديني في أوروبا، وهناك من الأدلة والشواهد التي تنفي علاقة اليهود بفلسطين نفياً قاطعاً، إضافة إلى أن الحفريات الأثرية أبطلت زعم الرواية التوراتية التي استندت إليها الحركة الصّهيونية.

Activity 1/B
[…] Settlement is considered the practical implementation of Zionism, of which the goal is swallowing the Palestinian land and taking control over it, expelling the Palestinian people and replacing it with Zionists. […] It should be emphasized that the Zionist claims are invalid, because they are a product of European colonialist thinking: Judaism is a religion, not a national identity, and the phenomenon of antisemitism was invented by imperialistic European and Zionist thinking in order to gain the world's sympathy and support for the Zionist Project, the goal of which is taking control of Palestine, the "Promised Land," as they falsely claim. At this point, it should be clarified to the students that the [idea of] the Promised Land is a product of European thinking and European religious reformation, and that there are proofs unequivocally refuting the Jews' connection to Palestine. In addition, archaeological excavations have annulled the false claim of the Biblical narrative on which the Zionist movement is based.

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

(p. 105)

نموذج اختبار:

السؤال الأول: ضع دائرة حول رمز الاجابة الصّحيحة فيما يأتي:

- ٨- ما الذي تعنيه ظاهرة معاداة السامية؟

أ- يُمثّل اليهود قومية واحدة تتميز بصفات عرقية سامية.

ب- حل المشكلة اليهودية بالتعايش مع الفلسطينيين في الأراضي الفسطينية عام ١٩٦٧م.

جـ- علاقة العداء والصراع بين اليهود والشعوب الأخرى خاصة الأوروبية منها.

د- حل المشكلة اليهودية من خلال الاستيطان في فلسطين وتهجير الفلسطينيين.

Test example:
Question 1: circle the correct answer in the following:
[…]
8. What is meant by the antisemitism phenomenon?
A. The Jews constitute one nation characterized by Semitic ethnic traits.
B. The solution of the Jewish problem by way of coexistence with the Palestinians in the Palestinian territories of 1967.
C. The relations of hostility and struggle between the Jews and other nations, especially the European ones.
D. The solution of the Jewish problem by settling in Palestine, and forcing the Palestinians to emigrate.

Example 123.

***Arabic Language* (Teacher Guide), Grade 10, 2018–2025, p. 190**

The main goals of a tenth-grade Arabic-language text seem to be to attack and refute Jewish religious and historic ties to Jerusalem and prevent Palestinian students from accepting religious coexistence in the city – except perhaps when under Islamic sovereignty. Teacher guidelines include the educational message that Muslims are the sole rightful "masters" (*sādah*) of Jerusalem, dismissing competing religious and historic claims to the city – especially Jewish ones, as strongly implied – as "*pretenses used by the Invaders* [al-ǧuzzāh]." The textbook only acknowledges the city's religious importance to Islam and Christianity, conspicuously leaving out Judaism. In its officially sanctioned interpretation of a text about Jerusalem, the teacher guide informs teachers that Jerusalem attracts much interest because of, among other things, the "false claims" that Palestinians are not the earliest inhabitants of Jerusalem and that Muslims have mistreated non-Muslims in the city (specifically within the context of the Crusades) – a refutation of Jewish history. These claims are dismissed as "*religious excuses*" (*ḏarā'i' dīnīyah*) and "pretenses" (*da'āwā*) used by "*the Invaders*."

In addition, the teacher guide emphasizes that "*blood and sacrifice*" have made Jerusalem's Arab identity "*the eternal truth*" and that "*Muslims are Jerusalem's masters: no voice shall be higher than theirs*." Finally, the teacher guide accuses "*the Occupation*" of endangering the Al-Aqsa Mosque by conducting archaeological excavations – invoking the popular conspiracy theory that Israeli authorities are seeking to destroy the Islamic holy site – and of "*changing the features*" of some holy sites, such as the "*Al-Buraq Wall*," the Islamic name for the Western Wall, the holiest site in Judaism. The latter invokes another conspiracy theory that the Western Wall is an Islamic holy site unlawfully appropriated by Jews.

٢- من الأسباب التي تَجعلُ منَ القُدسِ مَدارَ اهتِمامِ العُلماءِ والباحِثينَ:

أ- أولى القبلتين وثالث الحرمين الشريفين.

ب- مهد الأنبياء، ومسرى الرسول محمد صلى الله عليه وسلم.

ج- تحتضِنُ أنبَلِ النُّبلاءِ منَ الصَّحابةِ الأجِلّاءِ، والآلافِ المُؤلَّفةِ منَ الأبْرارِ والشُّهداءِ.

الدَّعاوى الّتي استندَ إليْها الغُزاةُ؛ لِتَسويغِ غَزوِهم واحتلالِهم فِلَسطين هي أنَّهم يظنون أنها ملكهم، وأنهم أسبق وجودا فيها من أهلها الفلسطينيين، أو لذرائع دينية مثلما ادعى الصليبيون أن المسلمين يعتدون على الزوار(الحجاج) المسيحيين .

٤- يَعني الكاتبُ بوصْفِهِ القُدسَ بوّابَةَ الأرْضِ إلى السّماءِ أن الرسول محمد صلى الله عليه وسلم عرج منها إلى السماء.

٥- أهم حَدثَيْنِ في الدّيانتيْنِ الإسلاميّةِ والمسيحيّةِ جَعلا منَ القُدسِ مُقدّسةً لَديْهما بالنسبة للمسلمين، أنها أولى القبلتين وثالث الحرمين الشريفين، كما أنها مسرى الرسول صلى الله عليه وسلم ومعراجه، أما بالنسبة للمسيحيين ففيها درَجَ المسيحُ – عليهِ السّلامُ – مُبشِّراً بالمَحبَّةِ والسّلام ، ومِنها أُصْعِدَ إلى السّماءِ تَجلّةً وتكريماً.

٦- الحقيقةُ الخالِدةُ الّتي تَعهّدَها الأخيارُ والأبْرارُ بِدمائِهم وَتَضْحياتِهم جيلاً بَعْدَ جيلٍ أنَّ القُدسَ عَرَبيَّةُ الجُذورِ.

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

انتَحلوا الأسبابَ: اخترعوا الذرائع، والحجج المزيفة.

٤- الدّلالاتُ الَّتي نَستوحيها منْ إمامةِ الرّسولِ- r - الأنبياءَ في رحابِ الأقْصى، هي أن سيدنا محمد صلى الله عليه وسلم سيد الأنبياء، وأن القدس إسلامية، وأن المسلمين هم سادة القدس، لا صوت يعلو فوق صوتهم.

٥- غاشِيَةٌ : داهية

غِشاوَةٌ : غطاء

سَحابَةٌ : غيمة

٦- أ- طارَتْ إليْها قلوبُهم شَوقاً: شبه القلوب بطيور تطير صوب القدس.

ب- مَسَحتْ عنْ جَبينِها غُبارَ اليأسِ والألمِ: صور القدس فتاة حزينة على سبيل الاستعارة المكنية، وشبه اليأس والألم بغبار (تشبيه بليغ).

٧- تتعرّضُ القدس في الوقتِ الحاضرِ إلى ما يَستهدفُ إنسانَها ومُقدّساتِها وحَضارتَها، فالاحتلال يضيق الخناق على السكان الفلسطينيين، ويمنع وصولهم إلى أماكن العبادة، أو يضع الحواجز أمامهم، ليعيق تحركاتهم، ويعرضهم للتفتيش والإذلال، كما يقوم الاحتلال بالحفريات أسفل المسجد الأقصى؛ مما قد يعرضه لخطر الانهيار، وكذلك مصادرة الأراضي والأوقاف الإسلامية والمقابر ونحوها، وتغيير معالم بعض المقدسات مثل حائط البراق.

2. Reasons why Jerusalem is the center of attention for scientists and researchers include:
A. Jerusalem was the first direction of Islamic prayer, and it is third to the two Islamic holy places [Mecca and Medina].
B. […]
C. […]
[D.] Pretenses used by the Invaders to justify their invasion and occupation of Palestine, by saying they believe [Jerusalem] belongs to them, or that their existence there predates its Palestinian inhabitants; or religious excuses, just as the Crusaders falsely claimed that Muslims were attacking Christian pilgrims.
[…]
5. Important developments in the Islamic and Christian faiths made Jerusalem holy to those two religions; […]
6. The eternal truth, to which the chosen ones were committed by their blood and sacrifice generation after generation, is that Jerusalem is Arab in its roots.
[…]
4. The meaning we derive from the Prophet [Muhammad] leading the prophets' prayer in the courtyard of Al-Aqsa [as depicted in the students' text], is that our lord Muhammad, peace be upon him, is lord of the prophets, that Jerusalem is Islamic, and that the Muslims are Jerusalem's masters: no voice shall be higher than theirs.
[…]
7. Jerusalem is exposed presently to something that has targeted its human beings, its holy places and its civilization. The Occupation tightens its choke on the Palestinian inhabitants and prevents them from reaching the places of worship […] The Occupation also conducts excavations underneath the Al-Aqsa Mosque, which may put it in danger of collapse, confiscates lands and property of the Islamic endowment, cemeteries, and the like, and changes the features of some holy places, such as the Al-Buraq Wall.

Example 124.

***Arabic Language (Teacher Guide),* Grade 9, 2018–2025, p. 73**

A ninth-grade Arabic language teacher guide presents the claim that Israel has legalized the execution of Palestinian prisoners. As part of a project on researching problems "from students' real life" and finding solutions for them, the guide lists "the latest Zionist decision" to execute Palestinian prisoners as one such problem. The textbook describes follow-up questions for contending with this issue, such as its effect on "the resistance."

رقم النشاط: (٢) مشروع البحث عن حلول... (١٥) دقائق

-بعد قراءة الطلبة الدرس قراءة جهرية ينتقل المعلم لتنفيذ فعالية "البحث عن حلول لمشكلة ما من واقع الطلبة" باستخدام الحوار والمناقشة والعصف الذهنيّ للوقوف على المشكلة وخطورتها. (هل القرار الصهيوني الأخير والقاضي بإعدام الأسرى الفلسطينيين سيهدّد استمرارية مقاومة الاحتلال ؟ وكيف سنواجهه ؟)

-أن يكون المخرج النهائي للمشروع: تقرير صغير عن قرار إعدام الأسرى الفلسطينيين وتأثيره على المقاومة الفلسطينية..

Activity No. 2: "Searching for Solutions…" Project (15 points)
After the students read out the lesson, the teacher moves on to carry out the activity: "searching for solutions to a problem from students' real life," using dialogue, discussion and brainstorming to define the problem and how severe it is. (Will the latest Zionist decision to execute the Palestinian prisoners threaten the continued resistance to the Occupation? How would we confront it?)
The very end of the project: a short report on the decision to execute the Palestinian prisoners and its impact on the Palestinian Resistance…

Hate, Intolerance and Dehumanization of the "Other"

Example 125.

***Geography and Modern and Contemporary History of Palestine (Teacher Guide,* Grade 10, 2018–2025, p. 226**

The Teacher Guide for a tenth-grade history textbook instructs teachers to reject international resolutions calling for peace with Israel, even at the expense of Palestinian national rights. The textbook teaches about UNGA Resolution 194, which was adopted during the 1948 Arab-Israeli War and called for Palestinian Arab refugees "*wishing... to live at peace with their neighbors*" to be allowed to return to their homes in what became Israeli territory.[85] When asked for their opinion, students are to be told by the teacher that the "correct" opinion is to "not agree" with the resolution, because it "*affirms the existence of a homeland for the Jews in Palestine with [the wording:] 'live at peace with their neighbors*." Given that this resolution is widely considered to be the legal basis of the "Right of Return" – the right of Palestinian refugees and their descendants to reclaim lost property in what is now Israel – the unapologetic position advocated by the Teacher Guide that this fundamental document should be rejected by Palestinian students, indicates that the national plight of Palestinian refugees should be held as less important than the principled rejection of peace with Israel.

الدّرس الأول: حرب عام ١٩٤٨ م) النكبة).	س١- ج* د* أ* أ* س٢- الفقرة الأولى من أنا تعلمت ص٨+الفقرة الأولى من أنا تعلمت ص٩. س٣- أ- الفقرة الثانية من أنا تعلمت ص٥. ب- الفقرتان الأولى والثانية ص٧. س٤- الفقرة الأخيرة من أنا تعلمت (النص). أما الرأي هو: (لا أوافق؛ لأنه يقر بوجود وطن لليهود في فِلَسطين عن طريق العيش بسلام مع جيرانهم، وكيف يمكن التعويض عن الممتلكات والخسائر والأشخاص والوطن الأم). دفع الفِلَسطينيين للهجرة، ومحاربة الفِلَسطينيين اقتصادياً، وطمس الروح الوطنية بالتضيق عليهم من خلال المناهج التعليمية.

Right:] Lesson 1: The 1948 War and the Nakba

[Left, green:] Q. 4: the last paragraph, "I Learned" (the text).
The opinion is: "I do not agree [with the Resolution]; because [the Resolution] affirms the existence of a homeland for the Jews in Palestine with [the wording:] 'live at peace with their neighbors', and how is it possible to compensate for property, losses, people and motherland?!"

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

85. United Nations General Assembly Resolution 194 (III), 167th plenary meeting, 27 November 1948.

Cf. corresponding textbook: Geography and Modern and Contemporary History of Palestine, Grade 10, Vol. 2, 2020–2025, pp. 10, 11:

أنا تعلّمت:

أصدرت الجمعية العامة للأمم المتحده القرار رقم (١٩٤) في أعقاب حرب عام ١٩٤٨م، الذي أكّد على حق اللّاجئين الفِلَسطينيّن بالعودة إلى ديارهم الّتي هُجِّروا منها، وحقهم في التعويض عما لحق بهم من خسائر؛ نتيجة لممارسات الاحتلال الصُّهيونيّ.

رَفض الاحتلال قرار حق العودة رقم (١٩٤)، وترتّب عليه إجبار اللّاجئين الفِلَسطينيّين العيش في مخيمات اللجوء في ظروف اجتماعية، واقتصاديّة، وسياسية صعبة، وأنشأت لهم هيئة الأمم المتحدة، وكالة غوث وتشغيل اللّاجئين الفِلَسطينيّين/ الأونروا (UNRWA) عام ١٩٤٩م؛ للإشراف على أمورهم الصحية، والتّعليمية، وتوفير فرص العمل لهم.

I Learned:
The United Nations General Assembly adopted Resolution 194 immediately after the 1948 War. It affirmed the right of Palestinian refugees to return to their homes, from which they were expelled, and their right to be compensated for losses they suffered because of the Zionist Occupation’s actions.
The Occupation rejected Resolution 194, and as a consequence of that [rejection] Palestinian refugees were forced to live in refugee camps […]

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

الأسئلة:

١- أنقل إلى دفتري، ثمّ أضع دائرة حول رمز الإجابة الصحيحة للعبارات الآتية:

- ما المعركة الّتي استُشهد فيها القائد عبد القادر الحسينيّ؟

أ- باب الواد. ب- اللّطرون. جـ- القسطل. د- جنين.

- ما الكارثة الّتي تعرّض لها الشّعب الفِلَسطينيّ، ويحيي ذكراها بتاريخ ١٥/٥ من كلّ عام؟

أ- وعد بلفور. ب- يوم الأرض. جـ- النّكسة. د- النّكبة.

- ما الهدنة الّتي وُقِّعت عام ١٩٤٩م، وأدّت إلى توقّف الحرب؟

أ - رودس.

ب - قبرص.

جـ - الهدنة الأولى.

د - الهدنة الثّانية.

- ما اسم الجهة التابعة للأمم المتحدة الّتي تُشرف على أوضاع اللاجئين الفِلَسطينيّين؟

أ- الأونروا. ب- اليونسكو. جـ- اليونسيف. د- الفاو.

٢- أوضّح النّتائج المترتّبة عن حرب عام ١٩٤٨م.

٣- أعلّل ما يأتي:

أ- سقوط عدد من القرى والمدن الفِلَسطينيّة بيد العصابات الصُّهيونيّة قبل تاريخ ١٥/ ٥/ ١٩٤٨م.

ب- كانت الهدنة الأولى والثّانية خلال حرب عام ١٩٤٨م لصالح الصّهاينة.

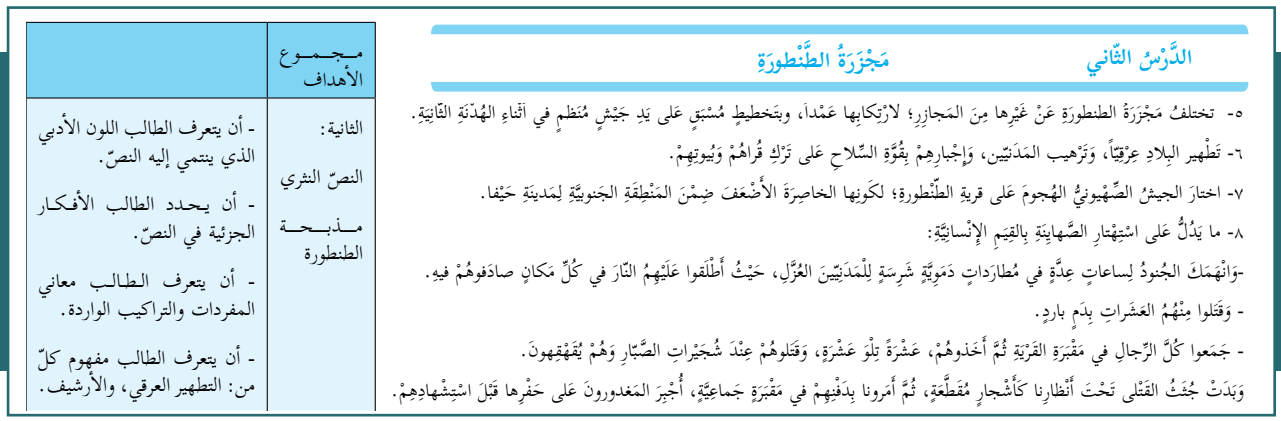
٤- أُناقش نصّ قرار حقّ العودة رقم (١٩٤) عام ١٩٤٨م، وأُبدي رأيي في مضمونه.

Questions:
[…]
4. I shall discuss the text of the 1948 [UNGA] Right of Return Resolution 194, and express my opinion about its contents.

Example 126.

***Arabic Language (Teacher Guide),* Grade 10, 2018–2025, pp. 144–225**

An Arabic-language Teacher Guide presents graphic and gruesome details of alleged Israeli atrocities in 1948, the accuracy of which is questionable. Israeli soldiers are presented as deliberately mutilating bodies of Palestinian civilians as "*shredded trees*" in the Arab village of Tantura, on the coastal plain of modern-day Israel. The guide states that Israelis soldiers were "*laughing loudly*" while murdering civilians in the village "*in a cruel, bloody pursuit of unarmed civilians, as they shot them wherever they met them*." It also claims that soldiers ordered members of the village to dig a collective grave before their execution and ordered others to bury the corpses. Teachers are told to inform their students that the massacre was "*perpetrated deliberately*" and "*planned in advance*" during a truce, accusing Israel of ethnic cleansing and of terrorism. This purported incident is offered as an example of "*the Zionists' disregard of human values*." In addition to the shock value of presenting highly violent imagery and language used in the text, the details of Israel's 1948 conquest of Tantura have not been fully recorded and are the subject of strong debate among historians, which should be reason enough to avoid stating these dubious, poetic descriptions of violence as historical facts.



الدَّرْسُ الثّاني مَجْزَرَةُ الطَّنْطورَةِ

٥- تختلفُ مَجْزَرَةُ الطنطورَةِ عَنْ غَيْرِها مِنَ المَجازِرِ؛ لارْتِكابِها عَمْداً، وبتَخطيطٍ مُسْبَقٍ عَلى يَدِ جَيْشٍ مُنَظمٍ في أثْناءِ الهُدْنَةِ الثّانِيَةِ.

٦- تَطْهير البِلادِ عِرْقِيّاً، وَتَرْهيب المَدَنيّين، وَإِجْبارِهِمْ بِقُوَّةِ السِّلاحِ عَلى تَرْكِ قُراهُمْ وَبُيوتِهِمْ.

٧- اختارَ الجيشُ الصِّهْيونيُّ الهُجومَ عَلى قريةِ الطَّنْطورةِ؛ لكَونِها الخاصِرَةَ الأَضْعَفَ ضِمْنَ المَنْطِقَةِ الجَنوبيَّةِ لِمَدينَةِ حَيْفا.

٨- ما يَدُلُّ عَلى اسْتِهْتارِ الصَّهاينَةِ بِالقِيَمِ الإِنْسانيَّةِ:

-وَانْهَمَكَ الجُنودُ لِساعاتٍ عِدَّةٍ في مُطارَداتٍ دَمَوِيَّةٍ شَرِسَةٍ لِلْمَدَنيّينَ العُزَّلِ، حَيْثُ أَطْلَقوا عَلَيْهِمُ النّارَ في كُلِّ مَكانٍ صادَفوهُمْ فيهِ.

- وَقَتَلوا مِنْهُمُ العَشَراتِ بِدَمٍ بارِدٍ.

- جَمَعوا كُلَّ الرِّجالِ في مَقْبَرَةِ القَرْيَةِ ثُمَّ أَخَذوهُمْ، عَشَرَةً تِلْوَ عَشَرَةٍ، وَقَتَلوهُمْ عِنْدَ شُجَيْراتِ الصَّبّارِ وَهُمْ يُقَهْقِهونَ.

وَبَدَتْ جُثَثُ القَتْلى تَحْتَ أَنْظارِنا كَأَشْجارٍ مُقَطَّعَةٍ، ثُمَّ أَمَرونا بِدَفْنِهِمْ في مَقْبَرَةٍ جَماعِيَّةٍ، أُجْبِرَ المَعْدورونَ عَلى حَفْرِها قَبْلَ اسْتِشْهادِهِمْ.

مجموع الأهداف	
الثانية: النصّ النثري مذبحة الطنطورة	- أن يتعرف الطالب اللون الأدبي الذي ينتمي إليه النصّ. - أن يحدد الطالب الأفكار الجزئية في النصّ. - أن يتعرف الطالب معاني المفردات والتراكيب الواردة. - أن يتعرف الطالب مفهوم كلّ من: التطهير العرقي، والأرشيف.

[Left – p. 144]
All of the [lesson's] goals
Prose text: Tantura massacre
[…]
-The student should recognize the concepts of "ethnic cleansing" and "archives".

[Right – p. 255]
Lesson 2: The Massacre of Tantura:
5. The massacre of Tantura is different from other massacres, as it was perpetrated deliberately, and was planned in advance by a regular army during the second truce.
6. Ethnically cleansing the land, terrorizing civilians, and forcing them to leave their villages and homes using weapons.
…
8. What proves the Zionists' disregard of human values:
-The soldiers were busy for several hours in a cruel, bloody pursuit of unarmed civilians, as they shot them wherever they met them.
-They killed dozens in cold blood.
-They gathered all the men in the village cemetery and then took them, ten people at a time, and killed them near the cactus bushes while laughing loudly. The corpses of those who were killed looked to us like shredded trees. Then they ordered us to bury them in a collective grave the executed ones had been ordered to dig before their martyrdom.

Example 127.

***Arabic Language (Teacher Guide),* Grade 7, 2018–2025, pp. 153, 316**

Arabic-language teachers are instructed to introduce seventh graders to an extremely graphic text about a historical massacre, including imagery of mutilated human corpses and implied sexual assaults, and to ask them to visually re-create the event with drawings. One of the passages used to practice seventh-grade reading and listening comprehension skills is a text about a 1948 massacre perpetrated by Israeli forces in the Arab village of Al-Dawayima. Apparently sourced from the Arabic edition of Wikipedia, the text presents the massacre in what can only be described as gruesome (and somewhat historically dubious) detail, stating that the Israeli forces "*gathered the (villagers') corpses and set them on fire until they turned to charcoal*," that they "*bashed children's heads in front of their mothers with batons*" and "*assaulted the women in front of their relatives*," and that even "*women's fingers and ears [were] cut off to tear out gold pieces*" – all in a text for 12- or 13-year-old students to practice reading. After exposing students to the text, teachers are to ask comprehension questions to assess students' didactic ability, with most being asked to recount the atrocities mentioned, and more advanced students having to explain the wisdom of including such content within their school curriculum. Finally, students are to create drawings where they would "i*magine the massacre's events, draw them, and color them in,*" which would then be hung up in class and discussed. In summary, the point of this lesson seems to be to expose young children to highly inappropriate material, ensure they digest it, and so shock them into hating and fearing the Israeli "Other."

(p. 153)

نشاط: يمهد المعلم لنصّ الاستماع (مجزرة الداويمة) من خلال لعبة الحروف المبعثرة، يلصق المعلم الحروف المبعثرة على السبورة، ويطلب من أحد الطلبة ترتيبها، وقراءتها، ويعرض عنوان الدرس، وأهدافه على السبورة بوساطة جهاز عرض، أو يدونها، ويذكر الطلبة بآداب الاستماع، مع الإشارة للوحة التي كتُبت عليها آداب الاستماع.

العرض: القراءة الأولى لنص الاستماع: يقرأ المعلم النص قراءة معبّرة، وبصوت واضح، وبسرعة مناسبة، من خلال دليل المعلم، أو يسمعه للطلب بوساطة وسيلة سمعية، ويطرح سؤالاً لذوي المستوى العالي، مثل: لماذا ارتكب العدو الصهيوني هذه المجزرة؟ وما الفكرة العامة للنص؟ أو أي سؤال آخر ضمن نص الاستماع، بحيث لا يزيد عدد الأسئلة عن سؤالين، أما إذا كان مستوى طلبة الصف متدنياً (غير مرضٍ)، يُقرأُ النّصّ قراءة ثالثة.

القراءة الثانية لنص الاستماع: يقرأ المعلم النص مرة ثانية، أو يعرضه سمعياً من خلال الوسيلة السمعية، ثم يطرح أسئلة الكتاب باستخدام وسيلة عرض إلكترونية مناسبة كشاشة العرض LCD، مع مراعاة المستويات، مثل:

المستوى العالي: ما الفائدة من دراسة المجازر التي تعرض لها الشعب الفلسطيني؟ ما الذي أعجبك في النص؟

المستوى المتوسط: ماذا فعل العدو الصهيوني بسكان القرية؟ ما مرادف المذبحة؟

المستوى دون المتوسط: أين تقع قرية الدوايمة؟ نحدد موقع القرية على الخريطة المعلقة على السبورة. هل يمكننا العودة الآن إلى تلك القرية؟

المستوى دون المتوسط: ماذا فعل العدو الصهيوني بسكان القرية؟ ما مرادف المذبحة؟

نشاط (١) المعلم الصغير: يكتب المعلم بعض الأسئلة على بطاقات، أو يعرضها من خلال وسيلة تعليمية، بحيث يقوم أحد الطلبة بقراءة السؤال، ويوجهه إلى طالب آخر، وهكذا، ويتدخل المعلم أينما لزم.

نشاط (٢) رسم لوحة تجسد المجزرة: تقسيم الطلبة إلى مجموعات غير متجانسة، ويُطلب من كل مجموعة تخيل أحداث المجزرة، ورسمها، وتلوينها بالألوان المناسبة، وتُعلق اللوحات في مكان ظاهر في الصف، وتُختار بعض اللوحات للمناقشة.

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

Activity: the teacher softens the transition into the text "Al-Dawayima Massacre" with a game of scrambled letters […]
Second reading of audio text: the teacher will read out the text a second time, […] and then present the questions from the textbook, […] paying attention to levels, for example:
High level: what is the benefit of learning about massacres perpetrated against the Palestinian people? What did you like about the text?
Medium level: what did the Zionist Enemy do to the villagers? What is a synonym for "massacre"?
[…]
Activity 2: Drawing a picture embodying the massacre: Divide the students into heterogeneous groups. Each group will be requested to imagine the massacre's events, draw them, and color them in with the appropriate colors. The pictures will be hung up in a visible place in class. Some of the pictures will be selected for discussion.

(p. 316)

الدَّرْسُ الثَّاني

مَجْزَرَةُ الدَّوايمَة

تَقَعُ قَرْيَةُ الدَّوايمَةِ غَرْبِيَّ مَدينَةِ الخَليلِ، وَسُمِّيَتْ بِهذا الاسْمِ تَخْليداً لِذِكْرى رَجُلٍ صالِحٍ سَكَنَها، وَاسْمُهُ (عَليُّ بْنُ عَبْدِ الدّايمِ بْنِ أَحْمَدَ الغَمارِيِّ). وَيَرْتَبِطُ اسْمُها بِمَجْزَرَةِ الدَّوايمَةِ، وَهِيَ إِحْدى المَجازِرِ الوَحْشِيَّةِ الَّتي ارْتَكَبَتْها العِصاباتُ الصِّهْيونِيَّةُ مُنْتَصَفَ لَيْلِ الثّامِنِ مِنْ تِشْرينِ الأَوَّلِ عامَ أَلْفٍ وَتِسْعِمِئَةٍ وَثَمانِيَةٍ وَأَرْبَعينَ ميلادِيّ، حَيْثُ قامَتْ العِصاباتُ الصِّهْيونِيَّةُ بِارْتِكابِ هذِهِ المَجْزَرَةِ، وَقَدْ ظَلَّتْ تَفاصيلُها طَيَّ الكِتْمانِ، إِلى أَنْ كَشَفَتْ عَنْها لِأَوَّلِ مَرَّةٍ مُراسِلَةُ صَحيفَةٍ صِهْيونِيَّةٍ خِلالَ شَهْرِ أَيْلولَ مِنْ عامِ أَلْفٍ وَتِسْعِمِئَةٍ وَأَرْبَعَةٍ وَثَمانينَ ميلادِي.

وَحاصَرَتِ العِصاباتُ الصِّهْيونِيَّةُ القَرْيَةَ مِنْ ثَلاثِ جِهاتٍ، وَتَرَكَتِ الجِهَةَ الشَّرْقِيَّةَ مَفْتوحَةً، ثُمَّ بَدَأَتْ إِطْلاقَ النّارِ، وَتَفْتيشَ المَنازِلِ مَنْزِلاً مَنْزِلاً، فَقُتِلَ كُلُّ مَنْ وُجِدَ صَغيراً كانَ أَمْ كَبيراً، شَيْخاً أَمِ امْرَأَةً، وَأَطْلَقَتِ المَدافِعُ الصِّهْيونِيَّةُ حِمَمَ حِقْدِها عَلى خَمْسَةٍ وَسَبْعينَ مُسِنّاً كانوا يَسْتَعِدّونَ لِأَداءِ الصَّلاةِ في مَسْجِدِ القَرْيَةِ، فَقُتِلوا جَميعاً.

وَمِنْ فَظائِعِ هذِهِ المَجْزَرَةِ، أَنَّ العِصاباتِ الصِّهْيونِيَّةَ أَعْدَمَتْ ما يَزيدُ عَنْ خَمْسٍ وَثَلاثينَ عائِلَةً عِنْدَ مَدْخَلِ المَغارَةِ المُسَمّاةِ (طَوْرَ الزّاغِ)، كانَتْ قَدْ لَجَأَتْ إِلَيْها، وَقامَتْ بِتَجْميعِ الجُثَثِ، وَإِضْرامِ النّارِ فيها حَتّى تَفَحَّمَتْ، وَإِجْبارِ الأَسْرى عَلى حَمْلِها، وَإِلْقائِها في آبارٍ مَهْجورَةٍ، وَقامَ أَفْرادُ هذِهِ العِصاباتِ بِتَحْطيمِ رُؤوسِ الأَطْفالِ أَمامَ أُمَّهاتِهِمْ بِالهَراواتِ، وَمِنْ ثَمَّ إِعْدامِ الأُمَّهاتِ، وَالاعْتِداءِ عَلى النِّساءِ أَمامَ ذَوِيهِنَّ، ثُمَّ دُمِّرَتِ القَرْيَةُ تَدْميراً كامِلاً.

وَاسْتِناداً إِلى الإِحْصاءاتِ الَّتي أَجْمَعَ عَلَيْها العَرَبُ، وَالأُمَمُ المُتَّحِدَةُ، وَجَيْشُ الاحْتِلالِ الصِّهْيونيُّ، فَقَدْ بَلَغَ عَدَدُ شُهَداءِ مَجْزَرَةِ الدَّوايمَةِ أَلْفَ مُواطِنٍ، وَقَدْ أَدْلى بَعْضُ المُؤَرِّخينَ، وَبَعْضُ القادَةِ الصَّهايِنَةِ بِشَهاداتٍ، فَقالَ (هارون كوهين): "ذُبِحَ سُكّانُ قُرى بِأَكْمَلِها، وَقُطِعَتْ أَصابِعُ النِّساءِ، وَآذانُهُنَّ؛ لانْتِزاعِ القِطَعِ الذَّهَبِيَّةِ مِنْها"، وَقالَ الحاخامُ الصِّهْيونيُّ (يوئيلُ بْنُ نون): "إِنَّ الظُّلْمَ التّاريخِيَّ الَّذي أَلْحَقَناهُ بِالفِلَسْطينِيّينَ أَكْثَرُ مِمّا أَلْحَقَهُ العالَمُ بِنا (المَوْسوعَةُ الحُرَّةُ وَيْكيبيديا، بِتَصَرُّفٍ).

Lesson 2: The Al-Dawayima Massacre
[…]
One of the atrocities of this massacre was that the Zionist Gangs executed more than 35 families at the entrance to a cave called Tur al-Zagh where they sought refuge. [The gangs] gathered the corpses and set them on fire until they turned to charcoal; then they forced the prisoners to carry them and throw them in abandoned wells. Members of these gangs bashed children's heads in front of their mothers with batons, and then executed the mothers and assaulted the women in front of their relatives. […] Aharon Cohen said: "The population of the village was massacred in their entirety; women's fingers and ears were cut off to tear out gold pieces." […] From Wikipedia, the free encyclopedia, with permission.

Example 128.

***Arabic Language,* Grade 9, Vol. 2, 2020–2025, pp. 50–55**

(Previously: *Arabic Language,* Grade 9, Vol. 2, 2019, pp. 50–55)

A seventh-grade Arabic-language textbook includes a reading comprehension lesson that deploys disturbing, graphic violence. The story by Palestinian writer Zaki al-'Ela is used not only to teach reading but also to emotionally manipulate students by vilifying Israelis in grotesque, dehumanizing terms.

The story centers on Yusuf, a boy who confronts an Israeli sniper during the First Intifada. Far from being presented as a soldier, the sniper is portrayed as a calculated child-hunter—deliberately seeking out and shooting very young Palestinian children in the head. One of the most disturbing moments in the story occurs when Yusuf raises his head in a fleeting moment of hope, only to be shot in the back of the head. A shard from the bullet slices one of his eyes, causing him to lose sight in one eye and have poor vision in the other. His friend Muhammad is hit in the head as well and left paralyzed. These descriptions are not incidental but represent the central theme of the story: the intentional targeting of children's heads by Israeli snipers. It is a horrifying accusation embedded into a school exercise.

The sniper is portrayed as a demonic figure responsible for turning childhood dreams into "nightmares." According to the story, Yusuf's injuries force him to abandon school, soccer, and video games, while Muhammad becomes permanently disabled. The sniper is blamed not just for causing physical harm but also for destroying the children's futures. The story ends with emotionally charged rhetorical questions like "Who will return the wings he [Yusuf] lost?" and "Who will return the light to the eyes assassinated by a sniper?" – metaphors equating Israeli soldiers with malevolent forces bent on extinguishing innocence.

The accompanying image reinforces this message: a child with one eye stands next to two armed IDF soldiers whose faces are deliberately blacked out, dehumanizing them further. The contrast between the faceless soldiers and the wounded child mirrors the story's central theme – that Israeli snipers intentionally hunt and mutilate children. The discussion section then asks, "What is our duty toward the children harmed by the Occupation?"– a chilling prompt that hints at vengeance and violence.

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

قَنّاصٌ يَخْطِفُ بَصَرَهُ

بَيْنَ يَدَي النَّصِّ:

زكي العيلة أَحَدُ كُتّابِ القِصَّةِ القَصيرَةِ في فِلَسْطينَ، وُلِدَ في مُخَيَّمِ (جَباليا) بِقِطاعِ غَزَّةَ عامَ ١٩٥٠م، لِأُسْرَةٍ هُجِّرَتْ مِنْ (يِبْنا) عامَ ١٩٤٨م. مِنْ مَجْموعاتِهِ القَصَصِيَّةِ: العَطَشُ، وَالجَبَلُ لا يَأْتي، وَغَيرُها. وَقَدْ وافَتْهُ المَنِيَّةُ إِثْرَ مَرَضٍ عُضالٍ عامَ ٢٠٠٨م.

يُحاوِلُ الكاتِبُ في هذِهِ القِصَّةِ أَنْ يُبْرِزَ ما تَعَرَّضَ لَهُ أَطْفالُ فِلَسْطينَ مِنْ جَرائِمَ وَحْشِيَّةٍ عَلى أَيْدي جُنودِ الاحتِلالِ في الانْتِفاضَةِ الأولى، إِذْ واجَهَ الأَطْفالُ بِأَحلامِهِم الصَّغيرَةِ الجُنودَ المُدَجَّجينَ بِالأَسْلِحَةِ الثَّقيلَةِ؛ ما أَدّى إلى استِشْهادِ بَعْضِهِم، وَإِصابَةِ بَعْضِهِمُ الآخَرِ بِإعاقاتٍ، كَما حَدَثَ مَعَ يوسُفَ الَّذي فَقَدَ عَيْنَهُ اليُسرى جَرّاءَ شَظِيَّةٍ خَطَفَت نورَها، وَأَضْعَفَتْ نورَ العَيْنِ الأُخرى؛ فَتَحَوَّلَتْ أَحْلامُهُ إلى كَوابيسَ تُجَسِّدُها العَيْنُ الزُّجاجِيَّةُ المَزروعَةُ مَكانَ العَينِ المَفقودَةِ.

The Sniper Steals His Eyesight:

. . .

In this story, the writer tries to highlight the savage crimes that the children of Palestine were exposed to by Occupation soldiers during the First Intifada, when the children, equipped with their small dreams, faced armed soldiers with heavy weaponry. Some were martyred, and others were injured. It happened to Yusuf, who lost his left eye due to a sliver that blinded it, and impaired vision in his other eye. Now, his dreams have turned into nightmares made corporeal by the glass eye that he was fitted with in the place of the lost eye . . .

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

كانَ يوسُفُ في طَريقِهِ إلى بَيْتِهِ الكائِنِ في طَرَفِ مُخَيَّمِ جَباليا، حَديثُهُ مَعَ رَفيقِهِ مُحَمَّدٍ في الصَّفِّ التّاسِعِ مُخْتَلِفٌ هذِهِ المَرَّةَ، كَلِماتُهُ تَخَطَّتِ المَقالِبَ الَّتي كانَ يَتَفَنَّنُ في سَبْكِها، وَكُرَةَ

Yusuf was on his way to his house located on the side of Jabalia refugee camp, his conversation with his friend Muhammad from the ninth grade is different this time…

طَرَفُ المُخَيَّمِ مِنَ النّاحِيَةِ الشَّماليَّةِ، إطاراتٌ مُشْتَعِلَةٌ، هُتافاتٌ، عَرَبَةٌ مَقْلوبَةٌ، بَراميلُ فارِغَةٌ، ثَمَّةَ مَجْموعَةٌ مِنَ الصِّبْيَةِ يَحمِلونَ حِجارَةً وَحَصًى في أَكُفِّهِمُ الطَّرِيَّةِ، نِداءاتٌ، أَبْواقُ سَيّاراتِ إسْعافٍ، رَصاصٌ يَتَناثَرُ حَوْلَ الفِتيَةِ، الجُنودُ يَتَمَتْرَسونَ خَلْفَ حَواجِزَ إسْمَنْتِيَّةٍ بَعيدَةٍ، مَسافَةٌ لا تَصِلُها حِجارَةُ الصِّبْيَةِ، هَديرُ طائِرَةٍ، رَشَقاتُ رَشّاشٍ، قَنّاصٌ يَحْتَمي بِساتِرٍ باطونٍ، يُوزِّعُ رَصاصاتِهِ، ويَنشُرُها ناحِيَةَ الفِتيَةِ.

المَكانُ مَكْشوفٌ، يَنْبَطِحُ الفِتيَةُ على الإسْفَلْتِ، يَحْتَمونَ بِحِجارَةِ الرَّصيفِ، يُفَتِّشونَ عَنْ ظِلٍّ وَغِطاءٍ، رَصاصُ القَنْصِ يَمْرُقُ مِنْ فَوْقِ رُؤوسِهِمْ، يُحاوِلونَ الاحْتِماءَ بِأَيِّ شَيْءٍ، يَتَشَبَّثونَ بِصَفْحَةِ الشّارِعِ، يَتَوَقَّفُ الرَّصاصُ ثَوانِيَ، يَرْفَعُ يوسُفُ رَأْسَهُ، يَتَشَمَّمُ خَبَراً، رَصاصَةٌ تَسْتَقِرُّ في رَقَبَتِهِ، شَظِيَّةٌ تَقْتَلِعُ عَينَه، صُراخٌ، أَصابِعُهُ تَتَشَبَّثُ بِالهَواءِ، حَشْرَجَةٌ، يَنْقَلِبُ على جَنْبِهِ، يَتَراخى، تُغادِرُهُ المَرْئِيّاتُ.

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

On the north side of the camp, burning tires, cries, an overturned car, empty barrels. There is a group of boys carrying stones and pebbles in their hands . . . Bullets fly around the boys, The soldiers are fortified behind distant cement barriers, far enough that the boys' rocks cannot reach them. . . a sniper hides behind a concrete shelter, divides his bullets and fires toward the boys.

The place is exposed, the boys throw themselves on the asphalt using the pavement blocks for protection . . .seeking shade and coverage, the sniper's bullets pass over their heads, they try to find anything that may offer protection . . . the sniper stops for a few seconds, Yusuf raises his head to nose about for news, a bullet is lodged in the back of his neck, a shard slices his eye, screams, fingers clutching the air, throat rattling, turns over on his side, droops, all that is visible abandons him . . .

عِنْدَما عادَ إلى المَدْرَسَةِ بَعْدَ سِتَّةِ أَشْهُرٍ عَلِمَ أَنَّ صَديقَهُ مُحَمَّداً لَنْ يَعودَ للمَدْرَسَةِ، فَرَصاصَةُ القَنّاصِ الَّتي اسْتَقَرَّتْ في رَأْسِهِ أَفْقَدَتْهُ جُزْءاً كَبيراً مِنْ تَرْكيزِهِ وَذاكِرَتِهِ، وَأَبْقَتْهُ أَسيرَ شَلَلٍ شِبْهِ كامِلٍ.

لَمْ يَعُدْ يوسُفُ ذلكَ الطِّفْلَ الَّذي كانَ يَكْفيهِ الانْتِباهُ إلى شَرْحِ المُعَلِّمِ، كَيْ يَحْجِزَ مَرْتَبَةً مُتَقَدِّمَةً بَيْنَ أَوائِلِ الصَّفِّ، تَراجَعَ تَرْتيبُهُ، لَمْ تَعُدْ كُرَةُ القَدَمِ الَّتي كانَتْ تَرْقُدُ إلى جانِبِ وِسادَتِهِ تُراوِدُ خَيالَهُ، ابْتَعَدَتْ عَنْ عَيْنِهِ أَلْعابُ (الأَتاري)، أَصْبَحَ كُلُّ هَمِّهِ الآنَ الابْتِعادَ عَنْ باقي أَقْرانِهِ، تَحَوَّلَتِ الصّورَةُ أَمامَهُ إلى خَيالاتٍ، كُلُّ أَحْلامِهِ الآنَ مَحْصورَةٌ في تَغييرِ تِلكَ العَيْنِ الزُّجاجِيَّةِ الَّتي زادَ عُمْرُها عَلى العامَيْنِ، حَتّى الدَّواءُ الَّذي حَمَلَهُ أَبوهُ مِنْ مُسْتَشْفى الرِّياضِ الخاصِّ بِتَنْظيفِ باطِنِ العَيْنِ نَفِدَ، وَلَم تُجْدِ مُحاوَلاتُ الأَبِ نَفْعاً في سَبيلِ إيجادِهِ أَو تَوْفيرِهِ.

فَهَلْ يُمكِنُ أَنْ يَحوزَ عَلى عَيْنٍ زُجاجِيَّةٍ أُخْرى تَتَناسَقُ مَعَ هَيْئَةِ عَيْنِهِ الباقِيَةِ الَّتي بَدَأَ الضَّوْءُ يَنْحَسِرُ عَنْها شَيْئاً فَشَيْئاً؟

مَنْ يُعيدُ إِلَيهِ الأَجْنِحَةَ الَّتي فارَقَتْهُ، وَالشَّوارِعَ الَّتي غادَرَتْهُ؟

مَنْ يُعيدُ النّورَ إلى عَيْنَيْنِ اغْتالَهُما قَنّاصٌ يَحْتَمي بِالطّائِرَةِ وَالرَّشّاشاتِ وَسَواتِرِ الباطونِ؟!

When he returned to school after six months [of hospital treatment after surgery, described in a section not included here] he learned that Muhammad will never return to school, because the sniper's bullet that became lodged in his head deprived him of much of his ability to concentrate and remember, rendering him a prisoner of near-total paralysis.

Yusuf is no longer that child who only needed to pay attention to the teacher's explanation to be ranked high among the top of his class, his ranking dropped, the soccer ball that lied alongside his pillow no longer enticed his imagination, the Atari video games grew farther away from his eye. . .

Who will return the wings he lost, and the streets that abandoned him? Who will return the light to the eyes assassinated by a sniper, who defends himself with warplanes, machine guns, and concrete shelters?"

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

المُناقَشَةُ والتَّحْليلُ:

١ـ احْتَمى الجُنودُ مِنَ الحِجارَةِ بِالمَتاريسِ الإسْمَنْتِيَّةِ، واحْتَمى الشُّبّانُ مِنَ الرَّصاصِ بِرَصيفِ الشّارِعِ، نَصِفُ مَشاعِرَ كلٍّ مِنْهُما لَحْظَةَ المُواجَهَةِ.

٢ـ أثَّرَتِ الإصابَةُ على حَياةِ يوسُفَ النَّفسِيَّةِ والأُسَرِيَّةِ، نُوضِّحُ ذلِكَ.

٣ـ كانَ لِيوسُفَ أحْلامُهُ الطُّفولِيَّةُ قَبْلَ الإصابَةِ كَبَقِيَّةِ أطْفالِ العالَمِ، لكِنَّ فَقْدَ عَيْنِهِ جَعَلَهُ يَحْلُمُ بِأشْياءَ أُخْرى، نُوَضِّحُ تِلكَ الأحْلامَ.

٤ـ تَعَرَّضَ كَثيرٌ مِنْ أطْفالِ فِلَسْطينَ لِلإعاقَةِ نَتيجَةَ إصابَتِهِمْ بِرَصاصِ جُنودِ الاحْتِلالِ، ما واجِبُنا نَحْوَهُم؟

Discussion and Analysis

1. The soldiers took shelter from the rocks using cement barricades, and the boys took shelter from bullets on the pavement. We will describe the feelings of both sides in the moment of confrontation.

2. The injury affected Yusuf's life mentally and family-wise, explain this.

3. Yusuf had childhood dreams before his injury, like the rest of the children in the world, but the loss of his eye made him dream of other things. Explain what those dreams are.

4. Many of the Palestinian children became disabled as a result of their injuries from shooting from the occupation soldiers. What is our duty towards them?

Example 129.

***Geography and Modern and Contemporary History of Palestine (Teacher Guide),* Grade 10, 2018–2025, pp. 193–194**

Guidelines for high school history teachers include an extremely graphic, apparently fictional story about a 12-year-old Palestinian child brutally killed by bullets fired from an Israeli attack helicopter. The story, which appears as part of a unit teaching about the First Intifada (1987–1992), describes the child Samer's "*innocent soul ripped apart*" as he was "*immersed in his pure blood*" after an Israeli military helicopter, likened to a "*viper*," "*shot its deadly bullets that penetrated (his) body*." The excessively violent language is heightened by the story's lack of factual details, strongly indicating it was imagined by the textbook's authors in an exaggeration of reality.

دراسة حالة:

الطفل سامر وطائرة الكوبرا

سمع سامر ابن الـ ١٢ عاماً صوت مكبرات الصوت تقول: ممنوع التجول...، ممنوع الخروج من البيوت، وما هي إلا دقائق حتى سُمع صوت مكبرات الصوت مرة أخرى تدعو إلى مسيرة وطنية داخل الحي، وتختتم النداء باسم (القيادة الوطنية الموحدة للانتفاضة)، فخرج سامر مسرعاً، تاركاً كتبه ودروسه التي أحبّها، والتحق مع عشرات الشبان والنساء في الحي في مسيرة ضخمة كانت تردد شعارات لم يكن يسمع بها من قبل، مثل: القدس عاصمة فلسطين... الأقصى أقصانا.... أطلقوا سراح الأسرى... أوقفوا مصادرة الأراضي وبناء المستوطنات... ارحلوا عن أرضنا... إذا سقط منا شهيد عاد ألف شهيد، كما كان الشبان يحملون لافتات، كُتِبَ عليها عبارات وطنية، مثل: لا للقبضة الحديدية، لا لتكسير العظام، لن يرهبنا منع التجول. رفع سامر راية عليها ألوان، : الأحمر، والأبيض، والأخضر، والأسود، وبدأ الشبان يطوفون طرقات الحي مرددين الشعارات. وبينما كانت المسيرة تقترب من جنود الاحتلال، سمع الشبان صوت طائرة عمودية تحوم في الجوّ، اقتربت المسيرة من جنود الاحتلال، وبدأت مواجهة بين الشبان العزل والجنود المدججين بالأسلحة الذين أطلقوا الرصاص بكل اتجاه، ركّز الأطفال والفتيه أبصارهم نحو الطائرة التي كانت تنثر الرصاص والموت في محيط الحي، وما هي إلا دقائق حتى ارتدّت الطائرة القاتلة كما ترتد الأفعى السامة على ضحيتها نحو الحي الذي يسكنه سامر، وأطلقت رصاصاتها القاتلة التي اخترقت جسد الطفل سامر.

كم أحبّ سامر كتبه وأصدقاءه وألعابه، ومن ضمنها طائراته، إلا أنّ هدير الطائرة التي كان ينظر إليها مع بقية أصدقائه كانت طائرة سامّه وقاتلة، كانت مثل الأفعى، فقد قتلته، ومزقت روحه البريئة. أخذ الأطفال يصرخون بمرارة وخوف: سامر ينزف... سامر ينزف... سامر مات... سامر مات... كان غارقاً في دمه الطاهر، ويلفظ أنفاسه الأخيرة... سامر كان يلعب بمحيط البيت في العادة، فهل من مكان أكثر أمناً للإنسان من بيته، لم يقترف سامر أيّ ذنب، لم يكن هناك ما يدعو لقتله، لم يكن يملك سوى براءة الأطفال والشعارات التي رددها في المسيرة، لم يتخيل أحد أن يُقتل سامر في مثل هذا المكان.

أصيبت والدة سامر بحالة انهيار عصبي بعد أن فقدت ابنها البكر في لحظة، فقد كانت ترى فيه المستقبل البعيد، ومع ذلك فقد كان هناك من كانت فاجعته أشد، فقد بدأ شقيقه يوسف ابن العشرة أعوام كمن يسعى لإعادته إلى الحياة، حيث تبع جنازة أخيه التي انطلقت من بيت الأسرة حافياً، ودموعه تنهمر على وجنتيه، راجياً من المشيعين أن يعيدوا سامراً إلى البيت.

- يُنظّم حوارا مع الطلبة حول استشهاد سامر، ثم يسأل الطلبة:
  - هل هناك داعٍ لقتل الطفل سامر؟
  - لماذا كان يشترك الشبان بالانتفاضة؟
  - برأيك، ما الأهداف التي كان يسعى الشبان إلى تحقيقها من خلال الشعارات التي رفعوها ورددوها.
  - برأيك، هل يستحق سامر القتل لمجرد اشتراكه بالمسيرة؟
- يثير نقاشاً حول قضية أهداف الانتفاضة، وموضوع مشاركة النساء في الانتفاضة من خلال الحالة الدراسية.

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

Case study: Child Samer and the Cobra Helicopter
Twelve-year-old Samer heard the loudspeakers […]
The demonstration came close to the Occupation soldiers and a confrontation started between the unarmed youngsters and the heavily armed soldiers, who shot bullets in all directions. The children and the boys focused their look on the helicopter that was spreading bullets and death in the neighborhood's vicinity. A few minutes passed and the deadly helicopter pounced, like a poisonous viper that pounces on its victim, on the neighborhood where Samer lived, and shot its deadly bullets that penetrated the body of the child Samer.

Samer loved so much his books, his friends and his toys – including the aircraft. But the aircraft which he and the rest of his friends were looking at was a poisonous and deadly one. It was like a viper, and it killed him and ripped his innocent soul apart. The children started screaming in bitterness and fear: "Samer is bleeding… Samer is bleeding… Samer is dead… Samer is dead…" He was immersed in his pure blood and breathed his last breath. […] Samer did not commit any crime. There was no need to kill him whatsoever. […]

Example 130.

***Arabic Language (Vocational Stream),* Grade 11, 2020–2025, pp. 98–101, 103**

(Previously: *Arabic Language [Vocational Stream],* Grade 11, 2019, pp. 98–101, 103)

Palestinian students are confronted with a graphic photo of a deceased infant in a lesson that essentializes Israelis as child murderers. High school Arabic poetry is taught with a poem about Iman Hijju, a Palestinian four-month-old who died during the Second Intifada in 2001. A large, potentially disturbing photo of her cadaver as exhibited during her funeral accompanies the textbook's introductory text to the poem, which accuses Israel of deliberately "assassinating" (*iġtiyāl*) her, an accusation repeated multiple times in the comprehension questions after the poem. Students are then assigned to find photos of other "*child martyrs assassinated in cold blood*" by Israel and hang them on the school walls. The poem itself, penned by Palestinian-born poet Ahmad Dahbur, is characterized by highly emotionally charged, irony-laden language: the poet bitterly proclaims to his Israeli addressees that "*your enemy of four months is wrapped (in death shrouds)*" and sarcastically tells them to "*burn [Iman's] dimple and bomb her smile,*" describing this as "*a victory the Americans would be pleased with*." The poet also makes use of graphic imagery when he describes himself crying out for help from "*the scattered remains of the corpse of conscience*" (*ašlā' al-wijdān*), perhaps alluding to the corpse of the infant. Notably, however, the poem does not claim that the infant's death constituted premeditated murder, thus putting it at odds with the PA textbook's far more inflammatory interpretation mentioned earlier. Moreover, the poet introduces some nuance when he stresses, "*I hate not the human in you, / but rather your war to the death with the human in you*" – acknowledging Israelis' fundamental humanity and opening the door to potential reconciliation – whereas the textbook ignores this point completely and instead interprets the same verse to simply teach that "*the Enemy... is devoid of humanity,*" strengthening the demonizing message of the lesson.

(p. 98)

كَشْفُ حِسابٍ

أحمد دَحبور

بَيْنَ يَدَي النَّصّ:

أَحْمَدُ دَحبور (١٩٤٦م–٢٠١٧م) شاعِرٌ فِلَسْطينيٌّ مِنْ مواليدِ مَدينةِ حَيفا، هُجِّرَ مَعَ أَهْلِهِ بَعْدَ النَّكْبَةِ سَنَةَ (١٩٤٨م) إِلى لُبْنانَ، ثُمّ إِلى سوريّة.

صدرَتْ لهُ عِدّةُ دواوينَ شِعريّةٍ، مِنْها: (حِكايةُ الوَلَدِ الفِلَسْطينيّ)، وَ(شَهادةٌ بِالأصابِعِ الخَمْسِ).

هذِهِ القَصيدَةُ مِنَ الشِّعْرِ الحُرِّ، نَظَمَها مُعبِّراً عَنْ تَمَسُّكِ الفِلَسْطينيِّ بِأَرْضِه، وَتَحَدّيهِ لِلْمُحْتَلِّ، وَعَدَمِ تَنازُلِه عَنْ حُقوقِهِ، ودِفاعِهِ عَنْها، كَما يَكْشِفُ فيها عَنْ جَرائمِ المُحْتَلِّ وَجُبْنِه، مِنْ خِلالِ مُلاحَقَتِهِ الأَطْفالَ، وقَتْلِهِمْ، كاغْتِيالِهِ الطِّفْلَةَ الرَّضيعَةَ إيمان حِجّو في مَطْلَعِ انْتِفاضَةِ الأَقْصى سَنَةَ ٢٠٠١م.

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

Poetic Text
Account Statement
By Ahmad Dahbur
Ahmad Dahbur (1946–2017) is a Palestinian poet. Born in Haifa, he was expelled with his family after the 1948 Nakba to Lebanon, and then to Syria.
He had a number of poetry collections published, including The Story of the Palestinian Boy and Martyrdom with Five Fingers.
This is a freestyle poem, which he composed to express the Palestinians' devotion to their land and their defiance of the Occupier, as well as their refusal to relinquish their rights and their willingness to defend them. He also exposes the Occupier's crimes and cowardice as it pursues and murders children, such as how it assassinated the baby girl, Iman Hijju, at the beginning of the Al-Aqsa Intifada in 2001.

(pp. 99–100)

اضْرِبْ ما شِئْتَ،
فَدَمي
هُوَ ما يَتَلألأُ تَحْتَ الشَّمْسِ الآنْ
وَفَمي
هُوَ ما يَسْتَصْرِخُ في البَرِّيَّةِ أَشْلاءَ الوِجْدانْ
فَاضْرِبْ ما شِئْتَ،
سَأُغَذّي مِنْ جَسَدي ناري
وَأَمُرُّ عَلى رُطَبِ النَّخْلِ المَقْطوعِ،
وَأُحْصي الغَلَّةَ بِالحَبَّةْ:
زَيْتوناتي
وَخُضارَ دَفيئاتي
سَأُحاسِبُ حتّى عَنْ قطراتِ الأمطارِ
وَأَكيلُ هوائي بِالميزانْ
لِتكونَ الحِسْبَةُ شاملةً،
لَنْ أُسْقِطَ حَقّي عَنْ حَجَرٍ مَسروقٍ مِنْ هذي التُّرْبَةْ
مُنْذُ النَّكبَةْ
حَتّى الآنْ
فاضْرِبْ ما شِئْتَ،
وَكُنْ أَقْسى أَكثَرْ
فَلَعَلّكَ تَجْهَلُ كَمْ أَسْهَرْ
لِأُرَبِّيَ في قَلبي داري
وأُنَقّي مِنْ نِسياني أفكاري
وَتَذَكّرْ أَنّي لَمْ أَكْرَهْ فيكَ الإنسانْ
بَلْ حَربَكَ حتّى المَوْتِ عَلى ما فيكَ مِنَ الإنسانْ،

واضْرِبْ ما شِئْتَ،
وَدَجِّجْ بِالمَوْتِ العَسْكَرْ
فَعَدُوُّكَ مَلفوفٌ بِشهورٍ أَرْبَعةٍ
لَمْ تَنبُتْ في فَمِهِ الأسنانْ
الطِّفلة في اللَّفَّةْ:
إيمانْ.
هِيَ في كَفَّةْ
وَجُنودُكَ في كَفَّةْ
(مَرْحى لِلْحَرْبِ وَلِلْمَيْدانْ)
فَاهْجُمْ بِالبَرِّ وَبِالقُرْصانِ وَبِالطَّيَرانْ
احْرِقْ غَمّازَتَها
وَلْتَقصِفْ بَسمَتَها
تَضْمَنْ لَكَ نصراً يَرْضى عَنْهُ الأمْريكانْ

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

Strike down whatever you want
For my blood
Is what glistens under the sun now
And my mouth
Is what cries out in the desert for help, from the scattered remains of the corpse of conscience
So strike down whatever you want,
I will feed my fire with my body
[…]
Remember that I hate not the human in you
But rather your war to the death with the human in you

So strike down whatever you want
And arm the troop with death
Your enemy of four months is wrapped [in death shrouds]
Teeth have not yet grown in her mouth
The baby girl is in shrouds:
Iman.
She is on one scale
And your soldiers are on [the other] scale
"Hooray to war and the field of battle!"
So attack by land, by pirates and by airplanes
Burn her dimple
And bomb her smile
Ensure yourself a victory that the Americans would be pleased with

(p. 101)

الفَهْمُ وَالاسْتِيعاب:

١ لِمَنْ يُوَجِّهُ الشّاعِرُ خِطابَهُ في القَصيدَةِ؟
٢ ما اسْمُ الشَّهيدَةِ الرَّضيعةِ الَّتي تَحَدَّثَ الشّاعِرُ عَنِ اغْتِيالِها؟
٣ ما النَّصْرُ الَّذي يُرْضي الأَمريكانَ مِنْ وِجْهَةِ نَظَرِ الشّاعِر؟
٤ نَضَعُ إشارَةَ (✓) أَمامَ الإجابَةِ الصَّحيحَةِ، وَإشارَةَ (✗) أَمامَ الإجابَةِ غَيْرِ الصَّحيحَةِ فيما يَأْتي:
أ تَنْتَمي هذِهِ القَصيدَةُ إلى الشِّعْرِ الحُرّ. ( )
ب كانَ عُمْرُ الطِّفْلَةِ عِنْدما اغْتيلَتْ عَلى يَدِ الاحْتِلالِ الصَّهيونِيِّ أَرْبَعَةَ أَشْهُر. ( )
ج مِنْ دَواوينِ الشّاعِرِ أَحْمَد دحبور (أَغاني الحَياة). ( )

Understanding and Comprehension:
1. To whom does the poet address his words in the poem?
2. What is the name of the baby martyr, about whose assassination the poet speaks?
3. What is the victory that would please the Americans, in the poet's view?
4. Let's place a checkmark next to correct statements and an X next to incorrect ones:
A. ( ) This poem is written in freestyle.
B. ( ) The age of the baby girl, when she was assassinated by the Zionist Occupation, was four months.
C. ( ) One poetry collection by Ahmad Dahbur is Songs of Life.

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

المُناقَشَةُ وَالتَّحْليل:

١ كَرَّرَ الشّاعِرُ عِبارَةَ: (اضْرِبْ ما شِئْتَ)، نُوَضِّحُ دَلالَةَ هذا التَّكْرار.

