



# The 2023-2024 Palestinian School Curriculum

## Grades 1-12 Selected Examples

# Antisemitism

## 1. *History, Vol. 1, Grade 11, 2020-21, p. 71*

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 مهمًا في مشروعها؛ إذ قامت على ثلاثة ادعاءات زائفة: الأولى: إن اليهود، على الرغم من انتمائهم لدول ومجتمعات عديدة، يمثلون قومية واحدة، تتميز بصفات عرقية سامية. والثانية: إن علاقة اليهود مع الشعوب الأخرى تقوم على العداوة والصراع، وتلخصها ظاهرة معاداة السامية. والثالثة: إن المشكلة اليهودية لا حل لها إلا بإقامة دولة يهودية، وأن هذه الدولة تتمثل في أرض الميعاد (فلسطين)، والاستيطان فيها. فالأصل في استمرار الصهيونية لا يكون إلا من خلال استمرار الاستيطان في فلسطين.

- نستنتج العلاقة بين الاستيطان والصهيونية.
- نوضح 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.

## 2. History, Vol. 1, Grade 11, 2020-21, 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 directly equated with “the Zionist Occupation in Palestine”; this is visualized by an illustration of a Palestinian flag being trampled by masses of people.

نشاط (٥): نلاحظ الشكل، ونستنتج، ثم نجيب عن الأسئلة التي تليه:

أخطر أشكال الاستعمار؛ لأنه يهاجم روح الأمة ومعتقداتها. الاستعمار الثقافي

البلدان التي لا تستطيع إدارة شؤونها، كالوصاية الدولية على الصومال. الوصاية

الدولة الاستعمارية صاحبة السيادة في شؤون الأمن والخارجية والدفاع. كالحماية الفرنسية على تونس. الحماية

إحلال شعب محل شعب آخر والسيطرة على أرضه، كالاحتلال الصهيوني في فلسطين. الاستيطان

السيطرة على الاقتصاد البلدان الضعيفة ومواردها ومرافقها الحيوية ونهب ثرواتها الوطنية، كشركة قناة السويس. السيطرة الاقتصادية

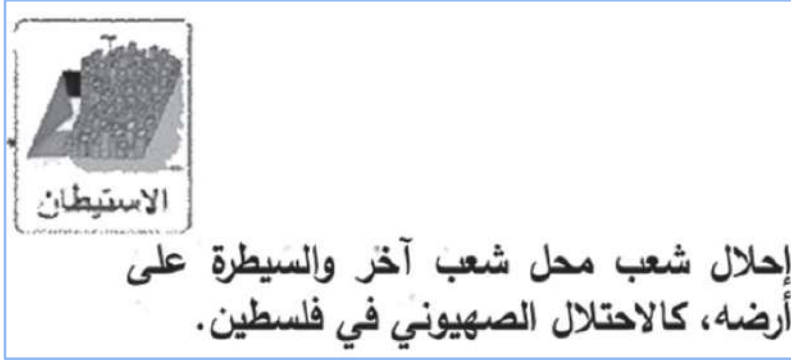
أقدم أشكال الاستعمار وأبغضه، ويستخدم القوة العسكرية المباشرة للسيطرة، كالاحتلال الفرنسي في الجزائر. الاحتلال العسكري

الدول التي لا تستطيع إدارة شؤونها بنفسها، وظهر بعد الحرب العالمية الأولى الانتداب البريطاني على العراق وفلسطين. الانتداب

الشكل (١): أشكال الأستعمار

- نُبيِّنُ أشكال الاستعمار، ونعطي مثالاً على كل منها.
- لماذا تعددت أشكال الاستعمار؟
- ما الأدوات التي يعتمد عليها الاستعمار في السيطرة الثقافية؟

[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?

### 3. *Geography and Modern History of Palestine, Vol. 1, Grade 10, 2020, p. 118*

A 10th 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 WWII, “the Zionists” shifted their focus to the US once it has become a global superpower, and “exploited” their “*political, 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 الثانية:  
بدأ الصهاينة بالتحوُّل للولايات المتحدة الأمريكية بعد إسهامها في تحقيق انتصار الحلفاء في الحرب العالمية الثانية، وظهورها كدولة عظمى؛ لدعمهم في إقامة الوطن القومي في فلسطين، مستغلِّين 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 فلسطين بيد 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.*

4. *History*, Vol. 1, Grade 11, 2020, p. 36. (Previously—*History*, Vol. 1, Grade 11, 2019, p. 37)

An eleventh-grade History textbook argues that Britain sought to court “Zionist influence in the US” during WWI, in order 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 context of the US. 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 towards the three parties mentioned, and their depicted cynicism and opportunism.

نشاط (1/ب): نقرأ النص الآتي، ونُجيب عما يأتيه:

سعت بريطانيا لضمان نفوذها في بلاد الشام والعراق، من خلال السير في ثلاثة اتجاهات متعارضة متضاربة، ولم تبال بهذا التعارض كثيراً 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.

5. *Islamic Education*, Vol. 2, Grade 5, 2020, pp. 65–66 (Previously—*Islamic Education*, Vol. 2, Grade 5, 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 noting 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 النبي ﷺ على الأذى في سبيل الله:

بعد أن جهر النبي ﷺ بالدعوة إلى الله تعالى، زادت قريش من التضييق عليه، وحصاره، وتعذيب أصحابه وأتباعه، وقد تعددت صور الإيذاء لرسول الله ﷺ، منها: التعذيب البدني، والنفسي، ومن المواقف والمحن التي تعرض لها الرسول ﷺ ما يأتي:

أولاً- محاولات قريش قتل الرسول ﷺ، وصدّه عن الدعوة، مثل:

ثانياً- محاولة يهود بني النضير قتل النبي ﷺ: محاولة يهود بني النضير بعد غزوة بدر قتل الرسول ﷺ، بإلقاء حجر كبير على رأسه، وهو جالس إلى جانب جدار لهم، لكن الله بقدرته أرسل إليه الوحي جبريل، عليه السلام، فأخبره أن اليهود يخططون لقتله، فانصرف عنهم مسرعاً إلى المدينة، وجّهز جيش المسلمين، ثم حاصرهم، وقتلهم، وأخرجهم من المدينة المنورة.

ثالثاً- محاولة المنافقين قتل النبي ﷺ في غزوة تبوك: قال تعالى: «وَهُمْ أَيْمَانُكُمْ يَنْتَالُوا فِي غَزَاةِ تَبُوكَ»، لما كان رسول الله ﷺ وصحابته رضوان الله عليهم بالعقبة، إذا باثني عشر رجلاً قد اعترضوا طريق القافلة، وقد كانوا ملثمين، فعرف حذيفة ابن اليمان ﷺ ركابهم، فقال رسول الله ﷺ: "هَؤُلَاءِ الْمُتَأَفِّفُونَ إِلَى يَوْمِ الْقِيَامَةِ، وَأَرَادُوا أَنْ يَرْحَمُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعَقَبَةِ فَيُلْقُوهُ مِنْهَا"، فأشار حذيفة ﷺ قائلاً: "أولا تبعث إلى عشائرتهم حتى يبعث إليك كل قوم برأس صاحبهم، فقال رسول الله صلى الله عليه وسلم: "لا، أكره أن يتحدث العرب بيننا أن محمداً قاتل لقومه...". (تفسير ابن كثير، من رواية مسلم وأحمد).

وقد أنزل الله تعالى في المنافقين قرآناً يفضح أفعالهم الخبيثة وكراهية قلوبهم لرسول الله ﷺ. إن أعداء الإسلام لن يكفوا في كل زمان ومكان عن استخدام الوسائل والأساليب كافة؛ لمحاربة الإسلام والمسلمين، ومحاربة دعاته، والسعي لإطفاء نور الله في الأرض، لكن الله ناصر دينه ودعاته، مهما تعددت أساليب التشويه والإيذاء.

### قضية للنقاش:

تكرار محاولات الكفار والمشركين قتل النبي ﷺ.

### نشاط (٢)

أذكر مواقف أخرى استخدمها 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.*

6. *Islamic Education*, Vol. 2, Grade 5, 2020, p. 71 (Previously: *Islamic Education*, Vol. 2, Grade 5, 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.

### قضية للنقاش:

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”*

7. *Islamic Education, Vol. 2, Grade 7, 2020, p. 66 (Previously—Islamic Education, Vol. 2, Grade 7, 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 a being associated with an incidental political conflict between two ancient communities.

بنو قَيْنِقَاعٍ إِحْدَى قِبَائِلِ الْيَهُودِ الَّتِي كَانَتْ تَسْكُنُ الْمَدِينَةَ الْمَنُورَةَ، وَكَانَ بَيْنَهُمْ وَبَيْنَ النَّبِيِّ (ﷺ) عَهْدٌ وَمِيثَاقٌ، وَقَدْ أَجْلَاهُمْ النَّبِيُّ (ﷺ) عَنِ الْمَدِينَةِ بِسَبَبِ غَدْرِهِمْ وَنَقْضِهِمُ الْعَهْدَ، وَكَانَ ذَلِكَ فِي ١٥ شَوَّالٍ فِي السَّنَةِ الثَّانِيَةِ لِلْهِجْرَةِ.

### أسباب الغزوة:

ذكر العلماء سببين للغزوة، هما:

١ تهديدُ يهودِ قَيْنِقَاعٍ لِلرَّسُولِ (ﷺ) بَعْدَ غَزْوَةِ بَدْرٍ بِقَوْلِهِمْ: لَا يَغْرَبُكَ أَنْكَ قَاتِلَتْ نَفْرًا مِنْ قَرِيشٍ لَا يَعْرِفُونَ الْقِتَالَ، إِنَّكَ لَوْ قَاتَلْتَنَا لَعَرَفْتَنَا نَحْنُ النَّاسُ، وَإِنَّكَ لَمْ تَلَقَ بِمِثْلِنَا.

٢ جَلَسَتْ امْرَأَةٌ مُسْلِمَةٌ إِلَى صَائِغٍ يَهُودِيٍّ فِي سَوْقِ بَنِي قَيْنِقَاعٍ، فَعَقَدَ الصَّائِغُ طَرَفَ ثَوْبِهَا إِلَى ظَهْرِهَا وَهِيَ لَا تَشْعُرُ، فَلَمَّا قَامَتْ انْكَشَفَتْ سَوَاتِئُهَا، فَضَحِكَ الْيَهُودُ مِنْهَا، فَصَاحَتْ، فَوَثَبَ رَجُلٌ مِنَ الْمُسْلِمِينَ عَلَى الصَّائِغِ فَقَتَلَهُ، وَهَجَمَ الْيَهُودُ عَلَى الْمُسْلِمِ فَقَتَلُوهُ.

فَتَوَجَّهَ النَّبِيُّ (ﷺ) بِجَيْشِهِ إِلَى يَهُودِ بَنِي قَيْنِقَاعٍ، فَتَحَصَّنُوا فِي حُصُونِهِمْ، وَحَاصَرَهُمُ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ خَمْسَ عَشْرَةَ لَيْلَةً لِيَنْزِلُوا عَلَى حُكْمِهِ.

*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.*

8. *National and Social Upbringing*, Vol. 1, Grade 3, 2021, p. 29 (Previously—*National and Social Upbringing*, Vol. 1, Grade 3, 2020, pp. 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, 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.



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.

[...]

9. *Islamic Education*, Vol. 1, Grade 5, 2020, p. 63 (Previously—*Islamic Education*, Vol. 1, Grade 5, 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 xāliṣ*) 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 travelled 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: سُمِّي حائطُ البراقِ بهذا الاسم؛ نسبةً إلى البراقِ الذي حملَ الرَّسولَ ﷺ في رحلةِ الإسراءِ والمعراجِ، وحائطُ البراقِ جزءٌ من السورِ الغربيِّ للمسجدِ الأقصى، والمسجدِ الأقصى بما فيه السورِ أرضٌ فلسطينيةٌ وحقٌّ خالصٌ 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.*

10. *Islamic Education, Grade 12, 2021, pp. 21, 22 (Previously—Islamic Education, Grade 12, 2020, 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 manipulateness 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: ﴿ وَإِنْ أَحْكَمْتُمْ بَيْنَهُمْ يَمَّا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرْتُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمْتُمْ أَنَّهُ يَفْتِنُوكَ أَنْ يُصِيبَهُمْ بَعْضُ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿١١﴾ .

تؤكد الآية الكريمة أن على النبي الكريم ﷺ وجوب الالتزام بحكم الله -تعالى-، وعدم اتباع أهواء المتحاكمين إليه من اليهود، والتنبيه 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، فأتوه، فقالوا: يا محمد، قد عرفت أننا أحبار اليهود وأشرافهم، وأنا إن اتبعناك اتبعنا اليهود ولن يخالفونا، وإن بيننا وبين قوم خصومة، ونحاكمهم إليك، فتفضي لنا عليهم، ونحن نؤمن بك ونصدقك، فأبى رسول الله ﷺ ذلك، فأنزل الله -تعالى- فيهم: ﴿وَأَحْذَرْتُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ﴾ . (رواه ابن جرير الطبري في مسنده).

ويخبر الله -تعالى- نبيه ﷺ أن إعراض اليهود عن قبول حكمه، إنما هو حرمان لهم من الهدى بسبب ما اكتسبوا من الذنوب والمعاصي .

ثم هوّن الله على رسوله ﷺ ما قد يجده من ألم بسبب تمرد اليهود والمنافقين، وإعراضهم عن الحق الذي جاءهم به ودعاهم إليه بقوله: ﴿وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ﴾ ، أي أن كثيراً من الناس عُصاة خارجون عن طاعة ربهم ورسوله .

“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: [...]

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?

## 11. *Geography*, Grade 12, 2021, p. 121 (Previously—*Geography*, Grade 12, 2019, p. 121)

Tourist religious sites in Jerusalem include the Dome of the Rock and the Church of the Holy Sepulcher. Jewish holy sites are ignored.

■ الأماكن الدينية: أدى وجود الأماكن الدينية في بعض البلدان العربية إلى جعلها مناطق سياحة دينية كما هو الحال في المملكة العربية السعودية، التي تمثل وجهة حج المسلمين من مختلف أنحاء العالم، حيث توجد مكة المكرمة التي تحتضن الكعبة المشرفة والمسجد الحرام، والمدينة المنورة التي يوجد فيها المسجد النبوي الشريف. وفلسطين التي توجد فيها مدينة القدس التي تحتضن المسجد القبلي وقبة الصخرة المشرفة، وكنيسة القيامة، ومدينة بيت لحم التي يوجد فيها كنيسة المهد، ومدينة الناصرة التي يوجد فيها كنيسة البشارة.

Religious sites: [...] Jerusalem in Palestine which holds the Qibli Mosque, the blessed Dome of the Rock and the Church of the Holy Sepulcher.

12. *Islamic Education*, Vol. 1, Grade 11, 2020, pp. 10–16 (Previously—*Islamic Education*, Vol. 1, Grade 11, 2019, pp. 10–16)

An Islamic education lesson uses verses from the Al-Isra Surah to teach that “the Children of Israel” are corrupt, sinful and doomed to annihilation. A Qur’anic text is interpreted teaching students that “The Children of Israel’s corruption on Earth was, and will, be the cause of their annihilation”. The Islamic scripture prophesizes that due to the Jew’s immoral conduct, he will “send His powerful servants” to annihilate them, as is the fate of “every tyrant and oppressor”. The goals and questions at the end of this lesson explicitly focus on “struggle against the Children of Israel” and students are expected to be able to “Explain the Children of Israel’s corruption in light of the Verses.” The lack of context for the Qur’anic text and the prophetic nature of the interpretation strongly encourages students to understand this apocalyptic message as applying to the Israeli-Palestinian conflict.

يتوقع من الطلبة في نهاية هذا الدرس أن يكونوا قادرين على:

- شرح فساد بني إسرائيل من خلال الآيات الكريمة.

أخبر الله تعالى أن بني إسرائيل سيُفسدون في الأرض مرتين بعمل المعاصي، والعلو في الأرض، فعندما حصل الإفساد الأول بعث الله تعالى عبداً له اتصفوا بالقوة فأزالوا ملكهم وفسادهم.

غلبة بني إسرائيل مرة أخرى:

قَالَ تَمَّانُ: ﴿لَمْ نَرِدْ دَنَا لَكُمْ الْكِبْرَ عَلَيْهِمْ وَأَمَدَدْتُمْ بِأَمْوَالٍ وَبَيْنَ وَجَعَلْتُمْ أَكْثَرَ قَبِيْرًا ۝ إِن أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِن أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوْفُوا وَبُؤْهُكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرَّوْا مَا عَلَوْا تَسْبِيْرًا ۝ عَنِّي زَيْكُكُمْ أَن يَرْجُمَكُمْ وَإِن عُذْتُمْ عَدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيْرًا ۝﴾

- وضعت الآيات الكريمة قواعد عامة منها:

١- أن من عمِلَ خيراً يدخله الله في رحمته، وأن من عمل سوءاً يُعاقب به شقاءً في الدنيا وعذاباً في الآخرة.

٢- أنه كلما عاد بنو إسرائيل إلى الإفساد في الأرض بعث الله عليهم عبداً له يزيلون ملكهم، وفسادهم.

٣. إفساد بني إسرائيل في الأرض كان وسيكون سبباً في إهلاكهم، وهذه السنة ماضية في كل طاغية وظالم.

س١- أضع إشارة (√) مقابل العبارة الصحيحة، وإشارة (×) مقابل العبارة غير الصحيحة فيما يأتي:

ت. أشارت آيات سورة الإسراء إلى ضرورة اتباع القرآن في الصراع مع بني إسرائيل. ( )

ث. من سنن الله - تعالى - في الأمم أن الفساد والظلم مرتعاً وخيم. ( )

ج. يتصف الذين يزيلون إفساد بني إسرائيل بالضعف والهوان. ( )

س٥- أوضح من خلال الآيات الكريمة صفات من يزيل إفساد بني إسرائيل في الأرض.



[Excerpts]

At the end of this lesson, students are expected to be able to:

- Explain the Children of Israel's corruption in light of the Verses.

Allah has said that the Children of Israel will spread corruption on Earth twice, by the act of sin and earthly supremacy. When the first corruption occurred, Allah sent His powerful servants, and they put an end to the Children of Israel's dominion and corruption.

The Victory of the Children of Israel Once Again:

[...] [17:6–8]

The Verses laid down some general rules, which include:

[...]

2. Whenever the Children of Israel return to causing corruption on Earth, Allah sends upon them servants to remove their possessions and ability to cause corruption.

3. The Children of Israel's corruption on Earth was, and will, be the cause of their annihilation, and this norm applies to every tyrant and oppressor.

Question 1: I will place a checkmark next to correct statements and X next to incorrect ones:

[...]

D. The verses of the Al-Isra' Sunnah indicate the need to act according to the Qur'an in the struggle against the Children of Israel. [True]

F. Those who remove the corruption of the Children of Israel are characterized as weak and debased. [Not true]

Question 5: I will clarify, in light of the Verses, the characteristics of those who remove the corruption of the Children of Israel on Earth.

### 13. *Geography and Modern and Contemporary History of Palestine* (Teacher Guide), Grade 10, 2018, 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 which 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 Nakbah. 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)	مرضي (٢)	غير مرضي (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.

14. *Holy Qur'an and its Sciences, Grade 12 [Shar'i Study Track]*<sup>1</sup>, 2021, p. 105 (Previously: *Holy Qur'an and its Sciences, Grade 12 [Shar'i Study Track]*, 2020, p. 105)

While teaching the Al-Nisa 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: ﴿فَمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَوَقَّالِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ﴾ النساء: ١٥٥ .

The Noble Surah [Al-Nisa] 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)

15. *Methods of Missionary Preaching and the Art of Oration, Grade 11 [Shar'i Study Track]*, 2021, p. 13 (Previously: *Methods of Missionary Preaching and the Art of Oration, Grade 11 [Shar'i Study Track]*, 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-: ﴿وَمَنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِطَارٍ يُؤَدِّيهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدِّيهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِمْ فَأَلْهَمَ ذَلِكَ بَأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمُتِينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ 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.

<sup>1</sup> Textbooks ladled under the Shar'i study track are a specialized Sharia (religious law) elective course students are eligible to choose from in grade 11-12. These textbooks are usually intended for those planning a career as the spiritual leaders of Palestinian society. They used to be published by the “State of Palestine: Ministry of Endowments and Religious Affairs.” Today, however, these books are published by the Ministry of Education and are available in all official PA Ministry of Education online curricula platforms. These are the only pre- 2016 edition textbooks which are authorized for teaching today.

16. *Dogma*, Grade 11 [Shar'i Study Track], 2021, p. 64 (Previously: *Dogma*, Grade 11 [Shar'i Study Track], 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:

إنَّ التوراة الحقيقية التي أنزلها الله على موسى ﷺ قد حُرِّفَتْ، ودخل عليها النقص والزيادة والتبديل؛ بسبب ضعف الوازع الدينيِّ واتباع الأهواء، وحبِّ الدنيا وشهواتها لدى الأحرار، حتى قال (وَل. ديورنت) في كتابه قصة الحضارة: «إنَّه لم يبقَ من شريعة موسى إلا الوصايا العشر».

أما الإنجيل الذي أنزله الله على عيسى ﷺ، وسلَّمه لتلاميذه، وأمرهم بالتبشير به، فإنَّ الاضطهاد الذي واكب المسيحيَّة في نشأتها من الرومان وبتحريض من اليهود، أدى إلى ضياعه وضياع كثير ممَّا نقله الحواريون عن المسيح ﷺ؛ مما أدى إلى ظهور أناجيل كثيرة.

وعندما دخل (بولس) اليهودي في دعوة المسيح، راح يزعم أنه الوحيد المؤمن على المسيحيَّة الصحيحة وعلى الإنجيل، وبدأ يُدخل عليها من العقائد الباطلة والفلسفات القديمة بقصد إفسادها. وممَّا ساعد على تحريف الإنجيل، كونه رسالة شفويَّة أملاها المسيح على تلاميذه سرًّا في ظروف الاضطهاد الرومانيِّ 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.*

17. *Noble Hadith and its Sciences, Grade 11 [Shar'i Study Track], 2021, p. 32 (Previously: Noble Hadith and its Sciences, Grade 11 [Shar'i Study Track], 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 as well as cynical and manipulative, not to mention inherently hostile to Islam.

**الدرس**  
↑

**الحديث الموضوع**

لم يظهر الكذب على النبي ﷺ في عصر النبوة، حيث الصلاح والنقاء والفضيلة السليمة عند العرب، وأول ما ظهر الكذب كان من اليهود والمنافقين في المدينة، حيث أسسوا الفرق الكاذبة التي ظهرت بعد مقتل عثمان ؓ، وحيث إن هؤلاء لم يستطيعوا تحريف القرآن الكريم المحفوظ من الله عز وجل اتجهوا بكيدهم إلى السنة النبوية ليدخلوا فيها ما ليس منها، فبدؤوا بدس الأحاديث الموضوعة، والتي يتر 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 ستتعرف 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 [...]*

18. *Holy Qur'an and its Sciences, Grade 11 [Shar'i Study Track], 2021, p. 158 (Previously: Holy Qur'an and its Sciences, Grade 11 [Shar'i Study Track], 2013, p. 147)*

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 (specifically their association with the deaths of Jesus and Muhammad), and disobedient to God.

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.*

19. *Dogma*, Grade 11 [Shar'i Study Track], 2021, pp. 70-71 (Previously: *Dogma*, Grade 11 [Shar'i Study Track], 2013, pp. 65-66

The 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, students are taught that the Jews lied by attributing human failings to Islamic prophets such as Lot and Aaron, and that quotes from the Hebrew Bible which 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.



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]”!

20. *Holy Qur’an and its Sciences*, Grade 11 [Shar'i Study Track], 2021, pp. 54-55 (Previously: *Holy Qur’an and its Sciences*, Grade 11 [Shar'i Study Track], 2013, p. 50)

Students are taught that the Qur’an warns from listening 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 from listening to Jews and Christians were revealed by God after Muslims were deceived by Jewish “instigation” (*dasīṣah*). This lesson thus uses antisemitic stereotypes in order 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؛ ليفتتوا بين المسلمين، فتنادوا بينهم: السلاح السلاح؛ فنزلت آيات كريمة في سورة آل عمران تحذر من طاعة أهل الكتاب، وتبين أن طاعتهم تؤدي إلى الفرقة والاختلاف، وأن الإيمان بالله يقتضي أن يعتصموا بحبل الله جميعاً؛ قال تعالى: ﴿يَأَيُّهَا الَّذِينَ آمَنُوا إِن تُطِيعُوا رَبِّيَاً مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كُفْرِينَ﴾ آل عمران: ١٠٠ إلى قوله تعالى: ﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَلَا تَفَرَّقُوا﴾ 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 [...]

## 21. *Social Studies*, Vol. 1, Grade 9, 2020, p. 7 (Previously – *Social Studies*, Vol. 1, Grade 9, 2019, p. 9)

The establishment of a Jewish neighbourhood 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", heavily insinuating that past and future two-state proposals serve Zionist goals and may mean accession to centuries of unjust land theft. Incidentally, the neighbourhood 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 that stated in the textbook, and long predated the establishment of the Zionist movement.

• إجراءات الاحتلال الصهيوني في فلسطين:

نشاط (٣)

نقرأ النص، ثم نجيب عن الأسئلة التي تليه:

منذ أن أقامت الحركة الصهيونية أولى مستوطناتها جنوب غرب سور القدس المعروفة بـ (الستيفيرية) عام ١٨٥٦م، وسياسة التجزئة في فلسطين لم تتوقف، فأقامت المستوطنات التي تشمل على معسكرات التدريب، ومستودعات الأسلحة، وبعد نكبة عام ١٩٤٨م، سيطرت على ما يزيد عن ٧٨٪ من مساحة فلسطين، وتهجير حوالي مليون فلسطيني عاشوا هم وعائلاتهم في مخيمات اللجوء في فلسطين، والشتات، ولم يبقَ منها إلا قطاع غزة، والضفة الغربية اللتان تم احتلالهما عام ١٩٦٧م.

١- نعطي أمثلة على إجراءات الاحتلال الصهيوني في فلسطين.

٢- نستنتج أثر هذه الإجراءات على إقامة الدولة الفلسطينية.

*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.*

22. *Social Studies*, Vol. 1, Grade 9, 2020, p. 40 (Previously: *Social Studies*, Vol. 1, Grade 9, 2019, p. 51)

Terror attacks against civilians in Israel proper are described as “*resisting colonialism*”. In addition to the glorification of terrorism, this lesson implies that Israel is a colonial endeavour and must not be allowed to exist in any form. Dalal Mughrabi, the perpetrator of the Coastal Road Massacre, which killed thirty-eight Israelis including thirteen children on a civilian bus, is portrayed as one “*who carried the banner of resistance and liberation in the face of colonialism*” and is celebrated as a role model of a Palestinian resistance operation. This may also foster the normalization or encouragement of violence towards Israelis and Jews.

كان للمرأة العربيّة دور بارز في مقاومة الاستعمار، فلم تتوانَ عن الالتحاق بقواعد الثوّار ومراكز التدريب، كما قادت العمليات الفدائية ضد الاحتلال، فتصدّرت قوائم الشّهداء والجرحى والأسرى، مثل جميلة بوحيرد الجزائرية التي قاومت الاستعمار الفرنسي في الجزائر، ودلال 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 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 [suicidal] 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 Mughrabi, who led the fedayeen Coast Operation (the Kamal Adwan operation) on the Palestinian coast in 1978; and many more women who carried the banner of resistance and liberation in the face of colonialism.*

23. *Social Studies*, Vol. 1, Grade 9, 2020, p. 58 (Previously: *Social Studies*, Vol. 1, Grade 9, 2020, p. 68)

The existence of Israel is described as a “*foreign human barrier*” designed to keep the Arab World divided as part of an international conspiracy, implicitly denying Jewish right to self-determination. Described challenges for the Arab countries in receiving independence include the establishment of “*the Zionist national home in Palestine*”, which the text blames for acting as a physical barrier between the Asian and African halves of the Arab world, thus aiding its weakening and division. Jewish self-determination is thus portrayed in this text as a cynical façade for an imperialist conspiracy against the Arabs to split their homeland, rather than a legitimate natural national sentiment, which may constitute a form of antisemitism according to the International Holocaust Remembrance Alliance (IHRA).<sup>2</sup>

<sup>2</sup> IHRA, “What is Antisemitism?,” 2022.

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



أنا تعلّمت:



تعرّض الوطن العربيّ لتحديات استهدفت وجوده الاستراتيجي، عن طريق السيطرة على المناطق العربيّة الواقعة على خطوط التماس بين الدُّول العربيّة والدُّول المجاورة، واقتطاعها منها، كإقتطاع إيران جزر أبي موسى، وطنب الكبرى، وطنب الصّغرى من الإمارات العربيّة المتحدة، وإقامة حاجز بشريّ دخيل، هو الوطن القوميّ الصّهيونيّ في فلسطين؛ للفصل بين شطريّ الوطن العربيّ، وتجزئة البلاد العربيّة، وتفتيتها؛ لتبقى مصدر خلاف، كإقامة الحدود المصطنعة، إمّا وُفق خطوط الطول ودوائر العرض، أو الأشكال الهندسية، أو عن طريق الاتّفاقيّات، وتدعيم النعرات الطائفية والعرقية بين سُكّانه، والتجاوز عن المصالح الحيوية العربيّة، باستيلاء الدُّول الاستعماريّة على مصادر المياه، والمواصلات البحريّة.

I learned:

The Arab Homeland faced many challenges to its strategic existence, by controlling Arab areas located on points of contact between the Arab and neighboring countries, [...] like the establishment of a foreign human barrier, which is the Zionist national home in Palestine, to split the two parts of the Arab Homeland [in Asia and Africa], and partition and disintegrate the Arab countries [...]

24. *Social Studies*, Vol. 2, Grade 9, 2020, p. 97 (Previously: *Social Studies*, Vol. 2, Grade 9, 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: أناقش العبارة الآتية: يُعدّ وعد بلفور أوّل وثيقة عنصرية في تاريخ فلسطين الحديث.

Fifth Question: I will discuss the following statement: Balfour’s Promise is considered the first racist document in Palestine’s modern history.

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.<sup>3</sup>

تبيّن الانتداب البريطاني سياسات استعمارية عنصرية أدت إلى إنكار وجود الشعب الفلسطيني، وتقسيم سكان فلسطين على أساس ديني إلى مجموعتين، هما: الأولى الطوائف غير اليهودية المقيمة في فلسطين (المسلمون، والمسيحيون)، والثانية اليهود الصهاينة، وظهر ذلك جلياً في تنفيذها وعد بلقور، بإقامة الوطن القومي لليهود الصهاينة في فلسطين، في الوقت الذي أنكر فيه الحقوق السياسية للفلسطينيين، كما أنها لم تعمل على تمكين الشعب الفلسطيني من حقه في تقرير المصير، وتحقيق استقلال فلسطين كدولة متعددة الأعراق، والأديان، والطوائف، وفي المقابل، تعاونت بريطانيا مع الحركة الصهيونية على استغلال المهاجرين اليهود الصهاينة، وتمكينهم على حساب حقوق الفلسطينيين السكان الأصليين.

وكانت الكارثة العنصرية الكبرى التي حلت بالشعب الفلسطيني سنة ١٩٤٨م، عندما احتلت العصابات الصهيونية المسلحة (٧٧٪) من فلسطين، وارتكبت المجازر بحق الفلسطينيين، وتدمير (٥٣١) قرية فلسطينية، وتهجير مليون فلسطيني إلى أماكن اللجوء فيما تبقى من فلسطين، أو إلى دول الجوار، كالأردن، وسورية، ولبنان، وغيرها من أماكن الشتات. وأكملت احتلالها لما تبقى من فلسطين في حزيران سنة ١٩٦٧م، وما زال الاحتلال الصهيوني ينتكّر لحقوق الشعب العربي الفلسطيني في الحرية، والاستقلال، وإقامة الدولة الفلسطينية على الأراضي الفلسطينية المحتلة سنة ١٩٦٧م، إضافة إلى إنكاره القرار الدولي بحق عودة اللاجئين الفلسطينيين، ويستمر في إجراءاته العنصرية التي طالت مناحي حياة الفلسطينيين كافة، كالقتل، والتشريد، والاعتقال، والحواجز العسكرية، والبوابات الإلكترونية، وهدم المنازل، وبناء المستوطنات الصهيونية، وجدار الضمّ والتوسّع العنصري.

<sup>3</sup> "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>

Adopted by the European Union in 2018: 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/>

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].

26. *Social Studies*, Vol. 2, Grade 8, 2020, p. 59 (Previously: *Social Studies*, Vol. 2, Grade 8, 2019, p. 59)

In a section detailing the negative results of colonization of the Arab world, one of the results listed is the creation of Israel. This lesson describes Israel, referred to as "the Zionist entity", as a colonial entity, which was "implanted" by European colonization to divide the Arab world. In addition, the Balfour Declaration (termed *Balfour's Promise*), the British foreign ministry's landmark 1917 recognition of Jewish self-determination in Palestine, is presented in a writing prompt as a European conspiracy to partition and dominate the Arab world.

تنوّعت آثار الاستعمار الأوروبي، ونتائجها على الوطن العربي، فمنها ما كان سياسياً، كجزئة الوطن العربي إلى دويلات صغيرة، تفصل بينها حدود مصطنعة، سببت كثيراً من المشكلات الحدودية بينها، وزاد من حدة التوتّر فيه، وزرع الكيان الصهيوني في فلسطين؛ لفصل آسيا العربية عن إفريقيا العربية؛ وكذلك الحيلولة دون قيام وحدة عربية، كما ترك الاستعمار آثاراً

قضية بحثية:

نبحث، ونعدُّ تقريراً عن مؤامرات التجزئة، والسيطرة على الوطن العربي (سايكس بيكو - وعد بلفور - سان ريمو).



The impacts and consequences of European colonialism of the Arab world are diverse. They include political consequences, such as the partition of the Arab Homeland into tiny countries that are separated by artificial borders, which have caused many border problems between them and increased tension, in addition to implanting the Zionist Entity in Palestine to separate Arab Asia and Arab Africa, with the aim of preventing Arab unity [...]

Research Topic:

We will research and prepare a report on conspiracies to divide and take over the Arab world ([1916] Sykes-Picot [Agreement], [1917] Balfour's Promise, [1920] San Remo)

## 27. Holy Quran and its Sciences, Grade 11 [Shar'i Stream], 2021, p. 157, 160 (Previously: Holy Quran and its Sciences, Grade 11 [Shar'i Stream], 2013, p. 149)

This textbook teaches that one of the messages to be learned from the Israa Surah in the Qur'an is that "spreading corruption on earth is part of the Children of Israel's nature". This highly inflammatory message corresponds to similar content found in this and other textbooks, which connects this particular section of the Qur'an with the modern-day Israeli-Palestinian conflict.

الدرس  
٣٩

إفساد بني إسرائيل وعاقبتهم

**قال تعالى:** ﴿ وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَىٰ بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَاتَ وَعْدًا مَفْعُولًا ﴿٥﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾ *اليسراء: ٤-٦*

**■ ما ترشد إليه الآيات:**

- ١ ما قضاؤه الله تعالى كائن، وما وعده به واقع، والإيمان بذلك واجب.
- ٢ التنديد بالإفساد والظلم والعلو في الأرض بغير الحق أو المقترن بالظلم، وبيان سوء العاقبة.
- ٣ الإفساد في الأرض من طبع بني إسرائيل.

### Lesson 39: The Children of Israel's Spread of Corruption and their Punishment

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)

[...]

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.

27

28. *Holy Quran and its Sciences, Grade 11 [Shar'i Stream], 2021, pp. 163-165 (Previously: Holy Quran and its Sciences, Grade 11 [Shar'i Stream], 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 ، وتبين لهم أنهم إن أحسنوا بطاعتهم لله تعالى ولرسله ، واستقامتهم على دينه ، فإن الله تعالى لا يتخلى عنهم ، أما إن أساءوا بالفساد والمعصية والعدوان فسيحملون عاقبة إساءتهم في الدنيا والآخرة ، إلا أنهم لم يتعظوا ولم يعتبروا بما أصابهم في المرة الأولى ، حيث عادوا إلى الإفساد مرة أخرى ؛ فحقّ عليهم وعد الله تعالى بأن يعث عليهم من عباده من يسومهم سوء العذاب ، ويدمر كياناتهم ودولتهم ، وتوعدهم الله تعالى بأن هذه العقوبة ستبقى قائمة ما داموا على الإفساد .

وتبين نهاية الآيات الكريمة أنّ الدمار الذي حلّ ببني إسرائيل بسبب إفسادهم في الأرض مرتين ، 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 عرضوا عن دعوة الحقّ التي جاءهم بها الرسول ﷺ ، ولم يكتفوا بهذا الإعراض بل همّوا بقتله ﷺ ، وأيدوا 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 : سجنًا حاصراً لكم لا تستطيعون الهروب منه ، أو الفكك 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.

29. *Arabic Language (Teacher Guide), Grade 6, 2018, 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; as 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 a 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  
الدروس والعبر المستفادة  
من الدرس، مثل:  
- نحن أصحاب الأرض  
التي عمرناها منذ فجر  
التاريخ.  
- بينا 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.

### 30. Arabic Language (Teacher Guide), Grade 8, 2018, 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 a 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- نَرُدُّ عَلَيْهِمْ بِأَنَّ دِينَنَا دِينَ تَسَامُحٍ وَرَحْمَةٍ وَلَيْسَ دِينَ إِرْهَابٍ وَتَطَرُّفٍ، وَالدَّلِيلُ رَحْمَةُ النَّبِيِّ بِالْأَطْفَالِ، وَعَطْفُهُ عَلَيْهِمْ، وَمَدَاعِبَتُهُ لَهُمْ، كَمَا حَرَصَ الرَّسُولُ الْكَرِيمُ مِنْذُ نَشَرَ الدِّينَ الْإِسْلَامِيَّ عَلَى تَوْطِيدِ الْعِلَاقَاتِ بَيْنَ الْمُسْلِمِينَ وَسُكَّانِ الْمَدِينَةِ مِنَ الْيَهُودِ، بِالرَّغْمِ مِنْ عِلْمِ الرَّسُولِ بِمَكْرِ الْيَهُودِ وَكَيْدِهِمْ.

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, p. 8:)

٣ بِمَ نَرُدُّ عَلَى مَنْ يَدَّعُونَ أَنَّ الْإِسْلَامَ دِينُ تَطَرُّفٍ وَإِرْهَابٍ؟

3. How would we reply to those who claim that Islam is a religion of extremism and terror?

31. *Arabic Language (Teacher Guide), Grade 6, 2018, p. 95*

Teachers are instructed to teach Grade 6 students that the “new arrivals” or “foreigners,” a likely reference to Israeli Jews, are fated to disappear. The teacher guide explains that one of the goals of a lesson in a textbook is that students will conclude that while the “owners of the land” will remain on it, the “new arrivals” will disappear. The teacher guide also states that students should conclude that “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.<sup>4</sup> 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 الدروس  
والعبير المستفادة من النص،  
مثل:  
- الصمود، وعدم الاستسلام  
أمام المحن والشدائد.  
- التكاتف والتعاون في مواجهة  
الصعاب.  
- البقاء لأصحاب الأرض،  
والطائرثون إلى زوال.  
- مصير الدخلاء الهزيمة،  
والزوال، 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.

<sup>4</sup> Cf. *Arabic Language (Teacher Guide), Grade 6, 2018, p. 207.*



32. *Geography and Modern and Contemporary History of Palestine* (Teacher Guide), Grade 10, 2018, 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، ويجب 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 الفلسطينيين من الحرب.
- هل أثار استشهاد عبد القادر الحسيني على المعارك في منطقة القدس؟
- اذكر أسماء قرى فلسطينية محيطة بالقسطل.
- عدد أسماء مجازر ارتكبتها العصابات الصهيونية ضد الفلسطينيين.

*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.*

33. *Geography and Modern and Contemporary History of Palestine (Teacher Guide), Grade 10, 2018, 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, in order to support 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 which runs counter to the idea of critical thinking, but 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 فلسطين؟	عدم تهجير الشعب الفلسطيني، عدم الاستيلاء على أرض فلسطين، يعيش الفلسطينيون بأمن وأمان واستقرار، عدم الاستيلاء على الأرض، عدم نهب خيرات الشعب الفلسطيني.
س٢- برأيك، ما الذي سيحدث لو وافق السلطان العثماني عبدالحميد الثاني على مقترح ثيودور هرتسل بالسماح لهجرة اليهود لفلسطين والسيطرة على الأراضي الفلسطينية مقابل تسديد الديون العثمانية؟	زيادة أعداد الهجرة الصهيونية لفلسطين، وصول موجات كبيرة من المستوطنين اليهود لفلسطين بطريقة رسمية، استيلاء اليهود على أرض فلسطين وتهجير الفلسطينيين، الاستيلاء على موارد وخيرات الشعب الفلسطيني.	
الدرس ٤- الهجرة والاستيطان الصهيوني في فلسطين أواخر الحكم العثماني.	س١- صف وضع فلسطين لو توحد العرب والفلسطينيون وتكاتفوا في منع الهجرة الصهيونية لفلسطين؟	قلة أعداد المهاجرين اليهود لفلسطين، القضاء على الأطماع الصهيونية من إقامة وطن قومي لليهود في فلسطين، الحفاظ على الأرض الفلسطينية.

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.

### 34. Arabic Language (Teacher Guide), Grade 10, 2018, 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 suggested by 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 which 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- شَبَّهَ الجِدَارَ بوحشٍ كاسِرٍ يَجْتُمُّ عَلَى صَدْرِ فَرَسِيَّتِهِ (الأرض).  
ب- شَبَّهَ جِدَارَ الضَّمِّ والتَّوَشُّعِ بِالتَّنِينِ.  
ج- شَبَّهَ الأَرْضَ بِالأُمِّ الرَّؤُومِ وَسِعُودُ الفِلسطِينِيَّوْنَ إِلَى أَحْضَانِهَا.  
٧- إِنَّ طَبَعَ الْيَهُودِ وَدِيدَنَهُمْ - مِنْذُ القِدَمِ- القِتَالُ مِنْ قَرَى مُحَصَّنَةٍ بِالحِصُونِ وَالجِدْرَانِ، وَذَلِكَ لِجَبِينِهِمْ وَمَكْرِهِمْ.

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, p. 117:)

٦ في ضَوْءِ فَهْمِنَا لِلنَّصِّ، نُوضِّحُ مَعْنَى الآيَةِ الكَرِيمَةِ الآتِيَةِ: «لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ».  
(الحشر: ١٤)

[7] 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)

35. *Arabic Language (Teacher Guide), Grade 8, 2018, pp. 150, 251, 276*

An eighth-grade Arabic language story invokes the antisemitic stereotype of Jewish people being scammers and immoral individuals. The story, which apparently takes place in pre-modern times somewhere in the Islamic world, recounts a Jew who bought merchandise from a Muslim merchant with counterfeit money. The Muslim merchant, realizing he accidentally sold defective wares, chased after the Jew and apologized to him, deeply impressing the Jew with his moral integrity. This compelled the Jew to confess his own, deliberate scam, and immediately convert to Islam. While the story teaches the importance of moral integrity, it uses the Jew as a character symbolizing the lack of morality, evidenced by the fact that he is consistently identified as “the Jew” (*al-yahūdī*) in both 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.

(p. 150)

١	أن يأتي بآية أو حديث يدل على الأمانة وحسن المعاملة.	١	أن يتعرف الطالب آداب الاستماع.	١	السابع: الاستماع والمحادثة: الدين المعاملة
١	أن يبين العبرة المستفادة من القصة.		أن يذكر وصية صاحب المحل لعماله.	٢	
١	أن يتمثل آداب الاستماع.		أن يتعرف إلى من باع العامل الثوب.	٢	
			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 يوضح 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.*

(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. 276)

الدَّرْسُ السَّابِعُ

الاستماع:

الدين المعاملة

يُحْكِي أَنَّ رَجُلًا مِنَ الصَّالِحِينَ كَانَ يَعْمَلُ فِي الشَّجَارَةِ، وَهُوَ مَخْلٌ، وَكَانَ يَوْسِي عُمَّالَهُ فِي الْمَخَلِّ أَنْ يَكْشِفُوا لِلنَّاسِ عَنْ عُيُوبِ بَضَاعِيهِ إِنْ وَجِدَتْ..  
وَوَدَّتْ يَوْمَ جَاءَ يَهُودِيٌّ فَاشْتَرَى ثَوْبًا مَعِيًّا، وَلَمْ يَكُنْ صَاحِبَ الْمَخَلِّ مُوجُودًا. فَقَالَ الْعَامِلُ: هَذَا يَهُودِيٌّ لَا يَهْمُنَا أَنْ نُطَلِّعَهُ عَلَى الْعَيْبِ.

وَلَمْ يَمُضِ وَقْتُ طَوِيلٍ حَتَّى خَظَرَ صَاحِبَ الْمَخَلِّ، فَسَأَلَ عَامِلَهُ عَنِ الثَّوْبِ، فَقَالَ الْعَامِلُ: يَعْثُ يَهُودِيٌّ بِثَلَاثِمِئَةِ دِرْهَمٍ. فَقَالَ صَاحِبُ الْمَخَلِّ: أَطَلَّعْتَهُ عَلَى الْعَيْبِ الَّذِي فِيهِ؟ فَردَّ الْعَامِلُ: لَا، فَسَأَلَ صَاحِبَ الْمَخَلِّ: وَأَيْنَ الْيَهُودِيُّ؟

فَقَالَ الْعَامِلُ: لَقَدْ رَجَعْتُ مَعَ الْقَافِلَةِ.

غَضِبَ صَاحِبُ الْمَخَلِّ، وَأَخَذَ الْمَالَ الَّذِي دَفَعَهُ الْيَهُودِيُّ، ثُمَّ خَرَجَ مُسْرِعًا لِيَلْتَحِقَ بِهِ، فَتَبَعَ الْقَافِلَةَ حَتَّى أَدْرَكَهَا بَعْدَ مَسِيرِ يَوْمٍ كَامِلٍ. سَأَلَ التَّاجِرُ عَنِ الْيَهُودِيِّ، فَذَلَّوهُ عَلَيْهِ، فَقَالَ لَهُ: يَا هَذَا، لَقَدْ اشْتَرَيْتُ ثَوْبًا كَذَا وَكَذَا، وَالثَّوْبُ بِهِ عَيْبٌ، وَعَامِلِي لَمْ يُطَلِّعَكَ عَلَيْهِ، فَخُذْ دِرَاهِمَكَ وَهَاتِ الثَّوْبَ. دُهِشَ الْيَهُودِيُّ بِمَا سَمِعَ، ثُمَّ قَالَ: وَمَا حَمَلْتُكَ عَلَى مَا صَنَعْتُ؟ فَقَالَ صَاحِبُ الْمَخَلِّ: دِينِي الْإِسْلَامُ.

أَطْرَقَ الْيَهُودِيُّ قَلِيلًا ثُمَّ قَالَ: أَوْ يَا مَرُ دِينِكُمْ يَهْدَا؟ قَالَ صَاحِبُ الْمَخَلِّ: نَعَمْ، يَقُولُ رَسُولُنَا الْكَرِيمُ ( صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ): «مَنْ عَشِنَ فَلَيْسَ مِنِّي»، فَقَالَ الْيَهُودِيُّ: وَالذَّرَاهِمُ الَّتِي دَفَعْتَهَا لَكُمْ مُزَيَّفَةٌ، فَخُذْ بِهَا ثَلَاثِمِئَةَ صَحِيحَةٍ، وَأَرِيدُكَ أَكْثَرَ مِنْ هَذَا: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

(مَجَلَّةُ الْمُتَّقِبِ الْعَرَبِيِّ)

Lesson 7: Listening

Faith is Conduct

It was said that righteous man worked in commerce, and owned a shop. [...] One day a Jew came and bought a defective cloth, and the shop owner was not present. The [attending] worker said, "This is a Jew, it is not our business to let him know of the defect." [...] The shop owner became angry [at his employee's behavior], and took the money paid by the Jew. He raced out to catch him [...] The merchant asked for the Jew, and was led to him. He said to him, "Would you look at that! You bought such and such cloth, but there was a defect in it and my employee did not let you know of it. Please take your coins back and give me the cloth." The Jew was shocked to hear this. [...] The Jew said: "The coins which I paid you were fake. So, take three hundred authentic dirhams in their place, and I will also add: I testify that there is no god but Allah, and I testify that Muhammad is the Messenger of Allah [thereby converting to Islam]."

36. *Islamic Education (Teacher Guide), Grade 11, 2018, p. 135*

Teachers are asked to teach 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-Isra 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 درسين من الدروس المستفادة من الآيات .  
• إفساد بني إسرائيل في الأرض كان وسيكون سبباً في إهلاكهم، وهذه السنّة 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.

37. *Arabic Language (Teacher Guide), Grade 9, 2018, pp. 30, 59, 150*

In two different places in this teacher guide, teachers are instructed to task students with reflecting on “*the dangers of the Jews’ greedy ambitions regarding Palestine,*” as part of a lesson in the corresponding textbook that tells 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 هامشاً  
للتفكير في مخاطر أطماع  
اليهود في فلسطين.

The student should find free time for himself to reflect about the dangers of the Jews’ greedy ambitions [atmā] regarding Palestine.

(p. 150)

— ارتكب اليهود جرائم حرب في حقّ شعبنا، دون هوادة. —

2. The Jews have perpetrated war crimes against our people incessantly.

38. *Islamic Education (Teacher Guide), Grade 10, 2018, 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” with the Jews, which 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 guides teachers to teach students that collective responsibility in Islam not only concerns the Israeli-Palestinian conflict and harboring hatred toward the general collective of Jews; it also involves condemnation of anyone attempting to undermine that message.

ثالثاً التمهيدي 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.*

## Encouragement of Martyrdom and *Jihad*

39. *Our Beautiful Language*, Vol. 2, Grade 1, 2020, p. 53 (Previously—*Our Beautiful Language*, Vol. 2, Grade 1, 2010, p. 53)

A reading exercise for the Arabic letter H (hā', هـ) for first-graders includes the word *šahīd* ("martyr") at the center, with other example words including *hujūm* ("attack") and *harab* ("run away").