٢ ماذا قَصَدَ الشّاعِرُ بِقَوْلِهِ: (سَأُحاسِبُ حَتّى عَنْ قَطَراتِ الأَمْطار)؟

٣ نَسْتَخْرِجُ مِنَ القَصيدَةِ الأَسْطُرَ الشِّعْرِيَّةَ الدّالَّةَ عَلى المَعاني الآتية:

أ الشّاعِرُ لا يَتَوَقَّفُ عَنِ التَّفكيرِ بِكَيْفِيَّةِ الدِّفاعِ عَنْ أَرْضِهِ وَدارِه.

ب كُرْهِ الشّاعِرِ العَدُوَّ؛ بِسَبَبِ تَجَرُّدِهِ مِنْ إِنْسانِيَّتِه.

ج تَحَدّي الشّاعِرِ عَدُوَّهُ الَّذي يُهاجِمُ الطُّفولَةَ بِكُلِّ ما لَدَيْهِ مِنْ وَسائِلِ الحَرْب.

٤ نُوَضِّحُ جَمالَ التَّصويرِ في الأَسْطُرِ الشِّعْرِيَّةِ الآتِيَة:

أ وَفَمي
هُوَ ما يَسْتَصْرِخُ في البَرِّيَّةِ أَشْلاءَ الوِجدانْ.

ب فَعَدُوُّكَ مَلفوفٌ بِشُهورٍ أَرْبَعَةٍ
لَمْ تَنْبُتْ في فَمِهِ الأَسنانْ.

ج سَأُغَذّي مِنْ جَسَدي ناري.

د وَلْتَقْصِفْ بَسْمَتَها.

Discussion and Analysis:
[…]
3. Let's find in the poem the verses which contain the following messages:
A. The poet never stops thinking how to defend his land and home.
B. The poet hates the Enemy, because it is devoid of humanity.
C. The poet defies his Enemy who attacks childhood with every means of war available to it.
4. Let's explain the beautiful imagery in the following verses:
A. "My mouth / is what cries out in the desert for help, from the scattered remains of the corpse of conscience"
B. "Your enemy of four months is wrapped / teeth have not yet grown in her mouth"
C. "I will feed my fire with my body"
D. "And bomb her smile"

(p. 103)

نَشاط: نَجْمَعُ بَعْضَ صُوَرِ الأَطْفالِ الشُّهَداءِ الَّذينَ اغْتالَهُمُ الاحْتِلالُ الصّهيونِيُّ بِدَمٍ بارِدٍ، وَنُوَثِّقُها بِالأَسْماءِ، وَنُعَلِّقُها عَلى جِداريَّةِ المَدْرَسَة.

Activity: Let's gather some photos of child martyrs who were assassinated by Zionist Occupation in cold blood, authenticate them by name and hang them on the school walls.

Example 131.

***Our Beautiful Language,* Grade 4, Vol. 1, 2020–2025, pp. 57–59, 62–63**

(Previously: *Beautiful Language,* Grade 4, Vol. 1, 2019, pp. 57–59, 62–63)

A fourth-grade Arabic-language textbook uses highly emotive imagery to teach about the 1948 Palestinian Nakba and Palestinian refugees' right of return to their former homes in what is now Israel. In a short text, a Palestinian refugee living in Lebanon recounts her experience as a child fleeing her home in Jaffa (now a part of Tel Aviv), describing explosions caused by "*the Zionist gangs*" and "*hearing screams from every direction*," as her father forced her to leave her doll in an orchard and flee to Lebanon. The story ends with the refugee declaring she "*shall definitely return [to Jaffa], no matter how long it takes.*" The trauma expressed in the account is reinforced by accompanying images of frightened children, burning homes, and an abandoned doll, all of which appear designed to garner an emotional response from students. The message of Palestinian refugees' return to their former homes is reiterated in multiple comprehension, grammar, and repetition exercises following the text; one asks students to think how to enable Palestinians to return, and another mentions Palestinian prisoners.

دُمْيَةُ حَسْنَةَ

نَقْرَأُ:

جَلَسَتِ الحاجَّةُ حَسْنَةُ وَحَوْلَها أَحْفادُها في مُخَيَّمِ عَيْنِ الحُلْوَةِ في لُبْنانَ، فَقالَ لَها حَفيدُها مَحْمودٌ: حَدِّثينا عَنِ النَّكْبَةِ يا جَدَّتي، فَانْحَدَرَتْ مِنْ عَيْنِها دَمْعَةٌ، وَقالَتْ: كُنْتُ حينَئِذٍ بِنْتَ تِسْعِ سِنينَ، وَالفَصْلُ رَبيعٌ، فَخَرَجْتُ مَعَ صَديقاتي إِلى بَيّارَةٍ جَميلَةٍ في يافا، وَعِنْدَما تَعِبْنا مِنَ اللَّعِبِ، جَلَسْنا تَحْتَ شَجَرَةِ بُرْتُقالٍ كَبيرةٍ، فَقالَتْ صَديقَتي فاطِمَةُ: هَيّا نَصْنَعْ دُمْيَةً مِنَ القُماشِ.

وَبَيْنَما كُنّا نَصْنَعُ الدُّمْيَةَ، سَمِعْنا انْفِجاراتٍ كَثيرَةً قامَتْ بِها العِصاباتُ الصِّهْيونِيَّةُ أَثْناءَ هُجومِها عَلى المَدينَةِ، وَسَمِعْنا صِياحاً مِنْ كُلِّ مَكانٍ، وَجاءَ أَهْلُنا يَبْحَثونَ عَنّا، فَجَذَبَني أَبي بِسُرْعَةٍ، فَأَخَذْتُ أَصيحُ: أَبي، أَبي، دُمْيَتي دُمْيَتي!! وَلَكِنَّ أَبي مَضى بي مُسْرِعاً إِلى الجِهَةِ الشَّرْقِيَّةِ مِنَ المَدينَةِ.

وَجاءَ بِنا أَبي إِلى هُنا، وَلَمْ يَخْطُرْ بِبالي أَنَّ غُرْبَتَنا سَتَطولُ إِلى هذا الحَدِّ، وَما زِلْتُ أَنْتَظِرُ اليَوْمَ الَّذي أَعودُ فيهِ؛ لِأُكْمِلَ صُنْعَ الدُّمْيَةِ تَحْتَ البُرْتُقالَةِ، وَبِإِذْنِ اللهِ سَنَعودُ حَتْماً، وَإِنْ طالَ الزَّمَنُ.

Hasnah's Doll
Let's read:

Hajjah Hasnah sat with her grandchildren around her in Ain al-Hilweh Refugee Camp in Lebanon. Her grandson Mahmud said to her: "Tell us about the Nakba, grandma." A tear dropped from her eye and she said, "I was nine years old at the time, and it was springtime. I went out with my friends to a nice orchard in Jaffa. When we grew tired of playing, we sat under a big orange tree, and my friend Fatimah said, 'Let's make a rag doll.'

"While we were making the doll, we heard many explosions, made by the Zionist gangs during their attack on the city [Jaffa], and we heard screams from every direction. Our parents came looking for us, and my father pulled me away quickly. I started to yell, 'Daddy, daddy, my doll, my doll!', but my father took me hurriedly away to the eastern side of the city.

"My father brought us here [to Lebanon], and I never would have thought that our exile would last this long. I am still waiting for the day in which I will return, to finish making the doll under the orange tree. With God's help, we shall definitely return, no matter how long it takes."

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

نُفَكِّرُ:

١- ما سَبَبُ بَقاءِ يَوْمِ النَّكْبَةِ راسِخاً في ذِهْنِ الْحاجَّةِ حَسْنَةَ؟

٢- لِماذا لَمْ تَفْقِدِ الْحاجَّةُ حَسْنَةُ الْأَمَلَ بِالْعَوْدَةِ؟

٣- كَيْفَ يُمْكِنُ أَنْ نُحَقِّقَ حُلُمَ الْعَوْدَةِ؟

Let's think:
1. What is the reason that the day of the Nakba remains imprinted on Hajjah Hasnah's mind?
2. Why did Hajjah Hasnah not lose the hope of returning?
3. How can we realize the dream of return?

٢- نُكْمِلُ، كَما في الْمِثالِ:

الضَّيْفُ يُقْبِلُ	الصّائِمُ يُفْطِرُ	السَّجينُ يَبْتَسِمُ	الْمُغْتَرِبُ يَعودُ
الضَّيْفانِ يُقْبِلانِ			
الضُّيوفُ يُقْبِلونَ			
الضَّيْفَةُ تُقْبِلُ			
الضَّيْفَتانِ تُقْبِلانِ			
الضَّيْفاتُ يُقْبِلْنَ			

2. Let's complete [the table] as in the example:
The guest comes – The faster breaks the fast – The prisoner smiles – The exile returns
The two guests come – _____ – _____ – _____
The guests come – _____ – _____ – _____
[…]

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

٣ – نَكْتُبُ ما يَأْتي بِخَطِّ النَّسْخِ:

وَما زِلْتُ أَنْتَظِرُ اليَوْمَ الَّذي أَعودُ فيهِ.

3. Let’s write the following in handwriting:
I am still waiting for the day in which I will return.

Example 132.

***History Studies,* Grade 12, 2025, pp. 95, 97–98**

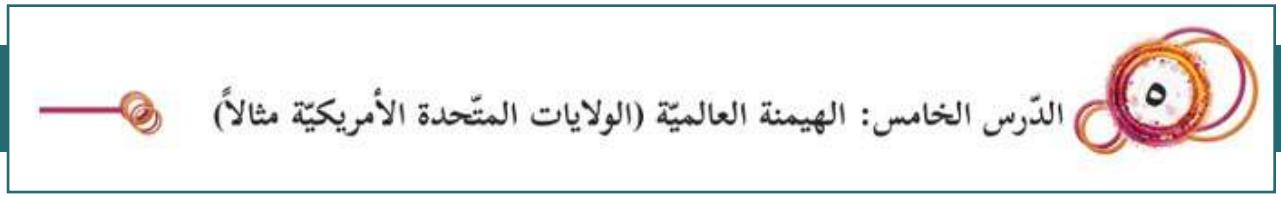
(Previously: *History Studies,* Grade 12, 2021, pp. 95, 97–98)

A twelfth-grade history lesson portrays the United States as an imperialistic power that took advantage of the 9/11 attacks to further its expansionist agenda. This lesson appears as the final chapter of a unit on empires throughout history, nominally devoted to what the textbook calls "global hegemony" (*al-haymanah al-ʿālamīyah*), for which the United States is provided as the sole example. The lesson begins by posing the question of whether the United States qualifies as an "empire" (*imbarāṭūrīyah*), with arguments presented both for and against; yet the next page describes the US as a "great empire," signaling what the authors' favored answer is. This discussion is further biased by an accompanying cartoon image that depicts an American flag gripping the Earth, with its red stripes wrapped around the planet in a manner resembling octopus tentacles, subtly alluding to the popular use of octopus imagery in political art to convey "the inhuman spread of evil."[86]

The next pages clarify the textbook authors' general disapproval of the United States, teaching that its global hegemony is manifested by its regularly interfering in the affairs of other countries, taking control of their oil, subjugating impoverished countries to American economic control under the pretense of assisting them, and seeking to impose the American culture and way of life on other nations. Although the text acknowledges the United States' material power, technological achievements, and internal diversity, it criticizes the country for exploiting these strengths to serve its amoral interests. In this portrayal, Americans are not recognized for their humanity, morality, or positive contributions to humankind.

This unsympathetic narrative reaches its peak with the textbook's handling of the September 11, 2001, attacks, which are referred to as simply "events" (*aḥdāṯ*); other than a photo showing an explosion at the World Trade Center towers, students receive no indication of those events' tragic or violent nature, their perpetrators, background, or human cost. Instead, the textbook condemns the US for using these events as an "excuse" (*mubarrir*) to impose itself on international affairs, proclaiming that it has become "the world's policeman" and repeatedly invoking the 2003 invasion of Iraq as an expression of what it views as its expansionistic policy. In fact, the lesson concludes by tasking students with creating a moot court scene and "*put[ting] the US on trial for its crimes in Iraq,*" thereby ensuring a one-sided understanding of that conflict. Overall, the lesson portrays the United States as a global force for ill and discourages students from sympathizing with it.

(p. 95)



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

86. Allison Meier, "The Octopus, a Motif of Evil in Historical Propaganda Maps," Hyperallergic, 8 May 2017. https://hyperallergic.com/375900/the-map-octopus-a-propaganda-motif-of-spreading-evil

التّهيئة الحافزة:

أطلق البعض مصطلح الإمبراطوريّة على الولايات المتّحدة الأمريكيّة منذ نهاية الحرب الباردة سنة ١٩٩١م؛ مدعين أنّها تنتهج سياسة قائمة على إجبار الدّول على الخضوع إلى إرادتها، سواء كان ذلك من خلال أدوات عسكريّة، أو اقتصاديّة، أو ثقافيّة، وهذه سياسات لا تمارسها إلا الإمبراطوريّة.

ويدّعي البعض الآخر أنّ مصطلح (الإمبراطوريّة) قد انتهى منذ انهيار الإمبراطوريّة البريطانيّة، وأنّ الولايات المتّحدة الأمريكيّة لا تنطبق عليها مواصفات الإمبراطوريّة، معلّلين رأيهم بأنّ الولايات المتّحدة الأمريكيّة لم تمارس سياسات استعماريّة بالمعنى التّقليديّ، مثلما مارسته الإمبراطوريّات السّابقة لها.

- ما رأيك بهذين الادّعاءين؟ وكيف تردّ عليهما؟

مفهوم الهيمنة:

نشاط (١): نُلاحظ الشّكل، ونستنتج، ثمّ نجيب:

- نَصِفُ ما نشاهده في الصّورة.
- ما المصطلح المناسب الّذي يمكن أن يطلق على ما تمثله الصّورة؟

Lesson 5: Global Hegemony (the United States as Example)
[…]

Stimulating Warm-up:
Some have applied the term "empire" to the United States of America since the end of the Cold War in 1991, arguing that it follows a policy predicated on forcing states to submit to its will, whether through military, economic or cultural means, and that those policies are pursued by none other than empires.
Others have argued that the term "empire" ended after the fall of the British Empire, and that imperial descriptions do not apply to the US. They explain this by saying that the US has not pursued colonialist policies in the traditional sense, as those empires before it have.
** What is your opinion about these two arguments? How will you respond to them?*

The Meaning of Hegemony:
Activity 1: Let's observe the image, draw our conclusions, and then respond:
[Cartoon of an American flag gripping the Earth]
** Let's describe what we see in the picture.*
** What is the appropriate term which may be applied to what the picture represents?*

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

(pp. 96–97)

● **نوضّح أشكال الهيمنة الأمريكيّة، ونُعطي أمثلة من واقعنا المعاصر على كلّ منها.**

تمارس الولايات المتّحدة أشكال مختلِفة من الهيمنة على العالم؛ لامتلاكها قدرات عسكريّة، واقتصاديّة، وثقافيّة، وتكنولوجيّة جعلت منها إمبراطوريّة عظمى على السّاحة الدّوليّة، في ظلّ تراجع منافسيها، ومن هذه الأشكال:

(١) **الهيمنة السّياسيّة:** تميّزت الولايات المتّحدة الأمريكيّة بهيمنتها على السّياسة الدّوليّة بشكل فعّال منذ نهاية الحرب الباردة، وتعزّزت تلك الهيمنة مع حرب الخليج الثّانية؛ إذ انفردت في السّيطرة على العالم في ظلّ نظام أحاديّ القطبيّة بعد تفكّك الاتّحاد السّوفيتيّ، وتأكّد دورها السّياسيّ في قضايا دوليّة عديدة، واحتكار إدارة أزمات دوليّة، كالانحياز التّامّ إلى جانب الاحتلال الصّهيونيّ، وحرب الخليج الثّانية سنة ١٩٩٠م، واحتلال العراق سنة ٢٠٠٣م، إضافة إلى التّدخّلات الأمريكيّة في الحَراك العربيّ منذ نهاية عام ٢٠١٠م.

(٢) **الهيمنة العسكريّة:** تمتلك الولايات المتّحدة الأمريكيّة مقوّمات عسكريّة، جعلت منها أكبر قوّة عسكريّة في العالم؛ كما أنّها تمكّنت من تأسيس ترسانة عسكريّة ضخمة كمّاً ونوعاً من مختلِف الأسلحة التّقليديّة والمتطوّرة، وهذا التّفوّق العسكريّ أتاح لها إمكانيّة الانتشار العسكريّ في مختلِف أنحاء العالم.

(٣) **الهيمنة الاقتصاديّة:** تستند الهيمنة الاقتصاديّة على مبدأ الحرّيّة الاقتصاديّة، من خلال منظّمة التّجارة العالميّة، والمؤسّسات الماليّة الدّوليّة، والشّركات متعدّدة الجنسيّات الّتي تفرض على الدّول الفقيرة والنّامية نمطاً اقتصاديّاً واحداً؛ بذريعة مساعدتها في الخروج من عزلتها الاقتصاديّة، لكنّها في الحقيقة ترغب في جعل اقتصاديّات هذه البلاد تابعة لها. كما تسعى الولايات المتّحدة الأمريكيّة إلى السّيطرة على مصادر النّفط خارج حدودها، باعتبارها القوّة الرّئيسة المحرّكة للطّاقة.

(٤) **الهيمنة الثّقافيّة:** تحقّقت قدرة الولايات المتّحدة الأمريكيّة على استيعاب مختلِف الثّقافات والدّيانات، بامتلاكها تقنيات، وآليات ووسائل متعدّدة ومتطوّرة، تستغلّها بشكل فعّال في فرض نمط حياتها، وقيمها، وثقافتها، وتكريس استراتيجيّاتها البعيدة على الشّعوب والقوميّات والدّول عن طريق وسائل الإعلام المختلِفة.

(٥) **الهيمنة التّكنولوجيّة:** شهدت الولايات المتّحدة الأمريكيّة تطوّراً كبيراً في قدراتها التّكنولوجيّة؛ إذ تُعَدّ في مقدمة الدّول الرّأسماليّة الّتي دشّنت ثورة المعلومات، وخاصّة في المجالات العسكريّة، وتكنولوجيا الفضاء، والاتّصالات، والعقول الإلكترونيّة، والهندسة الوراثيّة، كما تحتلّ مركز الصّدارة في الهيمنة على عالم التّكنولوجيا من خلال امتلاكها، وإدارتها لمحرّكات البحث العلميّ، وشبكات الإنترنت العالميّة، وشبكات الاتّصالات في العالم.

● **نُناقش المقوّمات الّتي مكّنت الولايات المتّحدة الأمريكيّة من فرض هيمنتها على العالم.**

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

Let's explain what the forms of American hegemony are, and give examples from our present-day reality for each of them.

The United States practices various forms of hegemony over the world, because it possesses military, economic, cultural and technological capabilities that have made it into a great empire on the world stage, against the backdrop of its rivals' decline. These forms [of hegemony] include:
1. Political hegemony: the US stands out for its hegemony over international politics in an active way since the end of the Cold War […] its political role in many international issues is evident, as is its monopolistic management of international crises, such as its complete alignment to the side of the Zionist Occupation, the 1990 Second [i.e. First] Gulf War, and the 2003 occupation of Iraq, as well as American interferences in the Arab [political] movement since the end of 2010.
2. Military hegemony: the US possesses military factors that have made it the greatest military power in the world. […]
3. Economic hegemony: [the US] economic hegemony relies on the principle of economic freedom, [and is implemented] by means of the World Trade Organization, international financial institutions and multinational corporations, who impose on poor and developing countries a single economic standard under the pretext of helping them supposedly emerge from economic isolation. In reality, [the US] seeks to render the economies of those countries subservient to itself. The US also strives to take over oil resources outside of its borders, seeing that it is the main driving force of energy.
4. Cultural hegemony: the US's ability to take in diverse cultures and religions is clear, as does the fact that it possesses various advanced techniques, tools and means, all of which it actively exploits to impose its way of life, values and culture, and to lay the foundation of its long-term strategy, on peoples, nations and countries, through various types of media.
5. Technological hegemony: the US has seen a great development in its technological capabilities […]

Let's discuss the factors which have allowed the US to impose its hegemony on the world.

(pp. 97–98)

المواقف الرّسميّة والشّعبيّة من الهيمنة الأمريكيّة:

نشاط (٣): نُلاحظ، ونستنتج، ثمّ نجيب:

صورة (١): أحداث أيلول سنة ٢٠٠١م في الولايات المتحدة الأمريكية

- كيف أثّرت الأحداث الّتي جسّدتها الصّورة على مسار السّياسة العالميّة؟
- كيف أثرت أحداث ١١ أيلول على سياسة الولايات المتّحدة الأمريكيّة الخارجية؟

Official and Popular Positions on American Hegemony:
Activity 3: Let's observe, draw our conclusions, and then answer:
[Photo of 9/11 attack on New York City]
Image 1: the September 2001 events in the US
** In what way did the events embodied in the picture affect the trajectory of global politics?*
** How did the events of September 11th affect the US foreign policy?*

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

أعطت أحداث الحادي عشر من أيلول سنة ٢٠٠١م، وما نجم عنها من تدمير برجَي التّجارة العالميّين في الولايات المتّحدة الأمريكيّة، المبرّر لتتحلّل الولايات المتّحدة من التزاماتها، ولفرض أولويّاتها على السّياسة الدّوليّة، واتّخذت من شعار محاربة الإرهاب مبرّراً للتّدخّل في الشّؤون الدّاخليّة لأيّ بلد يقع في دائرة الاهتمام الأمريكيّ، وأصبح مطلوباً من دول العالم كافّة تقديم معلومات لأمريكا، وأن تعيد النّظر في مناهجها الدّراسيّة، والتّعاملات الماليّة، وتعلن أنّها ضدّ الإرهاب، وتوجيه سياساتها الإعلاميّة بما لا يتعارض مع سياسة الولايات المتّحدة الأمريكيّة. كما منحتها حقّ التّدخّل في دول العالم؛ لبسط سيطرتها وهيمنتها على الجميع، وتصبح شرطيّ العالم؛ خاصّة بعد احتلالها أفغانستان سنة ٢٠٠١م، والعراق سنة ٢٠٠٣م.

ورغم ذلك، ثمّة معارضاتٌ عديدة للهيمنة الأمريكيّة قائمة الآن في العالم على المستويين الدّوليّ والشّعبيّ، ومثال ذلك: كندا الّتي فرضت على إدارة الولايات المتّحدة الأمريكيّة في اتّفاقيّة التّبادل التّجاريّ الحرّ بينهما استبعاد كلّ الصّناعات الثّقافيّة والإعلاميّة من الاتّفاقيّة، وأيضاً هناك إجماع في فرنسا على حماية اللّغة والثّقافة الفرنسيّة من التّأثير الأميركيّ.

كما أنّ سياسة الولايات المتّحدة وجدت نفسها في مواجهة مباشرة مع كلّ القوى الاجتماعيّة والسّياسيّة في العالم الّتي تعاني من الظّلم والقهر والفقر، وانتشر في العالم تظاهرات واحتجاجات على السّياسة والإدارة الأمريكيّة، مثلما حدث عندما قررت الولايات المتّحدة غزو العراق، حيث اجتاح العالمَ مظاهراتٌ تندّد بالحرب، كان أبرزها في فِلَسطين، ومِصر، وفرنسا، وإسبانيا، والدّنمارك، وغيرها. ورأت هذه الشّعوب أنّ رفض الهيمنة الأميركيّة ومقاومتها أمرٌ ممكن ومهمّ، ويتوافق مع الميول التّاريخيّة لتحوّل العالم في رفض الأحاديّة القطبيّة، وهذا ما يفسّر محاولة روسيا إعادة الظّهور كمنافس للولايات المتّحدة الأمريكيّة في العالم، وظهر ذلك جليّاً في الأزمة السّوريّة منذ سنة ٢٠١١م، ورّفض الصّين، وكوريا الشّماليّة، وإيران، والبرازيل، وفنزويلا للهيمنة السّياسيّة والاقتصاديّة والثّقافيّة الأمريكيّة.

نُشكّل محكمة صوريّة، نحاكم من خلالها الولايات المتّحدة الأمريكيّة على جرائمها في العراق.

The events of 11 September, 2001, and the resulting destruction of the Twin Towers of the World Trade Center in the US, gave the US the excuse to absolve itself of its commitments and impose its priorities on international politics. It took up the banner of the War on Terror as an excuse to interfere in the internal affairs of any country within the US's area of interest. All countries of the world were required to pass on information to America, to review their school curricula and their financial transactions, to declare that they are against terrorism, and to steer their media policies in such a way that does not contradict US policy. [9/11] also gave [the US] the right to interfere in the world's countries in order to spread its control and hegemony over everyone, while becoming the world's policeman, especially after its occupation of Afghanistan in 2001 and Iraq in 2003.

Despite this, many instances of opposition to American hegemony have now arisen in the world, both on the international as well as the grass-roots level. For example, Canada forced the US administration, as part of the free trade agreement between the two nations, to exempt from the agreement all cultural and media industries, and there is also a consensus in France that French language and culture should be protected from American influence.

In addition, US policy has found itself in direct confrontation with all the social and political powers in the world that suffer from injustice, oppression and poverty. Demonstrations and protests spread across the world against US policy and US administration; this is what occurred when the US decided to invade Iraq, when demonstrations against the war spread all over the world, most notably in Palestine, Egypt, France, Spain, Denmark and others. These nations saw that rejecting and resisting American hegemony is possible and an important matter, as it corresponds with historical tendencies where the world transformed in rejection of unipolarity. This explains Russia's attempt to re-emerge as a rival to the US in the world, which became evident in the Syrian crisis since 2011, and in China, North Korea, Brazil and Venezuela's rejection of American political, economic and cultural hegemony.

Let's form a moot court to put the US on trial for its crimes in Iraq.

Example 133.

***Islamic Education*, Grade 8, Vol. 2, 2020–2025, p. 88**

(Previously: *Islamic Education*, Grade 8, Vol. 2, 2018, p. 88)

The theme of “Return” of Palestinian refugees in this eighth-grade Islamic Education textbook envisages one Palestine, without Israel, thereby placing the political claim of the Right of Return in a religious context.

Raise Your Voice: Demand the Right of Return

Example 134.

***Social Studies,* Grade 7, Vol. 1, 2022–2025, p. 57**

(Previously: *Social Studies,* Grade 7, Vol. 1, 2021, p. 57)

Cities in Israel proper are described in this Social Studies textbook as being under occupation. In this example, the city of Ramleh (Ramla) "*still succumbs to the yoke of Zionist Occupation*."

احتلّت العصابات الصهيونية مدينة الرملة بتاريخ ١٩٤٨/٧/١٢م، فقامت بتهجير سكانها تحت تهديد السلاح، على الرغم من أنّ اتفاق تسليم المدينة نصّ على السماح للأهالي البقاء في مدينتهم، إلّا أنّ العصابات الصهيونية لم تلتزم بهذا الاتفاق، وما زالت المدينة ترزح تحت نير الاحتلال الصهيوني.

The Zionist gangs occupied the city of Ramleh on July 21, 1948 [...] and the city still succumbs to the yoke of Zionist occupation.

Example 135.

***Social Studies,* Grade 9, Vol. 2, 2020–2025, pp. 62–65**

(Previously: *Social Studies,* Grade 9, Vol. 2, 2019, pp. 64–67)

On the topic of demographics, students are taught that the sole solution to Gaza's problem of overpopulation is resettling the Gazan population in present-day Israel. In this context, this high school Social Studies textbook mentions several demolished Arab villages that were located in what is now southern Israel before its independence in 1948 and accuses "Zionist gangs" of deliberately displacing their residents, giving that displacement as the sole cause of Gaza's high population density. This draws a connection between Gaza's overpopulation problem and Palestinian nationalist claims to Israeli territory. Other possible solutions, such as infrastructure projects or family planning, are not entertained. Accompanying photos show a refugee holding a key and other images associated with the 1948 Palestinian Nakba, strongly linking Gaza's present overpopulation problem with the historic influx of refugees, while downplaying the role of natural fertility and medical improvements.

(pp. 62–63)

أبعاد المشكلة السكّانيّة في المحافظات الجنوبية (قطاع غزة):

نشاط (٥/أ) نُلاحظ الصُّوَرتين، ونستنتج، ثُمَّ نفسِّر:

نكبة فلسطين عام ١٩٤٨م

مخيم الشاطئ في قطاع غزة

١- مشكلة الاكتظاظ السكّانيّ في قطاع غزة.

٢- يعدّ قطاع غزة من أعلى مناطق العالم كثافة بالسكّان.

أمّا السبب الحقيقي للاكتظاظ السكّانيّ في غزة فيعود إلى عمليات التهجير القسري الّتي مارستها العصابات الصهيونيّة بحق الفلسطينيّين إثر احتلالها لفلسطين عام ١٩٤٨م، وتشريدها للسكّان من مدنهم وقراهم، مثل الرملة واللد وبيت جبرين ويازور والمجدل وعسقلان، وغيرها من المدن والقرى والبلدات والقبائل البدوية، فقد وصل منهم إلى قطاع غزة أكثر من ١٩٠ ألف مهجّر، وعاشوا في مخيمات أقامتها لهم الأمم المتحدة.

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

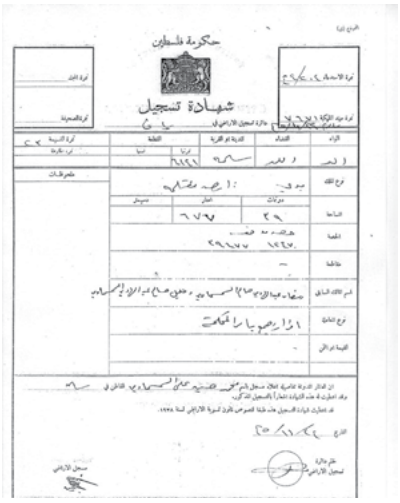
The Extent of the Demographic Problem in the Southern Governorates (the Gaza Strip):
Activity 5/A: Let's examine the two pictures, draw conclusions, and then explain:
[Right:] *The Palestine Nakba, 1948.*
[Left:] *The Al-Shati Refugee Camp in the Gaza Strip*
1. The overpopulation problem in the Gaza Strip.
2. The Gaza Strip is considered among the most densely populated regions in the world.

The true reason for overpopulation in Gaza is the forced deportation operations perpetrated by the Zionist gangs against the Palestinians after their occupation of Palestine in 1948, and their expulsion of inhabitants from their cities and villages, such as Ramleh, Lod, Beit Jibrin, Yazour, Majdal, Asqalan, and other cities, villages, townships, and Bedouin tribes. More than 190 thousand of those immigrants arrived at the Gaza Strip, and they have been living in refugee camps that were built for them by the UN.

(p. 64)

نشاط (٥/ب) نُلاحظ الصُّوَرتين، ونقرأ النّصّ، ونستنتج، ثُمَّ نقترح:

فلسطيني يحمل مفتاح العودة



شهادة تسجيل - حكومة عموم فلسطين

- حلولاً لمشكلة الاكتظاظ السكّانيّ في قطاع غزّة.

أنا تعلّمت

أنّ حل مشكلة الاكتظاظ السكّانيّ في قطاع غزة يكمن بالدرجة الأولى في عودة السكّان المهجّرين إلى بيوتهم الّتي لا يزالون يحملون مفاتيحها في بئر السبع، وعراق المنشيّة، والفالوجة، ويِبنا، وغيرها من المدن والقرى والبلدات والديار البدوية، وعودتهم إلى زراعة أراضيهم الّتي لا يزالون يحتفظون بشهادات تسجيلها في سهول المسميّة، وسلمة، وعاقر، وقطرة، وخلدا، وغيرها، وبذلك تحل مشكلاتهم السكنيّة والغذائيّة.

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

Activity 5/b: Let's examine the two pictures, read the text, draw conclusions, and then make suggestions:
[Right:] *Registration Certificate – the All-Palestine Government*
[Left:] *A Palestinian man carrying the key of [refugees'] Return*
[Suggest:]
- Solutions to the problem of overpopulation in the Gaza Strip.

I have learned:
The solution to the problem of overpopulation in the Gaza Strip lies primarily in the return of the displaced inhabitants to their homes, to which they still hold the keys – in Beersheba, Iraq al-Manshiyyeh, El-Falloujeh, Yebna, and other cities, villages, townships and Bedouin lands; and their return to work their lands, for which they still keep their registration certificates – in the plains of El-Masmiyyeh, Salameh, Aqar, Qatra, Khulda, and others. Thus, their housing and food problems would be solved.

Example 136.

***Arabic Language*, Grade 10, Vol. 2, 2020–2025, pp. 22–29**

(Previously: *Arabic Language*, Grade 10, Vol. 2, 2019, pp. 22–29)

In this high school Arabic-language textbook, Israel is depicted as a cruel "Zionist entity" that has an organized policy of genocide and deportation of Palestinians, which is demonstrated by a biased version of a controversial battle in the 1948 war. The Arab village of Tantura, on the coastal plain of present-day Israel and south of the city of Haifa, was taken over by Israel in 1948. The textbook uses the fact that how Israeli forces treated the local population is still debated to make the conquest of Tantura an example of the systematic orchestrated genocide (*ibādah jamā'īyah*) of Palestinians that ostensibly has been perpetrated by Israel since then. The text includes many specific details that may have been contrived or exaggerated for literary dramatization effect. For example, the textbook depicts Israeli soldiers as "*laughing loudly*" while killing Palestinians and looking like "the shape of death"; Israelis in general are depicted as bloodthirsty "criminal murderers." The text refrains from using the word "Israel," referring to it instead as "the Zionist entity." The lesson uses a disputed and emotive topic that has nothing to do with the textbook's subject (the Arabic language) to demonize Israel by employing hateful and disrespectful expressions that do not recognize it as an existing sovereign state. The topic perpetuates the politicization of the Israeli-Palestinian conflict, rather than to trying to resolve it by providing students with tools to analyze its complex reality and engage in dialogue.

(p. 22)

الوَحْدَةُ الثّانية

مَجْزَرَةُ الطَّنْطورَةِ
ذاكِرةٌ لَنْ تَموتَ

(فريق التّأليف)

بَيْنَ يَدي النَّصِّ:

المَقالُ الّذي بَيْنَ أَيْدينا يُلقي الضَّوْءَ عَلى إِحْدى المَجازِرِ الّتي ارْتَكَبَتْها العِصاباتُ الصِّهيونِيَّةُ عامَ النَّكْبَةِ وَما بَعْدَها، وبَلَغَ عَدَدُها ما يَرْبو عَلى ثَمانينَ مَجْزَرَةً، وَمِنْ أَبْشَعِ هذهِ المَجازِرِ الّتي كُشِفَ عَنْ تَفاصيلِها مُؤَخَّراً مَجْزَرَةُ قرية الطّنْطورَةِ (إِحْدى القُرى الفِلَسْطينيّةِ المُهَجَّرَةِ) التّابِعَةِ لِقَضاءِ مَدينةِ حَيْفا، وَقَدْ راحَ ضَحِيَّتَها المِئاتُ مِنْ أَبْناءِ هذِهِ القَرْيَةِ، وَشُرِّدَ مَنْ نَجا مِنْهُمْ، ثُمَّ دُمِّرَت تدميراً كامِلاً، وسُوِّيَتْ مَبانيها بِالأَرْضِ، ما يَنسَجِمُ مَعَ سِياسَةِ الصَّهاينَةِ القائِمَةِ عَلى التَّطْهيرِ العِرْقِيِّ، وَتَهْجيرِ الفِلَسْطينيّينَ مِنْ مُدُنِهِمْ وَقُراهُمْ.

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

The Tantura Massacre—A Memory that Shall Never Die.
Background to the Text
The article in front of us sheds light on one of the massacres perpetrated by the Zionist gangs during the year of the Nakba and afterwards […] Hundreds of people from this village [Tantura] were killed, whoever survived was expelled, and then the village was completely destroyed, its structures were leveled to the ground, in accordance with the Zionist policy of ethnic cleansing and expelling the Palestinians from their cities and villages.

(p. 25)

وَانْهَمَكَ الجُنودُ لِساعاتٍ عِدَّةٍ في مُطارَداتٍ دَمَوِيَّةٍ شَرِسَةٍ لِلْمَدَنِيِّينَ العُزْلِ، حَيْثُ أَطْلَقوا عَلَيْهِمُ النّارَ في كُلِّ مَكانٍ صادَفوهُمْ فيهِ، وَقَتَلوا مِنْهُمُ العَشَراتِ بِدَمٍ بارِدٍ، وَقَدْ وَصَفَ أَحَدُ النّاجينَ مِنْ هذِهِ المَجْزَرَةِ وَهُوَ فوزي مَحْمود طَنْجيّ مَشاهِدَ مِنْ هذِهِ الجَريمَةِ النَّكْراءِ قائلاً: "جَمَعوا كُلَّ الرِّجالِ في مَقْبَرَةِ القَرْيَةِ ثُمَّ أَخَذوهُمْ، عَشَرَةً تِلْوَ عَشَرَةٍ، وَقَتَلوهُمْ عِنْدَ شُجَيْراتِ الصَّبّارِ وَهُمْ يُقَهْقِهونَ، وَبَدَتْ جُثَثُ الشُّهَداءِ تَحْتَ أَنْظارِنا كَأَشْجارٍ مُقَطَّعَةٍ، ثُمَّ أَمَرونا بِدَفْنِهِمْ في مَقْبَرَةٍ جَماعِيَّةٍ، أُجْبِرَ المَغدورونَ عَلى حَفْرِها قَبْلَ اسْتِشْهادِهِمْ"، وَوَصَفَ الطَّنْجيُّ مَشاعِرَهُ في تِلْكَ السّاعاتِ الرَّهيبَةِ بِقَولِهِ: "لَوْ عِشْتُ أَلْفَ سَنَةٍ، فَلَنْ أَنْسى مَلامِحَ أولئِكَ القَتَلَةِ المُجْرِمينَ، فَقَدْ بَدَوْا لي كَهَيْئَةِ المَوتِ، وَأَنا أَنْتَظِرُ دَوْري مُتَيَقِّناً أَنَّها اللَّحَظاتُ الأخيرةُ في حَياتي".

[…]
Fawzi Mahmud Tanji, one of the survivors of this massacre, described scenes from this heinous crime: "They gathered all the men at the village cemetery, took them in groups of ten one after the other, and killed them next to the sabra bushes, laughing loudly as they did it. The bodies of the martyrs struck us as severed trees. Then, they ordered us to bury them in a mass grave […] Even if I lived for a thousand years, I would never forget the features of these criminal murderers; they looked to me like the shape of death […]."

(p. 26)

وَغَيْرِها مِنَ القُرى المُدَمَّرَةِ الَّتي بلغَ عددُها خَمْسَمِئَةٍ وَاثْنَتَيْنِ وَثلاثينَ قَرْيَةً إلى بُيوتِهِمْ وَأَراضيهِمْ، وَمَعَ ذلِكَ فَإِنَّ سِياسَةَ البَطْشِ والقتْلِ والتَّدْميرِ الَّتي انْتَهَجَها الكِيانُ الصِّهْيونيُّ، ونَكَبَ بها الآلافَ المُؤَلَّفَةَ مِنْ أَبْناءِ شَعْبِنا، لَنْ تُحَقِّقَ لَهُ الأَمْنَ والأَمانَ -كَما يَتوهَّمُ- بَلْ سَتَظَلّ قَضِيَّتُهُم العادِلَةُ مُلْتَهِبَةً، وَأَحْلامُهُمْ بالعَوْدَةِ والحُرِّيَّةِ حَيَّةً نابِضَةً يتوارَثونَها جيلاً بَعْدَ جيلٍ حَتّى يتحقّقَ الحُلْمُ، وستَبْقى الطَّنْطورةُ وَغَيْرُها مِنَ القُرى المُدَمَّرَةِ الأُغْنِيَةَ، وَالقَصيدَةَ واللّوحةَ والرِّوايةَ والحِكايَةَ تُطارِدُ المُحْتَلَّ في نَوْمِهِ وَيَقَظَتِهِ حتّى يَنْتَهِيَ طُغْيانُهُ واحتلالُهُ كَما انْتَهى طُغيانُ كُلِّ الغُزاةِ الطّارئينَ واحْتلالُهُمْ.

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

[...] However, the policy of violence, killing, and destruction employed by the Zionist Entity, which brought disaster upon thousands upon thousands of our people, will never bring it security and safety—as it falsely imagines—because the flame of [our people's] just cause will continue to burn, and their dreams of return and freedom [will continue to be] alive and vibrant, as they inherit it generation after generation until the dream comes true. Tantura and other demolished villages […] will continue to haunt the Occupier in his sleep and while he is awake, until its tyranny and occupation come to an end, just as the tyranny and occupation of all foreign invaders ended.

(p. 27)

٦ نَذْكُرُ الدّوافعَ من مُمارسةِ العِصاباتِ الصِّهيونيّة الإبادَةَ الجَماعيَّةَ، والتَّهْجيرَ القَسْريَّ لأبناءِ شَعْبِنا عام ١٩٤٨م.

٧ لماذا اختارَ الجَيشُ الصِّهْيونيُّ الهُجومَ عَلى قريةِ الطَّنْطورةِ؟

٨ نذكرُ من النَّصِّ ما يَدُلُّ عَلى ازدِراءِ الصَّهاينَةِ بِالقِيَمِ الإنْسانيَّةِ.

6- We will point out the motives of the Zionist gangs for committing genocide and forced displacement of our people in 1948.
7- […]
8- We will extract from the text a proof for the contempt the Zionists show to human values.

(p. 28)

◄ ثانياً- نفكّرُ، ثمّ نُجيبُ عنِ الأسْئِلَةِ الآتِيَة:

١ أقامَ الصَّهاينَةُ كِيانَهُم على الإرهابِ والإبادَةِ والاسْتِعْمارِ، نُبَيِّنُ ذلكَ.

٢ هُناكَ عِبارةٌ يردّدُها قادةُ الصَّهاينَة: «الكِبارُ يموتون، والصِّغارُ يَنْسَوْنَ»، بِمَ نَرُدُّ عَلَيْهِمْ؟

٣ نُبَيِّنُ الدّلالَةَ الَّتي توحي بِها كُلُّ عِبارَةٍ مِنَ العِباراتِ الآتِيَة:

أ- (وَقَتَلوهُمْ عِنْدَ شُجَيْراتِ الصَّبّارِ وَهُمْ يُقَهْقِهونَ).

ب- (فَلَنْ أَنْسى مَلامِحَ أولئِكَ القَتَلَةِ المُجْرِمينَ، فَقَدْ بَدَوْا لِيَ كَهَيْئَةِ المَوتِ).

Second – we will think, then answer the following questions:
1- The Zionists based their entity on terrorism, annihilation, and colonialism – let's explain it.
2- There is a common expression among the Zionists: "The old will die and the young will forget"; how can we answer them?
3- We will explain the meaning of each of the following phrases:
a- "They killed them next to the sabra bushes, laughing loudly as they did it."
b- "I would never forget the features of these criminal murderers; they looked to me like the shape of death."

Example 137.

***Arabic Language*, Grade 9, Vol. 1, 2020–2025, pp. 86–90, 94**

(Previously: *Arabic Language*, Grade 9, Vol. 1, 2019, pp. 86–90, 94)

Reading comprehension is taught to ninth graders with a violent story that uses graphic language to describe a Palestinian fisherman being shot dead by Israeli soldiers. Titled "The Fall Migration of the Seagulls" and penned by Palestinian writer Uthman Abu Jahjuh (1951–2009), this is a story about a Palestinian fisherman and his son – presumably during the time of the Israeli military occupation of the Gaza Strip (1967–1993) – who fail to return to shore before curfew because of their difficulty untangling a fishing net. The "Zionist officer" who catches them violating their curfew subjects them to physical abuse and imposes a cruel punishment for their tardiness, a month-long ban from earning their livelihood at sea. The unjust decision enrages the fishermen, who resolve to assault the Israeli soldiers with the boat rudder. The soldiers shoot and kill the father and his son is imprisoned for five years. The text graphically describes "*the fountain of blood which burst from [the father's] chest*" and "*the henna [red]-stained sand embrac[ing] his falling, seawater drenched body*." The textbook's follow-up questions draw focus to some of these graphic details and to the conflict with Israel – which is depicted here as senselessly inhumane; the first question is "*What is the entity that is punishing the fisherfolk in Gaza?*" The textbook summarizes the supposedly fictional story as "*showcas[ing…] the oppression of the Occupation*" but does not attempt to shed light on its historical context nor questions the wisdom of attacking armed soldiers. It then repeats the lesson's confrontational message in example sentences inspired by the story to demonstrate Arabic grammar.

(pp. 87–89)

هِجْرَةُ النَّوْرَسِ الْخَريفِيَّةُ

عُثمان أبو جَحْجوح

عاوَدَهُ حَنينٌ عارِمٌ وَشَوْقٌ طاغٍ؛ لِيَعودَ إلى الْبَحْرِ، وَيَجْلِسَ في الْمَكانِ نَفْسِهِ، فَتَجُرُّهُ الْجِراحاتُ لِزَمَنِ اللَّحْظَةِ وَكَأَنَّها ذاتُها، فَنَسَماتُ الْهَواءِ الْخَريفِيَّةُ ما زالَتْ تَلِدُ رُفوفَ النَّوْرَسِ حَلَزونِيَّةَ الشَّكْلِ، وَتُرْسِلُها صَوْبَ الْجَنوبِ، ما زالَ مَوْجُ الْبَحْرِ يُرَقِّصُهُ الْمُحَنَّاةِ بِاللَّوْنِ الأَبْيَضِ يُلاعِبُ زَلَفَ الشّاطِئِ لُعْبَةَ (الْغُمَيْضَةِ).

وَقُرصُ الشَّمْسِ بِحُمْرَتِهِ الْمائِلَةِ لِلاصْفِرارِ، لا يُخَرْبِشُ نَقاءَهُ إِلّا غَيْماتٌ تَمُرُّ مِنْ حينٍ لِآخَرَ، حَمَلَتْ مَعَها طَيْفَ والِدِهِ، فَتَمْتَمَ يَقْرَأُ الْفاتِحَةَ، وَيَتَرَحَّمُ عَلَيْهِ. تَداخَلَتِ الْأَلْوانُ في الْأُفُقِ الْمُعانِقِ لِصَفْحَةِ الْماءِ، فَدَكَّتْ رَأْسَهُ كَأَنَّها صَخْرَةٌ صَمّاءُ، كَتِلْكَ الصَّخْرَةِ الَّتي عَلِقَ بِها يَوْمَئِذٍ شَرَكُ الصِّنّارِ، يَوْمَها تَوَحَّدَتْ زُرْقَةُ السَّماءِ بِزُرْقَةِ الْبَحْرِ؛ لِتَسْتَقْبِلَ أَجْنِحَةَ النَّوْرَسِ الَّتي تُشارِكُ الصَّيّادينَ صَيْدَهُمْ في هٰذِهِ الْأَيّامِ مِنْ كُلِّ عامٍ، بِمَناظِرِها السّاحِرَةِ، وَهِيَ تَغْطِسُ في الْماءِ وَتَخْرُجُ وَفي مَناقيرِها السَّمَكُ، فَوُجودُ النَّوارِسِ عَلى صَفْحَةِ الْماءِ فَأْلُ خَيْرٍ؛ لِأَنَّهُ يَدُلُّ عَلى وُجودِ السَّمَكِ في تِلْكَ الْمَنْطِقَةِ. ما أَلْعَنَكَ مِنْ شَرَكٍ! أَهٰذا وَقْتُ التَّطْبيعِ؟

لَقَدْ تَأَخَّرْنا، قالَها سَعيدٌ مُخاطِباً الشَّرَكَ، وَمُلْتَفِتاً لِوالِدِهِ يَطْلُبُ مِنْهُ بِكَّينياً لِيَقْطَعَهُ، فَرَدَّ أَبوهُ مُعَنِّفاً: أَتَدْري كَمْ ثَمَنُ (شِبَلَّةٍ) خيطانِ (التَّيلونِ) وَ(دَزَّينَةِ) الصَّنانيرِ؟!

- إِذَن دَعْني أَغْطِسْ إِلَيْهِ.

- يا لَكَ مِنْ صَيّادٍ قَليلِ الْخِبْرَةِ.

ظَلَّ سَعيدٌ الَّذي لَمْ يَتَعَدَّ الْعِشْرينَ صامِتاً، في حينِ تابَعَ أَبوهُ قائِلاً: سَتَكُونُ بَديلاً عَنِ السَّمَكِ؛ سَيُمَزِّقُ الصِّنّارُ جَسَدَكَ، وَيَجْعَلُكَ طُعْماً لَهُ.

زَلَف: صَدَفٌ صَغيرٌ عَلى الشّاطِئِ.

الغُمَيْضَةِ: لُعْبَةٌ شَعْبِيَّةٌ تُدَلُّ عَلى البَحْثِ عَنِ المَجْهولِ (الاستعمابة).

التَّطْبيع: عُلوقُ الشِّباكِ أَوِ الشَّراكِ بِالصُّخورِ (في لُغَةِ الصَّيّادينَ).

مُعَنِّفاً: لائماً بِشِدَّةٍ.

شِبَلَّة: لُفافَةٌ مِنَ الخُيوطِ (في لُغَةِ الصَّيادينَ).

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- سَأَبْتَعِدُ عَنْهُ.

- وَالصَّخْرَةُ يا شاطِرُ؟

-أَحْرِصُ أَلّا...

-عِنْدَ الْحِرْصِ يَنْفَدُ الْهَواءُ مِنْ صَدْرِكَ.

أَمْسَكَ أَبوهُ خَيْطَ أَوَّلِ الشَّرَكِ، فَأَخَذَتْ يَداهُ تَرْتَجِفانِ حِرْصاً عَلى الشَّرَكِ، وَخَوْفاً مِن انْتِهاءِ الْوَقْتِ، فَالصَّيْدُ بِمَواعيدَ لَمْ يَعْرِفْها الصَّيادونَ مِن قَبْلُ، وَمَنْ يَتَأَخَّرْ عَنْ مَوْعِدِ الْخُروجِ الْمُحَدَّدِ لا يَعْلَمْ ما يَلْحَقُ بِهِ مِنْ عَذابٍ إِلّا اللّٰهُ، حَيْثُ كانَ الصَّيّادونَ مِنْ حَوْلِهِمْ قَدْ غادَروا الْبَحْرَ.

يا اللّٰهُ!.. يا اللّٰهُ!... الْأولى طَلَعَتْ... وَراءها الثّانِيَةَ.

وَبِخِبْرَةِ الدَّهْرِ وَصَبْرِهِ، وَمُناغاةِ الْبَحْرِ، أَخْرَجَ أَبوهُ شَرَكَ الصِّنّارِ مِنْ تَطْبيعَتِهِ سالِماً؛ وَما أَنِ انْتَهى مِنْ ذٰلِكَ حَتّى أَخْبَرَهُ قُرْصُ الشَّمْسِ الْمائِلُ لِلْغُروبِ أَنَّ مَوْعِدَ الْخُروجِ لِلْبَرِّ قَدْ مَرَّ عَلَيْهِ ساعَةٌ.

-كَمْ عَدَدُ السَّمَكاتِ يا أَبي؟ سَأَلَ سَعيدٌ والِدَهُ وَهُوَ يُصارِعُ الْجِدافَ.

- مَنْ رَضِيَ بِقَليلِهِ عاشَ، رَدَّ عَلَيْهِ أَبوهُ.

كانَ الشّاطِئُ يَقْتَرِبُ مِنَ الْفُلوكَةِ الْمُمْتَلِئَةِ بِما بَيْنَ الْمَوْجِ وَبَيْنَ ارْتِعاشاتِهِ، وَكانَ أَبوهُ قَدْ فَقَدَ السَّيْطَرَةَ عَلى دَفَّتِها، فَقَذَفَتْهُ الْمَوْجَةُ الْأَخيرَةُ إِلى رَمْلِ الشّاطِئِ الَّذي الْتَمَسَ لَهُمُ الْعُذْرَ، لَكِنَّ الأَوامِرَ جاءَتْ سَريعَةً وَمُتَلاحِقَةً وَسْطَ زَخّاتٍ مِنَ الشَّتائِمِ، وَاللَّكَماتِ، وَرَكْلاتِ (الْبَساطيرِ)، حَتّى الْفُلوكَةِ لَمْ تَسْلَمْ، فَكادَتْ أَلْواحُها تَخْرُجُ مِنْ صَفْحَتِها .

الفُلوكَةُ: قارِبُ صَيْدٍ صَغيرٌ. (عامّيّة)

أَمْسَكَ سَعيدٌ قَدَمَ أَحَدِهِمْ، لَكِنَّ الرَّكْلَةَ كانَتْ شَديدَةً، فَحاوَلَ أَبوهُ بِلِحْيَتِهِ الَّتي شَيَّبَتْها مُلوحَةُ الْبَحْرِ وَأَنْواؤُهُ أَنْ يُوَضِّحَ الْأَمْرَ:

الأَنْواءُ: مُفْرَدُها النَّوْءُ، المَطَرُ الشَّديد.

- هُوَ... الشَّرَكُ... وَ... الصَّخْرَةُ...

لَكِنَّ الْأَمْرَ كانَ صَعْبَ التَّوْضيحِ، فَالْفَرْقُ كَبيرٌ بَيْنَ مَنْ يَأْكُلُ السَّمَكَ، وَبَيْنَ مَنْ يَصيدُه.

- اسْكُتْ... اسْمَعْ... مَمْنوعٌ دُخولُ الْبَحْرِ شَهْراً كامِلاً. قالَ ذٰلِكَ الضّابِطُ الصَّهْيونِيُّ، وَهُوَ يَقِفُ بِمُيوعَةٍ وَسْطَ حُرّاسِهِ الْمُدَجَّجينَ بِصُنوفِ الْعَذابِ، يَلوكُ الْقَرارَ بِيرودَةٍ شَديدَةٍ أَغاظَتِ الْبَحْرَ، فَانْفَجَرَ كَبُرْكانٍ هائِجٍ، وَغابَ

المُدَجَّجُ: المُحَمَّلُ وَالمُثْقَلُ بِالسِّلاحِ.

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

الشّاطِئُ بِكُلِّ ما فيهِ وَما عَلَيْهِ، فَقَفَزَتْ وَسْطَ سَوادِ الْقَرارِ صُوَرُ الْإِخْوَةِ الصِّغارِ، وَشَيْبَةُ الْوالِدِ، وَشَرَكُ الصِّنّارِ الْعالِقِ بِالصَّخْرِ، وَلَعِبُ النَّوارِسِ عَلى صَفَحاتِ الْمَوْجِ، وَقِصَرُ مُدَّةِ الصَّيْدِ الْخَريفِيِّ، وَتَقافَزَتْ في يَدِهِ عَصا الدَّفَّةِ الَّتي تَلَقَّفَها أَبوهُ مُشْفِقاً عَلَيْهِ لِيُسْكِنَها يافوخَ صاحِبِ الْقَرارِ.

- ثَلاثونَ يَوْماً يا ظالِمُ! ساعَةٌ مِنَ التَّأْخيرِ تَعْني في مَذْهَبِكُمْ شَهْراً؟! هَلْ أَصْبَحَ الْبَحْرُ...؟

لَكِنَّ نافورَةَ الدَّمِ الْمُتَفَجِّرَةَ مِنْ صَدْرِهِ كانَتْ أَسْرَعَ مِنْ أَنْ يُكْمِلَ سُؤالَهُ، فَاحْتَضَنَ الرَّمْلُ الْمَفْروشُ بِالْحِنّاءِ جَسَدَهُ الصَّريعَ وَالْمَغْسولَ بِماءِ الْبَحْرِ، وَكانَ الْقَفَصُ الْحَديدِيُّ هُوَ الْمانِعَ الْأَوَّلَ طيلَةَ خَمْسِ سَنَواتٍ مِنْ رُكوبِ الْبَحْرِ وَمَدِّ شَرَكِ الصِّنّارِ.

كادَ (الزَّلَفُ) يَخْتَرِقُ شَرايينَ زِنْدِ سَعيدٍ، الَّذي هامَ مَعْ رُفوفِ النَّوارِسِ الْبَيْضاءِ، يَتَجَرَّعُ عَلْقَمَ الْمَأْساةِ، مُخَلِّفاً أَخاديدَ امْتَلَأَتْ بِرَمْلِ الشّاطِئِ، فَتَسَلَّلَتْ إِلَيْهِ مَوْجَةٌ تَحْمِلُ دِفْءَ الْعاشِقِ مِنْ وَسْطِ تَهادي أَجْنِحَةِ النَّوارِسِ، الَّتي ما زالَتْ تَمُرُّ بِالْمَكانِ، وَتَبْعَثُ موسيقى الْعَوْدَةِ مَعَ نَسَماتِ الْأَصيلِ إِلى قَدَمَيْهِ؛ لِتُخَلِّصَهُ مِن اجْتِرارِ الْأَلَمِ وَاعْتِصارِ الكَآبَةِ. مَسَحَ عَيْنَيْهِ، وَمَشى إِلى البَحْرِ. وَقَفَ، وَدَّ لَوْ يَدْفِنُ آلامَهُ فيهِ، لَكِنَّهُ انْحَنى، وَغَسَلَ وَجْهَهُ، وَمَضى صَوْبَ شِراعِ الْفُلوكَةِ الْمُتَرَبِّعِ فَوْقَ اللُّجَّةِ.

أَخاديدَ: مُفْرَدُها أُخْدودٌ، وهو شَقٌّ في الأَرْضِ.

The Fall Migration of the Seagulls
By Uthman Abu Jahjuh

He was beset once more by intense longing, by overflowing yearning to return to the sea and sit in the same place […]
"Damn you, net! This is no time to be caught!"
"We are running late," said Sa'id, addressing the fishnet, and turning to his father to ask him for a knife to cut it. His father responded harshly.
"Do you have any idea how much it costs to buy a bundle of nylon threads and a dozen fishhooks?!"
"Then let me dive down to it."
"Oh, you are such an inexperienced fisherman."
[…]
His father grabbed the line of the first fishnet. His hands began to tremble in effort for the fishnet, and in fear for the time running out. Fishing is subject to deadlines fisherfolk have never known before, and whoever misses the appointed time to leave – God knows what punishment he will suffer. As such, the fishermen around had already left the sea.
"Come on, come on! The first one is out… and now the second!"
[…]
The beach drew near the boat as it rocked between the waves and [the father's] trembling. His father had lost control of the rudder and was catapulted by the last wave onto the beach sand, which begged for them to be forgiven. But orders came in rapidly and in quick succession, amidst a downpour of insults, blows and boots kicking. Even the boat was not spared, and its boards almost broke free of the frame.
Sa'id grabbed the foot of one of them, but the kick was ferocious. His father, whose beard had turned white by the sea salt and rain, tried to explain the situation: "He… the net… and… the rock…"
But the matter was difficult to explain, and the difference is great between those who eat the fish, and those who fish them.
"Shut up! Hear me well: entering the sea is banned for a whole month." Thus said the Zionist officer, standing unsteadily amidst his guards, who were armed with all kinds of torment. He chewed his decision with a freezing coldness, angering the sea, which erupted as a volcano. The beach, and all that was in and on it, melted away, and amid the decision-makers images emerged, of the young brothers, the father's white hair, the fishing net clinging to the rocks, the seagulls playing on the waves, and the brief fall fishing season. The rudder stick, which his father clutched out of fear for him, throbbed in [the son's] hand for him to land it on the head of the decision-maker.
"Thirty days, you tyrant! One hour late means a month for you people?! Are you making the sea your –"
But the fountain of blood which burst from [his father's] chest was faster than his question could be finished. The henna-stained sand embraced his falling, seawater drenched body. And the iron cage was the first reason, in five years, [Sa'id] could not set out to sea and cast the fishnets.
[…] He wiped his eyes and walked to sea. He stood, wishing he could bury his pain underwater; but instead, he bent down, washed his face and carried on in the direction of the boat sail, lying above the depth of the sea.

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

(p. 90)

الفَهْمُ وَالاسْتِيعابُ:

١- ما الجِهَةُ الَّتي تُعاقِبُ الصَّيّادينَ في غَزَّةَ؟
٢- وجودُ النَّوارِسِ عَلى صَفْحَةِ الماءِ فَأْلُ خَيْرٍ لَدى الصَّيّادِ، نُوَضِّحُ ذلِكَ.
٣- لِماذا ارْتَجَفَتْ يَدا أَبي سَعيدٍ عِنْدَما أَمْسَكَ خَيْطَ أَوَّلِ الشَّرَكِ؟
٤- ما المَصيرُ الَّذي انْتَهى إِلَيْهِ الصَّيّادُ أَبو سَعيدٍ؟
٥- تَمَيَّزَ الكاتِبُ بِالقُدْرَةِ عَلى الرَّبْطِ بَيْنَ التَّحَدِّياتِ المُخْتَلِفَةِ، نُدَلِّلُ عَلى ذلِكَ مِنَ القِصَّةِ.
٦- ما الَّذي دَفَعَ سَعيداً إِلى الاعْتِراضِ عَلى قَرارِ الجُنْدِيِّ؟

Understanding and Comprehension:
1. What is the entity that is punishing the fisherfolk in Gaza?
[…]
4. What is the fate that befell Sa'id's father, the fisherman?
[…]
6. What pushed Sa'id to oppose the soldier's decision?

(p. 90)

المُناقَشَةُ والتَّحْليلُ:

١- كانَت العُقوبَةُ الَّتي تَلقّاها الصَّيادُ وَابْنُهُ قاسِيَةً جِدّاً، نُوَضِّحُ ذلِكَ.
٢- ماذا قَصَدَ الكاتِبُ بِقَولِهِ: الفَرْقُ كَبيرٌ بَيْنَ مَنْ يَأْكُلُ السَّمَكَ، وَمَنْ يَصيدُهُ؟
٣- ماذا نَفْهَمُ مِنْ رَدِّ الأَبِ: مَنْ رَضِيَ بِقَليلِهِ عاشَ؟
٤- هَلْ رَضَخَ الصَّيّادُ لِعُقوبَةِ المُحتَلّين؟ كَيْفَ نُفَسِّرُ ذلِكَ؟
٥- ما زالَ صَيّادو الأَسْماكِ في غَزَّةَ عُرْضَةً لِمُعيقاتٍ كَثيرَةٍ في صَيْدِهِم، نُبَيِّنُ أَهَمَّ تِلْكَ المُعيقاتِ.
٦- نَضَعُ دائِرَةً حَوْلَ رَمْزِ الإِجابَةِ الصَّحيحَةِ:

أ- قِصَّةُ (هِجْرَةُ النَّوْرَسِ الخَريفِيَّةُ) إِشارَةٌ إِلى ظُلْمِ:
١- الصَّيّادِ. ٢- الاحْتِلالِ. ٣- الأَبِ. ٤- البَحْرِ.

ب- قَوْلُ الكاتِبِ: (غَسَلَ وَجْهَهُ وَمَضى صَوْبَ شِراعِ الفُلوكَةِ) يُشيرُ إِلى:
١- اليَأْسِ. ٢- الخَوْفِ. ٣- الأَمَلِ. ٤- الصَّبْرِ.

ج- قِطْعَةٌ كَبيرَةٌ مِنَ الخَشَبِ تُجْعَلُ في آخِرِ القارِبِ لِلتَّحَكُّمِ في اتِّجاهِهِ:
١- الدَّفَّةُ. ٢- الشِّراعُ. ٣- المِجْدافُ. ٤- المِرْساةُ.

٧- نُمَثِّلُ على العَناصِرِ الفَنِّيَّةِ لِلقِصَّةِ مِنْ خِلالِ قِصَّةِ هِجرةِ النَّورسِ الخَريفِيَّةِ.
٨- نُوَضِّحُ الصُّوْرَتَيْنِ الآتِيَتَيْنِ:

أ- ما زالَ مَوْجُ البَحْرِ يُزَرْقِنُهِ المُحَنَّاةِ بِاللَّوْنِ الأَبْيَضِ يُلاعِبُ زَلَفَ الشّاطِئِ.
ب- فَاحْتَضَنَ الرَّمْلُ المَفْروشُ بِالحِنّاءِ جَسَدَهُ الصَّريعَ.

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

Discussion and Analysis:
1. The punishment the fisherman and his son received was very harsh. Let's explain that.
2. What did the author intend by saying: "The difference is great between those who eat the fish, and those who fish them."
[…]
4. Did the fisherman resign himself to the Occupiers' punishment? How do we explain that?
5. Gaza fishermen still face many obstacles in their fishing work. Let's clarify what some of those key obstacles are.
6. Circle the correct answer:
A. The story "The Fall Migration of the Seagulls" showcases the oppression of: 1. The fisherman. 2. The Occupation. 3. The father. 4. The sea.

[…]
7. Let's clearly explain the following imagery:
[…]
B. "The henna-stained sand embraced his falling body."

(p. 94)

القَواعِـدُ

مَصْدَرُ المَزيدِ

نَقْرَأُ: نَقْرَأُ الأَمْثِلَةَ الآتِيَةَ، ونُلاحِظُ الكَلِماتِ الّتي تَحْتَها خُطوطٌ:

مَصادِرُ الثُّلاثِيِّ المَزيدِ بِحَرْفٍ

١- تَمَكَّنَ الصَّيّادُ مِنْ إِخْراجِ الشَّرَكِ وَإِعادَتِهِ إِلى مَكانِهِ.
٢- كانَ الأَمْرُ صَعْبَ التَّوضيحِ بَيْنَ الصَّيّادِ وَالمُحتَلّين لِاخْتِلافِ التَّرْبِيَةِ.
٣- بَعْدَ حِوارِ الصَّيّادِ مَعَ جُنود الاحتِلالِ نَشِبَتِ المُشاجَرَةُ.

مَصادِرُ الثُّلاثِيِّ المَزيدِ بِحَرْفَيْنِ أَوْ ثَلاثَةٍ

أ-
١- كانَ انْفِجارُ البَحْرِ كَالبُرْكانِ.
٢- حاوَلَ سَعيدٌ أَنْ يَتَخَلَّصَ مِن اجْتِرارِ الأَلَمِ.
٣- مَالَ قُرْصُ الشَّمْسِ للاصْفِرارِ.
٤- رَفَضَ الصَّيّادُ الاسْتِسْلامَ لِلْقَرارِ الجائِرِ.

ب-
١- حَدَثَت المُشْكِلَةُ بِسَبَبِ تَأَخُّرِ الصَّيّادِ.
٢- تَقافُزُ الأَسْماكِ يَجْلِبُ النَّوارِسَ.

مَصْدَرُ الرُّباعِيِّ المَزيدِ بِحَرْفٍ

- أَدّى القَرارُ الجائِرُ إِلى تَمَلْمُلِ الصَّيّادِ وَغَضَبِهِ.

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

Grammar
Expanded Gerund Forms
Let’s read:
Let’s read the following examples, and notice the underlined [sic] words:
Triradical gerund forms with one extra letter
1. The fisherman managed to take out the net and put it back into its place.
2. The situation was difficult to explain between the fisherman and the Occupiers, because of the different cultures.
3. After the fisherman’s dialogue with the Occupation soldiers, a confrontation broke out.

Triradical gerund forms with two or three extra letters
A. […]
4. The fisherman refused to give in to the unjust decision.
[…]

Quadriradical gerund forms with one extra letter:
- The unjust decision made the fisherman disgruntled and angry.

Example 138.

***Arabic Language,* Grade 8, Vol. 1, 2020–2025, pp. 46–49**

(Previously: *Arabic Language,* Grade 8, Vol. 1, 2019, pp. 46–49)

A reading comprehension exercise titled "A Letter from a Palestinian Little Girl to Children of the World" features extremely emotional and graphic portrayals of violence against children in a manner dehumanizing and demonizing the IDF and Israel. The text describes shocking, sensationalized images that include rifle bullets piercing children's ears, children's faces deformed, toys being "ripped apart," the sun veiled in darkness, roses and butterflies "killed" in gardens, and death walking in alleys. The textbook attributes these fantastic acts of evil to "the Occupation"; in so doing it nurtures a demonic image of the IDF and Israel without mentioning Palestinian violence or any political context for the military actions. Comprehension exercises following the passage ask students to thoroughly describe the pain inflicted on children by Israel and to explain the imagery of violence, pain, and death. The text describes only the bleak reality and hardships of Palestinian children, with the "Occupation" as solely responsible for this situation, and omits any mention of positive experiences that Palestinian children may have. While the girl hopes for a better future, the text ignores any responsibility and potential agency that Palestinians may have to improve their own lives in a manner independent of the Israeli "Occupation."

رِسالَةٌ مِنْ طِفْلَةٍ فِلَسْطينِيَّةٍ إِلى أَطْفالِ العالَمِ

(د. سميح الأعرج)

المُناقَشَةُ والتَّحْليلُ

١- نُعَبِّرُ عَنْ مُعاناةِ الأَطْفالِ الأَسْرى في سُجونِ المُحْتَلّينَ.

٤- نُبَيِّنُ دَلالَةَ كُلِّ عِبارَةٍ فيما يَأْتي:

أ- عَرَفَ الحُزْنُ إلى قَلْبِهِ طَريقاً لَمْ يَعْرِفْها الفَرَحُ أَبَداً.

ب- أَزِقَّتُها مُغْلَقَةٌ، يَمْشي فيها المَوْتُ والعَسْكَرُ.

الفَهْمُ والاسْتيعابُ

١- نَضَعُ دائِرَةً حَوْلَ رَمْزِ الإِجابَةِ الصَّحيحَةِ:

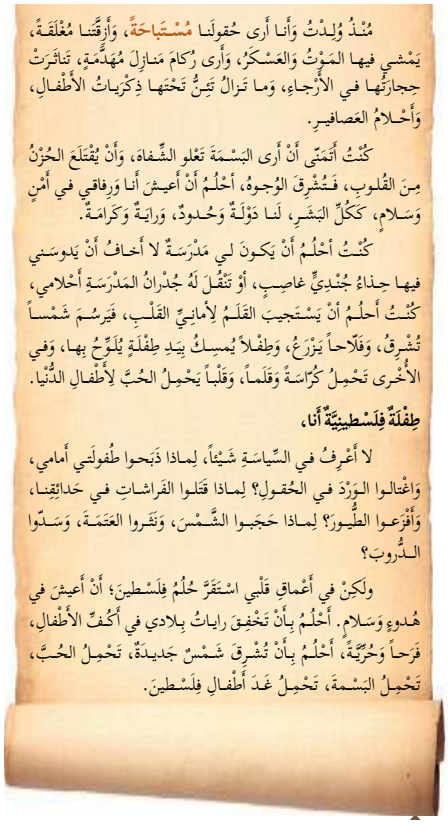
أ- "مُنْذُ وُلِدْتُ اغْتالوا طُفولَتي" تَعْني أَنَّ الاحْتِلالَ:

١- أَعْطى الطِّفْلَةَ حُقوقَها كُلَّها.
٢- التَزَمَ بالإِعْلانِ العالَمِيِّ لِحُقوقِ الأَطْفالِ.
٣- قَتَلَ الطِّفْلَةَ الَّتي كَتَبَتِ الرِّسالَةَ.
٤- ضَيَّقَ عَلى الطِّفْلَةِ الفِلَسْطينِيَّةِ، وحَرَمَها مِنْ طُفولَتِها.

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

A Letter from a Palestinian Girl to the Children of the World
Discussion and Analysis
1- We will describe the suffering of the children imprisoned in the Occupation's prisons.
4- We will analyze the expressions that follow:
A- […]
B- Its alleys are closed, death and soldiers walk in them.

Understanding and Comprehension
1-Place a circle around the correct answer
A- "Since I was born they murdered my childhood" means that the Occupation:
1- […]
2- […]
3- Killed the child that wrote the letter
4- The Occupation made it difficult for the Palestinian girl to prevent her from living her childhood.



القِراءَةُ:

أَحِبّائي أَطْفالَ العالَم،
السَّلامُ عَلَيْكُم ورَحْمَةُ اللهِ وبَرَكاتُهُ، وبَعْدُ:

أَكْتُبُ إِلَيْكُمْ أَحِبّائي، أَطْفالَ العالَمِ، مِنَ القُدْسِ الشَّريفِ، عاصِمَةِ الحُلُمِ الفِلَسْطينِيِّ، وَأَنْتُم تَغْدونَ في الحُقولِ، تُسابِقونَ الفَراشَ، وتُعانِقونَ الجَمالَ، وتَحْمِلونَ رايـاتِ بِلادِكُم خَفّاقَةً عالِيَةً.

طِفْلَةٌ فِلَسْطينِيَّةٌ أَنا،

لا أَعْرِفُ في السِّياسَةِ شَيْئاً، ولَكِنّي أَعْرِفُ أَنّي بِنْتُ فِلَسْطينَ وهذا الشَّعْبِ، وفي شَرايينِي سَرى الأَمَلُ الفِلَسْطينِيُّ بِالدَّوْلَةِ الفِلَسْطينِيَّةِ، وفي وَعْيي اسْتَقَرَّ حُلُمٌ بِغَدٍ فِلَسْطينِيٍّ مُشْرِقٍ: لا قَتْلَ فيهِ وَلا دَمارَ، وَلا حُزْنَ فيه وَلا بُكاءَ.

طِفْلَةٌ فِلَسْطينِيَّةٌ أَنا،

مُنْذُ وُلِدْتُ اغْتالوا طُفولَتي، ومَزَّقوا لُعْبَتي؛ فَخَبَّأْتُها في قَلبي، منذُ وُلِدْتُ وأَزيزُ الرَّصاصِ يَخْتَرِقُ أُذُنَيَّ، ويُجَلِّلُ السَّوادُ الأَشْياءَ كُلَّها حَوْلي، فَأَرى عُيوناً باكِيَةً: فَهذِهِ أُمُّ شَهيدٍ، وَهذِهِ بِنْتُ أَسيرٍ، وَهذِهِ أُخْتُ مَفْقودٍ، وَهذا طِفْلٌ شَوَّهَتْهُ قُنْبُلَةٌ اغْتالَتْ لُعْبَتَهُ، وَانْتَزَعَتْ مَعَها عَيْنَهُ وَقَلْبَهُ وَفَرَحَهُ، فَعَرَفَ الحُزْنُ إِلى قَلْبِهِ طَريقاً لَمْ يَعْرِفْها الفَرَحُ أَبَداً. وَهذِهِ امْرَأَةٌ شابَّةٌ فَقَدَتْ زَوْجَها؛ فَحَفَرَ الحُزْنُ في وَجْنَتَيْها أَخاديدَ اليَأْسِ بِأَظافِرَ لا لَحْمَ عَلَيْها.

مُنْذُ وُلِدْتُ وَأَنا أَرى حُقولَنا مُسْتَباحَةً، وَأَزِقَّتَنا مُغْلَقَةً، يَمْشي فيها المَوْتُ وَالعَسْكَرُ، وَأَرى رُكامَ مَنازِلَ مُهَدَّمَةٍ، تَناثَرَتْ حِجارَتُها في الأَرْجاءِ، وَما تَزالُ تَئِنُّ تَحْتَها ذِكْرَياتُ الأَطْفالِ، وَأَحْلامُ العَصافيرِ.

كُنْتُ أَتَمَنّى أَنْ أَرى البَسْمَةَ تَعْلو الشِّفاهَ، وَأَنْ يُقْتَلَعَ الحُزْنُ مِنَ القُلوبِ، فَتُشْرِقَ الوُجوهُ، أَحْلُمُ أَنْ أَعيشَ أَنا وَرِفاقي في أَمْنٍ وَسَلامٍ، كَكُلِّ البَشَرِ، لَنا دَوْلَةٌ وَحُدودٌ، وَرايَةٌ وَكَرامَةٌ.

كُنْتُ أَحْلُمُ أَنْ يَكونَ لي مَدْرَسَةٌ لا أَخافُ أَنْ يَدوسَني فيها جِذاءُ جُنْدِيٍّ غاصِبٍ، أَوْ تَنْقُلَ لَهُ جُدْرانُ المَدْرَسَةِ أَحْلامي، كُنْتُ أَحْلُمُ أَنْ يَسْتَجيبَ القَلَمُ لِأَمانِيِّ القَلْبِ، فَيَرْسُمَ شَمْساً تُشْرِقُ، وَفَلّاحاً يَزْرَعُ، وَطِفْلاً يُمْسِكُ بِيَدِ طِفْلَةٍ يُلَوِّحُ بِها، وَفي الأُخْرى تَحْمِلُ كُرّاسَةً وَقَلَماً، وَقَلْباً يَحْمِلُ الحُبَّ لِأَطْفالِ الدُّنْيا.

طِفْلَةٌ فِلَسْطينِيَّةٌ أَنا،

لا أَعْرِفُ في السِّياسَةِ شَيْئاً، لِماذا ذَبَحوا طُفولَتي أَمامي، وَاغْتالوا الوَرْدَ في الحُقولِ؟ لِماذا قَتَلوا الفَراشاتِ في حَدائِقِنا، وَأَفْزَعوا الطُّيورَ؟ لِماذا حَجَبوا الشَّمْسَ، وَنَثَروا العَتَمَةَ، وَسَدّوا الدُّروبَ؟

ولَكِنْ في أَعْماقِ قَلْبي اسْتَقَرَّ حُلُمُ فِلَسْطينَ؛ أَنْ أَعيشَ في هُدوءٍ وَسَلامٍ. أَحْلُمُ بِأَنْ تَخْفِقَ راياتُ بِلادي في أَكُفِّ الأَطْفالِ، فَرَحاً وَحُرِّيَّةً، أَحْلُمُ بِأَنْ تُشْرِقَ شَمْسٌ جَديدَةٌ، تَحْمِلُ الحُبَّ، تَحْمِلُ البَسْمَةَ، تَحْمِلُ غَدَ أَطْفالِ فِلَسْطينَ.

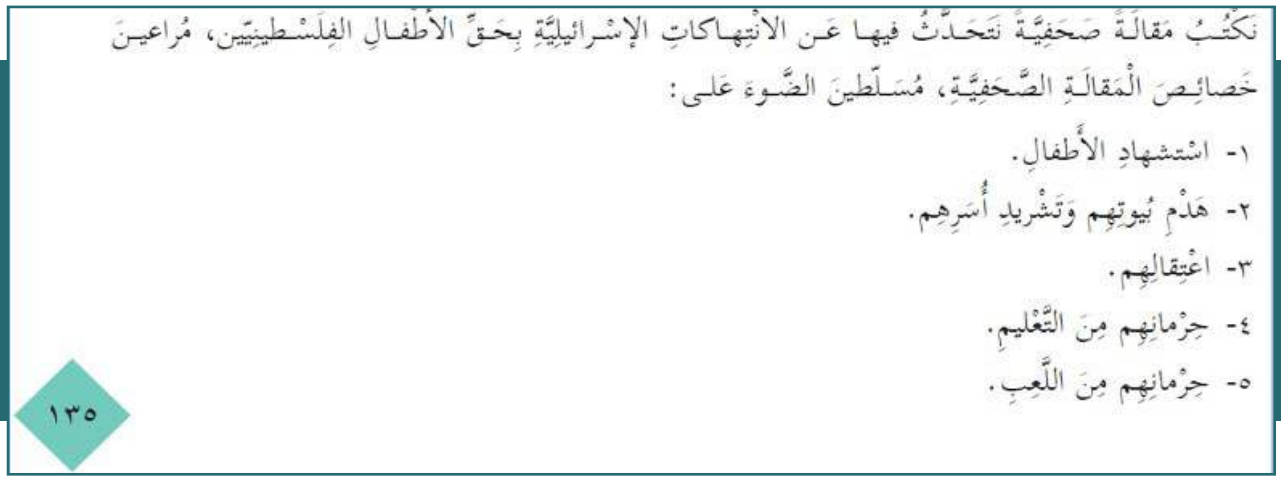
[Right:]
I am a Palestinian girl.
[…] Since I was born they have assassinated my childhood. They tore my doll apart, so I hid it in my heart. Since I was born the bullets' whistle has pierced my ears and blackness has covered everything around me. I see crying eyes: This is a martyr's mother, this is a prisoner-of-war's daughter, this is a missing person's sister, this is a child deformed by a bomb, his toy killed, his eye stolen, as was his heart and his joy. Sadness has found its way into his heart like joy never will. And this is a young woman who has lost her husband, and sorrow has dug in her cheeks the furrows of despair […]
[Left:]
Since I was born I have seen our fields subjected to appropriation and our alleys closed off. Death and soldiers march there. I see the ruins of demolished houses whose stones have been dispersed in all directions and underneath them the children's memories and the birds' dreams still sigh.
[…] I dreamed that we had a school where I would not be afraid to be stepped on by a boot of a usurping soldier […]
[…] Why did they slaughter my childhood in front of my eyes and kill the rose in the fields? Why did they kill the butterflies in our gardens and frighten the birds? Why did they veil the sunlight, spread darkness and block the roads?

Example 139.

***Arabic Language,* Grade 9, Vol. 1, 2020–2025, p. 135**

(Previously: *Arabic Language,* Grade 9, Vol. 1, 2019, p. 135)

An Arabic-language exercise asking students to practice journalistic writing instructs students to write an article detailing Israeli abuse against Palestinian children while highlighting specific abuses such as the arrests and martyrdom of children, denial of education and of recreational activities, destruction of homes, and deportation of families.



نَكْتُبُ مَقالَةً صَحَفِيَّةً نَتَحَدَّثُ فيها عَنِ الانْتِهاكاتِ الإسْرائيلِيَّةِ بِحَقِّ الأَطْفالِ الفِلَسْطينِيّين، مُراعينَ خَصائِصَ الْمَقالَةِ الصَّحَفِيَّةِ، مُسَلِّطينَ الضَّوءَ عَلى:

١- اسْتِشْهادِ الأَطفالِ.

٢- هَدْمِ بُيوتِهِم وَتَشْريدِ أُسَرِهِم.

٣- اعْتِقالِهِم.

٤- حِرْمانِهِم مِنَ التَّعْليمِ.

٥- حِرْمانِهِم مِنَ اللَّعِبِ.

١٣٥

We write a newspaper article on Israeli abuse of Palestinian children, according to the standards of a newspaper article, highlighting:
1- Martyring of children
2- Demolishing their homes and deporting their families
3- Their arrests
4- Denying them education
5- Denying them play

Example 140.

***Social Studies,* Grade 8, Vol. 2, 2020–2025, p. 82**

(Previously: *Social Studies,* Grade 8, Vol. 2, 2019, p. 84)

This lesson in an eighth-grade Social Studies textbook names Israel as a primary cause for (internal) violence in Palestinian society. A section lists causes of the phenomenon of violence in Palestinian society, and the very first one relates to the "*Zionist Occupation*" and the various forms of violence it is said to inflict on Palestinians. Forms of violence mentioned include restricting freedom of movement, arresting and killing Palestinians, and taking Palestinian land.

■ **الاحتلال الصّهيوني**، وممارساته العنيفة؛ من نشر الحواجز، وتقييد حرية الحركة والتنقل، والاعتقالات، والضرب، وقتل الفِلَسطينيين، والاعتداء على ممتلكاتهم، ومصادرة أراضيهم، التي تسبّب معاناة يومية، أثّرت بشكل كبير على نفسيات الفِلَسطينيين، وطموحاتهم.

The Zionist Occupation, and its violent actions – scattering roadblocks, restricting the freedom of movement and passage, carrying out arrests, beating and killing Palestinians, attacking their property, and expropriating their lands – which result in daily suffering and significantly impact the Palestinians' mental state and aspirations.

Example 141.

***Noble* Hadith *and Its Sciences (*Shariah *Track),* Grade 12, 2021–2025, pp. 36–37**

(Previously: *Noble* Hadith *and Its Sciences [*Shariah *Track],* Grade 12, 2020, p. 34)

This lesson introduces students to a *hadith* teaching about the importance of taking care of orphans. In this context it accuses Israel of increasing the numbers of widows and orphans in Palestinian society because it forces Palestinians to engage in *jihad* to liberate their land, which may result in their deaths and, as a consequence, in orphanhood (and widowhood).

■ **خصوصية المجتمع الفلسطيني في هذا الجانب:**

لا بد هنا من الإشارة إلى ضرورة التكافل الاجتماعي في مجتمعنا الفلسطيني، حيث ترزح بلادنا تحت نير الاحتلال؛ وما يزال من شعبها بالضرورة شعباً مجاهداً مرابطاً مدافعاً عن هذا الثرى المقدس وعن هذه الأرض الطاهرة؛ ما يعني سقوط عدد كبير من الشهداء الأبرار طوال هذه المرحلة من التحرر، فتكثر حالات الترمُّل واليُتم؛ ما يستدعي بالضرورة الاهتمام الكبير بهذين الصنفين في مجتمعنا الفلسطيني على وجه التحديد.

The uniqueness of the Palestinian society in this aspect [widowhood and orphanhood]:
It must be noted that social solidarity is necessary in our Palestinian society, as our country is suffering under the yoke of the Occupation, which inevitably makes our people a jihad fighting people, defending this sacred soil and this pure land in ribat. That means a large number of pure-hearted martyrs fall during this stage of liberation, and, therefore, the cases of widowhood and orphanhood are plentiful. This inevitably necessitates giving much particular attention to these two groups in our Palestinian society.

Example 142.

***Arabic Language,* Grade 10, Vol. 1, 2020–2025, pp. 18–23**

(Previously: *Arabic Language,* Grade 10, Vol. 1, 2019, pp. 18–23)

A text titled "Jerusalem [*Al-Quds*] Is Palestine's Spirit" describes Jews as "the enemy" who are present in Jerusalem only because of their use of brutal force and as an invasive foreign element, rejecting any Jewish historic or religious ties to Jerusalem. The text also commends martyrdom and self-sacrifice, calls for students to engage in actions "to save" Jerusalem, and urges them to refuse any compromise or peace initiative discussing the status of Jerusalem, arguing that any Palestinian compromise regarding Jerusalem would be detrimental to the national Palestinian cause.

The text attempts to prove the centrality of the city of Jerusalem for the Palestinian people by examining the city's history and current circumstances. It repeatedly emphasizes the city's exclusive Arab Muslim-Christian identity and history; the denial of any Jewish past or present ties to the city; and the attribution of violence, destruction, and brutality to the current Jewish Israeli presence in the city. It also frequently describes the Jewish Israeli presence in Jerusalem as alien, foreign, and invasive, as well as dangerous, threatening, and brutal. In the introduction to the text, Jerusalem is described as currently subjected to "invasive drillings" and the "scum of strangers and imposters"; the separation wall as "alien." Later in the text, the contemporary enemies of Jerusalem (i.e., Jewish Israelis) are accused of "skipping over centuries ignoring Jerusalem's records of bright Arab civilization" and fabricating their own past in the city. The text states that "Jerusalem is of Arab roots," and only Muslims and Christians lived in it in peace and harmony. It notes "the vileness of the oppressors and the hatred of the ruinous fabricators of the city's Islamic and Christian holy sites, its history, and its archaeology that bear witness to its Arab lineage for thousands of years." The use of the Hebrew language threatens the Arab character of the city. The "passing invaders" and "plundering aggressors" continue to this day to aggressively harm Jerusalem and use excessive brutal force to maintain their control over the city. The Jews are accused of creating a "present sustained by plunderage, subjugation, fabrication, and coercion."

In addition, the text contains some romanticized graphic depictions of violence and frequently endorses self-sacrifice, martyrdom, and engaging in violent actions. It mentions "thousands consisting of the faithful and the martyrs who anointed its pure soil with their pristine blood, and redeemed it with their pure souls as they were standing up to the passing invaders and the plundering aggressors." Furthermore, the text states, "Jerusalem will stay the center of the conflict and the biggest challenge to us all. Hence there cannot be peace, not stability in the area without Jerusalem." After reading the text, students are asked questions such as "What are the false claims that the invaders rely on in order to justify their invading and occupation of Palestine?" and "Explain the repeating occurrence of invaders and aggressors in Jerusalem throughout the eras." They are also asked to explain this statement: "Jerusalem is subjected – in present times – to attacks on its people, its holy sites and its culture." This creates a connection between historic invaders and the actions of current-day Israelis. Students are also asked, "What is the eternal truth on which

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

الوَحدةُ الثّانية

القُدْسُ روحُ فِلَسْطينَ

بَيْنَ يَدي النَّصِّ:

اعْتَمَدْنا في هذا النَّصِّ عَلى مَقالَةٍ للأسْتاذِ عَمّار بَدَويّ الّذي عَمِلَ مُفْتياً لِمُحافَظَةِ طولكَرْم، وَلَهُ كثيرٌ مِنَ الكُتُبِ وَالمُؤَلَّفاتِ. وَالمَقالَةُ الّتي بين أيدينا مقالةٌ دِينِيّةٌ وَطنيّةٌ، تَعْرِضُ مَكانةَ القُدْسِ وقَداسَتَها، ومَطامِعَ الأعْداءِ فيها عَلى مَرِّ العُصورِ؛ ما جَعَلَها قَضيَّةَ عُلماءِ الأمَّةِ وأُدبائِها، وَتُنَبِّهُ المقالةُ إلى المخاطِرِ الَّتي تُحْدِقُ بِالقُدسِ، كالبُؤَرِ الدَّخيلةِ الَّتي تُطِلُّ عَلى بِطاحِها وتَخنُقُ أنْفاسَها، وَالجدارِ الغَريبِ الَّذي يُطوِّقُ مَداها، والحَواجِزِ الّتي تَحُدُّ مِن حركتِها، والحَرفِ العِبريِّ الّذي يُهدِّد طابَعَ ثَقافَتِها، لكِنَّها القُدسُ أرضٌ أَصيلةٌ مُقدّسَةٌ؛ تَلفِظُ خَبَثَ الغُرَباءِ والأدْعِياءِ.

Second Unit
Jerusalem [Al-Quds] the Spirit of Palestine

About the text:
In the following text, we used as a basis an article by Prof. 'Ammar Badawi, who has worked as the Mufti of Tulkarm Governorate and is the composer of many books and written works. The text in front of us is a religious and nationalistic text, one which exhibits Jerusalem's status and sanctity, and the enemies' greedy desire of it throughout the ages. All that made Jerusalem a matter of the Ummah's [the Islamic nation's] scholars and writers. The article warns about the threats that encircle Jerusalem, such as the invasive drillings that emerge on its plains and suffocate its breaths, the stranger wall that is enclosing around its edges, the checkpoints that limit its movement, and the Hebrew letters that menace to leave an imprint on its culture. Nevertheless, Jerusalem is a noble-blooded holy land that spits out the scum of strangers and imposters.

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

فِلَسطينُ أرضُنا ومَهْوى أرْواحِنا، كانَتْ -وَما زالَتْ- مَدارَ اهتِمامِ العُلماءِ والباحِثينَ، يَسيلُ بِها مِدادُهم؛ لِما حَباها اللّهُ تعالى مِنْ بَرَكةٍ نالَتْ بِها زُبدةَ التَّفكيرِ، وصَفْوَةَ المُفكِّرينَ والمُحِبّينَ الّذينَ هاموا بِها وَجْداً، وَطارَتْ إليْها قُلوبُهم شَوقاً، كيفَ لا؟ وهِيَ مَهدُ الأنْبياءِ، ومَهوى العُبّادِ الصُّلَحاءِ، ومَحْضَنُ أنبَلِ النُّبلاءِ مِنَ الصَّحابةِ الأجِلّاءِ، والآلافِ المُؤلَّفةِ مِنَ الأبْرارِ والشُّهداءِ الّذينَ ضَمّخوا تُرابَها الطَّهورَ بِدمائِهم الزَّكيّةِ، وفَدَوْها بِأرواحِهم الطّاهِرةِ، وهُم يُنافِحونَ عنْها الغُزاةَ العابِرينَ، والطُّغاةَ الغاصِبينَ، الّذينَ تَعاوَروها بِغَدرِهم قَديماً، وما فَتِئوا حَتّى اليَوْمِ يَصُبّونَ عليها جامَ حِقدِهم، وَرَذيلَ فُجورِهم، ظانّينَ أنّهم مَلَكوا ناصِيَتَها، وَحازوا قَصَبَ السَّبْقِ في حَلْبَتِها، وأفْلَحوا بالقُوّةِ الغاشِمَةِ، والقَفْزِ فوْقَ القُرونِ بِطَيِّ سِجِلِّها الحَضاريِّ العَرَبيِّ الوَضيءِ، صَفْحةً تِلوَ أُخْرى؛ لِيَصِلوا ماضِياً مُشَوَّهاً مَبْتوراً بِحاضِرٍ قائِمٍ عَلى النَّهْبِ والقَهْرِ والتَّزويرِ والاغْتِصابِ، وَما عَلِموا أنّهم واهِمونَ، وَلَو شَقّوا المَرائِرَ، ومَزَّقوا الثِّيابَ، وانْتَحَلوا الأسْبابَ.

وَيَعلَمُ القَريبُ والبَعيدُ أنَّ دُرَّةَ هذِهِ الأرْضِ المُبارَكَةِ وَروحَها القُدسُ الشَّريفُ، بَوّابَةُ الأرْضِ إلى السَّماءِ الّتي استَقْطَبَتْ بِفَضْلِها، وَشَرَفِ مَكانَتِها، وَعَراقَةِ تاريخِها، العُقولَ والأقْلامَ، فَتَقاطَرَ أصْحابُها عَلى مائِدَةِ بَرَكَتِها الإلهِيَّةِ الخَلّابَةِ، وَتَدافَعَتْ مُؤَلَّفاتُهم، وَعَلا صَريرُ أقْلامِهم يَذكُرُ فَضائِلَها، وَيَتَغَنّى بِمَحاسِنِها، وَكُلَّما كَتَبوا، فاضَتْ عَلَيْهِم خَزائِنُها فُيوضَ البَرَكَةِ الرَّبّانِيَّةِ، وَجَلَّلَتْهم بِعَباءَتِها القُدسِيَّةِ، وأطَلَّتْ عَلَيْهِم مِن وَراءِ خِدْرِها بِطَهارَتِها الوَضّاءَةِ، فَجَلا إشْراقُها غِشاوَةَ النَّفْسِ، وَأشْعَلَ حُسْنُها جَذْوَةَ المَحَبَّةِ، وَحَرَّكَ غَرامُها قُلوبَ المُحِبّينَ والمُبْدِعينَ، فَكانَتْ أُنْشودَةَ البُلَغاءِ، وَتَرْنيمَةَ الشُّعَراءِ،

- هاموا: شُغفوا.
- ضمَّخوا: خَلَطوا.
- يُنافِحون: يُدافِعون.
- تَعاوَروها: تداوَلوها، تعاقَبوها.
- جامَ: إناء، كأس، والمقصود غضبهم الشّديد.
- المَرائر: جمعُ مَرارة: كيسٌ في الجسمِ يحتوي العُصارةَ الصّفراءَ الّتي تساعدُ على هضمِ الموادّ الدّهنيّة.
- صريرُ القلمِ: صوتُه عندَ الكتابةِ بِهِ.

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Palestine is our land and our souls' utmost desire, it has been – and still is – the object of interest of scholars and researchers, whose ink has been flowing on the matter. […] Jerusalem is the prophets' ground, the utmost desire of the righteous servants, the resting place of most noble amongst the majestic Companions of Prophet Muhammad, and of thousands consisting of the faithful and the martyrs who anointed its pure soil with their pristine blood, and redeemed it with their pure souls as they were standing up to the passing invaders and the plundering aggressors who kept coming maliciously time after time in the past. And until the present-day, those have not ceased to unleash their brutal rage and their despicable sins against Jerusalem, believing they have achieved the upper hand over its affairs on its ground and that they have been successful in using vicious power. They skip over centuries ignoring Jerusalem's records of bright Arab civilization, one page after the other, to glue together a falsified dismembered past with a present sustained by plunderage, subjugation, fabrication, and coercion – unknowing they are illusioned, no matter even if they slit gallbladders, tear cloths apart, and falsely claim the circumstances to be in their favor. […] Jerusalem has been the hymn of the orators, the chant of the poets, [continues the next page]

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

وابْتِهالاتِ الصّالِحينَ والمُجاهِدينَ، وَلَهْفَةَ الصّامِدينَ المُرابِطينَ الّذينَ يُمْتَحَنونَ ساعَةً بِساعَةٍ، وَيُسْتَهْدَفونَ لَحْظَةً بِلَحْظَةٍ في إرادَتِهِم، وَصَبْرِهِم، وَتَحَدّيهِم لِلْبَطْشِ والطُّغْيانِ، وَلِسانُ حالِهِم يَقولُ:

إنّا عَلى الحَقِّ في مَسْراهُ لا نَجْشو ... بَلْ نَقْبِضُ الجَمْرَ في دَوّامَةِ اللّهَبِ

وَنَرْكَبُ الهَوْلَ رَغْمَ الجُرحِ لا نَشْكو ... وَنَرْفَعُ الرَّأْسَ لا نَحْبو عَلى الرُّكَبِ

ولا غَرابَةَ في ذلكَ، فالقُدسُ أولى القِبلَتَيْنِ، وَثالِثُ المسجدين، هِيَ بِلْسَمُ الرّوحِ، ونَبضُ الجَسَدِ، وَهِيَ أغلى الغَوالي، على ثَراها الطُّهورِ دَرَجَ المسيحُ -عليهِ السّلامُ- مُبشِّراً بالمَحبَّةِ والسّلام، ومِنها أُصْعِدَ إلى السّماءِ تَجِلَّةً وتكريماً، وَمِن البُقعةِ المُطهَّرَةِ في المسجِدِ الأقصى المبارَكِ، عرجَ نبيُّنا مُحمَّدٌ -عليْهِ السَّلامُ- إلى السّماواتِ العُلا بعدَ إسرائِهِ إليها منَ المسجدِ الحَرامِ في مكّةَ المكرَّمةِ، وصَلاتِهِ بالأنبياءِ وإمامتِهِ لَهم في رِحابِهِ الطّاهرةِ، فأضحَتِ القُدسُ بهذهِ المعجزةِ الرّبّانيّةِ الخالِدةِ جُزءاً من عقيدةِ المُسلِمينَ، ودُرَّةً غاليةً، وأمانةً في ذمّةِ الأنبياءِ والمُرابِطينَ، وتَوطَّدَتْ بِها صِلَةُ المَسجدَيْنِ في رِباطٍ عَقَديٍّ وَثيقٍ، لا تَنفَصِمُ عُراهُ إلى يومِ الدّينِ.

وَتَرى حَوادِثُ الدَّهْرِ بيضاً وَسوداً؛ لِتُؤَكِّدَ حَقيقَةً خالِدَةً تَعَهَّدَها الأَخْيارُ والأَبْرارُ بِدِمائِهِم وَتَضْحِياتِهِم جيلاً بَعْدَ جيلٍ، أَنَّ القُدسَ عَرَبِيَّةُ الجُذورِ، عاشَ فيها المُسْلِمونَ وَالمَسيحِيّونَ عَلى العَهْدِ والمِيثاقِ في سَلامٍ وصَفاءٍ، مُتَحابّينَ مُتَعاونينَ عَلى دَفْعِ الظُّلْمِ، وَرَدْعِ المُعْتَدينَ، وَقد حَسَمَ القَدَرُ الجِدالَ حَوْلَ القُدسِ؛ فكانَ الشَّعْبُ الفِلَسطينيُّ بِمُكَوِّناتِهِ كُلِّها، هُوَ المُرابِطَ حَوْلَها، يَرُدُّ العَوادِيَ عَنْها، وَسوراً عَنيداً تَتَكَسَّرُ سِهامُ الأَشْرارِ تَحْتَ قَدَمَيْهِ، وَزَيْتونَةً حانِيَةً مُتَجَذِّرَةً تَفيضُ بِالعَطاءِ وَالنّورِ، يُجَلْجِلُ في فَضائِها: أَنْتُمُ الجِدارُ المَنيعُ في هذِهِ الأُمَّةِ، فاثْبُتوا، وتَشَبَّثوا، وَرابِطوا، وَلا يَتَسَلَّلِ الخَوَرُ، والهَوانُ إلى عَزائِمِكم، قالَ رسولُ اللّهِ -(ﷺ)-: «لَا تَزالُ طائِفَةٌ مِنْ أُمَّتي عَلى الدّينِ ظاهِرينَ، لِعَدُوِّهِمْ قاهِرينَ، لا يَضُرُّهُمْ مَنْ خالَفَهُمْ إلّا مَا أَصابَهُمْ مِنْ لَأْواءَ، حَتّى يَأْتِيَهُمْ أَمْرُ اللّهِ، وَهُمْ كَذلِكَ». قالُوا: يا رَسُولَ اللّهِ، وَأَيْنَ هُمْ؟ قالَ -(ﷺ)-: "بِبَيْتِ المَقْدِسِ وَأَكْنافِ بَيْتِ المَقْدِسِ". (رواه أحمد)

• تَرى: تَتابَعُ.

• الخَوَرُ: الضَّعفُ والانْكِسارُ.

• لَأْواءَ: شِدَّة أو ضيق.

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[sentence continues from previous page] the prayers of the righteous and the jihad *fighters, the yearning of those who persevere and perform* Ribat *[defensive* jihad*] who are tested each and every hour, are under attacks every moment due to their willfulness, their endurance, and their challenging of the assaults and oppression […]*

The consecutive events of the times, whether good or bad, reaffirm an eternal truth on which the good and faithful have sworn with their blood and their sacrifices in every generation – that Jerusalem is of Arab roots, that Muslims and Christians have lived in it based on a covenant and a pact in peace and serenity, mutually loving and supporting one another in driving away the injustice and repelling the aggressors, and that fate has already decisively solved the argument over Jerusalem. The Palestinian people with all its components are the one performing Ribat *around Jerusalem, forcing the aggressors away. They resemble a persistent wall which the arrows of the evil break onto its feet, and a deep-rooted compassionate olive tree that radiates generosity and light, around which one can hear echoed: "You are the deterrent wall of this Ummah, so stand strong, be assertive, perform* Ribat*, and do not let weakness and shame infiltrate into your determination." Allah's Messenger PBUH said: "A group among my Ummah will continue to exhibit my faith, prevail upon their enemy, and those who oppose them will not be able to harm them except the adversities that afflict them, until the command of Allah comes to them while they stay as such". And people said: "Oh Allah's Messenger, where are they?", and he PBUH said: "in* Bayt Al-Maqdis *[an Arabic term from Islamic tradition, literally translates as "House of the Sanctum," originally referring to King Solomon's Temple; then its meaning also broadened to either the Temple Mount, Al-Aqsa Mosque, the city of Jerusalem, the land of Palestine, or the entire Levant] and the surroundings of* Bayt Al-Maqdis*. (Told by Ahmad [bin Hanbal])*

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

وَكُلَّما ٱلْتَمَّتْ غاشِيَةُ المَصائِبِ بِالقُدْسِ، أَوْ عَلَتْ ناصِيَتَها غِشاوَةٌ ظالِمَةٌ، أَوْ رانَتْ على جَبْهَتِها البَهِيَّةِ سَحابَةٌ سَوْداءُ قاتِمَةٌ، خَفَقَتْ لَها قُلوبُ المَشْرِقَيْنِ، وَأَفْئِدَةُ المَغْرِبَيْنِ، وانْحَنَتْ لِمَحارِيبِها جِباهُ السَّاجِدِينَ، وَذابَتْ لِاسْتِغاثَةِ مآذِنِها نُفوسُ التَّوّاقِينَ لِلَيْلَةِ القُرْبِ مِن بَوّابَةِ المُحِبِّينَ، وَسارَعَتْ أَقْلامُ العُلَماءِ تُحَفِّزُ الهِمَمَ والنُّفوسَ؛ لِتُزِيلَ غاشِيَةَ الحُزْنِ والأَسى، وَيُشْرِقَ جَبِينُ القُدسِ الطّاهِرُ مِن بَيْنِ سُدوفِ الظَّلامِ، تَمْسَحُ عَن جَبْهَتِها غُبارَ اليَأْسِ وَالآلَمِ وَالدَّمارِ، وَتَمُدُّ ذِراعَيْها إِلى الكَرِيمِ الجَبّارِ الَّذي وَهَبَها القَداسَةَ والطَّهارَةَ والبَرَكَةَ، وَتَسْتَحِثُّ خُطى الأَبْطالِ؛ عَسى أَنْ يُسارِعوا؛ لِفَكِّ قَيدِ الحَبِيبَةِ الغالِيَةِ، إِنَّها القُدسُ، وستَبْقى عَصِيَّةً على المُعْتَدِينَ، مَهما عَلِقَ بِها مِن رَذالَةِ الطُّغاةِ، وَحِقدِ المُزَوِّرِينَ العابِثِينَ بِمُقَدَّساتِها الإِسْلامِيَّةِ والمَسِيحِيَّةِ، وَتارِيخِها وَآثارِها الشّاهِدَةِ عَلى أُرومَتِها العَرَبِيَّةِ مُنْذُ آلافِ السِّنِينَ.

إِنَّ قِمَّةَ المَأْساةِ في قَضِيَّةِ فِلَسطين هِيَ مَأْساةُ القُدسِ؛ لِأَنَّها تُشَكِّلُ بِأَماكِنِها المُقَدَّسةِ، وَأَبْنِيَتِها، وحِجارَتِها، وَأَزِقَّتِها، وذِكْرَياتِها، رُموزاً تارِيخِيَّةً وَحَضارِيَّةً لا يُمْكِنُ أَنْ تُنْسى، وستَبْقى القُدسُ مِحْوَرَ الصِّراعِ والتَّحَدّي الأَكْبَرِ لَنا جَميعاً، فَلا سَلامَ، ولا استقرارَ في المَنطِقَةِ دونَ القُدسِ، إِنَّها روحٌ وَجُزْءٌ مِن عقيدةٍ، وإِنَّها لَحَضارةٌ تَليدَةٌ، وَتاريخٌ مُشْرِقٌ بالعَطاءِ، لا تُلَوِّثُها قَذارَةُ الأَعْداءِ، وَلا يَحْتَمِلُ زِنْدُها سَلاسِلَ المُسْتَبِدّينَ، فَهِيَ القُدسُ، وَلَها مِن اسْمِها نَصيبٌ، إِنَّها روحُ فِلَسطين، وَلا حَياةَ لِجَسدٍ بِلا روحٍ.

(بتصرّف من مجلة الإسراء/ دار الإفتاء الفلسطينية. العدد ٨٤/ أيّار/٢٠٠٩م)

• رانَتْ: غَطَّت.

• سُدوف: سَواد.

• أُرومَتِها: أَصلِها الكريم.

• تَليدَةٌ: قَديمَةٌ.

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[…] The pure face of Jerusalem sheds light amongst the darkness of the shadow, wiping off its face the dust of despair, pain and destruction. Jerusalem […] urges the heroes to make a step, so they may hurry to unleash the chains of the dear and beloved [Jerusalem]. Jerusalem shall remain defiant to its aggressors, no matter the vileness of the oppressors and the hatred of the ruinous fabricators against its Islamic and Christian holy site and against its history and its archaeology, that bear witness to its Arab lineage for thousands of years.

The pinnacle of tragedy within the issue of Palestine is Jerusalem's tragedy, since with all its holy places, its buildings, its stones, its alleys, and its memories, Jerusalem incorporates historic and cultural symbols that one cannot forget. Jerusalem will remain the axis of the biggest conflict and challenge of us all, as there shall be no peace and no stability in the region without Jerusalem. It is a soul and a part of faith, it is an ancient civilization, a history that radiates generosity, the enemies' filth does not besmear it, and its wrist does not bear the chains of the oppressors. It is Jerusalem, and its name implies a role, as it is the Palestine's soul, and there is no life to a body without a soul.

(With permission, from Al-Israa Journal, Palestinian Dar Al-Iftaa, vol. 84, May 2009)

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

◄ أوّلاً- نجيبُ عَنِ الأسئلةِ الآتِيَة:

٦ ما الادِّعاءاتُ الّتي استندَ إليْها الغُزاةُ؛ لِتسويغِ غَزوِهم واحتلالِهم فِلَسطين؟

٦ ما الحقيقةُ الخالِدةُ الّتي تَعهّدَها الأخيارُ والأبْرارُ بِدمائِهم وَتَضْحياتِهم جيلاً بَعْدَ جيلٍ؟

٧ تُدلّلُ منَ النَّصِّ على ثَباتِ أهلِ فِلَسطينَ وصُمودِهم، وتَحمُّلِهم الشّدائدَ في مُقاومَةِ أعدائِهم.

٨ يقولُ الكاتبُ: "إنّ قمّةَ المَأساةِ في قَضيَّةِ فِلَسطين، هِيَ مَأساةُ القُدسِ"، ما الأسبابُ الّتي جَعلتْها كَذلكَ؟

Comprehension, Analysis and Language
Firstly, we answer on the following questions:
[…]
3. What are the false claims that the invaders rely on in order to justify their invading and occupation of Palestine?
[…]
6. What is the eternal truth on which the good and faithful have sworn with their bloods and their sacrifices in every generation?
7. Provide evidence from the text to the persistence and perseverance of the people of Palestine, and their endurance of the adversities in the resistance against their enemies.
8. The author says: "The pinnacle of tragedy within the issue of Palestine is Jerusalem's tragedy." What are the reasons that made it as such?

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

ثانياً- نفكّرُ، ثمّ نُجيبُ عنِ الأسْئِلَةِ الآتِيَة:

١ نعلّلُ: تَعاقُبَ الغُزاةِ والمُعتدينَ عَلى القُدسِ على مرِّ العُصور.

٢ وَطّدَتْ حادثةُ الإسراءِ والمعراجِ الرّابطةَ العَقديّةَ بينَ المسجدِ الحَرامِ والمسجدِ الأقصى، نُوضّحُ الآثارَ المُترتّبَةَ على ذلكَ.

٣ ماذا يعني الكاتبُ بقولِه: شَقّوا المَرائرَ، وانتحلوا الأسبابَ؟

٤ ما الدّلالاتُ الّتي نَستوحيها منْ إمامةِ الرّسولِ ﷺ الأنبياءَ في رحابِ الأقصى؟

٥ نقرأُ الفقرةَ الآتيةَ، ونُبيّنُ دَلالةَ الكلماتِ الّتي تَحتَها خُطوطٌ:

"وكُلّما ألَمّتْ غاشيَةُ المَصائبِ بالقُدسِ، أوْ عَلَتْ ناصيتَها غشاوَةٌ ظالِمَةٌ، أوْ عَلَتْ جَبْهَتَها البَهيّةَ سَحابَةٌ سَوْداءُ قاتمةٌ خَفقَتْ لَها قُلوبُ المَشْرِقيّين".

٦ نوضّحُ جمالَ التّصويرِ في العبارتيْنِ الآتيتيْن:

أ- طارَتْ إليْها قلوبُهم شَوقاً. ب- مَسَحتْ عنْ جَبينِها غُبارَ اليأسِ والألم.

٧ تتعرّضُ القُدسُ -في الوقتِ الحاضرِ- إلى ما يَستهدفُ إنسانَها ومُقدّساتِها وحَضارتَها، نوضّحُ ذلكَ.

ثالثاً- اللّغة:

١- ما نوعُ كلٍّ مُشْتَقٍّ منَ المُشْتَقّاتِ الآتية: المُقدّسَة، التّوّاقينَ، المُسْتبدّينَ؟

٢- نُبيّنُ (جَذْرَ)كلٍّ منَ الكلماتِ الآتية: أجلّاء، ميثاق، المَأساة.

٣- ما نوعُ الواوِ الملوّنة في الجُملِ الآتية؟

* ليَصِلوا ماضياً مُشوّهاً مَبْتوراً بحاضرٍ قائمٍ عَلى النّهْبِ.
* خَفقَتْ لَها قُلوبُ المَشْرِقيّين، وَأفئدةُ المَغْرِبيّين.
* عاشَ فيها المُسلمونَ وَالمَسيحيّونَ.

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Secondly, we reflect and then we answer the following questions:
1. Explain the repeating occurrence of invaders and aggressors in Jerusalem throughout the eras.
2. The event of the Nocturnal Voyage [Al-Israa] and the Ascendance to Heaven [Al-Mi'raj] solidified the knotted tie between the Al-Haram Mosque [in Mecca] and Al-Aqsa Mosque. We shall clarify the implications that stem from that.
3. What is the meaning of the author's saying: "they slit gallbladders, and falsely claim the circumstances to be in their favor"?
[…]
7. Jerusalem is subjected – in present times – to attacks on its people, its holy sites and its culture. Explain that.

Thirdly, the language:
1. What sort of derivatives is each one of the following derivatives: the holy, the ones yearning, the oppressors [mustabiddīn].
[…]
3. What is the use of the colored [here: bolded] letter in the following phrases?
- "to glue together a falsified dismembered past with a present sustained by plunderage"
[…]
- "Muslims and Christians have lived in it."

Example 143.

***Dogma* (Shariah *Track*), Grade 11, 2021–2025, p. 20**

(Previously: *Dogma* [Shariah *Track*], Grade 11, 2013, p. 17)

Students are taught the Islamic concepts of *walā'* and *barā'* (loyalty and disavowal). According to the textbook's interpretation, they should be understood to mean that Muslims must hate the "*Infidels*" and not show them any affection, presumably even in their personal lives. As a result, students learn that a prerequisite of being a good Muslim is to act with intolerance and hostility toward non-Muslims.

■ الولاء والبراء من لوازم الإيمان:

لما كان أصل الولاء الحبّ والنصرة، ومنه محبة الله ورسوله والمؤمنين، ومناصرتهم بالنفس والمال واللسان، وأصل البراء البغض و المعاداة، ومنه بغض الكفار ومعاداتهم وما هم عليه، فواجب المسلم أن يتولى الله ورسوله والمؤمنين، ويتبرأ من الكفار ولا يتولاهم أو يناصرهم؛ لقوله تعالى: ﴿ لَّا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً ۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴾ آل عمران: ٢٨ .

فموالاة الكفار والتقرب إليهم ومناصرتهم ومحبتهم وإظهار الودّ لهم بالأقوال أو الأفعال أو النوايا تُعدُّ من نواقض الإيمان.

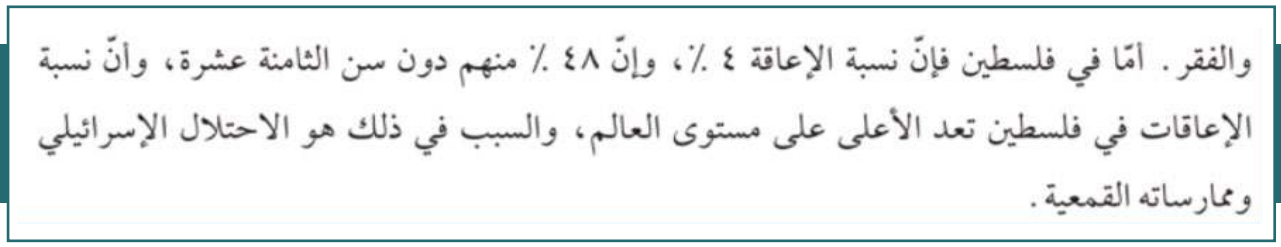
Loyalty and disavowal [al-walā' wa-l-barā'] *is one of the requirements of Faith:*
The basis of loyalty is love and support, including the love of Allah, His Messenger [Muhammad] and the Faithful, and one's supporting them with one's life, possessions and tongue. The basis of disavowal, meanwhile, is hate and hostility, including hate of Infidels and hostility towards them and what they represent. Therefore, it is the obligation of Muslims to be loyal to Allah, to His Messenger and the Faithful, and to disavow the Infidels, and not to be loyal to them or to support them. As the Almighty said: "Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination." (3:28)
Taking the side of Infidels, getting closer to them, supporting them, loving them and showing affection to them by words or deeds or intentions are considered contradictory to Faith.

Example 144.

***Noble* Hadith *and Its Sciences (*Shariah *Track),* Grade 12, 2021–2025, p. 30**

(Previously: *Noble* Hadith *and Its Sciences [*Shariah *Track],* Grade 12, 2020, p. 28)

Students are introduced to a *hadith* calling on Muslims to care for the weak in society. The textbook interprets this *hadith* as referring to people with disabilities and stressing the importance of caring for them. However, the textbook then informs students that Palestine has more disabled people than anywhere else in the world because of Israel's oppression.



والفقر. أمّا في فلسطين فإنّ نسبة الإعاقة ٤ ٪، وإنّ ٤٨ ٪ منهم دون سن الثامنة عشرة، وأنّ نسبة الإعاقات في فلسطين تعد الأعلى على مستوى العالم، والسبب في ذلك هو الاحتلال الإسرائيلي وممارساته القمعية.

In Palestine, the rate of disability is 4%, 48% of which are under 18. The rate of disabilities in Palestine is considered the highest in the world, and the reason for that is the Israeli occupation and its oppressive activity.

Example 145.

***Arabic Language,* Grade 5, Vol. 1, 2020–2025, pp. 83–84**

(Previously: *Arabic Language,* Grade 5, Vol. 1, 2019, pp. 83–84)

A fifth-grade Arabic-language lesson teaches about the Nakba through a story that has graphic depictions of corpses and body parts and a promise to return to "raise the flag of Palestine [...] on our green hills." The story centers on the memories of an elderly Palestinian Arab refugee, who describes parting with "the corpses of my friends, and the body parts of my neighbors" and seeing his old country overrun with "the Enemies." However, the refugee swears he will return to his birthplace and "raise the flag of Palestine [...] on our green hills." Beside the graphic language for a textbook intended for fifth graders, the depicted refugee's commitment to raise the Palestinian flag on what is now internationally recognized Israeli territory can be perceived as a call for territorial irredentism, in a textbook designated for teaching language.

(p. 83)

الذِّكرى الَّتي لَنْ تَموتَ

(فريق التأليف)

بَيْنَ يَدَي النَّصِّ

تُعَدُّ النَّكْبَةُ الَّتي حَدَثَتْ لِلشَّعْبِ الفِلَسْطينيِّ عامَ أَلْفٍ وَتِسْعِمِئَةٍ وَثَمانِيَةٍ وَأَرْبَعينَ أُمَّ المَآسي، فَقَدْ وَلَّدَتْ كَثيراً مِنَ المَصائِبِ مِنْ تَهْجيرٍ، وَهَدْمٍ لِلْمُدُنِ وَالْقُرى وَالْبُيوتِ، وَقَتْلٍ وَتَرْويعٍ، وَجوعٍ وَمَرَضٍ وَفَقْرٍ...، وَعَلى الرُّغْمِ مِنْ مُرورِ عَشَراتِ السِّنينِ عَلَيْها؛ فَإِنَّها لَنْ تُنْسِينا مُدُنَنا وقُرانا الَّتي هُجِّرْنا منها، وَكُلَّما مَرَّتِ الأَيامُ ازْدادَ الشَّوْقُ والأَمَلُ بِالعَوْدَةِ إِلَيْها، وَالنَّصُّ الَّذي سَنَقْرَؤُهُ يَرْوي لَنا حِكايَةَ لاجِئٍ.

٨٣

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

The Memory That Will Never Die
About the text:
The Nakba that struck the Palestinian people in the year 1948 Is considered the mother of calamities. It has generated many disasters, such as deportation, destruction of cities, villages and houses, murder and intimidation, starvation, maladies and poverty… Although tens of years have passed, they will not make us forget the cities and villages we were deported from. As days go by, our longing and hope to return to them increase. The text we are about to read will tell us the story of a refugee.
[An illustration of an old Palestinian man sitting at the roof of a building]

(p. 84)

القِراءَةُ

أَجْلِسُ كُلَّ صَباحٍ هُنا عَلى بابِ هذا المُخَيَّمِ، أَسْتَرْجِعُ ذِكْرَياتي الَّتي لا تُفارِقُني مُنْذُ سِنينَ، تَأْتيني كُلَّ يَوْمٍ تَشُدُّني مِنْ يَدي، وَتَأْخُذُني إِلى هُناكَ، إِلى صَفَدَ، فَأَجِدُ نَفْسي واقِفاً أَمامَ عَتَبَةِ داري مُسْتَوْدِعاً كُلَّ ما فيها عِنْدَ اللهِ حَتّى عَوْدَتي، لَنْ تَطولَ غُرْبَتي، هكذا أَخْبَرَني أَجْدادي، فَقَدْ تَرَكْتُ كُلَّ ما أُحِبُّ داخِلَ داري، وَأَغْلَقْتُ بابَها، وَوَضَعْتُ المِفْتاحَ في جَيْبي، وَحَمَلْتُ ذِكْرَياتي، غادَرْتُ صَفَدَ رَغْماً عَنّي، وَقَلْبي مَليءٌ بِالفَزَعِ وَالحَيْرَةِ وَالأَلَمِ.

تَرَكْتُ خَلْفِيَ جُثَثَ أَصْدِقائي، وَأَشْلاءَ جيراني، لَمْ أَسْتَطِعْ دَفْنَهُمْ؛ فَالكُلُّ يَرْكُضُ، وَالخَوْفُ يَغْشى الوُجوهَ، وَالأَلَمُ يَعْتَصِرُ القُلوبَ، وَنَحْنُ نَسيرُ عَلى عَجَلٍ.

لَمْ أَكُنْ أَعْلَمُ أَنَّني سَأَشيخُ في دارٍ غَيْرِ داري، وَأَنَّني سَأُنْجِبُ أَوْلادي في بُقْعَةٍ سَتُسَمّى مُخَيَّمَ لاجِئينَ، لَمْ أَكُنْ أَعْلَمُ أَنَّني سَأُخَبِّئُ مِفْتاحَ داري تَحْتَ وِسادَتي لِأَكْثَرَ مِنْ سِتّينَ سَنَةً، لَمْ أَكُنْ أَعْلَمُ بِأَنَّ الوُعودَ سَتَكونُ جَوْفاءَ، مُغَلَّفَةً بِالكَذِبِ.

كُنْتُ أَرى زَحْفَ الأَعْداءِ يَجْتاحُ وَطَني، وَلَكِنَّني كُنْتُ أُحَدِّثُ نَفْسي أَنَّني سَأَعودُ. مَرَّتِ الأَيّامُ، وَتَوالَتِ السُّنونَ، وَأَنا لَمْ أَزَلْ أَقْبَعُ في مُخَيَّمِ لاجِئينَ، أَقِفُ عَلى ناصِيَةِ الحُلُمِ وَأُقاتِلُ، فَأَنا عَلى ثِقَةٍ بِأَنَّنا سَنَعودُ، سَنَعودُ مَعَ النُّسورِ المُحلِّقَةِ، سَنَعودُ مَعَ الرّيحِ العاتِيَةِ، سَنَعودُ إِلى الكَرْمِ وَالزَّيْتونِ، سَنَعودُ؛ لِنَرْفَعَ عَلَمَ فِلَسْطينَ، إِلى جانِبِ زَهْرَةِ الحَنّونِ عَلى رَوابينا الخَضْراءِ.

- تَشُدُّني: تَجْذِبُني.
- الفَزَعِ: الخَوْفِ الشَّديدِ.
- يَغْشى: يُغَطّي.
- ناصِيَةِ: مُقَدَّمِ الرَّأْسِ.
- العاتِيَةِ: شَديدَةِ الهُبوبِ.

٨٤

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

Reading
I sit every morning here, at the camp's gate, living [through] my memories that have never left me for years. They come to me every day, take me by the hand there, to Safed. I find myself standing in front of the doorstep of my house, entrusting everything in it in Allah's hands until my return. My sojourn in exile will not be long—so I was told by my grandparents. I left everything I loved inside my house, closed its door, put the key in my pocket and carried my memories with me. I left Safed against my will with my heart full of panic, bewilderment and pain.

I left behind the corpses of my friends, and the body parts of my neighbors. I could not bury them; everyone was running, fear covered the faces, the pain crushing the hearts, and we were walking in a hurry.
I did not know then that I would grow old in a house that is not my own, and that I would bring my children to the world in a place called 'refugee camp.' I did not know that I would hide the key to my house under my pillow for over sixty years. I did not know that the promises would be hollow and shrouded with lies.

I saw the swarm of the enemies invading my country, but I was telling myself I would return. The days went on, and the years passed, and I remained in a refugee camp. I stood in the corner of a dream, fighting, confident that we will return, we will return with the hovering vultures, we will return with the mighty wind, we will return to the vineyard and the olives, we will return; to raise the flag of Palestine, alongside the flower of the anemone, on our green hills.

Example 146.