نَقْرًا بِصُورَةٍ صَحِيحَةٍ: 

هَرَب	هَـ	هَانِي	هَا
هُنُود	هُـ	هُود	هُو
هِلَال	هِـ	شَهِيد	هِي
شَهْد		نَهْر	
كَهْف	فَهْد	هِند	هَارون
هَدِيل	نَهَار	هُجُوم	هَنَادِي

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"]

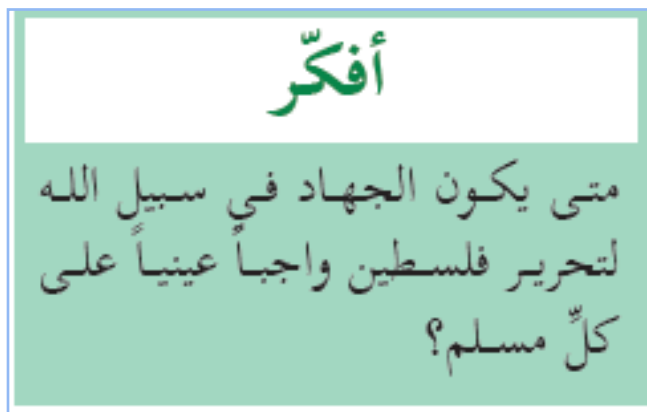
*Hārūn* [male name] – *Hind* [female name] – *Fahd* [male name] – *Kahf* ["cave"]

*Hanādī* [female name] – *hujūm* ["attack"] – *nahār* ["day"] – *Hadīl* [female name]



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

*Jihad* “for the liberation of Palestine” is presented as a “personal obligation [*wājib ‘aynī*] 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?*

41. *Arabic Language*, Vol. 1, Grade 5, 2020, pp. 14–15 (Previously—*Arabic Language*, Vol. 1, Grade 5, 2019, pp. 14–15)

In an Arabic language reading comprehension text for fifth-graders, titled “*Hooray for the Heroes*,” individuals affiliated with war, violence, religious extremism and even terrorism are glorified. 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, as “*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 jihadist movement and namesake of the Hamas military wing, and Khalil al-Sakakini, a Palestinian writer and antisemitic Nazi supporter who applauded terror attacks against 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 anti-colonial 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 which killed 38 Israelis including 13 children on a civilian bus, who had been listed alongside Al-Qassam and Al-Sakakini in earlier versions of the text.

## مَرْحَى لِأَبْنَائِنا

(المُؤَلَّفُونَ)

**بَيْنَ يَدَيْ النَّاسِ**

لِأَبْنَائِنا مَكَانَةٌ كَثِيرَةٌ فِي كُلِّ أُمَّةٍ، فَهَمُّ الدِّينِ يُصَحِّحُونَ بِالنَّفْسِ وَالسَّالِةِ؛ وَلَمَّا خَلَدَ وَتَرَكُوهُمُ، وَاعْتَرَى النَّاسُ بِهِمْ، وَكُلُّ أُمَّةٍ تَفْخَرُ بِأَبْنَائِها- وَالنَّاسُ وَإِنْ اُخْتَلَفُوا فِي أَشْيَاءَ كَثِيرَةٍ- فَهَمُّ يَتَّبِعُونَ جَمِيعاً عَلَى الاِخْتِيارِ بِأَبْنَائِها؛ إِذْ لَمَّا لَمْ يَلْهَبِ الأَمَمُ.



## القراءة



لَتَحْتَرِبُنَّهُمْ، وَتَتَعَبَى بِأَحْبادِهِمْ، وَتَذُرُّنَّ سِرِّهَ، وَتُسْتَسِي أَوْلادنا بِأَسْمائِهِمْ، وَتَطْلِقُ أَسْماءَهُمْ عَلَى الشُّوارِعِ وَالسُّبُحانِ، وَالسُّعالمِ وَالْحِصانِ، لَمَطَرٌ بِذِكْرِهِمُ الْمُحالِينَ، وَبِغَضِّ كُلِّ مِنَّا أَنْ يَكُونَ وَبَلَّهْمُ، فَكُلُّ رُبُّوا صِلَفاتِ التاريخِ، وَعَلِمُوا النَّاسَ أَنَّ شَرِبَتْ كَأَنَّ الحِطَّلَ مع العِرِّ الَّذِي يَكثيرُ مِن حِجابِ رَجَدِةٍ مَدِيدَةٍ يُصاحِبُها ذُلٌّ، فَصَنَعُوا لِأُمَّتِهِ تارِخاً مَجيداً... إِنَّهُمُ الأَبْناءُ.

مَنْ مِنَّا يُنسى حِمالِدُ مِنَ الوالِدِ، وَلمَ عَمارةٌ، وَحِوالةُ بِنْتِ الأَزْوَارِ، وَطارِقُ مِنَ رِبابِ، وَصِلاحُ الدِّينِ الأَبْويِّ، وَقَطْرُ، وَعَمَرُ الشُّحُبانِ، وَشُلطانُ باشا الأَطْرَشِ، وَعِزُّ الدِّينِ القِسامِ، وَهُوارِي بومَديَنِ، وَبابِرُ عَرَقاتِ، وَبِنُ رِبانَةَ، وَخَليلُ الشُّكاكِينِ، وَفَرَّهَمُ مِنَ هَدِو الأَصمَارِ الَّتِي لا تُغيبُ، وَالتي تُضِيءُ العِصَّةَ فِي ليلِنا الحالِكَةِ؟ هُوَلاءُ جَمِيعاً اِحتَضَنَهُمْ وَطَنُنا الكَبيرُ قَدِماً وَجَدِيداً بِمَنْ يَلِطُفُنا إِلى مِضِرِّ وَليثِنا، وَصِوْلاً إِلى الأَمَدِ.

هُوَلاءُ الأَبْناءُ نائِحُ أَهْلِهِمْ، وَهَمُّ عَواوُنِ مَجدِها، وَهَمُّ حِزِّ مَن جادَ، وَحِزِّ مَن أَطْعَمَ؛ حَمَلُوا أُرُواحَهُمْ عَلَى رِحابِهِمْ، وَأَلْقَوْا بِها فِي المِخامَلِ، ما حارَبَتْ لَهُمُ عَرِبةٌ، وما حَمَلُوا، وما اِشْتَكاهُوا، بِهِنَّ مَن قَضَى شَهِيداً، وَبِهِنَّ مَن ماتَ عَلَى المَهِدِ بَطلاً أَيَّاماً.

وَهَدِو التُّشجِباتِ وَالتُّطولاتِ الَّتِي قَدَموها لَمْ تَكُنْ لِمَآرِبِ شَخصِيَّةٍ، لَمَّا تَرَكَوا وَراءَهُمُ نُزُوءاً، وَلا عِظاراً، بَلْ كانَتْ فِي سَبيلِ رِسابِيهِمْ، وَشُعوبيهِمْ وَأُوطانِهِمْ؛ إِذا اِشْتَقَقُوا أَنْ يَكُونوا اِطِّلالاً، بِحَلَدِهِمُ التاريخِ، وَأَنْ يَظَلَّ وَتَرَكُوهُمُ بِسَكانِنا فِواحِشاً، فَسَرَّحِي لَهُمْ، وَأَهْلُ المِشائِرا!

- سِرِّهَ: التاريخِ حِمالِهِمُ.
- العِطَّلُ: نِباتٌ شَدِيدُ القِراةِ.
- رَجَدِةٌ: حافِةٌ.
- الحالِكَةُ: شَدِيدَةُ الظُّلْمَةِ.
- رِحابِهِمُ: مَرقَعُها رِشاةٌ، وَتَقِي بِالمِاِنِ اليَدِ.
- عارَبَتْ: حَمَلَتْ.
- اِشْتَكاهُوا: اِشْتَقَقُوا وَالأَوَّلِ.
- أَيَّاماً: رِفاضاً لِلذُّلِّ.
- عِظاراً: أَرَدَوا لَوْ داراً.
- مِشائِرا: لَوَماً مِنَ العَظِيرِ.
- فَرَّحِي: لَعبَةٌ.

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 Boumediène, 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!

A ninth grade Islamic Education textbook interprets verses from Surah Muhammad in the Qur'an to promote 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 which 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 the fate of present-day Infidels will not be dissimilar. The lesson does not attempt to contextualize the relevant Qur'anic verses as being restricted to a specific place or time, nor their use of the highly incendiary term "Infidel" (*kāfir*), which may apply to any non-Muslim; instead it seems to treat these as timeless instructions for how the Muslim community should conduct itself vis-à-vis what is 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 conflict.

**تَنَاولَتْ الآيَاتِ الْكَرِيمَةَ السَّابِقَةَ الْأُمُورَ الْآتِيَةَ:**

- إعلان الحرب على الكفار الذين لا عهد لهم ولا ذمة، والذين يُحاربون دينَ الله تعالى ويمنعون الناس من الدخول فيه، فأمر الله المؤمنين بجهادهم والعلظة عليهم حتى قهرهم وإضعافهم وهزيمتهم.
- إرشاد الله تعالى المسلمين إذا انتصروا على عدوهم وأضعفهم أن يأبروا منهم، ويخسبوا لأسراهم فلا يقتلوا أحداً منهم، فقد اعتبر الإسلام الإحسان إلى الأسير كالأحسان إلى اليتيم. فالإسلام ليس متعظشاً إلى سفك الدماء وقتل الناس، إنما يأمر بقتال من يقاتل المسلمين ويضد عن دين الله.
- دعوة المسلمين إلى أخذ الأسرى بعد إلحاق الهزيمة بالكفار، والتعامل معهم بأحد أمرين، هما:
  - ١- السنُّ عليهم، والتفضل بإطلاق سراحهم من غير مقابل.
  - ٢- إطلاق سراحهم مقابل فدية من المال، أو مقابل تبادل الأسرى، أو مقابل منفعة يراها المسلمون.

**نشاط:**  
أفان بين معاملة المسلمين للأسير ومعاملة غيرهم.

**الحكمة من قتال الكفار:**

أخبر الله تعالى أنه قادر على إهلاك الأعداء وقتلهم، إلا أنه أمر بمقاتلتهم؛ ليحكم عديده، منها:

- ١- أن الله تعالى يريد أن يميز بين الصادقين وغيرهم من المنافقين في مقاتلة الكفار.
- ٢- أن الله تعالى يريد أن يتخذ من المؤمنين شهداء بكرمهم بالشهادة؛ ليغفر ذنوبهم، ويرفع درجاتهم في الجنة، قال تعالى: ﴿وَالشَّهَادَةُ عِنْدَ رَبِّهِمْ لَهِمْ أَجْرُهُمْ وَتُورَهُمْ﴾ (الحديد: ١٩) قَالَ رَسُولُ اللَّهِ ﷺ: "وَإِنْ أُرْوَاهُمْ فِي خَوْفٍ طَلَبَ خَضِرٍ تَسْرُخُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى قَنَادِيلِ تَحْتَ الْعَرْشِ".

بيان عاقبة المؤمنين وعاقبة الكافرين:

قال تعالى: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنْ تَنصَرُوا لِلَّهِ يَنْصُرْكُمْ وَيُؤْتِكُمْ أَقْدَامَكُمْ ۗ وَالَّذِينَ كَفَرُوا فَتَنَعْنَا لَهُمْ وَأَضَلَّ أَعْيُنَهُمْ ۗ ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْيُنَهُمْ ۗ أَقَلَّمْ سَبِيلَهُمْ فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْتَلُهَا ۗ ذَلِكَ بِأَنَّهُ

١- رواه مسلم.

اللَّهُ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ الْكٰفِرِينَ لَا مَوْلَى لَهُمْ ﴿١١٠﴾ .

وَعَدَ اللَّهُ تَعَالَى الْمُؤْمِنِينَ بِالْعِزَّةِ وَالنَّصْرِ وَالثَّبَاتِ أَمَامَ عَدُوِّهِمْ إِنْ هُمْ أَطَاعُوهُ، وَطَبَّقُوا شَرِيعَتَهُ، وَاجْتَنَبُوا مَعَاصِيَهُ، فَقَدْ أَذَلَّ اللَّهُ تَعَالَى الْكُفَّارَ، وَأَبْطَلَ أَعْمَالَهُمْ؛ لِكُفْرِهِمْ وَعَدَائِهِمْ وَبُغْضِهِمْ كِتَابَ اللَّهِ وَشَرِيعَتَهُ. فَعَلَى الْكُفَّارِ أَنْ يَتَّعِظُوا بِمَا أَصَابَ الْأُمَّمَ السَّابِقَةَ، فَقَدْ أَهْلَكَهُمْ بِكُفْرِهِمْ، وَدَمَّرَ قُرَاهُمْ، وَلَمْ يَكُنْ لَهُمْ نَاصِرٌ يَمْنَعُهُمْ عَذَابَ اللَّهِ تَعَالَى.

The above Holy Verses discuss the following issues:

Declaring war on Infidels who have no treaty signed [‘ahd] and no contract of protection [ðimmah], 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.

43. *Islamic Education, Grade 10, Vol. 2, 2020, pp. 61-64*

A tenth grade textbook teaches about *ribat*, the Islamic principle of defensive *jihad* on the frontiers of Islamic territory, associating it with living in Palestine. A whole 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, in itself, a form of *ribat*. In this context, students are taught that Palestine shall remain “*the land of ribat*” until the Day of Judgement. 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.

<p><b>معاني المفردات:</b></p> <p>الرباط: الإقامة في الثغور، وهي: الأماكن التي يخشى على أهلها من أعداء الإسلام (المرابط): المقيم في الثغور المعدّ نفسه للجهاد في سبيل الله. السوط: العصى التي يُضرب بها..</p>	<p>عن سهل بن سعد رضي الله عنهما أن رسول الله ﷺ قال: (رِبَاطٌ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعٌ سَوْطٌ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَالرَّوْحَةُ يَرُوحُهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ أَوْ الْعَادُوةُ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا).</p>
	

[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.

[...]

## حُكْم الرِّبَاط:

الأصل في حكم الرِّبَاط أنه مستحب خشية اقتحام العدو أرض المسلمين، وقد يتعيّن على أناس فيجب عليهم وذلك في الحالات الآتية:

١. إذا لم يوجد غيرهم على الثغور.
٢. إذا استنفرهم ولي الأمر. لقوله ﷺ: "وَإِذَا اسْتَنْفَرْتُمْ فَانْفِرُوا".<sup>١</sup>
٣. عند احتلال أرض المسلمين ووطنهم.

وقد شرف الله -تعالى- أرض فلسطين بهذا الشرف العظيم، فجعلها أرض رباط إلى يوم الساعة، والرِّبَاط فيها عام ولا ينحصر في المجاهدين، بل كل من نوى الرِّبَاط 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 is 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 warriors, rather anyone who intends to perform Ribat on its territory is doing it for the sake of Allah.

## من فضائل الرِّبَاط في الإسلام:

للرِّبَاط في سبيل الله فضائل عظيمة من أهمها:



أولاً: أجر المرابط لا يتقطع بموته، ويأمن من فتنة القبر. قال رسول الله ﷺ: "كلّ ميت يُختتم على عمله إلا المرابط في سبيل الله فإنه ينتسب له عمله إلى يوم القيامة ويؤمن من فتنة القبر".<sup>١</sup>

ثانياً: المرابط يأمن من القزع الأكبر يوم القيامة. قال رسول الله ﷺ: "من مات مرابطاً في سبيل الله أجر عليه أجر عمله الصّالح الذي كان يعمل، وأجرى عليه رزقه وأمن من القنّان، وبعثه الله يوم القيامة آمناً من القزع الأكبر".<sup>١</sup>

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".<sup>٢</sup>

رابعاً: المرابط لا تمسه النار يوم القيامة. قال رسول الله ﷺ: "عينان لا تمسهما النار: عين بكت من خشية الله وعين باتت تحرس في سبيل الله".<sup>١</sup>

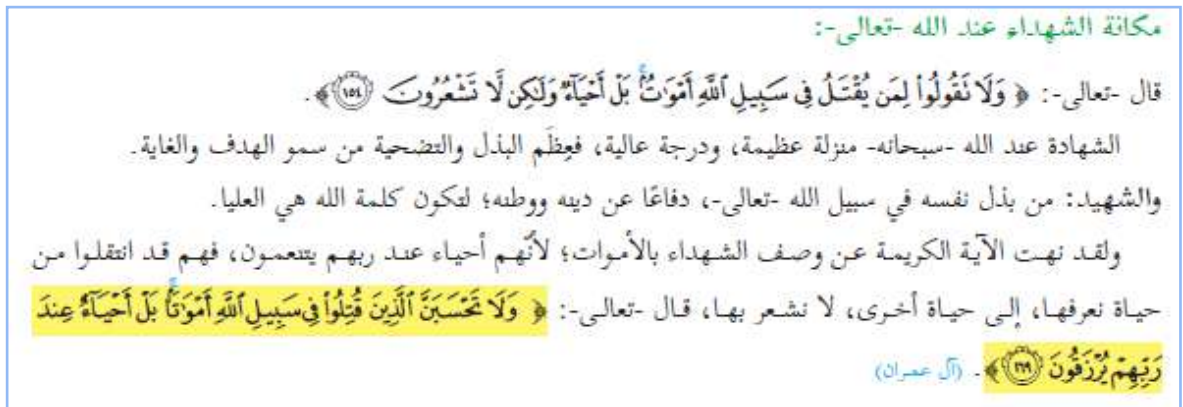
### The Benefits of Ribat in Islam:

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 Judgement. [...]
- 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 Judgement. [...]

44. *Islamic Education, Grade 12, 2021, p. 16 (Previously—Islamic Education, Grade 12, 2020, p. 16)*

Students learn, based on verses from the Qur'an, that giving their lives is a religious duty that carries great rewards and much honor. The text tells students not to consider martyrs to be dead, as they are "alive with God", thus potentially desensitizing them to the idea of death for religious and political ends. The textbook notably refers to martyrs who sacrifice their lives specifically in defense of the homeland, despite the fact that this notion does not appear in the supporting Qur'anic verses quoted in the passage, thus potentially tying the idea of martyrdom and self-sacrifice to the Israeli-Palestinian conflict.



*Martyrs' Status with Allah:*

*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).*

*For Allah, martyrdom holds a great importance and an elevated status, so the magnitude of the effort and the sacrifice emanates from the loftiness of the goal and purpose.*

**And the Martyr:** *he who invested himself in the cause of Allah in defense of his religion and homeland; to make Allah's Word supreme.*

*The verse prohibits describing martyrs as dead; because they live with their Lord in delight, they have moved from the life we know to another life we do not sense. [...]*

45. *Islamic Education, Vol. 2, Grade 5, 2020, pp. 74–79 (Previously—Islamic Education, Vol. 2, Grade 5, 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, including: 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.

من صحابيات رسول الله ﷺ

الدروس  
١٤

الأهداف:

يُتَوَقَّعُ من الطَّلَبَةِ بعد نهاية الدَّرس أن يكونوا قادرين على:

١- ذكر بعض صحابيات رسول الله ﷺ. ٣- بيان دور كلٍّ من (صفية، وسمية، والخنساء، رضي  
٢- التعريف بكلٍّ من (سمية بنت خياط، وصفية بنت الله عنهن) في خدمة الإسلام.  
٤- استنتاج الدروس والعبر من مواقفهن. عبد المطلب، والخنساء، رضي الله عنهن).



٧٤

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.

الصَّحَابِيَّةُ سَمِيَّةُ بِنْتُ خِيَّاطٍ (أَوَّلُ شَهِيدَةٍ فِي الْإِسْلَامِ):



كان كفّار قريش يأخذونها وزوجّها وابنتها إلى الصحراء، ويلقونهم على الرمال الحارّة، ويقومون بضربهم، وتعذيبهم بأقسى أنواع التعذيب، ويمرّ الرسول ﷺ عليهم، ويقول: "صبراً آك ياسر، فإنّ موعدكم الجنة" (حسن صحيح)، وكان الكفّار يطلبون منها أن تُشرك بالله عزّ وجلّ، وتسبّ الإسلام، والرسول ﷺ، لكنّها بقيت ثابتة على الإسلام، ترفض أن تلفظ كلمة الكفر، أو تذكر الرسول ﷺ بسوء، فغضب الكفّار من ثباتها، وصبرها، فجاء أبو جهل بحرية، وطعنها حتّى استشهدت، وهي تشهد أنّ لا إله إلاّ الله، وأنّ محمداً رسول الله، صابرة ثابتة شجاعة، دون خوف أو وجلّ، فكانت أوّل شهيدة في الإسلام.

ولمّا وقعت معركة بدر، وقُتل فيها أبو جهل، قال النبيّ ﷺ لعمار بن ياسر: "قتل الله قاتل أمّك". (إسناده صحيح)

### ❁ الصّحابيّة صفيّة بنت عبد المطّلب، رضي الله عنها:

هي عمّة الرسول ﷺ، وشقيقة الصّحابيّ حمزة بن عبد المطّلب سيّد الشهداء، رضي الله عنه، أسلمت، وبايعت -رضي الله عنها- الرسول ﷺ في بداية الدّعوة، وهاجرت إلى المدينة المنورة، وقاتلت يوم أحد، وتوفّيت في خلافة عمر بن الخطّاب ﷺ سنة عشرين للهجرة، وكان عمّرها ٧٣ سنة، ودُفنت في البقيع.

مواقف من حياة صفيّة، رضي الله عنها:

١- ثباتها في غزوة أحد مع عدد قليل من الصّحابة، رضي الله عنهم.

الرجوع، فقالت: "لأصبرنّ، وأحتسبنّ إن شاء الله" فلمّا رأتها نظرت إليه، وصلت عليه، واستغفرت له، ثمّ دُفن في أرض المعركة.

٣- في غزوة الخندق، رأت يهودياً يطوف حول حصن المسلمين بالقرب من النّساء، يريد أن يعتدي على المسلمين، فنزلت إليه بعمود خيمتها، وهجمت عليه، وقتلته، فكانت -بحقّ- مثلاً للمرأة المسلمة الشّجاعة في الدّفاع عن المسلمين.

### ❁ الصّحابيّة الخنساء، رضي الله عنها:

هي ثماض بنت عمرو، رضي الله عنها، لقبها الخنساء، عُرفت بالصّبر، والشّجاعة، واشتهرت بنظم الشعر، وخاصّة رثاؤها لأخويها صخر، ومعاوية.

قدّمت الخنساء على النبيّ ﷺ مع قومها من بني سليم، فأسلمت معهم، ولمّا نادى منادي الجهاد؛ للدّفاع عن الدّين، ونشر الإسلام، جمعت أولادها الأربعة، وشجّعتهم على القتال، والجهاد في سبيل الله، وودّعتهم، فجاهدوا في سبيل الله، واستشهدوا جميعاً في المعركة، ولمّا بلغها نبأ استشهادهم، صبرت، واحتسبت، وحمدت الله تعالى، وقالت بثبات وعزيمة: "الحمد لله الذي شرفني باستشهادهم، وإني أسأل الله أن يجمعني معهم في مستقرّ رحمته".

### ❁ قضيّة للنّقاش:

أُتخذت عن دور المرأة الفلّسطينيّة في الغطاء، والصّمود في مواجهة الاحتلال الصّهيونيّ.

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.

(p. 78)

التقويم

السؤال الأول أضع إشارة (✓) يمين العبارة الصحيحة، وإشارة (x) يمين العبارة غير الصحيحة، فيما يأتي:

أ- ( ) الصحابيَّة التي كانت سابع سبعة دخلوا الإسلام في مكة هي سمية بنت خياط.

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

ج- ( ) صفية بنت عبد المطلب قتلت يهودياً 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.

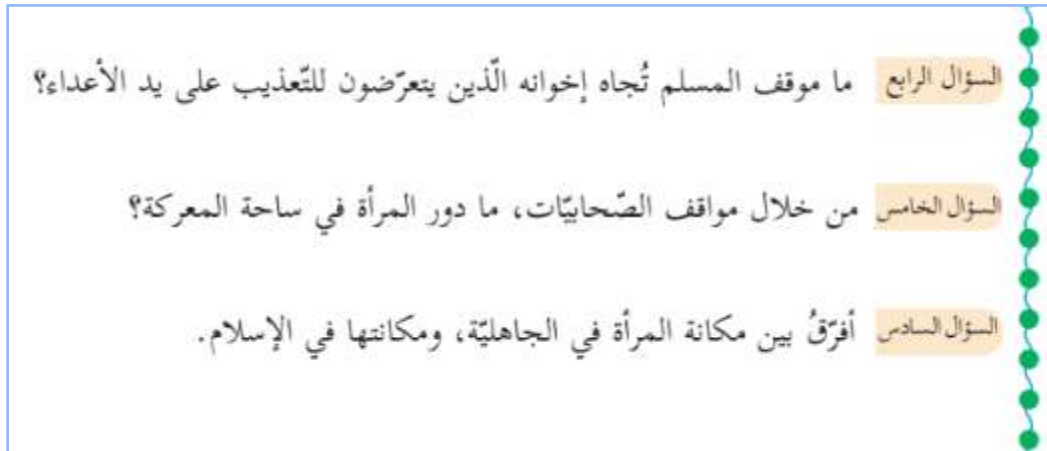
Assessment:

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)



[...]

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

[...]

**46. *Islamic Education*, Vol. 2, Grade 8, 2020, p. 93 (Previously—*Islamic Education*, Vol. 2, Grade 8, 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 youths 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 reference to “defense of the homeland” make it clear that a violent meaning of *jihad* is intended here.

الإسلام والشباب



**الأهداف:**

يُتَوَقَّعُ مِنَ الطَّلَبَةِ فِي نَهَايَةِ الدَّرْسِ:

- ▶ 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 الصحة 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.*

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, and a non-violent interpretation of *jihad* is not offered. 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 as well as for the community. At the end of the lesson, questions newly introduced in 2020 prompt students to learn more about historic instances of *jihad* being fought 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.



*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].*

[...]

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: «جَاءَ رَجُلٌ إِلَى النَّبِيِّ (ﷺ)،  
فَقَالَ: الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِلذِّكْرِ، وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانَهُ، فَمَنْ  
فِي سَبِيلِ اللَّهِ؟ قَالَ: مَنْ قَاتَلَ لِيَتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ»  
(رواه البخاري).

يُنَاقِشُ الْمُعَلِّمُ الطَّلَبَةَ فِي الْمَوَاضِيعِ وَالْأَفْكَارِ وَالْمَفَاهِيمِ الْآتِيَةِ:

- ١ مفهوم كل من: الجهاد، المجاهد، الشهيد.
- ٢ الأدلة على الجهاد من القرآن الكريم، ومن السنة النبوية المشرفة.
- ٣ بيان أثر الجهاد على الفرد والمجتمع.
- ٤ تعداد ثواب المجاهد والشهيد في سبيل الله.
- ٥ تحديد غايات الجهاد في الإسلام.
- ٦ استحضار مواقف جهادية للصحابة - رضوان الله عليهم -.
- ٧ أهمية إخلاص النية في الجهاد في سبيل الله - عزَّ وجلَّ -، وفي كلِّ عملٍ.

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.
2. Evidence supporting jihad from the Holy Qur'an and from the Noble Sunnah of the Prophet.
3. Clarify the impact of jihad on the individual and society.
4. Name the rewards awaiting the jihad fighter and the martyr in the path of God.
5. Lay out the goals of jihad in Islam.
6. Cite situations of jihad faced by the Companions of the Prophet, God be pleased with them.
7. The importance of having conviction whilst performing jihad for the sake of God Almighty, and in every action.

## نصوص شرعية



﴿قَالَ تَعَالَى: ﴿كَيْبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾﴾ (البقرة: ٢١٦)

﴿قَالَ تَعَالَى: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الَّذِينَ لِلَّهِ فَإِنْ أُنْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾﴾ (البقرة: ١٩٣)

﴿قَالَ تَعَالَى: ﴿أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَالِمُونَ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾﴾ (الحج: ٣٩)

## نصوص شرعية



﴿قَالَ تَعَالَى: ﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِمُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾﴾ (الأنفال: ٦٠)

﴿قَالَ تَعَالَى: ﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾﴾ (النساء: ٧٥)

﴿قَالَ تَعَالَى: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿٣٠﴾﴾ (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)



نشاط:

١- بِالْتَعَاوَنِ مَعَ أَفْرَادِ مَجْمُوعَتِي أَمْكُتُ غَايَاتِ الْجِهَادِ فِي سَبِيلِ اللَّهِ.

٢- أُبْحَثُ عَنْ مَوَاقِفِ جِهَادِيَّةٍ لِشُهَدَاءِ مِنَ الصَّحَابَةِ فِي فِلَسْطِينَ، وَأَكْتُبُهَا فِي دَفْتَرِي.

٣- أَذْكَرُ مَوْقِفًا جِهَادِيًّا لِلْقَائِدِ صَلاَحِ الدِّينِ الأَبُوِي - رَحِمَهُ اللَّهُ تَعَالَى - .

### التقويم 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

1. The teacher will create a worksheet which includes the concepts appearing in the lesson (martyr, jihad fighter, sincere devotion, jihad). [...]
5. The teacher will task students to deduce from the shariah texts what the goals of jihad are.

48. *Arabic Language (1): Reading, Grammar, Presentations and Expression (Academic Track), Vol. 1, Grade 11, 2020, pp. 74–76 (Previously—Arabic Language (1): Reading, Grammar, Presentations and Expression [Academic Track], Vol. 1, Grade 11, 2019, pp. 74–76)*

A poem titled “Martyrs of the Intifada” glorifies death and Palestinians killed during the First Intifada (1987–1993) as martyrs. The martyrs are described in the poem as “embracing [their] happy future” as “they join to the heavens.” Graphic wording in the poem describes the martyrs as climbing up a “ladder of their gushing blood,” and while dying, “standing, blazing on the road, shining like stars.” Accompanying exercises ask students: “How do the martyrs face death?”; and to explain an artistic depiction of how the martyrs “stood up in the face of death;” and how “death charged and drove its scythe through them.” It is worth mentioning that Palestinian casualties of the Intifada included civilian victims as well as armed militants and terrorists who targeted Israeli civilians, yet the lesson lavishes both groups of people with praise without any distinction.

شهداء الانتفاضة (أخو طوفان)

رَسَمُوا الطَّرِيقَ إِلَى الحَيَاةِ  
وَصَلَفُوا بِالنَّزِيبَانِ بِالنَّهْجِ النَّدِيَّةِ، بِالْعَقِيْقِ  
رَقَعُوا القُلُوبَ عَلَى الأَكْفِ حِجَارَةً، جَسْرًا، خَرِيْقِ  
رَجَعُوا بِهَا وَشَدَّ القَطْرِيقِ:  
هَذَا أَوَانُ المَعَادِ فَاشْتَدَّ  
وَقَوَى سُرُوقَهُمْ  
فِي مَسْتَجِ الدُّنْيَا، وَأَوْهَلَ فِي مَدَى الدُّنْيَا صِدَاةَ  
هَذَا أَوَانِ السَّكَاةِ  
وَأَشْتَدَّتْ... وَمَاتُوا وَالْقَبْرِيقِ  
مُتَوَسِّحِينَ  
مُتَأَلِّمِينَ عَلَى القَطْرِيقِ، مُتَّكِلِينَ قَمَّ الحَيَاةِ  
خَبَجَهُمُ المَوْتُ وَشَرَّحَ فِيهِمْ مَنَزَلَهُ  
فِي وَجْهِ المَوْتِ انْتَصَبُوا  
أَجْمَلٌ مِنَ غَابَاتِ التَّغْلِ، وَأَجْمَلٌ مِنَ غَلَاتِ الفُتْحِ،  
وَأَجْمَلٌ مِنَ إِشْرَاقِ الشُّبْحِ  
أَجْمَلٌ مِنَ شَجَرِ قَسَاةِ فِي جِذْنِ الشَّجَرِ الأَمْطَارِ  
انْتَصَبُوا، وَقَبَّوْا، نَقَرُوا  
انْفَقَرُوا فِي السَّاعَةِ شَمْلَةً نَارًا  
اشْتَغَلُوا، سَطَعُوا وَأَضَاءُوا  
فِي مَتْنِ السَّكَاةِ وَغَابُوا

٢ كيف واجه الشهداء الموت، كما ورد في القصيدة؟

٣ نوضح المشهد الذي رسمته الشاعرة لشهداء الانتفاضة في المقطع الأول من القصيدة.

٤ أشارت الشاعرة إلى خلود الشهداء:  
أ- تشير إلى المقطع الذي يدل على هذا المعنى.  
ب- نستخرج آية من القرآن الكريم تؤكد هذا المعنى.

٦ نوضح التصوير الفني في كل من الآتيه:  
أ- في وجه الموت انتصبوا. ب- رجموا بها وحش الطريق. ج- هجم الموت وشرح فيهم معوله.

• لو فعل: دخل في العسق.  
• معرقين: متكدين  
• حساسة وشوقاً.  
• سائقين: مفردتها معالي،  
• لامع ومظني.  
• بقوله: فأسه.  
• نفروا: أسرعوا.

*Martyrs of the Intifada*

[Excerpts]

*They carried their hearts on their palms as stones, as embers, as a blaze  
And stoned with them the wild beast on the road...*

*They died while standing, blazing on the road, shining like stars...*

*Death assaulted and launched its axe into them...*

*They stood up in the face of death*

*Ah dream of theirs which appear in the distance embracing the happy future!*

*Their rebirth will come will rise out of the depth of death and darkness . . .*

*Never will he be weaned whatever the usurper's cruelty*

*Until in a perfidious night death paints*

*Look at them in the distance! How they rise up higher and higher while the whole world watches!*

*How they climb up ever higher on a ladder of their gushing blood!*

*Look at them falcons in their Intifada*

*How they join to the heavens the land and their sacred country!*

*2. How do the martyrs face death, as it appears in the poem?*

*2. We will explain the scene in which the poetess describes the First Intifada's martyrs in the poem's first verse.*

*4. The poetess mentioned the martyrs' immortality:*

*A. We will cite the verse that proves this meaning.*

*B. We will extract a Qur'anic verse which confirms this meaning.*

*6. Explain the artistic depiction in the following: They stood up in the face of death; With these they pelted the monster of the road; Death charged and drove its scythe through them.*

**49. *Islamic Education*, Vol. 1, Grade 7, 2020, pp. 84–89 (Previously: *Islamic Education*, Vol. 1, Grade 7, 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 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 textbook’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, as they guarantee a nation’s “dignity and honor”, and 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.

الدّرس السّابع عشر

التّضحية والفداء

قال الله تعالى:

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ  
أَنفُسَهُمْ وَأَمْوَالَهُمْ  
بِأَنْ لَهُمُ الْجَنَّةَ  
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ  
فَيَقْتُلُونَ وَيُقْتَلُونَ

الأهداف

يُتَوَقَّعُ من الطّالبة بعد دراسة هذا الدّرس تحقيق الأهداف الآتية:

1. تعريف مفهوم التّضحية والفداء.
2. بيان مكانة التّضحية والفداء.
3. ذكر صورٍ للتّضحية والفداء.
4. استنتاج أهميّة التّضحية والفداء.
5. تقدير قيمة التّضحية والفداء.

**Lesson Seventeen:**

**Sacrifice [taḍhiyah] 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.

نشاط:

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

حَتَّ الْإِسْلَامُ عَلَى التَّضْحِيَةِ وَالْفِدَاءِ فِي سَبِيلِ اللَّهِ بِالْغَالِيِ وَالنَّفِيسِ؛ لَمَا فِي ذَلِكَ مِنْ نَصْرَةٍ لِلدِّينِ، وَصِيَانَةٍ لِلنَّفْسِ وَالْأَمْوَالِ وَالْأَعْرَاضِ. فَمَا مَفْهُومُ التَّضْحِيَةِ وَالْفِدَاءِ؟ وَمَا مَكَانَتُهُمَا؟ وَمَا صَوْرَتُهُمَا؟

**مفهوم التضحية والفداء:**

يُقَصَّدُ بِالتَّضْحِيَةِ وَالْفِدَاءِ بِذَلِكَ النَّفْسِ وَالْمَالِ وَالْوَقْتِ وَالْجُهْدِ فِي سَبِيلِ اللَّهِ، نَصْرَةً لِدِينِهِ، وَإِعْزَازاً لِدَعْوَتِهِ.

**مكانة التضحية والفداء في الإسلام:**

تَتَضَحَّى أَهْمِيَّةُ التَّضْحِيَةِ وَالْفِدَاءِ وَمَكَانَتُهُمَا فِي الْإِسْلَامِ مِنْ خِلَالِ مَا يَأْتِي:

﴿وَعَدَّ اللَّهُ سَبْحَانَ الصَّادِقِينَ مِنْ عِبَادِهِ الَّذِينَ يُضْحُونَ فِي سَبِيلِهِ بِالنَّصْرِ وَالتَّمَكِينِ فِي الدُّنْيَا، وَالْفَوْزِ بِرِضْوَانِ اللَّهِ وَجَنَّتِهِ فِي الْآخِرَةِ، قَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى مَجْرٍ مُسْتَقِيمٍ كُنْتُمْ تَعْلَمُونَ﴾ ١٠٠ ﴿يُؤْتُونَ بِاللَّهِ وَرَسُولِهِ حَنَافًا مُتَّبِعِينَ لَا يُضْفِرُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾ ١٠١ ﴿يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ ١٠٢ وَأُخْرَى مُجِبُونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَيُثْبِتُ الْمُؤْمِنِينَ﴾ ١٠٣.

التضحية طريق الأُمم للوصول إلى الكرامة والعزة والحرية، والأمنة التي لا يَضْحِي أبنائها في سبيل حريتها وعزتها تعيش ضعيفة ذليلة، ولذا أوجب الإسلام التضحية في سبيل الله من أجل ردِّ العُدوان وتحرير الأوطان.

يجبُ على المؤمنين والمؤمنات التضحية من أجل الحقِّ، وتحمُّل الأذى في سبيل ذلك، وبذلك تعيش بكرامة وعزة.

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.

## من صُورِ التَّضْحِيَةِ وَالْفِدَاءِ:

حياة الصَّحَابَةِ مليئةٌ بمواقفِ التَّضْحِيَةِ والفِدَاءِ والبَذْلِ والعطاءِ من أجلِ نصرَةِ دينِ الله، ومن صور ذلك ما يأتي:

### أولاً- التَّضْحِيَةِ بِالنَّفْسِ:

وهي أعلى أنواعِ التَّضْحِيَةِ، وفيها يجودُ المسلمُ بنفسِهِ لله سبحانه وتعالى، قال تعالى: ﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَدِّمُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْقَوْلُ الْعَظِيمُ﴾ [التوبة: ١١١].

ومن الأمثلةِ على التَّضْحِيَةِ بِالنَّفْسِ ما فعله الصحابيُّ الجليلُ البراءُ بن مالكٍ (رضي الله عنه) في معركةِ اليمامة، عندما تحصَّنَ مسيلمةُ الكذابُ وجنوده في حديقةٍ عاليةٍ الأسوار، وأخذوا يُمطِّرون المسلمين بنبالهم من داخلِ الحديقة، فطلب البراءُ بن مالكٍ (رضي الله عنه) أَنْ يُحْمِلوه، ويُقدِّفوه في الحديقة، فنزل على جُنْدِ مسيلمةَ كالصَّاعقة، وأعملَ في رقابهم السَّيفَ، وفتحَ البابَ، فندَفَقَ المسلمون إلى الحديقة، وقتلوا مسيلمةَ الكذابَ، وعدداً كبيراً من المُرتدِّين 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 [...]

الشجاعة خلق كريم، ووصف نبيل، يحمل النفس على القبات عند المخاوف، والإقدام على المكاره، والاستهانة بالشدائد.



نشاط (١):  
أتناول إحدى غزوات الرسول (ﷺ)، وأكتب عن موقف من مواقف التضحية والفداء تأثرت به.



نشاط (٢):  
أذكر صوراً للتضحية والفداء قدمها الشعب الفلسطيني.



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.

50. *Islamic Education*, Vol. 1, Grade 8, 2020, pp. 56–59 (Previously—*Islamic Education*, Vol. 1, Grade 8, 2019, pp. 56–59)

An eighth-grade Islamic Education lesson on female figures in Islam teaches sacrifice of life as 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 [taḍhiyah] and altruism*”, establishing 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, in spite of 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*]”.

رفع الإسلام مكانة المرافق، وأكرمها، وأنصفها، وحفظ لها الحقوق؛ فالنساء في الإسلام شقائق الرجال في التضحية والإيثار.

ولقد خلّدت السيرة النبوية نماذج رائعة للنساء، مثل: أمهات المؤمنين، وشمية أم عمّار، وأمّ عمارة، وأمّ سليم، وأسماء بنت أبي بكر، (رضي الله عنهن جميعاً).

**أمّ عمارة:**

تُسَمِّيَةُ بِنْتُ كَعْبِ بْنِ عَمْرِو الْفَاضِلَةُ الْمَجَاهِدَةُ الْأَنْصَارِيَّةُ التِّجَارِيَّةُ، وَكُنِيهَا أُمُّ عِمَارَةَ، وَالِدَةُ عَبْدِ اللَّهِ وَحَبِيبِ، ابْنِي زَيْدِ بْنِ عَاصِمٍ، (رضي الله عنه).

**فَضْلُهَا:**

كانت أمّ عمارة من السابقين إلى الإسلام، حيث إنَّها شَهِدَتْ بَيْعَةَ الْعَقَبَةِ الْثَانِيَةَ، فَكَانَتْ إِحْدَى امْرَأَتَيْ حَضْرَتِنَا الْبَيْعَةِ لِلْإِسْلَامِ، وَكَانَتْ مَعَالاً يُفْعَدَى بِهِ فِي التَّضْحِيَةِ، وَحُبِّ الرَّسُولِ (ﷺ)، بِلِإِنَّهَا احْتَلَّتْ مَكَاناً عَظِيماً فِي مَنَامِ الصَّبْرِ، فَقَدْ قُبِلَ ابْنُهَا حَبِيبُ بْنُ زَيْدٍ (رضي الله عنه) عِنْدَمَا أَرْسَلَهُ الرَّسُولُ (ﷺ) إِلَى مَسِيلِمَةَ الْكُذَّابِ يَدْعُوهُ لِلرُّجُوعِ إِلَى الْإِسْلَامِ، فَاحْتَسَبَتْهُ عِنْدَ اللَّهِ تَعَالَى.

**دَوْرُهَا فِي خِدْمَةِ الْإِسْلَامِ:**

شَهِدَتْ أُمُّ عِمَارَةَ مَعَ الرَّسُولِ (ﷺ) لَيْلَةَ الْعَقَبَةِ، وَالْحُدَيْبِيَّةَ، وَكَمَا شَهِدَتْ يَوْمَ خُنَيْسٍ، وَيَوْمَ الْبَيْمَاتَةِ فِي زَمَنِ أَبِي بَكْرٍ (رضي الله عنه).

ويومٌ أُحْدِثَ بِلَاءٌ حَسَنًا، حَتَّى إِنَّ النَّبِيَّ (ﷺ) قَالَ: «مَا انْتَفَتْ بِمِينًا وَلَا شَيْخَالًا إِلَّا وَأَرَاهَا تُقَاتِلُ دُونِي»، وَقَدْ جُرِحَتْ فِيهَا؛ فَأَمَرَ رَسُولُ اللَّهِ (ﷺ) ابْنَهَا عَبْدَ اللَّهِ أَنْ يَعْصِبَ جَرْحَهَا، فَسَمِعَتْهُ أُمُّ عِمَارَةَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، أذُعُ لَكَ أَنْ تُرَافِقَكَ فِي الْجَنَّةِ، فَقَالَ (ﷺ): «اللَّهُمَّ اجْعَلْهُمُ رُفَقَائِي فِي الْجَنَّةِ»، فَقَالَتْ: مَا أَبَالِي مَا أَصَابَنِي مِنَ الدُّنْيَا.

وقد أبلت بلاءً حسناً يوم البيمامة في قتال مسيلمة، وجرحت أحد عشر جرحاً، وقطعت يدها، واستشهد زوجها، ولكن ذلك لم يضعف عزيمتها، ولم تكثرت لهما أصابها في سبيل الله.

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.

نشاط:

١ سَطَّرَت المرأة الفِلسطِينِيَّة مثالاً للتَّضحية والفداء. بالتَّعاون مع أفراد مجموعتي، أذكرُ بعضاً منها.

٢ أرجعُ إلى أحد كتبِ السيرة النَّبَوِيَّة، وألخِّصُ معركة اليَمَامَة، مبيِّناً دورَ أمِّ عمارَة، وولديها 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 one 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.

51. *Our Beautiful Language*, Vol. 2, Grade 1, 2020, p. 83 (Previously—*Our Beautiful Language*, Vol. 2, Grade 1, 2019, p. 83)

Violent struggle appears as early as the first-grade using a militaristic figure holding a weapon (enlarged in relation to the other images) to teach the Arabic letter “Ya” (ي; presumably with the intended word being *jundi* [جندي], “soldier”). Children are requested to examine the following pictures, in order to describe them with a word that contains the letter “Ya.”





52. *Islamic Education*, Vol. 2, Grade 5, 2020, pp. 69–70 (Previously—*Islamic Education*, Vol. 2, Grade 5, 2019, p. 69–70)

Primary school students are encouraged to look up to martyrs from their home village who died “in defense of their religion and their homeland Palestine”. This comes after a lesson teaching about the Companion of the Prophet Muhammad, Khubayb ibn ‘Adiy, who is described as “the first to be crucified for the sake of Allah” and the creator of the tradition of death prayers. The text then directs children to name a martyr they know who died while defending the homeland from their own village, and may thus serve to glorify death for religious and national ends.

ولستُ أبالي حين أُقتلُ مسلماً على أيِّ جنبٍ كان في الله مَصْرَعِي

What part of my body causes my death in Allah When dying as a Muslim, I do not mind

فكان -رضي الله عنه- أول من صلب في سبيل الله، وأول من سنّ الصلاة قبل الشهادة.

نشاط (٥)

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

[Khubayb ibn ‘Adiy], God be please with him, was the first to be crucified for the sake of Allah, and the first to establish the prayer said before martyrdom.

Activity 2:

I will tell a story of a martyr from my hometown, who rose in defense of his religion and his homeland Palestine.

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‘iyyah*). 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. The textbook qualifies that war with infidels may be waged if they refuse to accept Islam. Finally, the lesson contrasts the noble goals of *jihad* in Islam – which include to spread 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 heavily associated with Iranian Khomeinist ideology.<sup>5</sup>



*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-mustakbirin], and in order to fight those who stand in the way to 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.*

<sup>5</sup> 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.

54. *Islamic Education, Grade 12, 2021, pp. 95–101 (Previously—Islamic Education, Grade 12, 2020, pp. 95–101)*

A chapter on Islamic jurisprudence focuses on invocation and *jihad*, teaching students that these actions are relevant to modern times and their own lives. According to the textbook, *jihad* is considered “the crest of Islam” and “one of the gates to achieving martyrdom.” It is an individual duty in the event Islamic land is occupied, which is easily applied to the Palestinian-Israeli conflict. The chapter also explains various restrictions on *jihad*.

## الفقه الإسلامي



ما أنا عليه وأصحابي

الفقه الإسلامي يستطع استيعاب مستجدات العصر واحتياجاته، ومواجهة تحدياته. أقالف.

يتوقع من الطلبة في نهاية الوحدة أن يكونوا قادرين على:

- 1- تعريف مصطلح الجهاد.
- 2- استخلاص حكمة مشروعة للجهاد.
- 3- بيان فضل الجهاد في الإسلام.

### فضل الجهاد في سبيل الله

في الجهاد يبرز وتصر وتمكين في الأرض، وفي تركه ذل وخسران، قال ﷺ: **ما ترك قومه الجهاد إلا عثمهم لله بالعذاب.** (رواه الطبراني في الأوسط)

الجهاد أفضل الأعمال إلى الله -تعالى- قال رسول الله ﷺ: **«مَنْ جَاهَدْنَا جَاهَدْنَا فِي سَبِيلِ اللَّهِ كَمَا جَاءَ فِي الْقُرْآنِ وَالسُّنَنِ وَالْإِسْلَامِ، وَالسَّلَامُ مَا عَلَا مِنْ ظَهْرِ التَّمَلُّعِ، وَفِي ذَلِكَ كِتَابَةٌ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فِي الْجِهَادِ، وَقَدْ رَوَى فِي ذَلِكَ مَعَاذُ مِنْ خَبَلِي ﷺ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «رَأْسُ الْأَمْرِ الْإِسْلَامُ وَغَمْرُهُ الْأَخْلَافُ وَذُرَّةُ سَنَابِلِ الْجِهَادِ.»** (رواه المروزي)

الجهاد تصارة رابعة مع الله -تعالى- فيها النجاة من النار والفرج بالمغفرة والرحمة، قال تعالى: **«يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدْرَأَكُمْ عَلَى عَذَابٍ مُّشْتَرِكٍ مِمَّنْ عَدَاكُمْ أَلَيْسَ فِي سَبِيلِ اللَّهِ يَأْتُواكُمْ وَأَنْفُسِكُمْ دَلِكُمْ عَزْ لَكُمْ إِنْ كُنْتُمْ فَهْلَكُونَ ۗ يُقَرَّرْ لَكُمْ دُونَكُمْ وَيُدْخَلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَسُكُنُوا فِيهَا فِي حَبْتِ عَدُوِّكُمْ ذَلِكَ الْفَوْزُ الْعَظِيمُ ۗ يُضْرَبُ قُرْبَانًا تَصَرُّ مِنْ أَعْفَى وَقَمَّ وَرَبِّ وَبَرِّ الْمُؤْمِنِينَ ۗ»** (السجدة)

الجهاد باب من أبواب تحصيل الشهادة، يقول رسولنا الكريم ﷺ: **«كفَّلَ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ، لَا يُجْرِعُهُ إِلَّا جِهَادًا فِي سَبِيلِهِ وَتَضَدِّيقَ كِفَاتِهِ، بَأَنْ يَدْخُلَهُ الْحَيَاةَ، أَوْ يُرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ مَعَ مَا نَالَ مِنْ أَسْرٍ أَوْ غَنِيمَةٍ.»** (رواه البزار)

### حكم الجهاد

الأصل في الجهاد في سبيل الله -تعالى- أنه فرض كتابية، قال تعالى: **«وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَفْقَهُوا كُرُوهًا وَلَا تَتَّقُوا أَحَدًا إِلَّا اللَّهَ لَا يُحِبُّ الْعَافِيُونَ ۗ»** (البقرة) وذلك إذا حصلت المنفعة من العدو بمن حضر من المقاتلين لمواجهته.

وأيضا: **«وَقَاتِلُوا فِي سَبِيلِ اللَّهِ لَعَلَّكُمْ تُرْحَمُونَ ۗ»** (البقرة) وذلك إذا حصلت المنفعة من العدو بمن حضر من المقاتلين لمواجهته.

وأيضا: **«وَإِذَا حَرَّبُوا الْعَدُوَّ بِلَدٍّ مِنْ بِلَادِ الْمُسْلِمِينَ أَوْ حَرَّبُوا جَبَرْتَهُ لِحِلَالَتِهَا أَوْ أَرَادَ أَهْلُهَا بَسْوَةً، قَالَ تَعَالَى: «يُفَاتِحُوا إِلَيْكُمْ إِسْرًا فَنَلُوا إِلَيْكُمْ بِلَدِّكُمْ مِنْ الْمُسْلِمِينَ وَيَجِدُوا فِيكُمْ غَلَّةً وَأَسْلَابًا أَنْ اللَّهُ مَعَ الصَّابِرِينَ ۗ»** (ص)

إذا استفر الإمام فئة من الناس أو اندبهم للقتال، قال تعالى: **«يَتَأْتِيَنَّكَ السَّيْرُ فَاتَّبِعْهُ أَوْ اتَّبِعْهُمْ لِقَاتِلِ الْكُفْرِ إِذَا قَامَ إِلَيْكُمُ الْكُفْرُ بِاللَّهِ الْقَاتِلُوا فِي سَبِيلِ اللَّهِ فَاقْتُلُوا فِي الْأَرْضِ الرَّحِيمِينَ وَالْحَيَاةَ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعْنَا مَتَّعَ الْكَافِرِينَ فِي الْآخِرَةِ إِلَّا قَلِيلٌ ۗ»** (النساء)

[Left:]

Islamic jurisprudence can incorporate the modern developments and needs of our time and meet its challenges. I will discuss this.

At the end of the unit, students are expected to be able to:

Equip themselves with some of the practical ordinances of the Islamic jurisprudence, which are used in everyday life.

Strengthen confidence in the timeless and universal validity of Islamic jurisprudence, and its ability to relate to contemporary issues.

Goals: At the end of the lesson, students are expected to be able to:

1 -Define the term 'jihad'.

3 -Summarize the wisdoms behind the legality of jihad.

4- Explain the virtue of jihad in Islam.

[Right:]

The virtue of jihad in God's cause [excerpts] :

Jihad is the best deed in Allah Almighty's eyes. [...]

Jihad is the crest of Islam. [...]

Jihad is a profitable trade with Allah Almighty that contains the rescue from the fire [of Hell] and the attainment of pardon and Paradise.

[...]

Jihad is one of the gates to achieving martyrdom. [...]

The wisdom behind jihad:

Jihad for the sake of Allah Almighty is originally a collective duty. [...]

It is considered an individual duty in conditions which include:

If the enemy occupied a Muslim land or moved its army to occupy it or intended harm to its residents. [...]

If the Imam recruited or sent a group of people to battle. [...]

55. *History*, Vol. 2, Grade 11, 2021, p. 10 (Previously—*History*, Vol. 2, Grade 11, 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 describes the vast number of casualties and damage, as being the key to success of national liberation movements.

**عوامل نجاح حركات التحرر الوطني:**

**نشاط (٥):** نقرأ النصوص الآتية، ونستنتج، ثم نُجيب عن الأسئلة التي تليها:

اتّسمت الانتفاضة الفلسطينية الأولى (الانتفاضة الشعبية) عام ١٩٨٧ م، بالعصيان المدنيّ الواسع، وبالشموليّة، والسريّة، والتنظيم الجيّد، والمشاركة الفاعلة من كلّ شرائح المجتمع، كما أنّها حملت في طياتها بذور التّجديد، فدم كلّ شهيد كان وقوداً يغذّي الانتفاضة، ويمدّها بالقوّة؛ لتستمرّ، إضافة إلى أنّ تشديد الاحتلال وقمعها، عزّز الانتفاضة الشعبيّة، وصاعد من حدّتها. وتضاربت الإحصائيات حول أعداد الشهداء والجرحى، فبعضها تحدّث عن استشهاد حوالي ١٢٠٠ فلسطيني، أمّا عدد الجرحى فوصل إلى (١٢٠) ألفاً، ووصل عدد الأسرى والمعتقلين إلى (١٢٠) ألفاً، بينما سُردّ (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 detainee's number was 120,000, while 150,000 civilians were forced to leave their houses.*

56. *Islamic Education*, Vol. 1, Grade 10, 2020, pp. 39–40 (Previously—*Islamic Education*, Vol. 1, Grade 10, 2019, pp. 39–40)

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 bravery is not punished, which heavily implies that they should seek to engage in deadly violence. Moreover, the authors of the textbook specifically 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 مقدر، والتعاس عن البذل والجهاد لا يزيد في عمره، والشجاعة لا تُنقصه، فهو يأبى الدّل والهوان، بل يطلب العزة والكرامة لنفسه ولأمتّه. قال تعالى: ﴿أَيُّهَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّسَيَّدَةٍ﴾ (النساء ٧٨).

**التقويم**

١- أضع إشارة (✓) أمام العبارة الصحيحة، وإشارة (X) أمام العبارة غير الصحيحة ثم أنقل الإجابة إلى دفترتي:  
 أ- خروج بعض الصحابة للجهاد هو سبب موتهم. ( )

٥- أَعْلَلْ:  
 أ- مسارعة المسلم تلبية نداء الجهاد دوماً.

*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.

**57. Islamic Education, Vol. 1, Grade 6, 2020, p. 29 (Previously—Islamic Education, Vol. 1, Grade 6, 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 the particular lesson in question does not tie this promise with death in battle, it does correspond with similar content elsewhere in Islamic Education textbooks which associates death in battle with the promise of beautiful women in Paradise, as well as numerous other lessons which imply that violent *jihad* is a central component of piety in Islam.

وتتوالى الآيات الكريمة بذكر النعم على المؤمنين، حيث الثمر قريب يقطعونه دون عناء ومشقة. وزيادة في النعم والإكرام من الباري سبحانه، فإن المؤمن يتزوج من النساء العفيفات اللواتي لم يتزوجهن أحد من قبل، وشبه الله تعالى هؤلاء النسوة بالياقوت والمرجان من شدة جمالهن. وكل هذه النعم يجازي الله بها عباده المؤمنين لقاء إحسانهم في الدنيا، فجزاء العمل الحسن الثواب الجزيل، وكل هذا يتطلب منا المواظبة على شكره سبحانه، وعبادته كما يحب، ويرضى.

*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 worshipers for their benevolence in this world. [...]*

58. *Islamic Education, Grade 12, 2021, p. 74 (Previously—Islamic Education, Grade 12, 2020, 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 stress its potentially non-violent applications, this textbook takes advantage of 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 البر كلها قد لا يتمكن منها إلا بالسلامة من العدو وحراسة الثغور، فيجري عليه أجر كل أعمال البر التي تقام بسبب رباطه.

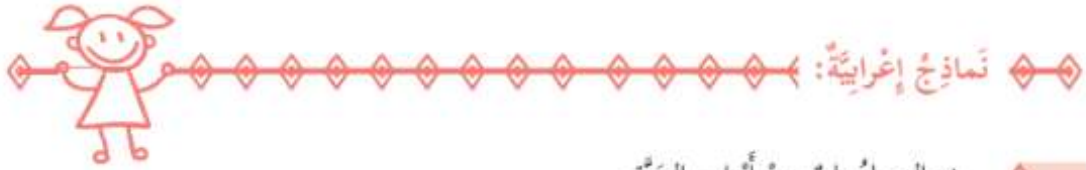
Part 1: Ribat for the Sake of God:

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 which 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.

59. *Arabic Language, Vol. 2, Grade 7, 2020, p. 94 (Previously—Arabic Language, Vol. 2, Grade 7, 2019, p. 94)*

To teach basic noun declension in Arabic grammar, seventh-grade students are given three example sentences, all with strongly incendiary connotations. The first sentence praises *jihad*, potentially in its violent form, as “a gate to Paradise”. The second sentence, quoted from 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 response.



١- الجهادُ بابٌ مِنَ أَبْوَابِ الْجَنَّةِ.

مِنَ: حَرْفُ جَرٍّ، مَبْنِيٌّ عَلَى السُّكُونِ، لَا مَحَلَّ لَهُ مِنَ الْإِعْرَابِ.  
أَبْوَابٍ: اسْمٌ مَجْرُورٌ، وَعَلَامَةُ جَرِّهِ الْكَسْرَةُ الظَّاهِرَةُ عَلَى آخِرِهِ.

(أحمد شوقي)

٢- وَلِلْمُسْتَعْمِرِينَ وَإِنْ أَلَانُوا قُلُوبَ كَالْحِجَارَةِ لَا تَرِقُ

لِلْمُسْتَعْمِرِينَ: اللَّامُ: حَرْفُ جَرٍّ، مَبْنِيٌّ عَلَى الْكَسْرِ، لَا مَحَلَّ لَهُ مِنَ الْإِعْرَابِ.  
الْمُسْتَعْمِرِينَ: اسْمٌ مَجْرُورٌ، وَعَلَامَةُ جَرِّهِ الْيَاءُ؛ لِأَنَّهُ جَمْعٌ مُذَكَّرٌ سَالِمٌ.

(يوسف: ٤٣)

٣- قَالَ تَعَالَى: « قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ »

إِلَيْهِ: إِلَى: حَرْفُ جَرٍّ، مَبْنِيٌّ عَلَى السُّكُونِ، لَا مَحَلَّ لَهُ مِنَ الْإِعْرَابِ، وَالْهَاءُ: ضَمِيرٌ مُتَّصِلٌ،  
مَبْنِيٌّ عَلَى الْكَسْرِ، فِي مَحَلِّ جَرٍّ بِحَرْفِ الْجَرِّ.

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)

[...]

60. *Noble Hadith and its Sciences, Grade 11 [Shar'i Study Track], 2021, pp. 111-112 (Previously-Noble Hadith and its Sciences, Grade 11 [Shar'i Study Track], 2013, p. 111)*

While teaching a hadith about moral conduct in wartime, the textbook offers its interpretation that the reason that 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 to be necessary in order to change reality from "idolatry and injustice" to "love and knowledge", heavily implying that religion should be spread by the sword. However, the textbook also emphasizes that Islam is a religion of mercy.

عن بُرَيْدَةَ رضي الله عنه قال: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ أَمِيرًا عَلَى جَيْشٍ أَوْصَاهُ فِي خَاصَّتِهِ بِتَقْوَى اللَّهِ تَعَالَى وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا، ثُمَّ قَالَ: اغْزُوا بِاسْمِ اللَّهِ فِي سَبِيلِ اللَّهِ، قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ، اغْزُوا وَلَا تَغْلُوا وَلَا تَغْدُرُوا، وَلَا تَمْلُثُوا وَلَا تَقْتُلُوا وَلِيدًا<sup>(١)</sup>.

### ■ شرح الحديث:

يبيِّن لنا هذا الحديث بما لا يدع مجالاً للشكَّ 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 العدا، 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، فالمُقاتلة هي السعي في جهاد الأعداء؛ لإعلاء كلمة الله. ويكرِّرُ الرسول عليهم أمره بالغزو بقوله: (اغزوا)؛ تأكيداً على أهمية الجهاد، وإبرازاً لشأنه من أجل تغيير واقع مليء بالوثنية 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 [...]*



61. *Noble Hadith and its Sciences*, Grade 11 [Shar'i Study Track], 2021, pp. 130-131 (Previously: *Noble Hadith and its Sciences*, Grade 11 [Shar'i Study Track], 2013, p. 129

Students are taught a hadith of 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 – understood to be military weakness. The lesson thus encourages students to view violence and war as an inherent part of faith and what 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 الدِّين ذنباً
٧. استنباط الدروس المستفادة من الحديث الشريف

عن عبد الله بن أبي قتادة عن أبي قتادة: أنه سمعه يُحدث عن رسول الله ﷺ: أنه قام فيهم فذكر لهم: «إنَّ الجهاد في سبيل الله والإيمان بالله أفضل الأعمال»؛ فقام رجل فقال: يا رسول الله!، أرايت إن قُتلت في سبيل الله تُكفَّر عني خطاياي؟، فقال له رسول الله ﷺ: «نعم، إن قُتلت في سبيل الله، وأنت صابراً محتسباً، مقبلاً غير مُتبرِّب»، ثم قال رسول الله ﷺ: «كيف قلت؟»، قال: أرايت إن قُتلت في سبيل الله، أتكفَّر عتي خطاياي؟، فقال رسول الله ﷺ: «نعم، وأنت صابراً محتسباً، مقبلاً غير مدبرٍ، إلا الدِّين، فإنَّ جبريل ﷺ قال لي ذلك»<sup>(١)</sup>.

**راوي الحديث:**

أبو قتادة الخارث بن ربيعة السُّلمِّي المدني، صحابيٌّ جليل، وفارس رسول الله ﷺ، شهد أحداً وما بعدها من الغزوات، ولم يثبت أنه شهد بدماء، مات بالمدينة المنورة سنة (٥٤) للهجرة، وهو ابن اثنتين وسبعين سنة.

**الشرح:**

**الجهاد والإيمان لفضل الأعمال:**

الجهاد ذروة سنام الاسلام، والدرع الحصين الذي يحمي الدين واهله، والإيمان اساس العلاقة التي تربط المسلم بربه، وتدخله في دائرة العبودية لله تعالى، والتي من أجلها خلق الله تعالى الجن والإنس، قال تعالى: ﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي ﴾ [التوبة: ٥٦].

والجهاد والإيمان يشكلان منظومة المجتمع السليم الذي أراداه الله تعالى، مجتمعاً يقوم على الإيمان بالله تعالى، والجهاد يحمي هذا المجتمع من أن يعث به عاثب، أو يعتدي عليه اثم، بل نلاحظ أن النبي ﷺ قدّم الجهاد على الإيمان إظهاراً لأهميته وقيمه؛ لأنَّ الجهاد هو الذي يُظهر عظمة الإيمان، فالمجتمع المؤمن إذا كان ضعيفاً ولا توجد قوة تحميه فإنه مجتمع يُتفَرُّ منه الناس، ولا يُغري أحداً بالانضمام إليه، وخير شاهد على ذلك حال المسلمين في هذه الأيام، فمجتمعاتهم ضعيفة، الكل يجترئ عليها، ولا تملك قوة تدافع بها عن نفسها، وهذه الصورة لا تغري غير المسلم بالانضمام إليها.

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.

## 62. Noble Hadith and its Sciences, Grade 11 [Shar'i Study Track], 2021, pp. 146-147 (Previously: Noble Hadith and its Sciences, Grade 11 [Shar'i Study Track], 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 'āmm*) and "offensive" (*ḡazw*) indicate 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*, i.e. dishonest Islamic faith). The result is that the lesson not only legitimizes violence in the name of religion, it 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 العام في سبيل هذا الهدف النبيل، لتبقى راية الحق مرفوعة يعيش الناس في أفيائها آمنين، قال رسول الله ﷺ: «من مات ولم يغز ولم يحدث به نفسه مات على شعبة من نفاق»<sup>(٢)</sup>، وما دعوة رب العالمين عباده للنفير العام إلا دلالة واضحة على أن الاستقرار في الأرض لن يتحقق بغير الجهاد؛ فيقول عز وجل: ﴿ أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ

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.

63. *Noble Hadith and its Sciences*, Grade 11 [Shar'i Study Track], 2021, pp. 147-148 (Previously: *Noble Hadith and its Sciences*, Grade 11 [Shar'i Study Track], 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 the 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 جَهَّزَ غَازِيًا أَوْ خَلَفَهُ فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا»:

مَنْ قَدَّمَ مِنَ الْمُسْلِمِينَ لِمَنْ نَوَى الْغَزْوَ وَالْجِهَادَ وَمِنَاظِلَةَ الْأَعْدَاءِ الدَّعْمَ الْمَادِيَّ مِنْ سِلَاحٍ وَعَتَادٍ وَطَعَامٍ وَوَسِيلَةٍ نَقْلِ، وَكَذَلِكَ الدَّعْمَ الْمَعْنَوِيَّ بِحِمَايَةِ ظَهْرِهِ وَتَعْمِيَةِ أَعْيُنِ مَنْ يَتَابِعُونَهُ مِنَ الْأَعْدَاءِ، وَإِيْوَاتِهِ فِي حَالِ مَطَارِدَةِ الْعَدُوِّ لَهُ، إِضَافَةً لِحِمَايَةِ أَهْلِهِ الَّذِينَ تَرَكَهُمْ خَلْفَهُ، إِنَّ مَنْ اعْتَنَى بِأَهْلِهِ فِي غَيْبَتِهِ وَقَدَّمَ لَهُمْ مَا يَحْتَاجُونَ إِلَيْهِ مِنْ أُمُورِ الْحَيَاةِ، وَأَيَّ أَمْرٍ فِيهِ خَيْرٌ وَإِحْسَانٌ، وَكَذَا فِي مَسَانِدَتِهِمْ وَرِعَايَتِهِمْ وَالْحِرْصَ عَلَى تَرْبِيَتِهِمْ فِي غَيْبَةِ وَالِدِهِمْ، مَنْ قَامَ بِهَذَا الْوَاجِبِ وَخَلَفَ الْمُجَاهِدَ فِي أَهْلِهِ؛ أَيَّ قَامَ مَقَامَهُ فِي الْعِنَايَةِ وَالرِّعَايَةِ، فَكَأَنَّهُ غَزَا فِي سَبِيلِ اللَّهِ، مِثْلَ الْمُجَاهِدِ فِي أَرْضِ الْمَعْرَكَةِ حُكْمًا؛ لِمَا لَهُ مِنْ عَظِيمِ الْأَجْرِ عَلَى مَا قَدَّمَ وَسَانَدًا.

ولو وَجَدَ كُلُّ مَنْ خَرَجَ فِي سَبِيلِ اللَّهِ مِنْ أَبْنَاءِ أُمَّتِهِ فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا هَذَا الدَّعْمَ وَالْمَسَانِدَةَ لِتَسَابِقِ أَبْنَاءِ الْأَوْطَانِ فِي الذُّودِ عَنْ حِيَاضِ الْأُمَّةِ، وَلِتَحْرُوتِ الْأَوْطَانِ مِنْ رَجَسِ الْمُسْتَعْمَرِ، وَلَوْجَدْنَا شَبَابَ هَذِهِ الْأُمَّةِ فِي سَاحَاتِ الْإِعْدَادِ وَالرِّبَاطِ بِدَلِّ ضِيَاعِ أَعْمَارِهِمْ فِي سَاحَاتِ اللَّهْوِ وَالْغَفْلَةِ وَالضِّيَاعِ.

■ **يستفاد من الحديث:**

- ١ حماية المجاهدين وتقديم كل ألوان الدعم لهم .
- ٢ الحث على الإحسان لمن فعل ما فيه مصلحة للمسلمين .
- ٣ الأوطان تحميها السواعد المجاهدة .
- ٤ لا عزّ للأمة إلا بالجهاد .
- ٥ تقديم العون المادي والمعنوي 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 fulfils 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.

#### 64. Noble Hadith and its Sciences, Grade 11 [Shar’i Study Track], 2021, pp. 149-152 (Previously: Noble Hadith and its Sciences, Grade 11 [Shar’i Study Track], 2013, p. 147-150)

The textbook teaches a hadith which 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 of Paradise. The textbook explains this hadith and each of the rewards, and discusses the importance of martyrdom, which is presented as a great honor and gift. The contents of this lesson thus may serve to celebrate death and anesthetize deadly violence.

**الدرس**  
**٣٨**

**أجر الشهداء**

عن المقدم بن معدي كرب رضي الله عنه قال: **قال رسول الله ﷺ: «الشهيد عند الله ستّ خصال: يُغفر له في أول دفعة، ويُرَى 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، ويُشفع في سبعين من أقاربه»** (١).

**راوي الحديث:**

المقدم بن معدي كرب بن عمرو الكندي، أبو كريمة، وقيل: أبو يحيى، صحابي 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 أعدها 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، وجباً للتضحية والفداء، وأنه يستحق أن يكون من أهل هذه المرتبة، عندئذٍ فإن الله تعالى يتخذة شهيداً؛ فهو **القاتل سبحانه: ﴿وَيَجِدْ وَيَكْفُرُ﴾** (١٤٠: 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.

**65. *Methods of Missionary Preaching and the Art of Oration*, Grade 11 [Shar'i Study Track], 2021, p. 81 (Previously- *Methods of Missionary Preaching and the Art of Oration*, Grade 11 [Shar'i Study Track], 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 particular context, this lesson corroborates other lessons in this and other Shar'i track textbooks which favor violent *jihad* as the utmost expression of Islamic faith.

فقد كان الصحابة رضي الله عنهم حريصين على أن يعرفوا الأولى من الأعمال؛ ليتقربوا إلى الله -تعالى- به، ما يعني أنهم كانوا يعلمون أن من الأعمال ما هو أولى من غيره، ولهذا فقد كثرت أسئلتهم عن أفضل العمل، وعن أحب الأعمال إلى الله، فعن ابن مسعود رضي الله عنه، قال: «سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: الصَّلَاةُ عَلَى وَقْتِهَا. قُلْتُ ثُمَّ أَيُّ؟ قَالَ: ثُمَّ بِرُّ الْوَالِدَيْنِ. قُلْتُ: ثُمَّ أَيُّ؟ 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 which are more valuable than others, and therefore they asked many questions about the best of deeds, and the deeds which 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."*

66. *Methods of Missionary Preaching and the Art of Oration*, Grade 11 [Shar'i Study Track], 2021, pp. 81 (Previously- *Methods of Missionary Preaching and the Art of Oration*, Grade 11 [Shar'i Study Track], 2015, p. 123-124)

Students are taught an essay titled “*Islam is a Religion of Power: Is there any Doubt about that?*” by Egyptian thinker Ahmad Hasan al-Zayyat (1885-1968), as an example for a writing exercise. The article praises Islam as a religion of power, and says that Muslims are ordered to fight for Islam and to terrify its enemies in order to deter them. On the other hand, fighting the enemies is described mainly as defensive, as students are taught that Islam orders to fight aggressors. It is also taught that the goal of terrifying enemies is to deter them, and that power also means power of wisdom and mercy.

### الإسلام دين القوة، وهل في ذلك شك؟

شارعه هو الجبار ذو القوة المتين، ومبلغه هو محمد الصبار ذو العزة الأمين، وكتابه هو القرآن الذي تحدى كل إنسان وأعجز، ولسانه هو العربي الذي أحرس كل إنسان وأبان، وقواده الخالدون هم الذين أخضعوا لسيوفهم رقاب كسرى وقيصر، وخلفاؤه العمريون هم الذين رفعوا عروشهم على نواحي الشرق والغرب، فمن لم يكن قويّ البأس، قويّ الإرادة، قويّ العزيمة، قويّ العقيدة، قويّ الإنسانية، قويّ الأمل، قويّ العدة، كان مسلماً من غير إسلام، وعريباً 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 مزوجة، 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?***

[...] One who is not powerful, strong-willed, determined, a strong believer, strongly humane, with firm hope and vigorously preparing for whatever comes – is a Muslim without Islam and an Arab with no Arab character [...] 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 terrify 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. [...]

67. *Noble Hadith and its Sciences, Grade 12 [Shar'i Stream], 2021, pp. 114-115 (Previously: Noble Hadith and its Sciences, Grade 12 [Shar'i Stream], 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 religious or nationalist sake.

الدرس  
**٢٩**

فضل الرياط في سبيل الله (شرح)

عن سهل بن سعد الساعدي رضي الله عنه أن رسول الله ﷺ قال: «رياطُ يومٍ في سبيلِ اللهِ خيرٌ مِنَ الدنيا وما عليها، وموضعٌ سوطِ أحدكم من الجنة خيرٌ من الدنيا وما عليها، والزَّوْجَةُ تروِّحها العبدُ في سبيلِ اللهِ أو العُدُوَّةُ خيرٌ مِنَ الدنيا وما عليها»<sup>(١)</sup>.

■ شرح الحديث:

■ فضل الرياط في سبيل الله،

الرياط: هو المكث والبقاء على الحدود بينة الدفاع عن البلاد والعباد، وأصل كلمة الرياط جاءت من ربط الجنود خيلهم ومكوئهم للحراسة.

ومن هنا أطلق على مدينة الرياط هذا الاسم؛ لكونها كانت محطة لانطلاق الجيش للجهاد في سبيل الله.

■ قوله ﷺ: «رياطُ يومٍ في سبيلِ اللهِ خيرٌ مِنَ الدنيا وما عليها»،

بني النبي ﷺ إلى قيمة عظيمة من قيم الإسلام، وهي الحفاظ على البلاد والعباد، وحمايتهم من كل خطر يهددهم، وعبر عن ذلك بمصطلح شرعي يسمى (الرياط) الذي يُعبر عن انتماء المسلم إلى مجتمعه وأمه، وعن استعداده للتضحية بروحه من أجل حمايتهم والدفاع عنهم، والمسلم يتفوق على غيره في حبه لوطنه؛ لأنه لا ينطلق في ذلك من مجرد الشعور الوطني أو حب المكان الذي ترعرع فيه وحنينه إليه، بل يضيف إلى ذلك المفهوم العَقدي، فحب الوطن من الإيمان، وبالتالي فالدفاع عنه واجب شرعي يجر عليه، ويجزى عليه خير الجزاء، وإذا قُصر في ذلك فهو محاسب على تقصيره حساباً عسيراً، ولذلك نجد في الحديث الأجر العظيم لمن قام بهذا الجهاد في الدفاع عن بلده، فذكر أن القيام بواجب الحراسة والحماية على حدود الوطن ليوم واحد خيرٌ من الدنيا وما عليها؛ أي: ما عليها من مَنَع ونعم، تشمل المال والولد والزوج والسعادة... إلخ.

وقد ورد في بعض الروايات تنويع لأجر المراتب، كما في حديث سلمان الفارسي رضي الله عنه: «رياط يومٍ أو ليلة خير من صيام شهر وقيامه»<sup>(٢)</sup>، وفي حديث آخر: «رياط يوم في سبيل الله خير من ألف يوم فيما سواه من المنازل»<sup>(٣)</sup>، وهاتان الروايتان كلتاها تفيدان الأجر العظيم للمراتب، وأن الأجر يتفاوت حسب نية المراتب والجهاد الذي يبذله والتضحيات التي يقدمها.

والرياط لا يقتصر على مجرد الحراسة على الثغور والحدود، وإنما يمتد ليشمل كل شكل من أشكال الحفاظ على الأمة والمجتمع، فمجرد ثبات المسلم على أرضه، وعدم هروبه من الضغوط التي تستهدف اقتلعه وتهجيره من أرضه، كما يحدث على أرض فلسطين في هذه الأيام، فهو رباط وثبات وجهاد في سبيل الله.

*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.*

68. *Noble Hadith and its Sciences, Grade 12 [Shar'i Stream], 2021, pp. 128-129 (Previously: Noble Hadith and its Sciences, Grade 12 [Shar'i Stream], 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)

**قوله ﷺ:** «والله أعلم بمن يجاهد في سبيله» تأكيد على ضرورة الإخلاص في العمل؛ لأن الله مطلع على نوايا العباد، حيث يعلم المخلص في جهاده وغير المخلص، وهذا من دقائق الأمور، إذ إن الظاهر للناس أن كل من يقاتل العدو هو مجاهد في سبيل الله، مع أن الحقيقة أن الناس مختلفون في دوافعهم ونواياهم، كما ورد في الحديث الصحيح أن رجلاً جاء إلى النبي ﷺ فقال: الرجل يُقاتل للمغنم، والرجل يُقاتل للذكر، والرجل يُقاتل ليرى مكأته، فمن في سبيل الله؟ قال: «مَنْ قَاتَلَ لَتَكُونَ كَلِمَةُ اللَّهِ فِي الْعُلْبَاءِ، فَهُوَ فِي سَبِيلِ اللَّهِ»<sup>(١)</sup>.

**شرح الحديث:**

■ **الجهاد ذروة سنن الإسلام:**

الجهاد من أفضل القربات التي تقرب المسلم من ربه، بل هو ذروة سنن الإسلام؛ لأن فيه إعلاء لكلمة الحق والدين، ونشر للعدل والرحمة بين العالمين، بل هو من الوسائل العظيمة لتحقيق قوله تعالى: ﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾ [الأنبياء: ١٠٧]، فالرسول ﷺ رحمة للعالمين، وشرعته هي شرعة الرحمة، ولا بد من حمل هذه الرحمة لتصل إلى أنحاء الدنيا؛ لينعم بها البشر، ويسعد بها الخلق.

والمجاهد في سبيل الله له منزلة عالية؛ لأنه من أكثر الناس تضحية، فإذا كان الإنسان يضحى بجزء من ماله أو وقته في سبيل ربه، فالمجاهد يقدم روحه رخيصة في سبيل إعلاء كلمة الله تعالى، ويضحى بحياته ودنياه من أجل نصرة الدين، وربما يضم إلى ذلك إنفاقاً للمال ومشاركة في حملات الجهاد، فيكون ممن ضحى بنفسه وماله في سبيل الله، كما ذكر الله تعالى في كتابه: ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلِمْنَا أَنه لَكُمْ عَنَّا عَجْرَةٌ كَيْفَ تَبْتَغُونَ عَاقِبَاتِكُمْ مِّن قُرْبَانٍ تَقْرَبُونَ وَتُقَدَّرُونَ وَتُقَدَّرُونَ فِي سَبِيلِ اللَّهِ يَتْلُو كِتَابَ اللَّهِ يُذَكِّرُ لِقَائِ اللَّهِ وَأَنَّ اللَّهَ يُرْسِلُ الرُّسُلَ هَادِئِينَ مَّخْبُورِينَ ﴿١٠٠﴾ وَيُذَكِّرُ كِتَابَ نَجْمٍ مِّن تَحِيَّا الْأَنْبِيَاءِ وَسَكَرَ طَبْعُهُ فِي حَتَّى عَدَدِ ذَلِكَ الْقَوْلِ الْعَظِيمِ ﴿١٠١﴾ [الفصل: ١٠-١٢].

■ **للمجاهد إحدى الحسنيين:**

من فضل الله تعالى على المجاهدين أنه تكفل لهم بإحدى الحسنيين، إن قُتلوا في الجهاد فلهم الجنة؛ (أي يدخلون الجنة بغير حساب ولا عذاب، أو أن يدخلهم الجنة ساعة الاستشهاد)، وبهذا يتميز الشهيد عن غيره من المؤمنين، فقد جاء في الحديث الشريف أن الشهيد يُغفر له في أول دفقة<sup>(٢)</sup>.

وإن أبناهم أحياء فلهم الأجر العظيم والثواب الكبير أو لهم الغنمة والأجر معاً، كما نص على ذلك في الحديث: «وتوكل الله للمجاهد في سبيله بأن يتوفاه - بمعنى إن توفاه - أن يدخله الجنة أو يرجعه سالماً مع أجر أو غنمة».

**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 [...]



69. *Islamic Jurisprudence and its Foundations, Grade 11 [Shar'i Stream], 2021, pp. 95-96 (Previously: Islamic Jurisprudence and its Foundations, Grade 11 [Shar'i Stream], 2015, p. 81)*

When learning about the underlying reasons for *zakat* – the Islamic principle of charity – students are taught that one of the purposes of *zakat* is to spread Islam by financially supporting violent *jihad*.

■ من حكم الزكاة:

- مساعدة الفقراء والمساكين؛ وذلك مما 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.
- تعود المؤمنين البذل والعطاء، وتقوية داء الشح 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.

70. *Noble Hadith and its Sciences, Grade 11 [Shar'i Study Track], 2021, p. 143 (Previously: Noble Hadith and its Sciences, Grade 11 [Shar'i Study Track], 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 Judgement, thus potentially instilling a fear of divine retribution if they oppose violence for religion's sake.

■ مكانة المسجد الحرام والمسجد الأقصى:

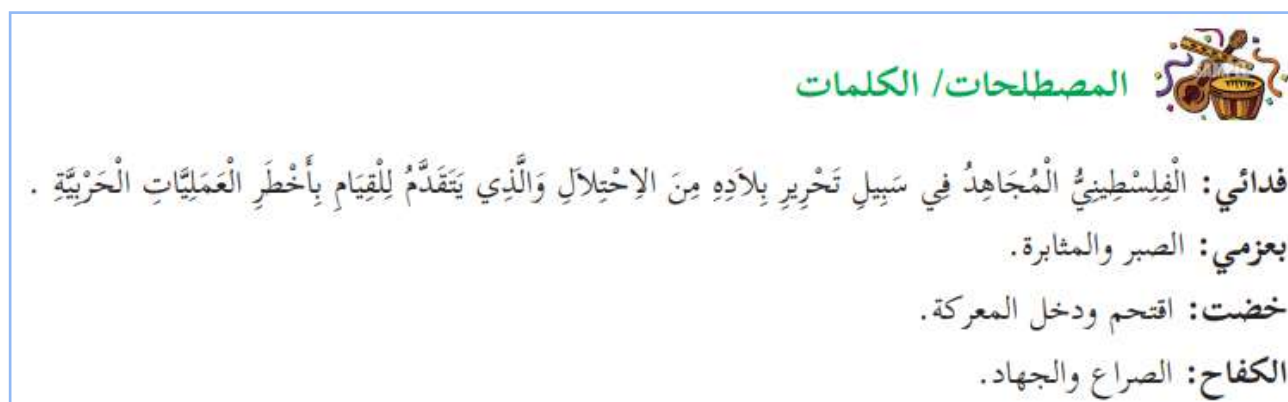
في هذا الحديث دلالة واضحة على عظيم فضل هذين المسجدين في الإسلام، وعلى قدسيتهما. ويلزم المسلمين أن يحافظوا عليهما من العادين، بل ويفرض علينا التضحية بالغالي والنفيس في سبيل تحرير ما احتل منها، فهي موضع عبادتهم، وأمانة في أعناقهم، فما ينبغي أن يتقاعس المسلمون قاطبة في مشارق الأرض ومغاربها عن تحرير المسجد الأقصى، فهو ثاني مسجد وضع في الأرض، وهو أولى القبلتين وثالث الحرمين الشريفين، وتحريره مسؤولية المسلمين جميعاً، وسؤال جميعاً عن ذلك؛ قال تعالى: ﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾﴾ 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].

71. *Arts and Crafts (Teacher Guide), Grade 5, 2017, 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 *Fidāī*, “*fedayeen warrior*” or more literally “*sacrifice-ist*”) provides teachers with a glossary to explain some of the vocabulary appearing in the song to young students. Thus the title of the song, usually understood to mean “*warrior who is willing to sacrifice himself,*” is explained as meaning “*a Palestinian who performs jihad for liberation... from the Occupation,*” thus imbuing the secular military meaning with religious significance. In addition, the term “*struggle*” which 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.



*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.

72. *Arabic Language (Teacher Guide), Grade 10, 2018, p. 248*

The guidelines for high school Arabic teachers praise *jihad*, implicitly in its violent form, as a defining feature of Palestinian identity. The teacher guide employs a poem which exalts *jihad* as a source of pride for Palestinians, in conjunction with such lines as “*with the blood of heroes is our banner colored,*” and “*to water the Enemies red cups and sad songs,*” strongly implying a violent meaning of *jihad* is intended. 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, serves to load discussion of the conflict with religious terms which escalate it.

٣- الشَّرْفُ الَّذِي بَاهَتْ فِلَسْطِينُ بِهِ الْأُمَمَ وَالشَّعُوبَ، هُوَ الْجِهَادُ.

٤- إِنَّ الْجِهَادَ شَرَفٌ تَبَاهِي فِلَسْطِينُ بِهِ جَمِيعَ الْبِلَادِ؛ فَهُوَ طَرِيقٌ لِلْعُلَا وَالْمَجْدِ لَا يُدَانِي.

٥- عَاطِفَةُ الْفَخْرِ وَالْإِعْتِرَازِ بِالْأُمَّةِ الْعَرَبِيَّةِ، وَالْأَلَمِ لِمَا حَلَّ بِفِلَسْطِينِ، وَالْإِشَادَةُ بِالْجِهَادِ لِتَحْرِيرِ فِلَسْطِينِ.

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, p. 119:)

٤- ضَحِكَ الْمَخْدُ لَنَا لَمَّا رَأَى يَذِمُّ الْأَبْطَالِ مَضْبُوعاً لُوَانَا  
٥- عُرْسُ الْأَخْرَارِ أَنْ تَقِي الْعِدَا أَكْوَساً مُحْتِراً وَأَنْغَاماً حُرَانِي  
٦- يَا جِهَاداً صَفَّقَ الْمَخْدُ لَكَ لَيْسَ الْغَارُ عَلَيَّهِ الْأَرْجُوَانَا  
٧- شَرَفٌ بَاهَتْ فِلَسْطِينُ بِهِ زِيَاءٌ لِلْعَالِي لَا يُدَانِي

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

### 73. Arabic Language (Teacher Guide), Grade 9, 2018, p. 60

While teaching a story on the Palestinian Right of Return that demonizes Israel, 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.”

• يعرض المعلم أغنية أنا بنت الثورة التي تعرض مشاهد تمثيلية قريية من أحداث القصة وفي نفس الموضوع.



<https://www.youtube.com/watch?v=9V4KdZrOF2E>

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://www.youtube.com/watch?v=9V4KdZrOF2E>

74. *Arabic Language (Teacher Guide), Grade 8, 2018, p. 235*

*Jihad* is utilized within the violent Palestinian struggle in a 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 contamination of the Occupation” is one of the main takeaways from this exercise. The combination of the Palestinians’ bravery, the enemy’s weakness, and the emphasis on “*jihad in Allah’s cause*” create a narrative of a war justified by religion against a divinely-ordained enemy.

٦- الدروس المستفادة من النص:  
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.*

75. *Arabic Language (Teacher Guide), Grade 5, 2018, 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 teachers to show students the story of a man who used to spend his nights away from home, and 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, as the text ends with the wife exclaiming: “Tonight he will sleep well in the embrace of his homeland.”

النص الثاني: سِرُّ الْغِيَابِ  
كَانَتْ عَائِلَةٌ ثَابِتٌ عَالَمُهُ الَّذِي يُحِبُّ، تَرْتَقِبُ زَوْجَتُهُ وَأَوْلَادُهُ عَوْدَتَهُ بِفَارِغِ الصَّبْرِ، يَسْتَقْبِلُونَهُ بِإِتِسَامَاتِهِمُ الْمُشْرِقَةِ،  
وَفِي الْمَسَاءِ يَجْتَمِعُ أَفْرَادُ الْعَائِلَةِ يَتَسَامَرُونَ.  
وَلَكِنَّ تَائِرًا بَدَأَ يَتَأَخَّرُ عَنِ الْبَيْتِ، عَلَى غَيْرِ عَادَتِهِ، لَمْ تَعُدْ زَهْرَةٌ تَحْتَمِلُ ذَلِكَ، وَدَخَلَ الْقَلْبُ  
قَلْبِهَا، سَأَلَتْهُ مَرَّةً عَنْ سَبَبِ تَأَخَّرِهِ، فَقَالَ لَهَا: إِنِّي أَعْمَلُ مِنْ أَجْلِ أَوْلَادِنَا. فَسَكَتَتْ؛ لِإِنِّهَا تُحِبُّهُ كَثِيرًا، وَلَمْ  
يَكُنْ أَمَامَهَا إِلَّا الصَّبْرُ.  
فِي الصَّبَاحِ، اسْتَيْقَظَتْ زَهْرَةٌ فَلَمْ تَجِدْهُ، بَعْدَ قَلِيلٍ جَاءَ الرِّجَالُ يَحْمِلُونَهُ عَلَى الْأَكْتافِ وَيُكَبِّرُونَ، فَقَدْ قَتَلَتْهُ قُوَّةٌ  
مِنْ جُنُودِ الْاِحْتِلَالِ الصُّهْيُونِيِّ، بَعْدَمَا اسْتَبَكَ مَعَهُمْ، أَخْبَرُوهَا أَنَّهُ كَانَ أَسَدًا يَنْقُضُ عَلَى أَعْدَائِهِ، وَكَانُوا يَفِرُّونَ مِنْ  
أَمَامِهِ مَذْعُورِينَ، نَظَرَتْ إِلَيْهِ تَارَةً، وَالِى أَبْنَائِهَا أُخْرَى، وَالدَّمُوعُ تَتَرَقَّرُ فِي عَيْنَيْهَا، صَمَّتْ قَلْبًا، ثُمَّ خَرَجَتْ  
مِنْهَا زُغْرُودَةٌ مُدْوِيَّةٌ، وَدَعَتْ بِهَا الشَّهِيدَ بَعْدَمَا أُدْرِكَتْ سِرُّ غِيَابِهِ، وَقَالَتْ: سِرُّ قَدْ اللَّيْلَةَ فِي حِضْنِ وَطْنِهِ هَانِيًا.

*The Second Text: The Secret of Absence*

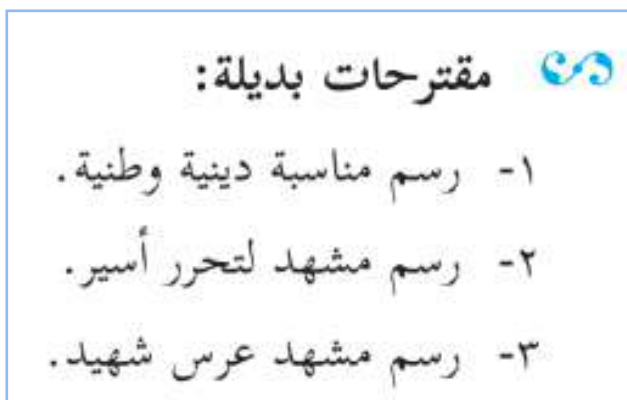
*Tha'ir's family was his whole world, which he loved, as his wife and children would eagerly wait for his return [home], greeting him with their honorable smiles, and in the evening the family members would gather and talk with one another.*

*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."*

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

In a lesson on drawing from memory, this teacher guide provides drawing ideas for teachers to give 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) waiting for him in heaven.



*Alternative suggestions:*

1- Drawing a religious national occasion.

2- Drawing a scene of a prisoner being released.

3- Drawing a scene of a martyr's wedding.

**77. Arabic Language (1): Reading, Grammar, Presentations, and Expression (Teacher Guide), Grade 11, 2018, pp. 41, 73-74**

This teacher guide seeks to teach students about "the martyr's status" and the qualities granted to him by Allah, in preparation for teaching a poem titled "Red [Bloody] Tuesday," which glorifies death and 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 there seems to be inadequate information on the students' part regarding the advantages of martyrdom, so it instructs teachers to fill 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 الشهيد.

\* أن يشتدل من القرآن على مكانة الشهيد عند ربه.

الحلول المقترحة	الصعوبات المتوقعة
<ul style="list-style-type: none"><li>• توظيف المعاجم اللغوية في العرقة الضمنية، وفي جميع فروع العربية – ما أمكن، حيث يعناد الطالب استخراج الجذر من المعجم نفسه. وفي الوقت نفسه يعناد التفريق بين المفردات المتشابهة، والاثبات بالمعنى أو المفرد حسب المطلوب.</li><li>• تشجيع البحث والتنقيب سواء أكان ذلك بالرجوع للشبكة العنكبوتية، أم للكتب المعرفية، أم لمعلم التربية الإسلامية؛ للوقوف على مكانة الشهيد، وما اختصه الله به إكراماً له ولأهله.</li><li>• الوقوف على بعض القضايا النحوية المهمة التي لم يسبق للطلاب التعرف عليها، كأسلوب التذبة، والتذكير بالقضايا التي سبق له التعرف عليها (لا النافية للجنس).</li></ul>	<ul style="list-style-type: none"><li>• الإثبات بالجذر اللغوي لبعض المفردات الواردة.</li><li>• المفارقة بين معاني بعض المفردات (البأس واليأس)، (القرى والثراء والثريا)، (المنية، المثنية، الأمانة).</li><li>• بعض الطلاب لا يعرف الحصال التي اختص الله بها الشهداء.</li><li>• إعراب بعض الأساليب، كأسلوب التذبة (يا حسرتنا)، وإعراب اسم لا النافية للجنس (لا بد من يوم لهم، لا شكوى من الضعيفان).</li></ul>

تتم التهيئة الصغرى من خلال عرض الآية القرآنية: ﴿وَلَا تُحْسِنُوا الصَّغِيْرَةَ الَّتِي كَفَرَتْ فِي الْحَيَاةِ الدُّنْيَا لِأَنَّهَا كَانَتْ تَكْفُرُ بِاللَّهِ وَرَسُولِهِ وَأُهْلِ بَيْتِهِ وَالْمَنَافِقِ كَمَا كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ يَعْلَمُ إِنَّهَا كَانَتْ تَكْفُرُ بِهٖ وَلَٰكِن لَّا تُعْلَمُ إِلَّا بِمَنْعِ اللَّهِ رَبِّهَا بِمَا كَانَتْ تَكْفُرُ بِهٖ﴾  
يُناقش المعلم طلابه في الآية مبيناً مكانة الشهيد عند ربه بعدما يكون قد وجه طلابه في حصة سابقة للبحث عن مكانة الشهيد.

[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.

## 78. Chemistry (Teacher Guide), Grade 10, 2018, pp. 93, 97, 99

Chemistry lessons are politicized with the message that there is a formal Israeli policy to destroy Palestinian water resources. According to this tenth-grade 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 teacher guide instructs the teachings of a passage on reports that reveal how "colonial settlements" deplete and pollute Palestinian water sources. Teachers are then to task students with providing 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 ضخ ملايين الأمتار المكعبة من المياه الملوثة إلى الأودية والأراضي الزراعية الفلسطينية.

- 1 ما خاصية الماء التي تسمح بتلوثه؟
- 2 مثل لبعض المياه الملوثة التي تضخها 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، ويُبين 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 يُبين 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]

79. *Islamic Education (Teacher Guide), Grade 10, 2018, pp. 53, 56*

When listing the objectives of the lesson on Surah Al-Tawbah, 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 also conclude why *jihad* is one of the best deeds. Notably, it is stated nowhere that this type of *jihad* is non-violent. The guide divides the content into those 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 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 while these conclusions and interpretations are based on the Qur’an and are similar to the actual words in the 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 – i.e., at a time and place remote from the modern Palestinian context. However, the text shows no attempt to contextualize these verses in that medieval timeframe, nor does it present alternative interpretations to these verses, 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)	١ 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 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 يعلل الطالب سبب طلب الله من عباده المؤمنين ألا يتخذوا آباءهم وأبناءهم وإخوانهم أولياء إن أصروا على الكفر.
	٢ أن يذكر الطالب أنواع عمارة المساجد.	٢ أن يذكر الطالب أنواع عمارة المساجد.	١ أن يستنتج الطالب سبب كون الجهاد في سبيل الله من أفضل الأعمال.	١ 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 أن يعلل الطالب سبب حث القرآن على ضرورة الإعداد والتخطيط لمواجهة الكافرين.

Lesson: Surah Al-Tawbah (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)

تطبيق
أن يعلل سبب وجوب مسارعة المسلم لتلبية نداء الجهاد دوماً.

Implementation:

[The student] needs to explain the reason why Muslims must always hasten to answer the call of jihad.

(p. 56)



80. *Islamic Education (Teacher Guide), Grade 10, 2018, p. 56*

When listing the objectives of a lesson titled “*The Virtues of Jerusalem*” (*fada’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 also to deduce the concept of *Ribat* in the land of Palestine. In the corresponding Grade 10 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 Judgement.

Notably, no guidance is given to teachers on how *Ribat* should be construed – whether in violent or non-violent 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 labelled 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

[Partial translation]

[...]

Inference: the student will deduce the challenges the Palestinian people face as a result of their “*Ribat*” in their land.

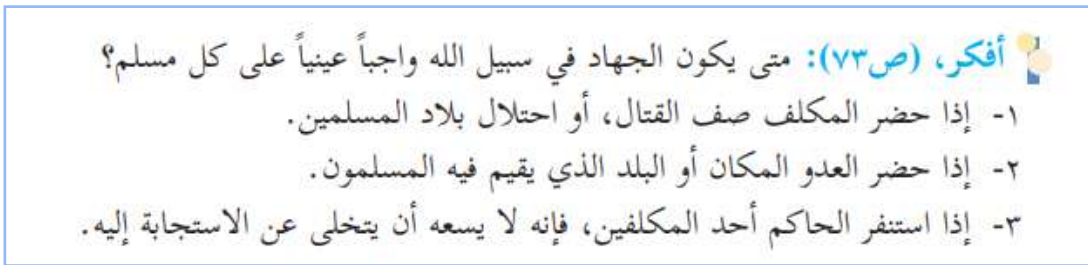
[...]

Inference: the student will infer the meaning of “*Ribat*” in the land of Palestine.

81. *Islamic Education (Teacher Guide), Grade 10, 2018, pp. 142*

A teacher guide for a Grade 10 Islamic Education discusses the question of “*In what circumstances does jihad become obligatory for every Muslim?*” Three situations are offered: firstly, when the legally competent Muslim (*mukallaf*) is in the line of battle or suffering from the “*occupation of Muslim territories*”; secondly, if an enemy is situated where Muslims reside; and thirdly, when a ruler commands legally competent Muslims to undertake *jihad* – an order which 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*. Therefore, it is clear that teachers are not expected to dismiss the “*contemplate*” activity, but rather to expand on the *jihadi* obligations for Palestinian Muslims against Israelis, which ultimately fall on “*every Muslim.*”



[...] *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.*

Student's book:

2019 Edition	2020 Edition
<i>Islamic Education, Grade 10, Vol. 1, p. 73</i>	<i>Islamic Education, Grade 10, Vol. 1, p. 72</i>
<p><i>I will contemplate:</i> <i>In which circumstances does jihad for the sake of Allah become a private obligation for every Muslim?</i></p>	<p><i>I will contemplate:</i> <i>In which circumstances does jihad for the sake of Allah for the liberation of Palestine become obligatory for every Muslim?</i></p>


## Violence in Science and Math

82. *Mathematics*, Vol. 1, Grade 4, 2020, p. 27.<sup>6</sup> (Previously—*Mathematics*, Vol. 1, Grade 4, 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 somewhat inflated figures offered by the textbook<sup>7</sup> inevitably include a large number of Palestinian militants and terrorists killed in action during those periods, including more than 150 suicide bombers,<sup>8</sup> yet the textbook groups them indiscriminately with civilian deaths. A photograph of a funerary procession is placed next to the question, establishing the macabre nature of the exercise.