***Our Beautiful Language,* Grade 4, Vol. 1, 2020–2025, pp. 34–37**

(Previously: *Our Beautiful Language,* Grade 4, Vol. 1, 2019, pp. 34–37)

This lesson in a fourth-grade Arabic-language textbook teaches that the security barrier prevents Palestinians from fulfilling the Right of Return and specifies areas within Israel proper while ignoring its sovereignty over them, which may be understood as an irredentist aspiration. It presents cartoonish-images and then a story about a little girl who flies, along with butterflies, over the security barrier to see areas that are on its other side – specifically, the Jezreel Valley and Mount Carmel, which are under Israel's control, a fact that is not stated in the textbook. At the end of the story, the girl declares, "*Inevitably we will return!*" – a slogan that is associated with the Palestinian Right of Return. As one of the points for contemplation after reading the story, the students are asked how they can remove the wall – which, added to the locations mentioned earlier, suggest an irredentist aspiration of the Palestinians and their not recognizing Israel as a sovereign state.

(pp. 34-35)

Let's observe the picture[s] and hold a discussion.
[Four illustrations]

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

(pp. 36-37)

زَهْرَةُ الحَنّونِ

نَقْرَأُ:

كانَتْ لَيْلى تَلْعَبُ بَيْنَ أَزْهارِ الحَنّونِ في الحُقولِ الجَميلَةِ، تُلاحِقُ الفَراشاتِ المُلَوَّنَةَ، وَظَلَّتْ تَرْكُضُ حَتّى وَصَلَتِ الجِدارَ الإِسْمَنْتِيَّ، فَتَوَقَّفَتْ حَزينَةً، لا تَعْرِفُ ماذا تَفْعَلُ، رَأَتْ زَهْرَةَ حَنّونٍ وَحيدَةً عِنْدَ أَسْفَلِ الجِدارِ. اقْتَرَبَتْ مِنَ الفَراشاتِ وَهَمَسَتْ: لِماذا هِيَ وَحيدَةٌ هكَذا؟!

أَجابَتِ الفَراشَةُ الزَّرْقاءُ: لِأَنَّ الجِدارَ يَفْصِلُ بَيْنَها وَبَيْنَ أَخَواتِها.

أَخْبَرَتِ الفَراشاتُ لَيْلى أَنَّها تُريدُ أَنْ تَصْحَبَها مَعَها؛ لِتَرى الحُقولَ خَلْفَ الجِدارِ.

تَعَجَّبَتْ لَيْلى، وَقالَتْ: لَكِنْ كَيْفَ؟!

الفَراشاتُ: نَطيرُ مَعاً خَلْفَ الجِدارِ.

طارَتْ لَيْلى مَعَ الفَراشاتِ، وَقالَتْ: ما أَجْمَلَ هذِهِ الحُقولَ! وَما أَوْسَعَها!

الفَراشَةُ الحَمْراءُ: هذا سَهْلُ مَرْجِ ابْنِ عامِرٍ.

لَيْلى: وَما اسْمُ ذلِكَ الجَبَلِ؟

الفَراشَةُ البَيْضاءُ: اسْمُهُ الكَرْمِلُ، وَيَقَعُ في مَدينَةِ حَيْفا.

وَقَبْلَ أَنْ يَحُلَّ الظَّلامُ، رافَقَتِ الفَراشاتُ لَيْلى إِلى بَيْتِها.

شَكَرَتْ لَيْلى الفَراشاتِ، وَقالَتْ لَهُنَّ: حَتْماً سَنَعودُ.

The Anemone Flower
Leila was playing among the anemone flowers in the beautiful fields, chasing colorful butterflies. She continued running until she reached a concrete wall. She then stood sad, not knowing what to do. She saw a single anemone flower at the foot of the wall. She came close to the butterflies and whispered: 'Why is it so lonely?'
The blue butterfly said: 'Because the wall separates it from its sisters'.
The butterflies told Leila they wanted her to join them to see the fields beyond the wall.
Leila was surprised and said: 'But how?'
The butterflies: 'We will fly together beyond the wall.'
Leila flew with the butterflies and said: 'How beautiful these fields are, and how wide they are!'
The red butterfly: 'This is Marj Ibn Amer [the Jezreel Valley].'
Leila: 'And what is the name of that mountain?'
The white butterfly: 'Its name is Carmel and it is located in the city of Haifa.'
Before the darkness fell, the butterflies accompanied Leila to her home.
Leila thanked the butterflies and told them: 'Undoubtedly, we shall return.'

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

(p. 37)

نُجيبُ شَفَوِيّاً:

١- أَيْنَ كانَتْ لَيْلى تَلْعَبُ؟

٢- ماذا كانَتْ لَيْلى تُلاحِقُ؟

٣- لِماذا كانَتْ زَهْرَةُ الحَنّونِ وَحيدَةً؟

٤- كَيْفَ اسْتَطاعَتْ لَيْلى الوُصولَ إلى الجِدارِ؟

٥- ماذا شاهَدَتْ لَيْلى مَعَ الفَراشاتِ أَثْناءَ الطَّيَرانِ؟

٦- ماذا قالَتْ لَيْلى لِلْفَراشاتِ بَعْدَ عَوْدَتِها إلى البَيْتِ؟

نُفَكِّرُ:

١- ماذا يُمَثِّلُ الجِدارُ بِالنِّسْبَةِ إلى لَيْلى؟

٢- كَيْفَ نُزيلُ الجِدارَ؟

٣- نَسْتَنْتِجُ العِبْرَةَ مِنَ النَّصِّ.

Let's answer orally:
[…]
6- What did Leila say to the butterflies after she returned home?

Let's think:
1- What does the wall represent in Leila's view?
2- How would we remove the wall?
3- Let's draw the conclusion from the text.

Example 147.

***Arabic Language (Teacher Guide),* Grade 6, 2018–2025, p. 45**

As part of a set of guidelines for a sixth-grade lesson on the Arab city of Nazareth in northern Israel, Palestinian teachers are instructed to encourage students to ignore international law and political reality and to view all Arab cities in Israel proper (and implicitly, the entirety of Israel) as unlawfully occupied Palestinian territory. The teacher guide tells teachers to dispel the common "*misconception*" among some students that there is a distinction to be made between "Palestinian cities" that were subjected to "*the 1948 Occupation*" – a reference to Israel's establishment and independence in 1948 – and those of the West Bank and the Gaza Strip. Instead, teachers are told to emphasize that "*destroyed Palestinian cities*" or "*[cities] which the Israelis are attempting to Judaize*" are Palestinian. Although this lesson could be interpreted as a call to solidarity with Palestinian citizens of Israel, there is ample evidence to suggest that this is not the case. The authors' intention for students to view Israel's very existence as equally illegitimate as the occupation of the West Bank and the Gaza Strip is demonstrated in several ways: by the application of the term "*occupation*" (*iḥtilāl*) both to internationally recognized Israeli territory and to the West Bank and the Gaza Strip; by the hostile accusations of destruction and "*Judaization*" (*tahwīd*); and by the fact that one of the stated lesson goals is to connect the content about Nazareth to a "*discourse on transgressions perpetrated by the Jews* [intihākāt al-yahūd]" and "*[the Jews'] greedy political ambitions* [al-'atmā' as-siyāsīyah] *in the past, distant and recent*." Meanwhile, students who may believe that there is room to accept Israel's internationally recognized borders are simply held to be "*mistaken*."

المخرجات المتوقعة للتصميم	مهارات قرن الـ ٢١	التكامل الأفقي	التكامل العمودي
-إعداد مطويّة عن مدينة النّاصرة أو أيّ مدينة من مدن فلسطين التّاريخيّة. -عرض (بوربتاج) من إعداد الطّلبة عن النّاصرة وآثارها السّياحيّة.	العمل التّعاوني حيث صممت الأنشطة على هذا الأساس، ومهارات التّفكير العليا حيث بنيت الأنشطة بأسئلة تثير التّفكير وتشجعه على التّأمّل والتّخيّل والتّعبير عن الرّأي والرّبط بالواقع من خلال تقارير أو مشاريع إضافة إلى توظيف التّكنولوجيا الفاعلة.	الرّبط بمبحثي التّاريخ والدّراسات الاجتماعيّة في الحديث عن انتهاكات اليهود عبر سنيّ الاحتلال الإسرائيلي للأراضي الفلسطينيّة والأطماع السّياسة لهم قديماً وحديثاً، وتنمية الثّقافة الوطنيّة، والإشارة إلى تاريخ النّاصرة الكنعانيّ ومكانتها الدّينيّة الإسلاميّة والمسيحيّة، والحديث عن النّشاط الاقتصاديّ والجانب السّياحيّ الّذي تميّزت به.	الرّبط بين أبعاد النّص الفنيّة واللّغويّة والاجتماعيّة والسّياسيّة والتّاريخيّة. والرّبط بين فروع اللّغة عند مناقشة النّصّوص.

الأخطاء المفاهيميّة والصعوبات المتوقّعة:

الخطأ: الفصل بين المدن الفلسطينيّة قبل الاحتلال عام ١٩٤٨م والمدن الفلسطينيّة في الضّفّة وغزّة.	**الصّواب:** التّعامل مع المدن الفلسطينيّة المدمّرة أو الّتي يحاول الإسرائيليّون تهويدها على أنّها مدن فلسطينيّة عربيّة لها تاريخها العربيّ والإسلاميّ المشرق.

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

[Far right column:]
Expected products of the project:
- Preparation of a pamphlet about Nazareth, or any city in Historic Palestine.
- Presentation of a news report of the students’ making about Nazareth and its Christian landmarks.

[Second column from left:]
Horizontal integration:
Relate to the subjects of history and social studies in discourse on transgressions perpetrated by the Jews throughout the years of Israeli occupation of Palestinian lands, and their greedy political ambitions in the past, distant and recent, as well as the development of national culture; point out Nazareth’s Canaanite history and religious importance for Islam and Christianity; and hold conversations about economic activity and the touristic aspect which characterized the city.

[Below:]
Misconceptions and expected difficulties:
Mistake: the separation made between the Palestinian cities before the occupation of 1948 and the Palestinian cities in the West Bank and Gaza.
Correction: the destroyed Palestinian cities, or those which the Israelis attempt to Judaize, should be referred to as Palestinian-Arab cities which have their own glorious Arab and Islamic history.

Example 148.

***Arabic Language (Teacher Guide),* Grade 9, 2018–2025, pp. 102–106**

The goal of a ninth-grade Arabic lesson is to instill feelings of hatred in students. As a practical learning task, teachers are told to ask students to "*prove the Palestinian child's hatred for the Occupation forces*." Thus, encouraging students to develop or strengthen existing negative emotions toward the Israeli "Other," such as hatred and resentment, is a major educational goal of this Arabic-language lesson. In addition, one of the reading comprehension exercises is to read a story that takes place during the First Intifada (1987–1992): in this story, a Palestinian child loses his eyesight due to an injury incurred during a confrontation with Israeli soldiers. The lesson's main goal, according to the official guidelines, is "*to familiarize students with the suffering of the children of Palestine*" at the hands of what is described as "*the Zionist machine* [ālah] *of oppression*." As a final assignment, teachers are suggested to ask "*each student… to describe his feelings vis-à-vis the Occupation's crimes against the Palestinian children*."

(p. 102)

نموذج درس مقترح (٨)

قناصٌ يخطفُ بصرَهُ

يحاول الكاتب زكي العيلة في هذه القصة أن يبرز ما تعرَّض له أطفال فلسطين من جرائم على أيدي جنود الاحتلال في الانتفاضة الأولى، إذ واجه الأطفال بأحلامهم الصغيرة الجنود المدججين بالأسلحة؛ ما أدى إلى استشهاد بعضهم، وإصابة بعضهم الآخر بإعاقات، كما حدث مع يوسف الذي فقد عينه اليسرى جرّاء شظية خطفت نورها، وأضعفت الأخرى، فتحولت أحلامه إلى كوابيس.

Example Lesson Set 8: "A Sniper Steals His Eyesight"
In this story, writer Zaki Al-Ayla attempts to highlight the crimes Palestine's children were subjected to by the soldiers of the Occupation during the First Intifada. This was a time when children with their tiny dreams confronted armed soldiers, leading to some of them falling as martyrs, and leaving others handicapped. This is what happened to Yusuf, who lost his left eye due to a ricochet that stole his eyesight in one eye and weakened the other eye, thus transforming his dreams into nightmares.

(p. 103)

الهدف العام: تعريف الطلبة المعاناة التي يتعرض لها أطفال فلسطين على يد قوات الاحتلال، وما يبديه هؤلاء الأطفال من تحدي وجرأة وتمرد أمام آلة البطش الصهيونية.

General goal [of the lesson]: making the students familiar with the suffering which Palestine's children are subjected to by the Occupation forces, as well as the defiance, bravery and rebelliousness shown by those children vis-à-vis the Zionist machine of oppression.

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

(p. 105)

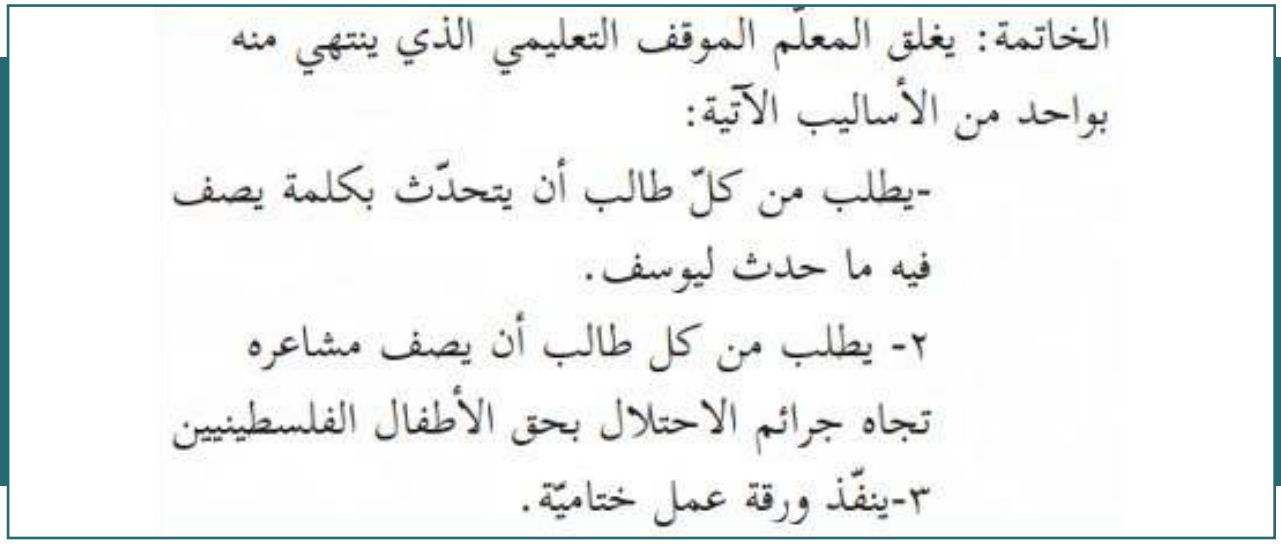
الأهداف الإجرائية

القراءة:

- أنْ يذكر الطالب نبذة عن كاتب القصة
- أن يذكر الطالب أسماء لأطفال فلسطينيين أُصيبوا أو استُشهدوا على يد قوات الاحتلال في الانتفاضة الأولى
- أنْ يدلّل الطالب على كره الطفل الفلسطيني لقوات الاحتلال

Operative goals
Reading:
- The student shall write a passage about the writer of the story.
- The student shall mention the names of Palestinian children who were injured or fell as martyrs at the hands of the Occupation forces during the First Intifada.
[…]
- The student shall prove the Palestinian child's hatred for the Occupation forces.

(p. 106)



الخاتمة: يغلق المعلّم الموقف التعليمي الذي ينتهي منه بواحد من الأساليب الآتية:

-يطلب من كلّ طالب أن يتحدّث بكلمة يصف فيه ما حدث ليوسف.

٢- يطلب من كل طالب أن يصف مشاعره تجاه جرائم الاحتلال بحق الأطفال الفلسطينيين

٣-ينفّذ ورقة عمل ختاميّة.

Conclusion: the teacher shall conclude the educational place they end with in one of the following fashions:
[1.] Each student is asked to speak and briefly describe what happened to Yusuf.
2. Each student is asked to describe his feelings vis-à-vis the Occupation's crimes against the Palestinian children.
3. [The student] will prepare a final report.

Example 149.

***Our Beautiful Language (Teacher Guide),* Grade 4, 2018–2025, p. 204;**

***Arabic Language (Teacher Guide),* Grade 10, 2018–2025, p. 168**

In an exercise for fourth graders, teachers are instructed to have them practice writing sentences containing the word "*Haifa*," with this example provided by the teacher guide: "*Haifa is waiting for its liberation*." Similarly, a question that teachers are asked to give tenth graders as part of a test in the corresponding textbook instructs them to think of "*ways that will guarantee the liberation of Acre from the Occupation*." Furthermore, in Arabic teacher guides that contain exercises discussing the "*liberation*" of pre-1967 Israeli cities from "*the Occupation*," internationally recognized Israeli territory is taught as being "*occupied*" Palestinian territory that must be liberated.

(Grade 4, p. 204)

أ- سأزور حيفا قريباً.

ب- حيفا تنتظر التحرير.

a- I will soon visit Haifa.
b- Haifa is waiting for its liberation.

(Grade 10, p. 168)

٤- نبيّن السّبل الكفيلة بتحرير عكّا من الاحتلال.

4- Let us elucidate the ways that will guarantee the liberation of Acre from the Occupation.

Example 150.

***Dogma* (Shariah *Track*), Grade 11, 2021–2025, pp. 88–89**

(Previously: *Dogma* [Shariah *Track*], Grade 11, 2013, pp. 83–84)

After learning about the Islamic principle of the sealing of the prophecy – that Muhammad is the last prophet – students are taught about two sects that violated this principle: Ahmadiyya and the Bahá'í faith. These sects are shown to have distorted Islam, and their beliefs are described as lies. In addition, students are taught that British colonial authorities supported the rise of these sects to undermine Islam and that today Western countries and Israel support them for the same reasons. This lesson portrays these sects' beliefs not only as false but also as undermining Islam, rather than as legitimate beliefs that developed of their own accord out of Islam. This lesson may encourage intolerance towards these two religious groups, which form a part of Palestinian society, and potentially justifies their persecution.

■ الفرق الضالة التي خالفت عقيدة ختم النبوّة:

■ أولاً: القاديانيّة:

من الفرق الضالة التي خالفت إجماع المسلمين في مسألة ختم النبوّة فرقة القاديانيّة (الأحمدية)، نسبة إلى شخص اسمه ميرزا غلام أحمد القادياني من بلدة قاديان في باكستان، ادّعى النبوّة في زمن الاستعمار البريطاني للهند، وتوفي سنة ١٩٠٨، وقد فسر قوله تعالى: ﴿ مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴾ الأحزاب: ٤٠ تفسيراً غريباً وشاذاً، حيث قال (خاتم النبيّين)؛ أي طابعهم، فكلّ نبيّ يظهر بعد محمد ﷺ مطبوعة بخاتم، كما أوّل قوله ﷺ: «لا نبيّ بعدي» على معنى: أنّه لا نبيّ بعده من غير أمته.

وقد توالت ضلالات القاديانيّة، ومظاهر خروجهم من ملّة الإسلام؛ فقد حكم أتباعها بالكفر على مَنْ لا يؤمن بنبوّة غلام أحمد، ومنعوا أتباعهم من الصلاة وراء المسلمين، أو الزواج من المسلمات وحرّفوا، وبدّلوا في مبادئ الإسلام.

■ ثانياً: البهائيّة:

ومن الفرق الضالّة أيضاً فرقة البهائية، نسبة إلى مؤسسها الذي أطلق على نفسه بهاء الله، واسمه الميرزا حسين علي المازندراني، نسبة إلى بلدته مازندران، ولد سنة ١٨٥٣م في إيران، حيث ادّعى أنّه نبيّ يُوحى إليه بعد رسول الله ﷺ، وقال بحلول الله سبحانه وتعالى في شخصه وتوحده به.

وبعد مطاردته من شاه إيران استقرّ به المقام في مدينة عكا في فلسطين، ومات فيها سنة ١٨٩٢، واوصى بالأمر من بعده إلى ولده عباس، الذي لقب نفسه (عبد البهاء).

أول البهائية قوله تعالى: ﴿ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ ﴾ الأحزاب: ٤٠، أنّ الخاتم بمعنى: الحلية، والزينة، ومحمد ﷺ هو بين الأنبياء عليهم السلام حليتهم وزينتهم التي يتزينون بها، وهذا نوع من التلاعب بالقرآن الكريم عن طريق تأويل ألفاظه ومعانية تأويلاً باطلاً ومخالفاً لمقاصد القرآن الكريم. كما أسقطوا فريضة الجهاد، ودعوا إلى وحدة الأديان، واتخذوا قبلة غير قبلة المسلمين.

والمتتبع لنشأة هاتين الفرقتيْن الضالتيْن، يرى أنّ الاستعمار البريطانيّ -آنذاك- هو مَنْ شجّع على ظهورهما، ودعمهما بقصد إفساد عقيدة الإسلام، وتفتيت الأمّة الإسلاميّة إلى فِرقٍ وأقاليمَ متنافرةٍ متباغضة.

فلا يزال -إلى يومنا هذا- مَنْ يقف مع هذه الفرق الضالّة من الدول الغربية والكيان الإسرائيليّ، ويدعمها ويسهل نشر أباطيلها.

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

Misguided sects that violated the principle of sealing of the prophecy [the Islamic belief that Muhammad is the last prophet]:
Firstly: Qadianiyya [Ahmadiyya]:
One of the misguided sects that violated the Muslim consensus over the issue of the sealing of the prophecy is the sect of Qadianiyya (Ahmadiyya), named after a man named Mirza Ghulam Ahmad al-Qadiani from the town of Qadian in Pakistan, who claimed to be a prophet during the British colonialism in India, and passed away in 1908. He interpreted God's words "Muhammad is not the father of any one of your men, but the Messenger of God, and the Seal of the Prophets; God has knowledge of everything." (al-Ahzab, 40), in an irregular and strange manner, as he said that "seal of the prophets" [literally] means their seal, and that every prophet after Muhammad is imprinted with a seal, and he interpreted the saying of the Messenger of God: "There is no prophet after me" as meaning that there is no prophet after him from a different nation.
The deviations of the Qadianiyya continued, as well as manifestations of their departing from the religion of Islam. Their believers declared that anyone who does not believe in Ghulam Ahmad's prophecy is an infidel, and prevented their believers from praying behind Muslims and marrying Muslims women, and distorted and replaced the principles of Islam.
Secondly: the Bahá'í faith:
Another misguided sect is the Bahá'í sect, which is named after its founder who named himself Bahá'u'lláh, and his [original] name was Mirza Husayn Ali al-Mazandarani, after the town of Mazandaran. He was born in 1853 in Iran. He claimed that he is a prophet receiving revelations from God, after the Messenger of God, and said that God almighty incarnated in him and became united with him.
After he was persecuted by the Iranian Shah, he arrived to Acre in Palestine, and died there in 1892, and appointed his son, Abbas, who named himself 'Abdu'l-Bahá, as his successor.
The Bahá'í faith interpreted God's words "Seal of the Prophets" as the word "seal" means embellishment or jewelry, and that Muhammad is the jewelry and embellishment of the prophets. This is a way of manipulating the holy Qu'ran by interpreting its words in a false way that is opposed to the meanings of the Quran. They also abrogated the duty of jihad*, and called for the unity of religions, and they took a direction of prayer which is different than the Muslims' direction of prayer [*Qiblah*].*
He who follows the rise of these two misguided sects, sees that the British colonialism at that time was the actor that encouraged the appearance of these two sects and supported them, in order to undermine Islamic belief and to divide the Muslim nation to sects and regions that hate each other.
To these days, there are actors that stand with these misguided sects, namely - western countries and the Israeli entity, and support them and enable them to spread their lies.

Example 151.

***National and Social Upbringing,* Grade 3, Vol. 1, 2021–2025, p. 29**

(Previously: *National and Social Upbringing,* Grade 3, Vol. 1, 2020, p. 29)

A Grade 3 lesson on Jerusalem teaches that it is an exclusively Arab Palestinian city, holy to Muslims and Christians alone. Not only do Palestinian students not learn of competing Israeli claims to the city on the geopolitical level but they are not even made aware of its Jewish history nor its religious and cultural significance to Jewish people. Instead, the textbook makes the historically dubious claim that Jerusalem "*was built by* [the Palestinian students'] *Arab ancestors thousands of years ago*," supporting similar (factually baseless) attempts to identify the ancient inhabitants of the region as Arabs seen elsewhere in the curriculum. An opportunity to celebrate Jerusalem's history of religious diversity and coexistence, as a possible model for future Palestinian society, is not taken advantage of here.

أَنا تَعَلَّمْت:

- الْقُدْسُ مَدينَةٌ عَرَبِيَّةٌ بَناها أَجْدادُنا الْعَرَبُ مُنْذُ آلافِ السِّنين.
- الْقُدْسُ مَدينَةٌ مُقَدَّسَةٌ عِنْدَ الْمُسْلِمينَ وَالْمَسيحِيّين.
- جُزْءٌ مِنَ الْقُدْسِ يَقَعُ داخِلَ سورِها الْقَديم، وَهُناكَ أَحْياءٌ كَثيرَةٌ تَقَعُ خارِجَ السّورِ مِثْلُ: حَيِّ الشَّيْخ جَرّاح، وَحَيِّ وادِ الْجوز، وَحَيِّ سِلْوان.

I learned:
** Jerusalem is an Arab city built by our Arab forefathers thousands of years ago.*
** Jerusalem is a holy city for Muslims and Christians.*
[…]

Example 152.

***Islamic Education,* Grade 5, Vol. 1, 2020–2025, p. 63**

(Previously: *Islamic Education,* Grade 5, Vol. 1, 2019, p. 63)

The Western Wall in Jerusalem, the holiest place in Judaism, is described in an Islamic Education textbook as an inseparable part of the Al-Aqsa Mosque and the exclusive property (*ḥaqq ḵāliṣ*) of the Muslim community; its significance to Judaism is not acknowledged, let alone tolerated. This point is illustrated with a photo of the wall, carefully edited to cut out the Jewish worshippers and liturgical objects normally seen at the site. The lesson deals with the Prophet Muhammad's Night Journey, mentioned in the Qur'an, when the prophet traveled on the back of a heavenly beast named Al-Buraq to a place called "the Furthest Mosque" (currently identified with the Al-Aqsa Mosque in Jerusalem), whence he ascended to Heaven. In this context, the textbook dismisses the notion that the believed site of this revered Islamic event may belong to anyone but Muslims and specifies that this applies to the surrounding perimeter of the mosque, including the Western Wall. As of 2020, the textbook adds a nationalist claim to the site as Palestinian, as well as Islamic.

حائط البراق

إضاءة: سُمِّيَ حائطُ البراقِ بهذا الاسم؛ نسبةً إلى البراقِ الَّذي حملَ الرَّسول ﷺ في رحلةِ الإسراءِ والمعراج، وحائط البراق جزء من السور الغربي للمسجد الأقصى، والمسجد الأقصى بما فيه السور أرضٌ فلسطينية وحق خالص للمسلمين.

The Al-Buraq Wall
Spotlight: the Al-Buraq Wall was thus named after [the heavenly beast] Al-Buraq, who carried the Messenger (PBUH) during the Night Journey and Ascension to Heaven. The Al-Buraq Wall is part of the western wall of the Al-Aqsa Mosque, and the al-Aqsa Mosque – including its walls – are Palestinian land and an exclusive right of the Muslims.

Example 153.

***Arabic Language (Teacher Guide),* Grade 9, 2018–2025, pp. 129, 150, 159, 193**

The teacher guide for a ninth-grade Arabic-language textbook celebrates the use of dehumanizing language when describing Israelis in the context of historical atrocities. The corresponding textbook describes Israeli forces conquering the town of Safed in 1948 with the words, "*The Zionist Gangs… dug their fangs of hostility into her pure body*." This line is highlighted by the teacher guide (p. 150), which also asks teachers to explain its "*beautiful imagery*" (p. 193 and p. 188). Separately, in its interpretation of an Arabic-language poem about Palestinian refugees, the teacher guide states that the line "*the madness of evil*" (*junūn aš-šarr*) refers to "*the savagery of the Occupier*," further reinforcing the demonizing language used across the textbook. Another passage from the same textbook likens Israel to "*a clawed beast of prey*," which is highlighted by the teacher guide. The repeated use of language comparing the opposing side of the conflict to predatory animals, by a textbook intended to teach general expression skills, serves to dehumanize the "Other" and generates fear and antipathy.

(p. 129)

ج٢: (أشيائنا الأولى) هي أرض الأجداد بما فيها من ذكريات، بينما(جنون الشر) فهو همجية المحتل.

Answer to Question 2: "our first things" is the land of our ancestors and the memories it contains, whereas "the madness of evil" refers to the savagery of the Occupier.

(p. 150)

٤ ــ شبه العصابات الصهيونية بالحيوان المفترس له أنياب، ومدينة صفد بالفريسة التي ينقض عليها ويغرز أنيابه في جسدها.

4. [The writer] likened the Zionist Gangs to a fanged beast of prey, and the city of Safed to the prey upon which it assaults and digs its fangs in her body

(p. 159)

ب ــ شبه الاحتلال بحيوان مفترس له مخالب يحاول اقتلاع زيتونها.

B. [The writer] likened the Occupation to a clawed beast of prey by which it tries to uproot [the land's] olive trees.

(p. 193)

السؤال الخامس: نقرأ الفقرة الآتية، ثمّ نجيب عما يليها: (١٠علامات)

فعاثت تلك العصابات في المدينة تخريبا وتدميرا، وغرزت أنياب حقدها في جسدها الطاهر، ونفّذت أبشع حملات الإبادة فيها، حتّى لم يبق من سكّانها العرب إلّا القليل، فمشهد ترحيل معظمهم أدمى القلوب، وترك في خاصرة الشعب الفلسطينيّ جرحا نازفا، يروي حكاية الألم على لسان من نجا من أبنائها.

١. ما المدينة المقصودة في النصّ؟
٢. لماذا لم يبق إلّا القليل من أبناء المدينة فيها؟
٣. نحاكي الأسلوب في عبارة: لم يبق من سكّانها العرب إلّا القليل.
٤. نأتي بالفعل المضارع ممّا يأتي: عاث، أدمى، نجا.
٥. نوضّح جمال التصوير: وغرزت أنياب حقدها في جسدها الطاهر.
٦. نعرب ما تحته خطّ في الفقرة.

Question 5: let us read the following passage, then answer the following questions:
"Those [Zionist] Gangs spread destruction and ruin in the city [of Safed] and dug their fangs of hostility into her pure body. There they perpetrated the ugliest campaigns of extermination, until none of its Arab inhabitants were left, except for few. The scene of the expulsion of most of them was heart-bleeding and has left in the Palestinian people's body a bleeding wound that tells the story of pain by those of its sons who survived."
[…]
5. Let us clarify the beauty of the imagery: "they dug their fangs of hostility into her pure body".

Example 154.

***Social Studies,* Grade 9, Vol. 1, 2020–2025, p. 7**

(Previously: *Social Studies,* Grade 9, Vol. 1, 2019, p. 7)

The establishment of a Jewish neighborhood in Jerusalem is described as the beginning of Zionist colonization in 1856, implying that all Jewish existence in Palestine is colonialism. The text describes the Zionist movement as having always pursued a "*policy of partitioning Palestine*," strongly implying that past and future two-state proposals serve Zionist goals and may mean accession to centuries of unjust land theft. Incidentally, the neighborhood mentioned in the text, Mishkenot Sha'ananim (referred to as "Montefioria," after the philanthropist who helped found it, Sir Moses Montefiore), was actually built several years later than the date stated in the textbook and long predated the establishment of the Zionist movement.

• إجراءات الاحتلال الصهيوني في فلسطين:

نشاط (٣)

نَقرأُ النَّصَّ، ثم نُجيب عن الأسئلة التي تليه:

منذ أنْ أقامت الحركة الصّهيونيّة أولى مستوطناتها جنوب غرب سور القدس المعروفة بـ (المنتفيوريّة) عام ١٨٥٦م، وسياسة التّجزئة في فِلَسطين لم تتوقّفْ، فأقامت المستوطنات الّتي تشتمل على معسكرات التّدريب، ومستودعات الأسلحة، وبعد نكبة عام ١٩٤٨م، سيطرت على ما يزيد عن ٧٨٪ من مِساحة فِلَسطين، وتهجير حوالي مليون فلسطيني عاشوا هم وعائلاتهم في مخيّمات اللّجوء في فِلَسطين، والشّتات، ولم يتبقَّ منها إلّا قطاع غزّة، والضّفّة الغربيّة اللّتان تمّ احتلالهما عام ١٩٦٧م.

١- نعطي أمثلة على إجراءات الاحتلال الصّهيونيّ في فِلَسطين.

٢- نستنتجُ أثر هذه الإجراءات على إقامة الدّولة الفِلَسطينيّة.

Actions of the Zionist Occupation in Palestine:
Activity 3:
We will read the text and then respond to the following questions.
Ever since the Zionist movement established its first settlement southwest of the walls of Jerusalem, known as "Montefioria," in 1856, the policy of partitioning Palestine has not ceased, and settlements were established containing training camps and weapons camps. After the Nakba in 1948, the Zionist movement controlled more than 78% of Palestine and deported around a million Palestinians living with their families in refugee camps in Palestine and the diaspora, leaving nothing but the Gaza Strip and the West Bank, which were occupied in 1967.
1. We will discuss the Zionist occupation policy in Palestine.
2. We will understand the impact of the Zionist occupation policy on the establishment of a Palestinian state.

Irredentism and Non-Recognition of Israel

Example 155.

***Social Studies,* Grade 6, Vol. 1, 2020–2025, p. 54**

(Previously: *Social Studies,* Grade 6, Vol. 1, 2019, p. 57)

A sixth-grade lesson on the borders of Palestine unambiguously claims the entirety of Israel's internationally recognized territory and erases it from existence. In the textbook, Palestine is defined as bordering Lebanon, Syria, Jordan, Egypt, and the Mediterranean Sea, with an area of over 27,000 km^2, thus adding Israel's territory to the Palestinian Territories. Israel itself is not mentioned, nor is the fact that these borders are not recognized by the international community or even that they are in dispute. An accompanying map, titled "Map of Palestine," clarifies these claims by depicting Palestine as coterminous with the territory of the British Mandate of Palestine (1922–1948); that is, including the entirety of what is now internationally recognized Israeli territory, as well as the West Bank and the Gaza Strip. Yet, the map juxtaposes the supposedly historic claim with modern borders and labels; for example, it describes the country east of Palestine by its modern name Jordan (*Al-'Urdunn*), rather than its historical name "Transjordan" (*Šarq al-'Urdunn*), strongly indicating that the map should be seen as an aspirational representation of the present, rather than history. The map also conspicuously omits Jewish-built cities and towns such as Tel Aviv, Petah Tikva, and Rishon LeZion – some of which existed well before the time of Mandate and were its largest urban centers – thereby erasing not only Israel's political borders but also its living population.

حدود فلسطين:

نَشاط (٥): نُلاحِظُ الخريطةَ الآتيةَ، وَنَسْتَنْتِجُ:

رقم (١٦): خريطة فلسطين

أ- حدود فِلَسْطينَ مِنْ جِهاتِها الأَرْبَع.

ب- نُسَمّي الدَّوْلَةَ العَرَبِيَّةَ الَّتي تُجاوِرُ فِلَسْطينَ، وَلَيْسَتْ مِنْ بِلادِ الشّام.

نَحْنُ تَعَلَّمْنا:

فِلَسْطين: هِيَ الرُّقْعَةُ الجُغْرافِيَّةُ الَّتي تَمْتَدُّ مِنَ البَحْرِ المُتَوَسِّطِ غَرْبًا، حتى نَهْرِ الأُرْدُنِ شَرْقًا، وَمِنْ لُبْنانَ وَسورِيَّةَ شَمالًا حَتّى خَليجِ العَقَبَةِ وَمِصْرَ جَنوبًا، وَتَبْلُغُ مِساحَتُها حوالي (٢٧,٠٢٧ ألف كم٢) تقريبًا، وتَقَعُ فلسطين في الجِهَةِ الغَرْبِيَّةِ مِنْ قارَّةِ آسيا، وَهِيَ المَمَرُّ البَرِّيُّ الوَحيدُ الَّذي يَرْبِطُ بَيْنَ قارَّتَي آسيا وَإِفْريقيا، ما جَعَلَها مَسْلَكًا لِطُرُقِ القَوافِلِ التِّجارِيَّةِ وَالجُيوشِ مُنْذُ فَجْرِ التّاريخ، وَأَكْسَبَها أَهَمِّيَّةً اسْتراتيجِيَّةً، جَعَلَتْها مَطْمَعًا لِلْغُزاةِ وَالقُوى الاسْتِعْمارِيَّة.

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

The Borders of Palestine
Activity 5: let's observe the following map and deduce:
A. What the borders of Palestine from all four directions are.
B. Let's name the Arab state that borders Palestine and is not part of the Levant.

We have learned:
Palestine: is the geographical area that extends from the Mediterranean Sea in the West to the Jordan River in the East, and from Lebanon and Syria in the North to the Gulf of Aqaba and Egypt in the South. It covers an area of approximately 27,027 km2. Palestine is situated in the western part of the continent of Asia and is the only land bridge between Asia and Africa. This fact has made it a passage route for trade caravans and armies since the dawn of history, and imparted to it strategic importance, which made it coveted by invaders and colonial powers.

[Caption under map:]
[Figure] 16: map of Palestine

Example 156.

***National and Social Upbringing,* Grade 4, Vol. 1, 2021–2025, p. 8**

(Previously: *National and Social Upbringing,* Grade 4, Vol. 1, 2020, p. 8)

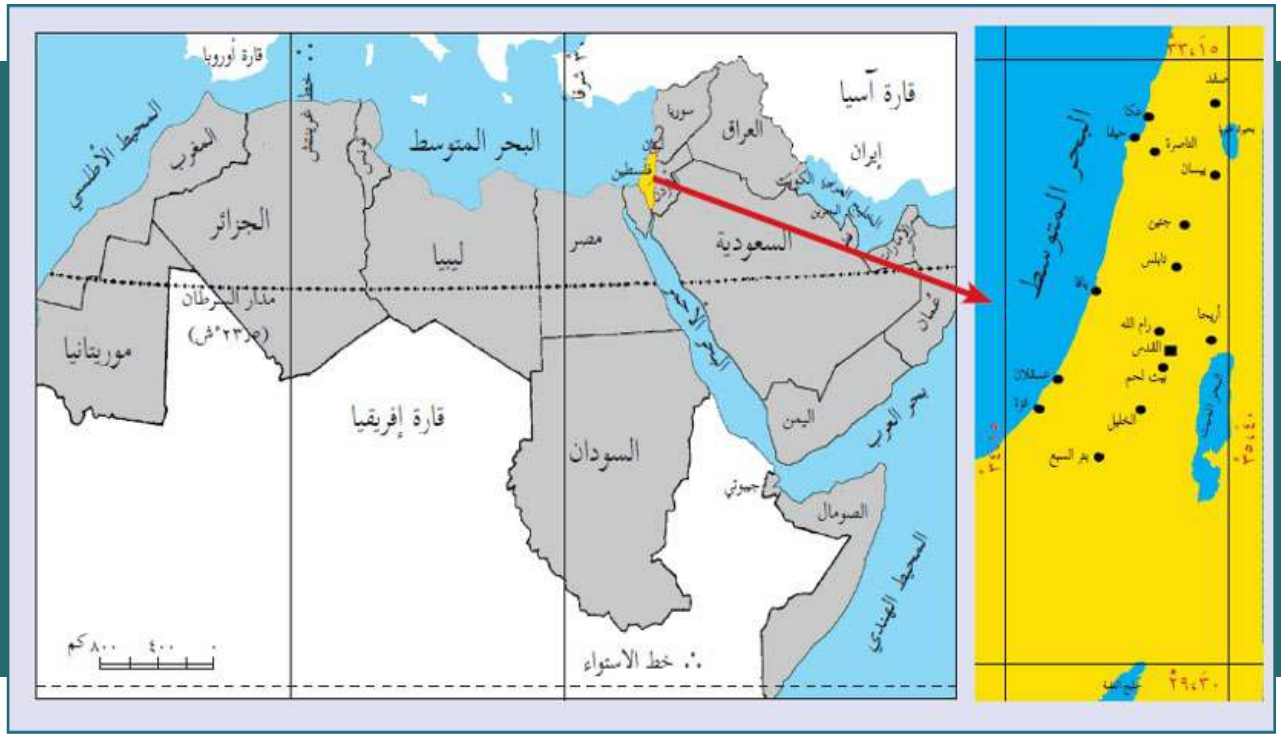
A map for fourth graders, titled "States of the Arab Homeland," appears with a Palestinian flag and the name Palestine flying over the entire territory of Israel, the West Bank, and Gaza.

[Map text, in pink:]
Map of the Arab Homeland
[Label on red territory:]
Palestine

Example 157.

***Geography and Modern and Contemporary History of Palestine,* Grade 10, Vol. 1, 2021–2025, p. 10 (Previously: *Geography and Modern and Contemporary History of Palestine,* Grade 10, Vol. 1, 2020, p. 10)**

Israel does not appear in a geography map (below left); cities in Israel proper such as Jaffa, Haifa, Safed, Tiberias, Acre and Nazareth are considered Palestinian (below right).

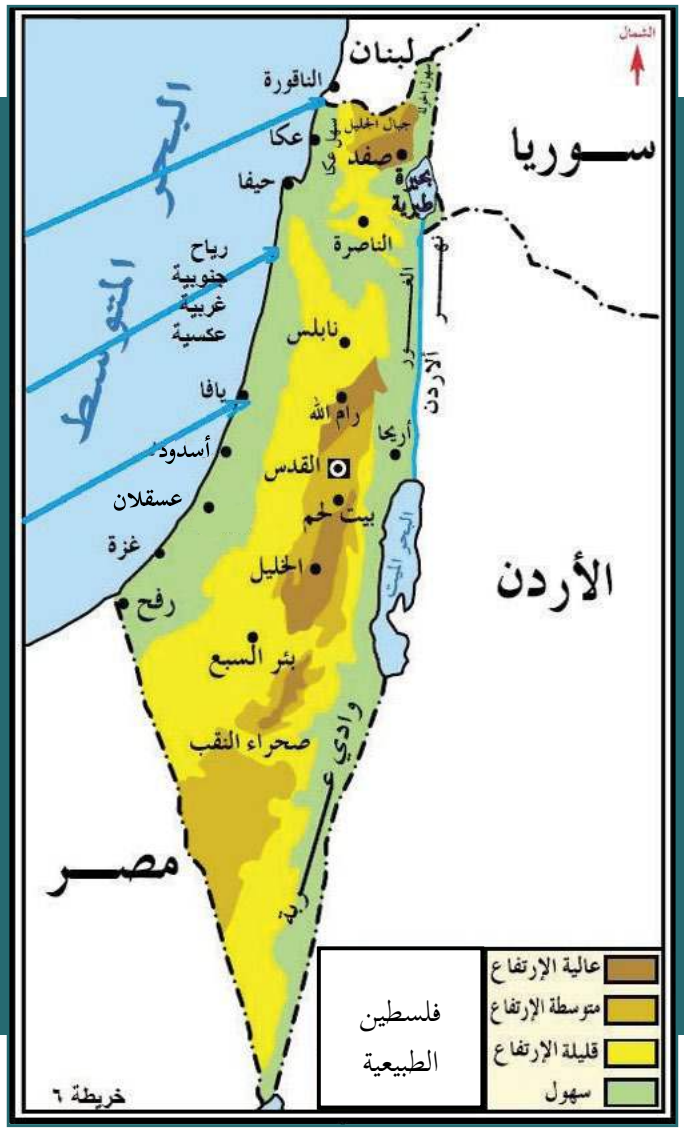


Example 158.

***Geography Studies*, Grade 12, 2021–2025, p. 39**

(Previously: *Geography Studies*, Grade 12, 2019. p. 39)

This map does not use the name "*Israel*" nor does it include Israeli cities such as Tel Aviv, and it completely ignores current borders and agreed-upon boundaries (the Green Line, Gaza Strip, etc.).



Example 159.

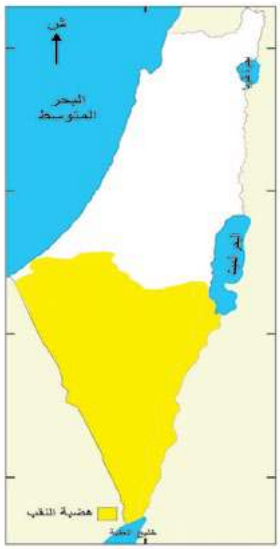
***Mathematics*, Grade 6, Vol. 2, 2020–2025, p. 9**

(Previously: *Mathematics*, Grade 6, Vol. 2, 2019, p. 9)

A division exercise describes the Negev desert as an integral part of Palestine, with no mention of the fact that it is entirely within internationally-recognized Israeli territory. The accompanying map and statement that Palestine's territorial area is 27,000 km² also implies that Palestine covers the entirety of Israel.

الدرس الثاني

النسبة (١)



نشاط (١):

تُعدُّ صحراءُ النّقبِ جزءاً لا يتجزّأُ من أرضِ فِلَسطينَ، وتبلغُ مِساحتُها حوالي ١٤ ألف كيلو متر مربّع، لإيجاد نسبةِ ما تمثّلُهُ هذه الصحراءُ إلى مِساحة فلسطينَ التي تبلغُ حوالي ٢٧ ألف كيلو متر مربّع:

الكسرُ العاديُّ الذي يمثّلُ مِساحةَ صحراءِ النّقبِ من مِساحةِ فلسطينَ

$$\frac{\text{مساحة صحراء النقب}}{\text{مساحة فلسطين}} = \frac{\square}{\square} =$$

Activity 1
The Negev Desert is an integral part of the land of Palestine. Its area is around fourteen thousand km2. Calculate the ratio of this desert from the area of Palestine, which is twenty-seven thousand km² […]

Example 160.

***Social Studies,* Grade 8, Vol. 1, 2021–2025, p. 9**

(Previously: *Social Studies,* Grade 8, Vol. 1, 2020, p. 9)

This chart asserts that the territory of Palestine includes the territory of Israel (27,000 km²).

الجناحُ الآسيويّ			الجناحُ الإفريقيّ		
الدّوْلة	المِساحة/كم²		الدّوْلة	المِساحة/كم²	
السّعوديّة	٢١٤٩٠٠٠		السّودان	٢٥٠٥٨١٣	
اليمن	٤٨٢٦٨٣		الجزائر	٢٣٨١٧٤١	
العراق	٤٣٤٩٢٤		ليبيا	١٧٥٩٥٤٠	
سلطنةُ عُمان	٢١٢٤٧٥		موريتانيا	١٠٨٥٨٠٥	
سوريا	١٨٥١٨٣		مِصْر	١١٠٠٠٠٠	
الأردن	٩٧٧٤٠		الصّومال	٦٣٧٦٥٧	
الإمارات	٨٣٦٠٠		المَغْرب	٤٤٦٥٥٠	
فِلَسطين	٢٧٠٢٧		تونُس	١٦٣١٦٠	
الكُوَيْت	١٧٨١٨		جيبوتي	٢٢٠٠٠	
قَطَر	١١٤٠٠		جُزُرُ القُمُر	٢٠٣٤	
لُبْنان	١٠٤٠٠				
البَحْرَيْن	٦٢٢				
المِساحة الكُلِّيَّة	٣٧١٢٢٢٣		المِساحة الكُلِّيَّة	١٠١٠٤٣٠٠	

جُغرافِيّةُ العالمِ العَرَبِيّ، حسام جاد الرّب، جامعة أسيوط، ٢٠٠٥.

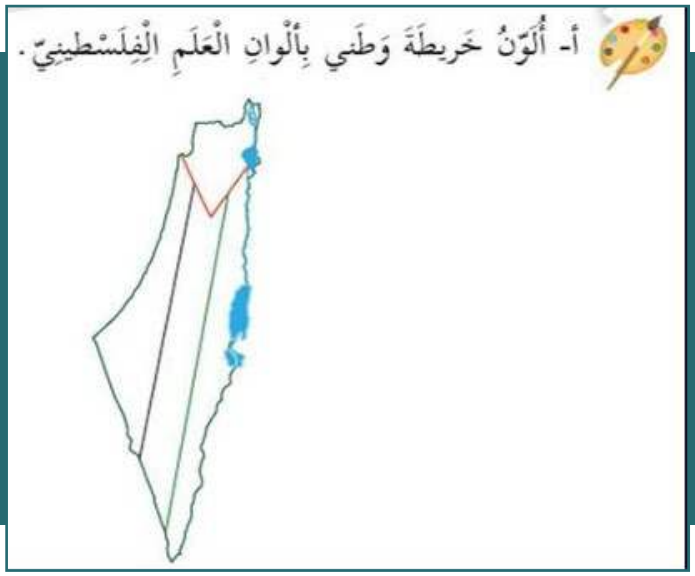
فِلَسطين	٢٧٠٢٧

Example 161.

***National and Life Education,* Grade 2, Vol. 1, 2019–2025, pp. 8, 13**

(Previously: *National and Life Education,* Grade 2, Vol. 1, 2018, pp. 8, 13)

Children in the second grade are instructed to color a map of Palestine that excludes Israel and is contoured according to the colors of the Palestinian flag's lines and colors. Another exercise in the same book asks students to form a map of Palestine with their bodies.



[Above picture—left]
Final Activity: We will draw the map of our country with our bodies.
[Above picture—right]
A. I will color the map of my homeland with the colors of the Palestinian flag.

Example 162.

***Geography Studies*, Grade 11, Vol. 1, 2020–2025, p. 103**

(Previously: *Geography Studies*, Grade 11, Vol. 1, 2019, p. 103)

The name "*Israel*" does not appear in this eleventh-grade geography textbook.

Example 163.

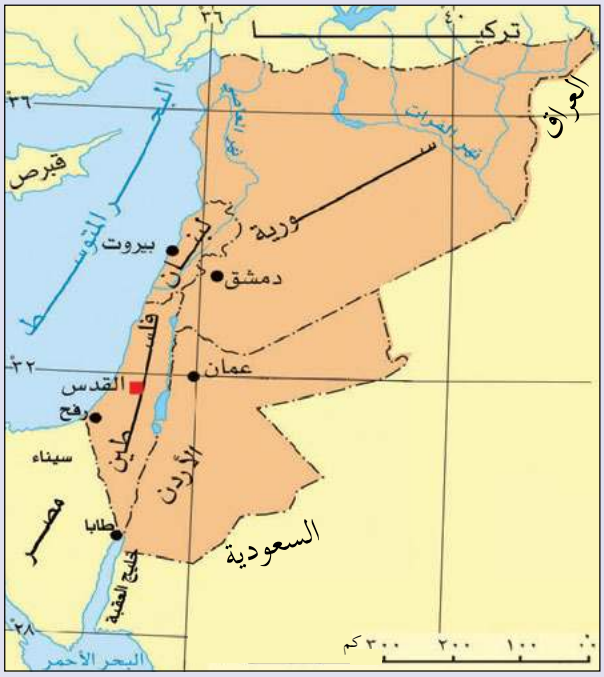
***Geography and Modern and Contemporary History of Palestine*, Grade 10, Vol. 1, 2021–2025, pp. 7–9 (Previously: *Geography and Modern and Contemporary History of Palestine*, Grade 10, Vol. 1, 2020, pp. 7–9)**

A map of the Israeli and Palestinian territory displays only the word "*Palestine*," thereby ignoring the existence of Israel. The accompanying text explains that Palestine's borders extend from the Mediterranean Sea in the west, to the Jordan River in the east, to Lebanon and Syria in the north, and to the Gulf of Aqaba and Egypt in the south. Students are asked to state the names of the countries bordering Palestine on all four sides. Israel is not mentioned.

حدود فِلَسطين:

نشاط (٤) نتوزّع في مجموعات ثنائية، وعلى خريطة بلاد الشام نقوم بما يأتي:

- نذكر أسماء الدُّوَل والمُسَطَّحات المائيّة الّتي تَحُدُّ فِلَسطين من الجهات الأربع.
- نُحَدِّدُ الحدود الأطول والأقل طولًا لفِلَسطين.
- نعرضُ ما توصّلنا إليه عن حدود فِلَسطين.



خريطة فلسطين وبلاد الشام

أَنا تَعَلَّمْتُ:

رُسمت حدود فِلَسطين خلال فترة الانتداب البريطاني بتأثير من الحركة الصّهيونية في تلك الفترة؛ لتحقيق مصالحها، خاصّة في شمال فِلَسطين؛ للسيطرة على منابع نهر الأردن، وبحيرتَي طبريا والحولة.

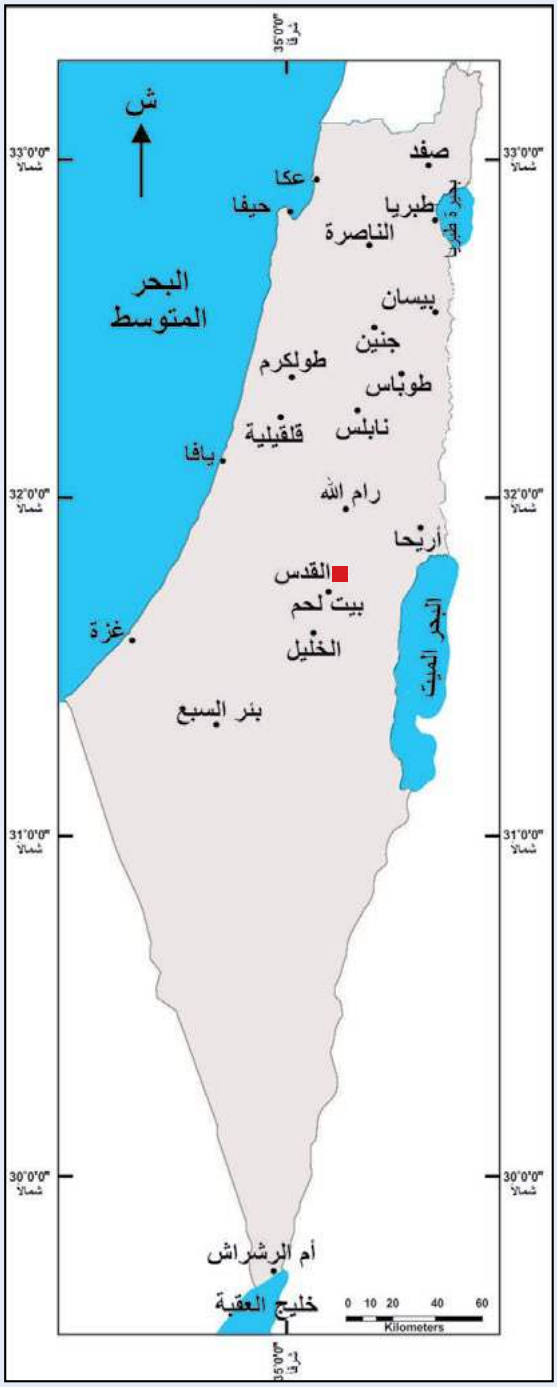
The Borders of Palestine:
Activity 4: We will divide into pairs, and based on the map of the Levant we will do the following:
- We will mention the names of the countries and bodies of water that border Palestine from all four sides.
- We will define the longest and shortest borders of Palestine.
- We will present our results regarding Palestine's borders.

I Learned:
The borders of Palestine were drawn during the time of the British Mandate under the influence of the Zionist movement at that time, in order to achieve its interests, especially in northern Palestine, in taking control over the waters of the Jordan river, Lake Tiberias [the Sea of Galilee] and Lake Hula.

Example 164.

***Geography and Modern and Contemporary History of Palestine,* Grade 10, Vol. 1, 2021–2025, p. 4 (Previously: *Geography and Modern and Contemporary History of Palestine,* Grade 10, Vol. 1, 2020, p. 4)**

In this map of Palestine in a tenth-grade textbook, Israel and Israeli sites are not designated, and only "*classic*" Palestinian names with significant Arab populations are shown. Israeli cities in Israel proper such as Jaffa, Acre, Safed, Haifa, Nazareth, Tiberias, Lod, Ramla and Beersheba are typically described as Palestinian; Tel Aviv is excluded while Eilat is designated as Umm Rashrash.



خريطة فلسطين

Example 165.

***Geography and Modern and Contemporary History of Palestine*, Grade 10, Vol. 1, 2021–2025, p. 15 (Previously: *Geography and Modern and Contemporary History of Palestine*, Grade 10, Vol. 1, 2020, p. 15)**

The Jezreel (*Marj ibn Amr*) and Beit Netofa (*Batuf*) valleys in Israel proper are designated as Palestinian valleys.

٢- السّهول الدّاخليّة:

تَكْثُر السهول الداخلية في فلسطين، وتختلف في مِساحتها، من منطقة إلى أخرى، ومن الأمثلة عليها سهول: مرج ابن عامر، والبطّوف، وصانور، وعرّابة، وحوّارة.

سهل البطّوف: يقع شمال شرق مدينة الناصرة، وتبلغ مساحته ٥٢كم٢.

سهل مرج ابن عامر: يقع بين جبال الجليل وجبال نابلس، وتبلغ مساحته ٣٥١كم٢.

2- Inner Valleys
There are many valleys in Palestine and they vary in size from one area to another. Examples include plains: Marj Ibn Amer, Batuf, Sanur, Arrabah and Hawara.
[Above picture—left] *Batuf Valley: Located northeast of Nazareth, covers an area of 52 km².*
[Above picture—right] *Marj Ibn Amer Valley located between the Galilee Mountains and the mountains of Nablus, covers an area of 351 km².*

Example 166.

***Geography and Modern and Contemporary History of Palestine,* Grade 10, Vol. 1, 2021–2025, p. 14 (Previously: *Geography and Modern and Contemporary History of Palestine,* Grade 10, Vol. 1, 2020, p. 14)**

Israel's entire Mediterranean shoreline, from its northern point in Rosh Hanikra (*Ras al-Naqoura*) to the Gaza Strip, in addition to the Gaza Strip itself down to Rafah, is designated as "*Palestine's Coastal Strip*" in a tenth-grade geography textbook.

أولاً. السُّهول:

نشاط (٢-ب): نتوزّع في مجموعات، ونلاحظُ الخريطة، ثمّ نستنتج الحقائق الآتية المتعلّقة بالسَّهل السّاحليّ الفِلَسطينيّ:

- امتداد السَّهل السّاحليّ.
- اتّساع السَّهل السّاحليّ تارة، وضيقه تارة أخرى.
- نذكر أسماء مدن ساحليّة.

خريطة امتداد السهل الساحلي في فلسطين

أنا تَعَلَّمْتُ:

١- السَّهل السّاحليّ الفلسطيني:

يمتد السَّهل السّاحليّ الفِلَسطينيّ بشكل موازٍ لساحل البحر المُتَوَسِّط، من رأس الناقورة شمالًا إلى رفح جنوبًا بطول (٢٢٤ كم)، وتبلغ مساحته (٣٢٤٤ كم٢). ويمتاز بضيقه في الشَّمال؛ بسبب قرب الجبال من ساحل البحر، بينما يزداد اتّساعًا كلما اتجهنا نحو الجنوب. كما يَمتاز بتنوع تربته، مثل التربة الرَّمليّة، والتربة البُنيَّة، والحمراء، وينقسم السَّهل السّاحليّ إلى ثلاثة أقسام، هي:

أ- السَّهل السّاحليّ الشَّماليّ:

يبدأ من رأس الناقورة حتّى جبل الكرمل، وتجري فيه عدد من الأودية والأنهار، منها نهر النّعامين، ونهر المقطّع.

1. Plains
Activity 2-B: let's divide into groups, observe the map and deduce the following facts about the Palestinian coastal plain:
[…]
[Map caption, left:] Map of the extent of the coastal plain in Palestine

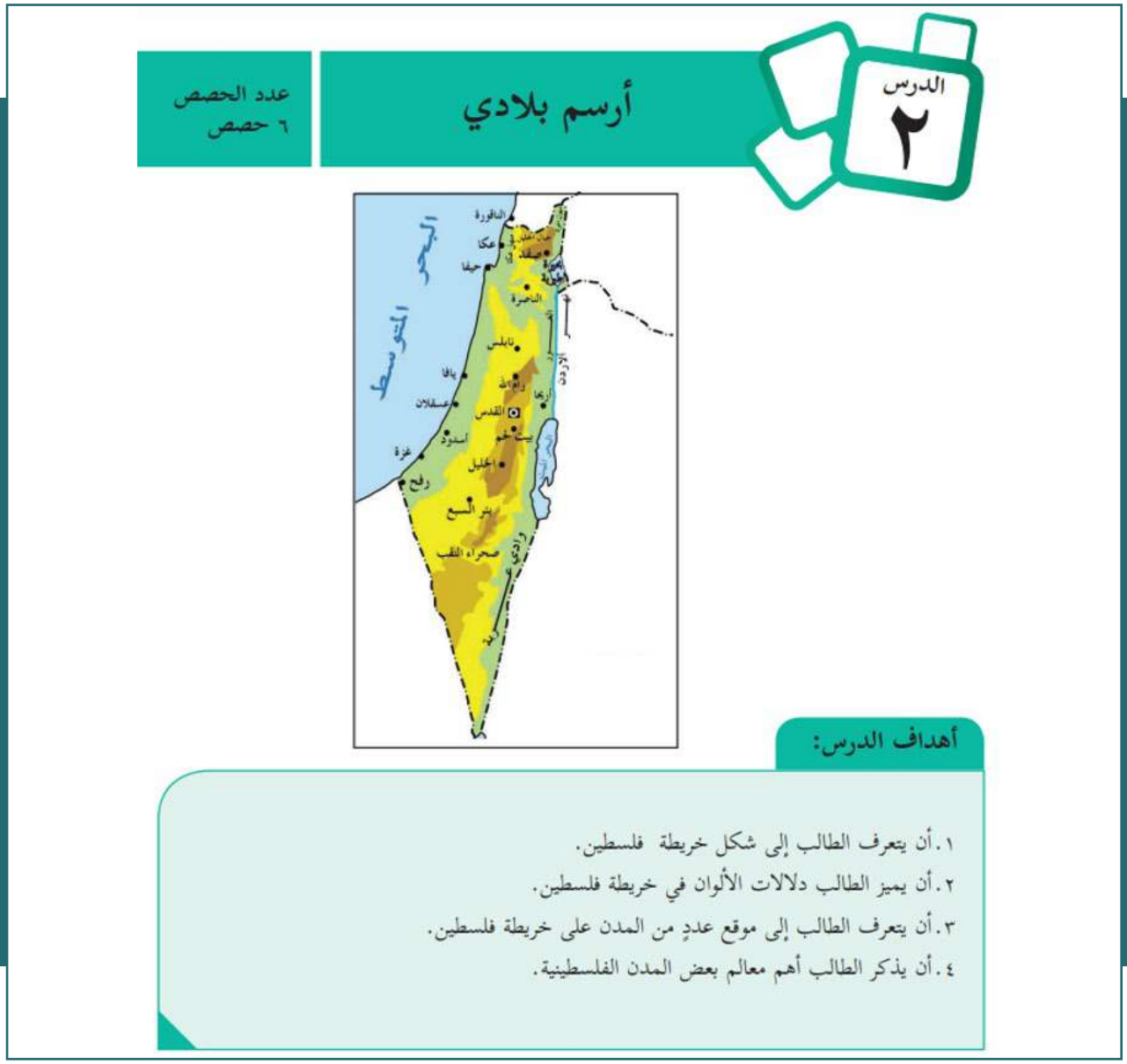
[…]

I Learned:
The distance of the Palestinian coastal strip in the Mediterranean Sea from Ras al-Naqoura in the north to Rafah in the south is 224km…
[…]

Example 167.