الدَّرْسُ ١

الجمعُ ضمَّن الملايين دون حملٍ



١ بَلَغَ عَدَدُ شَهَدَاءِ الْإِنْتِظَافَةِ الْأُولَى (إِنْتِظَافَةُ الْحِجَارَةِ) حَوَالِي ١٣٩٢ شَهِيدًا، وَبَلَغَ عَدَدُ شَهَدَاءِ إِنْتِظَافَةِ الْأَقْصَى ٤٦٧٣ شَهِيدًا.

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.

<sup>6</sup> As verified on 08/08/22, there are no 2021-22 or 2022-23 editions available online for this example. The example has been altered in the hard copy edition for 2020-21, replacing an exercise teaching calculus by added the number of martyrs from the two Intifadas, to adding the areas expropriated by Israel from Arab villages in the West Bank. However, the example has remained unaltered on all three online curriculum portal websites which carry the same print year of 2020-21: the Palestinian Curriculum Development Center

([http://www.pcdc.edu.ps/ar\\_new/index.php?p=textbooks](http://www.pcdc.edu.ps/ar_new/index.php?p=textbooks)), the Palestinian e-Learning Portal (<https://elearn.edu.ps/>), and Rawafed Educational Portal (<https://new.rawafed.edu.ps/ar/grade-books>).

<sup>7</sup> 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>

<sup>8</sup> 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](https://web.archive.org/web/20130127151257/http://www.economics.harvard.edu/faculty/benmelech/files/JEP_0807.pdf)

83. *Science and Life*, Vol. 1, Grade 7, 2020, p. 57 (Previously—*Science and Life*, Vol. 1, Grade 7, 2019, p. 57)<sup>9</sup>

Newton's Second Law is exemplified by an image of a masked Palestinian boy aiming a slingshot at approaching soldiers. Students are asked "what are the forces that influence the object after its release from the slingshot and the coil?"

**القانون الثاني لنيوتن**

**نشاط (1) الجسم والنايـض**

استخدم الفلسطينيون أدوات تراثية متنوعة لتلبية احتياجاتهم اليومية في الزراعة وصيد الطيور أو اللعب والتسلية وغيرها، ومنها الشـعبة والنايـض .  
تأمل الصور الآتية، ثم أجب عن الأسئلة التي تليها:



- ما العلاقة بين مقدار استطالة كل من مطاط الشـعبة والنايـض وقوة الشد المؤثرة فيهما؟
- ما القوى المؤثرة في الجسم بعد انطلاقه من كل من الشـعبة والنايـض؟

*Newton's Second Law*

*Activity 1: the object and the spring*

*The Palestinians used diverse tools of heritage to fulfill their daily needs in agriculture, in hunting bird, or in playing games, in being amused etc. Among them are the slingshot and the spring.*

*Observe the following pictures, and then answer the following questions:*

- *What is the relationship between the elongation of the rubber of the slingshot and the tensile strength affecting it?*
- *What are the forces that influence the object after its release from the slingshot and the spring?*

<sup>9</sup> As verified on 08/08/22, three official online curriculum portals carry only the 2020-21 digital editions. There are two different 2020-21 digital editions of this textbook: the example remained in the 2020-21 digital editions in Rawafed Educational Portal (<https://new.rawafed.edu.ps/ar/grade-books>) and the Palestinian Curriculum Development Center ([http://www.pcdc.edu.ps/ar\\_new/index.php?p=textbooks](http://www.pcdc.edu.ps/ar_new/index.php?p=textbooks)), whereas the the Palestinian e-Learning Portal (<https://elearn.edu.ps/>) has the 2020-21 new digital edition that contains the altered example. The example remains in all 2020-21 hard copy editions despite it being removed from one digital edition, and it was removed from a new 2021-22 hard copy textbook not available anywhere online. IMPACT-se has obtained a 2021 hard copy edition which does not exist online, and which shows further alterations to the content of the example – references to a slingshot have been removed, along with an accompanying graphic image of a boy aiming his slingshot at Israeli soldiers.

Elastic energy is taught in a science textbook through an example of a slingshot being used during a conflict. Students are asked to look at an image of a masked Palestinian pointing a slingshot during a flaming riot and answer specific questions on the “energy transformations” they witness in the image. The text further describes the properties of the rubber band in the slingshot.

نشاط (٤) طاقة الوضع المروريّة:

أتأمل الصور الآتية، ثم أجيب عن الأسئلة التي تليها:



١- ما تحولات الطاقة في الأدوات الموضحة فيها؟

٢- ما احتياطات السلامة الواجب مراعاتها عند استخدام الأدوات الموضحة فيها؟

تمتاز بعض المواد المروريّة (مثل المطاط، أو النابض)، حيث يتغيّر شكلها إذا أثرت فيها قوة، ثم تعود إلى شكلها الأصلي بعد زوال القوة المؤثرة. وتخزن الأجسام المروريّة طاقة وضع مروريّة عند تأثرها بقوة خارجيّة، تؤدي إلى انبساطها، أو انضغاطها.

Activity 4: Elastic Potential Energy:

I will look at the following pictures, and then answer the following questions:

1- What energy transformations are happening in the tools that are shown in the pictures?

2- What safety precautions must be taken into account when using the tools that are shown in the pictures?

Some materials, like rubber or spring, are characterized by their elasticity; their shape will change if they are affected by force, and then they will return to their original shape after the force causing the effect disappears. Elastic masses have elastic potential energy stored in them while being affected by an external force, making them stretch or compress.

<sup>10</sup> As verified on 08/08/22, an image of a slingshot being used during conflict, used to exemplify elastic energy in a physics lesson, has remained in 2 out of 3 online portals, meaning that there are two different 2020-21 digital editions of this textbook. Three official online curriculum portals carry only 202-21 digital editions. The 2020-21 old digital edition of the textbook on the Rawafed Educational Portal (<https://new.rawafed.edu.ps/ar/grade-books>) and the Palestinian Curriculum Development Center ([http://www.pcdc.edu.ps/ar\\_new/index.php?p=textbooks](http://www.pcdc.edu.ps/ar_new/index.php?p=textbooks)) websites. The Palestinian eLearning Portal (<https://elearn.edu.ps/>) contains the 2020-21 new digital edition with the altered example. The example remains in all 2020-21 hard copy editions despite being removed from one digital edition on one online portal. The example was removed from a new 2021-22 hard copy textbook not available anywhere online.

85. *Mathematics (Literature and Sharia Tracks)*, Grade 11, 2020, p. 4" (Previously—*Mathematics [Literature and Sharia Tracks]*, Grade 11, 2019, p. 4)

To teach linear equations students are instructed to “calculate the number of martyrs and wounded” in the Cave of the Patriarchs massacre to solve equations with one variable.

حل معادلة خطية بمتغير واحد ١ - ١  
Solving a Linear Equation With One Variable



**نشاط ١:**

المسجد الإبراهيمي من أهم المعالم التاريخية والدينية في فلسطين. ارتبطت باسمه إحدى مجازر الاحتلال الصهيوني حيث راح ضحيتها ١٨٠ مُصلياً ما بين شهيد وجريح. أجدد عدد شهداء وجرحى المجزرة إذا علمت أن عدد الجرحى يساوي خمسة أمثال عدد الشهداء. افرض أن عدد شهداء المجزرة س شهيد. إذن عدد جرحى المجزرة بدلالة س = \_\_\_\_\_ . عدد شهداء المجزرة وجرحاها بدلالة س يكون ٦ س. 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 = \_\_\_\_\_.

<sup>11</sup> As verified on 08/08/22, the exercise remained unaltered in all three official online curriculum portal websites carrying the 2020-21 edition: Rawafed Educational Portal (<https://new.rawafed.edu.ps/ar/grade-books>), the Palestinian Curriculum Development Center ([http://www.pcdc.edu.ps/ar\\_new/index.php?p=textbooks](http://www.pcdc.edu.ps/ar_new/index.php?p=textbooks)), and the Palestinian eLearning Portal (<https://elearn.edu.ps/>). The example remained in 2020-21 hard copy editions. The example was altered in a 2021-22 hard copy edition not available anywhere online, from instructing students to “calculate the number of martyrs and wounded” in the Cave of the Patriarchs massacre to solve equations with one variable, to asking students to calculate the number of worshippers at the Cave of the Patriarchs.

86. *Mathematics (Literature and Sharia Tracks)*, Grade 11, 2020, p. 55<sup>12</sup> (Previously—*Mathematics (Literature and Sharia Stream)*, Grade 11, 2019, p. 55)

An eleventh grade math problem that shows a Jewish settler shooting at passing Palestinian cars is used to teach statistics and probability.

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؟

One of the settlers fires at the cars passing by on one of the roads. If the probability of hitting the car with the first shot is 0.7 and the settler fired at ten cars, what do you expect the number of vehicles hit to be?

87. *Mathematics, Vol. 1, Grade 9, 2019, p. 86<sup>13</sup>* (Previously—*Mathematics, Vol. 1, Grade 9, 2018, p. 86*)

In a chapter used to teach statistics, a frequency table features numbers of martyrs killed by Israel in various years with calculation exercises.

الجدول التكرارية (١-٤)

أتمم الجدول التكراري:

عدد الشهداء	٢٤	١٩	١٦	١٥	٩	٨	٥	٤	٣	٢	١	٠
عدد السنوات					٣					١		

عدد السنوات التي لم يكن فيها شهيداً خلال الفترة ١٩٩٤ - ٢٠١٥ حوسبة واحداً.  
 عدد السنوات التي كان فيها شهيدان في السنة هو: .....  
 ماذا لو كانت البيانات عددها كثير؟ هل يمكن الحصول على المعلومات المطلوبة بسهولة؟

بناء الجدول التكراري:

نشاط (١): عرض محافظة القدس إلى عنوان سمير من سلطات الاحتلال الإسرائيلي على المقدسات الإسلامية، وعلى سكانها الفلسطينيين، وما نتج عنه من خسائر في المعسكرات والأرواح؛ فقد بلغ عدد الشهداء في محافظة القدس خلال الفترة ١٩٩٤ - ٢٠١٥، حسب إحصائية الجهاز المركزي للإحصاء الفلسطيني ١٥٦ شهيداً، وكان عدد الشهداء مؤزماً حسب السنوات كما يأتي:

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

يمكن تمثيل البيانات بجدول تكراري.

<sup>12</sup> As verified on 08/08/22, the example has remained unaltered in all three official online curriculum portal websites carrying the 2020-21 digital edition: Rawafed Educational Portal (<https://new.rawafed.edu.ps/ar/grade-books>), the Palestinian Curriculum Development Center ([http://www.pcdc.edu.ps/ar\\_new/index.php?p=textbooks](http://www.pcdc.edu.ps/ar_new/index.php?p=textbooks)), and the Palestinian eLearning Portal (<https://elearn.edu.ps/>). The example has also remained in 202-21 hard copy editions. The example was altered in a 2021-22 hard copy editions not available anywhere online from a Jewish settler shooting at passing Palestinian cars, to a hunter shooting at a target.

<sup>13</sup> As verified on 08/08/22, the exercise remained unaltered in all three official online curriculum portal websites carrying the old 2019 edition: Rawafed Educational Portal (<https://new.rawafed.edu.ps/ar/grade-books>), the Palestinian Curriculum Development Center ([http://www.pcdc.edu.ps/ar\\_new/index.php?p=textbooks](http://www.pcdc.edu.ps/ar_new/index.php?p=textbooks)), and the Palestinian eLearning Portal (<https://elearn.edu.ps/>). The example was altered in the new 2022-23 hard copy edition, replacing a statistics exercise using numbers of martyrs killed by Israel in various years, by an exercise using the numbers of settlements built on Palestinian land.

The Jerusalem district is exposed to ongoing violence by the Israeli occupation Occupation against the holy sites of Islam, and its Palestinian population, resulting in the loss of property and life. The number of martyrs in the district of Jerusalem during the period of 1994–2015, according to the Palestinian Central Bureau of Statistics is 156 martyrs. The number of martyrs according to the years is divided as follows:

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 . . .

88. *Mathematics*, Vol. 1, Grade 3, 2022, p. 15 (Previously—*Mathematics*, Vol. 1, Grade 3, 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 posited 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,<sup>14</sup> yet the textbook groups them indiscriminately with civilian deaths.

٨

بَلَّغَ عَدَدُ شُهَدَاءِ فَلَسْطِينِ أَثْنَاءِ الْعُدْوَانِ عَلَى قِطَاعِ غَزَّةَ عَامَ ٢٠١٤ م  
٢١٣٩ شهيداً.

أ) أَكْتُبُ عَدَدَ الشُّهَدَاءِ بِالْكَلِمَاتِ \_\_\_\_\_

ب) أَكْتُبُ عَدَدًا وَاحِدًا أَكْبَرَ مِنْهُ \_\_\_\_\_

ج) أَكْتُبُ عَدَدًا وَاحِدًا 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 \_\_\_\_\_

<sup>14</sup> 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,” *The Times of Israel*, 29 August 2014. <https://www.timesofisrael.com/islamic-jihad-121-of-our-fighters-killed-in-gaza/>



89. *Life Sciences (Science and Agriculture Tracks)*, Vol. 1, Grade 11, 2019, p. 77 (Previously—*Life Sciences [Science and Agriculture Tracks]*, Vol. 1, Grade 11, 2018, p. 77)

In a biology exercise, Mohammed A-Dura is used to teach about the nervous system. The exercise asks students to compare the effects of the nervous system on different body functions such as bladder, heart rate, lungs etc.



**سؤال** تأمل الصورة، مبيناً أي الجمل التي تعمل في هذه الحالة. بالاستعانة بالشكل (21) قارن بين أثر أعصاب الجملعة الودية وشبه الودية على كل من الأعضاء في الجدول الآتي:

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


Question: Observe the picture, while indicating all systems that work in this condition. Using image (21) compare the effect on 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
Pupil		
Heart Rate		
Bladder		
Respiratory Rate		
Salivary Glands		

90. *Mathematics*, Vol. 2, Grade 7, 2019, p. 97 (Previously—*Mathematics*, Vol. 2, Grade 7, 2018, p. 97)

Conflict related imagery is inserted into a mathematics problem in a seventh-grade textbook.

**نشاط (٤):**



يمثّل العام ١٩٤٨ عاماً مفصلياً في حياة شعبنا الفلسطيني، وهو العام الذي حدثت فيه النكبة، واحتلت فلسطين، وتشرّد شعبنا في منخيمات اللجوء، والشتات.

الفضاء العيني للأرقام المكوّنة لهذا التاريخ  $\Omega = \{ \dots, ٤, ١ \}$  أكمل الحوادث الآتية:

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. [Followed by math exercise]

91. *Science and Life*, Vol. 2, Grade 7, 2020, p. 59 (Previously—*Science and Life*, Vol. 2, Grade 7, 2019, p. 59)

In biology, the importance of the human spine is taught through a story of “Zionist aggression” causing paralysis.

**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. لقرر 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؟

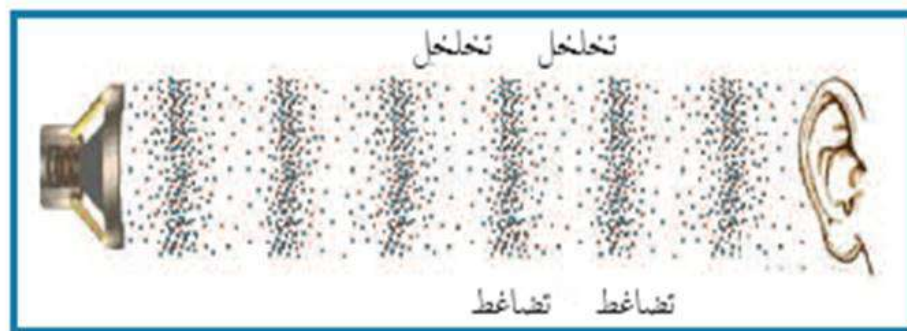
Ali was absent from school as a result of an injury to his spine, which led to his paralysis. He played with a suspicious object—one of the remnants of the Zionist aggression . . . Which parts of Ali were damaged? And why? What is the significance of the spinal cord to the body? What are the likely effects of spinal cord damage on the body?

92. *Science and Life*, Vol. 2, Grade 8, 2020, p. 35. (Previously—*Science and Life*, Vol. 2, Grade 8, 2019, p. 53)

A physics example in a science textbook discussing sound waves accuses the Zionist occupation of impeding the call for prayer from the minarets of Al-Aqsa Mosque.



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



The forces of the Zionist Occupation prohibit the amplification of the call for prayer (adhan) in the minarets of the Al-Aqsa Mosque. Discuss.

Basic statistics is taught to seventh-graders by commemorating the 1976 Land Day events. This refers to demonstrations by Arab communities in northern Israel to protest government expropriation of their land, during which six protestors were killed. The PA textbook chooses to devote a short lesson on probability theory to those events, notably referring to Israel within this context as “the Occupation”, despite the fact that those events took place exclusively within internationally-recognized Israeli territory, and had no substantial impact on Palestinians living in the occupied Palestinian Territories – expressing defiant non-recognition of Israel. The lesson also showcases the names and photos of the six killed demonstrators, which it refers to as “martyrs”. All of this serves as an introduction to a what appears to be 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



التشهير بمسجون بك  
عزلة  
التشهير بحرية شرافة  
سنتين  
التشهير رعا لوزن  
سنتين  
التشهير راحة على زكريا  
سنتين  
التشهير خسر حلاوة  
سنتين

استشهد ستة فلسطينيين في الثلاثين من آذار عام ١٩٧٦م، خلال دفاعهم عن الأراضي التي حاول الاحتلال مصادرتها، ومن يومها عُرف يوم الأرض الخالد، ويتمُّ احياءه كل عام. في إحدى المدارس صفٌّ فيه ٢٥ طالبة، اقترحت ٧ طالبات إحياء المناسبة من خلال الإذاعة المدرسيَّة فقط، بينما اقترحت ٨ طالبات تنظيم بطولة رياضيَّة فقط، و ٤ طالبات اقترحن إحياء المناسبة من خلال الإذاعة المدرسيَّة، وتنظيم بطولة رياضيَّة معاً. يُمكن تمثيل ذلك بأشكالٍ فن كما يأتي:

٦ طالبات



سحبت المعلمة إحدى هذه الأوراق بشكلٍ عشوائي، فإنَّ احتمال أن يكون الاقتراح المكتوب على الورقة: إحياء المناسبة من خلال الإذاعة المدرسيَّة =  $\frac{11}{25}$ ، 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:

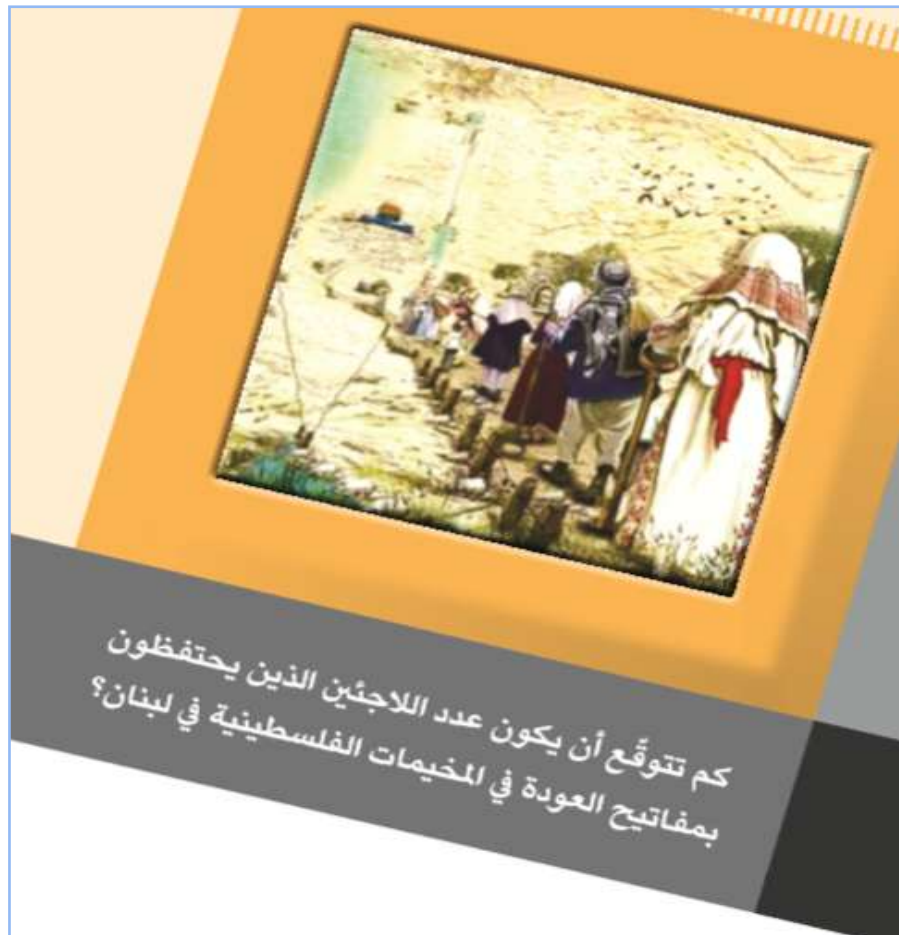
To commemorate the occasion on the school radio =  $11/25$ . Why is that?

[Caption above photos on the left:] Martyrs of the Eternal Land Day, 30 March 1976

[Names]

## 94. *Mathematics (Literature and Sharia Tracks)*, Grade 11, 2020, p. 30. (Previously—*Mathematics [Literature and Sharia Tracks]*, Grade 11, 2019, p. 30)


The right of return (into what is now Israel) reappears on the opening page of “Unit 2—Statistics and Probabilities” in a Mathematics textbook with the following assignment: “What do you expect to be the number of refugees in the Palestinian refugee camps in Lebanon who hold the return keys?”



What do you expect to be the number of refugees in the Palestinian refugee camps in Lebanon who hold the return keys?

95. *General Sciences (Vocational Track)*, Grade 10, 2020, p. 55 (Previously—*General Sciences (Vocational Track)*, Grade 10, 2019, p. 55)

Newtonian physics is taught through an example of a young girl shooting a rock with a slingshot “towards a specific target”, with an accompanying photo showing a hand hurling a loaded slingshot. In Palestinian culture, slingshots are heavily 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  $l$ ، وكانت سرعة الانطلاق للحجر  $v$  والتسارع المركزي  $a$ ، إذا ضاعفت الفتاة سرعة المقلاعة مع بقاء نصف القطر ثابتاً فإن التسارع بدلالة  $a$  :

أ-  $a$       ب-  $\frac{1}{2}a$       ج-  $2a$       د-  $4a$

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.  $4Z$ .

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,<sup>15</sup> inevitably includes a large number of Palestinian militants and terrorists killed in action during that period, yet the textbook groups them indiscriminately with civilian deaths.

**أفكر وأناقش: كيف أقرأ عدداً من أربع منازل؟**

**١٠** أقرأ الأعداد الآتية:

٣٥٠١    ٤٦٩٤    ٧٠٧٠    ٩٩٩٩    ٦٢١١    ٥٣٧١

**١١** أقرأ العبارات الآتية، ثم أكتب العدد المثلون بالرموز في:

(أ) طول سور القدس أربعة آلاف ومئتا متر.

(ب) عدد المدارس في فلسطين عام ٢٠١٥ م هو

ألفان وثمانمئة وست وخمسون مدرسة.

(ج) عدد شهداء الانتفاضة الأولى ألفان وستة وعشرون شهيداً.

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.

<sup>15</sup> For comparison, human rights group B'tselem estimates a figure of 1,376 Palestinian deaths during the same time period. "Fatalities in the first Intifada," *Btselem.org*.

[https://www.btselem.org/statistics/first\\_intifada\\_tables](https://www.btselem.org/statistics/first_intifada_tables)

97. *Science and Life*, Vol. 2, Grade 7, 2020, p. 30 (Previously—*Science and Life*, Vol. 2, Grade 7, 2019, p. 30)

A science textbook unit on liquid solutions devotes its cover page to Palestinian prisoners. Before teaching 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", poetically referring to hunger strikes. This romanticized nationalistic message is reinforced with a large cartoon illustration, showing an anthropomorphic prisoner's stomach brandishing the Palestinian flag and a white dove, normally symbolizing 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.



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 child 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.

## الغدة الكظرية والخوف



عاش مجموعة من الأطفال الفلسطينيين ساعة رعب في أحراش قرية جيبيا قضاء رام الله، بعد اقتحام قوات الاحتلال الإسرائيلي مدججين بالسلاح مخيماً كشافياً، 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؟
- أي من من أجهزة الجسم تتكامل معاً لمواجهة هذا الموقف؟ وضح ذلك.
- على أي 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 الغدة لأوامر الدماغ لتفرز هرمون الأدرينالين، الذي يزيد من عدد ضربات القلب، وحركات التنفس، واحمرار الوجه، وينشط خلايا لانغرهانس في البنكرياس لتفرز هرمون الغلوكاغون الذي يحول غلايكوجين الكبد إلى غلوكوز في الدم لإمداد العضلات بالطاقة اللازمة لمواجهة ذلك الموقف، كما يشبط 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 camp grounds, 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 [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?

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 which represent a negative development – of an increasing number of prisoners year after year.

(4) نشاط تعاوني:

في العام ألفين وأربعة عشر للميلاد بلغ عدد الأسرى في  
سجون الإحتلال ٦٥٠٠ أسير، بينما بلغ عددهم في العام  
ألفين وخمسة عشر للميلاد ٦٨٠٠ أسير، في أي عام كان  
عدد الأسرى أكبر؟

الحل: \_\_\_\_\_



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: \_\_\_\_\_

A mathematics lesson teaching geometric series uses the example of a water tank being filled with successively diminishing amounts of water, prefaced by the statement that “the Zionist Occupation” causes water shortages in Palestinian communities as a matter of policy. For the sake of both the learned material as well as the specific example chosen to teach it, this statement is entirely expedient, and serves no purpose other than to politicize the subject.

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

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<sup>٣</sup>، ضخ فيه في اليوم الأول  
٦٠٠ م<sup>٣</sup> وفي اليوم الثاني ضخ فيه ثلثا الكمية التي ضخته في اليوم الأول، وفي اليوم الثالث  
ضخ فيه ثلثا كمية المياه التي ضخته في اليوم الثاني وهكذا ...  
كمية الماء التي ضخته 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 m<sup>3</sup>. On the first day they pumped into it 600 m<sup>3</sup> 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: .....

[...]

101. *Science and Life*, Vol. 1, Grade 8, 2021, p. 15 (Previously—*Science and Life*, Vol. 1, Grade 8, 2020, p. 15)

In a chapter that discusses the constituent make-up of the air, a passage describes an incident where the Israeli army shot tear gas at a peaceful protest of Palestinian villagers in the Ramallah area. This fuels misleading stereotypes about the conflict (Israel using unwarranted aggression to combat peaceful Palestinian activity). In addition, there is a reference to the fact that the purpose of the march was to protest against the separation fence that 'swallows' much of the village's agricultural land.

نشاط (٤) الانتشار



تأثر طلاب مدرسة بلعين الثانوية المختلطة، في محافظة رام الله والبيرة بقنابل الغاز المسيل للدموع، التي أطلقها جنود الاحتلال الصهيوني تجاه المسيرة السلمية التي انطلقت من القرية، احتجاجاً على جدار الضمّ والتوسّع، الذي ابتلع معظم الأراضي الزراعيّة التابعة للقرية والقرى المجاورة.

١- تُشتم رائحة الغاز المسيل للدموع الذي يطلقه جيش الاحتلال من مكانٍ بعيد. فسّر ذلك.

٢- أعطِ أمثلة لمواد أخرى تنتقل بالانتشار.

٣- ما أثر هذا الغاز في الصحة والبيئة؟

٤- ما إجراءات السلامة الواجب اتباعها، عند التعرّض لهجمات جيش الاحتلال بالغاز المسيل 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?

While learning about the taxonomic classification of living organisms, the teacher guide for a science textbook inexplicably instructs biology teachers to hold discussions about “towns and villages whose residents the Zionist Occupation expelled,” seemingly unprompted and in the middle of scientific learning activities. This bizarre and blatant insertion of political content, at the expense of scientific education, can hardly be said to serve any purpose other than to maximize historical resentment toward the opposing side of the conflict.



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.
  - عرض كل مجموعة إجاباتها أمام الطلبة للنقاش.
  - تقديم التغذية الراجعة حول الإجابات، وتعزيزها.

- ٣- تنفيذ نشاط مستويات التصنيف باستراتيجية المناقشة والحوار:
  - عرض المثال الوارد في نهاية النشاط، ومناقشته مع الطلبة.
  - 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 قري ومدناً هُجّروا منها سكان المخيم.
    - سمّ قري 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 نتائج النقاش.
  - يحسب الطلبة عدد المدن والقرى المهجرة المذكورة في إجابات الطلبة. كم تتوقع عددها؟
  - تكليف المجموعات الإجابة عن أسئلة النشاط.
  - تكليف طالب قراءة التصنيف الهرمي للقط أمام الطلبة.

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 homogenous 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.

### 103. *Mathematics* (Humanities Track: Teacher Guide), Grade 11, 2018, p. 162

The teacher guide for a high school math textbook contains a word problem using “a settler” (*mustawtin*) 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 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 incorporate this particular scenario out of an infinite number of imaginable scenarios which 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.

يُطلق أحد المستوطنين النار على السيارات المارة في إحدى الطرق، إذا كان احتمال إصابته السيارة في الرمية الواحدة هو 0,7، أطلق المستوطن النار على 10 سيارات، ما توقعك لعدد السيارات التي أصيبت؟  
الحل: ت(س) = 0,7 × 10 = 7 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:  $p(x) = 10 \times 0.7 = 7$  cars.

## Glorification and Justification of Violence and Terrorism

104. *Arabic Language*, Vol. 2, Grade 5, 2020, pp. 51–61 (Previously—*Arabic Language*, Vol. 2, Grade 5, 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 10-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, students are instructed to search the Internet for how Israel allegedly abused her body, and copy and rewrite sentences praising her “pure blood”. The lesson notably does not offer Palestinian women any way to demonstrate an outstanding commitment to their people, other than violence.

The most recent version presents a distinctly falsified version of the event, exonerating Al-Mughrabi of any wrongdoing and quoting her as saying she had no wish to kill hostages, as well as accusing 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, which possessed neither tanks nor airplanes; and Ehud Barak, credited by the textbook with overseeing the Israeli “attack” on the bus, was in fact studying in the US at the time; among other factual errors.

(p. 51)

**دلال المَغْرَبِي**

(فريق التأليف)

**بَيْنَ يَدَيِ النَّصِّ**

تَحْفَلُ تَارِيحُنَا الْفِلَسْطِينِي بِكَثِيرٍ مِنْ أَسْمَاءِ الشُّهَدَاءِ الَّذِينَ قَدَّمُوا أَرْوَاحَهُمْ فِدَاءً  
لِوَطَنِ، مِنْهُمْ الشُّهيدَةُ دلالُ المَغْرَبِي الَّتِي سَطَّرَتْ بِضَالِيهَا صُورَةً مِنْ صُورِ الشَّهَدِيِّ  
وَالْبَطُولِيِّ؛ مَا جَعَلَ فُكْرَهَا خَالِدًا فِي قُلُوبِنَا وَعُقُولِنَا. وَالنَّصُّ الَّذِي بَيْنَ أَيْدِينَا يَتَحَدَّثُ  
عَنْ طَرْفٍ مِنْ مَسِيرَةِ بَضَالِيهَا.



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)

## القراءة



- عقدين: مئتي عقدا، وهو عشر سنوات.
- لبت: استجابت.
- المستغيث: طالب النجدة.
- أطلقت: ضمنت.
- يشغب: يخب.
- لن يستكين: لن يذلل.

في مُحَيِّمٍ صَبْرًا، أَسَدٌ مُخْتِمَاتِ اللُّجُوءِ فِي تَيَرُوتِ النَّارِيفِ أَلْمَاءُ؛ نَيْجَةُ الكُتَيْبَةِ، وَبَذتِ القَائِدَةُ المُنَاحِلَةُ دَلالُ المَغْرَبِيِّ، وَبَعْدَ مُرُورِ قَرَابَةِ عَقْدَيْنِ عَلَى مَوْلِيدِهَا لَبَّتْ بِنَاءَ الوَطَنِ المُسْتَغْيِثِ.

رَكِبَتْ دَلالُ البَحْرَ، تَقَرَّدُ مَجْمُوعَتِهَا الفِدَائِيَّةِ، مَجْمُوعَةٌ دَيْرِ يَاسِينَ، كَانُوا ثَلَاثَةَ عَشْرَ فِدَائِيًّا، وَعَلَى عَادَةِ البَحْرِ، تَارَةً يَرْضَى، وَتَارَةً يَغْضَبُ، تَارَتْ أَمْوَالُهَا، وَقَلَبَتْ زُورَقَهُمُ المَطَاطِيءِ، فَفَرَّقَ بَطْلَانٌ مِنَ المَجْمُوعَةِ، وَظَلَّ البَيْتَةُ بِصَارِعُونَ المَوْجِ، وَبَتَشَبَّحُونَ بِالقَارِبِ حَتَّى تَرَاءَتْ لِلقَائِدَةِ وَمَجْمُوعَتِهَا أَضواءُ السَّاحِلِ الفِلَسْطِينِيِّ، فَتَسَلَّلُوا إِلَى السَّاحِلِ، فَبَسَمَتْ لَهُمُ الحُقُولُ وَالتِّيَارَاتُ.

أَطْلَقَتْ دَلالُ يَدَيْهَا عَلَى حَفْنَةٍ مِنَ تُرابِ وَطَنِهَا الدَّامِي، وَاشْتَمَّتْهَا بِشَغْفٍ، ثُمَّ انْظَرَتْ المُنْظَلَةَ الحَاسِمَةَ، فَاعْتَرَضَتْ هِيَ وَمَجْمُوعَتُهَا إِحْدَى الحَافِلَاتِ المُتَّجِهَةِ إِلَى حَيْفَا وَأَعَادَتْ نَسَازَهَا بِاتِّجَاهِ يَافَا، حَسِبَتْ إِلَيْهَا دَلالُ بِشُمُوحٍ، وَقَالَتْ مُخَاطِبَةً مَنْ فِيهَا: «نَحْنُ لَا نُريدُ قَتْلَكُمْ، نَحْنُ جِئْنَا لِنُخَلِّصَ إِخْوَانَنَا الأَشْرَى فِي سُجُونِكُمْ مِنْ تِرَائِي الأَشْرَى، نَحْنُ شَغِبَ إِطْلَابِ بِحَقِّهِ فِي وَطَنِهِ الأَذَى سَرَقَمُوهُ»، وَأَخْرَجَتْ مِنْ حَقِيقتِهَا عِلْمَ فِلَسْطِينِ، فَجَلَّتْ، ثُمَّ عَلَّقَتْهُ دَاجِلِ الحَافِلَةِ.

عَلِمَتْ قُوَّاتُ الأَحْيَالِ بِأَمْرِ الحَافِلَةِ الَّتِي وَصَلَتْ إِلَى بَشْطَقَةَ (سَيِّدِنَا عَلِيٍّ)، وَكَالَتْ فِرْقَةٌ حَاصِمَةٌ مِنَ الجَيْشِ بِقُودِهَا (إِبْهَادِ بَارَك) بِمُهاجَمَةِ الحَافِلَةِ بِالرُّشَاشَاتِ وَالْقَذَائِفِ، مُسْتَحْدِمِينَ الطَّائِرَاتِ وَالدَّبَابَاتِ، وَقَتْلَ كُلِّ مَنْ فِيهَا، وَهُوَ مَا يُعْرَفُ بِسِيَّاسَةِ الأَرْضِ المَحْرُوقَةِ، فَقَتِلَ عَدَدٌ كَبِيرٌ مِنَ الرُّكَّابِ؛ وَارْتَقَتْ دَلالُ شَهِيدَةً هِيَ وَثَمَانِيَةٌ مِنَ رِفايِ مَجْمُوعَتِهَا الأَبْطالِ الَّذِينَ مَا زَالَتْ جَنَامِيَتُهُمْ مَحْجُوزَةٌ فِي مَا تُسَمِّيهِ سُلْطَاتُ الأَحْيَالِ (مَقْبِرَةَ الأَفْامِ) حَتَّى اليَوْمِ، فِيمَا نَجَا فِدَائِيَّانِ.

لَقَدْ أَعَادَتْ دَلالُ لِدَيْرِ يَاسِينَ جُزْءًا مِنْ حَقِّهَا، وَرَوَّتْ أَرْضَ فِلَسْطِينِ بِدِمَائِهَا الرُّبِّيَّةِ؛ لِتُرَهَّرَ تَارِيحًا ثَائِرًا لَنْ يَسْتَكِينِ.

### 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 rose to Heaven as a martyr, along with eight of her companion heroes. Their remains are held in what the Occupation authorities call "numbered cemeteries" until this very day, while two fedayeen fighters escaped.

Dalal restored some justice for Deir Yassin, and watered the land of Palestine with her pure blood, to shine a history of revolution that will not yield.

**الفهم والتخيل واللغة:**

**أولاً- نجيب عن الأسئلة الآتية:**

١- تكميل الفراغات في الجمل الآتية بما يناسبها:  
أ- وُلِدَتْ دَلالُ الْمُغْرَبِي فِي \_\_\_\_\_ .  
ب- اسْمُ الْمَجْمُوعَةِ الَّتِي قَادَتْهَا دَلالُ الْمُغْرَبِي مَجْمُوعَةُ \_\_\_\_\_ .  
ج- غَرِقَ مِنْ أَفْرَادِ الْمَجْمُوعَةِ قَبْلَ الْوُصُولِ إِلَى السَّاحِلِ الْفِلَسْطِينِيِّ \_\_\_\_\_ .  
د- كَانَ عَدَدُ أَبْطالِ الْمَجْمُوعَةِ الْفِدَائِيَّةِ \_\_\_\_\_ .

٢- كَمْ كَانَ عُمُرُ دَلالِ الْمُغْرَبِي عِنْدَمَا اسْتَشْهِدَتْ؟  
٣- أَيْنَ نَزَلَتْ دَلالُ وَمَجْمُوعَتُهَا؟  
٤- نُوضِّحُ الْهَدَفَ مِنْ قِيَامِ دَلالِ وَمَجْمُوعَتِهَا بِتَنْفِيذِ الْعَمَلِيَّةِ .  
٥- مَا نَتِيجَةُ الْمُواجَهَةِ الَّتِي دَارَتْ بَيْنَ قُوَاتِ الْاِحْتِلالِ وَالْمَجْمُوعَةِ الْفِدَائِيَّةِ؟

**ثانياً- نفكر، ونجيب عن الأسئلة الآتية:**

١- ما مغزى تسمية مجموعة دلال الفدائية مجموعة دَيْرِ ياسين؟  
٢- كيف أعادت دلال ومجموعتها لدير ياسين جزءاً من حقها؟  
٣- علام يدل قول دلال: "نحن لا نريد قتلكم"؟  
٤- للمرأة الفلسطينية دور في مقاومة المحتل، كيف تجلّى ذلك في النص؟



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 restored 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)

نشاط:

بالرجوع إلى الموسوعة الفلسطينية، أو الشبكة العنكبوتية نبحث عما يأتي:

- كيف تم قتل دلال المغربي، والتَّمثيلُ في جُثيها؟

- نُسَمي البطلين اللذين غرقا في البحر قبل وصول دلال ومجموعتها إلى البحر.



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)

علامات الإعراب الأصلية

مراجعة

أولاً- نقرأ الفقرة الآتية، ونملاً الجدول بما هو مطلوب:

رَكِبَتْ دَلالُ البَحْرِ، تَقودُ مَجْموعَتِها الفِدايَّة، وَعَلَى عَادَةِ البَحْرِ؛ تارةً يَرْضَى، وَتارةً يَغَضِبُ،  
ثارتْ أمواجُه، وَقَلَبَتْ زورَقَهُم المَطاطِي، فَغَرِقَ بَطْلانٌ مِنَ المَجْموعَةِ، وَظَلَّ البَقِيَّةُ يُصارِعونَ  
المَوْجَ، وَيَنسَبِّتونَ بالقارِبِ حَتَّى تراءَتْ لِلقائِدَةِ وَمَجْموعَتِها أضواءُ السَّاحِلِ الفِلسطِينِي، فَتَسَلَّتْ  
المَجْموعَةُ إلى الشاطِئِ... وَتَبَسَّمتْ لَهُم تياراتُ البُرْتقالِ.

الأسماء المرفوعة	الأسماء المنصوبة	الأسماء المجرورة

Basic Inflection Suffixes

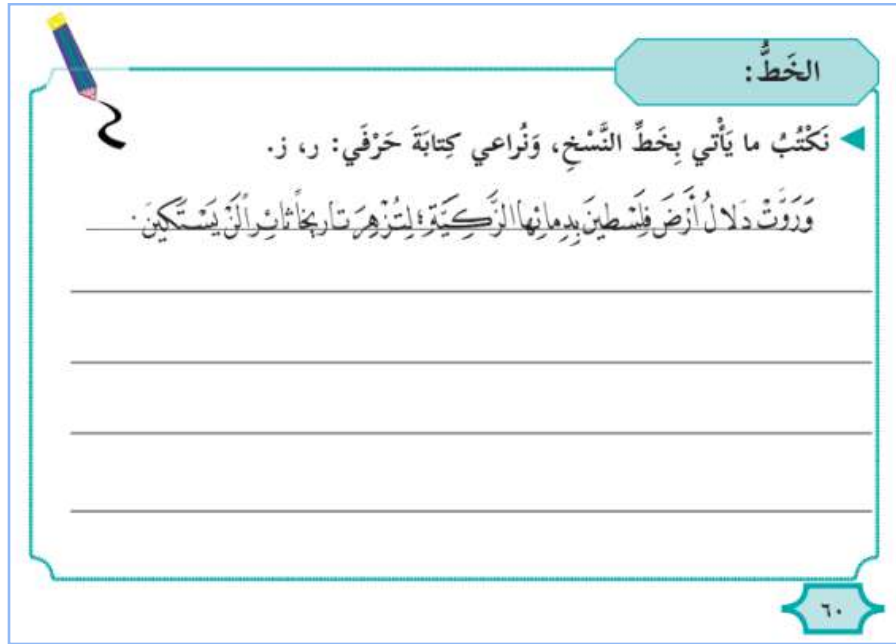
Review

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)



الْحَطُّ:

نَكْتُبُ مَا يَأْتِي بِحَطِّ النَّسْخِ، وَنُرَاعِي كِتَابَةَ حَرْفِي: ز.

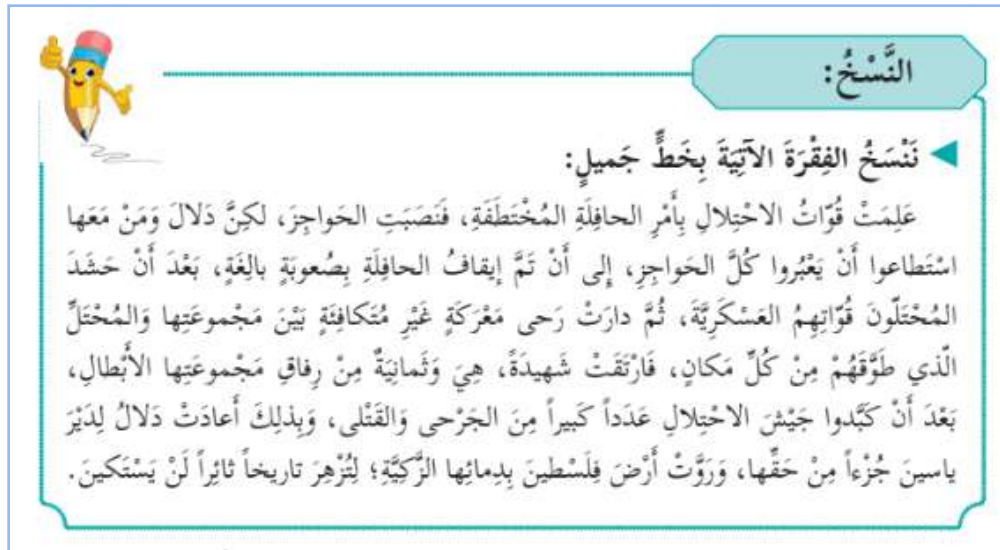
وَرَوَتْ دَلالُ أَرْضِ فَلَسْطِينَ بِدِمَائِهَا الرُّكِيَّةَ؛ لِتُزْهِرَ تَارِيخاً ثابِراً لَنْ يَسْتَكِينَ.

٦٠

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:

نَنْسُخُ الْفِقْرَةَ الْآتِيَةَ بِحَطِّ جَمِيلٍ:

عَلِمَتْ قُوَاتُ الاِخْتِلالِ بِأَمْرِ الحَافِلَةِ الْمُخْتَلَفَةِ، فَنَصَبَتِ الحَواجِزَ، لَكِنَّ دَلالَ وَمَنْ مَعَهَا اسْتَطَاعُوا أَنْ يَعْبرُوا كُلَّ الحَواجِزِ، إِلى أَنْ تَمَّ إِيقافُ الحَافِلَةِ بِصُعُوبَةٍ بِالْغَةِ، بَعْدَ أَنْ حَسَدَ الْمُحْتَلونَ قُوَاتِهِمُ العَسْكَرِيَّةَ، ثُمَّ دارَتْ رَحَى مَعْرَكَةٍ غَيْرِ مُتْكَافِئَةٍ بَيْنَ مَجْمُوعَتِها وَالْمُحْتَلاَّ الَّذِي طَوَّقَهُمْ مِنْ كُلِّ مَكانِ، فَارْتَقَتْ شَهِيدَةً، هِيَ وَثَمانيَّةٌ مِنْ رِفاقِ مَجْمُوعَتِها الأَبْطالِ، بَعْدَ أَنْ كَبَدُوا جَيْشَ الاِخْتِلالِ عَدَدًا كَثيراً مِنَ الجُرْحى وَالقَتلى، وَبِذَلِكَ أَعادَتْ دَلالُ لِذِيرِ ياسينَ جُزءاً مِنْ حَقِّها، وَرَوَتْ أَرْضَ فَلَسْطِينَ بِدِمَائِها الرُّكِيَّةَ؛ لِتُزْهِرَ تَارِيخاً ثابِراً لَنْ يَسْتَكِينَ.

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 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.

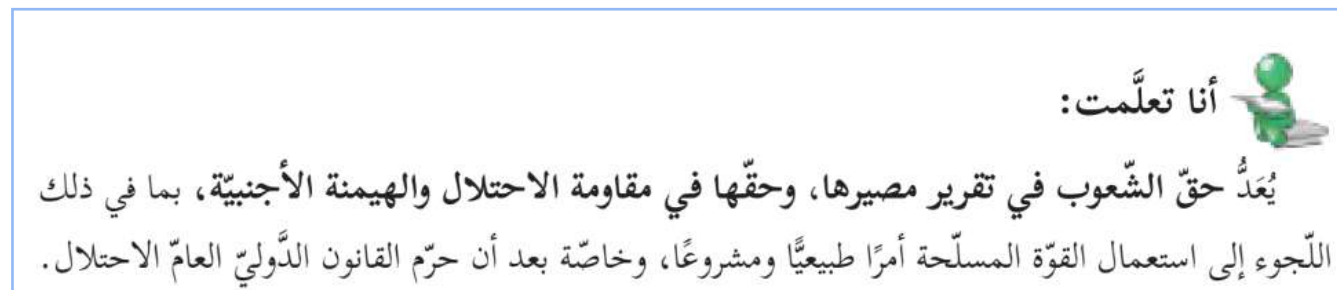
The text openly endorses the Munich Massacre during the 1972 Munich Summer Olympics, when the Fatah's Black September group took eleven Israeli Olympic team members hostage, killing them along with a West German police officer. The text uses this attack as an example for justifying Palestinian warfare against “Zionist interests abroad.”

لجأت المقاومة الفلسطينية إلى أساليب عديدة في مقاومتها الاحتلال الصهيوني؛ فقد انتهج الفدائيون أسلوب حرب العصابات في معظم مواجهاتهم للصهاينة داخل الأراضي الفلسطينية، كما لجؤوا إلى ضرب المصالح الصهيونية 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 السلمية الشعبية التي تمثلت في الإضرابات، وإغلاق الطرق، والامتناع عن دفع الضرائب، والمظاهرات، والمسيرات التي تُندد بالاحتلال، وغيرها، وقد جسدت الانتفاضة الشعبية عام ١٩٨٧م هذه الأساليب، التي دعت إليها القيادة الوطنية الموحدة 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.*

Ninth-grade social studies teaches that “resistance”, including armed resistance, is a “natural and legitimate” right, and dubiously claims that international law support this notion. The lesson equates Israel with colonial rule, and misquotes a UN resolution as stating that nations have the right to conduct “armed struggle” (*al-kifāh al-musallaḥ*) to free themselves from it.<sup>16</sup> 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 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 with the First Intifada (1987–1993), which saw the death 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.

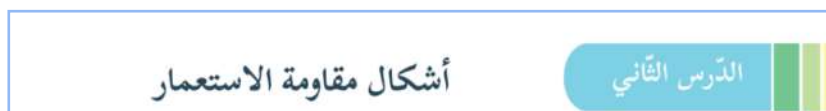
(p. 35)



*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].*

(p. 37)



<sup>16</sup> The textbook paraphrases Article 7 of the 1974 UNGA Resolution 3314, a non-binding 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 did not specifically endorse “armed struggle” as the textbook claims.

## أنا تعلّمت:

المقاومة: تعني مواجهة المستعمر بالطرق السلمية والعسكرية، أو كليهما؛ لردّ الأذى، والمحافظة على الوجود، والهويّة، ونيل الحرّيّة، وهو حقّ مشروع، أفردته جميع الشرائع السماوية، والمواثيق الدوليّة.

• 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 (٢-١)

نقرأ النّصّ الآتي ونلاحظ الصّور، ثمّ نُجيب عن الأسئلة التي تليها:

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

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



(٢)



(١)



(٤)



(٣)

- ١- نذكّر شكل المقاومة الّذي ورد في النّصّ والصّور.
- ٢- نستنتج موقف الجمعيّة العامّة من الكفاح المسلّح للشّعوب الرّازحة تحت نير الاحتلال.
- ٣- نناقش مدى انسجام القرار مع استمرار الاحتلال الصّهيونيّ لفلسطين.
- ٤- نستنتج الآثار التي تركتها المقاومة الفلسطينية على الاحتلال الصّهيونيّ.

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 تعلّمت:

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

وبدأت المقاومة الفلسطينيّة المسلّحة مع بداية الهجرة الصهيونيّة إلى فلسطين في نهايات القرن التاسع عشر، وتساعدت مع تزايدها، ثمّ تحولت إلى عمل سياسيّ عسكريّ، وثورات مع بداية الانتداب البريطانيّ، ومن أبرز الثورات الفلسطينية: ثورة البراق عام 1929م، وثورة الشيخ عز الدين القسام عام 1935م، وثورة عام 1936م وإعلان الإضراب الكبير الذي يعدّ أطول إضراب تاريخي، وتوالى عمليات المقاومة بعد صدور قرار التقسيم والاحتلال الصهيوني لفلسطين عام 1948م، وقد تبنّت منظمة التحرير الفلسطينية المقاومة المسلّحة منذ نشأتها عام 1965م.

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.

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## نشاط (٢-ب)

نقرأ النَّصَّ الآتي، ونلاحظ الصُّور، ونستنتج، ثمَّ نُجيب عن الأسئلة التي تليهما:

"يا من تجسّدون بوحدة إرادتكم، ويزخم عطائكم وتضحياتكم، وبتصعيدكم المتجدّد للانتفاضة الرّديّة الحاسم على ادّعاءات أعدائكم بأنّ الانتفاضة تخبو، وأنّ نفْسكم التّضاليّ قد ضعف، فإنّ الانتفاضة تحقّق يوماً بعد يوم مزيداً من الإنجازات على طريق نيل حرّيّتنا، وها أنتم بتعزيزكم المتصاعد بمقاطعة أجهزة المحتلّين، كالاستقالات المترابدة 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 البيّتيّة، وترشيد الاستهلاك، وتحقيق مضمون التّكافل والتّضامن الاجتماعيّ، وتعزيز بناء أجهزة سلطة الشّعب بالتّصعيد التّضاليّ في وجه المحتلّ، والخارجيّ عن إرادة شعبنا، وفي الالتزام التامّ لقطاعات شعبنا بالبرنامج التّضاليّ، والقرارات الصّادرة عن منظّمة التحرير الفلّسطينيّة".

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



(٢)



(١)



(٤)



(٣)

١- تُصنّف أشكال المقاومة السّلميّة من خلال النَّصِّ، والصُّور أعلاه.

٢- نذكرُ أشكالاً 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.

أنا تعلمت: 

المقاومة السلمية: هي نوع من السلوك اللاعنيف الذي يشمل سلسلة من الإجراءات المستمرة والدؤوبة ضد قوة أو سلطة معينة، وقد تُسمى بالمقاومة المدنية أو الشعبية؛ لارتباطها بالمواطنين، وبالمجتمع، ومن جهة أخرى كونها سلمية غير عسكرية، لنيل الحرية والاستقلال، ومن أساليبها: طرح المطالب الوطنية، وفضح جرائم المحتل في المحافل والمحاكم الدولية، وفك أشكال التبعية الاقتصادية مع الدول الاستعمارية كافة، وتنمية الاقتصاد الوطني، وتنظيم الجبهات الاجتماعية الداخلية، وحشد طاقاتها الشعبية؛ للضغط على الاحتلال، بالاعتصام، والاحتجاج، والإضرابات، والمسيرات، ورعاية أسر الأسرى والشهداء، وتسخير وسائل الإعلام المختلفة؛ لفضح جرائم الاستعمار، وحشد الرأي العام، والاهتمام بالمؤسسات التعليمية، وتخريج جيل واع مُتَمِّم.

وتمثلت المقاومة السلمية الفلسطينية بالانتفاضات الشعبية، كانتفاضة الحجارة عام ١٩٨٧م، والاعتصامات، والمظاهرات، والمهرجانات الوطنية، والظهور في المحافل الدولية؛ للمطالبة بحق الشعب الفلسطيني في تقرير المصير، وعودة اللاجئين إلى أراضيهم، كما اتخذ بعضها أشكالاً اقتصادية، كإنشاء البنوك الوطنية، والدعوة إلى مقاطعة البضائع الصهيونية، سواء في الأراضي الفلسطينية المحتلة، أو العالم العربي، أو الدول الصديقة.

*I learned:*

*Peaceful resistance: a type of non-violent 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.*

**107. Arabic Language, Vol. 2, Grade 8, 2020, pp. 40–44 (Previously—Arabic Language, Vol. 2, Grade 8, 2019, 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*”, as well as 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.*” Accompanying the text is an illustration of Israeli soldiers in a tank, shot dead by a Palestinian gunman, visualizing the glorification of violence depicted in the text.



(p. 40)

**كِرَامَةُ الْكِرَامَةِ**



**بَيِّنَ يَدِي النَّصِّ:**

بَعْدَ هَرَبَةِ عَامِ أَلْفٍ وَتِسْعِينَ وَسِتِّينَ، وَاخْتِلَالِ الظُّفَةِ الْعَرَبِيَّةِ  
وَعِزَّةَ، وَسَيْطَرَةِ الاخْتِلَالِ الصَّهْيُونِيِّ عَلَى فِلَسْطِينَ جَمِيعًا، شَعَرَتِ الْأُمَّةُ  
الْعَرَبِيَّةُ وَالْإِسْلَامِيَّةُ بِالْقَهْرِ وَالْخِيبَةِ وَالْحُذَلَانِ، فَجَاءَتْ مَعْرَكَةُ الْكِرَامَةِ فِي  
الْعَامِ التَّالِي، فَكَسَّرَتْ عُنُقَ الْجَيْشِ الصَّهْيُونِيِّ؛ مَا أَعَادَ لِلْأُمَّةِ تَوْعَاً مِنْ  
الْكَرَامَةِ وَالثِّقَةِ بِنَفْسِ.

#### The Dignity [Karāmah] of Karamah

About the text:

Following the 1967 defeat [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 Karamah 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 الصَّهَابِيَّةُ الْكِرَامَةَ، وَاشْتَبَكُوا مَعَ الْجُنُودِ الْأُرْدُنِيِّينَ  
وَالْفِدَائِيَّينَ الْفِلَسْطِينِيِّينَ بِالسَّلَاحِ الْأَبْيَضِ، وَلَمْ تَكُنِ الْمَعْرَكَةُ  
مَهْلَةً، كَمَا حُيِّلَ لَهُمْ، بَلْ كَانَتْ مَلْحَمَةً سَطَّرَ فِيهَا مُقَاتِلُو  
الضَّفَّتَيْنِ بَطُولَاتٍ خَارِقَةً، فَلَمْ يَسْتَطِعِ الْعَدُوُّ تَحْقِيقَ أَهْدَافِهِ الَّتِي  
حَلَمَ بِهَا قَبْلَ الْمَعْرَكَةِ، فَأَيَّقَنَ أَنَّ إِرَادَةَ الْمُقَاتِلِينَ رَاسِخَةٌ رُسُوخَ  
جِبَالِ السَّلْطِ وَالْقُدْسِ.

The Zionists entered Karamah 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.

خاض الفدائيون، بالرغم من قلة أسلحتهم، وبدايتيها، معركة الكرامة بسار كثيفة من القنابل اليدوية، والسلاح الأبيض، فهوت حناجر الفدائيين على رقاب جنود العدو، وحزم بعض الفدائيين أنفسهم بأحزمة متفجرة، فصارت أجسادهم نيراناً حارقة للدبابات الصهيونية. فكانت حرب عصابات وشوارع ضد جيش نظامي صهيوني، وامتدت المعركة منذ ساعات الصباح الباكر حتى ساعات المساء، دمرت خلالها القوات الغازية ثلاثة أرباع مباني قرية الكرامة.

**اضطرت الصهاينة أمام صمود المقاتلين وضراوة** مقاومتهم إلى طلب وقف سريع لإطلاق النار؛ حفاظاً على سلامتهم، لكن القائد الأردني مشهور حديفة ورفاقه رفضوا الطلب ما دام هناك صهيوني واحد يدنس أرض الكرامة. وتحت وابل كثيف من نيران الفدائيين والجيش الأردني وتحت جناح الظلام، بدأت القوات الغازية تلملم جثث قتلاها وجرحاها تمهيداً لل**جلاء**، وتترك وراءها بعض الجثث **والأشلاء**؛ لتكون طعاماً لوحوش الأرض وكوايسر السماء. **واندحرت** تجر أذيال الهزيمة والخيبة.

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. [...]

الصهيونية المغطوبة على شاحنات نقل كبيرة إلى الأرض المحتلة، وتركوا بعضاً منها في ساحة المعركة. ولن تنسى صورة جندي صهيوني مخترق مكبل من قانديه بسلاسل غليظة داخل دبابته؛ خشيته الهرب. وسحب الأبطال بعض الدبابات إلى عمان؛ لتكون دمي تلعب بها الأطفال المتبهجون بالثغر.

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.



*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.

108. *Social Studies*, Vol. 1, Grade 9, 2020, p. 40 (Previously—*Social Studies*, Vol. 1, Grade 9, 2019, p. 51)

Terror attacks against civilians are praised while terrorists are glorified such as role models through armed struggle. Here, Dalal Mughrabi, the perpetrator of the Coastal Road Massacre which killed thirty-eight Israelis including thirteen children on a civilian bus is portrayed as one “who carried the banner of resistance” and is celebrated as a role model of a Palestinian resistance operation. Also named in the text as a role model is Djamila Bouhired, Algerian nationalist militant who was imprisoned for her connection to terrorist activities against civilians in French-ruled Algeria, although this is not mentioned in the text.

كان للمرأة العربية دور بارز في مقاومة الاستعمار، فلم تتوان عن الالتحاق بقواعد الثوار ومراكز التدريب، كما قادت العمليات الفدائية ضد الاحتلال، فتصدّرت قوائم الشهداء والجرحى والأسرى، مثل جميلة بوحيرد الجزائرية التي قاومت الاستعمار الفرنسي في الجزائر، ودلال المغربي التي قادت عملية الساحل (عملية كمال عدوان) الفدائية على الساحل الفلسطيني عام ١٩٧٨م، وغيرهما العديد من النساء اللواتي حملن شعار المقاومة والتحرر في وجه الاستعمار.

*Arab women had a prominent role in resisting colonialism. They did not hesitate to join the bases of the revolutionaries and the training centers. They also led fedayeen operations against the occupation. They led the lists of martyrs, wounded and prisoners, such as Djamila Bouhired, who resisted French colonialism in Algeria; and Dalal Mughrabi who led the coast fedayeen operation (the Kamal Adwan operation) on the Palestinian coast in 1978. And [there were] many more women, apart from these two, who carried the banner of resistance and liberation in the face of colonialism.*

109. *Noble Hadith and its Sciences, Grade 11 [Shar'i Study Track], 2021, p. 123 (Previously: Noble Hadith and its Sciences, Grade 11 [Shar'i Study Track], 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 "Usurper". The textbook does not specify by what means the Al-Aqsa Mosque should be defended, and from what exactly.

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، ويهتّبوا لنصرة المسجد الأقصى وأهله، لتحريره من أيدي المعتصين.

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?

110. *Arabic Language, Vol. 1, Grade 7, 2021, pp. 67–68 (Previously—Arabic Language, Vol. 1, Grade 7, 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?", which appears to call for military action against Israel and to describe it as "Unbelief" (*kufri*) 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 to 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 Surah Al-Anfal 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 ﴾

جميل عياد الوحيدي شاعر فلسطيني، وُلِدَ عام ١٩٣٠م في بئر السبع، تلقى علومه الابتدائية في مدرسة الفالوجة، وبعض علومه الثانوية في مدرسة المجدل، وأتمها في الكلية الإبراهيمية في القدس. عمل معلّم مدرسة، ثمّ مساعد مدير، ثمّ مديراً في مدارس وكالة الغوث الدولية منذ ١٩٥٠م حتى ١٩٩٠م؛ حتى تقاعد.

### أَيْنَ الفوارس

جميل عياد الوحيدي/ فلسطين

- |                             |                                |   |
|-----------------------------|--------------------------------|---|
| أجيلي: قلبي.                | فأجيلي اللوم إن اللوم أغياني   | ١- لا الخيلُ خيلي ولا الفرسانُ فُرسانِي |
| أغياني: أتعتني.             | وفي عراقيتها قد شكَّ وجداني    | ٢- وهذه الخيلُ في ألوانها غيشُ          |
| عراقيتها: أصلاتها.          | تعيشُ فريسةً إذلالٍ وإذعانٍ    | ٣- والخيلُ إن لم تكنْ ذوماً موحدةً      |
| الإذعان: الخضوع.            | من قبضة الكفر من أعوان شيطان؟  | ٤- أين الفوارسُ للأقصى تُحرّزه          |
| الإيوان: القصر.             | ففي فلسطين يعلو ألف إيوان      | ٥- أين الفوارسُ للإيوان تُفخّمه؟        |
| الثقغ: الغبار.              | تُجرّجُ القيّد في ساحات سجان   | ٦- فانظرُ ليحطين قد سالت مدايعها        |
| منهبط الوحي: نكته المكرّمة. | على العدو تُثيرُ الثقغ من ثان؟ | ٧- وهل سبيلٌ إلى يوم تكبرُ به           |
|                             | من منهبط الوحي قد تأتي وعمان   | ٨- خيلاً موحدة الرايات مؤمنة            |
|                             | من الكويت ومن بصر ولبنان       | ٩- ومن دمشق وبغداد ومن يمن              |
|                             | فكعبة القدس أوحث لي بكنران     | ١٠- فأجيلي اللوم إن أسرقت في كلمي       |
|                             | ونحنُ نأوي إلى صناع أكفان      | ١١- فلا سبيلٌ إلى بعث لِقوتنا           |
|                             | من غير عود لإسلام وقرآن        | ١٢- ولا سبيلٌ إلى نصرٍ لأمتنا           |

#### 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 for victory to our [Islamic] Nation / other than to return to Islam and the Qur'an.



- ١- ما الفكرة العامة التي تتحدث عنها القصيدة؟
- ٢- نستخرج من الأبيات ما يتفق مع قوله تعالى: «وأعدوا لهم ما استطعتم من قوة ومن رباط الخيل». (الأنفال: ٦٠)
- ٣- إلام يدعو الشاعر في البيت الثالث؟
- ٤- تكرر كلمة الفوارس في القصيدة، فما الغرض من التكرار؟
- ٥- نصف مشاعر الشاعر في البيت السادس.
- ٦- ماذا تمنى الشاعر في الأبيات (٧، ٨، ٩)؟
- ٧- نبيّن المقصود بكلّ من (أعوان شيطان، وصناع أكفان).
- ٨- بين الشاعر في البيت الثاني عشر سبب ضعف الأمة. نوضح ذلك. وما العلاج الذي اقترحه؟
- ٩- نوظف العبارتين الآتيتين: (تثير النقع، ناوي إلى) في جملتين مفيدتين من إنشائنا.
- ١٠- نوضح جمال التصوير في البيت السادس.

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".  
[...]

111. *Arabic Language (1): Reading, Grammar, Presentations and Expression (Academic Track), Grade 12, 2020, pp. 84–87 (Previously—Arabic Language (1): Reading, Grammar, Presentations and Expression [Academic Track], Grade 12, 2019, pp. 84–87)*

A poem conveys the message that the Palestinian refugee experience may only end with refugees' physical return, with a violent meaning implied. The poem titled "A Refugee's Will" describes the speaker's loss of his father's land, and his own yearning to return to Haifa – a city in present day Israel – suggesting that one may "come to her one day with the weapon in your hand." This appears to be tied to a follow-up question which asks: "How will the Palestinian refugee return to his homeland?", the correct answer ostensibly being "with a weapon in his hand". The poem also expresses the speaker's wish "to die on [the land's] soil", further increasing the likelihood that a physical and potentially violent return of refugees is intended.

\*\*\*

هم أخرجوك فَعُدُّ إلى مَنْ أخرجوك  
فهنالك أرضٌ كان يزرعها أبوك  
قد دُفقت من أثمارها الشَّهد المذاب  
فبإلام تتركها؟ لألسنة الحيرات؟

\*\*\*

### وَصِيَّةٌ لاجئ

(هاشم الزهاوي)

يَبِينُ يَدَيَّ النَّصْرُ:

جفا بينَ أما سمعتَ أينَ خَلِفنا؟  
وشغنتُ عن بعدِ شذى الهمونِ سَمِقنا  
تكني إذا لحننَّ وراء الألفِ مَلِقنا  
سألتُه عن يومِ الغلاصِ متى؟ وكيفنا؟  
هي لا تزيدك أن تعيشَ العمرَ طَيِّفا

\*\*\*  
قَوْلُكَ الأرضِ التي غَدَّتْ جيبكُ  
وتنوءُ يوماً في شبابك أن تراكُ  
لَمْ تَقبها إِذْكَ أُمُوالُ الثَّمَناتِ  
ترنو ولكنْ ملءَ نظرتها عِضابُ

\*\*\*  
إنْ جتِها يوماً وفي يدك السِّبْاخُ  
وملغنتُ بين يروعها مثل الصَّبْاخِ  
فاصْف: سِلي سِخِ الزَّواشي والِبِطْاخِ  
إني أنا الأَمْسُ الذي خَنَدَ الجِراحُ  
تَبِك يا وطني العِيزُ الشَّفْاخِ

\*\*\*  
لا تَكْبِتْ لما بَكَتْ عِينُ الحِداةِ  
هي نَفْسُ الطَّيِّبانِ من فِجورِ الحِداةِ  
فارجِعْ إلى بلَدِ كَنُوزِ أبي خِصاةِ  
فَدُ كَمْتُ أَرْجُو أنْ أَمُوتَ على قِراةِ  
أَمَلُ قَوي ما كان لي أَمَلُ سِواةِ

هاشم الزهاوي (١٩٣٥ - ١٩٥٩) شاعر مصري، درس في كلية دار العلوم، ترك مئة وسبعاً وثمانين قصيدة، تناول فيها قضايا معسر والأنتة الإسلامية، وبرع في تلمس الشخصيات، ومن أمثلة ذلك قصص شخصيات اللاجئين الفلسطينيين في هذه القصيدة التي جاءت على مجرود الكامل.



٦- كيف يعود اللاجئ الفلسطيني إلى وطنه؟

#### A Refugee's Will

[Excerpts]

They have driven you out. Return to those who have driven you out

Because there is a land that your father used to cultivate . . .

Haifa is sighing. Have you not heard Haifa's sigh? . . .

Behind you there is a land that fed your childhood

And wants to see you one day in your youth

The horrors of the disaster have not made her forget you

She is longing but her glance is full of admonishment

If you come to her one day with the weapon in your hand . . .

Then cry out: . . .

I am at your service, O my dear homeland that has been deserted . . .

Return to a land whose pebbles are my father's treasures

I have wanted to die on its soil

A withered hope, I had no other

6- How will the Palestinian refugee return to his homeland?

112. *Islamic Education*, Vol. 1, Grade 5, 2020, pp. 65, 103 (Previously—*Islamic Education*, Vol. 1, Grade 5, 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 accompanied by a map of Palestine without Israel. Students are encouraged to “protect” the Al-Aqsa Mosque and are told that a day will come when the Palestinian flag will rise over Jerusalem (without differentiating between east and west), over its Mosques and Churches. Students are also instructed to color a Palestinian flag raised above the Al-Aqsa Mosque.



Banner: “[A day will come when] one of our children, one of the best of our sons, will raise the Palestinian flag over the walls of Jerusalem, over its Mosques and Churches.”

\* The Al-Aqsa Mosque is a sacred Islamic-Palestinian place, and must be protected as much as the other religious sites in Palestine.

113. *Arabic Language (1): Reading, Grammar, Presentations and Expression*, Vol. 2, Grade 11, 2019, pp. 34–38 (Previously—*Arabic Language (1): Reading, Grammar, Presentations and Expression*, Vol. 2, Grade 11, 2018, pp. 32–36).

A poem used to teach advanced Arabic, “Red [Bloody] Tuesday,” glorifies death and three Palestinian men who were hanged by the British Mandate in 1930 after being accused of murdering innocent unarmed Jews during the 1929 Arab riots in Palestine. In particular, the poem praises the manner in which the three condemned faced death with active joy and anticipation, a fact the textbooks makes note of and describes as part of what makes them “heroes”, thus strongly encouraging students to adopt this mindset.



## الثلاثاء الحمراء

### بين يدي النصّ

(إبراهيم طوقان)

إبراهيم عبد الفتاح طوقان (١٩٠٥ - ١٩٤١م)، شاعرٌ فلسطينيٌّ، وُلِدَ في مدينة نابلس، نشأً في أسرةٍ مُجِبَّةٍ للعلم والأدب، واشتهرَ بقصائده الوطنية، والاجتماعية، والسياسية، وقد جمعتْ أخته فدوى أشعاره في ديوانٍ أسمته (ديوان أخي إبراهيم).

وفي هذا النصّ، يُخلدُ الشاعرُ الشهداءَ الثلاثة: فؤاد حجازي، ومحمد جمجوم، وعطا الزير، الذين أعدمتهم سلطات الانتداب البريطاني في سجن عكا، إثر ثورة البراق سنة ١٩٢٩م.



كما أشادَ بشجاعة الأبطال الثلاثة، وهم يتسابقون إلى حبل المشنقة، حيث صوّر ذلك تصويراً بارعاً بكلماته.

**الشاعرة الثالثة**

أنا سامة السرجيل السعيد أنا سامة الرأس السعيد  
أنا سامة الموت العزيف كلُّ ذي فعلٍ مجيد  
بسطلي تحفظن قبلة رمداً لتعظيم العلو  
راسمتن عزّ فلي لأشفيها إلى شوب القوه  
فمنسأ بسوح (منسحق): نطق البردى حلق الورد  
فمنسأ بأفك عند مرودك وهمي الهيسك بالسيدي  
وقوى العواء عن السبها في مسبح الخفن الهيد  
مدا سال عن خنك البلا اجل من أبحر القهيد

**الشاعرة الثالثة**

أنا سامة السرجيل السعيد أنا سامة القلب الحكيم  
رمز القيات إلى التهادي في العظير من الأنور  
تطلي أهد على هام الموت من شؤ الصغور  
خالدلاً برتفتت السدي فاصحت الموت في صورا  
فمنسأ بوسان يا (مسفا): وبسقة المسك القديم  
وسلاك الأمان نكي الهك بالبيع الهير  
مدا أهد الويل القدي غير مشر جور

**خاتمة**

أصماعتهم في لربة الأطلان أرواحهم في حكة الرضوان  
وهناك لا تكون من القيان وهناك هب من العلو والقدان

**القناة الحلوة**

**مقدمة**

لما عزمن جنكات المنحون ورتعت بهي الرجال يوزون  
ساع الأمان وأنزال القاسون فالليل كاد يهالق قسون  
تلققت نغز عواصك ومواظك والموث حيا طالت لو عاظك  
والديوان الأبدى نغم في الرى لرتغم في فهدا الشحكيم  
حلق البريد وما نغز حلال وذلك بين مطوية أكتال  
كسرطسا الأرواح والأنوار وكرامة نيا حصرية- أسنالا

**الشاعرة الثالثة**

**الشاعرة الأولى**

أنا سامة الهسي الأريفة الفضل لي الأسيديفة  
أنا بخر ساعان تهادي كلهدا رسد العويشة  
لرودك في فهدا القبيشة نفعلة البروج الوقيشة  
لا لشد من بسوم الهسم يسفي المعدا كمان التقة  
فمنسأ بروج (ووا) لثمة من جواحه لآنية  
عاشق توم في سبل بلاها فهدت خنقة

٤ مَنْ هُمُ الشَّهَدَاءُ الَّذِينَ نَغَى الشَّاعِرُ بِطَوْلَتِهِمْ؟

٥ نُشِيرُ إِلَى الْبَيْتِ الَّذِي ضَرَبَهُ الشَّاعِرُ مَثَلاً عَلَى تَحْمُلِ الْبَطْلِ لِقَاءَ الْمَوْتِ.

٦ أشار الشَّاعِرُ إِلَى حِرْصِ الشَّهَدَاءِ الثَّلَاثَةِ عَلَى حِرَازَةِ قِصْبِ السُّبْقِ فِي الشَّهَادَةِ، وَتَرَاخُمِهِمْ عَلَيْهِ، نَعُدُّ مَا يَشِيرُ إِلَى ذَلِكَ فِي الْقِصِيدَةِ.

٧ رسمت القصيدة مشاهد إعدام الأبطال الثلاثة، فكيف بدت تلك المشاهد؟

٨ ختم الشَّاعِرُ قِصِيدَتَهُ ببيان مآل الشَّهَدَاءِ ومكانتهم، نوضِّح ذلك.

*Red Tuesday*

[...] In this text, the poet immortalizes the three martyrs: Fu'ad Hijazi, Muhammad Jamjoum, and 'Ataa al-Zeer, 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.

[Excerpts]

*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*

*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*

[...]

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

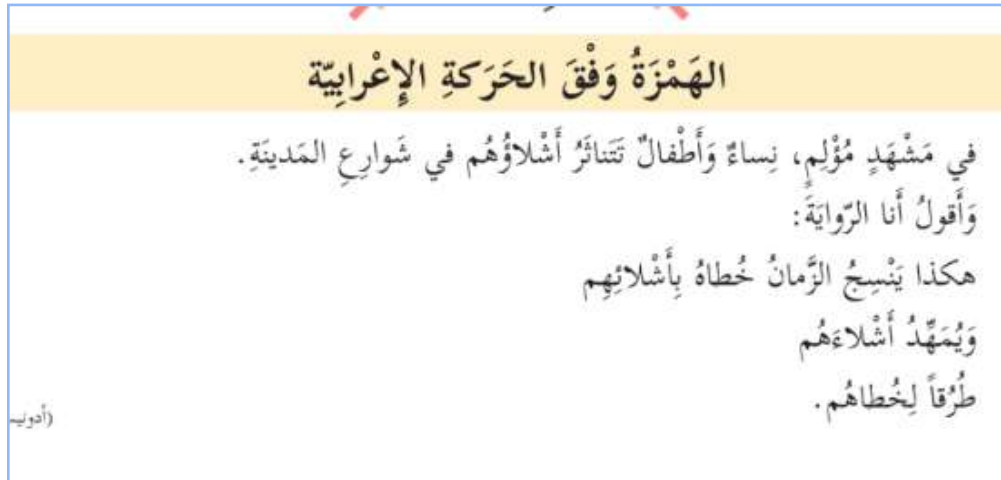
- 4- Who are the martyrs who are praised for their heroism by the poet?
- 5- Cite the verse in which the poet demonstrates the way in which the hero faces death.

*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?
- 6- The poet concludes his poem by depicting the martyrs' demise and prestige, explain this.

114. *Arabic Language*, Vol. 1, Grade 9, 2020, p. 98 (Previously—*Arabic Language*, Vol. 1, Grade 9, 2019, 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 specifically focuses students’ attention on the word “*strewn remains*” (*ašlā*) as its spelling changes when inflected according to different noun cases.



*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*

115. *Arabic Language*, Vol. 1, Grade 10, 2020, p. 133 (Previously—*Arabic Language*, Vol. 1, Grade 10, 2019, p. 133)

Tenth graders are taught a Palestinian nationalist poem with violent connotations. A poem by Tawfiq Ziad, “*We Shall Remain*,” contains the line “*with pure blood, we do not spare*”, which can be interpreted as a call on Palestinians to shed their blood, to act ruthlessly towards the enemy, or both. The poem also mentions locations in present-day Israel – the cities of Lod and Ramla, and the Galilee region – stating “*here we have a past, present and future*”, strongly implying that they should be returned to Palestinian hands someday. Juxtaposing this message with the earlier message about “*not sparing with blood*”, a potentially violent message may be interpreted.

وَنَأْكُلُ التُّرَابَ إِنْ جُوعْنَا .. وَلَا نَرَّحُلُ  
 وَبِالدَّمِ الزَّكِيِّ لَا نَبْخُلُ .. لَا نَبْخُلُ .. لَا نَبْخُلُ  
 هُنَا لَنَا مَاضٍ .. وَحَاضِرٌ .. وَمُسْتَقْبَلٌ  
 كَأَنَّنا عِشْرُونَ، مُسْتَحِيلٌ  
 فِي اللُّدِّ، وَالرَّمْلَةِ، وَالْجَلِيلِ

\*\*\*

We eat the dirt if we are hungry, but we do not leave  
 And with pure blood, we do not spare, not spare, not spare  
 Here we have a past, a present and a future.  
 As though we were twenty, impossible  
 In Lod, Ramla and the Galilee.

116. *Geography and Modern and Contemporary History of Palestine (Teacher Guide), Grade 10, 2018, p. 213*

“Armed resistance” is one of the approved methods suggested by a tenth grade teacher 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.

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

117. *Arabic Language (Teacher Guide), Grade 9, 2018, 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 also p. 188) Separately, in its interpretation of an Arabic language poem about Palestinian refugees, the same 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 text from the same textbook likens Israel to “*a clawed beast of prey,*” again 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)

ج ٢: (أشياننا 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 the savagery of the Occupier.

(p. 150)

٤ — 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 — 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.

السؤال الخامس: نقرأ الفقرة الآتية، ثم نجيب عما يليها:

(١٠ علامات)

فعاثت تلك العصابات في المدينة تخريبا وتدميرا، وغرزت أنياب حقدها في جسدها الطاهر، ونفذت أبشع حملات الإبادة فيها، حتى لم يبق من سكانها العرب إلا القليل، فمشهد ترحيل معظمهم أدمى القلوب، وترك في خاصرة الشعب الفلسطيني جرحا نازفا، يروي حكاية الألم على لسان من نجا من أبنائها.

١. ما المدينة المقصودة في النص؟
٢. لماذا لم يبق إلا القليل من أبناء المدينة فيها؟
٣. نحكي الأسلوب في عبارة: لم يبق من سكانها العرب إلا القليل.
٤. تأتي 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".

## 118. Arabic Language (Teacher Guide), Grade 7, 2018, 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 assault, and ask students to visually recreate the event with drawings. One of the lessons offered 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. The text, apparently sourced from the Arabic edition of Wikipedia, describes 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 even describes "women's fingers and ears (being) 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 based on students' didactic ability, with most students being made to recount the atrocities mentioned, and more advanced students having to explain the wisdom of including such content within their school curriculum in the first place. Finally, students are suggested to create drawings where they would "imagine 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 is to expose young children to highly inappropriate material and ensure they digest it, in order to shock them into hating and fearing the Israeli 'Other.'

**نشاط:** يمهّد 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 كُتبت عليها آداب الاستماع.

العرض: القراءة الأولى لنص الاستماع: يقرأ المعلم النصّ قراءة معبّرة، وبصوت واضح، وبسرعة مناسبة، من خلال دليل المعلم، أو يسمعه للطلّاب بوساطة وسيلة سمعية، وي طرح 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 متديناً (غير مرضي)، يُقرأ النصّ قراءة ثالثة.

القراءة الثانية لنص الاستماع: يقرأ المعلم النصّ 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 الداويمة؟ 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.



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 heterogenous 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.

## مَجْزَرَةُ الدَّوَايِمَةِ

تَقَعُ قَرْيَةُ الدَّوَايِمَةِ غَرْبِيَّ مَدِينَةِ الْخَلِيلِ، وَسَمَّيْتُ بِهَذَا الْاسْمِ تَخْلِيداً لِذِكْرِ رَجُلٍ صَالِحٍ سَكَنَهَا، وَاسْمُهُ (عَلِيُّ بْنُ عَبْدِ الدَّائِمِ بْنِ أَحْمَدَ الْعَمَارِيِّ). وَيُرْتَبَطُ اسْمُهَا بِمَجْزَرَةِ الدَّوَايِمَةِ، وَهِيَ إِحْدَى الْمَجَازِرِ الْوَحْشِيَّةِ الَّتِي ارْتَكَبَتْهَا الْعِصَابَاتُ الصَّهْيُونِيَّةُ مُنْتَصَفَ لَيْلِ الثَّامِنِ مِنْ تَشْرِينِ الْأَوَّلِ عَامِ الْفِئِ وَتِسْعِمِئَةِ وَثَمَانِيَّةٍ وَأَرْبَعِينَ مِيلَادِي، حَيْثُ قَامَتِ الْعِصَابَاتُ الصَّهْيُونِيَّةُ بِارْتِكَابِ هَذِهِ الْمَجْزَرَةِ، وَقَدْ ظَلَّتْ تَفَاصِيلُهَا طَيِّ الْكَيْفَانِ، إِلَى أَنْ كَشَفَتْ عَنْهَا لِأَوَّلِ مَرَّةٍ مُرَابِلَةُ صَحِيفَةِ صَهْيُونِيَّةٍ خِلَالَ شَهْرِ أَيْلُولِ مِنْ عَامِ الْفِئِ وَتِسْعِمِئَةِ وَأَرْبَعَةَ وَثَمَانِينَ مِيلَادِي.

وَحَاصِرَتِ الْعِصَابَاتُ الصَّهْيُونِيَّةُ الْقَرْيَةَ مِنْ ثَلَاثِ جِهَاتٍ، وَتَرَكَّتِ الْجِهَةَ الشَّرْقِيَّةَ مَفْتُوحَةً، ثُمَّ بَدَأَتْ إِطْلَاقَ النَّارِ، وَتَفْتِيشَ الْمَنَازِلِ مَنْرِيلاً مَنْرِيلاً، فَقُتِلَ كُلُّ مَنْ وُجِدَ صَغِيراً كَانَ أُمٌّ كَبِيراً، شَيْخاً أُمٌّ امْرَأَةً، وَأُطْلِقَتِ الْمَدَافِعُ الصَّهْيُونِيَّةُ حِمَمَ حِقْدِهَا عَلَى خَمْسَةِ وَتِسْعِينَ مُسِنَّاً كَانُوا يَسْتَعِدُّونَ لِإِدَاءِ الصَّلَاةِ فِي مَسْجِدِ الْقَرْيَةِ، فَقُتِلُوا جَمِيعاً.

وَمِنْ فِطَائِحِ هَذِهِ الْمَجْزَرَةِ، أَنَّ الْعِصَابَاتِ الصَّهْيُونِيَّةَ أَعْدَمَتِ مَا يَزِيدُ عَنْ خَمْسِي وَثَلَاثِينَ عَائِلَةً عِنْدَ مَدْخَلِ الْمَغَارَةِ الْمُسَمَّاةِ (طُورِ الرَّاعِ)، كَانَتْ قَدْ لَجَأَتْ إِلَيْهَا، وَقَامَتِ بِتَجْمِيعِ الْجُثَثِ، وَأَضْرَامِ النَّارِ فِيهَا حَتَّى تَفْحَمَتْ، وَاجْبَارِ الْأَشْرَى عَلَى حَمْلِهَا، وَالْقَائِيهَا فِي آبَارٍ مَهْجُورَةٍ، وَقَامَ أَفْرَادُ هَذِهِ الْعِصَابَاتِ بِتَحْطِيمِ رُؤُوسِ الْأَطْفَالِ أَمَامَ أُمَّهَاتِهِمْ بِالْهَرَاوَاتِ، وَمِنْ تَمِّ إِعْدَامِ الْأُمَّهَاتِ، وَالْأَعْيَادِ عَلَى النِّسَاءِ أَمَامَ ذَوِيهِنَّ، ثُمَّ دُمِّرَتِ الْقَرْيَةُ تَدْمِيراً كَامِلاً.

وَاسْتِنَاداً إِلَى الْإِحْصَاءَاتِ الَّتِي أُجْمِعَ عَلَيْهَا الْعَرَبُ، وَالْأُمَمُ الْمُتَّحِدَةُ، وَجَيْشُ الْإِحْتِلَالِ الصَّهْيُونِيِّ، فَقَدْ بَلَغَ عَدَدُ شُهَدَاءِ مَجْزَرَةِ الدَّوَايِمَةِ أَلْفَ مُوَاطِنٍ، وَقَدْ أَذْلَى بَعْضُ الْمُؤَرِّخِينَ، وَبَعْضُ الْقَادَةِ الصَّهْيَانِيَّةِ بِشَهَادَاتٍ، فَقَالَ (هَارُونُ كُوهِين): "ذُبِحَ سُكَّانُ قَرْيٍ بِأَكْمَلِهَا، وَقُطِعَتْ أَصَابِعُ النِّسَاءِ، وَأَذَانُهُنَّ؛ لِأَنْتِزَاعِ الْقِطْعِ الذَّهَبِيِّ مِنْهَا"، وَقَالَ الْحَاخَامُ الصَّهْيُونِيُّ (يُوئِيلُ بْنُ نُونٍ): "إِنَّ الظَّلْمَ التَّارِيخِيَّ الَّذِي الْحَقْنَاهُ بِالْفِلِسْطِينِيِّينَ أَكْثَرَ مِمَّا الْحَقَّ الْعَالَمُ بِهَا (المُوسُوْعَةُ الْحُرَّةُ وَيَكْيِيدِيَا، بِتَصَرُّفٍ).

## Lesson 2: The Al-Dawayima Massacre

[...]

One 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.



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

When teaching eighth grade Arabic spelling and grammar, a teacher guide uses an example sentence which 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 accomplish this message. Given that the exercise in question 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 but 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 يرو التاريخ أبشع من المجازر التي ارتكبت بحق الشعب الفلسطيني.  
يسقي: ليسقي الشباب ثرى الوطن بدمائهم الزكية.

Dictation / General Review

3. “Tell” [yarwī]: History has not told [lam yarwī] of massacres more obscene than those which have been perpetrated against the Palestinian people.

“Water” [yasqī]: Let the youths water [li-yasqī] the Motherland’s soil with their pure blood.

120. *History (Teacher Guide), Grade 11, 2018, 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’āāt*) 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 which participate in “terrorism,” whereas Palestinians “resisting” said (Israeli) “terrorism” cannot be considered terrorists. It should be noted that the idea of “right to resist” is not accepted by most scholars of international law,<sup>17</sup> 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.<sup>18</sup> This latter interpretation is reinforced by the fact that the lesson specifically discusses instances where students may confuse “resistance” with terrorism, and that no instance of Palestinian terrorism is admitted by the text. Students are thus easily led to the notion that Palestinian nationalist violence is protected under international law.

<p>أكدت القوانين الدولية الصادرة عن المنظمات الدولية كالأأم المتحدة، والقوانين الدولية الخاصة بالنزاعات المسلحة على حق الشعوب في المقاومة، والتحرر 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.</p>	<p>نشاط (٦)</p>
<p>ضرورة مناقشة مفهوم الإرهاب مع الطلبة، والتمييز بين الأعمال الإرهابية وأعمال المقاومة، وأهداف كل منهما حتى يتمكن الطالب من الرد على الإدعاءات التي تُفسر أعمال المقاومة على أنها أعمال إرهابية، وأن القانون الدولي يُجيز أعمال المقاومة التي تهدف إلى التحرر والاستقلال، ويحظر الأعمال الإرهابية التي يكون هدفها التخريب والتدمير، 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.</p>	<p>قضية للنقاش (١٢)</p>

*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 the international laws.*

<sup>17</sup> GEI, “Report on Palestinian Textbooks,” 2021, pp. 63, 64.

<sup>18</sup> 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.

## Libels and Conspiracies

121. *Social Studies*, Vol. 1, Grade 9, 2020, p. 15 (Previously—*Social Studies*, Vol. 1, Grade 9, 2019, p. 19)

Israel deliberately “releases herds of pigs that caused havoc” damage crops and weak the Palestinian economy; Israel transformed Palestinian areas into waste dumps of poisonous refuse (intentionally) to pollute the Palestinian environment with radioactive and chemical materials leading to the rise of serious diseases.

عمل الاحتلال الصهيونيّ منذ احتلاله الضفّة الغربيّة وقطاع غزّة عام ١٩٦٧ م على إضعاف الاقتصاد الفلسطينيّ، وإحاقه باقتصاده، عن طريق السيطرة على الأرض التي تُعدّ أهمّ وسائل الإنتاج، وحول الاحتلال مساحات واسعة من الضفّة الغربيّة وقطاع غزّة إلى مكبّات للنفايات الإشعاعيّة والكيميائيّة السامّة، الملوّثة للبيئة الفلسطينيّة، ما أدّى إلى ارتفاع معدلات الإصابة بالأمراض الخطيرة، وإطلاق قطعان الخنازير التي ألحقت الضرر بالسكّان، 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.

122. *Islamic Education*, Vol. 1, Grade 5, 2020, p. 98 (Previously—*Islamic Education*, Vol. 1, Grade 5, 2019, p. 98)

Children are taught that Israel carries out excavations under the Al-Aqsa Mosque to cause it to collapse (includes watching a video of the “excavation” in class). The propagation of this dangerous myth has been the cause of considerable bloodshed.

واجبنا تجاه فلسطين والمسجد الأقصى:

منذ احتلال الصهاينة لمدينة القدس عاصمة فلسطين، وهي تتعرّض لحملة استيطانيّة كبيرة من جيش الاحتلال الصهيوني والمستوطنين؛ لطرد مواطنيها العرب والمسلمين، لتصبح مدينة يهوديّة. كما أنّ المسجد الأقصى لا يزال في خطر كبير؛ بسبب الانهيارات الأرضيّة، والتشقّقات في ساحاته، نتيجة الحفريات التي يقوم بها الاحتلال الإسرائيليّ أسفل المسجد الأقصى.

نشاهد الفيديو الآتي عن مخاطر حفريات الاحتلال الصهيوني أسفل المسجد الأقصى من القرص المرفق.

Our duty towards Palestine and the Al-Aqsa Mosque:

Since the Zionists occupied the city of Jerusalem, the capital of Palestine, it has been under massive settlement efforts by the army of the Zionist Occupation and settlers—with the aim of deporting its Arab and Muslim residents and making it a Jewish city. Al-Aqsa Mosque is still in great danger due to landslides and cracks in its squares as a result of the excavations carried out by the Israeli Occupation under Al-Aqsa Mosque.

Let us watch the following video about the dangers of the Zionist Occupation’s digging under the Al-Aqsa mosque from the attached CD.

123. *Social Studies*, Vol. 1, Grade 6, 2020, p. 20. (Previously—*Social Studies*, Vol. 1, Grade 6, 2019, p. 23).

Israel is accused of a deliberate official policy of stealing Palestinian relics to eradicate Palestinian heritage. Students are asked to write about this alleged policy.

نشاط (٤/١): نَقْرًا النَّصِّينَ، ثُمَّ نَقُومُ بِمَا يَأْتِي:



النَّصُّ الْأَوَّلُ:

أُورِدَتْ إِحْدَى وَكَالَاتِ الْأَنْبَاءِ الْمَحَلِّيَّةِ الْأَخْبَارَ الْآتِيَّةَ:

- فِلَسْطِينُ مِنْ أَكْثَرِ بِقَاعِ الْأَرْضِ نَهَبًا لِلآثَارِ....

- سَرِقَةُ الْآثَارِ الْفِلَسْطِينِيَّةِ عَمَلِيَّةٌ تَعَرَّضَتْ لَهَا الْأَرْضِي الْفِلَسْطِينِيَّةُ مُنْذُ الْاِحْتِلَالِ الصَّهْيُونِيِّ حَتَّى يَوْمِنَا هَذَا، وَهِيَ عَمَلِيَّةٌ مُنَظَّمَةٌ، لَعِبَ الْاِحْتِلَالُ الصَّهْيُونِيُّ فِيهَا دَوْرًا كَبِيرًا؛ لِلْقَضَاءِ عَلَى الثَّرَاثِ الْفِلَسْطِينِيِّ.

بتصرف

أ- نَفْسِرُ سِيَّاسَةَ الْاِحْتِلَالِ الصَّهْيُونِيِّ تُجَاهَ الْآثَارِ الْفِلَسْطِينِيَّةِ.

**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.

In a chapter teaching the importance of livestock, the “Zionist Occupation” is blamed for the lack of animal life in Palestine.

**الصعوبات التي تواجه الثروة الحيوانية في فلسطين:**

**نشاط (٤):** نلاحظ الصور الآتية، ونستنتج، ثم نجهب عن الأمثلة التي تليها:

أ- ما أهم المشاكل التي تواجه الثروة الحيوانية في فلسطين.  
ب- نبيِّن أهمية الثروة السمكية للفلسطينيين.  
ج- نناقش دور الاحتلال الصهيوني في ضعف الثروة الحيوانية في فلسطين.

**أنا تعلمت:**

تواجه الثروة الحيوانية في فلسطين صعوبات ومشاكل عدَّة، منها ضيق مساحة المراعي؛ بسبب تدهُّب كمِّية الأمطار، ومصادرة الاحتلال الصهيوني مساحات واسعة من الأراضي الرعوية، والزحف العمراني عليها، وارتفاع أسعار الأعلاف والأدوية اللازمة لها؛ كما تواجه الثروة السمكية في فلسطين تحديات؛ بسبب سياسة الاحتلال الصهيوني الذي يمنع الصيادين من ممارسة حفيهم في صيد الأسماك على سواحل غزة، وعزل الضفة الغربية عن الساحل.

**نفكر ونناقش:**

تقترح حلولاً لبعض المشاكل التي تواجه الثروة الحيوانية في فلسطين.

(١)

(٢)

(٣)

مجموعة صور رقم (٩): صعوبات 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:*

*Group of pictures number 9: Difficulties faced by livestock in Palestine.*

[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:*

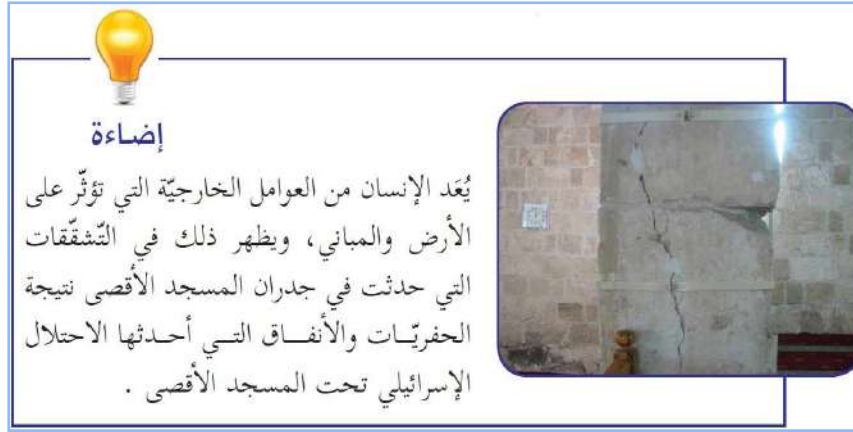
*Livestock in Palestine faces several difficulties and problems, including the small size of pastureland due to erratic rainfall, the Zionist Occupation's expropriation of vast pasturelands, the urban sprawl in them, and the rise in prices of fodder and medicine needed for it. In addition, Fisheries 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.*

125. *Science and Life*, Vol. 2, Grade 6, 2020, p. 96 (Previously—*Science and Life*, Vol. 2, Grade 6, 2019, p. 96)

In a chapter teaching geology in a science textbook Israel is falsely blamed for causing the cracks that appear on the walls of the Al-Aqsa Mosque due to excavations, hinting that it would be responsible of a potential collapse of the mosque.



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.

126. *Arabic Language*, Vol. 1, Grade 9, 2020, pp. 121–23 (Previously—*Arabic Language*, Vol. 1, Grade 9, 2019, pp. 121–23)

A libelous passage teaches for a fact that Israel exercises a deliberate policy of “slow death,” sentencing sick Palestinian prisoners to death by depriving them of hospital care.

وَأَوَّلُ مَطَالِبِ الْحَرَكَةِ الْأَسِيرَةِ، كَمَا ذَكَرَ عَيْسَى قَرَاغِي رَئِيسُ هَيْئَةِ شُؤُونِ الْأَسْرَى وَالْمُحْرَرِينَ، الْإِفْرَاجُ  
عَنِ الْأَسْرَى الْمُصَابِينَ بِأَمْرَاضٍ خَطِيرَةٍ، وَكَذَلِكَ تَقْدِيمُ الْعِلَاجِ لِلْأَسْرَى الْمَرْضَى، الَّذِينَ رَفَضَتْ إِدَارَاتُ  
السُّجُونِ تَقْدِيمَ الْعِلَاجِ الْمُنَاسِبِ لَهُمْ، وَتَكْتَفِي فَقَطْ بِتَقْدِيمِ الْمُسْكِّنَاتِ، الَّتِي لَا يُمَكِّنُهَا أَنْ تَكُونَ الْعِلَاجَ  
النَّاجِعَ، كَمَا أَنَّ إِدَارَاتِ السُّجُونِ تَرَفُضُ نَقْلَ الْمَرْضَى إِلَى الْمُسْتَشْفَى لِتَلْقَى الْعِلَاجَ.  
وَهَذَا الْمَطْلَبُ الْإِنْسَانِيُّ-الَّذِي لَهُ الْأُولَوِيَّةُ- يُدَلِّلُ بِصُورَةٍ لَا تَدَعُ مَجَالًا لِلشَّكِّ عَلَى أَنَّ إِدَارَاتِ السُّجُونِ تُمَارِسُ  
تُجَاةَ هَؤُلَاءِ الْمَرْضَى سِيَاسَةَ الْمَوْتِ الْبَطِيءِ، الَّتِي يَتَعَارَضُ مَعَهَا أَحْوَاقُ الْأَسْرَى الْمُتَعَارِضِينَ عَلَيْهَا دَوْلِيًّا.