***National and Life Education (Teacher Guide),* Grade 2, Vol. 1, 2018–2025, p. 12**

In a second-grade lesson, a "*map of Palestine*" presented by teachers to students shows Palestine's borders covering the entirety of Israel, effectively erasing the country in defiance of international law and political reality. The map not only portrays the claimed irredentist borders of Palestine but also the names and locations of prominent localities within it, conspicuously ignoring major towns and cities built by Jews, such as Tel Aviv, Rishon LeZion, Netanya and Eilat, which are some of the largest cities in the region. Thus, this prescribed "*map of Palestine*" thus erases not only the internationally recognized political existence of the State of Israel but also the physical existence of the Jewish community within it.



Lesson 2: I Draw My Country
No. of sections: 2
Lesson goals:
1. The student shall familiarize themselves with the shape of the map of Palestine.
[…]
3. The student shall familiarize themselves with the location of several cities on the map of Palestine.

Example 168.
***Geography and Modern and Contemporary History of Palestine,* Grade 10, Vol. 1, 2021–2025, pp. 41, 55–56**
(Previously: *Geography and Modern and Contemporary History of Palestine,* Grade 10, Vol. 1, 2020, pp. 41, 55–56)

In a lesson titled "*The Cities of Palestine*," the city of Jaffa – now part of Tel Aviv, Israel's largest city – is described as a Palestinian city. The city is noted for having historically housed publications that "warned of the dangers of Zionist immigration to Palestine from early on."

(p. 41)

الدرس الخامس: مدن فِلَسطينيّة

يُتَوَقَّعُ من الطلبة بعد نهاية الدّرس أن يكونوا قادرين على أن:

١- معرفة أسماء المدن الفِلَسطينيّة وتوزيعها من خلال خريطة فِلَسطين.
٢- استنتاج الأَهَمِّيَّة الدّينيّة والتّاريخيّة والحضاريّة لبعض المدن الفِلَسطينيّة.
٣- تبيان انتهاكات الاحتلال الصهيوني تجاه المدن الفِلَسطينيّة.

Lesson 5: Palestinian Cities
After finishing the lesson, students are expected to be able to:
1. Know the names of Palestinian cities, using the map of Palestine.
2. Figure out the religious, historic and cultural importance of some Palestinian cities.
3. Expose the Zionist Occupation's violations towards Palestinian cities.

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

(pp. 55-56)

مدينة يافا:

نشاط (١): نلاحظُ الخريطة والصورة، ثمّ نقوم بما يأتي:

مدينة يافا

خريطة فلسطين

- نُحَدِّدُ الموقع الجغرافي لمدينة يافا.
- نستنتجُ أهمية موقع مدينة يافا.
- نعلِّلُ: يُطْلَقُ على مدينة يافا عروس البحر.

مسجد حسن بك

ساحة برج الساعة

تشتهر مدينة يافا بصيد الأسماك، وزراعة الحَمضيّات الّتي تُصَدَّرُ لدُوَل العالَم، وتحمل اسمها. وشكّلت يافا قبل النكبة مركزًا ثقافيًّا، فوُجِدَتْ فيها دور الطّبع والنّشر، إلى جانب احتوائها على أهم دور السينما، والمسارح، والأندية الثّقافيّة، التي كان يُصدرُ بعضُها الصّحف والمجلّات الفِلَسطينيّة الّتي نبّهت إلى مخاطر الهجرة الصّهيونيّة إلى فِلَسطين في وقت مبكر.

City of Jaffa
Activity 1: Let's observe the map and the photo, then do the following:
[Captions: right:] The map of Palestine
[Left:] City of Jaffa
** Let's define the geographical location of Jaffa.*
[...]

Jaffa is famous for fishing [. ...] Before the Nakba, Jaffa was a cultural center: it was home to printing and publishing houses, and also contained major cinema, theaters and cultural clubs, some of which published Palestinian newspapers and journals that warned of the dangers of Zionist immigration to Palestine from early on.

Example 169.

***Our Beautiful Language,* Grade 3, Vol. 1, 2020–2025, pp. 105–108**

(Previously: *Our Beautiful Language,* Grade 3, Vol. 1, 2019, pp. 105–108)

A third-grade Arabic-language textbook dedicates a lesson to Jaffa – now part of Tel Aviv, Israel's largest city – teaching that it is an indisputably "Palestinian city." The short text in the lesson does not mention the fact that Jaffa is an internationally recognized Israeli city nor that the majority of its inhabitants are Jews. Rather, the lesson speaks of "*the sound of church bells embracing the sound of the call to prayer in mosques*," praising Christian-Islamic religious coexistence in the city while conspicuously ignoring its ancient Jewish community. Additionally, the city's foundation is ahistorically attributed to "*the ancient Arabs,*" who are framed as "*your [i.e., the Palestinian students'] ancestors,*" in what appears to be a deliberate effort to delegitimize any non-Palestinian Arab claim to the city.

الْقِراءَةُ

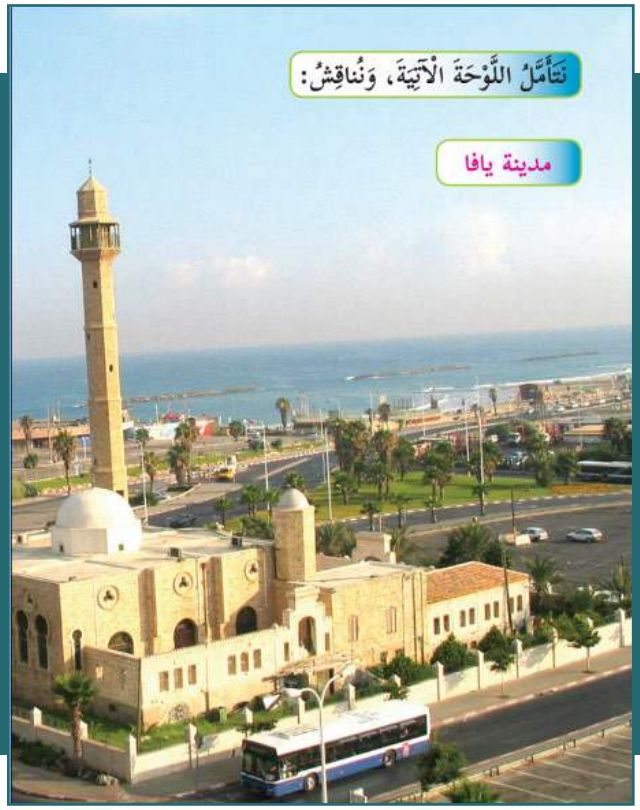
عَروسُ الْبَحْرِ

نَقْرَأُ:

أَنا يافا، أَنا عَروسُ الْبَحْرِ، أَنا مَدينَةٌ فِلَسْطينِيَّةٌ، بَناني أَجْدادُكُمُ الْعَرَبُ الْقُدَماءُ، قَبْلَ سِتَّةِ آلافِ عامٍ عَلى ساحِلِ الْبَحْرِ الْمُتَوَسِّطِ، كُنْتُ بَوّابَةً لَهُمْ إِلى الْعالَمِ الْخارِجِيِّ، وَما زالَتِ السُّفُنُ تَرْسو في مينائي.

في بَيّاراتي تُزْرَعُ الْحِمْضِيّاتُ وَالْفَواكِهُ، وَبُرْتُقالي مِنْ أَجْوَدِ أَنْواعِ الْبُرْتُقالِ في الْعالَمِ، وَيُشاهِدُ السّائِحُ عِنْدَما يَزورُني الْأَماكِنَ التّارِيخِيَّةَ، وَالْأَحْياءَ الْقَديمَةَ كَحَيِّ الْعَجَمِيِّ، كَما يَطْرَبُ وَهُوَ يَسْمَعُ صَوْتَ أَجْراسِ الْكَنائِسِ يُعانِقُ صَوْتَ الْأَذانِ في الْمَساجِدِ، وَيُصَلّي في مَسْجِدِ حَسَنِ بِك، وَيَقْضي وَقْتاً مُمْتِعاً عَلى شاطِئي الْجَميلِ.

١٠٨



نَتَأَمَّلُ اللَّوْحَةَ الْآتِيَةَ، وَنُناقِشُ:

مدينة يافا

Let's consider the following picture, and discuss:
The City of Jaffa

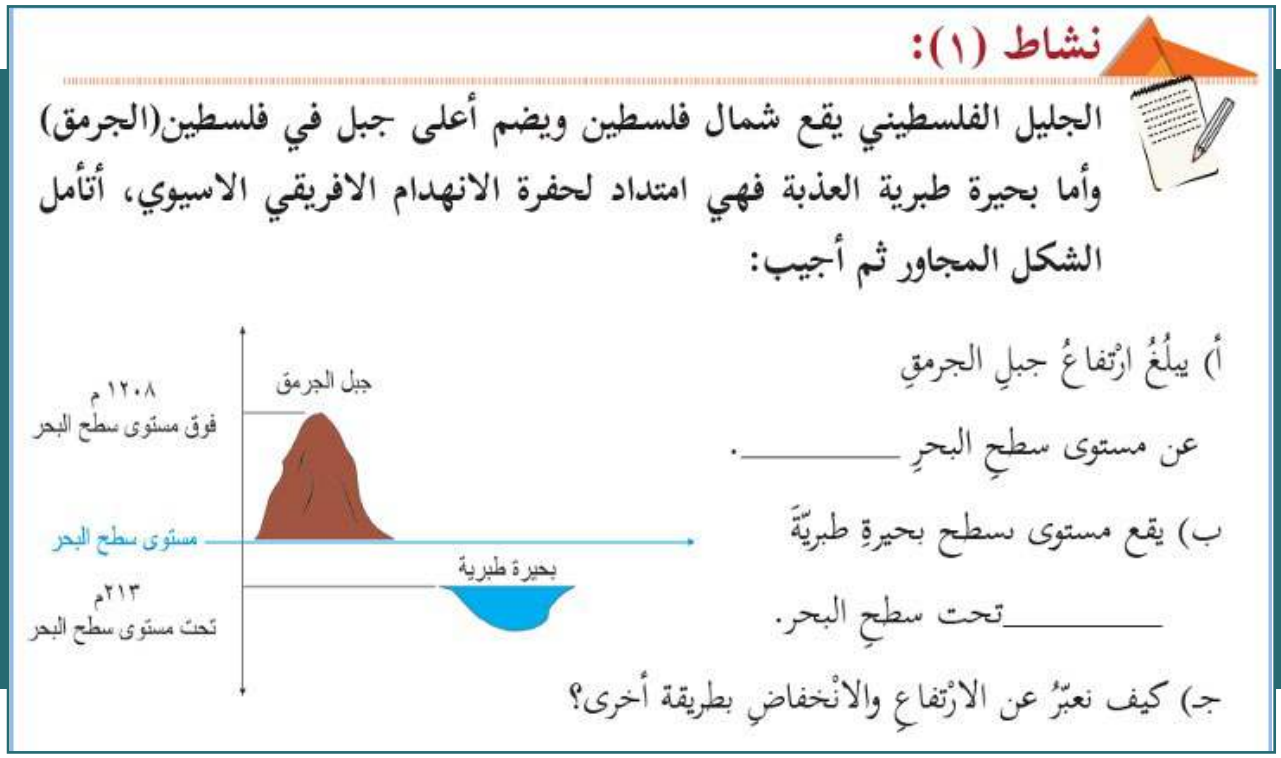
Reading
Bride of the Sea
Let's read:
I am Jaffa, Bride of the Sea; I am a Palestinian city. I was built by your ancestors, the ancient Arabs, six thousand years ago, on the shores of the Mediterranean Sea. I was their gate to the outside world, and ships still dock at my harbor. In my orchards, citrous fruits and other fruits are grown; my oranges are some of the finest in the world. A tourist visiting me will see historical sites, and old city quarters such as Ajami neighborhood. He will also be delighted to hear the sound of church bells embracing the sound of the call to prayer in mosques. He will pray at the Hassan Bek Mosque, and spend a pleasant time on my beautiful beach.

Example 170.

***Mathematics,* Grade 7, Vol. 1, 2022–2025, p. 4; *Geography and Modern and Contemporary History of Palestine,* Grade 10, Vol. 1, 2021–2025, p. 16**

(Previously: *Mathematics,* Grade 7, Vol. 1, 2020; *Geography and Modern and Contemporary History of Palestine,* Grade 10, Vol. 1, 2020, p. 16)

These textbooks claim that the Sea of Galilee and the Galilee mountains are Palestinian, and the "*highest mountain in Palestine*" is Mt. Meron (*Jabal al-Jarmaq*) – all locations in internationally-recognized Israeli territory.



نشاط (١):

الجليل الفلسطيني يقع شمال فلسطين ويضم أعلى جبل في فلسطين(الجرمق) وأما بحيرة طبرية العذبة فهي امتداد لحفرة الانهدام الافريقي الاسيوي، أتأمل الشكل المجاور ثم أجيب:

أ) يبلُغُ ارْتفاعُ جبلِ الجرمقِ عن مستوى سطحِ البحرِ _____.

ب) يقع مستوى سطح بحيرةِ طبريّةَ _____تحت سطحِ البحر.

جـ) كيف نعبّرُ عن الارْتفاعِ والانْخفاضِ بطريقة أخرى؟

The Palestinian Galilee is located in the north of Palestine and includes the highest mountain in Palestine (Jabal al-Jarmaq) while Lake Tiberias is a direct continuation of the Great Rift Valley.

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

* الجبال الشَّماليّة (جبال الجليل):

تمتدّ من الحدود اللّبنانية حتّى سهل مرج ابن عامر، ويوجَدُ فيها جبل الجرمق، أعلى قِمَمِ فِلَسطين، حيث يرتفع حوالي (١٢٠٨م) عن مستوى سطح البحر، بالإضافة إلى جبل حيدر، وجبل كنعان. وتُعَدُّ جبال الجليل مَنطقة مهمّة؛ نظراً لوجود الغابات الّتي تكسوها، ووفرة أمطارها، وكثرة ينابيعها. ومن المدن الّتي تقع فيها: صفد، وشفا عمرو.

جبل الجرمق

The Northern Mountains (the Galilee Mountains):
Extending from the Lebanese border to the Jezreel Valley. That is the location of Jabal al-Jarmaq [Mt. Meron], the highest mountain in Palestine with a height of 1,208 meters above sea level, as well as Jabal Hedar [Mt. Ha'ari] and Mount Canaan. The Galilee Mountains are an important area, due to the forests that cover them and due to the large amounts of rainfall and springs in them. Among the cities [in the Galilee] are Safed and Shefa-'Amr.

Gender Inequality

Example 171.

***Islamic Education,* Grade 11, Vol. 2, 2020–2025, p. 7**

(Previously: *Islamic Education,* Grade 11, Vol. 2, 2019, p. 7)

An interpretation of a Qur'anic verse considers a woman's responsibility for committing adultery to be greater than that of a man and so it is a greater sin for women. When they commit adultery, it is considered more obscene than when men do it, and women are seen as temptresses who cause men to commit adultery.

٥. قدّمت الآية الأولى الزّانية على الزّاني؛ لأنّ زنا النّساء أفحش، ولأنّه يجلب ضررًا كبيرًا على المرأة، ولأنّ الإغراء يكون من المرأة غالبًا، فقُدّمَ ذكرُهن تغليظًا واهتمامًا. بينما قُدّم الزّاني في قوله تعالى:

5. In the first Qur'anic verse, the adulteress precedes the adulterer because women's adultery is considered more obscene, as it brings great harm to women, and because temptation mostly comes from women. […]

Example 172.

***Islamic Education*, Grade 11, Vol. 2, 2020–2025, pp. 28, 31**

(Previously: *Islamic Education*, Grade 11, Vol. 2, 2019, pp. 28, 31)

An Islamic Education lesson seems to hold women responsible for sexual harassment. This lesson interprets Al-Ahzab Surah from the Qur'an to teach students that women's Islamic attire and "modesty" (*ḥišmah*), as defined by the textbook, "*prevents female Muslims from being harmed*," because "*none of those of weak souls or sick minds would dare to molest them*" so long as they adhere to shariah prescriptions on clothing. This message strongly implies that whether a woman is sexually harassed fundamentally depends on her choice of clothing and that if she fails to adhere to religious prescriptions in this matter she can expect "harm" (*aḍā*). Notably, the lesson does not clarify whether the same rationale applies to male-specific Islamic prescriptions, which are not discussed in this chapter. As such, this teaching appears to place on women the sole responsibility for sexual and physical violence they experience and may even justify it in certain circumstances.

(p. 28)

حشمة المرأة المؤمنة:

قَالَ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلۡمُؤۡمِنِينَ يُدۡنِينَ عَلَيۡهِنَّ مِن جَلَٰبِيبِهِنَّۚ ذَٰلِكَ أَدۡنَىٰٓ أَن يُعۡرَفۡنَ فَلَا يُؤۡذَيۡنَۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ٥٩﴾.

- يأمر الله تعالى رسوله ﷺ أن يأمر أزواجه وبناته ونساء المؤمنين بالتزام اللبّاس الشّرعي الذي يغطّي الجسد، والرّأس، وفتحة الصّدر، ومن شروطه: ألاّ يكون كاشفاً مُظهراً ما تحته، ولا واصفاً مُجَسّماً ما تحته، ولا ضيّقاً، ولا مُلْفِتاً للنّظر؛ فالمرأة المُسلمة تُعْرَفُ بزيِّها وحِشْمتها، وهذا يمنع عنها الأذى، فلا يجرؤ أحد من ضعاف النّفوس ومرضى القلوب على التّعرض لها.

Modesty of Faithful Women
The Almighty said: "O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves part of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful." (33:59)
- God has commanded His Prophet, peace be upon him, to command his wives, daughters and the Faithful's wives to wear shariah-prescribed clothing […] Muslim women are recognized by their attire and modesty, and this keeps them from harm and none of those of weak souls or sick minds would dare to molest them.

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

(p. 31)

التّقويم:

س١- أضعُ إشارةَ (✓) مقابلَ العبارةِ الصّحيحةِ، وإشارةَ (×) مقابلَ العبارةِ غيرِ الصّحيحةِ فيما يأتي:

١. المعنى الوحيد لقول الله تعالى: (وَسَلِّمُواْ تَسۡلِيمًا) الوارد في الآيات الكريمة هو إلقاء السّلام على رسول الله ﷺ. ( )

٢. انتهى إيذاء الكفرة والعصاة للرّسول عليه الصّلاة والسّلام بوفاته. ( )

٣. أمر الله نساء النّبيّ ﷺ وبناته ونساء المؤمنين بالتزام اللّباس الشّرعيّ. ( )

٤. سُنّة الله لا تتبدّل ولا تتغيّر في طرده للمنافقين من رحمته، وتهديدهم بالإبعاد عن المجتمع المسلم، وقتلهم بأيدي المسلمين. ( )

٥. جاء الأمر للمرأة المسلمة باللّباس الشّرعيّ حماية لها من الأذى. ( )

س٤- أعلّلُ الآتي:

١. استحق نبيُّ الله محمّد ﷺ التّشريف بصلاة الله وملائكته والمؤمنين عليه.

٢. يَمنعُ اللّباسُ الشّرعيّ الأذى عن المسلمة.

٣. طرد المنافقين من رحمة الله تعالى.

س٥- أذكر مثالاً على:

١. أذى الكفّار لله ورسوله.

٢. أذى الكفّار للمؤمنين.

س٦- أفسّر قول الله تعالى: ﴿سُنَّةَ ٱللَّهِ فِي ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلُۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبۡدِيلٗا ٦٢﴾.

س٧- أذكر صفات الحروف التي لها ضدّ مع بيان حروفها.

س٨- أعطي رأيي في سلبيات الخروج على أحكام الشّرع فيما يختص باللّباس.

Assessment:
Question 1. Place a checkmark next to correct statements, and an X next to incorrect ones:
[…]
5. The command for Muslim women to wear shariah-prescribed attire comes to protect them from harm.

Question 4. I will explain why:
[…]
2. Shariah-prescribed clothing prevents female Muslims from being harmed.
[…]

Question 8. I will give my opinion about the negative aspects of deviating from shariah prescriptions with regards to clothing.

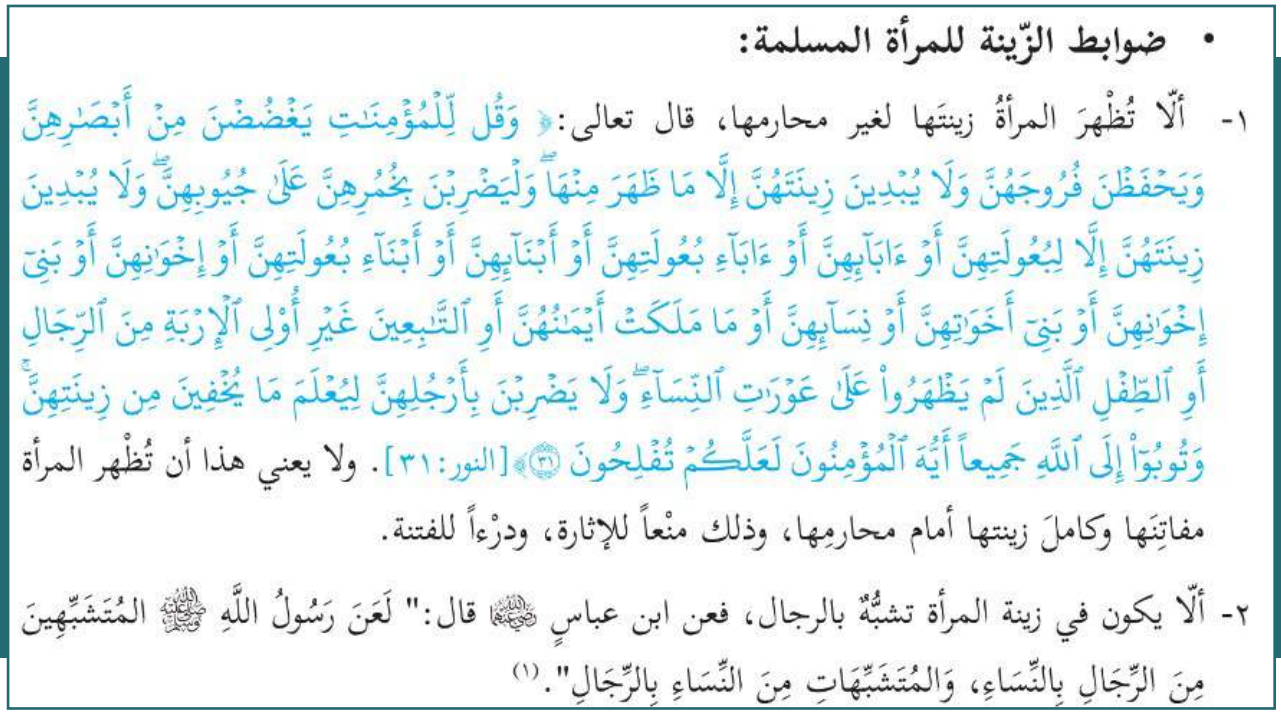
Example 173.

***Islamic Education,* Grade 9, Vol. 1, 2020–2025, pp. 74–78**

(Previously: *Islamic Education,* Grade 9, Vol. 1, 2020, pp. 74–78)

An Islamic Education lesson on Islamic dress codes teaches that women are responsible for harm if they fail to dress modestly, that men and women who resemble the other gender are "cursed," and that Muslims should not dress like "Infidels." The lesson begins by laying out Islamic prescriptions on female "adornment" (*zīnah*). According to the textbook authors' interpretation, women should not display their adornments or "seductive qualities" (*mafātin*) to others because doing so may invite "arousal" (*iṯārah*) and "temptation" (*fitnah*). A similar idea is conveyed when the textbook attempts to justify the wearing of *hijab* – the Islamic female dress, which covers the whole body – stressing that it "*protects women*" and "*immunizes the youth from descending into adultery* [fāḥišah]." The subtext seems to be that women are seductive to others by nature, unlike men, and so bear the unique burden to conceal themselves and prevent "temptation"; if they do not, they may expose themselves to harm or potentially even invite harm to themselves and to society. The same lesson quotes *hadiths* on two different occasions to teach that men and women who imitate (*tašabbuh*) the other gender in appearance are cursed (*laʿana*) by the Prophet Muhammad, a message that may foster intolerance of people who fail to abide by traditional gender stereotypes. Finally, the lesson warns male Muslims not to wear "the dress of Infidels" (*libās al-kuffār*)[87]; while the practical aspects of this prohibition are not expanded on, it also carries the potential to induce religious extremism and intolerance.[88]

(p. 75)



• ضوابط الزّينة للمرأة المسلمة:

١- ألّا تُظْهِرَ المرأةُ زينتَها لغير محارمها، قال تعالى: ﴿ وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾ [النور: ٣١]. ولا يعني هذا أن تُظْهِر المرأة مفاتِنَها وكاملَ زينتها أمام محارمِها، وذلك منْعاً للإثارة، ودرْءاً للفتنة.

٢- ألّا يكون في زينة المرأة تشبُّهٌ بالرجال، فعن ابن عباسٍ ﷺ قال: " لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ". (١)

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

87. Interestingly, earlier editions of the same lesson directed this proscription at women rather than men. See: *Islamic Education*, Grade 9, Vol. 1, 2019, p. 77.
88. To support this proscription, the textbook quotes a hadith from Muslim narrating that Abdullah ibn Amr was told by Muhammad not to wear safflower-dyed clothing, calling it "the dress of Infidels." This story is recorded in two different versions, the other of which does not mention "Infidels" at all. See *Ṣaḥīḥ Muslim*, Book 37, Hadith 51 (2077c).

٣- ألّا تكون الزينة بِمُحَرَّم، كالوَشْم، أو الرَّسم، وغيره.

٤- تحريم الوَصْل والنَّمْص.

نشـــاط:
أرجع الى أحد كتب شروح الحديث وأكتب معنى كل من: الوَصْل والنَّمْص.

- **ضوابط الزّينة للرجل المسلم:**

١- ألّا يكون متشبِّهاً في زينته بالمرأة.

٢- ألّا تكون الزينة بِمُحَرَم، كالوَشْم، أو الرسم على الجسم، وغير ذلك.

٣- ألّا يتزّين بزينة الذهب والحرير.

٤- ألا يشبه لباس الكفار، عن عبد الله بن عمرو بن العاص رضي اللّه عنه أن النبي ﷺ رأى عليَّ ثوبين معصفرين فقال: " إن هذه ثياب الكفار فلا تلبسها"[٢].

*Rules of Adornment [*zīnah*] for Muslim Women:*
1. Women must not show their adornment to people who are not their mahrams *[relatives], as the Almighty said […] This does not mean that women should show their seductive qualities [*mafātin*] and all of their adornments to their* mahrams*, since arousal [*iṯārah*] should be prevented and temptation [*fitnah*] warded off.*
2. Women's adornment must not entail imitation of men. Ibn Abbas, God be pleased with him and his father, narrated: "The Messenger of God, peace be upon him, cursed those men who imitate women, and those women who imitate men." [From Al-Bukhari]
[…]

Rules of Adornment for Muslim Men:
[…]
4. It must not resemble the dress of Infidels. Abdullah ibn Amr ibn Al-As, God be pleased with him, narrated: "The Prophet, peace be upon him, saw me wearing two garments dyed with safflower, and said, 'That is Infidel dress, do not wear it.'"

(p. 76)

أهمية الحجاب:

١- الحجاب هو اللّباس الذي يستر المرأة المؤمنة ويعد رمزاً لطهرها ونقائها وعفتها، وتتميز به عن غيرها من النساء، وينمّي عندها الأخلاق الفاضلة، ويشجّعها على الالتزام بالطاعات، واجتناب المحرّمات، وفيه صونٌ للمرأة.

٢- درءُ الفتنة عن المجتمع، وتحصينُ الشباب من الوقوع في الفاحشة.

The Importance of Hijab*:*
1. Hijab is the clothing that conceals the faithful lady […] it protects women.
2. It wards off temptation from society and immunizes the youth from descending into adultery [fāḥišah].

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

(p. 77)

شروط اللباس الشرعي للمرأة:

١- أن يكونَ ساتراً للعورة، وعَوْرة المرأة جميع بدنها ما عدا الوجه والكفين.

٢- ألّا يكونَ مزيناً، ولا معطراً.

٣- يكونَ سميكاً لا يَشِفُّ عمّا تحته.

٤- أن يكونَ فضفاضاً واسعاً لا يَصِفُ الجسم.

٥- ألّا يُشْبه لباس الرجل، عَنْ أَبِي هُرَيْرَةَ ﷺ قال:" لَعَنَ رَسُولُ اللَّهِ ﷺ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ، وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ". (٢)

Shariah *Dress Code for Women:*
[…]
5. It must not imitate the clothes of men. It is reported that Abu Hurairah said: "the Messenger of God, peace be upon him, cursed men who put on the dress of women, and women who put on the dress of men."

(p. 78)

٣ يُعدُّ الحجاب درعاً واقياً للمرأة المسلمة. أناقش هذه العبارة في ضوء دراستي.

3. The hijab *is considered a shield to protect the Muslim woman. I will discuss this statement in light of what I've learned.*

Example 174.

***Methods of* Da'wah *and the Art of Oration (*Shariah *Track),* Grade 11, 2021–2025, pp. 65–66**

(Previously: *Methods of* Da'wah *and the Art of Oration [*Shariah *Track],* Grade 11, 2015, p. 55)

A chapter about the possible obstacles in the paths of Muslim preachers (*du"āh*) discusses their wives. On the one hand, it is taught that some preachers stop preaching after they get married because their wives demand their attention. On the other hand, it is taught that good wives can help and support their preacher husbands.

الدرس ١٦

عقبات في طريق الدعوة (١)

في دروب الحياة عقبات كثيرة ومنعطفات خطيرة تعترض سبيل الدعاة إلى الله تعالى، وتتهدد مصير العاملين للإسلام، والمسلم حين يوطّن نفسه ليكون داعية من الدعاة إلى الله، يأمر بالمعروف وينهى عن المنكر، لا بد أن يواجه ما يعترضه من مصاعب ومعيقات بحنكة وحكمة وحزم، حتى يتمكن من أداء مهمته، وتبليغ رسالته، والقيام بواجبه.

ومن المعيقات والعقبات التي يمكن أن تعترض سبيل الداعية:

■ الزوجة أو الزوج:

تلعب المرأة في حياة الدعاة -بل في حياة الناس أجمعين- دوراً بالغ الأثر، فهي إمّا أن تكون عوناً وسنداً، بل محركاً للداعي إلى الله، وهذا شأن من فقهت أمر دينها وعرفت واجبها ومسؤوليتها تجاه دعوتها، أو أن تكون مثبطاً ودافعاً إلى القعود والكسل، فأحداث الحياة تخبرنا أنّ كثيراً من الدعاة يكون في قمة النشاط، دائب الحركة، كلما بذل لدعوته ودينه من جهد وجهاد ازدادت جذوة العمل والدعوة في نفسه، ليبذل أكثر، وليتحرك بقوة ونشاط، حتى إذا تزوج قلّ نشاطه، وفتر في الاتصال بالناس؛ لتبليغ دعوته، وقلت مخالطته لجيرانه وأصدقائه.

أفكر:

كيف تكون المرأة في حياة الرجل مصدر نعمة أو مبعث نقمة؟

Obstacles in the path of Da'wah *[calling people to God]*
In the paths of life, there are many obstacles and dangerous turns that stand in the way of those who call people to God [Du'ah], and threaten the fate of those who work for Islam. When a Muslim person prepares himself to be a person calling people to God, and enjoining good and forbidding wrong, he has to face many difficulties and obstacles that stand in his way, with experience, wisdom, and determination, so that he can perform his task, communicate his message, and fill his duty.
Among the obstacles and difficulties that can stand in the way of he who calls people to God are:
[…]
The wife or husband:
Women play an important role in the life of the person who calls people to God, and in the life of all people. She can either aid and support, and even motivate he who calls people to God – this happens with women who know about their religion, and know their duties and responsibilities towards calling people to God, or she can hold him back and cause laziness. Occurrences of life teach us that many of those who call people to God are at the peak of their activity, in constant action… until they get married and become less active, and meet less with people to communicate their massage, and they mingle less with their friends and neighbors.

I will think: how can a person's wife affect him positively or negatively?

Example 175.

***Islamic Regulatory Systems (*Shariah *Track),* Grade 12, 2012–2025, pp. 35–36**

One of the criteria for being a head of state in Islam is that he must be a man. This lesson teaches that men are stronger mentally and physically than women, and it cites Qur'an 4:34, which says that God made men to be in charge of women. In addition, women should be concealed and should not meet men. This lesson also teaches a *hadith* in which Muhammad said, "*Never will succeed such a nation that makes a woman their ruler*."

الدرس
٩

رئيس الدولة في الإسلام (١)

«صفاته والشروط الواجب توفرها فيه»

وفيما يأتي عرض وتوضيح لبعض الشروط التي يجب أن تتوفر في رئيس الدولة:

ثالثاً: **الذكورة**: فرئيس الدولة ينبغي أن يكون ذكراً، حيث إنّ مهام الإمامة لا يقدر على القيام بها على وجهها إلا الرجال الأقوياء جسداً وعقلاً وقلباً؛ إضافة إلى أنّ الله سبحانه جعل القوامة للرجال، والقول بإمامة المرأة يتناقض مع هذه القوامة، هذا من جهة، ومن جهة أخرى فإنّ المرأة لا يجوز لها إمامة المسلمين في الصلاة فيكون منعها من الإمامة العظمى للمسلمين من باب أَوْلى، وقد قال رسول الله ﷺ عندما بلغه أنّ أهل فارس ملّكوا عليهم بنت كسرى: «لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمْ امْرَأَةً». (١) ثُمَّ إن أمر المرأة مبنيّ على الاستتار لا على الاشتهار، ومقابلة الرجال والوفود.

The Head of state in Islam (1):
His qualities and the conditions he has to meet:
[…]
Thirdly: being a male: the head of state should be a man, as only men who have strong bodies, minds, and hearts [men that are physically and mentally strong] can perform the duties of leadership. In addition, God had also made men in charge of women, and saying that women should be leaders is contradictory to the men responsibility over women [the textbook uses the Arabic word qiwāmah, and thus refers to a Qur'anic verse (4:34) according to which men are in charge of women]. Moreover, women are not allowed to lead Muslims in prayer, let alone to lead Muslims in general. When the Messenger of God learned that the people of Persia made the king's daughter their ruler, he said: "Never will succeed such a nation that makes a woman their ruler." In addition, women should be hidden and not be well-known and meet men and delegations.

Example 176.

***Noble* Hadith *and Its Sciences (*Shariah *Track),* Grade 12, 2021–2025, p. 4**

(Previously: *Noble* Hadith *and Its Sciences [Shariah Track],* Grade 12, 2020, p. 3)

In this twelfth-grade textbook, students are taught a *hadith* according to which Muslims will imitate other nations. One of the examples given is that women who do not cover their faces are violating Islamic law.

كما سلكت الأمة مسلكاً خطيراً في تقليد الغرب في بعض السلوكيات التي تتناقض وتتعارض مع الإسلام، ومن ذلك خروج المرأة المسلمة سافرة متبرجة مقلّدة بذلك المرأة في الغرب. وكل ذلك مصداق للحديث النبوي الشريف الذي ينبّئنا ﷺ بوقوعه قبل أكثر من أربعة عشر قرناً من الزمان.

The [Islamic] Nation went in a dangerous road of imitating the West in some manners that are contradictory and incompatible with Islam. One of these manners is that women go out with their faces uncovered and adorn themselves, thus imitating western women. All this approves the Prophet's noble hadith in which Muhammad has prophesied this over 14 centuries ago.

Example 177.

***Islamic Education (Teacher Guide),* Grade 10, 2018–2025, pp. 102–104**

In a suggested lesson template on the relations between men and women, the objective is for students to be able to explain the impossibility of absolute equality between the sexes. This is followed by a list of misconceptions and suggestions for correcting those ideas. While some corrections reflect less sexism than do earlier textbooks, others hardly improve on the already bigoted misconceptions. For example, the teacher asks students to correct the misconception that "*Some women are wiser than men*," with the suggested correction being "*Yes, but not most*," thereby accepting men's general superiority. The misconception that "*divorce depends on the man*" is corrected by the similarly discriminatory premise that the man "*thinks with his mind*," whereas the woman thinks with "*emotion*"; therefore, the family structure will not survive if the woman has the right to divorce. Other suggestions include the following:

- Men and women are equal. A suggested correction is that one should regard these relations in terms of justice. That is to say, the traditional roles of men and women according to Islam are to be preferred over equality, because the former allows for non-discrimination, whereas the latter involves wronging either sex.
- Women are generally "*deficient in intelligence and religion*."
- That a man may marry four women is corrected by arguments that perpetuate a traditional view of women as weaker and more susceptible to disease. The text states that the woman's body and desires are different from those of men, noting that having four husbands would overly tire her and create a state where "*there will always be doubt about who the father of the child is.*" Furthermore, the text states that women are more susceptible to sexually transmitted diseases than are men.
- It is permissible for a man to marry a Jewish or a Christian woman, but a woman may not intermarry. That is because the woman follows the husband and the children follow the father, and the People of the Book do not believe in Muhammad.

الوحدة السادسة: الفكر الإسلامي

اسم الدرس: تنظيم العلاقة بين الرجل والمرأة.

أولاً- مرحلة الاستعداد:

أ) أهداف الدرس: يُتوقَّع من الطلبة في نهاية هذا الدرس أن يكونوا قادرين على:

١- توضيح حكمة الله في خلق الأزواج.
٢- بيان مجالات المساواة بين الرجل والمرأة.
٣- توضيح نظرة المجتمع للمرأة قبل الإسلام.
٤- بيان مجالات التفاضل بين الرجل والمرأة.
٥- توضيح مفهوم قوامة الرجل على المرأة.
٦- إعطاء أمثلة على تكامل دور المرأة مع الرجل في الحياة.
٧- بيان مفهوم العشرة بالمعروف.
٨- تعليل عدم إمكانية المساواة المطلقة بين الرجل والمرأة.

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

د المفاهيم الخاطئة، ومقترحات الحلول:

المفهوم الخاطئ	مقترحات الحلول
المساواة بين الرجل والمرأة.	الحوار والنقاش، بأن العدل بين الرجل والمرأة أصحّ من المساواة؛ لأنها تقتضي عدم التفريق بينهما، ولذلك لم يساوِ الإسلام بين الرجل والمرأة، ولو فعل لظلم أحدهما.
المرأة هي رمز الخطيئة، وهي سبب الخروج من الجنة.	قوله تعالى: ﴿فَأَكَلَا مِنْهَا﴾ (طه: ١٢١) (آدم وحواء معاً).
بعض النساء أعقل من الرجال.	نعم، ولكن ليس على التغليب.
فرض الحجاب على المرأة، ولم يفرضه على الرجل.	لأنّ طبيعة جسم المرأة وتكوينها مختلف عن الرجل.
النساء ناقصات عقل ودين.	قيل: هذا الحديث في معرض المدح، وليس في معرض الذم؛ لقوله عليه السلام: "ما رأيت ناقصات عقل ودين أذهب للبّ اللبيب منكنّ".
شهادة المرأة بشهادة رجلين أمام القضاء.	عصف ذهني، وقوله تعالى: ﴿وَاسْتَشْهِدُوا شَهِيدَيْنِ مِن رِّجَالِكُمْ ۖ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَن تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ﴾ (البقرة: ٢٨٢)
مفهوم القوامة، ولماذا أعطيت للرجل؟	عصف ذهني تم مناقشته أثناء عرض الدرس.
الطلاق بيد الرجل.	لأنه يختلف في تفكيره عن المرأة؛ فهو يفكر بعقله، والمرأة بالعاطفة، فتتعرض الأسرة للدمار إذا أخذت المرأة حقّ الطلاق.
يتزوج الرجل أربعة نسوة، ويسافر بلا محرم.	لأنّ جسم الرجل يختلف عن جسم المرأة، وكذلك غرائزه، وإذا سمحنا للمرأة بالزواج بأكثر من رجل ستتعبها أكثر، ويكون هناك دائماً شكّ لمن يكون المولود من أي رجل منهم، ومن والده الحقيقي، كما يعمل ذلك على نقل كثير من الأمراض لها، إذا تزوجت أكثر من رجل في آن واحد، بخلاف الرجل، وهذا ما أثبته الطب.

المفهوم الخاطئ	مقترحات الحلول
ترث المرأة نصف الرجل.	في حالات قليلة، وفي حالات أخرى تأخذ أكثر من الرجل.
يجوز للرجل الزواج من كتابية، ويحرم على المرأة الزواج بكتابي.	لأنّ المرأة تتبع الزوج، والكتابي لا يؤمن بمحمد (صلى الله عليه وسلم)، وبالتالي يُخشى عليها الفتنة، بينما المسلم يؤمن بعيسى وموسى عليهما السلام، ولا تُخشى عليها الفتنه، والأولاد يتبعون الأب، فأولاد المسلمة يصبحون نصارى تبعاً لآبائهم.

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

The title of the lesson: Regulating the relationship between men and women
[…]

Lesson objectives: By the end of the lesson the students are expected to be able to:
[…]
8. Explain the impossibility of absolute equality between men and women.

A list of misconceptions and proposals for solutions:

Misconceptions	*Proposals for Solutions*
Equality between men and women	*Justice between men and women is more correct than equality, because it requires to not discriminate between them. That is why Islam did not make men and women equal, and if it had, it would have wronged one of them*
The woman is the symbol of sin and is the cause of expulsion from heaven	*Allah said: Both of them ate [the forbidden fruit] (Tah: 121) (Adam and Eve together).*
Some women are wiser than men	*Yes, but not most.*
Hijab *was imposed on the woman, not on the man*	*Because the nature and composition of a woman's body I is* [sic] *different to that of a man*
Women are deficient in intelligence and religion	*This* hadith *is in praise, not slander. Because the Prophet said: "Among women who are deficient in intelligence and religion I have not seen anyone more able to remove the understanding of an intelligent man than one of you."*
The testimony of a woman equals the testimony of two men before the judiciary [seems to be a mistake, supposed to be the opposite]	*Brainstorming and Allah's saying: "Call upon two of your men to witness. If two men cannot be found, then one man and two women of your choice will witness — so if one of the women forgets, the other may remind her." (2:282)*
The concept of guardianship, and why was it given to men?	*Brainstorming that was discussed during the presentation of the lesson.*
Divorce depends on the man	*Because he differs in his thinking from women; He thinks with his mind, and the woman with her emotions, so the family will be destroyed if the woman takes the right to divorce.*
A man marries four women, and travels without a companion	*The man's body is different from that of the woman, as are his desires. If we allow a woman to marry more than one man, we will tire her more, and there will always be doubt about who the father of the child is. This will also lead to the transmission of many diseases to women, unlike when a man marries several women, and this is medically proven.*
The woman inherits half of the man	*In a few cases, and in other cases she takes more than the man.*
It is permissible for a man to marry a woman from the People of the Book, but it is forbidden for women	*Because the woman follows the husband, and the people of the Book do not believe in Muhammad, so she might be led to sin. However, a Muslim believes in Jesus and Moses, so he won't be led to sin. In addition, the children follow the father, so the children of a Muslim woman will become Christians like their father.*

Example 178.

***Islamic Education (Teacher Guide),* Grade 10, 2018–2025, pp. 105–106**

A teacher guide for a Grade 10 Islamic Education textbook instructs teachers to promote a traditional, discriminatory outlook when discussing the roles of men and women in society. Among the teaching tools are videos titled "*equality between women and men is a biological lie*" and "*the difference between men and women in rationale*." Teachers are expected not only to emphasize to students that equality between men and women is a questionable premise because of their biological and physiological differences but also to promote the discriminatory notion that men and women differ in their way of thinking, therefore implying that some roles are unsuitable for the opposite sex.

Furthermore, the guide emphasizes that the Islamic treatment of women is strikingly better than that in pre-Islamic or Western societies. In Western societiesm women's rights "*were and still are being violated, even if they work in the largest companies.*" The guide thus identifies the existence of a "*glass ceiling*" as a symbol of discriminatory Western policies.

- يسأل المعلم الطلبة عن حال المرأة قبل الإسلام عند العرب في الجاهلية وحالها في المجتمعات الغربية قبل الثورة الصناعية وبعدها، وكيف كانت، وما تزال حقوقها مهضومة، حتى إذا عملت في أكبر الشركات فيما يسمى (السقف الزجاجي) (٧ دقائق)
- يعرض المعلم فيديو يوضح حقيقة المساواة (المساواة بين المرأة والرجل أكذوبة بيولوجية) **(٣دقائق)**
- يناقش المعلم مع الطلبة المجالات التي ساوى فيها الإسلام بين الرجل والمرأة، ويعمل مخططاً مفاهيمياً لذلك، ومن هذه المجالات:

١- الإنسانية، مع الدليل، وأن يوضح الطالب حديث النبي (صلى الله عليه وسلم): "إنما النساء شقائق الرجال".

يوجه المعلم طلابه لربط ذلك بالواقع الذي يجعل فيه البعض قيمة الرجل أكبر من المرأة، ويعطيه الحق في ضربها، والتطاول عليها.

٣- التكاليف الشرعية: يسأل المعلم طلبته عن مفهوم التكاليف، وهي الحقوق والواجبات، وكيف ساوى الإسلام بين الرجل والمرأة فيها، مع الدليل، وربطه بالواقع، وخاصة الأسرة، حيث طلب من الأم والأب على حد سواء العبادات، وطبق عليهم الحدود.

٤- المساواة في كثير من الحقوق: مثل التصرف في المال، واختيار شريك الحياة، والتعليم، والعمل، وربطها جميعا بواقع الطالب، والمقارنة بينه وبين منهج الإسلام.

عرض فيديو (الفرق بين الرجل والمرأة في طريقة التفكير)، أو فيديو (ما الفروق الفسيولوجية بين الرجل والمرأة)، من خلال اليوتيوب.

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

- The teacher asks the students about the condition of women before Islam among the Arabs in the pre-Islamic era, and their condition in Western societies before and after the industrial revolution, and how their rights were and still are being violated, even if they work in the largest companies, due to the so-called "glass ceiling" (7 minutes).
- The teacher shows a video explaining the reality of equality, "equality between women and men is a biological lie" (3 minutes).
- The teacher discusses with the students the areas in which Islam equates men and women […] in the following topics: […]
4. Equality in most rights […]
Presenting a video on "the difference between men and women rationale," or video on "what are the physiological differences between men and women" on YouTube.

Example 179.

***Islamic Education (Teacher Guide),* Grade 10, 2018–2025, pp. 105–106**

A teacher guide for a Grade 10 Islamic Education textbook instructs teachers to compare the fair and just Islamic treatment of women under Islam to the discriminatory and degrading treatment stipulated by Judaism and Christianity. In contrast to those two religions, Islam has always promulgated respect and justice for women. It is suggested that teachers mention how Judaism and Christianity regarded women as the "*source of error*," which eventually led to the gathering of Christian clerics in the "*Council of Nicaea*, *where they discussed whether women have souls like men or not*." Notably, according to most sources, the occurrence of such a gathering is a medieval fable associated with the "Synod of Mâcon," and not the Councils of Nicaea.[89] The lesson thus fuels the adoption of false ideas that denigrate Christianity and the status of women therein.

٢- التكريم: يبين المعلم تميّز الإسلام في تكريم المرأة، بقوله تعالى: ﴿وَلَقَدْ كَرَّمْنَا بَنِيٓ ءَادَمَ﴾(الإسراء: ٧٠) يقوم أحد الطلبة بقراءتها، واستخراج المعنى المراد ببني آدم، هل هم الرجال فقط، أم النساء أيضاً؟، ويقارن الطلبة بين نظرة الديانة المسيحية واليهودية للمرأة على أنها أساس الخطيئة، ويبين المعلم أنّ الأمر قد وصل بهم إلى أنهم عندما اجتمع كبار رجال الدين المسيحي في مجمع قينية؛ ليناقشوا ما إذا كانت المرأة لها روح مثل الرجل أم لا.

- The teacher discusses with the students the areas in which Islam equates men and women […] in the following topics: […]
2. Respect: […] the students should compare the status of women in Christianity and Judaism according to both of which they are considered the source of error; and the teacher will explain that this led to a gathering of the great Christian clerics in the Council of Nicaea, where they discussed whether women have souls like men or not.

89. Michael Nolan, "The Mysterious Affair at Mâcon: The Bishops and the Souls of Women," *New Blackfriars*, Vol. 74, No. 876 (November 1993), pp. 501–507.

Example 180.

***Islamic Education (Teacher Guide),* Grade 10, 2018–2025, p. 106**

A teacher guide for a Grade 10 Islamic Education textbook contains a suggested lesson template about the relations between men and women, in which equality between the two sexes is rejected; instead, relationships are based on "*justice*," which manifests in the husband's "*guardianship*" over his wife. The teacher is instructed to explain the notion of guardianship, in which the husband manages the affairs of his wife and does what is best for her: "*it is a duty for the husband and an honor for the wife*."

In addition, the guide proposes an activity for students, in which they create a campaign in school with the slogan, "*No to equality, yes to justice between men and women*." The activity suggests disseminating this message through the school radio broadcasts or a debate between two groups of students, with one side supporting full equality between men and women and the other supporting justice over equality. Teachers are also told to have students write reports about the emergence of the feminist movement in the West. Although this lesson does not state any outlook on feminism, it may be inferred that it is also a debatable matter on the equality-justice axis.

The text thus guides teachers to instill in students a particular Islamic outlook that does not necessarily hold women as equal to men and that views the wife's subjugation to the husband as a means of creating justice.

• يناقش المعلم بعد العرض أنّ هناك فروقاً حقيقية بين الرجل والمرأة، وكيف تعامل الإسلام معها، ومنها حق القوامة، ويناقشه من حيث الدليل، حيث يعرض المعلم على السبورة قوله تعالى: ﴿ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعۡضَهُمۡ عَلَىٰ بَعۡضٖ وَبِمَآ أَنفَقُواْ مِنۡ أَمۡوَٰلِهِمۡ﴾ (النساء: ٣٤)، ويقرؤها أحد الطلبة، ويناقش المعلم المفهوم اللغوي للقوامة: من قام على الشيء، يقوم قياماً؛ أي حافظ عليه، ورعى مصالحه، ومن ذلك القيّم، وهو الذي يقوم على الشيء، ويليه، ويصلحه، وقيّم القوم: هو من يقومهم، ويسوس أمرهم، وقيّم المرأة هو زوجها، أو وليّها؛ لأنه يقوم بأمرها، وما تحتاج إليه. ثم يناقش المعنى الاصطلاحي: تعني الولاية التي يقوم بموجبها الزوج بتدبير شؤون زوجته، والقيام بما يصلحها، فهو تكليف للزوج، وتشريف للزوجة.

الإثراء الخاص بالوحدة:

يقوم الطلبة بعمل حملة في المدرسة، يكون شعارها: لا للمساواة، نعم للعدالة بين الرجل والمرأة، عن طريق الإذاعة المدرسية، أو عن طريق عمل مناظرة فكرية بين فريقين من الطلبة، منهم من يدعو إلى المساواة الكاملة بين الرجل والمرأة، ومنهم من يدعو إلى العدالة بين الرجل والمرأة، لا المساواة.

ويطلب المعلم من الطلبة عمل تقارير عن أسباب ظهور الحركة النسوية في الغرب.

[…] The teacher will discuss the fact that there are real differences between men and women, and how Islam dealt with them, including the right to guardianship. […]
He will discuss the meaning of the term, which is a guardianship through which the husband manages the affairs of his wife and does what is best for her. It is a duty for the husband and an honor for the wife.
[…]

Unit enrichment:
The students should create a campaign in school with the slogan: "No to equality, yes to justice between men and women," through the school radio, or through an intellectual debate between two groups of students, some of whom call for full equality between men and women, and some of whom call for justice between men and women, not equality. The teacher will ask the students to make reports on the reasons for the emergence of the feminist movement in the West.

Example 181.

***Islamic Education (Teacher Guide),* Grade 10, 2018–2025, pp. 117**

A teacher guide for a tenth-grade Islamic Education textbook considers the adulterous behavior of women as worse than that of men. The text, taken from a lesson on the "*Inimitability of the Quran*" (*i'jāz al-Qur'ān*), features the second verse from Al-Nur Surah, which stipulates the punishment of one hundred lashes for female and male fornicators. To explain why the woman is placed before the man in the verse, the guide presents two explanations: first, the woman is "*the propagator of adultery*," and second, her adultery is "*more horrible and obscene, and adultery affects the woman more than the man*." Teachers are therefore encouraged to promote misogynistic views on an already controversial manner, viewing women as a source of immoral values and actions.

الإعجاز البياني: قوله تعالى: ﴿ٱلزَّانِيَةُ وَٱلزَّانِي فَٱجْلِدُوا۟ كُلَّ وَٰحِدٍ مِّنْهُمَا مِاْئَةَ جَلْدَةٍ﴾(النور: ٢)، فقدم الزانية على الزاني:

١- لأنّ المرأة أصل في الزنا.

٢- لأنّ زنا المرأة أفظع وأفحش، والزنا يؤثر على المرأة أكثر من الرجل.

[…]
The Almighty said: "As for female and male fornicators, give each of them one hundred lashes" (24:2). The adulteress precedes the adulterer [in the verse] because:
1. The woman is the propagator of adultery.
2. Because woman's adultery is more horrible and obscene, and adultery affects the woman more than the man.

References to Peace Agreements, Israel, and Jews Removed from PA Curriculum

Example 182.

***Modern and Contemporary History of Palestine,* Grade 11, Vol. 2, 2014, p. 83**

The new curriculum deliberately omits important messages of peace and nonviolence in Yasser Arafat's letter to Yitzhak Rabin such as calling the signing of the Declaration of Principles "*a historic event opening a new era of coexistence in peace and stability, an era without violence*." Another important omission that appeared in Arafat's letter in the old curriculum is the PLO's commitment to "*assume responsibility over all PLO elements and personnel in order to assure their compliance*."

خطاب اعتراف منظمة التحرير بإسرائيل بتاريخ ٩/٩/١٩٩٣م

« من الرئيس ياسر عرفات

إلى إسحق رابين رئيس وزراء إسرائيل

السيد رئيس الوزراء

إن التوقيع على إعلان المبادئ يرمز لعصر جديد في تاريخ الشرق الأوسط . ومن منطلق إيمان راسخ أحب أن أؤكد على التزامات منظمة التحرير الفلسطينية الآتية :

تعترف منظمة التحرير بحق دولة إسرائيل في العيش في سلام وأمن جديد، وتقبل المنظمة قراري مجلس الأمن رقمي (٢٤٢ و٣٣٨).

إن المنظمة تلزم نفسها بعملية السلام في الشرق الأوسط، وبالحل السلمي للصراع بين الجانبين، وتعلن أن كل القضايا الأساسية المتعلقة بالأوضاع الدائمة سوف يتم حلها من خلال المفاوضات، وتعتبر المنظمة أن التوقيع على إعلان المبادئ يشكل حدثاً تاريخياً ويفتتح حقبة جديدة من التعايش السلمي والاستقرار . . حقبة خالية من العنف . وطبقًا لذلك فإن المنظمة تدين استخدام الإرهاب وأعمال العنف الأخرى، وسوف تأخذ على عاتقها إلزام كل عناصر أفراد منظمة التحرير بذلك من أجل تأكيد التزامهم ومنع الانتهاكات وفرض الانضباط لمنع هذه الانتهاكات .

وفي ضوء إيذان عصر جديد والتوقيع على إعلان المبادئ، وتأسيساً على القبول الفلسطيني بقراري مجلس الأمن (٢٤٢ و٣٣٨)، فإن منظمة التحرير تؤكد أن بنود الميثاق الوطني الفلسطيني التي تنكر حق إسرائيل في الوجود وبنود الميثاق التي تتناقض مع الالتزامات الواردة في هذا الخطاب، أصبحت الآن غير ذات موضوع، ولم تعد سارية المفعول، وبالتالي فإن منظمة التحرير تتعهد بأن تقدم إلى المجلس الوطني الفلسطيني موافقة رسمية بالتغييرات الضرورية فيما يتعلق بالميثاق الفلسطيني .

المخلص :

ياسر عرفات

رئيس منظمة التحرير الفلسطينية»

(سلسلة الوثائق الفلسطينية، وثيقة إعلان المبادئ (أوسلو)، ص ٢٥)

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

[Excerpts:]
Mr. Prime Minister
The signing of the Declaration of Principles opens a new era in the history of the Middle East. I firmly affirm the following commitments of the Palestine Liberation Organization: The Palestine Liberation Organization recognizes the State of Israel's right to live in peace and security. The Organization accepts the [UN] Security Council's Resolutions Nos. 242 and 338.

The Organization is committed to the peace process in the Middle East and to a peaceful solution to the conflict between the two parties and declares that all the fundamental issues related to the permanent situation will be solved through negotiation. The Organization considers the signing of the Declaration of Principles a historic event opening a new era of coexistence in peace and stability, an era without violence. Consequently, the Organization condemns the use of terror and other violent actions and will assume responsibility over all PLO elements and personnel in order to assure their compliance, prevent violations and discipline violators.

In view of the promise of a new era and the signing of the Declaration of Principles and based on Palestinian acceptance of Security Council Resolutions 242 and 338, the PLO affirms that those articles of the Palestinian Covenant which deny Israel's right to exist, and the provisions of the Covenant which are inconsistent with the commitments of this letter are now inoperative and no longer valid. Consequently, the PLO undertakes to submit to the Palestinian National Council for formal approval the necessary changes in regard to the Palestinian Covenant.
Sincerely, Yasser Arafat

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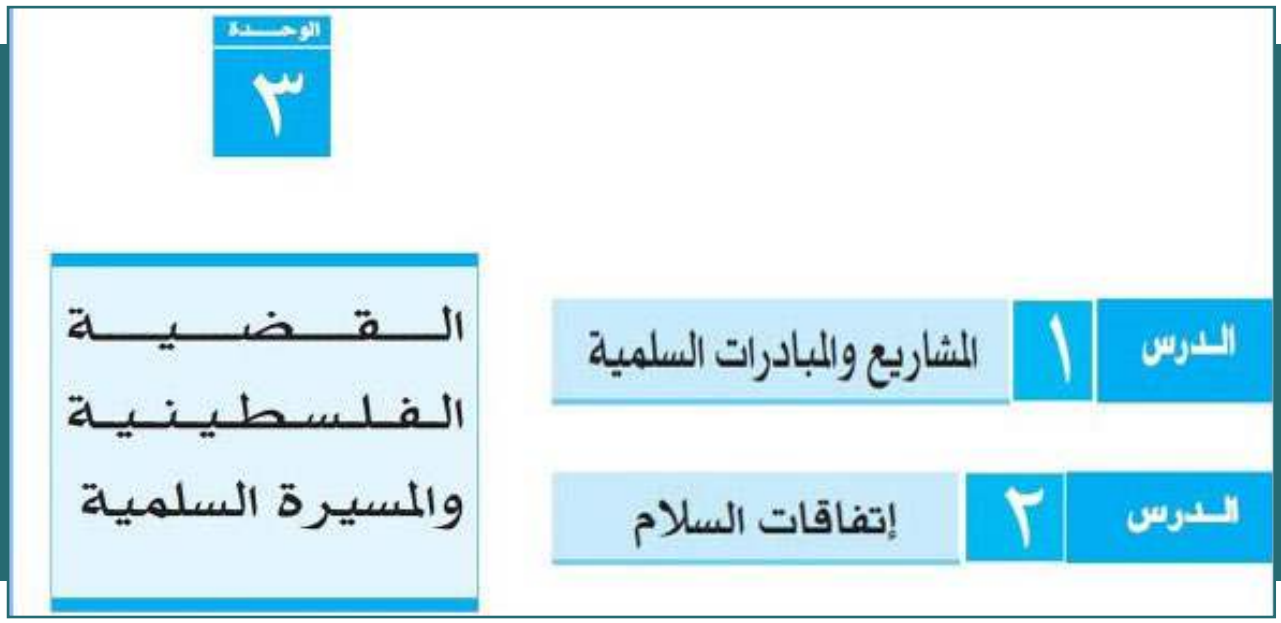
Example 183.

***National Education,* Grade 10, 2012, pp. 43–56**

A full unit about previous peace negotiations with Israel since 1948 contains two chapters titled "*Peace Plans and Initiatives*" and "*Peace Agreements*." Almost all peace negotiation attempts in this unit were omitted from the new curriculum.



Unit 3- The Palestinian Cause and the Peace Process
Lesson 1 - Peace Plans and Initiatives
Lesson 2 – Peace Agreements

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Example 184.

***National Education,* Grade 7, 2013, p. 3; *History of the Middle Ages*, Grade 7, 2014, p. 74**

Israel is referred to as an ordinary state using the expression "*The State of Israel*" in a historical table from 1948 on, titled "*Palestine throughout the Ages*." The term "*State of Israel*" does not appear even once in the new PA curriculum.