The first of the demands of the Prisoner Movement, as mentioned by Issa Qarage, head of the Commission of Detainees and Ex-Detainees Affairs, is the release of prisoners with serious illnesses, as well as providing treatment to the sick prisoners, for whom the [Israeli] prison authorities refuse to provide appropriate treatment, only providing painkillers – which cannot be the right treatment. The prison authorities refuse to transport them to hospitals to receive treatment. This humanitarian demand, which serves as a priority, leaves no shadow of a doubt that prison authorities are exercising a slow death policy towards these sick people, which conflicts with the most basic of international prisoners' rights.

Israel is accused of conducting a policy of “ignorant education” to keep Palestinians and Arabs uninformed and thus subservient. Israel is also characterized as intentionally trying to destroy Palestinian education. Students are asked to discuss examples of Israeli aggression towards Palestinian education and school children, and how one can go about resisting them. Pictures accompanying the section show students being arrested by Israeli police officers with no context given. An activity even asks students to form a “fake court” to judge Israel and its crimes against the Palestinian people in regards to education. Moreover, students are asked to examine how Israel attempts to steal Palestinian heritage.

• انتهاكات الاحتلال الصهيوني للتعليم في فلسطين:

نشاط (٥)

نقرأ القصص الآتي، ونلاحظ الشورتين، ثم نجيب عن الأسئلة التي تلبيها:

تتكفل دولة الاحتلال، بالاستعانة بالسلطات الوطنية والمحلية، حسن تشغيل المنشآت المخصصة لرعاية الأطفال وتعليمهم، وتوجب على دولة الاحتلال أن تتخذ إجراءات لتأمين إيالة الأطفال الذين تسموا أو افتروا عن والديهم، وتعليمهم بسبب الحرب، في حالة عدم وجود قريب، أو صديق يستطيع رعايتهم، على أن يكون ذلك ما أمكن، بوساطة أشخاص من جنسيتهم، وأختهم، وديتهم.”

المادة (٥٠) من اتفاقية جنيف الرابعة




اصحابات الاحتلال الصهيوني على طلبة المدارس  
الشورت الإلكترونية

١- نذكر أمثلة على ممارسات الاحتلال الصهيوني تجاه التعليم في فلسطين .  
٢- نستنتج أهداف سياسة التجهيل التي مارستها الاحتلال بحق الشعب الفلسطيني.  
٣- هل يلزم الاحتلال الصهيوني بمضمون المادة (٥٠) من اتفاقية جنيف الرابعة؟ ولماذا؟

• نناقش: المحاولات الصهيونية لسرقة التراث المادي والمعنوي الفلسطيني.

أنا تعلمت:

أثرت سلطات الاحتلال منذ احتلالها فلسطين مجموعة من الإجراءات التصفية بحق التعليم، ومن أهمها: إصدار القوانين والأوامر العسكرية المقيّدة لحريّة التعليم وتطلّعاته الوطنيّة، وإقامة الحواجز والقيود العسكرية، وجدار الضمّ والتوسّع العنصريّ، وهدم المدارس، واعتقال الطلبة والمعلمين، وموظّفي التربية والتعليم في محافظات الوطن، كما مارست تهويد التعليم في القدس عاصمة دولة فلسطين؛ لطمس هويّتها العربيّة والإسلاميّة، والتّزوير والدسّ على الجغرافيا والتّاريخ، من خلال فرض المناهج الصهيونيّة، ومحاولة المسعرة للتّدخل في المناهج الفلسطينيّة منذ عام ٢٠٠٠م، والتّضييق على مدارس الأوقاف التابعة لوزارة التربية والتعليم، إضافة إلى تمكّد الجهات المشرفة على التعليم، ومنعت المعلمين من الشّتمه العربيّة المعمل في مدارس القدس، إلّا إذا حصلوا على تصاريح خاصّة.

نشاط تطبيقي

• تؤثر الانتهاكات الصهيونية للتعليم في مطنقني، ونستكّل محكمة شورتية؛ لمحكمة الاحتلال على هذه الانتهاكات.

[Excerpts]

The Zionist Occupation’s violations against the education in Palestine:

Activity 5- We will read the text, look at the pictures, and then answer the following questions:

...

Left image—Electronic checkpoints

Right 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?

We will discuss: The Zionist attempts to steal the Palestinian physical and moral heritage.

I learned:

Occupation authorities have since occupying Palestine 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 . . .

Practical Activity:

We will document the Zionist violations against education in my area, and we will form a fake court, to judge the Occupation for its crimes in regards to these violations.

Jewish presence in Jerusalem, including holy sites and landmarks, is presented as an Israeli fabrication intended to erase the city's Arab Islamic heritage. A seventh-grade text accuses "the Zionists" of listing Islamic landmarks as "Zionist heritage", with the specific example of the Western Wall (or Wailing Wall) – the holiest site in Judaism for centuries – being declared to be "Al-Buraq Wall", an Islamic holy site, which Israel allegedly "transformed" into the Western Wall. The text also mentions the opening of "Zionist synagogues" in the Jerusalem's Old City as purported proof of an Israeli program to erase Jerusalem's Islamic heritage, probably in reference to the post-1967 re-opening of synagogues closed or demolished during the Jordanian rule of the city (1949–1967). Also mentioned in the text are "excavation projects under the Al-Aqsa Mosque", invoking a potent conspiracy theory that Israel is conspiring 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 over it.

أنا تعلّمتُ:

انتهج الاحتلال الصهيوني سياسة طمس المعالم العربية والإسلامية لفلسطين بشكل عام، وفي القدس بشكل خاص، وبدأ الصّهاينة في تغيير هويّة المدينة العربية الإسلامية، وتحويلها للطابع الصهيوني، فقد صادرت الأرض الفلسطينيّة، وقامت ببناء المستوطنات عليها، وضيّقت على السكان الفلسطينيّين؛ لإرغامهم على ترك القدس، وإحلال المستوطنين مكانهم، فهدمت المنازل، وهجرت السكّان، وسحبت هويّاتهم، وفصلت القدس عن محيطها العربيّ. وضمت المعالم الإسلامية إلى قائمة التراث الصهيوني، فعوّلت حائط البراق إلى حائط (المبكي)، وهدمت حيّ المغاربة، وغيّرت طابعه العربي الإسلامي، وأزلت بعض الحجارة من سور القدس، واستبدلتها بأخرى عليها رسومات وأشكال صهيونية، وافتتحت الكُنس الصهيونية في البلدة القديمة من مدينة القدس، وقامت بعدد من الحفريات تحت المسجد الأقصى، وتحاول جاهدة في هذه الأيام السيطرة على الحرم القدسي الشريف، من خلال السماح للمستوطنين الصّهاينة بالدخول إليه يوميًا، تمهيدًا للسيطرة الكاملة عليه، ومنع أيّ ارتباط إسلاميّ بهذا المكان المقدّس عند المسلمين.

٤- حوّل الاحتلال الصهيوني اسم حائط البراق إلى حائط (المبكي). ( )

السؤال السادس: أبيّن بعض الإجراءات الصهيونية الهادفة إلى طمس المعالم العربية الإسلامية في مدينة القدس.

I Learned:

The Zionist Occupation pursues a policy of erasing Palestine's Arab and Islamic features in general, and especially in Jerusalem. Since the first day of Jerusalem's occupation, the Zionists started to change the identity of this Arab-Muslim city converting it into Zionist nature. They confiscated Palestinian land and built settlements there; harassed the Palestinian inhabitants in order to force them to leave Jerusalem so that the settlers would come in their stead; demolished houses, forcing the inhabitants to emigrate; took their identity cards; and separated Jerusalem from its Arab environment. They added Islamic historical sites to the Zionist heritage list, as they transformed the Al-Buraq Wall into the Wailing Wall; they destroyed the Mughrabi neighborhood and changed its Arab-Muslim nature; they removed some of the stones in Jerusalem's walls and replaced them with others with Zionist drawings and shapes; they opened Zionist synagogues in Jerusalem's Old City; they commenced several excavation projects under the Al-Aqsa Mosque; and they are striving painstakingly these days to gain control over the Noble Sanctuary [the Temple Mount] by letting Zionist settlers enter it daily in preparation for its complete takeover, cutting any Muslim connection to this place that is sacred to Muslims.

4- The Zionist Occupation changed the name "Al-Buraq Wall" to "the Wailing Wall". [True or false?]

Question 6: I will specify some of the Zionist measures aimed at erasing the Arab and Islamic features in the city of Jerusalem.



129. *Arabic Language*, Vol. 2, Grade 7, 2020, p. 43 (Previously—*Arabic Language*, Vol. 2, Grade 7, 2019, p. 43)

Israeli authorities are accused of torturing Palestinian prisoners, hinting at different kinds of torture for female prisoners.

٢- يَسْتَحْدِمُ الْاِحْتِلَالُ الصَّهْيُونِيُّ الْوَأْنَ مِنْ الْعَذَابِ بِحَقِّ الْأَسْرَى وَالْأَسِيرَاتِ فِي سُجُونِهِ، نُوضِّحُ ذَلِكَ.

2- The Zionist occupation uses various kinds of torture against male and female prisoners in its jails. Let us clarify that.

130. *Social Studies*, Vol. 1, Grade 9, 2020, pp. 27–29 (Previously—*Social Studies*, Vol. 1, Grade 9, 2019, pp. 35–37)

Students are taught that Israel tortures Palestinian women and children detainees in its prisons as part of a “policy of interrogation and torture”, resulting in the deaths of prisoners who “became martyrs”, and others being “inflicted by chronic diseases and permanent disability.” This is accompanied by a photo of (adult male) prisoners in blindfolds, and comes after a quote from the Fourth Geneva Convention prohibiting collective punishment, strongly implying that Israeli authorities are imprisoning Palestinians for no reason other than to terrorize them.

• اجراءات القمع التي يمارسها الاحتلال الصهيوني في فلسطين:

نشاط (٣)

تقرأ النَّصَّ الْآتِي، وتلاحظ الصُّور، ونستنتج، ثمَّ نُجيب عن السؤال الذي يليهما:

"لا يجوز معاقبة أيِّ شخصٍ محميٍّ عن مخالفةٍ لم يترفُّها هو شخصيًّا، وتحظر العقوبات الجماعيَّة، وبالمثل جميع تدابير التَّهديد والإرهاب".

(نصَّ المادَّة ٣٣ من اتفاقية جنيف الرَّابِعة)



البوابات الإلكترونيَّة في فلسطين

أسرى فلسطينيون

• الاعتقال والتعذيب: فمنذ احتلاله للضَّمَّة الغربيَّة وقطاع غزَّة عام ١٩٦٧م، رَجَّ الاحتلال ما يزيد عن نصف مليون فلسطينيٍّ في المعتقلات والسُّجون، 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 الإنسانيَّة، فانتهج المحقِّقون سياسة تحقيق وتعذيب بطرق محرَّمة قانونيًّا ودوليًّا، ونتيجة لذلك استشهد ٢٢٠ أسير فلسطيني حتى حزيران عام ٢٠١٩م، وأصيب عدد كبير من الأسرى بأمراض مزمنة، وإعاقات دائمة، وغالبًا ما اخترنت

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.)

[Pictures, right to left:] Palestinian prisoners; Electronic gates in Palestine.

Arrest and torture: Since occupying the West Bank and Gaza in 1967, the

Occupation has thrown more than half a million Palestinians to detention centers, prisons, and investigation centers. This includes different groups in Palestinian society, including women and children. Administrative detention with no trial has been carried out, as well as the imposing of house arrest and home confinement on children, especially in Jerusalem. This has carried a serious psychological burden and impact regarding Palestinian families. The prisoners are subjected during their detention to a treatment that lacks the minimal basic needs of human life. The interrogators have adopted a policy of interrogation and torture methods forbidden legally and internationally. As a result, up until June 2019, 220 prisoners have died of torture and became martyrs, and many prisoners have been inflicted by chronic diseases and permanent disability. [...]

### 131. History (Teacher Guide), Grade 11, 2018, p. 78

The teacher guide for a history textbook asks Palestinian teachers to tell 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, as they learn that the true goal of Zionism is purportedly to steal Palestinian land and homes, and that any argument which may serve 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 (qawmiyyah)," and that "there are proofs unequivocally refuting the Jews' connection to Palestine." Palestinian teachers are also instructed to clarify that "antisemitism (mu'ādāt as-sāmiyyah) 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 which may undermine their own narrative.

Separately and somewhat in contradiction, the same teacher guide appears to define antisemitism as "the relations of hostility and struggle between the Jews and other nations, especially the European ones," suggesting antisemitism is a conflict between equals rather than one-sided hatred toward a minority group, and that it is more or less unique to Europe.

(p. 78)

<p>العلاقة بين الاستيطان والصهيونية: ارتباط الحركة الصهيونية بالاستيطان، وهي جزء أساسي في المشروع الصهيوني، 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 الصهيونية باطلة، وهي نتاج الفكر الأوروبي الاستعماري: اليهودية ديانة وليست قومية، ظاهرة معاداة السامية ابتدعتها الفكر الاستعماري الأوروبي والصهيوني لكسب عطف العالم ودعمهم للمشروع الصهيوني 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 نفيًا قاطعاً، إضافة إلى أن الحفريات الأثرية أبطلت زعم الرواية التوراتية التي استندت إليها الحركة الصهيونية.</p>	<p>نشاط (١/ ب)</p>
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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.

(p. 105)

نموذج اختبار:

السؤال الأول: ضع دائرة حول رمز الاجابة الصحيحة 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 الفلسطينية عام ١٩٦٧م.
- ج- علاقة العداة 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.

The main goal of a tenth-grade Arabic language text is to specifically attack and refute Jewish religious and historic ties to the city, 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 owners of Jerusalem, dismissing competing religious and historic claims to the city – especially Jewish ones, as strongly implied – as “pretenses used by invaders.” 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 due to, among other things, “false claims” that Palestinians are not the earliest inhabitants of Jerusalem, or that that non-Muslims in Jerusalem have been mistreated by Muslims (specifically within the context of the Crusades) – a refutation of Jewish history. These are dismissed as “religious excuses” (ḍarā’i’ dīniyyah) 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 the text handed out to students indicates 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 with archeological 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 it is an Islamic holy site unlawfully appropriated by Jews.

٢- من الأسباب التي تجعل من القدس مداراً اهتمام العلماء والباحثين:

أ- أولى القبلتين وثالث الحرمين الشريفين.

ب- مهد الأنبياء، ومسرى الرسول محمد صلى الله عليه وسلم.

ج- تحضين أنبل الثبلاء من الصحابة الأجلاء، والآلاف المؤلفة من الأبرار والشهداء.

الدعوى التي استند إليها الغزاة؛ لتسوية غزوهم واحتلالهم فلسطين هي أنهم يظنون أنها ملكهم، وأنهم أسبق وجوداً فيها من أهلها الفلسطينيين، أو لذرائع دينية مثلما ادعى الصليبيون أن المسلمين يعتدون على الزوار (الحجاج) المسيحيين .

٤- يعنى الكاتب بوصفه القدس بؤابة الأرض إلى السماء أن الرسول محمد صلى الله عليه وسلم عرج منها إلى السماء.

٥- أهم حدثين في الديانتين الإسلامية والمسيحية جعلاً من القدس مقدسةً لديهما بالنسبة للمسلمين، أنها أولى القبلتين وثالث الحرمين الشريفين، كما أنها مسرى الرسول صلى الله عليه وسلم ومعجازه، أما بالنسبة للمسيحيين ففيها درج المسيح – عليه السلام – مبشراً بالمحبة والسلام ، ومنها أضعد إلى السماء تجلةً وتكريماً.

٦- الحقيقة الخالدة التي تعهدها الأخيار والأبرار بدمائهم وتضحياتهم جلاً بعد جيل أن القدس عريضة الجذور.

انتحلوا الأسباب: اخترعوا الذرائع، والحجج المزيفة.

٤- الدلالات التي نستوحىها من إمامة الرسول- ﷺ - الأنبياء في رحاب الأقصى، هي أن سيدنا محمد صلى الله عليه وسلم سيد الأنبياء، وأن القدس إسلامية، وأن المسلمين هم سادة القدس، لا صوت يعلو فوق صوتهم.

٥- غاشية : داهية

غشاوة : غطاء

سحابة : غيمة

٦- أ- طارت إليها قلوبهم شوقاً: شبه القلوب بطيور تطير صوب القدس.

ب- مسح عن جبينها غبار الياس والألم: صور القدس فتاة حزينة على سبيل الاستعارة المكنية، وشبه الياس والألم بغبار (تشبيه بليغ).

٧- تعرّض القدس في الوقت الحاضر إلى ما يستهدف إنسانها ومقدساتها وحضارتها، فالاحتلال يضيق الخناق على السكان الفلسطينيين، ويمنع وصولهم إلى أماكن العبادة، أو يضع الحواجز أمامهم، ليعيق تحركاتهم، ويعرضهم للفتيش 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.

The non-existent problem of Israel legalizing the execution of Palestinian prisoners is discussed in a teacher guide for a ninth-grade Arabic language textbook. As part of a project of researching problems “from students’ real life” and finding solutions for them, the teacher guide suggests “the latest Zionist decision” to execute Palestinian prisoners as one such problem. Even though capital punishment is not and has never been legal in Israel for terrorist activity (or any other crime relevant to Palestinian non-Israeli citizens),<sup>19</sup> the textbook goes on to describe follow-up questions for contending with this imagined problem, such as its effect on “the resistance.” At no point do the guidelines clarify to teachers that this problem is non-existent, nor is there any apparent reason why this particular scenario is brought up in this context, contributing to the spread of disinformation and demonization of the ‘Other.’

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 الذهني للوقوف على المشكلة وخطورتها. (هل  
القرار الصهيوني الأخير والقاضي بإعدام الأسرى الفلسطينيين سيهدد  
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...

<sup>19</sup> Ron Dudai, “‘The moral, just and necessary demand’: The resurgence of the death penalty in Israel,” *Death Penalty Research Unit Blogs*, University of Oxford Faculty of Law, 13 March 2023.  
<https://blogs.law.ox.ac.uk/death-penalty-research-unit-blog/blog-post/2023/03/moral-just-and-necessary-demand-resurgence-death>

134. *Geography and Modern and Contemporary History of Palestine* (Teacher Guide), Grade 10, 2018, pp. 193-194

Guidelines for high school history teachers include a highly graphic, apparently fictional story about a 12-year-old Palestinian child brutally killed by 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 augmented by the fact that the story contains no factual details that may anchor its place in non-fiction, 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 أحبتها، والتحق مع عشرات الشبان والنساء في الحي في مسيرة ضخمة كانت تردد شعارات لم يكن يسمع بها من قبل، مثل: القدس عاصمة فلسطين... الأقصى أقدسانا... 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 الجو، اقتربت المسيرة من جنود الاحتلال، وبدأت مواجهة بين الشبان العزل والجنود المدججين بالأسلحة الذين أطلقوا الرصاص بكل اتجاه، ركّز الأطفال والفتية أبصارهم نحو الطائرة التي كانت تنثر الرصاص والموت في محيط الحي، وما هي إلا دقائق حتى ارتدت الطائرة القاتلة كما تردت الأفعى السامة على ضحيتها نحو الحي الذي يسكنه سامر، وأطلقت رصاصاتها القاتلة التي اخترقت جسد الطفل سامر.

كم أحبّ سامر كتبه وأصدقائه وألعابه، ومن ضمنها طائراته، إلا أنّ هدير الطائرة التي كان ينظر إليها مع بقية أصدقائه كانت طائرة سامه 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 ردها في المسيرة، لم يتخيل أحد أن يُقتل سامر في مثل هذا المكان.

أصبحت 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 حواراً 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.

*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 at which he and the rest of his friends were looking 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. [...]*



## Hate and Intolerance

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

The Teacher Guide for a 10<sup>th</sup> grade History textbook instructs teachers to reject international resolutions calling for peace with Israel, even at the expense of Palestinian national rights. The corresponding 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 neighbours*” to be allowed to return to their homes in what became Israeli territory.<sup>20</sup> 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’*”. As the resolution in question is widely considered 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 exhibited by the Teacher Guide, that this fundamental document should be dismissed by Palestinian students, indicates that the national plight of Palestinian refugees is to be held as less important than the principled rejection of peace with Israel.

س١- *ج *د *أ *أ	الدّرس الأول: حرب عام ١٩٤٨ م (النكبة).
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 فلسطين عن طريق العيش بسلام مع جيرانهم، وكيف يمكن التعويض عن الممتلكات والخسائر والأشخاص والوطن الأم).	
دفع الفلسطينيين للهجرة، ومحاربة الفلسطينيين اقتصادياً، وطمس الروح الوطنية بالتضييق 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?!”

<sup>20</sup> United Nations General Assembly Resolution 194 (III), 167<sup>th</sup> plenary meeting, 27 November 1948.

(Cf. corresponding textbook: *Geography and Modern and Contemporary History of Palestine*, Grade 10, Vol. 2, 2020, pp. 10, 11:)

**أنا تعلّمت:** 

أصدرت الجمعية العامة للأمم المتحدة القرار رقم (١٩٤) في أعقاب حرب عام ١٩٤٨م، الذي أكّد على حقّ اللاّجئين الفلّسطينيّين بالعودة إلى ديارهم التي هُجّروا منها، وحقّهم في التعويض عما لحقّ بهم من خسائر؛ نتيجة لممارسات الاحتلال الصّهيونيّ.

رَفَضَ الاحتلال قرار حقّ العودة رقم (١٩٤)، وترتّب عليه إجبار اللاّجئين الفلّسطينيّين العيش في مخيمات اللجوء في ظروف اجتماعية، واقتصادية، وسياسية صعبة، وأنشأت لهم هيئة الأمم المتحدة، وكالة غوث وتشغيل اللاّجئين الفلّسطينيّين/ الأونروا (UNRWA) عام ١٩٤٩م؛ للإشراف على أمورهم الصحية، والتعليمية، 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 [...]*

**الأسئلة:** 

١- أنقل إلى دفثري، ثمّ أضع دائرة حول رمز الإجابة الصحيحة للعبارات الآتية:

- ما المعركة التي استشهد فيها القائد عبد القادر الحسيني؟  
أ- باب الواد. ب- اللّطرون. ج- القسطل. د- جنين.
- ما الكارثة التي تعرّض لها السّعب الفلّسطيني، ويحي ذكرها بتاريخ ٥/١٥ من كلّ عام؟  
أ- وعد بلفور. ب- يوم الأرض. ج- النّكسة. د- النّكبة.
- ما الهدنة التي وُقّعت عام ١٩٤٩م، وأدّت إلى توقّف الحرب؟  
أ - رودس.  
ب - قبرص.  
ج - الهدنة الأولى.  
د - الهدنة الثّانية.
- ما اسم الجهة التابعة للأمم المتحدة التي تُشرف على أوضاع اللاّجئين الفلّسطينيّين؟  
أ- الأونروا. ب- اليونسكو. ج- اليونسيف. د- الفاو.

٢- أوضّح النتائج المترتّبة عن حرب عام ١٩٤٨م.

٣- علّل ما يأتي:

- ١- سقوط عدد من القرى والمدن الفلّسطينيّة بيد العصابات الصّهيونيّة قبل تاريخ ١٥/٥/١٩٤٨م.
- ب- كانت الهدنة الأولى والثّانية خلال حرب عام ١٩٤٨م لصالح الصّهاينة.
- ٤- أنافس نصّ قرار حقّ العودة رقم (١٩٤) عام ١٩٤٨م، وأبدي 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.*

An Arabic language teacher guide presents graphic and gruesome details of alleged Israeli atrocities in 1948, the authenticity of which seems to be questionable, as fact. It describes in detail Israeli soldiers deliberately mutilating bodies of Palestinian civilians as “*shredded trees*” in the Arab village of Tantura, on the coastal plain of modern-day Israel. The teacher guide mentions 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. The guide teaches that the massacre was “*perpetrated deliberately*” and “*planned in advance*” during a truce, and accuses Israel of ethnic cleansing and of terrorism. This is offered as an example of “*the Zionists’ disregard of human values.*” Beyond the shock value and highly violent imagery and language used in the text the murky nature of the details surrounding Israel’s 1948 conquest of Tantura, which are poorly recorded and heavily debated by historians, should be reason enough to avoid stating these dubious, poetic descriptions of violence as historical facts.

مجموع الأهداف	الدَّرْسُ الثَّانِي
<p>الثانية:</p> <p>النصّ الثري</p> <p>مذبحة الطلنطورة</p> <p>- أن يعرف الطالب اللون الأدبي الذي ينتمي إليه النصّ.</p> <p>- أن يحدد الطالب الأفكار الجزئية في النصّ.</p> <p>- أن يتعرف الطالب معاني المفردات والتراكيب الواردة.</p> <p>- أن يعرف الطالب مفهوم كلّ من: التطهير العرقي، والأرشفيف.</p>	<p>مَجْرزةُ الطَّنْطورة</p> <p>٥- تحلقت مجرزةُ الطَّنْطورة عن غيرها من المجازر؛ لارتكابها عنداً، وبحطيط مُستب على يد جنّي تنظّم في أثناء الهدنة الثانية.</p> <p>٦- تطهير البلاد عرقياً، وتزعب المذبّنين، وإجبارهم بقوّة السلاح على ترك قرأهم وتوابعهم.</p> <p>٧- اختار الجيش السّهيوتيّ الهجوم على قرية الطَّنْطورة؛ لكونها الحاضرة الأضعف حينئذٍ السّطيقة الجنوبيّة لمدينة حيفا.</p> <p>٨- ما بدأ على اشتهاار السّهيابنة بالقيم الإنسانيّة:</p> <p>-والهملك الجنود لساعات عدوّ في مظاهراتٍ دمويّةٍ شرسةٍ للمذبّنين الغوّال، حتّى أطلقوا عليهم النار في كلّ مكان صادفهم فيه.</p> <p>- وقتلوا منهم العشرات بدم بارد.</p> <p>- جتمعوا كلّ الرجال في مقبرة القرية ثمّ أخذوهم، عشرة بلر عشرة، وقتلهم عند شجرات الصّبار وهم يتفهيون.</p> <p>وبدأت جثث الفلّس تحت أنظارنا كأشجار مقطّعة، ثمّ أمرونا بدفنيهم في مقبرة جماعيّة، أجبر المعدودون على حفرها قبل اشتهاادهم.</p>

[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.*

137. *Islamic Education, Vol. 2, Grade 8, 2020, p. 88* (Previously—*Islamic Education, Vol. 2, Grade 8, 2018, p. 88*)

The theme of “Grand Return” envisages one Palestine, without Israel in Islamic education giving religious context to the political claim of the Right of Return.



Raise Your Voice: Demand the Right of Return

138. *Geography and Modern and Contemporary History of Palestine, Vol. 2, Grade 10, 2020, p. 42* (Previously—*Geography and Modern and Contemporary History of Palestine, Vol. 2, Grade 10, 2019, p. 42*)

Israel's membership in the UN organization is referred to as “The Occupation State at the UN.”

الظروف التي أدت إلى نشوب معركة الكرامة عام ١٩٦٨م:

نشاط (١): نقرأ النصّ الآتي، ثمّ نفكر، ونستنتج:  
من تصريحات مندوب دولة الاحتلال في الأمم المتحدة عام ١٩٦٧م:  
«إنّ الأردن لا يفعل شيئاً لوضع حدّ لأعمال الفدائيين التي تنطلق من أراضيه، وسنضطرّ نحن  
لحماية أمننا».

139. *Social Studies*, Vol. 1, Grade 7, 2022, p. 57 (Previously—*Social Studies*, Vol. 1, Grade 7, 2021, p. 57)

Cities in Israel proper are considered to be under occupation. In this example, the city of Ramleh “still succumbs to the yoke of Zionist Occupation.”

احتلت العصابات الصهيونية مدينة الرملة بتاريخ ١٢/٧/١٩٤٨م، فقامت بتهجير سكانها تحت تهديد السلاح، على الرغم من أن اتفاق تسليم المدينة نصّ على السماح للأهالي البقاء في مدينتهم، إلا أن العصابات الصهيونية لم تلتزم بهذا الاتفاق، وما زالت المدينة تروح 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.*

140. *Social Studies*, Vol. 2, Grade 9, 2020, pp. 62–65 (Previously—*Social Studies*, Vol. 2, Grade 9, 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, the textbook mentions several demolished Arab villages which were located in what is now southern Israel before its independence in 1948, and accuses “Zionist gangs” of deliberately displacing them, as the sole reason for Gaza’s high population density. This draws a connection between Gaza’s objective overpopulation problem on the one hand, and Palestinian nationalist claims to Israeli territory on the other. 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.

## أبعاد المشكلة السكانية في المحافظات الجنوبية (قطاع غزة):

نلاحظ الصورتين، ونستنتج، ثم نفسر:

نشاط (١/٥)



مخيم الشاطئ في قطاع غزة



لكبة فلسطين عام ١٩٤٨م

١- مشكلة الاكتظاظ السكاني في قطاع غزة.

٢- يعدّ قطاع غزة من أعلى مناطق العالم كثافة بالسكان.

أما السبب الحقيقي للاكتظاظ السكاني في غزة فيعود إلى عمليات التهجير القسري التي مارستها العصابات الصهيونية بحق الفلسطينيين إثر احتلالها لفلسطين عام ١٩٤٨م، وتشريدتها للسكان 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 مهاجر، وعاشوا في مخيمات أقامتها لهم الأمم المتحدة.

*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.*

نشاط (5/ب) نلاحظ الصورتين، ونقرأ النص، ونستنتج، ثم نقترح:



فلسطيني يحمل مفتاح العودة

شهادة تسجيل - حكومة عموم فلسطين

- حلولاً لمشكلة الاكتظاظ السكاني في قطاع غزة.

أنا تعلمت

أن حل مشكلة الاكتظاظ السكاني في قطاع غزة يكمن بالدرجة الأولى في عودة السكان المهجرين إلى بيوتهم التي لا يزالون يحملون مفاتيحها في بئر السبع، وعراق المنشية، والفالوجة، وبينها، وغيرها من المدن والقرى والبلدات والديار البدوية، وعودتهم إلى زراعة أراضيهم التي لا يزالون يحتفظون بشهادات تسجيلها في سهول المسمية، وسلمة، وعافر، وقطرة، وحلدا، وغيرها، وبذلك تحل مشكلاتهم السكنية والغذائية.

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.

141. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2020, pp. 41, 55–56 (Previously—*Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, pp. 41, 55–56)

In a lesson entitled: “*The Cities of Palestine*” the city of Jaffa – now part of Tel Aviv, Israel’s largest city – is described as a Palestinian city.

مدينة يافا:

نشاط (1): نلاحظ الخريطة والصورة، ثم نقوم بما يأتي:




مدينة يافا

خريطة لنسطين

- نُحدِّدُ الموقعَ الجغرافيَ لمدينة يافا.
- نستنتجُ أهميةَ موقعِ مدينة يافا.
- نعلِّقُ: يُطلَقُ على مدينة يافا عروس البحر.




ساحة بروج الساعة

مسجد حسن بك

تشتهر مدينة يافا بصيد الأسماك، وزراعة الحمضيات التي تُصدَّرُ لِلدُّولِ العالَمِ، وتحمل اسمها. وشكَّلت يافا قبل النكبة مركزًا ثقافيًّا، فوجدتُ فيها دور الطِّبعِ والنَّشرِ، إلى جانب احتوائها على أهم دور السينما، والمسارح، والأندية الثقافيَّة، التي كان يُصدرُ بعضها الصُّحف والمجلاَّتُ الفِلسطينيَّة التي نُبِئت إلى مخاطر الهجرة الصَّهيوئيَّة إلى فِلسطين في وقت مبكر.

142. *Our Beautiful Language*, Vol. 1, Grade 3, 2020, pp. 105–108 (Previously—*Our Beautiful Language*, Vol. 1, Grade 3, 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 a-historically 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.



نَتَمَلُّ اللُّوحَةَ الْآتِيَةَ، وَنُناقِشُ:

مدينة يافا



القِرَاءَةُ



عَرُوسُ الْبَحْرِ

نَقْرَأُ:

أنا يافا، أنا عروس البحر، أنا مدينة فلسطينية، بناني أجدادكم  
العرب القدماء، قبل ستة آلاف عام على ساحل البحر المتوسط، كنت  
بوابة لهم إلى العالم الخارجي، وما زالت السفن ترسو في مينائي.  
في ياراني تزرع الحمضيات والفواكه، ويترقالي من أجود أنواع  
البرتقال في العالم، ويشاهد السائح عندما يوروني الأماكن التاريخية،  
والأحياء القديمة كحي العجمي، كما يطرب وهو يسمع صوت أجراس  
الكنائس يعانق صوت الأذان في المساجد، ويصلي في مسجد حسن  
بك، ويقضي وقتاً ممتعاً على شاطئ الجميل.

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.

143. *Arabic Language, Vol. 2, Grade 10, 2020, pp. 22–29 (Previously—Arabic Language, Vol. 2, Grade 10, 2019, pp. 22–29)*

An instance of Israeli soldiers “*laughing loudly*” while killing Palestinians is found in an entire chapter that depicts Israelis as bloodthirsty “*criminal murderers*” who look like “*the shape of death*.” A lesson about the 1948 Israeli conquest of the Arab village of Tantura, on the coastal plain of present-day Israel, teaches this historically debated event as part of an orchestrated genocide (*ibādah jamā'iyyah*), with a plethora of specific details which appear to be contrived or exaggerated for literary effect, such as the Israeli soldiers “*laughing loudly*” or their appearance resembling “*the face of death*”.

### مَجَزَرَةُ الطَّنْظُورَةِ

ذَاكِرَةٌ لِنُ تَمُوتُ



(فريق المؤلف)

تَبَيَّنَ يَدَي التَّرْصُ:

المنفَالُ الَّذِي تَبَيَّنَ أَيُّدِيهَا يَتَمَيَّزُ عَلَى إِحْدَى التَّجَارِيرِ الَّتِي ارْتَكَبَهَا العِصَابَاتُ الصَّهْيُونِيَّةُ عَامَ التَّكْوِينِ وَمَا تَبَعَهَا، وَيَلْمِزُ عِلْمَهَا مَا يُرِيدُ عَلَى لَمَامَيْنِ مَجَزَرَةٍ، وَمِنْ أَيْشِيعِ هَذِهِ التَّجَارِيرِ الَّتِي كَشِفَتْ عَنْ تَعَامُلِهَا تَوَسُّطاً مَجَزَرَةً قَرِيبَةَ الطَّنْظُورَةِ (إِحْدَى القُرَى الفِلَسْطِينِيَّةِ المُهْتَمَّةِ) التَّابِتَةَ لِتَحْصَانِ عَدِيْبَةِ حَيْضَا، وَقَدْ رَاحَ حَسْبُهَا البِطَانُ مِنْ أُنْبَاءِ هَذِهِ القَرِيْبَةِ، وَشَرُّهُ مَنْ نَجَا مِنْهُمُ، ثُمَّ دَمَّرَتْ تَدْبِيْرًا كَامِلًا، وَشَوَّيَتْ مَنَابِيْهَا بِالأَرْضِ، مَا يَتَسَلَّمُ مَعَ سِيَاْسَةِ الصَّهْيَاوِيَّةِ القَائِمَةِ عَلَى التَّطْهِيرِ العِرْقِيِّ، وَالتَّهْجِيرِ الفِلَسْطِينِيِّ مِنْ مَنَابِيْهِمْ وَقُرَاهِمُ.



وَمَوْ فُورِي مَحْمُودٌ يَلْمِزُ مَنَاحِدَ مِنْ هَذِهِ العِرْمِيَّةِ الكَرِيْبَةِ قَائِلًا: "جَمَعُوا كُلَّ الرِّجَالِ فِي مَقَرِّهِ القَرِيْبَةِ ثُمَّ أَخْلَوْهُمْ، عَشْرَةَ نَيَّو عَشْرَةَ، وَقَلَّوْهُمْ عِنْدَ شَجَرَاتِ الصَّنَابِلِ وَهُمْ يَهْتَفُونَ، وَيَدْتُ جُنُثُ الشُّهَدَاءِ نَحَتْ أَظْطَارِنَا كَأَشْجَارٍ مُقَطَّعَةٍ، ثُمَّ أَتَرُونَا بِالعَيْوَمِ فِي مَقَرِّهِ جَمَاعِيَّةٍ، أُجْبِرُ المَعْدُورُونَ عَلَى حَطِّهَا قَبْلَ انْتِصَافِهِمْ"، وَوَسَّفَ الطَّنْجِيَّ مَسَاعِيْرَهُ فِي تِلْكَ السَّاعَاتِ الرَّعِيْبَةِ بِقَوْلِهِ: "لَوْ عَشْتُ أَلْفَ مَنِيَّةٍ، قَلَنْ أَنْسَى مَلَاحِجَ لَوَيْلِكَ التَّنَنَةِ المَحْرَمِيْنَ، قَدَّ بَلْكَأ لِي كَهَيْئَةِ المَوْتِ، وَأَنَا أَتَنظُرُ دَوْرِي مُتَبَيِّنًا أَنَهَا اللُّحَطَاتُ الأَخِيْرَةُ فِي حَيَاتِي".

١٩٤٩م)، تَبَيَّنَ حَالُ الأَخْلَالِ جَمَاعِيَّةً مِنْ قَوَائِمِهِ العُشْرِيَّةِ، وَمَا رَالَ يَحْرُلُ مَرْدٌ عَوْدَةً أَعْدَالِي الطَّنْظُورَةِ، وَقَرَّبَهَا مِنْ القُرَى المَدَنِيَّةِ الَّتِي بَلَغَ عِدَدُهَا خَمْسِيْنَةَ وَالتَّنِيْنَ وَثَلَاثِيْنَ قَرِيْبَةً إِلَى لُؤْبِيْنِهِمْ وَأَرَادِيْبِهِمْ، وَمَعَ ذَلِكَ فَإِنَّ سِيَاْسَةَ التَّطْهِيرِ وَالتَّنْفِيزِ الَّتِي كَتَبَهَا الكِيَاْنُ الصَّهْيُونِيُّ، وَكَتَبَ بِهَا الأَلْفُ المُوَلَّفَةُ مِنْ أُنْبَاءِ حَيْضَا، لَنْ تُحَقِّقَ لَهُ الأَمْنُ والأَمَانُ كَمَا يَتَوَقَّعُ. نَلَّ مَنَعَلُ قِيَاْسَتِهِمْ العَادِيَّةَ مَلْفَتِيْنَةً، وَأَخْلَاهُمُ بِالْعَوْدَةِ وَالعَرِيْبَةِ حَيْثُ نَابِضَةٌ يَبْرَأُونَهَا جِلًا تَبَعْدُ جِلٍ حَتَّى يَنْحَقِفَ العِلْمُ، وَيَنْتَقِبِ الطَّنْظُورَةَ وَقَرَّبَهَا مِنْ القُرَى المَدَنِيَّةِ الأَعْيُنِيَّةِ، وَالتَّنَصِيْدَةِ وَاللُّوْحَةِ وَالرِّيَالَةِ وَالجَاكِيَّةِ فَطَارَتْ المُخْتَلِّ فِي قُوْعِهِ وَيَنْظُرُهُ حَتَّى يَنْتَقِبِ طَلْقَاهُ وَاحْتِلَالَهُ كَمَا شَتَّى طَلْعَانُ كُلِّ العُرَبِ الطَّرِيْقِيْنَ وَاحْتِلَالُهُمْ.

١. نَدَّكَرُ الدَّوْفِيعَ مِنْ مُمَارَسَةِ العِصَابَاتِ الصَّهْيُونِيَّةِ الإِبَادَةِ الجَمَاعِيَّةِ، وَالتَّهْجِيرِ القَسْرِيِّ لِأَيَادِي حَيْضَا عَامَ ١٩٤٨م.

٢. نَدَّكَرُ مِنْ القُرَى مَا تَبَلَّغَ عَلَى إِزْدَارِ الصَّهْيَاوِيَّةِ بِالقَرَمِ الإِسَائِيَّةِ.

٣. قَامَ الصَّهْيَاوِيَّةُ كَمَا تَمَّ عَلَى الإِرْهَابِ وَالإِبَادَةِ وَالتَّنْفِيزِ كُنِيْنُ ذَلِكَ.

٤. هَذَاكَ عِبَارَةٌ رِيْدَدُهَا قَادَةُ الصَّهْيَاوِيَّةِ: «الْجَاكِلُ يَمُوتُ، وَالتَّنْعَالُ يَتَسَوَّنُ»، بِمُ تَرْدُ عَلِيْقِهِمْ؟

٥. كُنِيْنُ الدَّلَالَةِ الَّتِي تَوْحِي بِهَا كُلَّ عِبَارَةٍ مِنَ العِبَارَاتِ الدِّيْمِيَّةِ:

أ- (وَقَلَّوْهُمْ عِنْدَ شَجَرَاتِ الصَّنَابِلِ وَهُمْ يَهْتَفُونَ).

ب- قَلَنْ أَنْسَى مَلَاحِجَ لَوَيْلِكَ التَّنَنَةِ المَحْرَمِيْنَ، قَدَّ بَلْكَأ لِي كَهَيْئَةِ المَوْتِ).

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[Left]

*The Tantura Massacre—A Memory that Shall Never Die.*

*The article that is in our hands sheds a light on one of the massacres perpetrated by the Zionist gangs during and after the Nakba . . . Hundreds of villagers were killed, whoever survived was expelled, and then the village was completely destroyed, its structures being leveled to the ground, as consistent with the Zionist policy of ethnic cleansing and expelling the Palestinians from their cities and villages.*

[Right]

*“. . . and they killed them on the Sabra bushes, and they were laughing loudly as they did so. The bodies of the martyrs seemed to us as severed trees. Then, they ordered us to bury them in a mass grave . . . I will never forget the features of these criminal murderers; they looked to me like the shape of death.”*

*However, the policy of violence, killing, and destruction employed by the Zionist Entity, which brought disaster to 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 as a vibrate snake, as they inherit it generation after generation until the dream is fulfilled . . . while chasing after the Occupier in his sleep and waking him up, until its tyranny and occupation will end, just as the tyranny and occupation of all foreign invaders ended.*

6- We will point to the motives leading the Zionist gangs to perpetrate genocide and forced displacement of our people in 1948.

8- We will extract from the text what proves the contempt the Zionists show to human values.

[...]

1- The Zionists established their entity based on terrorism, annihilation, and colonialism; we will explain.

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 significance of the following expressions:

a. “And they killed them on the Sabra bushes, and they were laughing loudly as they did so.”

b. “I will never forget the features of these criminal murderers; they looked to me like the face of death.”

**144. *Arabic Language*, Vol. 2, Grade 9, 2020, pp. 50–55 (Previously—*Arabic Language*, Vol. 2, Grade 9, 2019, pp. 50–55)**

A reading comprehension exercise uses a story about a Palestinian boy who was seriously maimed by an Israeli sniper. The story, which opens with an image of an IDF soldier pointing his gun next to a one-eyed recently injured child, presents the story of Yusuf who ends up losing sight in one eye after being struck by a bullet in the back of the head during a confrontation with IDF forces. The story uses extremely violent and emotional language to describe the manner in which Yusuf was injured and his long-time suffering as a result. Questions at the end of the section reference the violence of the confrontation and the cowardice of IDF forces compared to the bravery of the Palestinian children in the streets. Moreover, the questions accuse the IDF of injuring many children, thereby forming an altogether demonic image of the IDF.

**قصاص يُخطفُ بصره**



**لَمْ يُدْ يَوْسُفَ ذَلِكَ الْفَطْلَ الَّذِي كَانَ يُكْتَمِيهِ الْأَتِيَةُ إِلَى سُورِحِ الْمُعَلِّمِ، كَيْ يَخْجِرَ مَرْتَبَةً تُضَعِّمُهُ تَيْنَ أَوَائِلِ الصَّبِّ، تَرَايَعُ تَرْتِيْبُهُ، لَمْ تُعَدِّ كَرَّةَ الْقَدَامِ الَّتِي كَانَتْ تُرْفَدُ إِلَى جَانِبِ إِسَادِيهِ تَرَاوِدُ خِيَالَهُ، التَّعَدَّتْ عَنْ غَيْبِهِ الْعَمَاتِ (الْأَنْزَارِي)، أَصْبَحَ كُلُّ هَمِّهِ الْآنَ الْإِتِمَادَ عَنِ بَالِي الْوَرْدِي، تَعَوَّلَتِ الصُّورَةُ أَمَامَهُ إِلَى خِيَالِهِ، كُلُّ أَسْلَاحِهِ الْآنَ مُعْصُورَةٌ فِي تَغْيِيرِ بِلَكِ التَّيْنِ الْوِجَائِيَّةِ الَّتِي رَادَ عُمُرُهَا عَلَى الْعَائِتِينَ، حَتَّى الدَّوَاءُ الَّذِي حَمَلَهُ أَبُوهُ مِنْ مُنْتَشَفِي الرِّيَاحِ الحَامِسِ بِتَطْيِيفِ بَابِلِ التَّيْنِ نِعْدًا، وَلَمْ تُجَدِّ مُحَدِّثَاتُ الْأَبِّ نَعْمًا فِي سَبِيلِ إِجْرَائِهِ أَوْ تَوَقُّرِهِ.**

**قَوْلٌ يُمْكِنُ أَنْ يَحْوِرَ عَلَى عَيْنِ رُجَائِيَّةٍ أُخْرَى تَتَأَسَّقُ مَعَ مُبْدَأِ عَوْبِهِ الْبَائِيَةِ الَّتِي بَدَأَ الصَّرَّةَ بِتَحْمِيرِ عَنِّيَا شَيْئًا فَشَيْئًا؟**

**مَنْ يَمِيدُ إِلَيْهِ الْأَجْبَعَةُ الَّتِي نَارِقَتُهُ، وَالسُّوَارِعُ الَّتِي غَاذَرَتْهُ؟**

**مَنْ يُعْبُدُ التُّورَ إِلَى عَيْنَيْنِ اغْتَالِيهَا قَوَاصِ تَحْمِيهِ بِالطَّائِرَةِ وَالرَّشَائِشَاتِ وَتَوَاتِرِ الْبَاطُونِ؟!**

**السُّنَاقِشَةُ وَالْتَحْلِيلُ:**

١. الحُتْسُ الحُدُودِ مِنَ الْحِجَارَةِ بِالتَّارِيسِ الْإِسْمِيَّةِ، وَالحُتْسُ الشُّتْلَانُ مِنَ الرِّصَاصِ بِرِصِيفِ السُّرَاعِ، نَصْفُ مَسَافَةٍ كُلٌّ مِنْهُمَا حَفْطَةُ الْمَوَاجِبَةِ.
٢. تَرَبَّتِ الْإِسَابَةُ عَلَى حَيَاةِ يَوْسُفَ النَّسِيَّةِ وَالْأَسْرِيَّةِ، لَوْضَحَ ذَلِكَ.
٣. كَانَتْ لِيَوْسُفَ أَحْلَامُهُ الطُّوفَانِيَّةُ تَلِ الْإِسَابَةَ كَتَبَتِ أَحْقَابُ الْعَالَمِ، لَكِنَّهُ لَقَدْ عَنَيْهِ حَفْطَةُ بَحْلَمٍ بِأَسْبَابِ الْخُرَى، لَوْضَحَ تِلْكَ الْأَحْلَامُ.
٤. تَعْرِضُ كَثِيرٌ مِنَ الْأَطْفَالِ لِلتَّطْوِينِ لِإِعَاقَةِ نَتِيجَةِ إصَابَتِهِمْ بِرِصَاصِ جُرُودِ الْإِحْلَالِ، مَا وَاجِبْنَا نَحْوَهُمْ؟
- ٥- الطَّلَقَتْ شَرَارَةُ الْإِنْتِصَافَةِ الْأُولَى مِنْ مِحْمِمْ جِبَالِيَا فِي فِطَاعِ عَرَّةٍ، نَحْتُ فِي أَشَابِ ذَلِكَ.

طَوَّافُ الشُّعُوبِ مِنَ الْأَتِيَةِ الشَّامِلَةِ، عِلْمَاتُ شَقِيْقَةٍ، هَلَاكٌ، عَرَّةٌ عَقْرِيَّةٌ، زَمَائِلُ قَارِقَةٍ، لَمَّةٌ نَسْرِيَّةٌ مِنَ الطَّلُوقِ بِحَوْلِيَّةٍ جِوَارَةٍ وَخُتْرِيَّةٍ فِي أَقْطَابِ الطُّرُقِ، بِدَاهِيَةِ، أَوَّلِيَّةٍ سِتْرَابِيَّةٍ إِسْمَاعِيَّةٍ، رِصَاصٌ بِتَلَّاحِ خُرُولِ الْهَيَّوَةِ، الصُّورَةُ بِتَقْرِيْبِهَا خَلَّتْ خَوَاصِرَ إِسْتِشْقِيقِ بَعْدِيَّةٍ، مَسَافَةٌ لَا تَعْلَمُهَا جِوَارَةُ الصُّورَةِ، حُدُودٌ طَائِرِيَّةٌ زَهْقَاتُ رِقَابِيَّةٍ، قَامَتِ بِشَيْئِيَّةٍ بِسَيِّئِيَّةٍ، مَوْرُجٌ رِصَاصِيٌّ، وَكَيْفَا دَائِيَّةٌ الْهَيَّوَةِ.

التَّكْوِينُ تَحْمِيرٌ، بِتَطْيِيفِ الْهَيَّوَةِ عَلَى الْإِسْتِشْقِيقِ، بِتَقْدِيرِ الْجِوَارَةِ الْإِسْمَاعِيَّةِ، بِتَقْدِيرِ عَرَّةٍ طَائِرِيَّةٍ وَرِصَاصِيَّةٍ، بِتَقْدِيرِ رِصَاصِيَّةٍ بِتَقْدِيرِ مَوْرُجٍ كَوْرِيْبِيَّةٍ، بِتَقْدِيرِ الْإِحْيَاءِ بِأَيِّ حَيْرَةٍ، بِتَقْدِيرِ بِنَشْرَةِ الْإِسْمَاعِيَّةِ، بِتَقْدِيرِ الْإِسْمَاعِيَّةِ الْوَرْدِيَّةِ، بِتَقْدِيرِ يَوْسُفَ رَأْسَهُ، بِتَقْدِيرِ خَيْرِيَّةِ، رِصَاصِيَّةٍ شَطْرَهُ فِي رِقْوِهِ، هَيَّوَةٌ تَطْلُوقُ هَمَّهُ، سُرَاعٌ أَسَابِيَّةٌ تَقْدِيقٌ بِالْقَوَابِلِ، بِتَقْدِيرِ طَائِرِيَّةٍ، بِتَقْدِيرِ الْوَرْدِيَّةِ، بِتَقْدِيرِ عَرَّةٍ تَحْمِيرِيَّةٍ.