Timetable
Palestine throughout the Ages
The establishment of the State of Israel on Palestinian land

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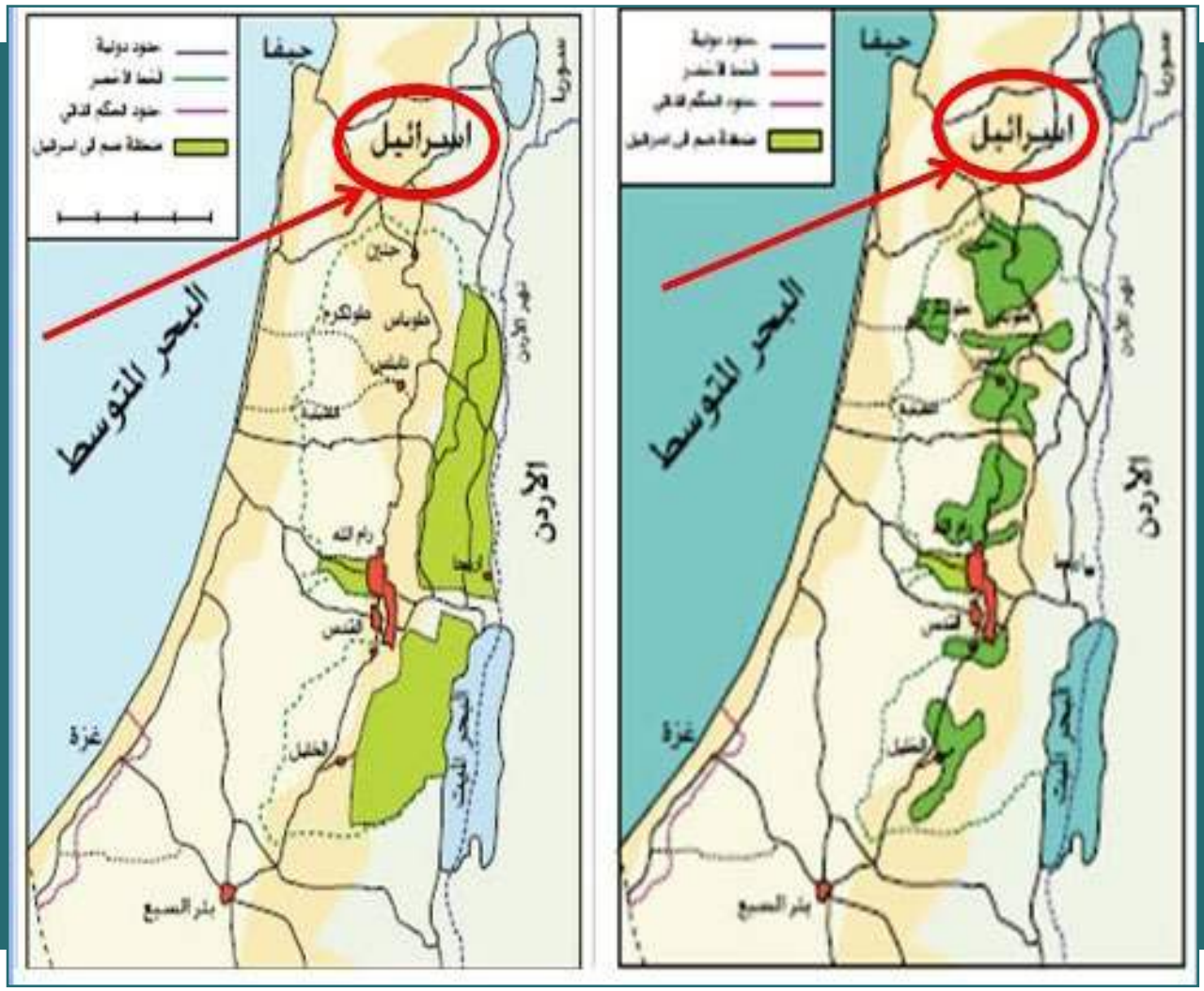
Example 185.

***Modern and Contemporary History of Palestine,* Grade 11, Vol. 2, 2014, p. 51**

The name "*Israel*" appears in two maps on the same page of a history textbook for eleventh grade. The left map shows the 1968 Alon Plan for annexation of West Bank territories to Israel, and the right map depicts the 1982 Sharon Plan of such annexation. The maps also include the Green Line boundary, which rarely is found on maps in the new PA curriculum.



*The name "*Israel*" in both maps has been marked for the sake of convenience.

Example 186.

***Modern and Contemporary History of Palestine,* Grade 11, Vol. 2, 2014, pp. 88–89**

A passage about the Roadmap Plan conveys important and detailed excerpts of the plan that focus on bringing about the end of conflict between the sides though negotiations that result in a "*Palestinian viable democratic state existing side-by-side with Israel and its other neighbors in peace and security*." In the new PA curriculum, all peace negotiations between Israel and the Palestinians after Oslo have been removed. Oslo is taught as a neutral data point with no attempt to convince students that a peaceful resolution is preferred – or even necessary.

إن الهدف هو تسوية نهائية وشاملة للنزاع الإسرائيلي–الفلسطيني بحلول عام ٢٠٠٥، كما طُرحت في خطاب الرئيس بوش في الرابع والعشرين من حزيران/ يونيو، ورحب بها الاتحاد الأوروبي وروسيا والأمم المتحدة في بيانين وزاريين للمجموعة الرباعية في السادس عشر من تموز/ يوليو والسابع عشر من أيلول/ سبتمبر. . .

وستؤدي تسوية تم التفاوض بشأنها بين الطرفين، إلى انبثاق دولة فلسطينية مستقلة، ديمقراطية، قادرة على البقاء، تعيش جنباً إلى جنب بسلام وأمن مع إسرائيل وجيرانها الآخرين. وسوف تحل التسوية النزاع الإسرائيلي–الفلسطيني، وتنهي الاحتلال الذي بدأ في عام ١٩٦٧، بناء على الأسس المرجعية لمؤتمر قمة سلام مدريد، ومبدأ الأرض مقابل السلام، وقرارات الأمم المتحدة ٢٤٢ و ٣٣٨ و١٣٩٧، والاتفاقات التي تم التوصل إليها سابقاً بين الطرفين. . .

The goal is a final and comprehensive settlement of the Israeli-Palestinian conflict by the beginning of 2005, as was suggested in President Bush's speech on January 24 and was welcomed by the EU, Russia and the UN in two ministerial statements of the Quartet on July 16 and September 17. . . . A settlement negotiated between the two parties will lead to the appearance of a viable Palestinian democratic state living side-by-side with Israel and its other neighbors in peace and security. The settlement will solve the Israeli-Palestinian conflict and terminate the occupation that began in 1967, on the basis of the powers [vested in] the Summit Conference for Peace in Madrid, the 'Land for Peace' Principle, UN Resolutions 242 and 338 and the past agreements agreed to by the two parties.

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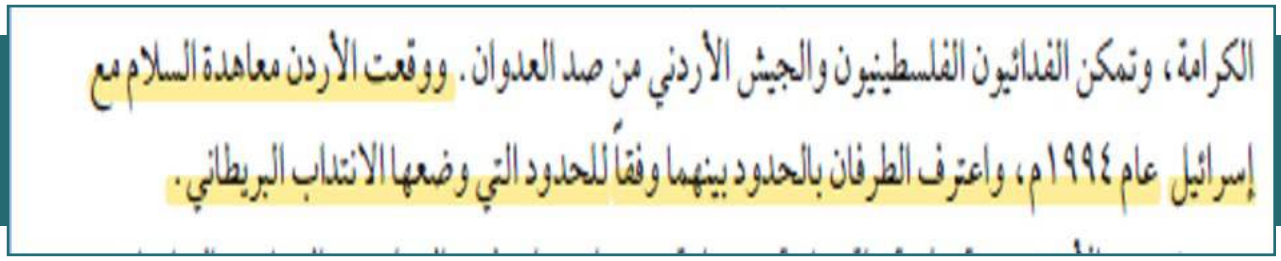
Example 187.

***History of the Arabs and the World in the Twentieth Century,* Grade 12, 2014, p. 65**

Pre-2016 curricula discuss the peace agreement between Israel and Jordan and the border between them.


الكرامة، وتمكن الفدائيون الفلسطينيون والجيش الأردني من صد العدوان. ووقعت الأردن معاهدة السلام مع
إسرائيل عام ١٩٩٤م، واعترف الطرفان بالحدود بينهما وفقاً للحدود التي وضعها الانتداب البريطاني.

Jordan signed a peace treaty with Israel in 1994 and the two parties acknowledged the border between them in accordance with borderlines placed by the British Mandate [authorities].

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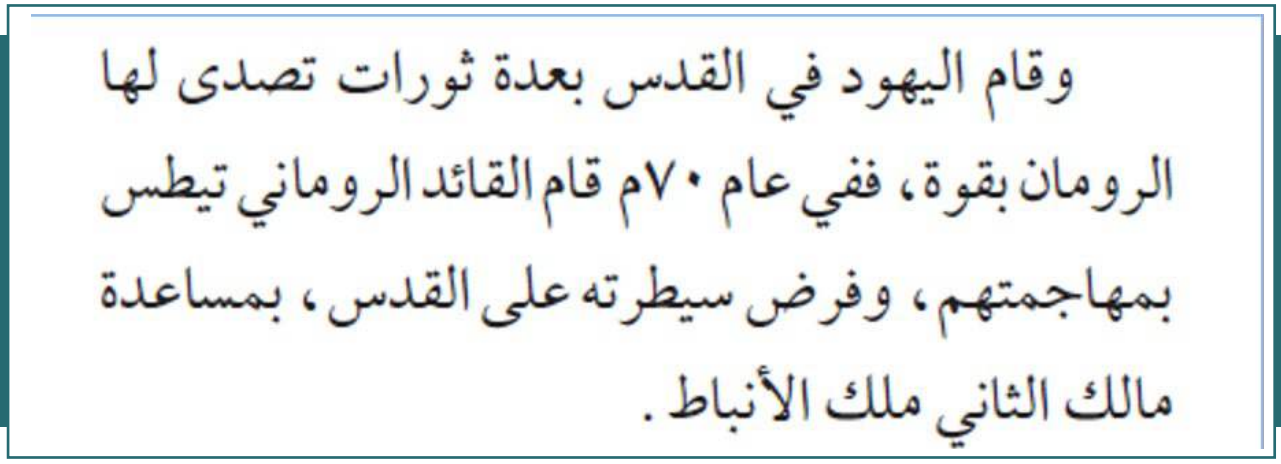
Example 188.

***Modern and Contemporary History of Palestine,* Grade 11, Vol. 1, 2015, p. 10**

This textbook recognizes the Jewish connection to Jerusalem: it includes explanations about ancient Jewish history and the Jewish presence in Jerusalem: "*The Jews in Jerusalem started several revolts . . . In 70 AD the Roman commander Titus attacked them*." In the new curriculum, there is a tendency to erase this connection and to teach only about Christianity and Islam as religions with connections to the city.


وقام اليهود في القدس بعدة ثورات تصدى لها
الرومان بقوة، ففي عام ٧٠م قام القائد الروماني تيطس
بمهاجمتهم، وفرض سيطرته على القدس، بمساعدة
مالك الثاني ملك الأنباط.

The Jews in Jerusalem [Al-Quds] started several revolts to which the Romans reacted by force. In 70 AD the Roman commander Titus attacked them and captured Jerusalem [Al-Quds] with the support of Malik II, king of the Nabateans.

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Example 189.

***Modern and Contemporary History of Palestine*, Grade 11, Vol. 2, 2014, pp. 82, 83–84**

Knesset meetings between Israelis and PLO representatives led to both public and covert meetings between Israelis and Palestinians. These meetings are not mentioned in the new PA curriculum.

ألغى الكنيست الإسرائيلي الإجراء الذي كان يحظر الاتصالات بين الإسرائيليين، وأعضاء منظمة التحرير الفلسطينية في ١٩ كانون الثاني عام ١٩٩٣م، وهذا بدوره سهل التفاوض العلني والسري بين الإسرائيليين والفلسطينيين، والذي توج بتوقيع رسائل الاعتراف المتبادل بين إسرائيل ومنظمة التحرير الفلسطينية في ١٠ أيلول عام ١٩٩٣م الآتية:

The Israeli Knesset nullified the rules prohibiting communications between Israelis and the PLO in January, 1993. This in turn facilitated the public and covert negotiations between Israelis and Palestinians culminating with the signing of the mutual recognition documents between Israel and the PLO on September 10, 1993.

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Example 190.

***National Education,* Grade 3, Vol. 1, 2002, p. 42**

The following image shows the Jewish Quarter in the Old City of Jerusalem, acknowledging a Jewish presence in the city.

"Activity: We will look at the following [city] map of [the] Old [City of] Jerusalem and answer the questions that follow it.
[Legend:]Jerusalem, Sections of the Old City, Muslim Quarter, ***Jewish Quarter****, Armenian Quarter, Christian Quarter, Religious Sites, The Dome of the Rock, Al-Aqsa Mosque, The Church of the Holy Sepulcher"*

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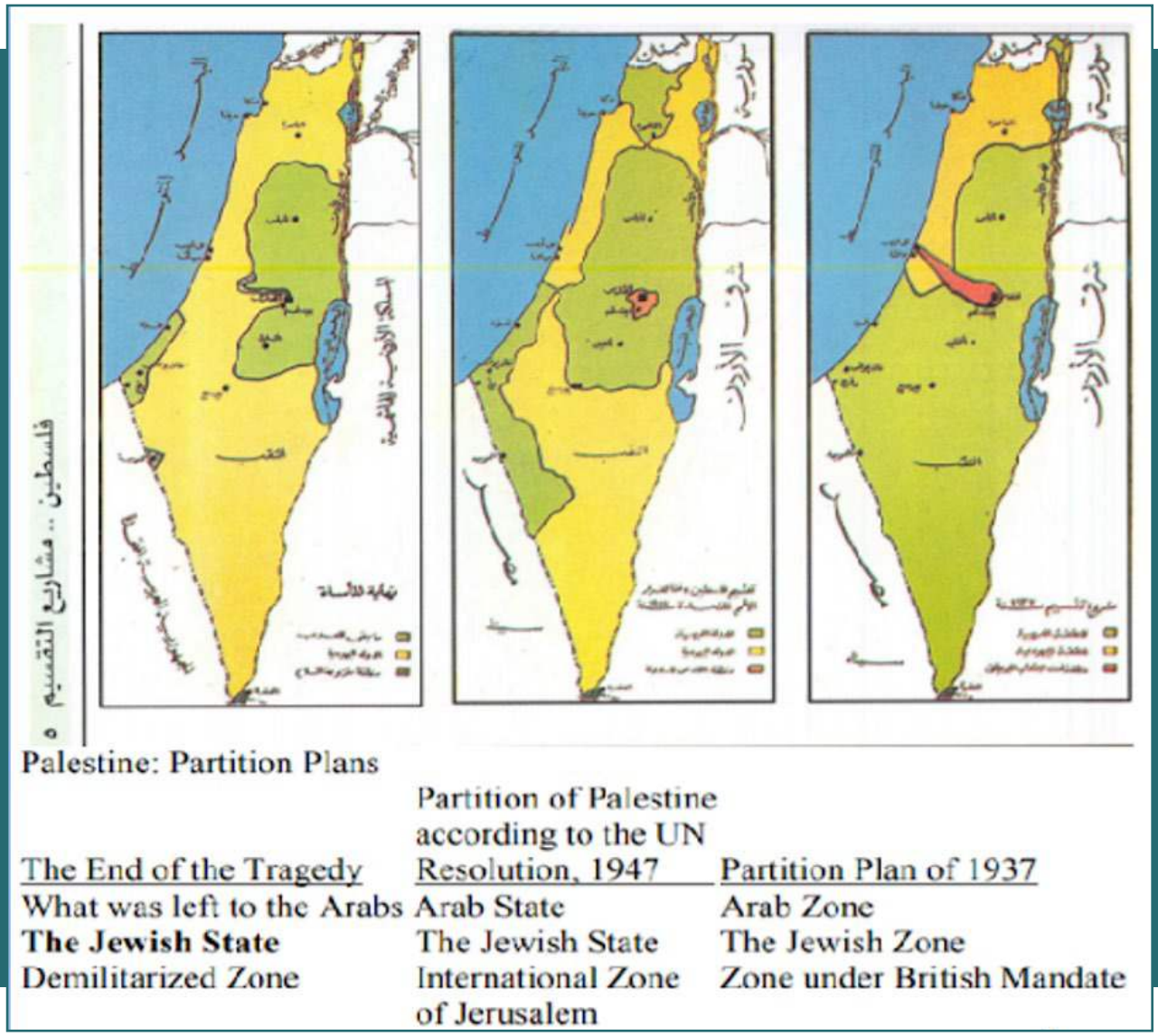
Example 191.

***Atlas of Palestine, The Arab Homeland and the World,* 2002, p. 5**

A rare example use of term "*Jewish State*" appears in an atlas showing boundaries of the 1937 Partition Plan, the 1947 Partition Resolution, and the 1949 armistice lines.



Example 192.

***National Education,* Grade 10, 2012, p. 47**

A detailed explanation of the Bush administration's "*Roadmap for Peace*" plan of 2002 and its phases is given in this tenth-grade textbook. It includes passages about stopping all forms of violence, renewal of talks between Israel and Arab states, establishment of a Palestinian state within temporary borders, and negotiations of a final status agreement on core issues.

خطة خارطة الطريق ٢٠٠٢م:

نتيجة لمماطلة إسرائيل في تنفيذ اتفاقيات السلام ، والاجتياح الإسرائيلي للأراضي الفلسطينية المحتلة في نيسان عام ٢٠٠٢ م، قام الرئيس الأمريكي جورج بوش بإعداد تصور لحل القضية الفلسطينية سمي (بخارطة الطريق) ،وكلفت بمتابعتها اللجنة الرباعية التي تضم كل من روسيا، والولايات المتحدة، والاتحاد الاوروبي والأمم المتحدة. وقد تم تعديل ذلك التصور أكثر من مرة استجابة لضغوط إسرائيلية، ولا تختلف خطة خارطة الطريق عما سبقتها من مبادرات سلمية ، سوى أنها تحوي المزيد من الجداول الزمنية لتسيير مسار القضية الفلسطينية

وتتضمن خارطة الطريق ثلاث مراحل هي :

- المرحلة الأولى (وقف العنف والعودة للحياة الطبيعية من أكتوبر ٢٠٠٢ إلى ٢٠٠٣ م):

ومن ملامح هذه المرحلة وقف السلطة الفلسطينية الإنتفاضة والمقاومة في جميع أنحاء فلسطين مقابل انسحاب الجيش الإسرائيلي من المناطق التي احتلتها منذ ٢٨ سبتمبر لعام ٢٠٠٠م .

- المرحلة الثانية (المرحلة الإنتقالية من يونيو ٢٠٠٣م إلى ديسمبر ٢٠٠٣م):

ومن ملامح هذه المرحلة عقد مؤتمر دولي للبدء بالمفاوضات بشأن إقامة الدولة الفلسطينية في حدود مؤقتة حتى نهاية عام ٢٠٠٣م، وعودة استئناف العلاقات بين العرب وإسرائيل .

- المرحلة الثالثة (مفاوضات الحل النهائي من ٢٠٠٤م إلى ٢٠٠٥م):

ومن ملامح هذه المرحلة عقد مؤتمر دولي للتفاوض بين السلطة الفلسطينية وإسرائيل بشأن الإتفاق الدائم والنهائي الذي يفترض أن ينجز عام ٢٠٠٥م، حول قضايا الحدود، والقدس، والمستوطنات ، واللاجئين، وإنشاء علاقات طبيعية بين العرب وإسرائيل .

Roadmap Plan of 2002:
. . . US President George W. Bush initiated a plan to resolve the Palestinian issue called the "Roadmap" whose implementation is supervised by the Quartet that includes Russia, the United States, the European Union and the United Nations. The Roadmap has three steps:
- Step one (Stopping violence and return to normal life, October 2002 to 2003):
At this stage, the Palestinian Authority is required to stop the Intifada and resistance in Palestine in exchange for the withdrawal of the Israeli army from the territories it has occupied since September 28, 2000.
- Step two (The transition phase, from June 2003 to December 2003):
This stage includes convening an international conference to begin negotiations on the establishment of the Palestinian state within temporary borders by the end of 2003 and renewed relations between the Arab states and Israel.
- Step three (Negotiations on the final solution, from 2003 to 2005):
This stage includes convening an international conference for discussions between the Palestinian Authority and Israel regarding the final status agreement that should be reached by 2005 on the issues of borders, Jerusalem, settlements, refugees and the establishment of normal relations between the Arab states and Israel.

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Example 193.

***Contemporary Issues,* Grade 12, 2012, p. 25**

In a chapter titled "*Hot Political Issues*," students learn about previous Israeli-Palestinian peace processes between 2002–2010, which include the "Annapolis" negotiations.

وطرحت الولايات المتحدة الأمريكية
خطتها المعروفة بخطة (خريطة الطريق) لحل الصراع بين الطرفين، وتدعو
فيه إلى وقف العنف، والعودة إلى طاولة المفاوضات التي تنتهي بإقامة الدولة
الفلسطينية بحلول عام ٢٠٠٥م. وبدأت سلسلة جديدة من المفاوضات بين
الطرفين، واستمرت حتى نهاية عام ٢٠١٠م، ولكنها واجهت المصير نفسه الذي أعقب اتفاقيات ما بعد أوسلو.

The United States has proposed a plan known as the "Roadmap Plan" to resolve the conflict between the two sides. It called for a cessation of violence and a return to the negotiating table that will end with the establishment of a Palestinian state, by 2005 A new series of negotiating sessions began between the parties which continued until 2010, but these, too, resulted in the same fate as the agreements of the post-Oslo period.

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Example 194.

***National Education,* Grade 10, 2012, p. 52**

Students are asked to test themselves by discussing peace agreements with Israel while explaining various points and principles relating to both sides.

أختبر نفسي:

١-أنقل إلى دفتري، وأجيب بـ (نعم) أو (لا)

أ- تطرقت إتفاقية كامبد ديفيد إلى إقامة حكم ذاتي إنتقالي في الضفة الغربية، وقطاع غزة.

ب-أقرب اتفاقية الخليل بالسيادة الفلسطينية عليها

جـ-من قضايا الوضع النهائي التي لا يمكن التنازل عنها: القدس، واللاجئين، والمياه، وإزالة المستوطنات، والحدود.

د- من الصلاحيات التي نقلت من إسرائيل إلى المجلس الفلسطيني التربية والتعليم فقط.

٢- أعدد ثلاث اتفاقيات للسلام الخاصة بفلسطين.

٣-أبين أبرز نقاط إعلان المبادئ في اتفاقية أوسلو عام١٩٩٣ م.

٤-أوضح ما نصت عليه اتفاقية طابا عام ١٩٩٥م.

٥-أذكر المناطق التي طبق عليها إعلان المبادئ في بداية الأمر.

[Excerpts:]
Test yourself:
2- I will mention three peace agreements relating to Palestine.
3- I will explain the key points of the Declaration of Principles in the 1993 Oslo Accords.
4- I will clarify what the 1995 Taba Agreement includes.
5- I will list the areas where the Declaration of Principles were first implemented.

**Red font* indicates removed content.

Example 195.

***National Education,* Grade 9, pp. 62–63**

In a chapter titled "*Palestinians in Israel*" the establishment of Israel in 1948 is acknowledged, along with demographic changes in Israel.

ملخص تعليمي

التحول السكاني في إسرائيل:

أدى قيام إسرائيل في عام ١٩٤٨م إلى تشتت الشعب الفلسطيني في أقطار عربية عدة، ولم يتبقَ منهم في قراهم ومدنهم سوى (١٥٦,٠٠٠)، شكلوا ما نسبته ١٢,٥ ٪ من مجموع الشعب الفلسطيني حينذاك. وبذلك تمكنت إسرائيل من تحويل أولئك الفلسطينيين الذين بقوا في الأراضي التي احتلتها عام ١٩٤٨م إلى أقلية، بعد أن كانوا أكثرية سكان البلاد لقرون عديدة، عن طريق مضاعفة إسرائيل من عدد سكانها اليهود، بعد تدفق أعداد كبيرة منهم بلغ نحو (٦٨٤,٠٠٠) مهاجر جديد في السنوات الثلاث الأولى التي تلت نكبة فلسطين عام ١٩٤٨م.

[Excerpts:]
The establishment of Israel in 1948 *led to the dispersion of the Palestinian people in Arab countries and left only 156,000 [residents] in their cities and villages, accounting for 12.5 percent of the total Palestinian people at the time . . .*

**Red font* indicates removed content.

التوزيع الجغرافي:

يبلغ تعداد الفلسطينيين في داخل الخط الأخضر ما يزيد على مليون ومئتي ألف فلسطيني (إحصائية عام ٢٠٠٢م)، يشكلون حوالي خمس مجموع السكان في إسرائيل، ويتوزعون في ثلاث مناطق مركزية: انظر الجدول رقم (٧). يظهر الجدول رقم (٧) أن أغلبية الفلسطينيين في إسرائيل يتركزون في الأرياف، خاصة في منطقتي الجليل والمثلث، في حين أن ما نسبته ١٠٪ هم من البدو الذين يقطنون صحراء النقب، ويعيش الباقي في المدن الكبرى، مثل: عكا، وحيفا، ويافا، واللد، والرملة، والناصرة، وصفد.

جدول رقم (٧) توزيع السكان العرب جغرافياً في إسرائيل

المنطقة	النسبة
الجليل	٦٠٪
المثلث	٢٠٪
النقب	١٠٪
المدن	١٠٪

«إبراهيم أبو جابر، المجتمع العربي في إسرائيل، ص ٤٣٠»

[Excerpts:]
The number of Palestinians inside the Green Line is approximately 1,200,000 Palestinians which are about one fifth of the total number of the residents in Israel . . . Table No. 7 shows that ***most of the Palestinians in Israel*** *are centered in the periphery, especially in the areas of the Galil and Al-Muthalath [The triangle].*

**Red font* indicates removed content.

Example 196.

***Modern and Contemporary History of Palestine*, Grade 11, Vol. 2, 2014, p. 83**

The old curriculum teaches that Israel ended its policy prohibiting contact with the PLO, "*which made it easier to conduct public and covert negotiations between Israelis and Palestinians*," as preparation for peace talks. This important step toward reconciliation is no longer taught to Palestinian children.

ألغى الكنيست الإسرائيلي الإجراء الذي كان يحظر الاتصالات بين الإسرائيليين، وأعضاء منظمة التحرير الفلسطينية في ١٩ كانون الثاني عام ١٩٩٣م، وهذا بدوره سهل التفاوض العلني والسري بين الإسرائيليين والفلسطينيين، والذي توج بتوقيع رسائل الاعتراف المتبادل بين إسرائيل ومنظمة التحرير الفلسطينية في ١٠ أيلول عام ١٩٩٣م الآتية:

On January 19, 1993, the Israeli Knesset [parliament] abolished the regulation that had prohibited any contacts between Israelis and PLO members, which made it easier to conduct public and covert negotiations between Israelis and Palestinians.

**Red font* indicates removed content.

Example 197.

***National Education,* Grade 7, 2013, p. 3; *History of the Middle Ages,* Grade 7, 2014, p. 74**

In this seventh-grade history textbook, a chart titled "*Historical [Time] table: Palestine throughout the Ages*" includes the Jewish kingdoms: "*The Jews—David's kingdom 1000–923 BC; the northern kingdom of Israel 923–722 BC; the Kingdom of Judea 923–586 BC*," the occupation of the Kingdom of Israel by the Assyrians, and the occupation of the Kingdom of Judea by the Babylonians.

ملحق رقم (١) المسطرة التاريخية

فلسطين عبر العصور

الكنعانيون: ٣٥٠٠-١٤٨٦ ق.م				الرومان: ٦٣ ق.م-٣٩٥م
				البيزنطيون: ٣٩٥-٦٣٦م
				فتح القدس و الخلافة الراشدة ٦٣٧-٦٦١م
				الخلافة الأموية: ٦٦١-٧٤٧م
				الخلافة العباسية: ٧٤٧-١٠٩٩م
القراعنة: ١٤٨٦-١٢٠٠ق.م				الفرنجة: ١٠٩٩-١٢٩١م
الفلسطينيون The Philistines ١٢٠٠-٩٧٥ق.م				الأيوبيون: ١١٨٧-١٢٥٣م
اليهود مملكة داود: ١٠٠٠-٩٢٣ق.م				المماليك: ١٢٥٣-١٥١٦م
الفنيقيون ٩٢٥-٧٠٠ق.م	مملكة إسرائيل الشمالية ٩٢٣-٧٢٢ق.م	مملكة يهودا ٩٢٣-٥٨٦ ق.م		العثمانيون: ١٥١٦-١٩١٧م
الأشوريون: ٧٠٠-٦١٢ ق.م				
البابليون ٥٨٦-٥٣٩ ق.م				الانتداب البريطاني: ١٩١٧-١٩٤٨م
الفرس: ٥٣٩-٣٣٢ق.م			الأردن (الضفة الغربية) مصر (غزة) ٤٨-٦٧م	قيام دولة إسرائيل على أرض فلسطينية
اليونانيون: ٣٣٢ق.م-٦٣ق.م				الاحتلال الاسرائيلي للضفة الغربية وقطاع غزة ١٩٦٧-١٩٩٤م
				فلسطين ١٩٩٤م

المسلمون في فلسطين

٧٤

Example 198.

***National Education,* Grade 10, 2012, p. 51**

High-school students are taught about the details of the Cairo agreement of 1994, which legitimizes the security arrangements made between Israel and the Palestinian Authority

اتفاقيات القاهرة عام ١٩٩٤م:

شهد إعلان المبادئ أول تطبيق عملي عند توقيع الاتفاق حول الأمن في القاهرة بتاريخ ٩ شباط، عام ١٩٩٤م، وتناول الاتفاق مسألة نقاط العبور بين مناطق الحكم الذاتي، والدول المجاورة، وتقرر أن تبقى الحدود الدولية بين غزة ومصر، وبين أريحا والأردن في عهدة إسرائيل التي تمتلك حق الاعتراض على دخول الأشخاص إلى الأراضي الفلسطينية.

Cairo Agreement of 1994:
The declaration of principles was first implemented when signing the Cairo Security Agreement on February 9, 1994. The agreement dealt with the issue of crossing points between regions of the [Palestinian] Autonomy and neighboring countries. It was decided that the international borders between Gaza and Egypt and between Jericho and Jordan would remain under Israeli responsibility where Israel would have the right to prevent people from entering the Palestinian territories.

**Red font* indicates removed content.

Example 199.

***Modern and Contemporary Arab History,* Grade 9, 2014, p. 57**

The Camp David summit between the Palestinian Authority and Israel "*to create the general outlines of the final solution to the Palestinian problem*" is mentioned in a passage teaching about the Second Intifada. The acknowledgment of the attempt to reach peace with Israel via negotiations was important, though it was considered a failure and was one of the reasons for the Intifada's eruption.

الانتفاضة الثانية (انتفاضة المسجد الأقصى):

اندلعت في ٢٨ أيلول عام ٢٠٠٠م ، لأسباب عديدة منها : فشل قمة كامب ديفيد الثانية التي عقدها الرئيس الأمريكي «بيل كلينتون» بين السلطة الوطنية الفلسطينية وإسرائيل لوضع الخطوط العريضة للحل النهائي للقضية الفلسطينية ، ومماطلة إسرائيل في تنفيذ الاتفاقات الموقعة مع القيادة الفلسطينية ، ومحاولتها فرض الأمر الواقع من خلال الاستيطان الصهيوني في الضفة الغربية ، وقطاع غزة ، وكان السبب المباشر فيها هو دخول شارون رئيس حزب الليكود باحة المسجد الأقصى .

The Second Intifada (the Al-Aqsa Mosque Intifada)
It erupted on September 28, 2000 for many reasons, such as the failure of the second Camp David summit convened by the American President Bill Clinton between the Palestinian Authority and Israel to establish the general outlines of the final solution of the Palestinian problem.[Another cause was] Israel's repeated postponement of the implementation of the signed agreements with the Palestinian leadership, and its attempt to impose a fait accompli by Zionist colonization [istīṭān] in the West Bank and the Gaza Strip. The immediate reason for it [the Intifada] was the entrance by Likud Party head [Ariel] Sharon the grounds of the Al-Aqsa Mosque.

**Red font* indicates removed content.

Example 200.

***National Education,* Grade 10, 2012, p. 51**

Students are taught about the "*Hebron agreement*," which mentions Israeli concessions while legitimizing the security arrangements that were made between Israel and the Palestinian Authority.

اتفاق الخليل (١٦ كانون الثاني/١٩٩٧):

تم توقيع هذا الاتفاق بين السلطة الفلسطينية وإسرائيل التي أخلت جيشها عن ٨٠٪ من مساحة المدينة، وقد تأخر الانسحاب الإسرائيلي الجزئي من الخليل بسبب المستوطنات الإسرائيلية داخل المدينة، وأقرت بحق الفلسطينيين في السيادة على هذه المدينة.

Hebron Agreement (January 16, 1997):
This agreement was signed between the Palestinian Authority and Israel, which removed its army from 80 percent of the city's territory. The partial Israeli withdrawal from Hebron was delayed due to Israeli settlements within the city.

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Example 201.

***Modern and Contemporary History of Palestine,* Grade 11, Vol. 1, 2015, pp. 8–9**

A Jewish presence in antiquity is explored. There is a brief review of Abraham and Lot's arrival (in Canaan) and the burial of Abraham, Sarah, and Isaac in Hebron. In "*Palestine in the Reign of Prophet David*," the following text is given. A map of the country bears the title, "*Palestine in the reign of Prophet David*," and appears next to the text.

فلسطين في عهد النبي داود:

شهد تاريخ فلسطين القديم دخول بني إسرائيل بقيادة يوشع بن نون في القرن الثاني عشر ق. م، وحاربوا الكنعانيين والفلسطينيين. وفي الثلث الأخير من القرن الحادي عشر قبل الميلاد تولى شاؤول بن قيس (طالوت) قيادة بني إسرائيل، وحارب الفلسطينيين بقيادة (جالوت) الذين تمكنوا من قتله وأبنائه في نهاية القرن الحادي عشر قبل الميلاد، وبعد وفاته

٨

فلسطين في عهد النبي داود

تولى النبي داود بن يسي قيادة بني إسرائيل، وأسس مملكة على قسم من الأراضي الفلسطينية تحت قيادته، ومن بعده جاء النبي سليمان الذي حكم منذ عام ٩٦٣ق. م وحتى عام ٩٢٣ق. م وبعد وفاته انقسمت دولته إلى قسمين: مملكة إسرائيل في الشمال (السامرة)، ومملكة يهوذا في الجنوب (القدس).

وقد تعرضت مملكة يهوذا لهجوم الفرعون المصري شيشنق الذي حاصر أورشليم (القدس)، وتعرضت فلسطين لهجوم آشوري عام ٧٢٢ ق. م بقيادة سرجون الثاني، وسبي معظم اليهود الذين كانوا يقطنون في مملكة السامرة، وحاصر مدينة القدس ولكنه لم يدخلها.

وتعرضت فلسطين لهجوم مدمر على يد القائد الكلداني البابلي نبوخذ نصر عام ٥٨٦ق. م الذي قام بتدمير القدس، وسبي اليهود إلى العراق، ولم تلبث تلك المنطقة أن خضعت للحكم الفارسي عام ٥٣٨ق. م، حيث سمح قورش الحاكم الفارسي لمن أراد من اليهود العودة إلى فلسطين.

Palestine's ancient history witnessed the entrance of the Children of Israel under the leadership of Joshua the son of Nun in the twelfth century BC. They fought the Canaanites and Palestinians [that is, the Philistines]. During the last third of the eleventh century BC, Saul the son of Kish assumed the leadership of the Children of Israel and fought the Palestinians [Philistines] under the leadership of Goliath. They managed to kill him with his sons at the end of the eleventh century BC.

After his death Prophet David, son of Jesse, assumed leadership of the Children of Israel and established a kingdom over part of Palestine under his command. Prophet Solomon came after him and ruled from 963 to 923 BC, and after his death his state was divided into two parts: the Kingdom of Israel in the north (Samaria) and the Kingdom of Judea in the south Al-Quds [Jerusalem]. The Kingdom of Judea faced an attack by Egyptian Pharaoh Shoshenq [I] who besieged Urushalim (Al-Quds); Palestine faced an Assyrian attack in 722 BC under the command of Sargon II who took most of the Jews living in the Kingdom of Samaria into captivity. He besieged the city of Al-Quds but did not enter it. Palestine faced a ruinous attack in 586 BC by the Babylonian Chaldean Nebuchadnezzar who destroyed Al-Quds and sent the Jews into exile in Iraq. The region soon submitted to Persian rule in 538 BC, so Cyrus, the Persian ruler, permitted the Jews who desired that to return to Palestine.

**Red font* indicates removed content.

Example 202.

***Modern and Contemporary History of Palestine,* Grade 11, Vol. 1, 2015, p. 10**

This textbook recognizes early Jewish history in Israel.

وثار اليهود مرة أخرى بقيادة باركوخبا في عهد الإمبراطور الروماني هدريان عام ١٣٢م، الذي قام بالقضاء على الثورة، وتدمير أورشليم (القدس)، وأقام مكانها مدينة إيليا كابوتيلينا، وحرم اليهود من الإقامة فيها، وخضعت فلسطين خلال الفترة الرومانية لحكم مملكة تدمر أثناء حكم الملكة زنوبيا (٢٦٧-٢٧٢م).

The Jews revolted again under the leadership of Bar Kokhba in the reign of the Roman emperor Hadrian in 132 AD. He put an end to the revolt and destroyed Jerusalem [in fact, Titus had destroyed it earlier]. He established the city of Aelia Capitolina in its place and forbade the Jews to live there.

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Example 203.

***Modern and Contemporary History of Palestine,* Grade 11, Vol. 1, 2015, p. 10**

In this paragraph, there is mention of a Jewish presence in Jerusalem in ancient times.

خضعت فلسطين لحكم الفرس الذين تمكنوا من الاستيلاء على القدس بمساعدة اليهود عام ٦١٤م، وقد تم استباحة المدينة والاستيلاء على الصليب المقدس، وبقيت فلسطين تحت الحكم الفارسي حتى تمكن الرومان من استردادها عام ٦٢٨م، واستمرت تحت حكمهم إلى أن بدأ الفتح الإسلامي لفلسطين عام ٦٣٤م/ ١٣هـ.

Palestine submitted to the rule of the [Sassanid] Persians who managed to take over Jerusalem with the Jews' help in 614 AD . . .

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Example 204.

***Modern and Contemporary History of Palestine,* Grade 11, Vol. 1, 2015, p. 9**

Cyrus's permission for the Jewish people who lived in Babylon to emigrate to Israel is covered in this lesson. Cyrus's Charter accepts the right of the Jews to live in their land – Palestine. Including this historical event recognizes the Jewish people's history in Palestine and their connection to the land.

إعادة قورش اليهود

اعتقد قورش أن وجود اليهود في فلسطين سيشكل توازناً نحو قسم من السكان المؤيدين لفراعنة مصر، وفضلاً عن ذلك قام اليهود بمساعدته ضد البابليين، ويقال: إن زوجته كانت يهودية وأثرت عليه لإعادة اليهود إلى فلسطين.

Cyrus believed that the Jews' existence in Palestine would counterbalance those [local] inhabitants who supported Egypt's Pharaohs. In addition, the Jews assisted him against the Babylonians. Some say that his wife was Jewish and she influenced him to let the Jews return to Palestine.

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Example 205.

***Contemporary Issues,* Grade 12, 2012, p. 75**

Dialogue and "*fruitful discourse between Western and Arab-Islamic culture*" are advocated.

نناقش:

متطلبات أخرى لقيام حوار ناجح ومثمر بين الحضارة الغربية والحضارة العربية الإسلامية.

We will discuss: Additional requirements for successful and fruitful discourse between Western and Arab-Islamic culture.

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Example 206.

***National Education,* Grade 10, 2012, pp. 44–47**

This material covers US, Arab, and Russian peace plans and initiatives with Israel from the second half of the twentieth century, including: the "*Rogers Plan*" (1969–70), the "*Reagan Plan*" (1982), the "*Fez Plan*" for Palestinian Independence (1982), the "*Brezhnev Plan*" (1982), the "*Schultz Plan*" (1988), and the Bush administration's "*Roadmap Plan*" (2002). All have been eliminated from the new curriculum.

مشروع بريجينيف:

ألقى رئيس مجلس السوفييت الأعلى للاتحاد السوفيتي سابقاً ليونيد بريجينيف خطاباً بتاريخ في ٩/١٥ ١٩٨٢م أثناء العدوان الإسرائيلي على لبنان بيّن فيه المبادئ التي يقوم عليها السلام العادل والراسخ في الشرق الأوسط، وتناول هذا المشروع بعض المبادئ منها:

عرضت الولايات المتحدة الأمريكية مشاريع سليمة عدة؛ بهدف حل النزاع العربي الإسرائيلي، ومنها: مشروع روجرز الأول بتاريخ ٩-١٢-١٩٦٩، ومشروع روجرز الثاني بتاريخ ١٩-٦-١٩٧٠م، ومشروع ريغان بتاريخ ٢-٩-١٩٨٢م، ومشروع شولتز عام ١٩٨٨م.

اقرأ النص الآتي:

(منذ بداية النصف الثاني من القرن العشرين صدر العديد من المبادرات والمشاريع السلمية، التي حاولت إيجاد حلول للقضية الفلسطينية، والمشاكل المرتبطة بها بشكل مباشر، مثل: اللاجئين، القدس، الدولة الفلسطينية المستقلة، الاستيطان الإسرائيلي، الحدود والمياه.

خطة خارطة الطريق ٢٠٠٢م:

نتيجة لمماطلة إسرائيل في تنفيذ اتفاقيات السلام، والاجتياح الإسرائيلي للأراضي الفلسطينية المحتلة في نيسان عام ٢٠٠٢ م، قام الرئيس الأمريكي جورج بوش بإعداد تصور لحل القضية الفلسطينية سمي (بخارطة الطريق)، وكلفت بمتابعتها اللجنة الرباعية التي تضم كل من روسيا، والولايات المتحدة، والاتحاد الاوروبي والأمم المتحدة. وقد تم تعديل ذلك التصور أكثر من مرة استجابة لضغوط إسرائيلية، ولا تختلف خطة خارطة الطريق عما سبقتها من مبادرات سلمية، سوى أنها تحوي المزيد من الجداول الزمنية لتسيير مسار القضية الفلسطينية وتتضمن خارطة الطريق ثلاث مراحل هي:

[Excerpts:]
Since the beginning of the second half of the twentieth century, a number of peace plans and initiatives were launched which sought to find solutions to the Palestinian cause and to problems directly related to it. For example: refugees, Jerusalem, independent Palestinian state, Israeli settlements, borders and water.
Roadmap Plan of 2002:
. . . US President George W. Bush initiated a plan to resolve the Palestinian issue called the "Roadmap" which its implementation is supervise by the Quartet that includes Russia, the United States, the European Union and the United Nations. The Roadmap has three steps . . .
The United States has proposed a number of peace plans aimed at resolving the Arab-Israeli conflict, including: the first Rogers Plan on December 9,1969, the Second Rogers Plan on July 18,.1970, the Reagan Plan on September 2, 1982 and the Schultz Plan in 1988.
The Brezhnev Plan:
Former Soviet Council Chairman of the Soviet Union Leonid Brezhnev gave a speech on September 15, 1982, during the Israeli aggression against Lebanon. In this speech, he presented the principles on which a just Middle East peace is based. . . .

**Red font* indicates removed content.

Example 207.

***Our Beautiful Language,* Grade 6, Vol. 1, 2014, pp. 38–39**

The subject of "*The Blessed Tree*" story is the olive tree, which represents Palestine's traditional culture and agriculture. The text refers to Palestine as the land of peace – a peaceful and tolerant message.

أَثْناءَ القَطْفِ والنَّقْلِ . بارَكَ اللهُ في شَجَرَةِ
الزَّيْتونِ، رَمْزِ السَّلامِ في أَرْضِ السَّلامِ .

٤ شَجَرَةُ الزَّيْتونِ رَمْزُ السَّلام، أُوَضِّحُ ذلِكَ في ضَوْءِ الواقِعِ العَرَبِيِّ فِي فِلَسْطينَ .

God bless the olive tree, the symbol of peace in the land of peace.
4. The olive tree is the symbol of peace

**Red font* indicates removed content.

Example 208.

***Modern and Contemporary History of Palestine*, Grade 11, Vol. 2, 2014, pp. 85–86**

This textbook provides details of the Wye River agreement regarding partition of the city of Hebron into Israeli- and Palestinian-controlled areas.

مذكرة واي ريفر عام ١٩٩٨م:

تم توقيع مذكرة واي ريفر في الولايات المتحدة الأمريكية من قبل السيد ياسر عرفات ورئيس الوزراء الإسرائيلي بنيامين نتنياهو لإنعاش عملية السلام، ومما جاء فيها:

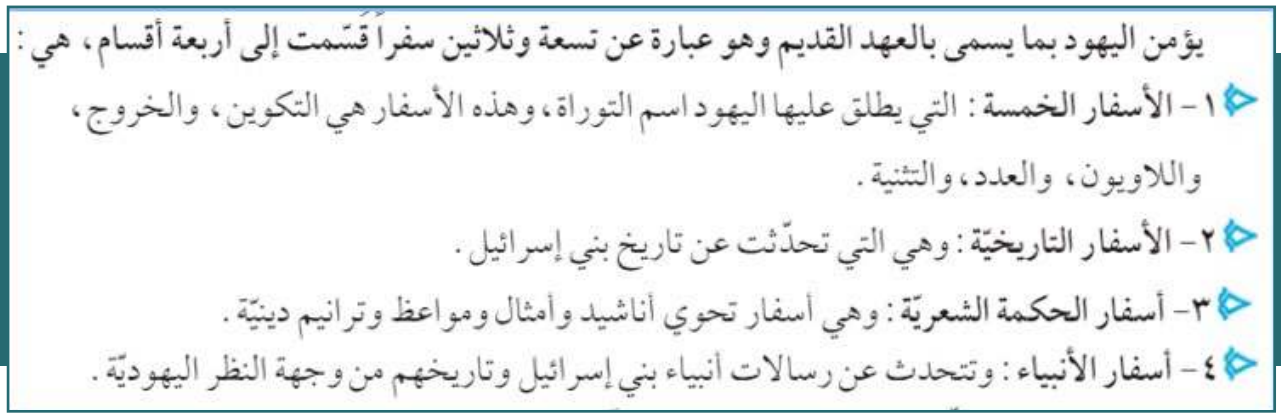
Wye River agreement 1998:
Wye River agreement signed in the US by Mr. Yasser Arafat and the Israeli PM Binyamin Netanyahu in order to reanimate the peace process.

**Red font* indicates removed content.

Example 209.

***Islamic Education*, Grade 11, Vol. 1, 2015, p. 43**

An Islamic education textbook included a lesson titled "*The Belief in the Divine Books*" in which students study the Islamic principle of divine books existing before the Qur'an. The text is objective and accurate, allowing students to learn about Jewish beliefs directly and not through an Islamic prism.



يؤمن اليهود بما يسمى بالعهد القديم وهو عبارة عن تسعة وثلاثين سفراً قسّمت إلى أربعة أقسام، هي:

١- **الأسفار الخمسة**: التي يطلق عليها اليهود اسم التوراة، وهذه الأسفار هي التكوين، والخروج، واللاويون، والعدد، والتثنية.

٢- **الأسفار التاريخيّة**: وهي التي تحدّثت عن تاريخ بني إسرائيل.

٣- **أسفار الحكمة الشعريّة**: وهي أسفار تحوي أناشيد وأمثال ومواعظ وترانيم دينيّة.

٤- **أسفار الأنبياء**: وتتحدث عن رسالات أنبياء بني إسرائيل وتاريخهم من وجهة النظر اليهوديّة.

The Jews believe in what is called 'the Old Testament' which is made of 39 books divided into four parts:
1- The five books called 'Torah' by the Jews, are the books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy.
2- The historical books which relate to the history of the Children of Israel.
3- The books of wisdom and poetry, which include hymns, proverbs, preaching and religious songs.
4- The books of the prophets, which tell of the missions of the prophets of the Children of Israel and their history from the Jewish point of view . . .

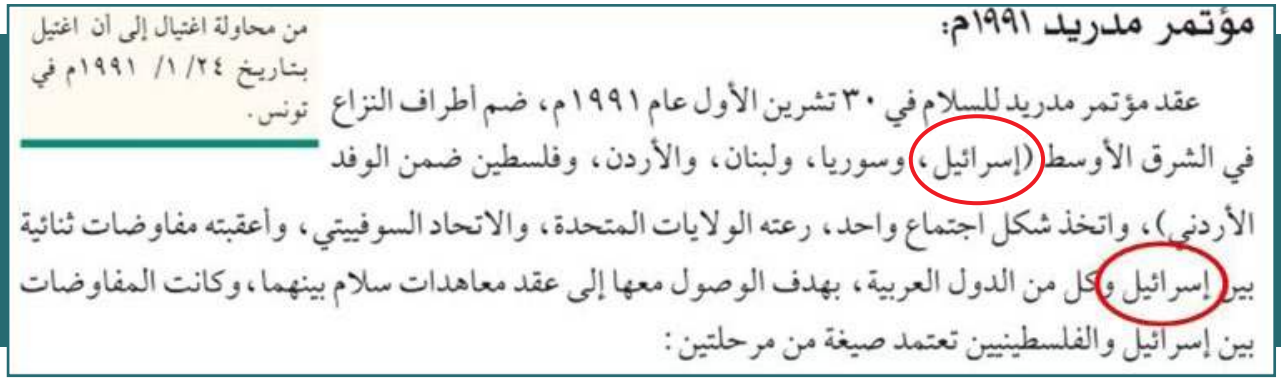
**Red font* indicates removed content.

Example 210.

***Modern and Contemporary History of Palestine,* Grade 11, Vol. 2, 2014, pp. 82, 83–84**

The previous curricula use the name "Israel" as is, without parentheses. The new curriculum puts the name "Israel" in parentheses (often used in Arabic as quotation marks). Such a change has the effect of heightening the nonrecognition of Israel and efforts to delegitimate it. The images below show how the name Israel appears with and without quotation marks in the exact same passage about the 1991 Madrid conference.

Previous curricula:

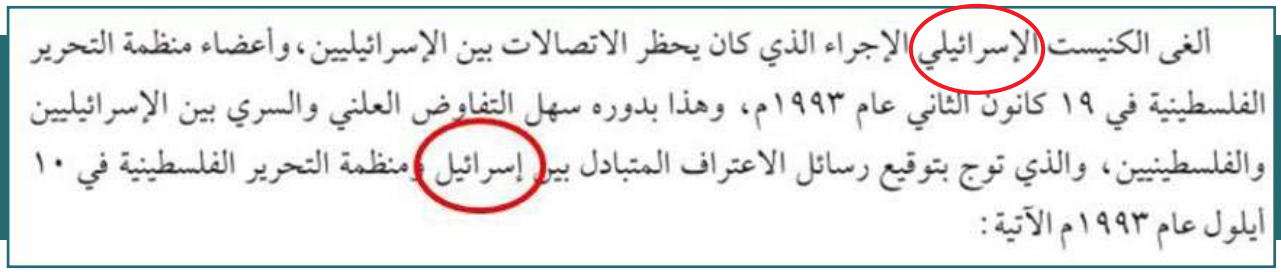


مؤتمر مدريد ١٩٩١م:

من محاولة اغتيال إلى أن اغتيل بتاريخ ٢٤/ ١/ ١٩٩١م في تونس.

عقد مؤتمر مدريد للسلام في ٣٠ تشرين الأول عام ١٩٩١م، ضم أطراف النزاع في الشرق الأوسط (إسرائيل، وسوريا، ولبنان، والأردن، وفلسطين ضمن الوفد الأردني)، واتخذ شكل اجتماع واحد، رعته الولايات المتحدة، والاتحاد السوفييتي، وأعقبته مفاوضات ثنائية بين إسرائيل وكل من الدول العربية، بهدف الوصول معها إلى عقد معاهدات سلام بينهما، وكانت المفاوضات بين إسرائيل والفلسطينيين تعتمد صيغة من مرحلتين:

*The Madrid Conference was convened with the participation of **Israel**, Syria, Lebanon, Jordan and Palestine within the Jordanian delegation" and included, following the general discussion, bilateral negotiations between Israel and each of the Arab states, in order to sign peace agreements with them. The negotiations between **Israel** and the Palestinians included two stages […]*

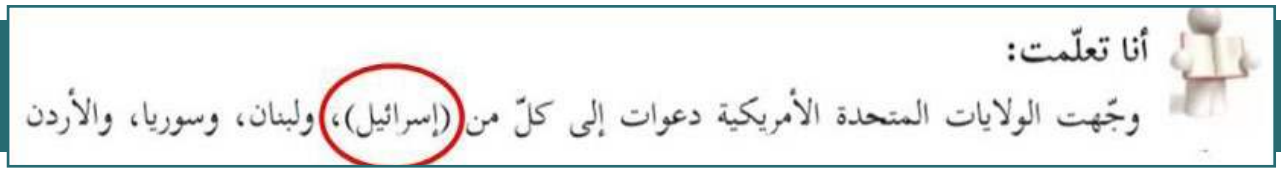


ألغى الكنيست الإسرائيلي الإجراء الذي كان يحظر الاتصالات بين الإسرائيليين، وأعضاء منظمة التحرير الفلسطينية في ١٩ كانون الثاني عام ١٩٩٣م، وهذا بدوره سهل التفاوض العلني والسري بين الإسرائيليين والفلسطينيين، والذي توج بتوقيع رسائل الاعتراف المتبادل بين إسرائيل ومنظمة التحرير الفلسطينية في ١٠ أيلول عام ١٩٩٣م الآتية:

*The Israeli Knesset nullified the rules prohibiting communications between Israelis and the PLO in January, 1993. This in turn facilitated the public and covert negotiations between **Israelis** and Palestinians culminating with the signing of the mutual recognition documents between **Israel** and the PLO on September 10, 1993.*

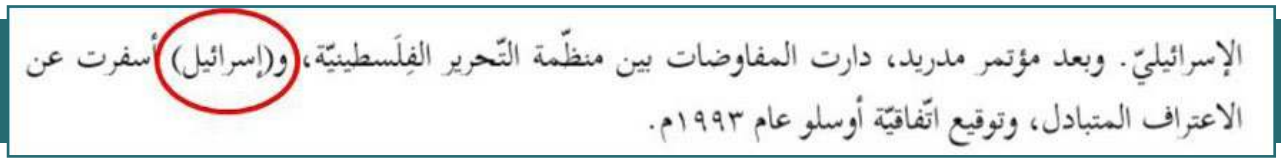
(See the continuation of the example on the following page)

New curriculum:


أنا تعلّمت:

وجّهت الولايات المتحدة الأمريكية دعوات إلى كلّ من (إسرائيل)، ولبنان، وسوريا، والأردن

*The USA sent invitations to the following states: "**Israel**," Lebanon, Syria, Jordan . . .*


الإسرائيليّ. وبعد مؤتمر مدريد، دارت المفاوضات بين منظّمة التّحرير الفِلَسطينيّة، و(إسرائيل) أسفرت عن الاعتراف المتبادل، وتوقيع اتّفاقيّة أوسلو عام ١٩٩٣م.

*After the Madrid conference, there were negotiations between PLO and "**Israel**." The negotiations resulted in the mutual recognition and the signing of Oslo Accords in 1993.*

Cycles of Reform and Regression in the Palestinian Curriculum

The Palestinian Authority (PA) curriculum reached its current configuration in 2016, after a comprehensive textbook overhaul which saw most references to the Israeli-Palestinian peace process and Jewish history removed, and a large-scale introduction of content teaching violent interpretations of jihad, glorified death and martyrdom, antisemitic tropes, rejection of the Two-State Solution, demonization of the Israeli Jewish other, politicized math and science and gender stereotypes. A short period of incremental changes followed, lasting until 2020.

Since the 2020–2021 school year, textbooks used in the Palestinian Territories have remained unchanged, and continue to be reprinted annually. Concurrently, public debate emerged in European states, which contribute considerable financial aid to Palestinian education, regarding the possible conditioning of aid on the cessation of incitement in education, particularly in the aftermath of the October 7, 2023 attacks. However, no substantive action has been taken to improve Palestinian education; as of 2025, content violating international standards of peace and tolerance education continues to be taught.

Origins of the PA Curriculum (1994–2016)

The development of a unified Palestinian curriculum began following the establishment of the PA under the Oslo Accords in 1994. Prior to that, Palestinian students in the Israeli military-occupied West Bank and the Gaza Strip studied under Jordanian and Egyptian education systems respectively. In 1996, the Palestinian Ministry of Education and the Palestinian Center for Curriculum Development, with UNESCO support, launched the first-ever national Palestinian curriculum.

The first PA-authored textbooks were introduced in 2000, gradually replacing Egyptian and Jordanian materials across all grades, until the completion of the process in 2005. From that point until 2016, the PA curriculum underwent incremental updates. A brief period of moderation was noted following the leadership transition from Yasser Arafat to Mahmoud Abbas in 2004.[90]

Major Curriculum Reform (2016–2019)

In 2016, the PA launched a comprehensive curriculum reform,[91] encompassing a complete rewrite of most of the Palestinian textbook corpus for the first time since the PA began producing its own educational materials in 2000. Rather than updating existing textbooks, the reform saw the vast majority of Palestinian textbooks replaced in their entirety, marking a significant departure from previous trends. The curriculum was overhauled between the 2016–2017 and 2018–2019 school years in three phases, beginning with Grades 1–4 (2016–2017); Grades 5–11 (2017–2018); and finally Grade 12 (2018–2019).

90 Arnon Groiss, Palestinian Textbooks: From Arafat to Abbas and Hamas (The Center for Monitoring the Impact of Peace and American Jewish Committee, March 2008). https://www.impact-se.org/wp-content/uploads/2016/04/PA2008.pdf

91 Select National Committee on Curriculum Development, Developed Palestinian Curriculum General Framework Document (State of Palestine Ministry of Education and Higher Education, Ramallah: May 2016). https://elearnps.blob.core.windows.net/public/ElearnPs/PalCircDocs29%281%20%وثيقة%20الإطار%20المرجعي%20لتطوير%20المناهج.pdf

IMPACT-se's broad analysis of post-overhaul textbooks released between 2016 and 2019 revealed a stark transformation and a marked deterioration in content in comparison with the pre-2016 curriculum. In new PA textbooks, IMPACT-se noted the elimination of virtually all references to peace education in the context of the Israeli-Palestinian conflict and the notion of a peaceful resolution, previously portrayed as both a national aspiration and a legitimate diplomatic objective. IMPACT-se also observed the insertion of antisemitic tropes, glorification of violence, and demonization of Israel, and subsequently warned of the new curriculum's long-term impact on prospects for reconciliation.[92]

Core components of the previous Palestinian curriculum which have been removed since 2016 include:

- A full unit about previous peace negotiations with Israel since 1948; two chapters were titled "Peace Plans and Initiatives" and "Peace Agreements."[93]
- Negotiations with Israel as the ultimate goal to live side-by-side in peace and security.[94]
- Yasser Arafat's call for a new era of coexistence, peace, and non-violence.[95]
- Meetings between Israelis and PLO leading to peace negotiations.[96]
- Educational references to major peace conferences and agreements, such as:
  - The Annapolis Conference of 2007.[97]
  - The Quartet Roadmap presented by the Bush administration's "Roadmap Plan" in 2003.[98]
  - The Camp David Accords of 2000.[99]
  - The Wye River agreement of 1998.[100]
  - The Hebron agreement of 1997.[101]
  - The Cairo agreement of 1994.[102]
  - Israel's peace treaty with Jordan in 1994.[103]

In the current (post-2016) textbooks, the two-state solution and peaceful coexistence with Israel are not promoted, and there are no references to the possibility of solving the conflict with Israel peacefully. Moreover, the most prominent case of peace advocacy, which appeared in the new, post-2017 PA curriculum,[104] was deleted from the 2019 edition of the textbook and remains absent.

92 IMPACT-se, The Rejection of Peace: References to Peace Agreements, Israel, and Jews, Now Removed from PA Curriculum (September 2019). https://www.impact-se.org/wp-content/uploads/Rejection-of-Peace_-Changes-from-Pre-2016-PA-Curricula.pdf

93 *National Education*, Grade 10, 2012, pp. 43–56.

94 *National Education*, Grade 10, 2012, pp. 88–89.

95 *Modern and Contemporary History of Palestine*, Grade 11, Vol. 2, 2014, p. 83.

96 *Modern and Contemporary History of Palestine*, Grade 11, Vol. 2, 2014, pp. 82, 83–84.

97 *Contemporary Issues*, Grade 12, 2012, p. 25

98 *National Education*, Grade 10, 2012, p. 47.

99 *Modern and Contemporary Arab History*, Grade 9, 2014, p. 57.

100 *Contemporary History of Palestine*, Grade 11, Vol. 2, 2014, pp. 85–86

101 *National Education*, Grade 10, 2012, p. 52.

102 *National Education*, Grade 10, 2012, p. 51.

103 *History of the Arabs and the World in the Twentieth Century*, Grade 12, 2014, p. 65.

104 *Social Studies*, Grade 5, Vol. 2, 2018, pp. 83–84.

In the entire post-overhaul curriculum, there are only a handful of examples that promote peace as a universal ideal, but they are not explicitly tied to the Israeli-Palestinian conflict. On the contrary, in one lesson discussing the motivations for war, one of its listed causes is "the growth of a racist ethos," for which "Zionist settler colonialism in Palestine" is mentioned as the sole example,[105] implying that total war with Israel is natural and perhaps unavoidable.

There is a single remaining mention of the Oslo peace process in the new curriculum: the 1993 agreement between the PLO and Israel, establishing the Palestinian Authority, is taught in one History textbook.[106] However, the agreement is not presented as part of efforts to resolve the conflict peacefully, but rather as a neutral historical fact; the textbook does not attempt to promote peaceful resolution as preferred or necessary, and all Israeli-Palestinian peace negotiations subsequent to the Oslo Accords are absent.

The textbook teaches about the Oslo process by presenting the text of the 1993 agreement, specifically Articles 1 and 5. However, the quoted historic text was edited by the authors to remove statements which express hope or commitment to end future violence. All suggestions of cooperation and common interests, as well as wording relating to negotiating final status issues, have been taken out, fundamentally altering the meaning of the treaty. The sole historic significance of the agreement, as it appears in this modified version, is the establishment of the Palestinian Authority. The quoted text of the agreement is seen below, with omitted wording colored red:[107]

> *Article I:*
> *The aim of the Israeli-Palestinian negotiations within the current Middle East peace process is, among other things, to establish a Palestinian Interim Self-Government Authority, the elected Council (the "Council"), for the Palestinian people in the West Bank and the Gaza Strip, for a transitional period not exceeding five years, leading to a permanent settlement based on Security Council resolutions 242 (1967) and 338 (1973). It is understood that the interim arrangements are an integral part of the whole peace process and that the negotiations on the permanent status will lead to the implementation of Security Council resolutions 242 (1967) and 338 (1973).*
>
> *Article V (3):*
> *It is understood that these negotiations shall cover remaining issues, including Jerusalem, refugees, settlements, security arrangements, borders, relations, and cooperation with other neighbors*

Moreover, the word "Israel" is placed in scare quotes in the textbook passage discussing the Oslo Accords in the 2020 edition,[108] an editing choice which did not appear in the 2019 edition.[109] This change indicates a further challenge to Israel's legitimacy while strengthening the position of non-recognition, undermining the most basic and fundamental premise of the Oslo Accords. This undermines the peace process and reinforces the position that the Palestinians are not fighting with a legitimate entity, thereby making any attempts at a peaceful resolution null and void.

In a similar vein, the text of PLO leader Yasser Arafat's letter of mutual recognition to Israeli Prime Minister Yitzhak Rabin is presented with what appear to be further intentional deletions. In his original letter, Arafat announced that the signing of the Declaration of Principles was a "*historic event opening a new era of coexistence in peace and stability, an era without violence*," and proclaimed the PLO's commitment to "*assume responsibility over all PLO elements and personnel in order to assure their compliance*." Both of these statements, which appeared in the

105 *History Studies*, Grade 12, 2025, p. 5.
106 *Geography and Modern and Contemporary History of Palestine*, Grade 10, Vol. 2, 2020–2025, pp. 76–81.
107 *Geography and Modern and Contemporary History of Palestine*, Grade 10, Vol. 2, 2020–2025, p. 78.
108 *Geography and Modern and Contemporary History of Palestine*, Grade 10, Vol. 2, 2020–2025, p. 78.
109 *Geography and Modern and Contemporary History of Palestine*, Grade 10, Vol. 2, 2019, p. 78.

previous (pre-2016) curriculum,[110] were edited out in the new curriculum.[111] The first modification echoes the changes made to the agreement text seen above, lowering the hopeful tone of the historic event; but the latter modification is especially significant, as it severs the stated association between the PLO's militant activity and terrorism, thereby effectively reversing the commitment to end Palestinian nationalist violence. Moreover, considering that the term "terrorism" (*irhāb*) is most often used in the curriculum to attack Israeli policies – and never to describe Palestinian violence. Therefore, maintaining the text's condemnation of "terrorism" while removing the PLO's responsibility towards it, allows students to interpret the text as an attack on Israel's "terrorism," rather than an example of Palestinian self-reflection.[112] These conscious omissions serve to legitimize the violent struggle for the liberation of Palestine in the present, and allow for it to be prolonged into the indefinite future. At the same time, much of the progress in recognizing Jewish presence in the region and the legitimacy of the State of Israel is effectively undone, re-opening avenues for escalating the conflict. The translation of the text from Arafat's letter to Rabin, as it appears in the textbook, is presented below with omitted sections marked red:

> *Mr. Prime Minister*
>
> *The signing of the Declaration of Principles opens a new era in the history of the Middle East. I firmly affirm the following commitments of the Palestine Liberation Organization: The Palestine Liberation Organization recognizes the State of Israel's right to live in peace and security. The Organization accepts the [UN] Security Council's Resolutions Nos. 242 and 338. The Organization is committed to the peace process in the Middle East and to a peaceful solution to the conflict between the two parties and declares that all the fundamental issues related to the permanent situation will be solved through negotiation. The Organization considers the signing of the Declaration of Principles a historic event opening a new era of coexistence in peace and stability, an era without violence. Consequently, the Organization condemns the use of terror and other violent actions and will assume responsibility over all PLO elements and personnel in order to assure their compliance, prevent violations and discipline violators.*

Separately, content teaching Jewish history and origins, including previous references to a historical Jewish presence in the region, was also removed entirely from PA textbooks in recent years.[113] Instead, Jewish history and heritage are presented as falsified, Jewish holy places are represented as Muslim areas usurped by Zionists, and Jewish existence in contemporary Israel is characterized as an act of racist aggression against the Palestinian and Arab character of the region, while Jews are referred to as colonizers and occupiers. Examples acknowledging Jewish presence and historical roots which previously appeared in PA schoolbooks but have since been removed include:

- Recognition and acknowledgment of Israel and its establishment in 1948.[114]
- The name "Israel" on two maps of a history textbook for Grade 11.[115]
- Jewish historical presence and connection to Jerusalem as the Jews' capital for that period.[116]

110 *Modern and Contemporary History of Palestine*, Grade 11, Vol. 2, 2014, p. 83.

111 *Geography and Modern and Contemporary History of Palestine*, Grade 10, Vol. 2, 2020–2025, p. 77.

112 This crucial point was missed entirely in the GEI review of Palestinian textbooks, which titled this example "renunciation of terrorism" and celebrated it for restricting nationalist violence to "a historical phase" or "certain periods of Palestinian history." The manner in which the historical text was edited, in the context of the PA curriculum's overall narrative, plainly does not allow for this interpretation. See GEI, Report on Palestinian Textbooks (2021), pp. 121, 172, 173; also see "EU Investigation and Subsequent Debate" below.

113 IMPACT-se, The Rejection of Peace: References to Peace Agreements, Israel, and Jews, Now Removed from PA Curriculum (September 2019). https://www.impact-se.org/wp-content/uploads/Rejection-of-Peace_-Changes-from-Pre-2016-PA-Curricula.pdf

114 *National Education*, Grade 9, 2013, pp. 62–63; *National Education*, Grade 7, 2013, p. 3; *History of the Middle Ages*, Grade 7, 2014, p. 74.

115 *Modern and Contemporary History of Palestine*, Grade 11, Vol. 1, 2015, p. 51.

116 *Modern and Contemporary History of Palestine*, Grade 11, Vol. 1, 2015, pp. 9–11.

- Ancient Jewish kingdoms in Palestine such as "The Jews' David's Kingdom," "the Northern Kingdom of Israel," "the Kingdom of Judea."[117]
- A historic map titled "Palestine in the Reign of Prophet David" with an accompanying passage about the "Children of Israel."[118]
- The Jewish revolt of Bar Kokhba in Jerusalem.[119]

These materials have been replaced by narratives that characterize Jewish history as fabricated, Jewish holy sites as Muslim landmarks "usurped" by "Zionists," and Jewish Israelis as colonial invaders. The resulting curriculum offers no space for recognition or tolerance towards Jews and Israelis. Instead, it portrays them solely through the lens of aggression and hate, reversing even the limited progress made in earlier curricula towards acknowledgment and tolerance.

Multiple studies by governments and international organizations reviewing the post-2016 PA curriculum have similarly found content that advocates violence, celebrates terrorism, supports jihad and martyrdom, spreads antisemitic sentiments, and vilifies Israel and delegitimizes its existence. These organizations include the US Government Accountability Office (GAO),[120] the European Union,[121] the UN Committee on the Elimination of Racial Discrimination (CERD)[122] and the Swiss Federal Council.[123]

The UN Relief Works Agency (UNRWA), tasked with providing education to Palestinian refugees, likewise found content teaching antisemitism and glorification of terrorism in its internal review of PA textbooks used in UNRWA schools.[124] The revelation that UNRWA knowingly allowed the circulation of these materials prompted budget cuts from donor governments such as the US[125] and UK.[126] A 2024 report by UN Under-Secretary-General Catherine Colonna on UNRWA's neutrality found that content of the (post-2016) PA textbooks used by the agency contradict UN values, recommending that "hate speech, incitation to violence and/or antisemitic references" be banned from PA textbooks and to "stop using such material."[127] However, as of 2025, there is no evidence that UNRWA has made any modifications to PA textbooks nor restricted their circulation in its schools.

117 *National Education*, Grade 7, 2013, p. 3.

118 *Modern and Contemporary History of Palestine*, Grade 11, Vol. 1, 2015, pp. 8–9.

119 *Modern and Contemporary History of Palestine*, Grade 11, Vol. 1, 2015, p. 10.

120 US Government Accountability Office (GAO), West Bank and Gaza: U.S. Assistance Is Being Provided through NGOs and the UN, but Control Risks Remain, Ref. No. GAO-19-448 (Washington, D.C.: May 2019). https://www.gao.gov/assets/gao-19-448.pdf

121 Georg Eckert Institute for International Textbook Research (GEI), Report on Palestinian Textbooks (2021); see "EU Investigation and Subsequent Debate" below.

122 United Nations Committee on the Elimination of Racial Discrimination, Concluding Observations on the Combined Initial and Second Periodic Reports of the State of Palestine, Ref. No. CERD/C/PSE/CO/1-2 (August 30, 2019). https://www.un.org/unispal/document/committee-on-the-elimination-of-racial-discrimination-concluding-observations-on-the-combined-initial-and-second-period-reports-of-the-state-of-palestine-cerd-c-pse-co-1-2/

123 Swiss Federal Council, UNRWA: Rückblick und Ausblick nach 70 Jahren (UNRWA: looking back and ahead after 70 years) (Bern: October 14, 2020). https://www.parlament.ch/centers/eparl/curia/2018/20183557/Bericht%20BR%20D.pdf

124 "UNRWA Chief Acknowledges Antisemitism and Glorification of Terrorism in Palestinian Textbooks," EU Reporter, September 3, 2021; https://www.eureporter.co/world/israel/2021/09/03/unwra-chief-acknowledges-antisemitism-and-glorification-of-terrorism-in-palestinian-textbooks/
UNRWA-Berichte zu Schulmaterial und Bildung (UNRWA reports on school supplies and education), parliament question to Swiss Federal Council, September 30, 2021. https://www.parlament.ch/de/ratsbetrieb/suche-curia-vista/geschaeft?AffairId=20214229

125 Haley Cohen, "US to aid UNWRA on condition of new curriculum," The Jerusalem Post, June 11, 2021. https://www.jpost.com/american-politics/secretary-blinken-calls-out-unrwa-antisemitism-in-us-congress-670482

126 Ariel Kahana, "Report: UK cuts UNRWA funding by over 50%," Israel Hayom, November 10, 2021. https://www.jns.org/report-uk-cuts-unrwa-funding-by-more-than-50-percent-due-to-incitement/

127 "Final Report for the United Nations Secretary-General: Independent Review of Mechanism and Procedures to Ensure Adherence by UNRWA to the Humanitarian Principle of Neutrality," United Nations Information System on Palestine, April 20, 2024. https://www.un.org/unispal/wp-content/uploads/2024/04/unrwa_independent_review_on_neutrality.pdf

Post-Reform Modifications (2019–2020)

After the completion of the curriculum reform, the Palestinian Ministry of Education announced a series of "minor adjustments" to the curriculum for Grades 1–10 in the 2019–2020 school year, claiming they were intended to address concerns related to human rights, gender, environmental education and educational quality.[128] These adjustments took the form of entirely new study units and chapters inserted into textbooks.

IMPACT-se's analysis found that the newly introduced content largely exacerbated the ideological orientation of the textbooks, embedding hateful and violent messaging into additional subjects in a more extensive and sophisticated manner.[129] Such new content included:

- Ten new units were added to Social Studies textbooks that, while occasionally incorporating civic themes such as citizenship or anti-corruption, embedded additional anti-Israel rhetoric and violent nationalist messaging. One of the new chapters promoted the political participation of women,[130] but simultaneously portrayed women's empowerment primarily through their "nationalist struggle role" fighting against the Zionist occupation "in all forms and ways."[131]
- A newly introduced chapter on gender added new problematic gender stereotypes targeting the LGBTQ community stating that same sex and single parenthood lead to problems in a child's well-being.[132] Content promoting gender inequality was also newly introduced in this chapter, such as the idea that women cannot be saved from violence without help from a man and that a woman's role as caretaker and educator is essential, and only modestly reframed as a "shared responsibility" between men and women.[133]
- A newly added human rights chapter is used to intensify conflict discourse and hatred rather than promote universal values. Passages on racial discrimination teach that Israel's very establishment by "Zionist gangs" constitutes a form of racism. The chapter depicts resistance to Israel as a form of anti-racist activism.[134]
- A lesson on poverty blames Palestinian economic hardship on Israel's "deliberate flooding of Palestinian markets with Zionist produce," positioning Israel as the root cause of systemic deprivation.[135]
- A new chapter on corruption discusses unemployment as a consequence of Israeli policy—omitting any reference to internal mismanagement or to the many Palestinians employed by Israeli companies.[136]
- In a chapter containing useful instruction against violence in families and society,[137] examples blame Israel for violence in Palestinian society.[138]

In addition, the 2019–2020 school year saw ideological shifts in terminology that further signal a hardening of political rhetoric. In passages discussing the Balfour Declaration (referred to as "Balfour's Promise"), new edits replaced

128 "التربية والتعليم تُجري تعديلات جديدة على المنهاج الفلسطيني (The [Ministry of] Education Makes New Adjustments to the Palestinian Curriculum)," Dunya al-Watan, July 29, 2019. https://www.alwatanvoice.com/arabic/news/2019/07/29/1263078.html

129 IMPACT-se, The 2019–20 Palestinian School Curriculum Grades 1–12 (September 2019). https://www.impact-se.org/wp-content/uploads/PA-Reports_-Combined-Selected-Examples_2019-20.pdf

130 *Social Studies*, Grade 9, Vol. 1, 2019, pp. 72–84.

131 *Social Studies*, Grade 9, Vol. 1, 2019, p. 76.

132 *Social Studies*, Grade 8, Vol. 2, 2019, pp. 73–82.

133 *Social Studies*, Grade 8, Vol. 2, 2019, pp. 75, 77, 78, 85. The two first examples were removed in the 2020–2021 edition of the textbook while the third one on women's role as caretakers and educators as essential remained.

134 *Social Studies*, Grade 9, Vol. 2, 2019, pp. 95–100.

135 *Social Studies*, Grade 9, Vol. 2, 2019, pp. 89–94.

136 *Social Studies*, Grade 8, Vol. 1, 2019, pp. 91–105.

137 *Social Studies*, Grade 8, Vol. 2, 2019, pp. 83–90.

138 *Social Studies*, Grade 8, Vol. 2, 2019, p. 84.

references to "the Jewish people in Palestine" with "Zionist Jews," and later simply "the Jews"—systematically stripping away any acknowledgment of Jewish nationhood or legitimacy.[139]

Second Round of Adjustments (2020–2021)

In a meeting held on May 18, 2020, chaired by PA Prime Minister Dr. Mohammad Shtayyeh, the Palestinian Cabinet approved a plan to revise the national curriculum for the 2020–2021 academic year.[140] Just days later, the initiative was formally presented to donor nations in Ramallah by Minister of Education Marwan Awartani, with assurances that the curriculum would undergo meaningful improvement.[141]

Despite these public commitments, IMPACT-se's analysis of modifications made to the 2020–2021 PA curriculum indicated that adjustments were either superficially positive in nature or served to intensify the same problematic messaging. No substantive changes were found in terms of addressing the core problems identified by international observers: incitement to violence, antisemitism, glorification of violence, and rejection of peace with Israel. Themes of tolerance, coexistence, or mutual understanding with the Jewish-Israeli Other, as well as the notion of peacemaking as a preferable path, remained entirely absent. In several cases, previously neutral or ambiguous content was found to be edited to further align with conflict narratives. IMPACT-se concluded that the 2020–2021 curriculum reflected a reinforcement and amplification of ideological hostility, and that the PA took advantage of the promise of curricular reform to continue embedding incitement, antisemitism and rejectionism deeper into the educational experience.[142]

Several examples from the 2020 editions illustrate a continuation—and in some cases an escalation—of radical content compared to 2019:

- A previous passage teaching that *jihad* for Allah is a personal obligation for every Muslim was revised to specify that *jihad* should be directed toward "the liberation of Palestine."[143]
- A newly introduced task asks students to list "extreme" forms of torture experienced by Palestinian prisoners in Israeli jails and count how many have been "martyred."[144]
- A new question requires students to draw a map of "Palestine" which includes geographic areas located within Israel's internationally recognized borders.[145] In a new Arabic language exercise teaching the letter waw, students read: "Palestinian women are still resolute in facing the Zionist Occupation."[146]
- A lesson previously discussing the "rewards awaiting the jihad fighter and martyr" was restructured to focus exclusively on "sites of jihad wars in Palestine."[147]

139 *History Studies*, Grade 11, Vol. 1, 2019, pp. 38, 40; *History Studies*, Grade 11, Vol. 1, 2020–2025, p. 36.

140 "57 جلسه مجلس الوزراء (57th Cabinet Meeting)," PA Government Portal, May 18, 2020. http://www.palestinecabinet.gov.ps/portal/news/details/50343

141 Skriftlig spørsmål fra Christian Tybring-Gjedde (FrP) til utenriksministeren (written question from [Progress Party] to the Minister of Foreign Affairs), Stortinget, ref. no. 15:1740 (2019–2020), May 27, 2020. https://www.stortinget.no/no/Saker-og-publikasjoner/Sporsmal/Skriftlige-sporsmal-og-svar/Skriftlig-sporsmal/?qnid=57899

142 IMPACT-se, The 2020–21 Palestinian School Curriculum Grades 1–12: Selected Examples (Updated) (May 2021). https://www.impact-se.org/wp-content/uploads/PA-Reports_-Updated-Selected-Examples_May-2021.pdf

143 *Islamic Education*, Grade 10, Vol. 1, 2019, p. 72; *Islamic Education*, Grade 10, Vol. 1, 2020–2024, p. 72.

144 *Arabic Language (1): Reading, Grammar, Prosody and Expression* (Academic Stream), Grade 11, Vol. 1, 2020–2024, p. 22.

145 *Social Studies*, Grade 5, Vol. 1, 2020-2025, p. 21.

146 *Arabic Language*, Grade 6, Vol. 2, 2020–2025, p. 24.

147 *Islamic Education*, Grade 8, Vol. 2, 2018, pp. 49–52; *Islamic Education*, Grade 8, Vol. 2, 2020–2025, pp. 49–52.

- The term "Israeli occupation" used in earlier editions has been replaced across the curriculum with the more ideologically charged "Zionist Occupation,"[148] expressing non-recognition of Israel. In the few instances where the name "Israel" is mentioned, it is placed in Arabic quotation marks, suggesting doubt or rejection of its legitimacy.[149]
- A textbook chapter criticizing Egypt's peace treaty with Israel saw the removal of a factual sentence acknowledging the normalization of political and economic ties – reinforcing the broader narrative that any cooperation with Israel is unacceptable.[150]
- References to the Western Wall now claim it is Palestinian land and part of the Al-Aqsa Mosque. One passage previously acknowledging the site's name as "the Tower of David" was altered to omit the Jewish historical connection to the site.[151]

The 2020 editions also modified previously neutral or non-political content to reflect a harsher ideological tone:

- A lesson referencing the Jezreel Valley, located in Israel, was changed in 2020 to be specifically part of "Palestine."[152]
- A sentence in a grammar exercise teaching the past tense was changed from "they tore my toy to pieces" to "the soldiers tore my toy to pieces," inserting conflict and victimhood where none previously existed.[153]
- A passage on colonialism, once discussed in general and non-specific terms, is now titled "Colonialism and Occupation," creating a direct correlation between Israel and historic colonial regimes.[154]

In a number of cases, problematic content was addressed in 2020 in a manner that preserves the underlying hostile messaging:

- A Grade 5 reading comprehension text, listing national "heroes" who should serve as role models, replaced Dalal Al-Mughrabi, perpetrator of the 1978 Coastal Road Massacre, with Palestinian nationalist hardliner Khalil Al-Sakakini.[155] Al-Mughrabi's presence is retained elsewhere in the same chapter, where she is dubbed the "crown of the nation."[156] Additionally, she is praised for her heroism in a textbook for the second semester of the same grade.[157] In total, she is mentioned in eight different textbooks across the curriculum.[158]
- An accusation that "the Jews" desecrate Muslim cemeteries was modified in 2020 to say "the Zionist Occupation."[159]

148 *Geography and Modern and Contemporary History of Palestine*, Grade 10, Vol. 2, 2019, pp. 10, 44, 46, 55, 57, 69, 82; *Geography and Modern and Contemporary History of Palestine*, Grade 10, Vol. 2, 2020–2025, pp. 11, 44, 46, 55, 57, 69, 82.

149 *Geography and Modern and Contemporary History of Palestine*, Grade 10, Vol. 2, 2019, pp. 67, 78; *Geography and Modern and Contemporary History of Palestine*, Grade 10, Vol. 2, 2020–2025, pp. 67, 78.

150 *Geography and Modern and Contemporary History of Palestine*, Grade 10, Vol. 2, 2019, p. 65; *Geography and Modern and Contemporary History of Palestine*, Grade 10, Vol. 2, 2020–2025, p. 65.

151 *Geography and Modern and Contemporary History of Palestine*, Grade 10, Vol. 2, 2019, p. 110; *Geography and Modern and Contemporary History of Palestine*, Grade 10, Vol. 2, 2020–2025, p. 110; *Islamic Education*, Grade 5, Vol. 1, 2019, p. 63; *Islamic Education*, Grade 5, Vol. 1, 2020–2025, p. 63.

152 *Social Studies*, Grade 8, Vol. 1, 2019, p. 18; *Social Studies*, Grade 8, Vol. 1, 2020-2025, p. 17.

153 *Arabic Language*, Grade 8, Vol. 1, 2019, p. 54; *Arabic Language*, Grade 8, Vol. 1, 2020–2025, p. 54.

154 *Social Studies*, Grade 9, Vol. 2, 2019, p. 71; *Social Studies*, Grade 9, Vol. 2, 2020–2025, p. 68.

155 *Arabic Language*, Grade 5, Vol. 1, 2019, pp. 14–15; *Arabic Language*, Grade 5, Vol. 1, 2020–2025, pp. 14–15.

156 *Arabic Language*, Grade 5, Vol. 1, 2020–2025, p. 20.

157 *Arabic Language*, Grade 5, Vol. 2, 2020–2025, pp. 51-61.

158 *Accounting* (Entrepreneurship Track), Grade 11, Vol. 2, 2019, p. 10; *Arabic Language*, Grade 5, Vol. 1, 2020–2025, p. 20; *Arabic Language*, Grade 5, Vol. 2, 2020–2025, pp. 51–61; *Arabic Language* (Vocational Stream), Grade 12, 2020–2025, p. 24; *Geography and Modern and Contemporary History of Palestine*, Grade 10, Vol. 2, 2020–2025, p. 68; *Geography and Modern and Contemporary History of Palestine* (Vocational Stream), Grade 10, 2021–2025, p. 106; *History Studies*, Grade 11, Vol. 1, 2021–2025, p. 48; *Social Studies*, Grade 9, Vol. 1, 2020–2025, p. 40.

159 *Islamic Education*, Grade 5, Vol. 2, 2019, p. 71; *Islamic Education*, Grade 5, Vol. 2, 2020–2025, p. 71.

- A passage blaming "the Occupier" for impeding wheat production was revised to use the more explicit term "Zionist Occupation."[160]
- An illustration for Grade 2 students shows Israeli soldiers threatening a Palestinian family during a home demolition. The 2020 update adds a mother standing defiantly against the soldiers, reframing the scene to promote gender-inclusive resistance.[161]

EU Investigation and Subsequent Debate (2021)

The rapid radicalization of messaging in PA education led to a significant rise in public interest in the contents of the PA education program, for which the European Union (EU) provides considerable financial aid.[162] In 2019, the EU commissioned the Georg Eckert Institute for International Textbook Research (GEI), based in Braunschweig, Germany, to conduct independent research on PA textbooks published between 2017 and 2019. Two years later, in June of 2021, the GEI released its findings in a publicly available English language report.[163] The institute would later summarize those findings on its website, stating that the Palestinian textbooks it reviewed contain "antisemitic narratives and glorification of violence" as well as "portrayals that defend, or even support, violence against Israelis", and that these "are not compatible with the UNESCO standards."[164]

More specifically, the EU-commissioned report found the following issues of concern:

- Antisemitic motifs and characteristics, such as treason, are attributed to Jewish people in Islamic contexts and connected to the present-day conflict.[165]
- Terrorist operations and "violence perpetrated by Palestinians, including violence against civilians, is presented as a legitimate means of resistance" in history and social studies textbooks.[166]
- Textbooks for the Arabic language depict violence by Palestinians against Israelis as part of a heroic struggle while saturated with depictions of the conflict, which tend to dehumanize the Israeli adversary.[167]
- Math and science textbooks make use of "conflict oriented" real-life connections (RLC), some of which carry escalatory potential which can "intensify feelings of animosity and anger" and therefore do not serve to mitigate feelings of hatred towards the other."[168]
- A combat-infused meaning of jihad tends to prevail, especially in non-Islamic textbooks. Passages connecting jihad to the Israeli-Palestinian conflict carry escalatory potential.[169]

160 *Arabic Language*, Grade 5, Vol. 2, 2019, p. 86; *Arabic Language*, Grade 5, Vol. 2, 2020–2025, p. 86.

161 *Our Beautiful Language*, Grade 2, Vol. 2, 2019, pp. 26–27; *Our Beautiful Language*, Grade 2, Vol. 2, 2020–2025, pp. 26–27.

162 Bruno Bilquin and Karoline Kowald, *EU financial assistance to Palestine* (European Parliamentary Research Service, December 2023). https://www.europarl.europa.eu/RegData/etudes/BRIE/2023/754628/EPRS_BRI(2023)754628_EN.pdf

163 Georg Eckert Institute for International Textbook Research (GEI), *Report on Palestinian Textbooks* (2021). https://owncloud.gei.de/index.php/s/FwkMw8NZgCAJgPW

164 Answers to Frequently Asked Questions," GEI website, circa June 2021. http://www.gei.de/en/departments/knowledge-in-transition/analysis-of-palestinian-textbooks-paltex/study-faq.html

165 GEI, *Report on Palestinian Textbooks* (2021), p. 172.

166 GEI, *Report on Palestinian Textbooks* (2021), pp. 4, 172–173.

167 GEI, *Report on Palestinian Textbooks* (2021), p. 172.

168 GEI, *Report on Palestinian Textbooks* (2021), pp. 5, 173

169 GEI, *Report on Palestinian Textbooks* (2021), p. 171.

- The 1993–1995 Oslo peace process receives little treatment in new textbooks, especially compared to the past curriculum;[170] historic documents have been edited to leave out commitments to peaceful coexistence and non-violence.[171] References to Israeli-Palestinian peace negotiations post-Oslo have also been removed from the new curriculum.[172]
- Portrayals of the Israeli-Palestinian conflict employ antagonistic narratives and one-sided representations of the Israeli "Other."[173]
- The textbooks do not apply humanitarian values, such as tolerance and forgiveness, to Israel or the Israeli-Palestinian conflict.[174]
- The notion of human rights is not extended to Israelis;[175] when including depictions of human rights violations, these are usually Palestinian rights violated by Israeli actors.[176] Violence by Palestinian actors is not discussed in the context of human rights.[177]
- Israel is seldom named, and instead the term "the Zionist Occupation" dominates, as a device through which to question the legitimacy of Israel.[178]
- Maps depicting the region are irredentist and negate the existence of Israel.[179] The State of Israel and cities founded by Jewish immigrants are not depicted on maps.[180]
- History, Geography and Social Studies textbooks also consistently embed facts within the narrative of national resistance against Israeli occupation.[181]
- The Islamic term shahid [martyr] is applied indiscriminately to victims of violence and to individuals killed while committing violent attacks against Israel.[182]
- Terrorist Dalal Al-Mughrabi, famous for her role in the 1978 Coastal Road Massacre, is prominently depicted in the textbooks.[183]

The GEI report was received with considerable controversy, with much of the criticism focusing on apparent issues in its preparation process and the discrepancy between its factual findings and widely publicized final conclusions, which were perceived as ambiguous and apologetic. The report was referred to as a "farce" in British media[184] and

170 GEI, *Report on Palestinian Textbooks* (2021), p. 118
171 GEI, *Report on Palestinian Textbooks* (2021), p. 121.
172 GEI, *Report on Palestinian Textbooks* (2021), p. 123.
173 GEI, *Report on Palestinian Textbooks* (2021), p. 171.
174 GEI, *Report on Palestinian Textbooks* (2021), p. 170.
175 GEI, *Report on Palestinian Textbooks* (2021), p. 171.
176 GEI, *Report on Palestinian Textbooks* (2021), p. 3.
177 GEI, *Report on Palestinian Textbooks* (2021), p. 64.
178 GEI, *Report on Palestinian Textbooks* (2021), p. 171.
179 GEI, *Report on Palestinian Textbooks* (2021), p. 75.
180 GEI, *Report on Palestinian Textbooks* (2021), p. 172.
181 GEI, *Report on Palestinian Textbooks* (2021), p. 172.
182 GEI, *Report on Palestinian Textbooks* (2021), p. 171.
183 GEI, *Report on Palestinian Textbooks* (2021), p. 112.
184 Tom Kelly, "'Jihadi' textbook probe descends into farce: Investigation into literature used in British-funded Palestinian schools is slammed - after researchers analysed Israeli publications promoting peace," Daily Mail, August 31, 2020. https://www.dailymail.co.uk/news/article-8680065/Jihadi-textbook-probe-descends-farce-researchers-analysed-Israeli-book-promoting-peace.html

a "scandal" by German media.[185] In the aftermath of the report's publication, 21 European Parliament members from 15 countries wrote a letter to the European Commission demanding that the EU cease cooperation with the institute,[186] while some UK parliamentarians raised concerns with the government.[187]

Some key points of contention regarding the EU-commissioned GEI report were:

- The report concluded that "the [PA] textbooks adhere to UNESCO standards,"[188] despite the long list of problematic findings listed in the report (see above). Subsequently, GEI released an explanatory statement on its official website, clarifying that "[antisemitism] and the glorification of violence are not compatible with the UNESCO standards." It affirmed that content of this nature was found within PA textbooks, but qualified that the examined textbooks complied with international recommendations in certain other respects.[189] The director of the institute, Prof. Dr. Eckhardt Fuchs, further clarified to the European Parliament in a September 2021 hearing that while some PA textbooks align with UNESCO standards, "in other subjects they do not. Here you find incitement to hatred, antisemitic parts and this we have said very clearly."[190]
- The GEI report noticeably expanded on the research questions it had been publicly tasked to answer by the EU, which were strictly to "[identify] possible incitement to hatred and violence and any possible lack of compliance with UNESCO standards of peace and tolerance in education" in PA textbooks.[191] Instead, a large portion of the report was devoted to exploring the textbooks' positive application of human rights and global citizenship education, and benign non-conflict-related real-life connections, as well as a review of modified textbooks used in Israeli-administered East Jerusalem, which are not PA-controlled nor EU-funded.
- During the drafting of the interim report for the EU Commission, PA textbooks that had been amended, printed and distributed by Israeli authorities exclusively for use in Israeli-run East Jerusalem schools were erroneously identified as authentic PA publications and praised for promoting peace and tolerance between Palestinians and Israelis.[192] Later, these textbooks were correctly found to be a product of the Israeli education

185 Lennart Pfahler, "Phosphorbomben und ‚gierige Juden' – Forscher übersehen Hetze in Schulbüchern (phosphorus bombs and 'greedy Jews' – researchers overlook incitement in school textbooks)," Welt, October 10, 2020; https://www.welt.de/politik/ausland/plus217556034/Schwere-Fehler-in-EU-Studie-Wie-antisemitisch-palaestinensische-Schulbuecher-wirklich-sind.html
Sebastian Leber and Muhamad Abdi, "Schulbücher rufen zu Terroranschlägen auf: Wie Deutschland Antisemitismus mitfinanziert (school textbooks call for terror attacks: how Germany helps finance antisemitism)," *Tagesspiegel*, October 10, 2020; https://www.tagesspiegel.de/gesellschaft/wie-deutschland-antisemitismus-mitfinanziert-4202011.html
Muhamad Abdi and Sebastian Leber, "Skandalstudie zu palästinensischen Schulbüchern: Hass, der den Unesco-Richtlinien entspricht (scandalous study on Palestinian school textbooks: hate that complies with UNESCO standards)," *Tagesspiegel*, June 18, 2021. https://www.tagesspiegel.de/gesellschaft/hass-der-den-unesco-richtlinien-entspricht-4258360.html

186 Lukas Mandl (@lukasmandl), "#Incitement & #antisemitism in Palestinian Authority textbooks must end now. We, 21 MEPs from across party lines, call on...," Twitter, October 7, 2020. https://twitter.com/lukasmandl/status/1313836268158177280?s=20

187 CFoI (@CFoI), "MUST READ: Conservative MP Jonathan Gullis raises concerns over EU review into Palestinian school curriculum Read more...," Twitter, November 6, 2020; https://twitter.com/CFoI/status/1324669403535970305
Stephen Crabb, Eric Pickles and Stuart Polak to Dominic Raab, London, August 12, 2020. https://cfoi.co.uk/wp-content/uploads/2020/08/Screenshot-EU-review.png

188 GEI, *Report on Palestinian Textbooks* (2021), Executive Summary.

189 "Answers to Frequently Asked Questions," GEI website, circa June 2021. http://www.gei.de/en/departments/knowledge-in-transition/analysis-of-palestinian-textbooks-paltex/study-faq.html

190 "Palestinian Textbooks: An Exchange of Views," Joint Meeting of EU Parliament Committee on Foreign Affairs, Committee on Budgetary Control and Committee on Culture and Education, *European Parliament Multimedia Centre*, ref. no. 20210902-1645-COMMITTEE-CONT-AFET-CULT, September 2, 2021. https://multimedia.europarl.europa.eu/en/webstreaming/cont-afet-cult_20210902-1645-COMMITTEE-CONT-AFET-CULT

191 Answer to Question No. E-000906/2019, European Parliament, April 24, 2019. https://www.europarl.europa.eu/doceo/document/E-8-2019-000906-ASW_EN.html

192 Sebastian Leber and Muhamad Abdi, "Schulbücher rufen zu Terroranschlägen auf: Wie Deutschland Antisemitismus mitfinanziert (school textbooks call for terror attacks: how Germany helps finance antisemitism)," *Tagesspiegel*, October 10, 2020. https://www.tagesspiegel.de/gesellschaft/wie-deutschland-antisemitismus-mitfinanziert-4202011.html

system, rather than the PA, and thus not subject to EU funding or review. Nevertheless, the final text of the GEI report discusses these East Jerusalem textbooks in an excursus, retracting earlier laudatory rhetoric and criticizing them for erasing Palestinian symbols, "mask[ing] existing tensions" and introducing "the Israeli-dominant narrative even if by omission."[193]

- The study did not research the entire curriculum, covering only a sample of 55% of the textbooks according to the EU Commission.[194] GEI was specifically criticized in its home country of Germany for failing to address a PA textbook that justified the 1972 Munich Olympic massacre[195] as "striking Zionist interests abroad."[196] In response to a Facebook comment about the omission, GEI explained that not all examples could be included in the final analysis.[197]
- The study drew conclusions based on certain textbooks without verifying their usage in classrooms. Textbooks made available to researchers were not compared to editions found on the PA Ministry of Education's official curriculum portal at the time of the report's publication, nor was there any evidence that they had been printed en masse or distributed.[198]
- The report praised some of the changes made to textbooks in 2020–2021 as demonstrating "efforts to respond to external criticism" and "the defusing of potentially escalatory elements," creating the impression of an overall positive trendline.[199] However, many of the listed modifications only tenuously support this conclusion, as they appear to be superficial in nature and have no bearing on the overall messaging or adherence to UNESCO-derived educational standards. Such modifications include replacing the term "Jews" with "Zionists" in a lesson about the desecration of Muslim tombs,[200] altering the image of terrorist Dalal Al-Mughrabi from military to civilian attire in reading comprehension exercises related to the terror attack she led,[201] and changing mathematics problems from counting martyrs to counting land confiscated by Israel.[202] In addition, GEI acknowledged that these supposed improvements could not be fully verified, as the updated textbooks were submitted to the institute for review after the main body of the report had already been completed.[203] The report also did not take into consideration other examples from the same new textbooks which displayed stagnation or deterioration (see section on 2020 second round of adjustments above).

193 GEI, *Report on Palestinian Textbooks* (2021), pp. 156, 168–169.

194 "Palestinian Textbooks: An Exchange of Views," Joint Meeting of EU Parliament Committee on Foreign Affairs, Committee on Budgetary Control and Committee on Culture and Education, *European Parliament Multimedia Centre*, ref. no. 20210902-1645-COMMITTEE-CONT-AFET-CULT, September 2, 2021.
https://multimedia.europarl.europa.eu/en/webstreaming/cont-afet-cult_20210902-1645-COMMITTEE-CONT-AFET-CULT

195 See remarks by MEP Monika Hohlmeier in: "Palestinian Textbooks: An Exchange of Views," Joint Meeting of EU Parliament Committee on Foreign Affairs, Committee on Budgetary Control and Committee on Culture and Education, *European Parliament Multimedia Centre*, ref. no. 20210902-1645-COMMITTEE-CONT-AFET-CULT, September 2, 2021.
https://multimedia.europarl.europa.eu/en/webstreaming/cont-afet-cult_20210902-1645-COMMITTEE-CONT-AFET-CULT

196 *History Studies*, Grade 11, Vol. 2, 2019, p. 52.

197 Georg-Eckert-Institut, "Im Rahmen der Veröffentlichung einer Analyse palästinensischer Schulbücher haben wir eine FAQ erstellt - Antworten...," Facebook, June 23, 2021.
https://www.facebook.com/share/p/rkm4eaVPSKVSWRfb/

198 GEI, *Report on Palestinian Textbooks* (2021), pp. 138, 149–150.

199 GEI, *Report on Palestinian Textbooks* (2021), p. 154.

200 GEI, *Report on Palestinian Textbooks* (2021), p. 146.

201 GEI, *Report on Palestinian Textbooks* (2021), p. 148.

202 GEI, *Report on Palestinian Textbooks* (2021), p. 149.

203 GEI, *Report on Palestinian Textbooks* (2021), p. 137.

- The report contained a number of translation mistakes, some of which have had a profound impact on the significance of the text. For example, a (previously taught) violent poem for Grade 3 students called for "sacrificing blood" to "eliminate [*uzīl*] the Usurper [*al-ġāṣib*, i.e. Israel] from my country and to exterminate [*ubīd*] the foreigners [*al-ġurabā'*]."[204] The report omitted the word "exterminate" and incorrectly translated the sentence as "to kick out the violators and strangers from my country."[205]
- The report seemed to partially rationalize antisemitism by situating it within the context of a "highly virulent conflict," stating that while antisemitic examples exist, they appear in the broader context "in which the State of Israel defines itself in national terms as a Jewish state."[206] The report also neglected to address certain antisemitic elements in the textbooks included in the study. These include antisemitic grading instructions in teacher guides that tell teachers to deduct points from students who fail to "tie the perpetration of Zionist massacres to Jewish religious thought,"[207] the depiction of an antisemitic image of an arm marked with the Star of David holding a globe,[208] and the perpetuation of a stereotype involving "Zionists" controlling the media, finance, and politics.[209]
- The report justified the politicization of math and science textbooks through the inclusion of conflict-related content as being a useful means to connect to students' daily experiences, suggesting that omitting such content might suppress students' genuine feelings.[210]
- The report seemed to defend the PA textbooks' consistent use of irredentist maps that erase Israel and claim its entire territory as Palestinian, in defiance of international consensus and the Oslo Accords, remarking that such maps may serve as "an important unifying symbol of Palestinian identity."[211] The report authors also criticized East Jerusalem textbooks for removing such irredentist claims, arguing that doing so "gives the impression that there is no place for Palestinian identities in Israeli [territory]."[212]
- The report was noted for minimizing the negative impact of several specific examples. Analyzing a lesson claiming that "Zionists" forged archaeological evidence of Jewish history in Jerusalem, the report states, "The authors [of the textbook] come close to propagating a conspiracy theory" (emphasis added).[213] The report also downplayed a graphic literary description of burning Jewish Israelis in a civilian bus as a "barbecue party," which it categorized as a "cynical statement" albeit one not intended as "a direct call for violence."[214]

On the policymaking level, responses to the EU-commissioned GEI report were mixed. In the EU, officials acknowledged the factual findings of the report and declared their commitment to see improvement in PA textbooks. The European Commissioner for Neighborhood and Enlargement, Olivér Várhelyi, wrote to the European Parliament that the Commission "takes [the GEI] study seriously and will act on its findings as appropriate, with a view to bring about full compliance of all Palestinian education material with the UNESCO standards."[215]

204 *Our Beautiful Language*, Grade 3, Vol. 2, 2019, p. 16.

205 GEI, *Report on Palestinian* Textbooks (2021), p. 139.

206 GEI, *Report on Palestinian* Textbooks (2021), p. 70.

207 *Geography and Modern and Contemporary History of Palestine* (Teacher Guide), Grade 10, 2018, p. 164.

208 *History Studies*, Grade 11, Vol. 1, 2020–2025, p. 9.

209 *Geography and Modern History of Palestine*, Grade 10, Vol. 1, 2021–2025, p. 118.

210 GEI, *Report on Palestinian Textbooks* (2021), p. 10.

211 GEI, *Report on Palestinian Textbooks* (2021), p. 75.

212 GEI, *Report on Palestinian Textbooks* (2021), p. 163.

213 GEI, *Report on Palestinian Textbooks* (2021), p. 98.

214 GEI, *Report on Palestinian Textbooks* (2021), p. 112.

215 Answer given by Mr Várhelyi on behalf of the European Commission, parliamentary question to the European Commission, ref. no. E-003170/2021(ASW), August 30, 2021. https://www.europarl.europa.eu/doceo/document/E-9-2021-003170-ASW_EN.html

Maciej Popowski, Director-General for Neighborhood Policy and Enlargement Negotiations (DG NEAR), presented the European Commission's official assessment of the report in a September 2, 2021 European Parliament hearing, stating that "the [GEI] study reveals very deeply problematic content that remains of serious concern," emphasizing that the European Commission "could not take the report as it is" and calling on the PA "to take immediate action and stop using books where questionable content has been identified" as a "matter of utmost priority for the entire European Commission."[216] Similarly, Henrike Trautmann, Acting Director of the European Commission's Southern Neighborhood Directorate, stated in a September 8, 2021 meeting with the European Parliament's Working Group Against Antisemitism (WGAS) that "it is very clear that the [GEI] study does reveal the existence of very deeply problematic content… changes to the curriculum are essential… however complicated the conflict is, the Palestinian Authority must ensure the highest standards in fostering a culture of peace and coexistence… any reference of antisemitic nature [must] be addressed and taken out."[217] Individual governments of EU member states likewise affirmed they would act on its findings, including Denmark[218] and the Netherlands.[219] Shadi Othman, spokesperson for the EU in the Palestinian Territories, conveyed a more muted criticism to Palestinian media, quoted saying that the GEI report found that "the [PA] curriculum is good but there are some comments."[220]

The PA publicly rejected the GEI report. In June 2021, shortly after the final report's publication, PA Prime Minister Dr. Mohammad Shtayyeh dismissed its findings in a cabinet speech, stating that the PA curriculum in its contemporary form accurately represents the suffering of the Palestinian people and "cannot be judged by standards far removed from [their] history and culture."[221] The PA Ministry of Education's curriculum chief, Tharwat Zaid, directly attacked the report, accusing GEI of "incitement against the Palestinian curriculum" and of "treating [it] in accordance with Zionist myth and its terminology, such as 'terrorism', 'violence' and 'antisemitism.'"[222] This echoed earlier statements made by PA officials, including Prime Minister Shtayyeh, that the "curriculum will not be surrendered," and that if foreign aid were conditioned on curriculum changes, the PA would reallocate funds from essential services such as water, electricity, and communication to finance textbook printing.[223]

216 "Palestinian Textbooks: An Exchange of Views," Joint Meeting of EU Parliament Committee on Foreign Affairs, Committee on Budgetary Control and Committee on Culture and Education, European Parliament Multimedia Centre, ref. no. 20210902-1645-COMMITTEE-CONT-AFET-CULT, September 2, 2021.
https://multimedia.europarl.europa.eu/en/webstreaming/cont-afet-cult_20210902-1645-COMMITTEE-CONT-AFET-CULT

217 European Jewish Congress, "Dealing with Antisemitic Content in Palestinian Schoolbooks," YouTube, September 9, 2021.
https://youtu.be/eX-cpA9sD-E?si=vWqHkzRJbtoyImgv

218 Svar på § 20-spørgsmål nr. S 1628 stillet den 11. juni 2021 af Morten Messerschmidt (DF) til udenrigsministeren (answer to §20 question no. S 1628 submitted on June 11, 2021 by Morten Messerschmidt [Danish People's Party] to Foreign Ministry), Folketinget, ref. no. 2021-22592, June 21, 2021.
https://www.ft.dk/samling/20201/spoergsmaal/s1630/svar/1795475/2418837/index.htm

219 Antwoorden op Kamervragen over haatzaaien in nieuwe Palestijnse lesmethoden (answers to parliamentary questions about hate speech in new Palestinian teaching methods), Rijksoverheid, August 26, 2021.
https://www.rijksoverheid.nl/documenten/kamerstukken/2021/08/26/beantwoording-vragen-over-haatzaaien-in-nieuwe-palestijnse-lesmethoden

220 "وزير الخارجية يكشف: الأموال الأوروبية ما زالت عالقة وهناك إشكالية نعمل على معالجتها (Foreign Minister reveals: European funds are still suspended and there are issues we are working to address)," Sada News, March 21, 2022.
https://www.sadanews.ps/news/113811.html

221 Dr. Mohammad Shtayyeh, "كلمة د. محمد اشتية بجلسة الحكومة 21-06-2021 (speech by Dr. Mohammad Shtayyeh at government meeting June 21, 2021)," Facebook, 21 June, 2021.
https://www.facebook.com/Dr.Shtayyah/videos/1083607308714934/

222 Sa'id Abu Mu'alla, "اشتراطات الاتحاد الأوروبي على المنهاج الفلسطيني «احتلال سبع نجوم» وفصام لدى الجيل الناشئ (EU conditions on Palestinian curriculum [represent] 'seven star Occupation' and cognitive dissonance among the new generation)," *Al-Quds Al-Arabi*, March 19, 2022.
https://www.alquds.co.uk/اشتراطات-الاتحاد-الأوروبي-على-المنها/

223 Dr. Mohammad Shtayyeh, "كلمة رئيس الوزراء في مستهل جلسة مجلس الوزراء الـ87 (Prime Minister's speech at the opening of the 87th cabinet meeting)," Facebook, December 14, 2020.
https://www.facebook.com/Dr.Shtayyah/videos/156184962927606/

Outside the EU, the UK government responded to the GEI report by ending direct funding to the PA Ministry of Education in October 2021.[224] This followed a June 2021 parliamentary debate in which Under-Secretary James Duddridge acknowledged that the GEI report found "continued antisemitic and anti-Israel content," adding that "the examples in the report are not acceptable to the House or to the Government."[225] The Swiss government concluded, on the basis of the study, that PA textbooks generally comply with UNESCO standards, but conceded that the study found "examples of one-sided or antisemitic representations."[226]

The GEI report also garnered responses from non-government organizations involved in combatting antisemitism. The US-based Anti-Defamation League (ADL) called the report "damning,"[227] and the organization's Senior Vice-President for International Affairs sent a letter to the European Commission urging immediate action to remove antisemitic content from PA textbooks.[228] The Conference of European Rabbis expressed grave concern in letters to the Presidents of the European Commission, European Parliament, and the Director-General of UNESCO, not only about the content of the PA textbooks but also with regards to sections in the GEI report itself that appeared to excuse or minimize incitement to violence and antisemitism. They cautioned that such justifications could legitimize further attacks on European Jewish communities.[229] The *Zentralrat der Juden in Deutschland* (Central Council of Jews in Germany) also wrote to Head of the German Chancellery Helge Braun, warning that the findings of the GEI report pose a "life-threatening issue" for Jewish communities in Germany and across Europe.[230]

Post-EU Investigation Developments and COVID-19 Study Cards (2021–2022)

Following the release of the EU-commissioned GEI report in 2021, the European Parliament adopted a resolution condemning incitement in EU-funded PA educational materials and demanding that EU funding to the PA be made conditional on meaningful curriculum reform and full compliance with international standards of peace and tolerance in education.[231] This resolution was adopted again in 2023,[232] and followed similar resolutions adopted in 2020[233]

224 "UK government pulls funding to Palestinian education," *Jerusalem Post*, October 24, 2021. https://www.jpost.com/middle-east/uk-government-pulls-funding-to-palestinian-education-682914

225 "Palestinian School Textbooks: EU Review," UK Parliament, Vol. 698, June 30, 2021. https://hansard.parliament.uk/commons/2021-06-30/debates/E477230F-58A0-4C3F-A6C5-43F42D330043/PalestinianSchoolTextbooksEUReview#contribution-CACD8654-DC12-4ACD-B507-A688AA609ACB

226 UNRWA-Berichte zu Schulmaterial und Bildung (UNRWA reports on school supplies and education), parliament question to Swiss Federal Council, September 30, 2021. https://www.parlament.ch/de/ratsbetrieb/suche-curia-vista/geschaeft?AffairId=20214229

227 ADL (@ADL), "As top donors to the PA's education system, the EU & its member states must ensure their aid does not enable...," Twitter, June 10, 2021. https://x.com/ADL/status/1402996474108125185

228 Sharon S. Nazarian Ph.D. (@sharon_nazarian), "I wrote European Commissioner @OliverVarhelyi to convey that official Palestinian Authority textbooks have been...," Twitter, August, 24, 2021. https://twitter.com/sharon_nazarian/status/1430205862220484612

229 Pinchas Goldschmidt to Ursula von der Leyen, Moscow, August 22, 2021. https://mcusercontent.com/cda888712516195d04c9534ec/images/1c0fa31e-9e12-ed53-1ffb-4af2fa8a1d42.png

230 Joseph Schuster to Helge Braun, Berlin, August 13, 2021. https://mcusercontent.com/cda888712516195d04c9534ec/images/c0b26649-dea3-5881-b6be-7ea8f8090064.png

231 European Parliament, European Parliament Resolution of 4 May 2022 on the 2020 Discharge: EU General Budget—Commission (Section III) (2021/2140(DEC)), May 4, 2022. https://www.europarl.europa.eu/doceo/document/TA-9-2022-0144_EN.pdf

232 European Parliament, European Parliament Resolution of 10 May 2023 on the 2021 Discharge: EU General Budget—Commission (Section III) (2022/2093(DEC)), May 10, 2023. https://www.europarl.europa.eu/doceo/document/TA-9-2023-0137_EN.pdf

233 European Parliament, Resolution of 13 May 2020 on the EU's Development Assistance in the Field of Education (2020/2002(INI)), May 13, 2020. https://www.europarl.europa.eu/doceo/document/TA-9-2020-0114_EN.pdf

and 2021.[234] These demands were reiterated in a December 2022 resolution,[235] and later reaffirmed in a 2023 European Parliament recommendation report on EU-PA relations.[236]

The European Commission, meanwhile, pledged to step up engagement with the PA to advance curriculum reform. At a June 2021 press conference discussing the publication of the GEI report findings, European Commission spokesperson, Ana Pisonero, stated that the Commission would establish a "specific roadmap with clear benchmarks" for PA curriculum reform, accompanied by a rigorous system to monitor progress.[237] In April 2022, Acting Director of the European Commission's Southern Neighborhood Directorate, Henrike Trautmann, spoke before a joint session of the European Parliament saying that the EU has "been very satisfied with the moves made from the Palestinian side in the last year," specifically pointing to the establishment of a "curriculum development center" as evidence for the progress supposedly made in curriculum reform. Trautmann reported that the PA had enacted the bylaw for the establishment of this center and has furthermore invited the EU to join working groups on education as part of a "holistic reform approach."[238] In December of that year, a European External Action Service (EEAS) annual strategy implementation report claimed that "in 2021, the [PA Ministry of Education] continued to improve the quality of school curricula, and continued the process of revising all textbooks based on the recommendations of the 2020 evaluation of the curriculum reform."[239] However, the report indicated that the abovementioned "independent curriculum center" had yet to be established, and called on European states to work with the PA to see it implemented.[240]

In spite of the European Parliament's criticism and European Commission's assurances, no curriculum reform was enacted by the PA since 2020. From 2021 onward, 2020–2021 editions of textbooks have been reprinted every year with no modification, and European aid to the PA continued to be delivered unconditionally. In early 2022, PA Foreign Minister Riyad al-Maliki proclaimed on official PA radio that the PA would not alter its curriculum in exchange for EU funds, formally acknowledging that there would be no change to the status quo.[241]

In the meantime, the 2021–2022 school year was defined by the COVID-19 pandemic, which prompted the PA Ministry of Education to develop a substantial body of supplemental learning materials designed for use during school closures. These materials took the form of "study cards" and were publicly distributed via the Rawafed

234 European Parliament, European Parliament Resolution of 28 April 2021 on the 2019 Discharge: EU General Budget—Commission (Section III) (2020/2140(DEC)), April 28, 2021.
https://www.europarl.europa.eu/doceo/document/TA-9-2021-0164_EN.pdf

235 European Parliament, European Parliament Resolution of 14 December 2022 on the Prospects of the Two-State Solution for Israel and Palestine (2022/2949(RSP)), December 14, 2022.
https://www.europarl.europa.eu/doceo/document/TA-9-2022-0443_EN.pdf

236 European Parliament, European Parliament Recommendation of 12 July 2023 to the Council, the Commission and the Vice-President of the Commission / High Representative of the Union for Foreign Affairs and Security Policy on Relations with the Palestinian Authority (2021/2207(INI)), July 12, 2023.
https://www.europarl.europa.eu/doceo/document/TA-9-2023-0283_EN.pdf

237 "Midday press briefing from 21/06/2021," *European Commission Audiovisual Service*, no. I-207593, June 21, 2021.
https://audiovisual.ec.europa.eu/en/video/I-207593

238 "Committee on Budgetary Control," *European Parliament Multimedia Centre*, ref. no.. 20220420-1645-COMMITTEE-CONT, April 20, 2022.
https://multimedia.europarl.europa.eu/en/webstreaming/committee-on-budgetary-control_20220420-1645-COMMITTEE-CONT

239 European External Action Service, *The European Joint Strategy in Support of Palestine 2021-2024*: Implementation Report 2021(December 2022), p. 29.
https://www.eeas.europa.eu/sites/default/files/documents/2023/European%20Joint%20Strategy%20Annual%20Report%20%202021.pdf

240 European External Action Service, *The European Joint Strategy in Support of Palestine 2021-2024*: Implementation Report 2021 (December 2022), pp. 31–32.
https://www.eeas.europa.eu/sites/default/files/documents/2023/European%20Joint%20Strategy%20Annual%20Report%20%202021.pdf

241 "وزير الخارجية يكشف: الأموال الأوروبية ما زالت عالقة وهناك إشكالية نعمل على معالجتها (Foreign Minister reveals: European funds are still suspended and there are issues we are working to address)," Sada News, March 21, 2022.
https://www.sadanews.ps/news/113811.html

Educational Portal and Rawafed YouTube Channel, both operated by the PA Ministry of Education. The materials were presented as simplified study aids aligned with existing textbooks, designed to help Grades 1–12 students grasp key concepts during remote learning. In the fall semester alone, the Ministry produced between 6,000 and 10,000 pages of new material—roughly equivalent in scale to the entire national textbook corpus. The study cards were prepared and signed by senior Ministry of Education officials, including Dr. Mahmud Amin Matar, Director of the General Administration for Supervision and Educational Training, and were distributed under the Ministry's logo. Video lessons accompanying the cards were uploaded weekly and consistently promoted via official Ministry platforms, including a dedicated Facebook page.[242]

The IMPACT-se review of the 2021–2022 study cards found that, while in most cases they reiterated 2019 or 2020 textbook content, in some cases these cards were used to expand and intensify violent and hateful messaging. A number of instances were identified where new violatory material was introduced in study cards that was not found in the textbooks. This included a lesson on the 629 Battle of Khaybar between Jewish and Muslim tribes, in which Jewish actors were portrayed as manipulative and treacherous, and students were asked to describe "the traits of the Jews;"[243] a poem on the "Right of Return," which was interpreted to suggest that Palestinian refugees will achieve "a return painted with the blood of martyrs" through "all means of fighting," thus advocating for violent conflict resolution;[244] and a text on female fighters in early Islam, which was taught as demonstrating women's "equality with men in sacrifice and self-sacrifice in raids and battles."[245]

The study cards thus reflect further radicalization of the curriculum, at a time when PA educational content was subjected to unprecedented scrutiny, shortly after the publication of the EU report. This suggests a defiant and deliberate policy of escalation, and a systemic effort by the PA Ministry of Education to use every available channel – physical and digital, formal and informal – to ensure radical content is inculcated to students.

242 IMPACT-se, *Palestinian Authority Ministry of Education Study Cards 2021–22 Grades 1–11: Selected Examples*, January 2022, p. 8. https://www.impact-se.org/wp-content/uploads/PA-MoE-Study-Cards-2021%E2%80%9322-Grades-1%E2%80%9311.pdf

243 IMPACT-se, *Palestinian Authority Ministry of Education Study Cards 2021–22 Grades 1–11: Selected Examples*, January 2022, p. 12. https://www.impact-se.org/wp-content/uploads/PA-MoE-Study-Cards-2021%E2%80%9322-Grades-1%E2%80%9311.pdf

244 IMPACT-se, *Palestinian Authority Ministry of Education Study Cards 2021–22 Grades 1–11: Selected Examples*, January 2022, p. 40. https://www.impact-se.org/wp-content/uploads/PA-MoE-Study-Cards-2021%E2%80%9322-Grades-1%E2%80%9311.pdf

245 IMPACT-se, *Palestinian Authority Ministry of Education Study Cards 2021–22 Grades 1–11: Selected Examples*, January 2022, p. 29. https://www.impact-se.org/wp-content/uploads/PA-MoE-Study-Cards-2021%E2%80%9322-Grades-1%E2%80%9311.pdf

Methodology

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

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

The diverse nature of textual analysis necessitates clearly defined scope and parameters. As such, the methods of textual analysis mentioned above are employed with a focus on pre-defined topics and themes. To assess compliance with international educational standards, textbooks are approached with attention to the conceptualization of the "Self" and the "Other" in environments of conflict, and messages involving violence and incitement to violence; hate and intolerance; and peace and peaceful conflict resolution. These issues may be identified with the help of research questions, which serve as suggested leads and prompts for the researcher in exploring the context, aspects, significance and potential ramifications of a specific content example.[246] Also explored are issues that arise from the source material itself, such as culture- or nation-specific issues. For example, the identity of the "Other" differs from one society to another, and in many cases, there are multiple groups of people labeled as such; the "Other" may be ethnic, religious, racial, national, socio-economic, gender, sexual, or any combination of the above. As such, each corpus of textbooks requires a unique set of criteria for identifying and collating content examples.

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

246 Arnon Groiss, "Researching Schoolbooks of Societies in Conflict: Suggested Study Questions," 2013. https://www.impact-se.org/research-questions-2/; also see suggested frameworks for the application of research questions in identifying violence and intolerance in textbook research: GEI, "Inception Report for a Study on Palestinian Textbooks," 12 April 2019, pp 20–21, deposited in UK Parliament Libraries 16 June 2020, ref. no. DEP2020-0322. https://depositedpapers.parliament.uk/depositedpaper/2282265/files

In its assessment of educational materials, IMPACT-se employs UNESCO and other UN declarations, as well as international recommendations and documents on education for peace and tolerance. The use of internationally-recognized standards allows for an objective, empirical and fair analysis of a wide range of educational materials from diverse societies, mitigating political, national or religious biases on the part of the researcher and preventing prejudice towards any particular group of people. The use of these standards for evaluating educational content has been endorsed by bodies of the European Union, among others.[247] These standards are as follows:

1. **RESPECT:** The curriculum should promote tolerance, understanding and respect toward the "Other," his or her culture, achievements, values and way of life.[248]

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.[249]

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.[250]

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.[251]

5. **PEACEMAKING:** The curriculum should develop capabilities for non-violent conflict resolution and promote peace.[252]

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.[253]

7. **GENDER IDENTITY AND REPRESENTATION:** The curriculum should foster equality, mutual respect, and should aim for equal representation between individuals regardless of their gender identity. It should also

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

248 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.

249 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.

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

251 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.

252 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.

253 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.

refrain from language, content, and imagery that depicts limiting and/or exclusionary gender roles.[254]

8. **SEXUAL ORIENTATION:** The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation.[255]

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.[256]

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

1. Treating textbooks as a tool for facilitating teaching and learning processes that foster peace, equality and mutual understanding;[257]
2. The integration of human rights principles and pedagogical processes that teach peaceful conflict resolution, non-discrimination and other practices and attitudes for "learning to live together";[258]
3. Incorporation of content that is free from harmful gender, religious and other stereotypes,[259] or generalizations that may oversimplify the representation of other groups or set one group against the other.[260]
4. Adherence to factual information on other groups in a manner that facilitates understanding, providing neutral information about controversies [261] and rejecting denial or distortion of proven historical facts;[262]
5. The promotion of peace, with attention to the emotive level of words, attitudes to different groups of people and nations, identifying and countering hate speech, and managing conflict through dialogue; [263]

254 The preamble to the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, notes the Convention on the Elimination of Any Form of Discrimination against Women and emphasizes respect for human rights and fundamental freedoms for all, without distinction as to gender.

255 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.

256 Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Articles III.6, and IV.7. On the imperative for developing "systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance," see the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 4.2. On education for international cooperation, see also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principle II.