بَلَدٌ، بِتَقْدِيرِ تَقْدِيرِهَا

عَرَّةٌ، بِتَقْدِيرِ رَأْسِ الْهَيَّوَةِ

[Left]

The Sniper Stole His Sight:

...

In this story, the writer tries to describe the savage crimes that Palestinian children were exposed to by Occupation soldiers during the First Intifada, when the children, equipped with their small dreams, faced armed soldiers with heavy armor. 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 that carry the image of the glass eye that he was fitted with in the place of the lost eye . . .

“On the north side of the camp there were burning tires, cries, an overturned car, empty barrels, and a group of boys carrying stones and pebbles in their hands . . . Bullets fly around the boys . . . A sniper hides behind a concrete shelter, divides his bullets and fires toward the boys.

The place is exposed, the boys fall on the asphalt . . . The sniper’s bullets pass over their heads . . . The sniper stops for a few seconds, Yusuf raises his head, a bullet is lodged in the back of his neck, a shard slices his eye, screams, fingers clutching the air . . .

[Right photo]

Yusuf will not return to being the same happy boy who only listened to the teacher, to be the first amongst the outstanding of the class . . .

..

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?

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?

A reading comprehension exercise formulates a Palestinian victim narrative while demonizing Israeli actions. The passage uses violent language while relaying a story about a fisherman and his son who return late to shore after a fishing trip. The “Zionist officer” who catches them subsequently hands them down a brutal punishment of a month-long ban for their tardiness. In light of the unfair punishment, the son becomes enraged but is silenced when the Israeli soldiers unjustly shoot the father and decides to arrest the son for five years, leaving him longing for home. The graphic text describes a “fountain of blood bursting from his chest” and states that the sand is colored in red by the blood. Follow up questions reinforce these ideas, asking students to reflect and elaborate on the harshness of the punishment, the characters’ resistance to the punishment, and the current problems that plague Gazan fisherman.

## هجرة النورس الخريفية



- ثلاثون يوماً يا طليطاً ساعة من التأخير يعني في مذهبكم شهرًا؟! هل أضحى البحر...؟  
كبرُ العودة الدم المفقجة من صدره كانت أسرع من أن يكمل سؤاله، فاحتضن الزئمل المفروم بالجناء حسنة الصريع والمغموس بماء البحر، وكان الفئس الحديدية هو المانع الأول طيلة خمس سنوات بين ركوب البحر ومدّ شرك الصنار.

٦- ما الذي دفع متعباً إلى الاعتراض على قرار الجندي؟

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### المناقشة والتحليل:

١- كانت العموية التي تلقاها الصياد وابنه قاسية جداً، توضّح ذلك.  
٢- ماذا قصد الكاتب بقوله: الفرق كبير بين من يأكل السمك، ومن يصيده؟  
٣- ماذا نفهم من ردّ الأب: من رضي بقلبه عاش؟  
٤- هل رضع الصياد لعقوبة المحتلين؟ كيف نفسّر ذلك؟  
٥- ما زال صيادو السمك في غوة عرضة لعقوبات كثيرة في صيدهم، نُبِّئ أهمّ تلك العقوبات.

١- الصياد.      ٢- الاختلال.      ٣- الأب.      ٤- البحر.

١- نصّة (هجرة النورس الخريفية) إشارة إلى ظلم:  
٢- كان الأمر صعب التوضيح بين الصياد والمحتلين لاختلال التربية.  
٣- بعد حوار الصياد مع جنود الاحتلال نشبت المشاجرة.  
٤- رفض الصياد الاستسلام لقرار الجائر.

١- حدثت المشكلة بسبب تأخر الصياد.  
٢- أدى القرار الجائر إلى تململ الصياد وغضبه.

وُلد الأديب الفلسطيني عثمان خالد أبو جحوج في مدينة خان يونس سنة ١٩٥١م، لأسرة هجرت من قرية الجوزة (غسقلا) على الساحل الجنوبي لفلسطين، استشهد والده في معركة خان يونس عام ١٩٥٦م. تعلّم في مدارس المدينة، وعمل معلماً فيها. تربطه علاقة وثيقة بالبحر والصيدان، اكتسبه خبرة واسعة في هذا المجال، انعكست في أعماله القصصية والروائية، حصل على كثير من الجوائز والألقاب الأدبية، وألقى النشيد عام ٢٠٠٩م.

تعلّم الفصاحة لمعادلة الصياد الفلسطيني، من خلال الربط المارح بين تحديات مهنة الصيد من جهة، وخبر القوايين العسكرية التي يفرضها الاحتلال من جهة ثانية. فقد تأخر سعيه وولده عن موعده العودة إلى الشاطئ ساعة إثر غرق الشرك في الصخور، فعاقبهما الجندي الصهيوني بالنع من دخول البحر غمراً كاملاً، ما أثار غضبهما، ودفعهما للشجار مع المسؤول وجنوده، الذين أطلقوا النار على الأب فأزده قبلاً، واعتقلوا الابن خمس سنوات، خرج بعدها بملءة الخين إلى الوطن الذي هجر منه فسراً، وينتشي العودة إليه كما تعود النورس من هجرتها.

كبرُ الأمر كان صعب التوضيح، الفرق كبير بين من يأكل السمك، وبين من يصيده.  
- استكف... انفع... متنوع دخول البحر شهراً كاملاً. قال ذلك الشاب الصهيوني، وهو يقف بموعده وسط حرميه المدججين بصفوف العذاب، يترك القرار يسرودة شديدة أعاطت البحر، فالفجر كبركان مائج، وعاب

لغائج الضحك والنظر  
بالساح.

[Left Side]

*The Seagull's Fall Migration*

*Palestinian author Uthman Khalid was born in the city of Khan Yunis in 1951 to a family that fled from Al-Jura (Ashkelon) village on the south coast of Palestine, his father was killed (became a martyr) in the 1956 Khan Yunis massacre....*

*The story deals with the suffering of the Palestinian fisherman through a masterful link between professional fishing challenges and the military laws of the Occupation. It tells of a boy named Saeed, when he and his father are an hour late for returning to the beach because their snare got stuck in the rocks, and are subsequently punished by a Zionist soldier who prevents them from entering the sea for a full month. This made them angry, pushing them into a quarrel with the official and his soldiers, who shot and killed the father, arresting the son for five years, during which he longed for his homeland he had left and to which he hoped to return to as the seagull returns from its wanderings.*

*But the matter was difficult to explain; there is a big difference between who eats the fish, and who is fishing.*

*– Shut up. . . Listen. . . It is forbidden to go into the sea for a whole month. That Zionist officer said, and he was fluidly standing in the middle of his guardsmen who were armed with all kinds of torment, stuttering as he announced the decision in an utmost coldness that enraged the sea...*

[Right Side]

*- 30 days, oppressor! An hour of delay means a month in your faith?! Has the sea become...*

*The fountain of blood bursting from his chest was faster than him to complete his question, and the henna-covered sand hugged his dead body that was washed with sea water, and the iron cage was the first barrier for five years from riding the sea . . .*

*6-What pushed Saeed to confront the soldier's decision?*

*Discussion and Analysis*

*1- The punishment the fisherman and his son received was harsh, explain this.*

*2- . . .*

*3- . . .*

*4- Did the fisherman resign himself to the occupiers' punishment? How would we explain that?*

*5- Gaza fishermen still face many obstacles in their fishing [work]. We will describe some of these obstacles.*

*A- The story refers to the unfairness of:*

*1- fishing 2- the occupation 3-the father 4-the sea*

*2- It was difficult to clarify between fisherman and occupiers due to the difference in culture*

*3- After the fishermen's dialogue with the occupation soldiers, the quarrel broke out*

*4- The fisherman refused to submit to the unfair decision*

*1- The problem arose due to the fisherman's delay*

*- The unfair decision made the fisherman resentful and angry*

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 that demonizes Israel. The text paints shocking, sensationalized images which 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, etc. The textbook attributes these fairytale-like acts of evil to “the Occupation”. Comprehension exercises following the passage ask students to thoroughly describe the pain inflicted upon children by Israel and explain the mentioned imagery of violence, pain, and death.

**رسالة من طفلة فلسطينية إلى أطفال العالم**

(د. سحر الأراج)



**المناقشة والتسجيل**

١- نَعْرِضُ عَنْ مَعَانِيهِ الْأَطْفَالِ الْأَسْرَى فِي سَجُونِ الْمُخْتَطِفِينَ.

٤- سَيِّئٌ دَلَالَةٌ كُلُّ عِبَارَةٍ فِيهَا يَأْتِي:

أ- عَرَفَ الْحُرْنَ إِلَى قَلْبِهِ طَرِيقًا لَمْ يَتَرَفَقْهُ الْفَرْخُ أَبَدًا.

ب- أَرْقَهَا مَعْلَقَةً، يَمْسِي فِيهَا الْغُرُوثُ وَالشَّنَكْرُ.

**الفهم والاستيعاب**

١- نَقِّصُ الْبُرْءَ حَوْلَ زَمَنِ الْإِجَابَةِ الصَّحِيحَةِ:

أ- مِنْذُ وُلِدْتُ انْطَلَقُوا طُقُولِي \* نَعِي أَنْ الْأَخْبِلَانِ.

١- أَطْعَمُ الطُّفْلَةَ حَقُوقَهَا كُلَّهَا.

٢- الْقَرْمُ بِالْإِعْلَانِ الْعَالَمِيِّ لِحَقُوقِ الْأَطْفَالِ.

٤- سَجِينٌ عَلَى الطُّفْلَةِ الْفِلَسْطِينِيَّةِ، وَحَزَنٌ مِنْ طُقُولِهَا.

٣- قَتَلَ الطُّفْلَةَ الَّتِي كَتَبَتْ الرِّسَالَةَ.

**القرأة**

أَجِبَانِي أَطْفَالِ الْعَالَمِ،  
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، وَيَعْدُ:

أَكْتُبْتُ إِلَيْكُمْ أَجِبَانِي، أَطْفَالِ الْعَالَمِ، مِنْ الْقُدْسِ  
السَّرِيفِ، عَاصِمَةِ الْعِلْمِ الْفِلَسْطِينِيِّ، وَأَنْتُمْ تَعْدُونَ فِي  
الْحَقُولِ، نَسَابُونَ الْفِرَاقِ، وَتَعَابُونَ الْجَمَالَ، وَتَعْمَلُونَ  
رَايَاتٍ بِلَادِكُمْ حَقَاقَةً عَالِيَةً.

طِفْلَةٌ فِلَسْطِينِيَّةٌ أَنَا،

لَا أَعْرِفُ فِي السِّيَاسَةِ شَيْئًا، وَلَكِنِّي أَعْرِفُ أَنَّي بِنْتُ  
فِلَسْطِينَ وَهَذَا الشَّعْبِ، وَفِي سُرَابِي سِرِّي الْأَمَلِ الْفِلَسْطِينِيِّ  
بِالدُّوَلَةِ الْفِلَسْطِينِيَّةِ، وَفِي وَجْهِهِ اسْتَقْرَرْتُ سَلْمٌ بِعَدِ فِلَسْطِينِي  
مُسْرِي: لَا قَتَلَ فِيهِ وَلَا دَمَارٌ، وَلَا حَزَنٌ فِيهِ وَلَا بَكَاءُ.

طِفْلَةٌ فِلَسْطِينِيَّةٌ أَنَا،

مِنْذُ وُلِدْتُ انْطَلَقُوا طُقُولِي، وَمَقَدُوا لَمْتِي؛ فَكَلَّمْتُهَا فِي  
قَلْبِي، مِنْذُ وُلِدْتُ وَأَزِيمُ الرِّصَاصِ يَخْتَرِقُ أذْنِي، وَيَجْلَلُ الشَّوَادِ  
الْأَشْيَاءَ كُلَّهَا حُرُولِي، فَأَرَى عِبْرًا بِأَكْبِيَّةٍ: فَهَلِيبُهُ لَمْ يَسْهَبِ، وَهَدْيِهِ  
بِنْتُ أَسْرَى، وَهَدْيِهِ أَشْتُ مَفْقُودِ، وَهَذَا يَطْفُلٌ شَرِيحَةٌ قَتِيلَةٌ انْطَلَتْ  
لَمْتِي، وَتَرْتَعَثُ نَعْمًا عَيْتِي وَقَبْتِي وَوَرَحِي، فَحَزَنُ الْحُرْنَ إِلَى قَلْبِهِ  
طَرِيقًا لَمْ يَتَرَفَقْهُ الْفَرْخُ أَبَدًا. وَهَدْيِهِ الرِّقَّةُ شَائِئَةٌ قَلَدَتْ رَوَّجِيهَا؛  
فَعَهَرَ الْحُرْنَ فِي وَجْهِهَا أَحَادِيدَ الْبَاسِ بِأَطْفَارٍ لَا تَعْمُ عَلَيْهَا.

مِنْذُ وُلِدْتُ وَأَنَا أَرَى حَقُولًا مُسْتَسَاحَةً، وَأَوْفَعًا مَفْلَقَةً،  
يَمْسِي فِيهَا الْغُرُوثُ وَالشَّنَكْرُ، وَأَرَى رُكْلًا عَدَائِي مُهَيَّئَةً، تَنَابَرَتْ  
سَجَانُهَا فِي الْأَرْجَاءِ، وَمَا تَرَالِ تَعْرِ تَعْرِهَا وَكَبْرِيَاتِ الْأَطْفَالِ،  
وَأَحْلَامِ التَّصْفِيمِ.

كُنْتُ كُنْتِي أَنْ أَرَى الْبِشْمَةَ تَمْلُو السَّمْعَانَ، وَأَنْ يَنْتَفِعَ الْحُرْنَ  
مِنْ الْقُلُوبِ، فَتُفْرِقُ الْوُجُودَ، أَسْأَلُ أَنْ أَعْبِدَ أَنَا زِيْفِي فِي أَمْنِ  
وَسَلَامٍ، كَكُلِّ الْبَشَرِ، أَنَا قَوْلَةٌ وَسُدُودٌ، وَرَبِيَّةٌ وَكِرَامَةٌ.

كُنْتُ أَسْأَلُ أَنْ يَكُونَ لِي مَدْرَسَةٌ لَا أَسْأَلُ أَنْ يَكُونَ لِي  
فِيهَا حِلْمٌ جُنْدِيٌّ عَاصِبٌ، أَوْ تَنْقَلُ لِي جُزْرَانُ الْمَدْرَسَةِ الْأَحْلَامِي،  
كُنْتُ أَسْأَلُ أَنْ يَنْتَجِبَ الْقَلَمُ لِأَمَامِي الْقَلْبِ، فَيَرْسُمُ شَيْئًا  
تُسْرَفِي، وَقَلْبًا يَزْرَعُ، وَيَطْفُلًا يَمْسِكُ يَدِي طِفْلَةً يَلُوحُ بِهَا، وَفِي  
الْأُخْرَى تَعْمَلُ كَرَامَةً وَقَلَمًا، وَقَلْبًا يَعْمَلُ الْغَيْثَ لِأَطْفَالِ الدُّنْيَا.

طِفْلَةٌ فِلَسْطِينِيَّةٌ أَنَا،

لَا أَعْرِفُ فِي السِّيَاسَةِ شَيْئًا، لَمَّاذَا دَبَّحُوا طُقُولِي أَمَامِي،  
وَإِطْفَالُوا الْوُزْنَ فِي الْحَقُولِ؟ لَمَّاذَا قَلَبُوا الْقَرَايِشَاتِ فِي خَدَائِقِنَا،  
وَأَقْرَعُوا الْعَبْرَةَ لَمَّاذَا حَسَبُوا الشَّمْسَ، وَتَقَرُّوا الْعَمَّةَ، وَسَدَدُوا  
السُّرُوبَ؟

وَلَكِنِّي فِي أَعْمَاقِي قَلْبِي اسْتَقْرَرْتُ سَلْمٌ فِلَسْطِينِي: أَنْ أَعْبِدَ فِي  
حُدُودِ وَسَلَامٍ. أَسْأَلُ بِأَنْ تَعْبُدَ رَايَاتِ بِلَادِي فِي أَكْتُفِ الْأَطْفَالِ،  
فَرَحًا وَسُورَةً، أَسْأَلُ بِأَنْ تَسْرُقَ شَمْسَ بَدِيدَةٍ، تَعْمَلُ الْغَيْثَ،  
تَعْمَلُ الْبِشْمَةَ، تَعْمَلُ عَدُ الْأَطْفَالِ فِلَسْطِينِ.

[ 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 [...]

[Center:]

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?

[Left:]

*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.

147. *Arabic Language, Vol. 1, Grade 9, 2020, p. 135 (Previously—Arabic Language, Vol. 1, Grade 9, 2019, p. 135)*

An 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: martyrdom of children, arrests, denial of an education, destruction of homes and deportation of families, and a denial of recreational activity.

نَكْتُبُ مَقَالَةً صَحْفِيَّةً نَتَحَدَّثُ فِيهَا عَنِ الْإِسْرَائِيلِيَّةِ بِحَقِّ الْأَطْفَالِ الْفِلَسْطِينِيِّينَ، مُرَاعِينَ  
خَصَائِصَ الْمَقَالَةِ الصَّحْفِيَّةِ، مُسَلِّطِينَ الضُّوءَ عَلَى:

- ١- اسْتِشْهَادِ الْأَطْفَالِ.
- ٢- هَدْمِ بُيُوتِهِمْ وَتَشْرِيدِ أُسْرِهِمْ.
- ٣- اِعْتِقَالِهِمْ.
- ٤- جُرْمَانِهِمْ مِنَ التَّعْلِيمِ.
- ٥- جُرْمَانِهِمْ 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

148. *Social Studies*, Vol. 2, Grade 8, 2020, p. 82 (Previously—*Social Studies*, Vol. 2, Grade 8, 2019, p. 84)

Israel is named as a primary cause for (internal) violence in Palestinian society. A section on violence lists reasons for the phenomenon of violence in Palestinian society, the very first of which relates to the “Zionist Occupation” and the various forms of violence it is said to exert against Palestinians. Forms of violence mentioned include restricting freedom of movement, arrests, killing Palestinians, and taking Palestinian land.

■ الاحتلال الصهيوني، وممارساته العنيفة؛ من نشر الحواجز، وتقييد حرية الحركة والتنقل، والاعتقالات، والضرب، وقتل الفلسطينيين، والاعتداء على ممتلكاتهم، ومصادرة أراضيهم، التي تسبب معاناة يومية، أثرت بشكل كبير على نفسيات الفلسطينيين، 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.*

Palestinian students are confronted with a graphic photo of a deceased infant to demonize Israel. Arabic poetry is taught through a poem about Iman Hiju, a Palestinian baby who died in 2001 during the Second Intifada. A graphic photo of her body during her funeral accompanies the poem, which blames Israel of pre-meditated murder aimed at ensuring a victory that “the Americans will be pleased with.” Hiju’s death is used in the poem to relay the notion of deliberate Israeli barbarism, as the poem describes Israeli soldiers who “burn her dimple” and “bomb her smile.” Students are then encouraged to hang up pictures and names of babies killed by Israel “with cold hands” on their classroom walls.

### كشفت حساب

أحمد حبيب

يَبِينُ يَدَيِ النَّصِّ:

أحمد حبيب (١٩٤٦م-٢٠١٧م) شاعرٌ فلسطينيٌّ من مواليد مدينة خيِّفا، هُجِرَ معَ أهله بعدَ النكبة سنة (١٩٤٨م) إلى لبنان، ثمَّ إلى سورية.

صدرت له عدَّةُ دواوينَ شعريةٍ، منها: (حكاية الولد الفلسطيني)، و(شهادة بالأصابع الحنسي).

هذه القصيدة من الشعر الحرِّ، نظمتها شعيراً عن تمسك الفلسطينيين بأرضهم، وتحديدهم للمحتلِّ، وعدم تنازله عن حقوقه، ودفاعه عنها، كما يتخيَّف فيها عن جرائم المحتلِّ وجنوده، من خلال ملاحقته الأطفال، وقتلهم، كماغيباله الطفلة الرضيفة إيمان جيَّو في مطلع انتفاضة الأقصى سنة ٢٠٠١م.



واضرب ما شئت،  
**وَدَجِّحْ بِالْمَوْتِ العَسْكَرَ**  
 فَعَدُوُّكَ مَلْفُوفٌ بِشهورِ أَرْبَعَةٍ  
 لَمْ تَبُتْ فِي فَمِهِ الأَسنانُ  
 الطفلة في اللَّفَّةِ:  
 إيمانُ.  
 هي في كَفَّةٍ  
 وَجُنُودُكَ فِي كَفَّةٍ  
 (مَرَحَى لِلْحَرْبِ وَلِلْمَيِّدانِ)  
 فَأَهْجُمُ بِالْبَرِّ **وَالْقَرَّصانِ** وَالطَّلِيانِ  
 احْرِقْ عَمَّارَتَهَا  
 وَلْتَقْصِفْ بِسَمَّتِهَا  
 تَضْمَنَ لَكَ نصرًا يَرْضَى عَنهُ الأُمريكانُ

٢ ما اسمُ الشهيذة الرضيفة التي تحدت الشاعر عن اغتيالها؟

٣ كضع إشارة (✓) أمام الإجابة الصحيحة، وإشارة (×) أمام الإجابة غير الصحيحة فيما يأتي:

١ تنتمي هذه القصيدة إلى الشعر الحرِّ. ( )

٢ كان عمرُ الطفلة عندما اغتيلت على يد الاحتلال الصهيوني أربعة أشهر. ( )

٣ مُستخرج من القصيدة الأشطرُ الشعرية الدالة على المعاني الآتية:

١ الشاعر لا يتوقَّف عن التفكير بكنية الدفاع عن أرضه وداره. ( )

٢ كره الشاعر العدو؛ بسبب تجرُّده من إنسانيته. ( )

٣ تحدى الشاعر عدوه الذي مهاجم الطفولة بكل ما لديه من وسائل الحرب. ( )

اضرب ما شئت،  
 قدَّمي  
 هو ما يتلأل تحت الشمس الآن  
 وقمي  
 هو ما يستصرخ في البرية أشلاء الوجدان  
 فأضرب ما شئت،  
 سأغدي من جسدي ناري

نجم بعض صور الألفاظ الشهداء الذين اغتالهم الاحتلال الصهيوني بدم بارد، وتوتتها بالاشياء، وتعلقها على جدارته المدرسة.

تشاط:

[Left side:]

Account Statement

By Ahmed Dahbour

Ahmed Dahbour (1946–) is a Palestinian poet. He was born in the city of Haifa and was displaced with his family to Lebanon, and then to Syria after the Nakba (1948). He has published several poem collections, including: *The Story of the Palestinian Boy*, and *Martyrdom with the Five Fingers*.

He authored a poem, "Account Statement," in free style, expressing the Palestinians' devotion to the land, their defiance of the Occupier, as well as their refusal to relinquish their rights and defense of them. It also reveals the crimes of the Occupier and his cowardice, as he chases and murders children, such as in the assassination of the baby girl, Iman Hiju, at the beginning of the Al-Aqsa Intifada in 2001.

Strike down whatever you want

Because my blood

Is what currently shines under the sun

And my mouth

Is what calls for help in the desert for the scattered remains of conscience

So strike down whatever you want,

I will feed my fire with my body

[Right side:]

So strike down whatever you want

And arm the army with death

Your enemy of four-months-old is wrapped [in 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

"To war and the field of battle!"

Attack by land, by pirates and by airplanes

Burn her dimple

And bomb her smile

Ensure yourself a victory that the Americans will be pleased with

2. What is the name of the baby girl martyr who the poet talks about her assassination?

4. We will place the symbol (V) in front of the correct answer, and the symbol (X) in front of the incorrect answer, as following:

b. The baby girl was four months old when she was assassinated by the Zionist Occupation.

3. We will extract from the poem the verses that prove the following meanings:

c. The poet challenges his enemy, who attacks the baby girl with all the tools of war he possesses.

Activity:

We will gather several pictures of baby martyrs who were assassinated by the Zionist Occupation in cold hands, we will write their names, and we will hang them on the school's wall.

Tenth-graders learn that Jerusalem will “spit out the scum of foreigners” in a story containing radical religious and national messages. The text contrasts between Islam and Christianity, which are presented as an inseparable part of the city’s heritage, and Jewish Israelis, which are referred to indirectly with vocabulary such as “aggressors”, “intrusive”, “foreign”, and “invaders”, while “the Hebrew letter” is held to be a “threat to the nature of [Jerusalem’s] culture”. This intolerant content, which can blatantly appeal to feelings of xenophobia, is bolstered by radical and violent messages, as Palestinian children learn that they are part of a long history of martyrs who sanctify the soil with their blood, while dying in battles against invaders.

**الوحدۃ الثانية**

القُدس رُوحِ فلسطين

تَدِينُ يَدِي الصَّخْرَ:

اتَّعَمَدْنَا فِي هَذَا الصَّمْعِ عَلَى مَعَالِمِ اللُّسْتَاذِ عَمَّارِ بَنِي يَدِي الَّذِي عَمِلَ مُسَبِّحًا لِحِمَايَةِ طَوْلِ الْكُرْمِ، وَكَهْ كَثِيرٍ مِنَ الْكُتُبِ وَالْمُؤَلَّفَاتِ. وَالْمَعَالِمُ الَّذِي بَيْنَ أَيْدِيهَا مَقَالَةٌ دِينِيَّةٌ وَطَلَبٌ، تَعْرِينُ مَكَانَةَ الْقُدْسِ وَقِدَاسَتِهَا، وَمَطَامِغُ الْأَعْدَاءِ فِيهَا عَلَى مَرِّ الْعُصُورِ مَا يَجْعَلُهَا قَسْبَةً عَلِمَاءِ الْأُمَّةِ وَأَدْبَانِهَا، وَتَنْتَبِهُ الْمَعَالِمُ إِلَى الْمَعَامِلِ الَّتِي تُشَدِّدُ بِالْقُدْسِ، كَالنَّوْرِ الْأَذِيحَةِ الَّتِي تَطُلُّ عَلَى بَطَانِهَا وَتَحْتَكُ الْأَمَانَةَ، وَالْحِدَارِ الْعَرَبِ الَّذِي يَطْلُقُ مَعَادِمَهَا، وَالخَوَاجِزِ الَّتِي تَعْبُدُ مِنْ حَرَكَتِهَا، وَالخَرَفِ الْعَرَبِيِّ الَّذِي يَهْدِدُ مَطَامِغُ قُدَاسَتِهَا، لِكَيْتُهَا الْقُدْسُ لِرُؤْسِ أَسْبَلَةِ مُعَدَّتِهَا، لِكَيْتُهَا غَيْتِ الْمُرَبَّاءِ وَالْأَدْبِيَاءِ.



الْعِبَادِ الصَّالِحَاءِ، وَمَحْضَرِ أُنْبُلِ الثَّبَلَاءِ مِنَ الصَّحَابَةِ الْأَجْلَاءِ، وَالْآلَاءِ الْمُؤَلَّفَةِ مِنَ الْأَثَرِ وَالشُّهَدَاءِ الَّذِينَ حَمَسُوا ثَرَاتِهَا الطَّهَوْرَ بِدِمَائِهِمِ الرِّكَابَةَ، وَقَدَّوْهَا بِأَرْوَاحِهِمِ الطَّاهِرَةِ، وَهُمْ يُنَافِحُونَ عَنْهَا الْغُرَاةَ الْعَايِرِينَ، وَالطُّغَاةَ الْعَاصِبِينَ، الَّذِينَ تَعَاوَرَوْهَا بِغَدَرِهِمْ قَدِيمًا، وَمَا فَتَنُوا حَتَّى التَّيْمِ يَضْبُونَ عَلَيْهَا جَامَ حَقْدِهِمْ، وَرَدَّيْلَ فُجُورِهِمْ، ظَلَمَاتِينَ أَنَّهُمْ مَلَكَوْا نَاصِيَتِهَا، وَحَارَوْا قَصَبَ السَّبَبِ فِي حَلْبَتِهَا، وَأَقْلَحُوا بِالْقُوَّةِ الْعَاشِمَةَ، وَالْقَفْرِ فَوْقَ الْقُرُونِ بِطَبِي سَجَلِهَا الْكُضَارِيِّ الْعَرَبِيِّ الْوَضِيءِ، صَفْحَةً تَلَوُ أُخْرَى؛ لِيَصْلُوا مَا ضِيًّا مَشْهُوًّا مَبْتُورًا بِحَاضِرِ قَاتِمِ عَلَى التَّهَبِ وَالْقَهْرِ وَالتَّرْوِيرِ وَالْإغْتِصَابِ، وَمَا عَلِمُوا أَنَّهُمْ وَاهِمُونَ، وَلَوْ سَمَّوْا الْمَرَاتِي، وَمَهَّوْا الْقِيَابَ، وَاتَّخَلَّوْا الْأَشْيَابَ.

وَتَرَى حَوَادِثَ الدُّعْرِ بِيضًا وَسُودًا؛ لِلزُّكْدِ حَقِيقَةً خَالِدَةً تَعْمُدُهَا  
 الْأَنْجَارُ وَالْأَثْرَارُ بِدِمَائِهِمْ وَتَضْحِيانِهِمْ جِيلاً بَعْدَ جِيلٍ، أَنَّ الْقُدْسَ غَرَبِيَّةٌ  
 الْجَادِي، عَائِنٌ فِيهَا الْمُسْلِمُونَ وَالْمَسِيحِيُّونَ عَلَى الْعَهْدِ وَالْعَيْثِاقِ فِي سَلَامٍ وَسَمَاءٍ، مُتَعَاوِنِينَ  
 عَلَى دَفْعِ الظُّلْمِ، وَرَدِّعِ الْمُتَعَدِّينَ، وَقَدْ حَسَمَ الْقَدْرُ الْجِدَالَ حَوْلَ الْقُدْسِ؛ فَكَانَ الشَّعْبُ الْفِلَسْطِينِيُّ

[Left side:]

Second Unit: Jerusalem is the Spirit of Palestine.

[...] This article draws attention to the dangers surrounding Jerusalem, such as the intrusive outposts that overlook its valleys and suffocate its breaths, the foreign wall that encircles its perimeter, the checkpoints that limit its movement, and the Hebrew letter that threatens the nature of its culture. But Jerusalem is a noble and sacred land that spits out the scum of foreigners and false pretenders.

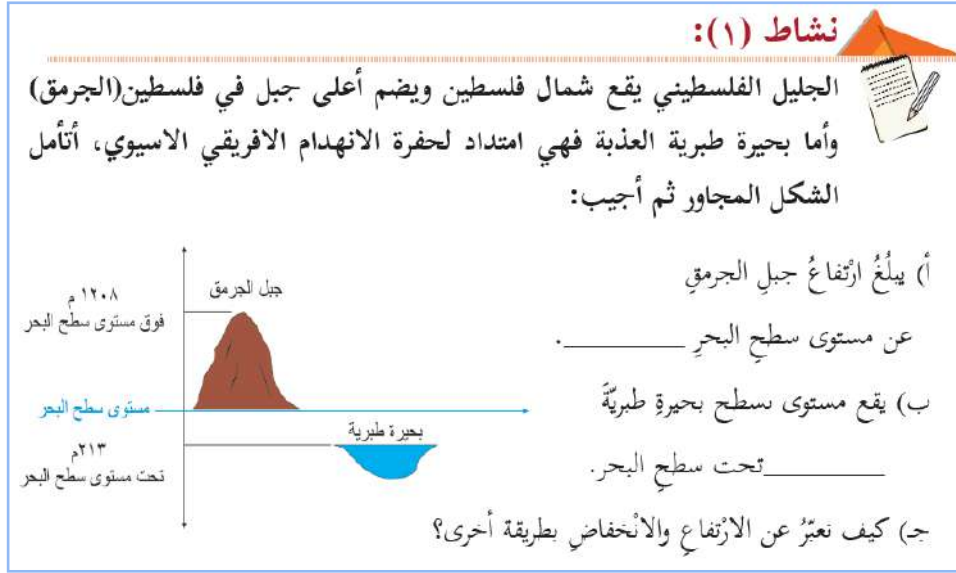
[Right Side:]

[...] And the thousands of righteous and martyrs who have beautified her pure soil with their innocent blood and who have given her their pure souls. And they defend her from passing invaders and oppressive tyrants, who flanked her in their treachery from all sides, and continue this day to pour on her their hate and despicable lewdness. They believe that they have held her by the forelock, and won the race at her racetrack, and succeeded, with brute force, by skipping centuries, to close down her radiant record of Arab culture, page after page, so that they could bring a distorted and amputated past into a present founded on plunder, coercion, forgery and rape. What they do not know is that they are deluding themselves, even if they made the glands burst [with rage], tore dresses, and claimed ties [to the place].

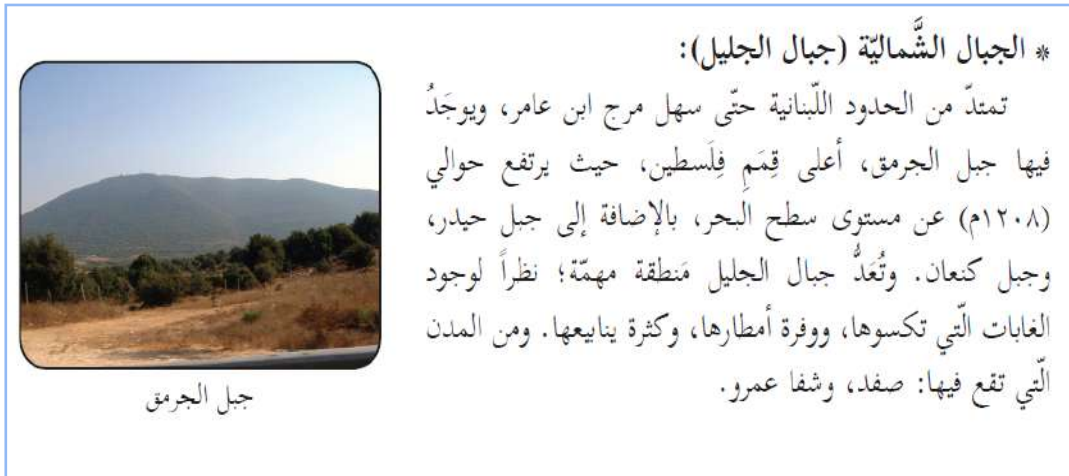
Events have followed one after another, both peaceful and dark, to affirm an eternal truth that the best and most committed have pledged with their blood and sacrifice, generation after generation: that Jerusalem is of Arab roots, in which Muslims and Christians lived based on the covenant and the charter in peace and serenity, loving each other and cooperating in repelling injustice and fighting off aggressors.

151. *Mathematics*, Vol. 1, Grade 7, 2022, p. 4; *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2020, p. 16 (Previously—*Mathematics*, Vol. 1, Grade 7, 2020, p. 4; *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, p. 16)

The Galilee mountains are Palestinian and the “highest mountain in Palestine” is Mt. Meron [Jabal al-Jarmaq], Israel's highest mountain, while the Sea of Galilee is also in Palestine.



The Palestinian Galilee is located in the north of Palestine and includes the highest mountain in Palestine (Jabal al-Jarmaq) while Lake Tiberius is a direct continuation of the Great Rift Valley.



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.

152. *Dogma*, Grade 11 [Shar'i Study Track], 2021, p. 20 (Previously: *Dogma*, Grade 11 [Shar'i Study Track], 2013, p. 17)

Students are taught of the Islamic idea of *Walā'* and *Barā'* (loyalty and disavowal). According to the textbook's interpretation, this idea 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 towards 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 والمعاداة، ومنه بغض الكفار ومعاداتهم وما هم عليه، فواجب المسلم أن يتولى الله ورسوله والمؤمنين، ويتبرأ من الكفار ولا يتولاهم أو يناصرهم؛ **لقوله تعالى:** ﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتًا وَيَحذَرُكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ﴾ **آل عمران: ٢٨.**  
فموالاة الكفار والتقرب إليهم ومناصرتهم ومحبتهم وإظهار الودّ لهم بالأقوال أو الأفعال أو النوايا تُعدّ من نواقض الإيمان.

*Loyalty and disavowal [al-walā' wal-barā'] is one of 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.*

153. *Noble Hadith and its Sciences*, Grade 12 [Shar'i Stream], 2021, p. 30 (Previously: *Noble Hadith and its Sciences*, Grade 12 [Shar'i Stream], 2020, p. 28)

Students are introduced to a hadith calling on Muslims to care for the weak in society. The textbook interprets this message as referring to people with disabilities, teaching the importance of caring for them. However, the textbook then takes this opportunity to inform students that Palestine has more disabled people than anywhere else in the world, all because of Israel.

والفقر. أما في فلسطين فإن نسبة الإعاقة ٤ ٪، وإن ٤٨ ٪ منهم دون سن الثامنة عشرة، وأن 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.*

154. *Noble Hadith and its Sciences, Grade 12 [Shar'i Stream], 2021, pp. 36-37 (Previously: Noble Hadith and its Sciences, Grade 12 [Shar'i Stream], 2020, p. 34)*

Students are introduced to a hadith teaching about the importance of taking care of orphans. The textbook uses this opportunity to accuse Israel of causing an increase of cases of widowhood and orphanhood in Palestinian society, as the Palestinian people is described as engaged in *jihad* to liberate their land which necessitates death and as a consequence orphanhood (and widowhood).

■ خصوصية المجتمع الفلسطيني في هذا الجانب؛  
لا بد هنا من الإشارة إلى ضرورة التكافل الاجتماعي في مجتمعنا الفلسطيني، حيث تزرع 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.*

155. *Our Beautiful Language*, Vol. 1, Grade 2, 2020, p. 44 (Previously—*Our Beautiful Language*, Vol. 1, Grade 2, 2019, p. 44)

A poem calling on second-grade boys and girls to “give [their] spirits [or life] to the Revolution” shows a boy and girl in what appears to be the scouts’ uniform with a path leading to the Al-Aqsa Mosque in Jerusalem in the background. These young children commit themselves to “carry the flame of the Revolution” – a term often used by Fatah and certain other Palestinian organizations to describe their activities – to Haifa and Jaffa, cities located in Israel proper. Depending on interpretation, this poem can be seen as a call on children to sacrifice their life in potentially militant activity that would encompass the entirety of Israel, and the textbook does not attempt to invalidate this interpretation.



نغني

أنا شبلٌ أنا زهرة  
بني أجدادنا دوراً  
أنا شبلٌ أنا زهرة  
إلى حيفا إلى يافا

وَهَبْنَا الرُّوحَ لِلثَّوْرَةِ  
لَنَا فِي أَرْضِنَا الْحُرَّةِ  
حَمَلْنَا جَمْرَةَ الثَّوْرَةِ  
إِلَى الْأَقْصَى إِلَى الصَّخْرَةِ

٤٢

*I am a lion cub, I am a flower/We gave our spirits to the Revolution [thawrah]  
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.*



Graphic descriptions of the Nakba include teaching fifth-graders Arabic through stories about corpses of friends, body parts of neighbors, panic and pain. In the text, a Palestinian refugee 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 “raise the flag of Palestine ... on our green hills.”

**القراءة**

• تُشدني: تجذبني.

• القزع: القزع الشديد.

• يفتني: يفتني.

• تاصيب: تقدم الرأس.

• العافية: غداية العيوب.

أجلس كل صباح هنا على باب هذا المخيم، أسترجع وتخرياتي التي لا تفارني منذ سنين، تأتي كل يوم **تشدني** من يدي، وأخذني إلى هناك، إلى صفا، فأجد نفسي واقفاً أمام عتبة داري مشتبوهوا كل ما فيها عند اللوح حتى عودتي، لن تطول طريقي، هكذا أخبرني أجدادي، فقد ترثت كل ما أجد داخل داري، وأغلقت بابها، ووضعنا المفتاح في جيبتي، وحملت وتخرياتي، عافرت صفاً رهنماً عتي، وقلي مليء بالفرح والحيرة والألم.

ترثت خلفي خنق أشدقائي، وأشداء جبراني، لم أشتبه دقتهم؛ فالكل يرتضن، والخوف **يفشي** الوجوه، والألم يختصر القلوب، ونحن نسير على عجل.

لم أكن أعلم أنني سأضج في دار غير داري، وأني سألجث أولادي في بقعة سستى لمخيم لاجئين، لم أكن أعلم أنني سأخترق مقناح داري تحت وسادتي لأختر من سبتن سنة، لم أكن أعلم بأن الوعد ستكون جوفاء، مغلقة بالكذب.


كنت أرى زحف الأعداء بجناح وطني، وكجيشي كنت أحدث نفسي أنني سأعود. مزيت الأكام، ونوالث الشون، وأنا لم أزل أفزع في مخيم لاجئين، أفت على **ناصية** الملم وأطبال، فأنا على ثقة بأننا سنعود، سنعود مع السور المحلقة، سنعود مع الریح العافية، سنعود إلى الكرم والزيتون، سنعود؛ ليرقع علم فلسطين، إلى جايب زهرة الشترين على زوايا السطراء.

**الذخري التي لن تموت**

**تَيْن يَدَي النَّصْر**

(فريق التأليف)

تعد الكثرة التي خدتك للمسلم الفلسطيني عام ألف وتسعين وتسعين وأربعين أمّ المآسي، فقد ولدت كثيراً من الصائب من هجير، وهدم للمساكن والفردى والنبت، وقيل وترويع، وجرح وترويع وفقر... وعلى الرغم من مرور عشرات السنين علفتها؛ فإنها لن تنسى مدينتنا وقرانا التي هجرنا منها، ونحن مزيت الأيام ازداة الشوق والأمل بالعودة إليها، والنصر الذي سنقرؤه نروي لنا حكاية لاجي.



[Left side]

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 my house's doorstep, entrusting in Allah's hands everything in it 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 breaking the hearts, and we were walking in a hurry.

I did not know then that I would get older 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 my house's key under my pillow for over sixty years. I did not know that the promises would be empty and shrouded with lies.

I could see the swarm of the enemies sweeping my country, but I was telling myself I would return. The days went on, and the years passed, and I remained in the refugee camp. I stood in the corner of the dream, fighting, confident that we will return, we will return with the hovering eagles, 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.

A fourth grade Arabic reading 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 abandon her doll in an orchard and took her 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 by multiple comprehension, grammar and repetition exercises after the text, one of which asks students to think how to accomplish this in practice, and another which additionally mentions Palestinian prisoners.

دُمِيَّةٌ حَسَنَةٌ

**نَقْرَأُ:** 

جَلَسَتْ الْحَاجَّةُ حَسَنَةُ وَحَوْلَهَا أَحْفَادُهَا فِي مَحْتَمٍ عَيْنِ الْخُلُودِ فِي لَبْنَانَ، فَقَالَ لَهَا حَمِيدُهَا مَحْمُودٌ: حَدِّثِي عَنِ النَّكْبَةِ يَا جَدِّي، فَانْحَدَرَتْ مِنْ عَيْنِهَا دُمْعَةٌ، وَقَالَتْ: كُنْتُ حِينَيْذٍ بِنْتُ تِسْعِ سِنِينَ، وَالْفَصْلُ رُبَيْعٌ، فَتَرَجَعْتُ مَعَ صَدِيقَاتِي إِلَى بَيْتَارَةِ جَمِيلَةٍ فِي يَافَا، وَعِنْدَمَا تَعَبْنَا مِنَ اللَّعِبِ، خَلَسْنَا تَحْتَ شَجَرَةٍ بُرْتُغَالٍ كَثِيرَةٍ، فَقَالَتْ صَدِيقَتِي فَاطِمَةُ: هَلَّا تَصْنَعُ دُمِّيَّةً مِنَ الْقَمَاشِ.

وَبَيْنَمَا كُنَّا تَصْنَعُ الدُّمِّيَّةَ، سَمِعْنَا انفجاراتٍ كثيرةٍ قامت بها العصابات الصهيونية أثناء هجومها على المدينة، وسَمِعْنَا صياحاً من كلِّ مكان، وجاء أهلنا يُحْتَوِنُونَ عَنَّا، فَجَدَّيْنِي أَبِي بِسُرْعَةٍ، فَأَخَذْتُ أُصْبِحَ: أَبِي، أَبِي، دُمِّيَّةً دُمِّيَّةً!! وَلَكِنَّ أَبِي مَضَى بِي مُسْرِعاً إِلَى الْجِهَةِ الْمَشْرِقِيَّةِ مِنَ الْمَدِينَةِ.

وَجَاءَ بَنُو أَبِي إِلَى هُنَا، وَلَمْ يَخْطُرْ بِهَالِي أَنَّ غُرْبَتَنَا سَتَطُولُ إِلَى هَذَا الْحَدِّ، وَمَا زِلْتُ أَنْظُرُ الْيَوْمَ الَّذِي أَعُودُ فِيهِ؛ لِأَكْمِلَ صُنْعَ الدُّمِّيَّةِ تَحْتَ الْبُرْتُغَالِ، وَيَأْتِيَنِي اللَّهُ سَتَعُودُ حَتْمًا، وَإِنْ طَالَ 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.”

## نُفَكِّرُ:



- ١- ما سَبَبُ بَقَاءِ يَوْمِ النَّكْبَةِ رَاسِخاً فِي ذَهْنِ الْحَاجَّةِ حَسَنَةَ؟
- ٢- لِمَاذَا لَمْ تَفْقِدِ الْحَاجَّةُ حَسَنَةَ الْأَمَلِ بِالْعُودَةِ؟
- ٣- كَيْفَ يُمَكِّنُ أَنْ نُحَقِّقَ حُلْمَ الْعُودَةِ؟

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، كَمَا فِي الْمِثَالِ:

الضَّيْفُ يُقْبَلُ	الصَّائِمُ يُفْطِرُ	السَّجِينُ يَبْتَسِمُ	الْمُعْتَرِبُ يَعُودُ
الضَّيْفَانِ يُقْبَلَانِ			
الضُّيُوفُ يُقْبَلُونَ			
الضَّيْفَةُ تُقْبَلُ			
الضَّيْفَتَانِ يُقْبَلَانِ			
الضَّيْفَاتُ يُقْبَلْنَ			

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 – \_\_\_\_\_ – \_\_\_\_\_ – \_\_\_\_\_

[...]

## ٣- نَكْتُبُ مَا يَأْتِي بِحَطِّ النَّسْخِ:

وَمَا زِلْتُ أَنْتَظِرُ الْيَوْمَ الَّذِي أَعُودُ فِيهِ.

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3. Let's write the following in handwriting:

I am still waiting for the day in which I will return.

Students are taught that the United States took advantage of 9/11 events to impose its hegemonic agenda to control the world as part of a unit on imperialism in modern history followed by a text titled “The Forms of US Hegemony”. Negative anti-American imagery accompanies the text while praising and giving examples of “opposition to American hegemony in the world” and “interventions in the Arab movement”. Students are later instructed to “form a fictitious court to trial the USA for its crimes in Iraq.”

**مفهوم الهيمنة:**

**نشاط (١):** نلاحظ الشكل، ونستنتج، ثم نجيب:



تصِف ما نشاهده في الصورة.

ما المصطلح المناسب الذي يمكن أن يطلق على ما تعمله الصورة؟

أعطت أحداث الحادي عشر من أيلول سنة ٢٠٠١، وما نجم عنها من تدمير برجَي التجارة العالميين في الولايات المتحدة الأمريكية، الميرز لتتحلُّ الولايات المتحدة من التزامها، ولقرض ألوبتها على السياسة الدولية، واتخذت من شعار محاربة الإرهاب ميرزاً للتدخل في الشؤون الداخلية لأي بلد يقع في دائرة الاهتمام الأمريكي، وأصبح مطلوباً من دول العالم كافة تقديم معلومات لأمريكا، وأن تعيد النظر في مناهجها الدراسية، والتعاملات المالية، وتعلن أنها ضد الإرهاب، وتوجه سياساتها الإعلامية بما لا يعارض مع سياسة الولايات المتحدة الأمريكية. كما منحها حق التدخل في دول العالم؛ لسيطرتها وحيمنتها على الجميع، وتصبح شرطي العالم؛ خاصة بعد احتلالها أفغانستان سنة ٢٠٠١، والعراق سنة ٢٠٠٣.

ورغم ذلك، فثمة معارشات عديدة الهيمنة الأمريكية قائمة الآن في العالم على المستويين الدولي والسعي، ومثال ذلك: كندا التي فرضت على إدارة الولايات المتحدة الأمريكية في اتفاقية التبادل التجاري الحر بينهما استبعاد كل المشاعات الثقافية والإعلامية من الاتفاقية، وأيضاً هناك إجماع في فرنسا على حماية اللغة والثقافة الفرنسية من التأثير الأمريكي.

**المواقف الرسمية والشعبية من الهيمنة الأمريكية:**

**نشاط (٣):** نلاحظ، ونستنتج، ثم نجيب:



صورة (٣): أحداث الـ ١١ أيلول سنة ٢٠٠١ في الولايات المتحدة الأمريكية

كيف أثرت الأحداث التي جسدتها الصورة على مسار السياسة العالمية؟

كيف أثرت أحداث ١١ أيلول على سياسة الولايات المتحدة الأمريكية الخارجية؟

كما أن سياسة الولايات المتحدة وجدت نفسها في مواجهة مباشرة مع كل القوى الاجتماعية والسياسية في العالم التي تعاني من الظلم والفقر، وانتشر في العالم تظاهرات واحتجاجات على السياسة والإدارة الأمريكية، مثلما حدث عندما قررت الولايات المتحدة غزو العراق، حيث اجتاح العالم مظاهرات تندد بالحرب، كان أبرزها في فلسطين، ومصر، وفرنسا، وإسبانيا، والدنمارك، وغيرها. وأدت هذه الشعوب أن رفض الهيمنة الأمريكية ومقوماتها أمر ممكن ومهم، ويتوافق مع الميول القارية لتحويل العالم في رفض الأحادية العظيمة، وهذا ما يفسر محاولة روسيا إعادة الظهور كمنافس للولايات المتحدة الأمريكية في العالم، وظهر ذلك جلياً في الأزمة السورية منذ سنة ٢٠١١، ورفض الصين، وكوريا الشمالية، وإيران، والبرازيل، وفنزويلا للهيمنة السياسية والاقتصادية والثقافية الأمريكية.