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

258 *A Comprehensive Strategy for Textbooks and Learning Materials* (Paris: UNESCO, 2005), p. 11. https://inee.org/sites/default/files/resources/UNESCO-Comprehensive_Strategy_for_Textbooks_2005.pdf

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

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

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

262 *Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development* (UNESCO: Paris, 2023), p. 9. https://www.unesco.org/en/legal-affairs/recommendation-education-peace-and-human-rights-international-understanding-cooperation-fundamental?hub=87862

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

6. The promotion of peace-building, that is, a broader concept of "positive peace" that is an expression of the fundamental dignity of and respect for life;[264]
7. The use of tools such as literature to foster tolerance and empathy, helping students to see the world from the perspective of other people and to experience how others feel;[265]
8. The incorporation of real-life examples in science and mathematics to promote sustainable development, discarding impertinent political, violent, or conflict-oriented messaging,[266] and employing STEM subjects to build bridges between communities and transcend frontiers;[267]
9. Combating sexism and unequal gender representation in textbooks;[268]
10. Appropriateness to age and the mental wellbeing of students.[269]

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

1. Educational material should respect international law, relevant resolutions, previous agreements and obligations. This may include, for example, the principle of a negotiated two-state solution to the Israeli-Palestinian conflict.
2. Educational material should be void of antisemitic content, which is to be evaluated on the basis of the International Holocaust Remembrance Alliance (IHRA) working definition of antisemitism.[270]

264 *Textbooks and Learning Resources: A Framework for Policy Development* (Paris: UNESCO, 2014), p. 21. https://unesdoc.unesco.org/ark:/48223/pf0000232222

265 Mahatma Gandhi Institute of Education for Peace and Sustainable Development, *Textbooks for Sustainable Development: A Guide to Embedding* (New Delhi: UNESCO, 2017), p. 175. https://unesdoc.unesco.org/ark:/48223/pf0000259932

266 Mahatma Gandhi Institute of Education for Peace and Sustainable Development, *Textbooks for Sustainable Development: A Guide to Embedding* (New Delhi: UNESCO, 2017), pp. 37–42, 67–100. https://unesdoc.unesco.org/ark:/48223/pf0000259932

267 *Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development* (UNESCO: Paris, 2023), p. 9. https://www.unesco.org/en/legal-affairs/recommendation-education-peace-and-human-rights-international-understanding-cooperation-fundamental?hub=87862

268 Carole Brugeilles and Sylvie Cromer, *Promoting Gender Equality through Textbooks: A Methodological Guide* (Paris: UNESCO, 2009). https://unesdoc.unesco.org/ark:/48223/pf0000158897_eng

269 *Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development* (UNESCO: Paris, 2023), pp. 8, 10. https://www.unesco.org/en/legal-affairs/recommendation-education-peace-and-human-rights-international-understanding-cooperation-fundamental?hub=87862

270 International Holocaust Remembrance Alliance (IHRA), Non-Legally Binding Working Definition of Antisemitism. https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-antisemitism
Endorsed by the European Commission, Council, and Parliament as a "useful tool, in particular for education and training purposes for teachers, NGOs, state authorities and the media"
European Commission, "Definition of antisemitism", 2021; https://commission.europa.eu/strategy-and-policy/policies/justice-and-fundamental-rights/combatting-discrimination/racism-and-xenophobia/combating-antisemitism/definition-antisemitism_en
European Parliament, Resolution on combating anti-Semitism (2017/2692(RSP)), 1 June 2017; https://www.europarl.europa.eu/doceo/document/TA-8-2017-0243_EN.html
Council of the European Union, "Fight against antisemitism: Council declaration," 6 December 2018. https://www.consilium.europa.eu/en/press/press-releases/2018/12/06/fight-against-antisemitism-council-declaration/

List of Analyzed Textbooks

The following list contains all textbooks and teacher guides reviewed by IMPACT-se for the purposes of this study. Not all are quoted in the body of the report. The sources are presented in both their original (Arabic-language) title as well as their translated English title. For the purposes of convenience, the translated title alone is quoted throughout the report.

These textbooks and teacher guides are verifiably published by the Palestinian Authority's Ministry of Education either in hard copy editions or in digital editions freely available in the official online curriculum portal of the Palestinian Authority's Ministry of Education[271]. These textbooks are taught in Palestinian Authority, Hamas, UNRWA and privately-run schools in the West Bank, Gaza Strip and East Jerusalem. IMPACT-se versions of these textbooks can be made available on request.[272]

Textbooks

#	Grade	Original Title	English Translation of the Title	Volume	Edition Type	Edition Year	Year of Printing
1	1	التربية المسيحية	Christian Education		Digital	2019	
2	1	English for Palestine		1	Digital	2019	
3	1	English for Palestine		2	Digital	2019	
4	1	التربية الإسلامية	Islamic Education	1	Digital	2020	
	1	التربية الإسلامية	Islamic Education	1	Printed	2020	2024
5	1	التربية الإسلامية	Islamic Education	2	Digital	2020	
	1	التربية الإسلامية	Islamic Education	2	Printed	2020	2023
6	1	الرياضيات	Mathematics	1	Digital	2022	
	1	الرياضيات	Mathematics	1	Printed	2022	2024
7	1	الرياضيات	Mathematics	2	Digital	2020	
	1	الرياضيات	Mathematics	2	Printed	2020	2024
8	1	التربية الوطنية والحياتية	National and Life Education	1	Digital	2019	
	1	التربية الوطنية والحياتية	National and Life Education	1	Printed	2019	2024
9	1	التربية الوطنية والحياتية	National and Life Education	2	Digital	2019	
	1	التربية الوطنية والحياتية	National and Life Education	2	Printed	2019	2023
10	1	لغتنا الجميلة	Our Beautiful Language	1	Digital	2020	
	1	لغتنا الجميلة	Our Beautiful Language	1	Printed	2020	2024
11	1	لغتنا الجميلة	Our Beautiful Language	2	Digital	2020	
	1	لغتنا الجميلة	Our Beautiful Language	2	Printed	2020	2024
12	2	التربية المسيحية	Christian Education		Digital	2019	

271 "الرئيسية (homepage)," Palestinian Learning Portal, accessed November 12, 2025. https://elearn.edu.ps/
"أدلة المباحث (subject guides)," Palestinian Learning Portal, accessed June 12, 2025. https://elearn.edu.ps/teacherguides/

272 https://www.impact-se.org/about-us/contact-us/

13	2	English for Palestine		1	Digital	2019	
14	2	English for Palestine		2	Digital	2019	
15	2	التربية الإسلامية	Islamic Education	1	Digital	2020	
	2	التربية الإسلامية	Islamic Education	1	Printed	2020	2025
16	2	التربية الإسلامية	Islamic Education	2	Digital	2020	
	2	التربية الإسلامية	Islamic Education	2	Printed	2020	2024
17	2	الرياضيات	Mathematics	1	Digital	2022	
	2	الرياضيات	Mathematics	1	Printed	2022	2025
18	2	الرياضيات	Mathematics	2	Digital	2020	
	2	الرياضيات	Mathematics	2	Printed	2020	2023
19	2	التربية الوطنية والحياتية	National and Life Education	1	Digital	2019	
	2	التربية الوطنية والحياتية	National and Life Education	1	Printed	2019	2025
20	2	التربية الوطنية والحياتية	National and Life Education	2	Digital	2019	
	2	التربية الوطنية والحياتية	National and Life Education	2	Printed	2019	2024
21	2	لغتنا الجميلة	Our Beautiful Language	1	Digital	2020	
	2	لغتنا الجميلة	Our Beautiful Language	1	Printed	2020	2025
22	2	لغتنا الجميلة	Our Beautiful Language	2	Digital	2020	
	2	لغتنا الجميلة	Our Beautiful Language	2	Printed	2020	2023
23	3	التربية المسيحية	Christian Education		Digital	2019	
24	3	English for Palestine		1	Digital	2019	
25	3	English for Palestine		2	Digital	2019	
26	3	التربية الإسلامية	Islamic Education	1	Digital	2020	
	3	التربية الإسلامية	Islamic Education	1	Printed	2020	2023
27	3	التربية الإسلامية	Islamic Education	2	Digital	2020	
	3	التربية الإسلامية	Islamic Education	2	Printed	2020	2023
28	3	الرياضيات	Mathematics	1	Digital	2022	
	3	الرياضيات	Mathematics	1	Printed	2022	2023
29	3	الرياضيات	Mathematics	2	Digital	2020	
	3	الرياضيات	Mathematics	2	Printed	2020	2023
30	3	التنشئة الوطنية والاجتماعية	National and Social Upbringing	1	Digital	2021	
	3	التنشئة الوطنية والاجتماعية	National and Social Upbringing	1	Printed	2021	2023
31	3	التنشئة الوطنية والاجتماعية	National and Social Upbringing	2	Digital	2020	
	3	التنشئة الوطنية والاجتماعية	National and Social Upbringing	2	Printed	2021	2023
32	3	لغتنا الجميلة	Our Beautiful Language	1	Digital	2020	
	3	لغتنا الجميلة	Our Beautiful Language	1	Printed	2020	2023
33	3	لغتنا الجميلة	Our Beautiful Language	2	Digital	2020	
	3	لغتنا الجميلة	Our Beautiful Language	2	Printed	2020	2023
34	3	العلوم والحياة	Science and Life	1	Digital	2020	

	3	العلوم والحياة	Science and Life	1	Printed	2020	2024
35	3	العلوم والحياة	Science and Life	2	Digital	2020	
	3	العلوم والحياة	Science and Life	2	Printed	2020	2023
36	4	التربية المسيحية	Christian Education		Digital	2019	
37	4	English for Palestine		1	Digital	2019	
38	4	English for Palestine		2	Digital	2019	
39	4	التربية الإسلامية	Islamic Education	1	Digital	2020	
	4	التربية الإسلامية	Islamic Education	1	Printed	2020	2024
40	4	التربية الإسلامية	Islamic Education	2	Digital	2020	
	4	التربية الإسلامية	Islamic Education	2	Printed	2020	2023
41	4	الرياضيات	Mathematics	1	Digital	2020	
	4	الرياضيات	Mathematics	1	Printed	2022	2024
42	4	الرياضيات	Mathematics	2	Digital	2020	
	4	الرياضيات	Mathematics	2	Printed	2020	2023
43	4	التنشئة الوطنية والاجتماعية	National and Social Upbringing	1	Digital	2021	
	4	التنشئة الوطنية والاجتماعية	National and Social Upbringing	1	Printed	2021	2024
44	4	التنشئة الوطنية والاجتماعية	National and Social Upbringing	2	Digital	2020	
	4	التنشئة الوطنية والاجتماعية	National and Social Upbringing	2	Printed	2020	2023
45	4	لغتنا الجميلة	Our Beautiful Language	1	Digital	2020	
	4	لغتنا الجميلة	Our Beautiful Language	1	Printed	2020	2024
46	4	لغتنا الجميلة	Our Beautiful Language	2	Digital	2020	
	4	لغتنا الجميلة	Our Beautiful Language	2	Printed	2021	2023
47	4	العلوم والحياة	Science and Life	1	Digital	2020	
	4	العلوم والحياة	Science and Life	1	Printed	2020	2024
48	4	العلوم والحياة	Science and Life	2	Digital	2020	
	4	العلوم والحياة	Science and Life	2	Printed	2020	2023
49	5	اللغة العربية	Arabic Language	1	Digital	2020	
	5	اللغة العربية	Arabic Language	1	Printed	2020	2023
50	5	اللغة العربية	Arabic Language	2	Digital	2020	
	5	اللغة العربية	Arabic Language	2	Printed	2020	2023
51	5	التربية المسيحية	Christian Education		Digital	2019	
52	5	English for Palestine		1	Digital	2019	
53	5	English for Palestine		2	Digital	2019	
54	5	التربية الإسلامية	Islamic Education	1	Digital	2020	
	5	التربية الإسلامية	Islamic Education	1	Printed	2020	2024
55	5	التربية الإسلامية	Islamic Education	2	Digital	2020	
	5	التربية الإسلامية	Islamic Education	2	Printed	2020	2023
56	5	الرياضيات	Mathematics	1	Digital	2021	
	5	الرياضيات	Mathematics	1	Printed	2021	2024
57	5	الرياضيات	Mathematics	2	Digital	2020	
	5	الرياضيات	Mathematics	2	Printed	2022	2024
58	5	البرمجة	Programming		Digital	2019	
	5	البرمجة	Programming		Printed	2018	2018

59	5	التلاوة والتجويد	Qur'an Recitation and Reading		Digital	2019	
	5	التلاوة والتجويد	Qur'an Recitation and Reading		Printed	2020	2024
60	5	العلوم والحياة	Science and Life	1	Digital	2020	
	5	العلوم والحياة	Science and Life	1	Printed	2020	2025
61	5	العلوم والحياة	Science and Life	2	Digital	2020	
	5	العلوم والحياة	Science and Life	2	Printed	2020	2023
62	5	الدراسات الاجتماعية	Social Studies	1	Digital	2020	
	5	الدراسات الاجتماعية	Social Studies	1	Printed	2020	2024
63	5	الدراسات الاجتماعية	Social Studies	2	Digital	2020	
	5	الدراسات الاجتماعية	Social Studies	2	Printed	2020	2023
64	5	التكنولوجيا	Technology		Digital	2020	
	5	التكنولوجيا	Technology		Printed	2020	2024
65	6	اللغة العربية	Arabic Language	1	Digital	2021	
	6	اللغة العربية	Arabic Language	1	Printed	2021	2024
66	6	اللغة العربية	Arabic Language	2	Digital	2020	
	6	اللغة العربية	Arabic Language	2	Printed	2020	2023
67	6	التربية المسيحية	Christian Education		Digital	2019	
68	6	English for Palestine		1	Digital	2019	
69	6	English for Palestine		2	Digital	2019	
70	6	التربية الإسلامية	Islamic Education	1	Digital	2020	
	6	التربية الإسلامية	Islamic Education	1	Printed	2020	2024
71	6	التربية الإسلامية	Islamic Education	2	Digital	2020	
	6	التربية الإسلامية	Islamic Education	2	Printed	2020	2023
72	6	الرياضيات	Mathematics	1	Digital	2022	
	6	الرياضيات	Mathematics	1	Printed	2022	2023
73	6	الرياضيات	Mathematics	2	Digital	2020	
	6	الرياضيات	Mathematics	2	Printed	2022	2024
74	6	البرمجة	Programming		Digital	2019	
	6	البرمجة	Programming		Printed	2019	2020
75	6	التلاوة والتجويد	Qur'an Recitation and Reading		Digital	2020	
	6	التلاوة والتجويد	Qur'an Recitation and Reading		Printed	2020	2024
76	6	العلوم والحياة	Science and Life	1	Digital	2020	
	6	العلوم والحياة	Science and Life	1	Printed	2020	2023
77	6	العلوم والحياة	Science and Life	2	Digital	2020	
	6	العلوم والحياة	Science and Life	2	Printed	2020	2023
78	6	الدراسات الاجتماعية	Social Studies	1	Digital	2020	
	6	الدراسات الاجتماعية	Social Studies	1	Printed	2020	2024
79	6	الدراسات الاجتماعية	Social Studies	2	Digital	2020	
	6	الدراسات الاجتماعية	Social Studies	2	Printed	2020	2023
80	6	التكنولوجيا	Technology		Digital	2020	
	6	التكنولوجيا	Technology		Printed	2020	2024
81	7	اللغة العربية	Arabic Language	1	Digital	2021	
	7	اللغة العربية	Arabic Language	1	Printed	2021	2025
82	7	اللغة العربية	Arabic Language	2	Digital	2020	
	7	اللغة العربية	Arabic Language	2	Printed	2020	2023
83	7	التربية المسيحية	Christian Education		Digital	2019	

84	7	English for Palestine		1	Digital	2019	
85	7	English for Palestine		2	Digital	2019	
86	7	التربية الإسلامية	Islamic Education	1	Digital	2020	
	7	التربية الإسلامية	Islamic Education	1	Printed	2020	2025
87	7	التربية الإسلامية	Islamic Education	2	Digital	2020	
	7	التربية الإسلامية	Islamic Education	2	Printed	2020	2023
88	7	الرياضيات	Mathematics	1	Digital	2022	
	7	الرياضيات	Mathematics	1	Printed	2023	2025
89	7	الرياضيات	Mathematics	2	Digital	2019	
	7	الرياضيات	Mathematics	2	Printed	2022	2023
90	7	البرمجة	Programming		Digital	2019	
	7	البرمجة	Programming		Printed	2019	2020
91	7	التلاوة والتجويد	Qur'an Recitation and Reading		Digital	2020	
	7	التلاوة والتجويد	Qur'an Recitation and Reading		Printed	2020	2025
92	7	العلوم والحياة	Science and Life	1	Digital	2021	
	7	العلوم والحياة	Science and Life	1	Printed	2021	2025
93	7	العلوم والحياة	Science and Life	2	Digital	2020	
	7	العلوم والحياة	Science and Life	2	Printed	2020	2024
94	7	الدراسات الاجتماعية	Social Studies	1	Digital	2022	
	7	الدراسات الاجتماعية	Social Studies	1	Printed	2021	2025
95	7	الدراسات الاجتماعية	Social Studies	2	Digital	2020	
	7	الدراسات الاجتماعية	Social Studies	2	Printed	2020	2023
96	7	التكنولوجيا	Technology		Digital	2020	
	7	التكنولوجيا	Technology		Printed	2020	2023
97	8	اللغة العربية	Arabic Language	1	Digital	2020	
	8	اللغة العربية	Arabic Language	1	Printed	2020	2025
98	8	اللغة العربية	Arabic Language	2	Digital	2019	
	8	اللغة العربية	Arabic Language	2	Printed	2021	2023
99	8	التربية المسيحية	Christian Education		Digital	2019	
100	8	English for Palestine		1	Digital	2019	
101	8	English for Palestine		2	Digital	2019	
102	8	التربية الإسلامية	Islamic Education	1	Digital	2020	
	8	التربية الإسلامية	Islamic Education	1	Printed	2020	2025
103	8	التربية الإسلامية	Islamic Education	2	Digital	2020	
	8	التربية الإسلامية	Islamic Education	2	Printed	2020	2023
104	8	الرياضيات	Mathematics	1	Digital	2022	
	8	الرياضيات	Mathematics	1	Printed	2022	2023
105	8	الرياضيات	Mathematics	2	Digital	2019	
	8	الرياضيات	Mathematics	2	Printed	2022	2023
106	8	البرمجة	Programming		Digital	2019	
	8	البرمجة	Programming		Printed	2019	2020
107	8	التلاوة والتجويد	Qur'an Recitation and Reading		Digital	2020	
	8	التلاوة والتجويد	Qur'an Recitation and Reading		Printed	2020	2024
108	8	العلوم والحياة	Science and Life	1	Digital	2021	
	8	العلوم والحياة	Science and Life	1	Printed	2021	2025
109	8	العلوم والحياة	Science and Life	2	Digital	2020	

	8	العلوم والحياة	Science and Life	2	Printed	2020	2023
110	8	الدراسات الاجتماعية	Social Studies	1	Digital	2021	
	8	الدراسات الاجتماعية	Social Studies	1	Printed	2021	2025
111	8	الدراسات الاجتماعية	Social Studies	2	Digital	2020	
	8	الدراسات الاجتماعية	Social Studies	2	Printed	2020	2023
112	8	التكنولوجيا	Technology		Digital	2020	
	8	التكنولوجيا	Technology		Printed	2020	2025
113	9	اللغة العربية	Arabic Language	1	Digital	2020	
	9	اللغة العربية	Arabic Language	1	Printed	2020	2024
114	9	اللغة العربية	Arabic Language	2	Digital	2020	
	9	اللغة العربية	Arabic Language	2	Printed	2020	2023
115	9	التربية المسيحية	Christian Education		Digital	2019	
116	9	English for Palestine		1	Digital	2019	
117	9	English for Palestine		2	Digital	2019	
118	9	التربية الإسلامية	Islamic Education	1	Digital	2020	
	9	التربية الإسلامية	Islamic Education	1	Printed	2020	2025
119	9	التربية الإسلامية	Islamic Education	2	Digital	2020	
	9	التربية الإسلامية	Islamic Education	2	Printed	2020	2023
120	9	الرياضيات	Mathematics	1	Digital	2019	
	9	الرياضيات	Mathematics	1	Printed	2022	2025
121	9	الرياضيات	Mathematics	2	Digital	2019	
	9	الرياضيات	Mathematics	2	Printed	2022	2023
122	9	البرمجة	Programming		Digital	2019	
	9	البرمجة	Programming		Printed	2019	2019
123	9	التلاوة والتجويد	Qur ʾan Recitation and Reading		Digital	2020	
	9	التلاوة والتجويد	Qur ʾan Recitation and Reading		Printed	2020	2025
124	9	العلوم والحياة	Science and Life	1	Digital	2020	
	9	العلوم والحياة	Science and Life	1	Printed	2020	2025
125	9	العلوم والحياة	Science and Life	2	Digital	2019	
	9	العلوم والحياة	Science and Life	2	Printed	2020	2023
126	9	الدراسات الاجتماعية	Social Studies	1	Digital	2020	
	9	الدراسات الاجتماعية	Social Studies	1	Printed	2020	2025
127	9	الدراسات الاجتماعية	Social Studies	2	Digital	2020	
	9	الدراسات الاجتماعية	Social Studies	2	Printed	2021	2023
128	9	التكنولوجيا	Technology		Digital	2020	
	9	التكنولوجيا	Technology		Printed	2020	2025
129	10	اللغة العربية	Arabic Language	1	Digital	2020	
	10	اللغة العربية	Arabic Language	1	Printed	2020	2025
130	10	اللغة العربية	Arabic Language	2	Digital	2020	
	10	اللغة العربية	Arabic Language	2	Printed	2020	2024
131	10	اللغة العربية – المسار المهني	Arabic Language (Vocational Stream)		Digital	2020	
	10	اللغة العربية – المسار المهني	Arabic Language (Vocational Stream)		Printed	2020	2020
132	10	الكيمياء	Chemistry		Digital	2021	
	10	الكيمياء	Chemistry		Printed	2021	2025
133	10	التربية المسيحية	Christian Education		Digital	2019	
134	10	English for Palestine		1	Digital	2019	

135	10	English for Palestine		2	Digital	2019	
136	10	العلوم العامة – المسار المهني	General Sciences (Vocational Stream)		Digital	2020	
	10	العلوم العامة – المسار المهني	General Sciences (Vocational Stream)		Printed	2020	2025
137	10	جغرافية فلسطين وتاريخها الحديث والمعاصر	Geography and Modern and Contemporary History of Palestine	1	Digital	2021	
	10	جغرافية فلسطين وتاريخها الحديث والمعاصر	Geography and Modern and Contemporary History of Palestine	1	Printed	2021	2025
138	10	جغرافية فلسطين وتاريخها الحديث والمعاصر	Geography and Modern and Contemporary History of Palestine	2	Digital	2020	
	10	جغرافية فلسطين وتاريخها الحديث والمعاصر	Geography and Modern and Contemporary History of Palestine	2	Printed	2020	2023
139	10	جغرافية فلسطين وتاريخها الحديث والمعاصر – المسار المهني	Geography and Modern and Contemporary History of Palestine (Vocational Stream)		Digital	2021	
	10	جغرافية فلسطين وتاريخها الحديث والمعاصر – المسار المهني	Geography and Modern and Contemporary History of Palestine (Vocational Stream)		Printed	2021	2025
140	10	التربية الإسلامية	Islamic Education	1	Digital	2020	
	10	التربية الإسلامية	Islamic Education	1	Printed	2020	2025
141	10	التربية الإسلامية	Islamic Education	2	Digital	2020	
	10	التربية الإسلامية	Islamic Education	2	Printed	2020	2023
142	10	العلوم الحياتية	Life Sciences		Digital	2020	
	10	العلوم الحياتية	Life Sciences		Printed	2020	2025
143	10	الرياضيات	Mathematics	1	Digital	2022	
	10	الرياضيات	Mathematics	1	Printed	2022	2024
144	10	الرياضيات	Mathematics	2	Digital	2020	
	10	الرياضيات	Mathematics	2	Printed	2020	2023
145	10	الرياضيات – المسار المهني	Mathematics (Vocational Stream)		Digital	2022	
	10	الرياضيات – المسار المهني	Mathematics (Vocational Stream)		Printed	2020	2025
146	10	الفيزياء	Physics		Digital	2020	
	10	الفيزياء	Physics		Printed	2020	2025
147	10	التلاوة والتجويد	Qur'an Recitation and Reading		Digital	2020	
	10	التلاوة والتجويد	Qur'an Recitation and Reading		Printed	2020	2024
148	10	التكنولوجيا	Technology		Digital	2019	
	10	التكنولوجيا	Technology		Printed	2019	2025
149	10	العلوم المهنية – العملي	Vocational Sciences (Practice)		Digital	2019	
150	10	العلوم المهنية – النظري	Vocational Sciences (Theory)		Digital	2019	

151	11	المحاسبة – فرع الريادة والأعمال	Accounting (Entrepreneurship Track)	1	Digital	2019	
	11	المحاسبة – فرع الريادة والأعمال	Accounting (Entrepreneurship Track)	1	Printed	2019	2023
152	11	المحاسبة – فرع الريادة والأعمال	Accounting (Entrepreneurship Track)	2	Digital	2019	
	11	المحاسبة – فرع الريادة والأعمال	Accounting (Entrepreneurship Track)	2	Printed	2018	2018
153	11	التكييف والتبريد – المسار المهني – الفرع الصناعي	Air Conditioning and Cooling (Vocational Stream – Industrial Track)	1	Digital	2020	
154	11	التكييف والتبريد – المسار المهني – الفرع الصناعي	Air Conditioning and Cooling (Vocational Stream – Industrial Track)	2	Digital	2020	
155	11	كهرباء استعمال – المسار المهني – الفرع الصناعي	Applied Electricity (Vocational Stream – Industrial Track)	1	Digital	2020	
156	11	كهرباء استعمال – المسار المهني – الفرع الصناعي	Applied Electricity (Vocational Stream – Industrial Track)	2	Digital	2020	
	11	كهرباء استعمال – المسار المهني – الفرع الصناعي	Applied Electricity (Vocational Stream – Industrial Track)	2	Printed	2020	2021
157	11	اللغة العربية (١) – المطالعة والقواعد والعروض والتعبير – المسار الأكاديمي	Arabic Language (1): Reading, Grammar, Prosody, and Expression (Academic Stream)	1	Digital	2020	
	11	اللغة العربية (١) – المطالعة والقواعد والعروض والتعبير – المسار الأكاديمي	Arabic Language (1): Reading, Grammar, Prosody, and Expression (Academic Stream)	1	Printed	2023	2025
158	11	اللغة العربية (١) – المطالعة والقواعد والعروض والتعبير – المسار الأكاديمي	Arabic Language (1): Reading, Grammar, Prosody, and Expression (Academic Stream)	2	Digital	2020	
	11	اللغة العربية (١) – المطالعة والقواعد والعروض والتعبير – المسار الأكاديمي	Arabic Language (1): Reading, Grammar, Prosody, and Expression (Academic Stream)	2	Printed	2023	2023
159	11	اللغة العربية (٢) – الادب والبلاغة – الفرعين الادبي والشرعي	Arabic Language (2): Literature and Rhetoric (Literature and Shariah Tracks)		Digital	2020	
	11	اللغة العربية (٢) – الادب والبلاغة – الفرعين الادبي والشرعي	Arabic Language (2): Literature and Rhetoric (Literature and Shariah Tracks)		Printed	2020	2025
160	11	اللغة العربية – المسار المهني	Arabic Language (Vocational Stream)		Digital	2020	
	11	اللغة العربية – المسار المهني	Arabic Language (Vocational Stream)		Printed	2020	2025

161	11	التنجيد الفني والديكور – المسار المهني – الفرع الصناعي	Artistic Upholstery and Décor (Vocational Stream – Industrial Track)	1	Digital	2020	
162	11	التنجيد الفني والديكور – المسار المهني – الفرع الصناعي	Artistic Upholstery and Décor (Vocational Stream – Industrial Track)	2	Digital	2020	
163	11	تجليس هياكل المركبات ودهانها – المسار المهني – الفرع الصناعي	Auto Frame Straightening and Painting (Vocational Stream – Industrial Track)	1	Digital	2020	
164	11	تجليس هياكل المركبات ودهانها – المسار المهني – الفرع الصناعي	Auto Frame Straightening and Painting (Vocational Stream – Industrial Track)	2	Digital	2020	
165	11	أوتوميكاترونكس – المسار المهني – الفرع الصناعي	Auto-mechatronics (Vocational Stream – Industrial Track)	1	Digital	2020	
166	11	أوتوميكاترونكس – المسار المهني – الفرع الصناعي	Auto-mechatronics (Vocational Stream – Industrial Track)	2	Digital	2020	
	11	أوتوميكاترونكس – المسار المهني – الفرع الصناعي	Auto-mechatronics (Vocational Stream – Industrial Track)	2	Printed	2020	2021
167	11	ميكانيكا السيارات – المسار المهني – الفرع الصناعي	Car Mechanics (Vocational Stream – Industrial Track)	1	Digital	2020	
168	11	ميكانيكا السيارات – المسار المهني – الفرع الصناعي	Car Mechanics (Vocational Stream – Industrial Track)	2	Digital	2020	
169	11	النجارة – المسار المهني – الفرع الصناعي	Carpentry (Vocational Stream – Industrial Track)	1	Digital	2020	
170	11	النجارة – المسار المهني – الفرع الصناعي	Carpentry (Vocational Stream – Industrial Track)	2	Digital	2020	
171	11	كهرباء السيارات – المسار المهني – الفرع الصناعي	Cars Electric Systems (Vocational Stream – Industrial Track)	1	Digital	2020	
172	11	كهرباء السيارات – المسار المهني – الفرع الصناعي	Cars Electric Systems (Vocational Stream – Industrial Track)	2	Digital	2020	
173	11	الكيمياء – الفرعين العلمي والزراعي	Chemistry (Science and Agriculture Tracks)	1	Digital	2021	
	11	الكيمياء – الفرعين العلمي والزراعي	Chemistry (Science and Agriculture Tracks)	1	Printed	2021	2024
174	11	الكيمياء – الفرعين العلمي والزراعي	Chemistry (Science and Agriculture Tracks)	2	Digital	2019	
	11	الكيمياء – الفرعين العلمي والزراعي	Chemistry (Science and Agriculture Tracks)	2	Printed	2019	2019
175	11	الكيمياء – فرع الاقتصاد المنزلي	Chemistry (Home Economics Track)		Digital	2019	
	11	الكيمياء – فرع الاقتصاد المنزلي	Chemistry (Home Economics Track)		Printed	2021	2025

176	11	التربية المسيحية	Christian Education		Digital	2019	
177	11	تصميم ملابس – فرع الاقتصاد المنزلي	Clothing Design (Home Economics Track)		Digital	2019	
	11	تصميم ملابس – فرع الاقتصاد المنزلي	Clothing Design (Home Economics Track)		Printed	2021	2024
178	11	الاتصالات والإلكترونيات – الفرع التكنولوجي	Communications and Electronics (Technology Track)		Digital	2019	
179	11	الاتصالات – المسار المهني – الفرع الصناعي	Communications (Vocational Stream – Industrial Track)	1	Digital	2020	
180	11	الاتصالات – المسار المهني – الفرع الصناعي	Communications (Vocational Stream – Industrial Track)	2	Digital	2020	
181	11	صيانة اجهزة الحاسوب – المسار المهني – الفرع الصناعي	Computer Maintenance (Vocational Stream – Industrial Track)	1	Digital	2020	
182	11	صيانة اجهزة الحاسوب – المسار المهني – الفرع الصناعي	Computer Maintenance (Vocational Stream – Industrial Track)	2	Digital	2020	
	11	صيانة اجهزة الحاسوب – المسار المهني – الفرع الصناعي	Computer Maintenance (Vocational Stream – Industrial Track)	2	Printed	2020	2021
183	11	التجميل – المسار المهني – فرع الاقتصاد المنزلي	Cosmetics (Vocational Stream – Home Economics Track)		Digital	2020	
184	11	العقيدة – الفرع الشرعي	Dogma (Shariah Track)		Digital	2021	
185	11	تكنولوجيا المصاعد –المسار المهني – الفرع الصناعي	Elevator Technology (Vocational Stream – Industrial Track)	1	Digital	2020	
186	11	تكنولوجيا المصاعد –المسار المهني – الفرع الصناعي	Elevator Technology (Vocational Stream – Industrial Track)	2	Digital	2020	
187	11	English for Palestine			Digital	2019	
	11	English for Palestine			Printed	2019	2019
188	11	English for Palestine – Reading Plus			Digital	2019	
	11	English for Palestine – Reading Plus			Printed	2019	2020
189	11	الريادة في الأعمال – الفرع التكنولوجي	Entrepreneurship (Technology Track)		Digital	2019	
	11	الريادة في الأعمال – الفرع التكنولوجي	Entrepreneurship (Technology Track)		Printed	2017	2017
190	11	ريادة الأعمال – المسار المهني	Entrepreneurship (Vocational Stream)	1	Digital	2020	
	11	ريادة الأعمال – المسار المهني	Entrepreneurship (Vocational Stream)	1	Printed	2020	2024
191	11	ريادة الأعمال (نظري وعملي) – المسار المهني – الفرع الصناعي	Entrepreneurship (Theoretical and Applied) (Vocational Stream – Industrial Track)	2	Digital	2020	

192	11	إنتاج الطعام وخدماته – المسار المهني – الفرع الفندقي	Food Production and Services (Vocational Stream – Hospitality Track)	1	Digital	2020	
	11	إنتاج الطعام وخدماته – المسار المهني – الفرع الفندقي	Food Production and Services (Vocational Stream – Hospitality Track)	1	Printed	2020	2023
193	11	إنتاج الطعام وخدماته – المسار المهني – الفرع الفندقي	Food Production and Services (Vocational Stream – Hospitality Track)	2	Digital	2020	
194	11	الدراسات الجغرافية	Geography Studies	1	Digital	2020	
	11	الدراسات الجغرافية	Geography Studies	1	Printed	2020	2025
195	11	الدراسات الجغرافية	Geography Studies	2	Digital	2020	
	11	الدراسات الجغرافية	Geography Studies	2	Printed	2020	2024
196	11	التصميم الجرافيكي – المسار المهني – الفرع الصناعي	Graphic Design (Vocational Stream – Industrial Track)		Digital	2020	
	11	التصميم الجرافيكي – المسار المهني – الفرع الصناعي	Graphic Design (Vocational Stream – Industrial Track)		Printed	2020	2020
197	11	الدراسات التاريخية	History Studies	1	Digital	2020	
	11	الدراسات التاريخية	History Studies	1	Printed	2020	2025
198	11	الدراسات التاريخية	History Studies	2	Digital	2019	
	11	الدراسات التاريخية	History Studies	2	Printed	2021	2023
199	11	القرآن الكريم وعلومه – الفرع الشرعي	Holy Qur ʾan and Its Sciences (Shariah Track)		Digital	2021	
200	11	المحاسبة الفندقية – الفرع الفندقي	Hotel Accounting (Hospitality Track)		Digital	2020	
201	11	التدبير الفندقي والاستقبال – المسار المهني – الفرع الفندقي	Hotel Management and Reception (Vocational Stream – Hospitality Track)	1	Digital	2020	
	11	التدبير الفندقي والاستقبال – المسار المهني – الفرع الفندقي	Hotel Management and Reception (Vocational Stream – Hospitality Track)	1	Printed	2020	2024
202	11	التدبير الفندقي والاستقبال – المسار المهني – الفرع الفندقي	Hotel Management and Reception (Vocational Stream – Hospitality Track)	2	Digital	2020	
203	11	الإلكترونيات الصناعية – المسار المهني – الفرع الصناعي	Industrial Electronics (Vocational Stream – Industrial Track)	1	Digital	2020	
204	11	الإلكترونيات الصناعية – المسار المهني – الفرع الصناعي	Industrial Electronics (Vocational Stream – Industrial Track)	2	Digital	2020	
205	11	التصميم الداخلي والديكور – المسار المهني – الفرع الصناعي	Interior Design and Décor (Vocational Stream – Industrial Track)		Digital	2020	
206	11	التربية الإسلامية	Islamic Education	1	Digital	2020	
	11	التربية الإسلامية	Islamic Education	1	Printed	2020	2025
207	11	التربية الإسلامية	Islamic Education	2	Digital	2020	
	11	التربية الإسلامية	Islamic Education	2	Printed	2020	2024

208	11	الفقه الإسلامي وأصوله – الفرع الشرعي	Islamic Jurisprudence and Its Foundations (Shariah Track)		Digital	2021	
209	11	مساحة وبناء – المسار المهني – الفرع الصناعي	Land Surveying and Construction (Vocational Stream – Industrial Track)	1	Digital	2020	
210	11	مساحة وبناء – المسار المهني – الفرع الصناعي	Land Surveying and Construction (Vocational Stream – Industrial Track)	2	Digital	2020	
211	11	العلوم الحياتية – الفرعين العلمي والزراعي	Life Sciences (Science and Agriculture Tracks)	1	Digital	2019	
	11	العلوم الحياتية – الفرعين العلمي والزراعي	Life Sciences (Science and Agriculture Tracks)	1	Printed	2020	2025
212	11	العلوم الحياتية – الفرعين العلمي والزراعي	Life Sciences (Science and Agriculture Tracks)	2	Digital	2019	
	11	العلوم الحياتية – الفرعين العلمي والزراعي	Life Sciences (Science and Agriculture Tracks)	2	Printed	2020	2023
213	11	صيانة الآلات الصناعية – المسار المهني – الفرع الصناعي	Maintenance of Industrial Machines (Vocational Stream – Industrial Track)	1	Digital	2020	
214	11	صيانة الآلات الصناعية – المسار المهني – الفرع الصناعي	Maintenance of Industrial Machines (Vocational Stream – Industrial Track)	2	Digital	2020	
215	11	صيانة الآلات المكتبية – المسار المهني – الفرع الصناعي	Maintenance of Office Appliances (Vocational Stream – Industrial Track)	1	Digital	2020	
216	11	صيانة الآلات المكتبية – المسار المهني – الفرع الصناعي	Maintenance of Office Appliances (Vocational Stream – Industrial Track)	2	Digital	2020	
217	11	الإدارة والاقتصاد – فرع الريادة والأعمال	Management and Economics (Entrepreneurship Track)	1	Digital	2019	
	11	الإدارة والاقتصاد – فرع الريادة والأعمال	Management and Economics (Entrepreneurship Track)	1	Printed	2019	2025
218	11	الإدارة والاقتصاد – فرع الريادة والأعمال	Management and Economics (Entrepreneurship Track)	2	Digital	2017	
	11	الإدارة والاقتصاد – فرع الريادة والأعمال	Management and Economics (Entrepreneurship Track)	2	Printed	2018	2018
219	11	الرياضيات – الفروع: الريادي والفندقي والاقتصاد المنزلي والزراعي	Mathematics (Entrepreneurship, Hotel, Home Economics, and Agriculture Tracks)		Digital	2022	

	11	الرياضيـات – الفروع: الريادي والفندقي والاقتصاد المنزلي والزراعي	Mathematics (Entrepreneurship, Hotel, Home Economics, and Agriculture Tracks)		Printed	2018	2018
220	11	الرياضيات – الفرعين الأدبي والشرعي	Mathematics (Literature and Shariah Tracks)		Digital	2022	
	11	الرياضيات – الفرعين الأدبي والشرعي	Mathematics (Literature and Shariah Tracks)		Printed	2022	2025
221	11	الرياضيات – الفرعين العلمي والصناعي	Mathematics (Science and Industrial Tracks)	1	Digital	2022	
	11	الرياضيات – الفرعين العلمي والصناعي	Mathematics (Science and Industrial Tracks)	1	Printed	2022	2025
222	11	الرياضيات – الفرعين العلمي والصناعي	Mathematics (Science and Industrial Tracks)	2	Digital	2019	
	11	الرياضيات – الفرعين العلمي والصناعي	Mathematics (Science and Industrial Tracks)	2	Printed	2020	2023
223	11	الرياضيات – الفرع التكنولوجي	Mathematics (Technology Track)		Digital	2019	
	11	الرياضيات – الفرع التكنولوجي	Mathematics (Technology Track)		Printed	2017	2017
224	11	أساليب الدعوة وفن الخطاب – الفرع الشرعي	Methods of Da ʿ wah and the Art of Oration (Shariah Track)		Digital	2021	
225	11	الحديث الشريف وعلومه – الفرع الشرعي	Noble Hadith and Its Sciences (Shariah Track)		Digital	2021	
226	11	الفيزياء – الفرعين العلمي والصناعي	Physics (Science and Industrial Tracks)	1	Digital	2019	
	11	الفيزياء – الفرعين العلمي والصناعي	Physics (Science and Industrial Tracks)	1	Printed	2020	2024
227	11	الفيزياء – الفرعين العلمي والصناعي	Physics (Science and Industrial Tracks)	2	Digital	2019	
	11	الفيزياء – الفرعين العلمي والصناعي	Physics (Science and Industrial Tracks)	2	Printed	2020	2023
228	11	الرسم المهني – المسار المهني – فرع الاقتصاد المنزلي	Professional Drawing (Vocational Stream – Home Economics Track)		Digital	2020	
	11	الرسم المهني – المسار المهني – فرع الاقتصاد المنزلي	Professional Drawing (Vocational Stream – Home Economics Track)		Printed	2020	2025
229	11	البرمجة والأتمتة – الفرع التكنولوجي	Programming and Automation (Technology Tracks)	1	Digital	2019	
230	11	البرمجة والأتمتة – الفرع التكنولوجي	Programming and Automation (Technology Tracks)	2	Digital	2019	
231	11	الطاقة المتجددة (العملي) – المسار المهني – الفرع الصناعي	Renewable Energy (Applied) (Vocational Stream – Industrial Track)	1	Digital	2020	

232	11	الطاقة المتجددة (التدريب العملي) – المسار المهني – الفرع الصناعي	Renewable Energy (Applied Training) (Vocational Stream – Industrial Track)	2	Digital	2018	
233	11	الطاقة المتجددة (النظري) – المسار المهني – الفرع الصناعي	Renewable Energy (Theoretical) (Vocational Stream – Industrial Track)	1	Digital	2020	
234	11	الطاقة المتجددة – المسار المهني – الفرع الصناعي	Renewable Energy (Vocational Stream – Industrial Track)	2	Digital	2017	
235	11	تمديدات صحية وتدفئة مركزية – المسار المهني – الفرع الصناعي	Sanitary Installations and Central Heating (Vocational Stream – Industrial Track)	1	Digital	2020	
236	11	تمديدات صحية وتدفئة مركزية – المسار المهني – الفرع الصناعي	Sanitary Installations and Central Heating (Vocational Stream – Industrial Track)	2	Digital	2020	
237	11	الثقافة العلمية – الفرع الأدبي	Scientific Education (Literature Track)		Digital	2020	
	11	الثقافة العلمية – الفرع الأدبي	Scientific Education (Literature Track)		Printed	2020	2025
238	11	المشاريع الصغيرة – فرع الريادة والأعمال	Small Businesses (Entrepreneurship Track)		Digital	2019	
	11	المشاريع الصغيرة – فرع الريادة والأعمال	Small Businesses (Entrepreneurship Track)		Printed	2019	2025
239	11	تكنولوجيا المباني الذكية – المسار المهني – الفرع الصناعي	Smart Buildings Technology (Vocational Stream – Industrial Track)	1	Digital	2020	
240	11	تكنولوجيا المباني الذكية – المسار المهني – الفرع الصناعي	Smart Buildings Technology (Vocational Stream – Industrial Track)	2	Digital	2020	
241	11	تطبيقات الهواتف الذكية – المسار المهني – الفرع الصناعي	Smartphone Applications (Vocational Stream – Industrial Track)		Digital	2020	
242	11	الحجر والرخام – المسار المهني – الفرع الصناعي	Stone and Marble (Vocational Stream – Industrial Track)		Digital	2020	
243	11	الرسم الصناعي – الفرع الصناعي	Technical Drawing (Industrial Track)	1	Digital	2019	
	11	الرسم الصناعي – الفرع الصناعي	Technical Drawing (Industrial Track)	1	Printed	2019	2023
244	11	الرسم الصناعي – الفرع الصناعي	Technical Drawing (Industrial Track)	2	Digital	2019	
	11	الرسم الصناعي – الفرع الصناعي	Technical Drawing (Industrial Track)	2	Printed	2019	2019
245	11	التكنولوجيا – الفروع: العلوم الإنسانية، الريادي، الشرعي، الزراعي، الفندقي، الاقتصاد المنزلي	Technology (Humanities, Entrepreneurship, Shariah, Agriculture, Hotel, and Home Economics Tracks)		Digital	2019	

	11	التكنولوجيا – الفروع: العلوم الإنسانية، الريادي، الشرعي، الزراعي، الفندقي، الاقتصاد المنزلي	Technology (Humanities, Entrepreneurship, Shariah, Agriculture, Hotel, and Home Economics Tracks)		Printed	2019	2025
246	11	التكنولوجيا – الفرعين العلمي والصناعي	Technology (Science and Industrial Tracks)		Digital	2019	
	11	التكنولوجيا – الفرعين العلمي والصناعي	Technology (Science and Industrial Tracks)		Printed	2019	2024
247	11	السياحة – الفرع الفندقي	Tourism (Hospitality Track)		Digital	2020	
248	11	الخراطة وتشكيل المعادن – المسار المهني – الفرع الصناعي	Turnery and Metal Forming (Vocational Stream – Industrial Track)	1	Digital	2020	
249	11	الخراطة وتشكيل المعادن – المسار المهني – الفرع الصناعي	Turnery and Metal Forming (Vocational Stream – Industrial Track)	2	Digital	2020	
250	11	تقنيات الصوت وتطبيقاته – الفرع الصناعي	Voice Technology and Its Applications (Industrial Track)		Digital	2019	
251	11	تصميم صفحات الويب – المسار المهني – الفرع الصناعي	Webpages Design (Vocational Stream – Industrial Track)		Digital	2020	
252	11	اللحام وتشكيل المعادن – المسار المهني – الفرع الصناعي	Welding and Metal Forming (Vocational Stream – Industrial Track)	1	Digital	2020	
253	11	اللحام وتشكيل المعادن – المسار المهني – الفرع الصناعي	Welding and Metal Forming (Vocational Stream – Industrial Track)	2	Digital	2020	
254	12	المحاسبة – فرع الريادة والأعمال	Accounting (Entrepreneurship Track)		Digital	2022	
255	12	اللغة العربية (١) – المطالعة والقواعد والعروض والتعبير – المسار الأكاديمي	Arabic Language (1): Reading, Grammar, Prosody, and Expression (Academic Stream)		Digital	2020	
	12	اللغة العربية (١) – المطالعة والقواعد والعروض والتعبير – المسار الأكاديمي	Arabic Language (1): Reading, Grammar, Prosody, and Expression (Academic Stream)		Printed	2025	2025
256	12	اللغة العربية (٢) – الأدب والبلاغة – الفرعين الأدبي والشرعي	Arabic Language (2): Literature and Rhetoric (Literature and Shariah Tracks)		Digital	2020	
	12	اللغة العربية (٢) – الأدب والبلاغة – الفرعين الأدبي والشرعي	Arabic Language (2): Literature and Rhetoric (Literature and Shariah Tracks)		Printed	2025	2025
257	12	اللغة العربية – المسار المهني	Arabic Language (Vocational Stream)		Digital	2020	
	12	اللغة العربية – المسار المهني	Arabic Language (Vocational Stream)		Printed	2018	2018
258	12	الكيمياء – فرع الاقتصاد المنزلي	Chemistry (Home Economics Track)		Digital	2019	

259	12	الكيمياء – الفرعين العلمي والزراعي	Chemistry (Science and Agriculture Tracks)		Digital	2021	
260	12	التربية المسيحية	Christian Education		Digital	2019	
261	12	الاتصالات والإلكترونيات – الفرع التكنولوجي	Communications and Electronics (Technology Track)		Digital	2019	
	12	الاتصالات والإلكترونيات – الفرع التكنولوجي	Communications and Electronics (Technology Track)		Printed	2018	2018
262	12	English for Palestine			Digital	2019	
	12	English for Palestine			Printed	2018	2025
263	12	English for Palestine – Reading Plus			Digital	2019	
	12	English for Palestine – Reading Plus			Printed	2019	2025
264	12	الريادة في الأعمال – الفرع التكنولوجي	Entrepreneurship (Technology Track)		Digital	2019	
	12	الريادة في الأعمال – الفرع التكنولوجي	Entrepreneurship (Technology Track)		Printed	2018	2018
265	12	الدراسات الجغرافية	Geography Studies		Digital	2021	
	12	الدراسات الجغرافية	Geography Studies		Printed	2021	2024
266	12	التصميم الجرافيكي – الفرع الصناعي	Graphic Design (Industrial Track)		Digital	2019	
267	12	الدراسات التاريخية	History Studies		Digital	2021	
	12	الدراسات التاريخية	History Studies		Printed	2025	2025
268	12	القرآن الكريم وعلومه – الفرع الشرعي	Holy Qur ʾan and Its Sciences (Shariah Track)		Digital	2021	
269	12	التصميم الداخلي والديكور – المسار المهني – الفرع الصناعي	Interior Design and Décor (Vocational Stream – Industrial Track)		Digital	2020	
270	12	التربية الإسلامية	Islamic Education		Digital	2021	
	12	التربية الإسلامية	Islamic Education		Printed	2025	2025
271	12	الفقه الإسلامي (معاملات) – الفرع الشرعي	Islamic Jurisprudence (Transactions) (Shariah Track)		Digital	2020	
272	12	النظم الإسلامية – الفرع الشرعي	Islamic Regulatory Systems (Shariah Track)		Digital	2012	
273	12	العلوم الحياتية – الفرعين العلمي والزراعي	Life Sciences (Science and Agriculture Tracks)		Digital	2020	
	12	العلوم الحياتية – الفرعين العلمي والزراعي	Life Sciences (Science and Agriculture Tracks)		Printed	2025	2025
274	12	الإدارة والاقتصاد – فرع الريادة والأعمال	Management and Economics (Entrepreneurship Track)		Digital	2019	
	12	الإدارة والاقتصاد – فرع الريادة والأعمال	Management and Economics (Entrepreneurship Track)		Printed	2025	2025

275	12	الرياضيات – الفروع: الريادي والفندقي والاقتصاد المنزلي والزراعي	Mathematics (Entrepreneurship, Hotel, Home Economics, and Agriculture Tracks)		Digital	2019	
	12	الرياضيات – الفروع: الريادي والفندقي والاقتصاد المنزلي والزراعي	Mathematics (Entrepreneurship, Hotel, Home Economics, and Agriculture Tracks)		Printed	2025	2025
276	12	الرياضيات – الفرعين الأدبي والشرعي	Mathematics (Literature and Shariah Tracks)		Digital	2022	
	12	الرياضيات – الفرعين الأدبي والشرعي	Mathematics (Literature and Shariah Tracks)		Printed	2025	2025
277	12	الرياضيات – الفرعين العلمي والصناعي	Mathematics (Science and Industrial Tracks)		Digital	2022	
	12	الرياضيات – الفرعين العلمي والصناعي	Mathematics (Science and Industrial Tracks)		Printed	2025	2025
278	12	الرياضيات – الفرع التكنولوجي	Mathematics (Technology Track)		Digital	2019	
	12	الرياضيات – الفرع التكنولوجي	Mathematics (Technology Track)		Printed	2018	2018
279	12	الحديث الشريف وعلومه – الفرع الشرعي	Noble Hadith and Its Sciences (Shariah Track)		Digital	2021	
280	12	الفيزياء	Physics		Digital	2020	
	12	الفيزياء	Physics		Printed	2025	2025
281	12	البرمجة والأتمتة – الفرع التكنولوجي	Programming and Automation (Technology Track)	1	Digital	2019	
	12	البرمجة والأتمتة – الفرع التكنولوجي	Programming and Automation (Technology Track)	1	Printed	2018	2018
282	12	البرمجة والأتمتة – الفرع التكنولوجي	Programming and Automation (Technology Track)	2	Digital	2019	
283	12	الثقافة العلمية – العلوم الإنسانية والتكنولوجي	Scientific Education (Literature and Technology Tracks)		Digital	2019	
	12	الثقافة العلمية – العلوم الإنسانية والتكنولوجي	Scientific Education (Literature and Technology Tracks)		Printed	2025	2025
284	12	المشاريع الصغيرة – فرع الريادة والأعمال	Small Businesses (Entrepreneurship Track)		Digital	2019	
	12	المشاريع الصغيرة – فرع الريادة والأعمال	Small Businesses (Entrepreneurship Track)		Printed	2025	2025
285	12	تكنولوجيا المباني الذكية – الفرع الصناعي	Smart Buildings Technology (Industrial Track)		Digital	2019	
286	12	الحجر والرخام – المسار المهني – الفرع الصناعي	Stone and Marble (Vocational Stream – Industrial Track)		Digital	2020	
287	12	الرسم الصناعي – عائلة الالكترونيات – الفرع الصناعي	Technical Drawing: Electronics (Industrial Track)		Digital	2019	

288	12	الرسم الصناعي – عائلة الكهرباء – المسار المهني – الفرع الصناعي	Technical Drawing: Electricity (Vocational Stream – Industrial Track)		Digital	2020	
	12	الرسم الصناعي – عائلة الكهرباء – المسار المهني – الفرع الصناعي	Technical Drawing: Electricity (Vocational Stream – Industrial Track)		Printed	2020	2020
289	12	التكنولوجيا – الفروع: العلوم الإنسانية، الريادة والأعمال، الشرعي، الزراعي، الفندقي، الاقتصاد المنزلي	Technology (Humanities, Entrepreneurship, Shariah, Agriculture, Hotel, and Home Economics Tracks)		Digital	2019	
	12	التكنولوجيا – الفروع: العلوم الإنسانية، الريادة والأعمال، الشرعي، الزراعي، الفندقي، الاقتصاد المنزلي	Technology (Humanities, Entrepreneurship, Shariah, Agriculture, Hotel, and Home Economics Tracks)		Printed	2025	2025
290	12	التكنولوجيا – الفرعين العلمي والصناعي	Technology (Science and Industrial Tracks)		Digital	2019	
	12	التكنولوجيا – الفرعين العلمي والصناعي	Technology (Science and Industrial Tracks)		Printed	2025	2025

Teacher Guides

#	Grade	Original Title	English Translation of the Title	Volume	Edition Type	Edition Year	Year of Printing
1	1	التربية الإسلامية – دليل المعلم	Islamic Education (Teacher Guide)		Digital	2018	
2	1	الرياضيات – دليل المعلم	Mathematics (Teacher Guide)		Digital	2018	
3	1	التربية الوطنية والحياتية – دليل المعلم	National and Life Education (Teacher Guide)	1	Digital	2018	
4	1	التربية الوطنية والحياتية – دليل المعلم	National and Life Education (Teacher Guide)	2	Digital	2018	
5	1	لغتنا الجميلة – دليل المعلم	Our Beautiful Language (Teacher Guide)		Digital	2018	
6	2	التربية الإسلامية – دليل المعلم	Islamic Education (Teacher Guide)		Digital	2018	
7	2	الرياضيات – دليل المعلم	Mathematics (Teacher Guide)		Digital	2018	
8	2	التربية الوطنية والحياتية – دليل المعلم	National and Life Education (Teacher Guide)	1	Digital	2018	
9	2	التربية الوطنية والحياتية – دليل المعلم	National and Life Education (Teacher Guide)	2	Digital	2018	
10	2	لغتنا الجميلة – دليل المعلم	Our Beautiful Language (Teacher Guide)		Digital	2018	

11	3	التربية الإسلامية – دليل المعلم	Islamic Education (Teacher Guide)		Digital	2018	
12	3	الرياضيات – دليل المعلم	Mathematics (Teacher Guide)		Digital	2018	
13	3	التنشئة الوطنية والاجتماعية – دليل المعلم	National and Social Upbringing (Teacher Guide)		Digital	2018	
14	3	لغتنا الجميلة – دليل المعلم	Our Beautiful Language (Teacher Guide)		Digital	2018	
15	3	العلوم والحياة – دليل المعلم	Science and Life (Teacher Guide)		Digital	2018	
16	4	التربية الإسلامية – دليل المعلم	Islamic Education (Teacher Guide)		Digital	2018	
17	4	الرياضيات – دليل المعلم	Mathematics (Teacher Guide)		Digital	2018	
18	4	التنشئة الوطنية والاجتماعية – دليل المعلم	National and Social Upbringing (Teacher Guide)		Digital	2018	
19	4	لغتنا الجميلة – دليل المعلم	Our Beautiful Language (Teacher Guide)		Digital	2018	
20	4	العلوم والحياة – دليل المعلم	Science and Life (Teacher Guide)		Digital	2018	
21	5	اللغة العربية – دليل المعلم	Arabic Language (Teacher Guide)		Digital	2018	
22	5	الفنون والحرف – دليل المعلم	Arts and Crafts (Teacher Guide)		Digital	2017	
23	5	الرياضيات – دليل المعلم	Mathematics (Teacher Guide)		Digital	2018	
24	5	العلوم والحياة – دليل المعلم	Science and Life (Teacher Guide)		Digital	2018	
25	5	الدراسات الاجتماعية – دليل المعلم	Social Studies (Teacher Guide)		Digital	2018	
26	5	التكنولوجيا – دليل المعلم	Technology (Teacher Guide)		Digital	2016	
27	6	اللغة العربية – دليل المعلم	Arabic Language (Teacher Guide)		Digital	2018	
28	6	الفنون والحرف – دليل المعلم	Arts and Crafts (Teacher Guide)		Digital	2017	
29	6	التربية الإسلامية – دليل المعلم	Islamic Education (Teacher Guide)		Digital	2018	
30	6	الرياضيات – دليل المعلم	Mathematics (Teacher Guide)		Digital	2018	
31	6	العلوم والحياة – دليل المعلم	Science and Life (Teacher Guide)		Digital	2018	
32	6	الدراسات الاجتماعية – دليل المعلم	Social Studies (Teacher Guide)		Digital	2018	
33	6	التكنولوجيا – دليل المعلم	Technology (Teacher Guide)		Digital	2016	

34	7	اللغة العربية – دليل المعلم	Arabic Language (Teacher Guide)		Digital	2018	
35	7	الفنون والحرف – دليل المعلم	Arts and Crafts (Teacher Guide)		Digital	2017	
36	7	الرياضيات – دليل المعلم	Mathematics (Teacher Guide)		Digital	2018	
37	7	العلوم والحياة – دليل المعلم	Science and Life (Teacher Guide)		Digital	2018	
38	7	الدراسات الاجتماعية – دليل المعلم	Social Studies (Teacher Guide)		Digital	2018	
39	7	التكنولوجيا – دليل المعلم	Technology (Teacher Guide)		Digital	2016	
40	8	اللغة العربية – دليل المعلم	Arabic Language (Teacher Guide)		Digital	2018	
41	8	الفنون والحرف – دليل المعلم	Arts and Crafts (Teacher Guide)		Digital	2017	
42	8	الرياضيات – دليل المعلم	Mathematics (Teacher Guide)		Digital	2018	
43	8	العلوم والحياة – دليل المعلم	Science and Life (Teacher Guide)		Digital	2018	
44	8	الدراسات الاجتماعية – دليل المعلم	Social Studies (Teacher Guide)		Digital	2018	
45	8	التكنولوجيا – دليل المعلم	Technology (Teacher Guide)		Digital	2016	
46	9	اللغة العربية – دليل المعلم	Arabic Language (Teacher Guide)		Digital	2018	
47	9	الفنون والحرف – دليل المعلم	Arts and Crafts (Teacher Guide)		Digital	2017	
48	9	الرياضيات – دليل المعلم	Mathematics (Teacher Guide)		Digital	2018	
49	9	العلوم والحياة – دليل المعلم	Science and Life (Teacher Guide)		Digital	2018	
50	9	الدراسات الاجتماعية – دليل المعلم	Social Studies (Teacher Guide)		Digital	2018	
51	9	التكنولوجيا – دليل المعلم	Technology (Teacher Guide)		Digital	2019	
52	10	اللغة العربية – دليل المعلم	Arabic Language (Teacher Guide)		Digital	2018	
53	10	الفنون والحرف – دليل المعلم	Arts and Crafts (Teacher Guide)		Digital	2017	
54	10	الكيمياء – دليل المعلم	Chemistry (Teacher Guide)		Digital	2018	
55	10	جغرافية فلسطين وتاريخها الحديث والمعاصر – دليل المعلم	Geography and Modern and Contemporary History of Palestine (Teacher Guide)		Digital	2018	
56	10	التربية الإسلامية – دليل المعلم	Islamic Education (Teacher Guide)		Digital	2018	

57	10	الرياضيات – دليل المعلم	Mathematics (Teacher Guide)		Digital	2018	
58	10	الفيزياء – دليل المعلم	Physics (Teacher Guide)		Digital	2018	
59	10	التكنولوجيا – دليل المعلم	Technology (Teacher Guide)		Digital	2018	
60	11	اللغة العربية (١) – المطالعة والقواعد والعروض والتعبير – دليل المعلم	Arabic Language (1): Reading, Grammar, Prosody, and Ex-pression (Teacher Guide)		Digital	2018	
61	11	اللغة العربية (٢) – الادب والبلاغة – الفرعين الادبي والشرعي – دليل المعلم	Arabic Language (2): Literature and Rhetoric (Teacher Guide – Literature and Shariah Tracks)		Digital	2018	
62	11	الفنون والحرف – دليل المعلم	Arts and Crafts (Teacher Guide)		Digital	2017	
63	11	الكيمياء – دليل المعلم – الفرعين العلمي والزراعي	Chemistry (Teacher Guide – Science and Agriculture Tracks)		Digital	2018	
64	11	الدراسات الجغرافية – دليل المعلم	Geography Stud-ies (Teacher Guide)		Digital	2018	
65	11	الدراسات التاريخية – دليل المعلم	History Studies (Teacher Guide)		Digital	2018	
66	11	التربية الإسلامية – دليل المعلم	Islamic Education (Teacher Guide)		Digital	2018	
67	11	العلوم الحياتية – دليل المعلم – الفرعين العلمي والزراعي	Life Sciences (Teacher Guide – Science and Agriculture Tracks)		Digital	2018	
68	11	الرياضيات – دليل المعلم – الفرعين الأدبي والشرعي	Mathematics (Teacher Guide – Literature and Shariah Tracks)		Digital	2018	
69	11	الرياضيات – دليل المعلم – الفرعين العلمي والصناعي	Mathematics (Teacher Guide – Science and In-dustrial Tracks)		Digital	2018	
70	11	الفيزياء – دليل المعلم – الفرعين العلمي والصناعي	Physics (Teacher Guide – Science and Industrial Tracks)		Digital	2018	
71	12	الكيمياء – دليل المعلم – الفرعين العلمي والزراعي	Chemistry (Teacher Guide – Science and Agriculture Tracks)		Printed	2021	2023