تُشكل محكمة صورية، تناكم من خلالها الولايات المتحدة الأمريكية على جرائمها في العراق.



<sup>21</sup> As verified on 08/08/22, the example has remained unaltered on the Rawafed Educational Portal (<https://new.rawafed.edu.ps/ar/grade-books>) and Palestinian eLearning Portal (<https://elearn.edu.ps/>) websites, which contain the 2019-20 digital edition. The Palestinian Curriculum Development Center (<http://www.pcdc.edu.ps/new/index.php?p=textbooks>) website contains no version of the textbook. The example was altered in the 2021-22 hard copy edition not found online, to discuss how 9/11 “affect[ed] the United States’ foreign policy”, instead of how the US used 9/11 to “exploit” them.

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*[Left]*

*The Concept of Hegemony:*

*Activity 1: We will look at the picture, draw conclusions, and then answer:*

*We will describe what we see in the picture.*

*What is the appropriate term for what is represented in the picture?*

*Official and Popular Positions on the American Hegemony:*

*Activity 3: We will observe, conclude, and then answer:*

*[Photo]*

*Image 1: The events of September in the year 2001 in the United States*

*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 United States' foreign policy?*

*[Right]*

*The events of September 11th, 2001, and the resulting destruction of the Twin Towers at the World Trade Center in the United States, gave the US the excuse to absolve itself of its commitments and impose its priorities on international politics. It took up the standard of the War on Terror as an excuse to intervene in the internal affairs of any country within the US sphere of interest. All countries of the world were demanded to pass on information to America, to re-examine their school curricula and their financial transactions, to declare that they are against terrorism, and to direct their media policy in such a way that does not contradict US policy. It [9/11] also gave it [the US] the right to intervene in the countries of the world in order to spread its rule and hegemony over everyone, while becoming the world's policeman, especially after its occupation of Afghanistan in 2001, and Iraq in 2003.*

*In spite of this, there are now many oppositions to American hegemony in the world, both on the international and popular levels, for example: Canada, which imposed on the USA administration to exclude all cultural and media industries from their Free Trade Agreement, and there is also a consensus in France to protect the French language and French culture from American influence.*

*In addition, the US policy 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 its administration, such as what happened when the United States 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 peoples saw that rejecting and resisting American hegemony are possible and important, as it corresponds with historical tendencies to change the world in rejection of unipolarity. This explains Russia's attempt to re-emerge as a rival to the USA in the world, which was evident in the Syrian crisis since 2011, and in how China, North Korea, Brazil, and Venezuela rejected the American political, economic, and cultural hegemony.*

*We shall form a fictitious court to trial the USA for its crimes in Iraq.*

Students are taught that the security barrier between the Palestinian territories and Israel not only limits the movements of Palestinians in the areas where they live, but is also a structure preventing Palestinians from returning to the homes they lost in 1948 in the land that is modern day Israel. Fourth-graders are presented with a story and images about a little girl playing with flowers and butterflies who flies over the wall to see areas in Israel proper such as the Jezreel Valley and Mount Carmel. At the end of the story the girl declares “*Inevitably we will return!*” and children are asked how they could remove the wall. The story is preceded by a two-page illustration of the view from behind the wall.

**زَهْرَةُ الْحَتُونِ**



كانت تَلْعَبُ تَلَى زَهْرَةِ الْحَتُونِ فِي الْحَقُولِ الْجَمِيلَةِ، لِأَجْلِ  
الْفَرَّاشَاتِ الْمَلَوَّنَةِ، وَطَلَّتْ تَرْتَكِبُ حَتَّى وَجَدَتِ الْجِدَارَ الْإِسْمَاطِيحَ، فَتَوَقَّعَتْ  
حَرِيئَةً، لَا تَعْرِفُ مَاذَا تَفْعَلُ، وَأَتَتْ زَهْرَةَ حَتُونٍ وَحِيدَةً عِنْدَ أَسْفَلِ الْجِدَارِ.  
أَفْتَرَّتْ مِنَ الْفَرَّاشَاتِ وَهَمَسَتْ: لِمَاذَا هِيَ وَحِيدَةٌ هَكَذَا؟

أَجَابَتِ الْفَرَّاشَةُ الْبَيْضَاءُ: لِأَنَّ الْجِدَارَ يَمْنَعُهَا مِنْ أَنْ يَخْرُجَ.  
أَحْزَنَتِ الْفَرَّاشَاتُ تَلَى أَنَّهَا تَرَى أَنَّ نَضْمَتَهَا مَعَهَا؛ يَرَى الْحَقُولَ  
تَخَلْفَ الْجِدَارِ.

تَعَجَّبَتْ تَلَى، وَقَالَتْ: لَكَيْنَ كَيْفَ؟!

الْفَرَّاشَاتُ: نَطْلُقُ مَعًا تَخَلْفَ الْجِدَارِ.

طَارَتْ تَلَى مَعَ الْفَرَّاشَاتِ، وَقَالَتْ: مَا أَجْمَلُ هَذِهِ الْحَقُولِ! وَمَا  
أَوْشَعُهَا!

الْفَرَّاشَةُ الْبَحْرَاءُ: هَذَا مَقَلُّ مَرْجِ النَّوِي عَامِرِ.  
تَلَى: وَمَا اسْمُ ذَلِكَ الْبَيْتِ؟

الْفَرَّاشَةُ الْبَيْضَاءُ: اسْمُهُ الْكَرْمَلُ، وَيَقَعُ فِي مَدِينَةِ حَيْفَا.  
وَقُلَّ أَنْ يَخْلُ الْبَلَدُ، وَأَقْبَتِ الْفَرَّاشَاتُ تَلَى إِلَى بَيْتِهَا.  
شَكَرَتْ تَلَى الْفَرَّاشَاتِ، وَقَالَتْ لَهُنَّ: حَتْمًا سَنَعُودُ.

٦- مَاذَا قَالَتْ تَلَى لِلْفَرَّاشَاتِ تَعْدُ عَوْدَها إِلَى الْبَيْتِ؟

١- مَاذَا يُنْظَرُ الْجِدَارُ بِالْبَسْمِ إِلَى تَلَى؟

٢- كَيْفَ تَرَى الْجِدَارَ؟

٣- تَسْتَفِيدُ الْعِبْرَةَ مِنَ النَّصِّ.

Leila was playing among the anemone flowers in the beautiful fields, chasing the colorful butterflies. She continued running until she reached a concrete wall. She then stood sad, not knowing what to do. She saw a lonely anemone flower at the foot of the wall, came closer to the butterflies and whispered: 'Why is she so lonely?'

The blue butterfly said: 'Because the wall separates it from its sisters'.

The butterflies told Leila that they wanted to take her with them so that she would see the fields beyond the wall.

Leila was amazed 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 the Valley of Jezreel [Marj Ibn Amer in Arabic].'

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 dark, the butterflies accompanied Leila to her home.

Leila thanked the butterflies and told them: 'We shall definitely return.'

6- What did Leila say to the butterflies after she returned home?

1- What does the wall represent in Leila's view?

2- How would we remove the wall?

3- Lets draw the lesson from the text.

As part of a set of guidelines for a 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 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” which 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 made to stress that “*destroyed Palestinian cities,*” or “[*cities*] which the Israelis are attempting to Judaize,” are Palestinian. Though in theory this lesson could be charitably interpreted as a mere call to solidarity with Palestinian citizens of Israel, there is ample evidence to suggest that this is not the case. The authors’ intent for students to view Israel’s very existence as equally illegitimate as the occupation of the West Bank and the Gaza Strip is demonstrated thus: by the application of the term “*occupation*” (*iḥtilāl*) to internationally-recognized Israeli territory in conjunction with 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 “*discourse on transgressions perpetrated by the Jews (intihākāt al-yahūd)*” and “[*the Jews*] greedy political ambitions (*al-’atmā’ as-siyāsiyyah*) 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 ال ٢١	التكامل الأفقي	التكامل العمودي
<p>– إعداد مطوية عن مدينة الناصرة أو أي مدينة من مدن فلسطين التاريخية.</p> <p>– عرض (رورتاج) من إعداد الطلبة عن الناصرة وآثارها السياحية.</p>	<p>العمل التعاوني حيث صممت الأنشطة على هذا الأساس، ومهارات التفكير العليا حيث بنيت الأنشطة بأسئلة تثير التفكير وتشجعه على التأمل والتخيل والتعبير عن الرأي والربط بالواقع من خلال تقارير أو مشاريع إضافة إلى توظيف التكنولوجيا الفاعلة.</p>	<p>الربط بمببئحي التاريخ والدراسات الاجتماعية في الحديث عن انتهاكات اليهود عبر سني الاحتلال الإسرائيلي للأراضي الفلسطينية والأطماع السياسة لهم قديماً وحديثاً، وتنمية الثقافة الوطنية، والإشارة إلى تاريخ الناصرة الكنعاني ومكانتها الدينية الإسلامية والمسيحية، والحديث عن النشاط الاقتصادي والجانب السياحي الذي تميّزت به.</p>	<p>الربط بين أبعاد النص الفنية واللغوية والاجتماعية والسياسية والتاريخية. والربط بين فروع اللغة عند مناقشة النصوص.</p>

#### الأخطاء المفاهيمية والصعوبات المتوقعة:

<p>الخطأ: الفصل بين المدن الفلسطينية قبل الاحتلال عام ١٩٤٨م والمدن الفلسطينية في الضفة وغزة.</p>	<p>الصواب: التعامل مع المدن الفلسطينية المدمرة أو التي يحاول الإسرائيليون تهويدها على أنها مدن فلسطينية عربية لها تاريخها العربي والإسلامي المشرق.</p>
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[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.

## 161. *Arabic Language (Teacher Guide), Grade 9, 2018, 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*”; students are thus encouraged to develop and/or augment existing negative emotions toward the Israeli ‘Other,’ such as hatred and resentment, as a major educational goal of this Arabic language lesson. Additionally, one of the lessons provided for practicing reading comprehension skills is a story which takes place during the First Intifada (1987–1992), recounting a Palestinian child who lost his eyesight due to injury 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.*” Then, as a final concluding 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)

قصاصٌ يخطفُ  
بصره

نموذج دوس مقترح (٨)



يحاول الكاتب زكي العيلة في هذه القصة أن يبرز ما تعرّض له أطفال فلسطين من جرائم على أيدي جنود الاحتلال في الاضطاضة 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، فتحوّلت 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 يديه 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.

(p. 105)

**الأهداف الإجرائية**

**القراءة:**

- أن يذكر الطالب نبذة عن كاتب القصة
- أن يذكر الطالب أسماء لأطفال فلسطينيين أصيبوا أو استشهدوا على يد قوات الاحتلال في الانتفاضة الأولى

• أن يدلل 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 المعلم الموقف التعليمي الذي ينتهي منه  
بواحد من الأساليب الآتية:

- يطلب من كل طالب أن يتحدث بكلمة يصف فيه ما حدث ليوسف.

٢- يطلب من كل طالب أن يصف مشاعره تجاه جرائم الاحتلال بحق الأطفال الفلسطينيين

٣- ينفذ ورقة عمل ختامية.

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.

162. *Arabic Language (Teacher Guide), Grade 4, 2018, p. 204; Arabic Language (Teacher Guide), Grade 10, 2018, p. 168*

In one exercise for the fourth grade, teachers are instructed to practice writing sentences with students using the word “Haifa,” with the example provided by the teacher guide being that “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 which insert exercises that discuss 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 السبيل الكفيلة بتحرير عكا من الاحتلال.

4- Let us elucidate the ways that will guarantee the liberation of Acre from the Occupation.

163. *Dogma (Shariah Track), Grade 11, 2021, 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 (the Islamic belief that Muhammad is the last prophet), students are taught of two sects that violated this principle – Ahmadiyya and the Bahá'í faith. It is taught that these sects distorted Islam, and their beliefs are described as lies. In addition, it is said that the British colonialism supported the rise of these sects to undermine Islam, and that today western countries and Israel support them for the same reasons. This portrays these beliefs not only as false but also as a tool to undermine Islam rather than as legitimate beliefs that were created naturally. This example also can 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 النبوة:

#### ■ أولاً: القاديانية:

من الفرق الضالة التي خالفت إجماع المسلمين في مسألة ختم النبوة فرقة القاديانية (الأحمدية)، نسبة إلى شخص اسمه ميرزا غلام أحمد القادياني من بلدة قاديان في باكستان، ادعى النبوة في زمن الاستعمار البريطاني للهند، وتوفي سنة ١٩٠٨، وقد فسر قوله تعالى: ﴿مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾ [الاحزاب: ٤٠] تفسيراً غريباً وشاذاً، حيث قال (خاتم النبيين)؛ أي طابعهم، فكُل نبي يظهر بعد محمد ﷺ مطبوعة بخاتم، كما أوَّل قوله ﷺ: «لا نبي بعدي» على معنى: أنه لا نبي بعده من غير أمته.

وقد توالى ضلالات القاديانية، ومظاهر خروجهم من ملة الإسلام؛ فقد حكم أتباعها بالكفر على من لا يؤمن بنبوة غلام أحمد، ومنعوا أتباعهم من الصلاة وراء المسلمين، أو الزواج من المسلمات وحرِّقوا، وبَدَّلوا في مبادئ الإسلام.

#### ■ ثانياً: البهائية:

ومن الفرق الضالة 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 ادعى أنه نبي يوحى إليه بعد رسول الله ﷺ، وقال بحلول الله سبحانه وتعالى في شخصه وتوحده به.

وبعد مطاردته من شاه إيران استقرَّ به المقام في مدينة عكا في فلسطين، ومات فيها سنة ١٨٩٢، وأوصى بالأمر من بعده إلى ولده عباس، الذي لقب نفسه (عبد البهاء).

أول البهائية قوله تعالى: ﴿وَكَاتَرْنَا النَّبِيِّينَ﴾ [الاحزاب: ٤٠]، أن الخاتم بمعنى: الحلية، والزينة، ومحمد ﷺ هو بين الأنبياء ﷺ حليتهم وزينتهم التي يتزينون بها، وهذا نوع من التلاعب بالقرآن الكريم عن طريق تأويل الفاظه ومعانيه تأويلاً باطلاً ومخالفاً لمقاصد القرآن الكريم. كما أسقطوا فريضة الجهاد، ودعوا إلى وحدة الأديان، واتخذوا قبلة غير قبلة المسلمين.

والمتبع لنشأة هاتين الفرقتين الضاليتين، يرى أن الاستعمار البريطاني -آنذاك- هو من شجع على ظهورهما، ودعمهما بقصد إفساد عقيدة الإسلام، وتفتيت الأمة الإسلامية إلى فرق وأقاليم متناثرة متباغضة.

فلا يزال -إلى يومنا هذا- من يقف مع هذه الفرق الضالة من الدول الغربية والكيان الإسرائيلي، ويدعمها ويسهل نشر أباطيلها.

*Misguided sects that violated the principle of sealing of the prophecy [the Islamic belief that Muhammad is the last prophet] :*

*Firstly: al-Qadianiyya [al-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 Muslim 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 Gods 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 Quran 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 (Qibla).*

*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.*

## Absence of Israel on Maps

164.Social Studies, Vol. 1, Grade 6, 2020, p. 54. (Previously—Social Studies, Vol. 1, Grade 6, 2019, p. 57)

The borders of modern Palestine are illustrated in a map (titled: “Map of Palestine”), and children are required to define these “current” borders. The text explaining that Palestine 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: an area of approximately 27,000.”

**حدود فلسطين:**

**نشاط (٥): نلاحظ الخريطة الآتية، ونستنتج:**

أ- حدود فلسطين من جهاتها الأربع.  
ب- نُسَمَّى الدَّوْلَةُ العَرَبِيَّةُ الَّتِي تُجَاوِرُ فِلَسْطِينَ، وَلَيْسَتْ مِنْ بِلَادِ الشَّامِ.

**نَحْنُ تَعَلَّمْنَا:**

**فِلَسْطِينَ:** هِيَ الرُّفْعَةُ الجُغْرَافِيَّةُ الَّتِي تَمْتَدُّ مِنَ البَحْرِ المُتَوَسِّطِ غَرْبًا، حَتَّى نَهْرِ الأُرْدُنِ شَرْقًا، وَمِنْ لُبْنَانَ وَسُورِيَّةَ شَمَالًا حَتَّى خَلِيجِ العَقَبَةِ وَمِصْرَ جَنُوبًا، وَتَبْلُغُ مِسَاحَتُهَا حَوَالِي (٢٧,٠٢٧) أَلْفَ كَمٍ (تَقْرِيبًا، وَتَقَعُ فِلَسْطِينَ فِي الجِهَةِ العَرَبِيَّةِ مِنَ قَارَةِ آسِيَا، وَهِيَ المَمَرُ التَّيْرِيُّ الوَحِيدُ الَّذِي يَرْتَبِطُ بَيْنَ قَارَتَيْ آسِيَا وَأَفْرِيْقِيَا، مَا جَعَلَهَا مَسْلَكًا لِطُرُقِ القَرَاوِلِ التَّجَارِيَّةِ وَالجُيُوشِ مُنْذُ فَجْرِ التَّارِيخِ، وَأَكْسَبَهَا أَهْمِيَّةً اسْتِرَاتِيجِيَّةً، جَعَلَتْهَا مَطْمَعًا لِلعُرَاةِ وَالقُوَى الاستِعْمَارِيَّةِ.

Activity (5): Observe, read and conclude:

A- **We will define the borders of Palestine from all four directions.**

B- We will name the Arab state neighboring Palestine, which isn't from the Levant [Bilad Al-Sham].

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, an area of approximately 27,000 km2 [...]**

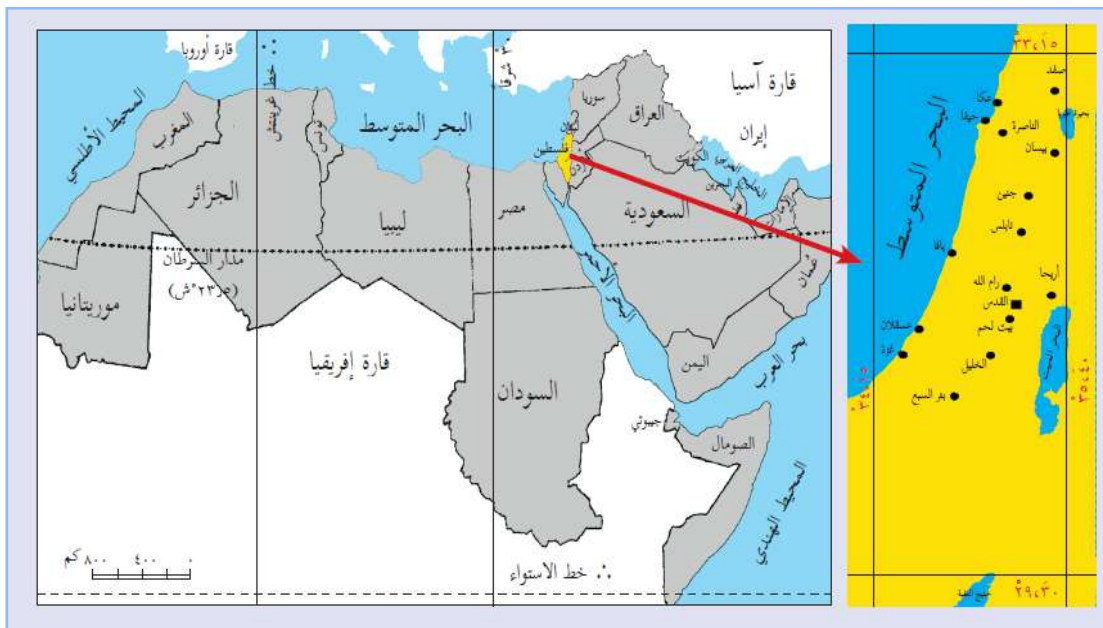
165. *National and Social Upbringing*, Vol. 1, Grade 4, 2021, p. 8 (Previously—*National and Social Upbringing*, Vol. 1, Grade 4, 2020, p. 8)

A map for fourth-graders: “*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.



166. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2020, p. 10 (Previously—*Geo. and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, p. 10)

Israel doesn't appear in a geography map (below—left); cities in Israel proper such as Jaffa, Haifa, Safed, Tiberius, Acre and Nazareth are considered Palestinian (below—right).



167. *Geography, Grade 12, 2021. p. 39 (Previously—Geography, Grade 12, 2019. p. 39)*

This map does not use the name “Israel” nor does it include Israeli cities such as Tel Aviv, and completely ignores current borders and agreed boundaries (Green Line, Gaza Strip, etc).



168. *Mathematics, Vol. 2, Grade 6, 2020, p. 9 (Previously—Mathematics, Vol. 2, Grade 6, 2019, p. 9)*

The Negev desert is described as an integral part of Palestine, with no mention of the existence of Israel.

**الدرس الثاني**  
**النسبة (١)**

**نشاط (١):**

تعدُّ صحراء النقب جزءاً لا يتجزأ من أرض فلسطين، وتبلغ مساحتها حوالي ١٤ ألف كيلو متر مربع، لإيجاد نسبة ما تمثلُه هذه الصحراء إلى مساحة فلسطين التي تبلغ حوالي ٢٧ ألف كيلو متر مربع:

الكسر العادي الذي يمثل مساحة صحراء النقب من مساحة فلسطين

$$\frac{\text{مساحة صحراء النقب}}{\text{مساحة فلسطين}} =$$

$$\frac{\quad}{\quad} =$$

Activity 1

The Negev Desert is an integral part of the land of Palestine. Its area is around fourteen thousand km<sup>2</sup>. Calculate the ratio of this desert from the area of Palestine, which is twenty-seven thousand km<sup>2</sup> [...]

169. *Social Studies*, Vol. 1, Grade 8, 2021, p. 9 (Previously—*Social Studies*, Vol. 1, Grade 8, 2020, p. 9)

The territory of Palestine includes the territory of Israel (27,000km<sup>2</sup>).

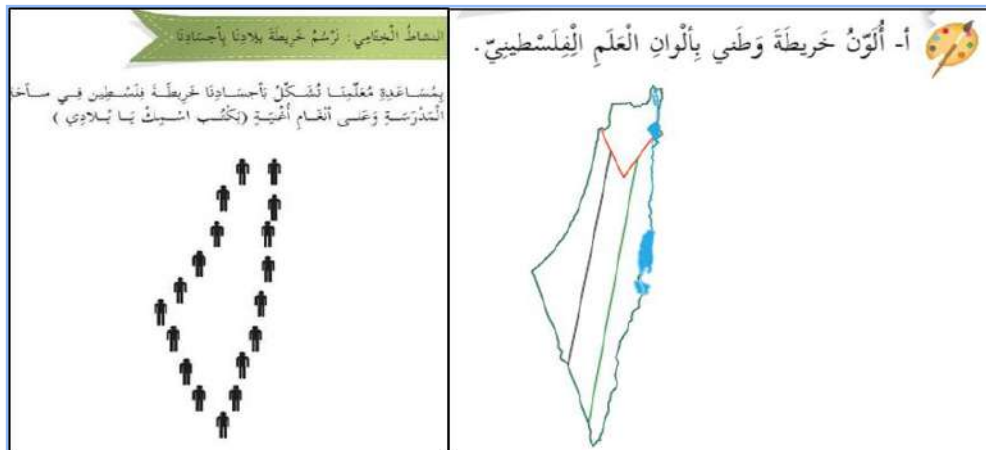
الدولة		المساحة/كم <sup>2</sup>	
السعودية	2149000	السعودية	2149000
اليمن	483683	الجزائر	2381741
العراق	434924	ليبيا	1759540
سلطنة عمان	212475	موريتانيا	1085805
سوريا	185183	مصر	1100000
الأردن	97740	الصومال	337257
الأردن	97740	الترب	44650
فلسطين	27027	تركيا	163160
البحرين	11818	جيبوتي	22000
قطر	11400	جزر القمر	2034
كندا	10400		
التون	624		
المساحة الكلية	3712223	المساحة الكلية	10104300

الجنح الآسيوي	
الدولة	المساحة/كم <sup>2</sup>
فلسطين	27000

170. *National and Life Education*, Vol. 1, Grade 2, 2019, pp. 8, 13 (Previously—*National and Life Education*, Vol. 1, Grade 2, 2018, pp. 8, 13)

Children in the second grade are instructed to color a map of Palestine that excludes Israel and contoured according to the colors of the Palestinian flag flag's lines and colors. Another exercise in the same book asks students to formulate a map of Palestine with their bodies.



[Above picture—left]

Final Activity: We will draw the map of our country with our bodies.

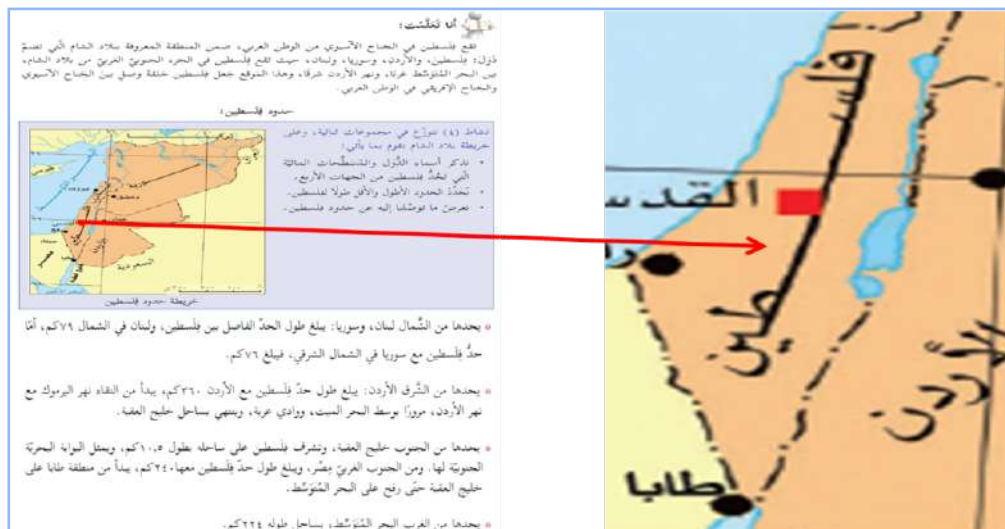
[Above picture—right]

A. I will color the map of my homeland with the colors of the Palestinian flag.

The name “Israel” does not appear in geography studies.



A map of the Israeli-Palestinian territory is shown only with the word: “Palestine,” 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; and from Lebanon and Syria in the north; to the Gulf of Aqaba and Egypt in the south. Students are asked to mention the names of the countries bordering Palestine from all four sides. Israel is not mentioned.





173. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2020, p. 4 (Previously—*Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, p. 4)

Map of Palestine—Israel and Israeli sites are not designated; an exercise in geography includes only “classic” Palestinian names with significant Arab populations. Israeli cities in Israel proper such as Jaffa, Acre, Safed, Haifa, Nazareth, Tiberias, Lod and Ramla and Beersheba are typically described as Palestinian; Tel-Aviv is excluded while Eilat is designated as Um-Rashrash.



174. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2020, p. 15 (Previously—*Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, p. 15)

The Jezreel (*Marj Ibn Amer*) and Beit Netofa (*Batuf*) valleys in Israel proper are mentioned as Palestinian valleys.



## 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 km<sup>2</sup>.

[Above picture—right] Marj Ibn Amer Valley located between the Galilee Mountains and the mountains of Nablus, covers an area of 351 km<sup>2</sup>.

175. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2020, p.14  
(Previously—*Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, p.14)

The entire Mediterranean shoreline from its northern point in Rosh Hanikra (*Ras al-Naqoura*) in Israel proper to Rafah in the Gaza strip is mentioned as "*Palestine's Coastal Strip*" in a tenth-grade Geography textbook.

أولاً. السهول:



خريطة امتداد السهل الساحلي في فلسطين

نشاط (٢-ب): نتوِّع في مجموعات، ونلاحظُ الخريطة، ثم نستنتج الحقائق الآتية المتعلقة بالسهل الساحلي الفلسطيني:

- امتداد السهل الساحلي.
- اتساع السهل الساحلي تارة، وضيقه تارة أخرى.
- نذكر أسماء مدن ساحلية.

أنا تَعَلَّمْتُ:

١- السهل الساحلي الفلسطيني:

يمتد السهل الساحلي الفلسطيني بشكلٍ موازٍ لساحل البحر المتوسط، من رأس الناقورة شمالاً إلى رفح جنوباً بطول (٢٢٤ كم)، وتبلغ مساحته (٣٢٤٤ كم<sup>٢</sup>). ويمتاز بضيقه في الشمال؛ بسبب قرب الجبال من ساحل البحر، بينما يزداد اتساعاً كلما اتجهنا نحو الجنوب. كما يمتاز بتنوع تربيته، مثل التربة الرملية، والتربة البنية، والحمراء، وينقسم السهل الساحلي إلى ثلاثة أقسام، هي:

أ- السهل الساحلي الشمالي:

يبدأ من رأس الناقورة حتى جبل الكرمل، وتجري فيه عدد من الأودية والأنهار، منها نهر النعامين، ونهر المقطع.

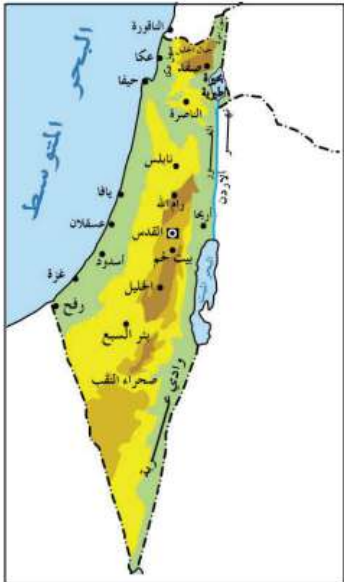
The distance of the Palestinian coastal strip in the Mediterranean Sea from Ras al-Naqoura in the north to Rafah in the south is 224km...

In a second-grade lesson, a “map of Palestine” presented by teachers to students extends Palestine’s borders to cover 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 form some of the largest localities in the region. The prescribed “map of Palestine” thus not only erases the internationally-recognized political existence of the State of Israel, but also the physical existence of the Jewish community within it.

عدد الحصص  
٦ حصص

## أرسم بلادي

الدرس  
٢



### أهداف الدرس:

١. أن يتعرف الطالب إلى شكل خريطة فلسطين.
٢. أن يميز الطالب دلالات الألوان في خريطة فلسطين.
٣. أن يتعرف الطالب إلى موقع عددٍ من المدن على خريطة فلسطين.
٤. أن يذكر الطالب أهم معالم بعض المدن الفلسطينية.

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.

## Gender

177. *Islamic Education, Vol. 1, Grade 12, 2020, pp. 126-127 (Previously: Islamic Education, Vol. 1, Grade 12, 2019, pp. 126-127)*

Greek philosophers' outdated opinions on women are presented with no explanation or historical context given, thus preventing students from concluding whether or not the positions are valid or not. Aristotle's claims are in fact very similar to the Islamic stance regarding women's role in the home, which is derived from the mental differences between the sexes. Consequently, students conclude that full gender equality is impossible.

نظرة فلاسفة اليونان للمرأة:

يقول أرسطو: "إنَّ الطبيعة لم تُزَوِّدِ المرأةَ بأيِّ استعدادٍ عقلي يُعْتَدُّ به؛ ولذلك يجب أن تقتصرَ تربيئُها على شؤون التدبير المنزلي والأمومة والحِصانة".

يقول سقراط: "إنَّ وجودَ المرأة هو أكبر منشأ ومصدر للأزمة والانهييار في العالم".

فائدة  
(للاطلاع فقط)

المساواة التامة بين الجنسين فيها ظلم لكليهما.

قضية  
للتقاش:

*Greek Philosophy's View on Women:*

*Aristotle has said: "Nature hasn't provided women with any reasonable mental readiness, therefore her education must be confined to household affairs, maternity and care for children."*

*Socrates has said: "The presence of women is the biggest source of crisis and collapse in the world."*

*Issue for discussion: full gender equality is an injustice to all.*

178. *Islamic Education, Vol. 2, Grade 11, 2020, pp. 28, 31 (Previously- Islamic Education, Vol. 2, Grade 11, 2019, pp. 28, 31)*

Students are taught that women are responsible for being sexually harassed, as the text explains that women should dress modestly in a way that doesn't outline their body figure, which will prevent mentally weak people from attacking them. This interpretation leads to the assumption that women are responsible for being sexually harassed if not wearing the Islamic-sanctioned attire.



قَالَ تَعَالَى: ﴿يَأْتِيهَا النَّبِيُّ قُلُوبًا لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِيَهُنَّ مِنْ جَلْبَابِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذِينَ ۗ وَكَانَ اللَّهُ عَفُورًا رَّحِيمًا ﴿٥١﴾

- يأمر الله تعالى رسوله ﷺ أن يأمر أزواجه وبناته ونساء المؤمنين بالتزام اللباس الشرعي الذي يغطي الجسد، والرأس، وفتحة الصدر، ومن شروطه: ألا يكون كاشفاً مظهرًا ما تحته، ولا واصفاً مجسماً ما تحته، ولا ضيقاً، ولا مُلفتاً للنظر؛ فالمرأة المسلمة تُعرفُ بزيها وحشمتها، وهذا يمنع عنها الأذى، فلا يجرو أحد من ضعاف النفوس ومرضى القلوب على التعرض لها.

س١- أضع إشارة (✓) مقابل العبارة الصحيحة، وإشارة (x) مقابل العبارة غير الصحيحة فيما يأتي:  
٥. جاء الأمر للمرأة المسلمة باللباس الشرعي حماية لها من الأذى. ( )

س٨- أعطي رأيي في سلبيات الخروج على أحكام الشرع فيما يختص باللباس.

#### Modesty of the Women Believers

Allah has 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) - Allah has commanded his Prophet to command his wives, daughters and the believer's women to wear Shar'i attire which covers the body, head and neckline, under the following conditions: it won't reveal what is underneath, it won't depict or emphasize what is underneath, it won't be tight or attractive. Muslim women are recognized by their appearance and modesty, and this keeps them from harm and no weak or sick person would dare to hurt them.

Question 1- Place a (V) In front of the correct sentence, and an (X) in front of the incorrect sentences, as follows:

5. The command for Muslim women to wear Shar'i attire comes to protect them from harm.

Question 7- I will provide my opinion as to the disadvantages of breaking Sharia rules regarding clothing.

179. *Islamic Education*, Vol. 2, Grade 11, 2020, p. 7 (Previously: *Islamic Education*, Vol. 2, Grade 11, 2019, p. 7)


An interpretation to a Qur'anic verse considers a woman's responsibility in adultery a greater sin than that of a man. A woman's adultery is considered more obscene while women are considered temptresses who bring men to commit adultery.

٥. قدّمت الآية الأولى الزانية على الزاني؛ لأنّ زنا النساء أفحش، ولأنّه يجلب ضرراً كبيراً على المرأة، ولأنّ الإغراء يكون من المرأة غالباً، فقدّم ذكرهنّ تغليظاً واهتماماً. بينما قدّم الزاني 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. [...]

180. *Islamic Education*, Vol. 1, Grade 9, 2020, p. 77 (Previously: *Islamic Education*, Vol. 1, Grade 9, 2020, p. 77)

Students are taught the “*permissible dress code*” for Muslim women: using perfume is forbidden, they must conceal their entire body except the face and hands, they must wear clothes that do not reveal the shape of their body, and they cannot wear men’s clothes and vice versa (a clear LGBTQ reference.) Some changes were made in 2020, as a hadith comparing wearing perfume to adultery was removed, as well as a saying that women should not wear clothes that resemble clothes of other religions.

**شروط اللباس الشرعي للمرأة:** 

١- أن يكون ساتراً للعوورة، وِعْوَرَةُ الْمَرْأَةِ جَمِيعَ بَدَنِهَا مَا عَدَا الْوَجْهَ وَالْكَفَّيْنِ .

٢- أَلَّا يَكُونَ مَزِينًا، وَلَا مَعْطَرًا .

٣- يَكُونَ سَمِيكًا لَا يَشْفُ عَمَّا تَحْتَهُ .

٤- أَنْ يَكُونَ فَضْفَاضًا وَاسِعًا لَا يَصِفُّ الْجِسْمَ .

٥- أَلَّا يُشْبِهَ لِبَاسَ الرَّجُلِ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: "لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ، وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ." <sup>(١)</sup>

*The Permissible Dress Code for Women:*

1- It must conceal the intimate parts. The woman’s intimate parts are her entire body except the face and hands.

2- It must not have any adornments or fragrances.

3- It must be thick, so it will not show whatever is beneath it.

4- It must be loose and wide, so it will not describe the body.

5- It must not resemble the clothes of men. It is reported that Abu Hurairah said: “the Messenger of Allah cursed a man who puts on the dress of women, and a woman who puts on the dress of men.”

181. *Methods of Missionary Preaching and the Art of Oration*, Grade 11 [Shar’i Study Track], 2021, pp. 65-66 (Previously: *Methods of Missionary Preaching and the Art of Oration*, Grade 11 [Shar’i Study Track], 2015, p. 55

In a chapter about the possible obstacles in the way of Muslim preachers (*Du’ah*), one of the obstacles discussed is their wives. It is taught that sometimes preachers stop preaching after their marriage, since their wives demand their attention. On the other hand, it is taught that good wives can help and support the preacher.

في دروب الحياة عقبات كثيرة ومنعطفات خطيرة تعترض سبيل الدعوة إلى الله تعالى، وتهدد مصير العاملين للإسلام، والمسلم حين يوطن نفسه ليكون داعية من الدعوة 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 اجمعين- دوراً بالغ الأثر، فهي إما أن تكون عوناً وسنداً، بل محركاً للداعي إلى الله، وهذا شأن من فقهت أمر دينها وعرفت واجبها ومسؤوليتها تجاه دعوتها، أو أن تكون مثبّطاً 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، وفتّر في الاتصال بالناس؛ لتبليغ دعوته، وقلّت مخالطته لجيرانه وأصدقائه.

#### افكر:

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 message, and they mingle less with their friends and neighbors.*

*I will think: how can a person's wife affect him positively or negatively?*

When learning the conditions for being a head of state in Islam, it is taught that one of them is that he has to be a man. Few reasons are given for this. It is taught that men are stronger mentally and physically. It is also taught that God made men in charge of women, referring to a Quranic verse which says this (4:34). It is also said that women should be concealed and should not meet men. In addition, a Hadith in which Muhammad said "Never will succeed such a nation that makes a woman their ruler" is taught.

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 أولى، وقد قال رسول الله ﷺ عندما بلغه أنّ أهل فارس ملكوا عليهم بنت كسرى: «لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ». <sup>(١)</sup> ثمّ إن أمر المرأة مبني 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 "Qiwamah", and thus refers to a Quranic 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.*

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183. *Noble Hadith and its Sciences*, Grade 12 [Shar'i Study Track], 2021, p. 4 (Previously: *Noble Hadith and its Sciences*, Grade 12 [Shar'i Study Track], 2020, p. 3

Students are taught a Hadith according to which Muslim will imitate other nations, and women not covering their faces is given as an example and described as contradictory to Islamic laws.

كما سلكت الأمة مسلكاً خطيراً في تقليد الغرب في بعض السلوكيات التي تتناقض وتتعارض مع الإسلام، ومن ذلك خروج المرأة المسلمة سافرة متبرجة مقلدة بذلك المرأة في الغرب. وكل ذلك مصداق للحديث النبوي الشريف الذي ينبئنا 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.*

184. *Islamic Education (Teacher Guide)*, Grade 10, 2018, pp. 102-104

In a suggested lesson template on the relations between men and women, the lesson objective is for students to explain the impossibility of absolute equality between men and women. This is followed by a list of misconceptions, and suggestions for correcting them. While some misconceptions and their corrections show progress from discriminatory outlooks, others hardly improve the already bigoted misconception. 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 not attempting to nullify any predominance of one sex over the other. Additionally, 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,” so the family will not survive if the woman holds the right to divorce. Other suggestions include:

- 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.”
- The fact that a man may marry four women is corrected by arguments that perpetuate a traditional view that women are weaker and more susceptible to disease. The text states that the woman’s body and desires are different to those of men, noting that having four husbands will 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 in having more sexual partners, women are more susceptible to sexually transmitted diseases, as opposed to men who are less so.
- It is permissible for a man to marry a Jewish or a Christian woman, but it is forbidden for women: 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:

أهداف الدرس: يُتَوَقَّع 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.

د المفاهيم الخاطئة، ومقترحات الحلول:

المفهوم الخاطئ	مقترحات الحلول
المساواة بين الرجل والمرأة.	الحوار والنقاش، بأن العدل بين الرجل والمرأة أصح من المساواة؛ لأنها تقتضي عدم التفريق بينهما، ولذلك لم يساو الإسلام بين الرجل والمرأة، ولو فعل لظلم أحدهما.
المرأة هي رمز الخطيئة، وهي سبب الخروج من الجنة.	قوله تعالى: ﴿فَأَكَلَا مِنْهَا﴾ (طه: ١٢٦) (آدم وحواء معاً).
بعض النساء أعقل من الرجال.	نعم، ولكن ليس على التغليب.
فرض الحجاب على المرأة، ولم يفرضه على الرجل.	لأن 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 للب اللبيب منكن".
شهادة المرأة بشهادة رجلين أمام القضاء.	عصف ذهني، وقوله تعالى: ﴿وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ رَضَوْنَ مِنَ الشَّهَادَةِ أَنْ تَصِِّلَ إحدَاهُمَا فَتُذَكَّرَ إحدَاهُمَا الْأُخْرَى﴾ (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، فتعرض الأسرة للدمار إذا أخذت المرأة حق الطلاق.
يتزوج الرجل أربعة نسوة، ويسافر بلا محرم.	لأن جسم الرجل يختلف عن جسم المرأة، وكذلك غرائزه، وإذا سمحنا للمرأة بالزواج بأكثر من رجل سنتعبها أكثر، ويكون هناك دائماً شك 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 أثبتته الطب.

مقترحات الحلول	المفهوم الخاطئ
في حالات قليلة، وفي حالات أخرى تأخذ أكثر من الرجل.	ترث المرأة نصف الرجل.
لأنَّ 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 الفتنة، والأولاد يتبعون الأب، فأولاد المسلمة يصبحون نصارى تبعاً لأبائهم.	يجوز للرجل الزواج من كتائية، ويحرم على المرأة الزواج بكتابي.

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 is 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." [Baqarah: 282]

<i>The concept of guardianship, and why was it given to men?</i>	<i>Brainstorming that was discussed during the presentation of the lesson.</i>
<i>Divorce depends on the man</i>	<i>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.</i>
<i>A man marries four women, and travels without a companion</i>	<i>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.</i>
<i>The woman inherits half of the man</i>	<i>In a few cases, and in other cases she takes more than the man.</i>
<i>It is permissible for a man to marry a woman from the People of the Book, but it is forbidden for women</i>	<i>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.</i>

**185. *Islamic Education (Teacher Guide), Grade 10, 2018, 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 instructions, one finds videos titled “*equality between women and men is a biological lie,*” and “*the difference between men and women in rationale.*” In doing so, teachers are expected not only to emphasize to students that equality between men and women is a questionable premise due to their biological and physiological differences; it furthermore promotes the discriminatory notion that men and women differ in rationale, 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. As opposed to Islam, in Western societies 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 وحالتها 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) (٣ دقائق)

• 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، والتظاول عليها.

٢- التكريم: يبين المعلم تميّز الإسلام في تكريم المرأة، بقوله تعالى: ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ﴾ (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، وبين المعلم أن 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.

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 جميعاً 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.

- 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.

186. *Islamic Education (Teacher Guide), Grade 10, 2018, 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 to the discriminatory and degrading treatment stipulated by Judaism and Christianity. 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.” The teacher guide notes that, contrary to the two aforementioned religions, Islam has always promulgated respect and justice for women. 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.<sup>22</sup> The lesson thus feeds into the adoption of false ideas which incite against Christianity and the status of women therein.

• يناقش المعلم مع الطلبة المجالات التي ساوى فيها الإسلام بين الرجل والمرأة، ويعمل مخططاً مفاهيمياً لذلك، ومن هذه المجالات:

٢- التكريم: يبين المعلم تميّز الإسلام في تكريم المرأة، بقوله تعالى: ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ﴾ (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؛ ليناقدوا 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.

<sup>22</sup> 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.

### 187. *Islamic Education (Teacher Guide), Grade 10, 2018, pp. 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, favoring instead “justice,” which manifests in the husband’s “guardianship” over his wife. The teacher is instructed to explain the notion of the guardianship of the husband over his wife, 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.”

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 undertaking the campaign using the school radio, or through an intellectual debate between two groups of students – one side supporting full equality between men and women, the other supporting justice over equality. The guide also suggests that the teacher instruct the students to write reports about the emergence of the feminist movement in the West. While the text does not state any outlook on that subject, it may be inferred that it will also be construed as a debatable matter on the equality-justice axis.


The text thus guides teachers to instill in students a particular Islamic outlook which does not necessarily hold women as equal to men, and which views the wife’s subjugation to the husband as a matter of creating justice.

• يناقش المعلم بعد العرض أنَّ هناك فروقاً حقيقية بين الرجل والمرأة، وكيف تعامل الإسلام معها، ومنها حق القوامة، ويناقشه من حيث الدليل، حيث يعرض المعلم على السورة قوله تعالى: ﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ﴾ وَكَيْفَ فَصَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَرِجَالًا مَّا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ﴿النساء: ٣٤﴾، ويقرأها أحد الطلبة، ويناقش المعلم المفهوم اللغوي للقوامة: من قام على الشيء، يقوم قياماً؛ أي حافظ عليه، ورعى مصالحه، ومن ذلك القيم، وهو الذي يقوم على الشيء، ويليه، ويصلحه، وقيم القوم؛ هو من يقومهم، ويسوس أمرهم، وقيم المرأة هو زوجها، أو وليها؛ 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.



[Partial Translation]

[...] 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.

188. *Islamic Education (Teacher Guide), Grade 10, 2018, pp. 117*

A teacher guide for a Grade 10 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’jaz al-Qur’an*), features the second verse from Surah an-Nur, 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: firstly, the woman is “*the propagator of adultery*,” and secondly, 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 activities.

الإعجاز البياني: قوله تعالى: ﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ﴾ (النور: ٢)، فقدم الزانية على الزاني:  
١- لأنَّ المرأة أصل في الزنا.  
٢- لأنَّ زنا المرأة أفظع وأفحش، والزنا يؤثر على المرأة أكثر من الرجل.

[...]

Allah said: “As for female and male fornicators, give each of them one hundred lashes” (An-Nur: 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

### 189. *Modern and Contemporary History of Palestine, Vol. 2, Grade 11, 2014, p. 83*

The new curriculum deliberately omits important messages of peace and non-violence 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".



[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

\*Red font indicates removed content.

190. *National Education, Grade 10, 2012, pp. 43–56*

A full unit about previous peace negotiations with Israel since 1948 containing 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*

\*Red font indicates removed content.

191. *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 1948 on, entitled "Palestine throughout the Ages." The term "State of Israel" doesn't appear even once in the new PA curriculum.



*Timetable*

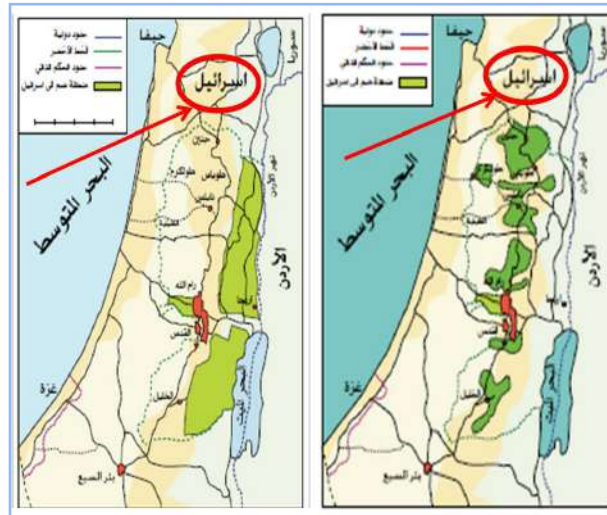
*Palestine throughout the Ages*

*The establishment of the State of Israel on Palestinian land*

\*Red font indicates removed content.

192. *Contemporary History of Palestine, Vol. 2, Grade 11, 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 mark which rarely exits on maps in the new PA curriculum.



\*The name "Israel" in both maps has been marked for the sake of convenience.

193. *Modern and Contemporary History of Palestine, Vol. 2, Grade 11, 2014, pp. 88–89*

A passage about the Roadmap Plan brings important and detailed excerpts of the plan which teach about the end of conflict between the sides though negotiations resulting 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 post 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.

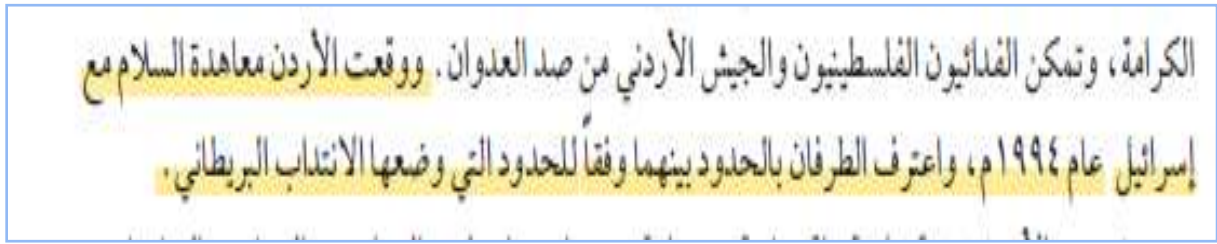
إن الهدف هو تسوية نهائية وشاملة للنزاع الإسرائيلي-الفلسطيني بحلول عام ٢٠٠٥، كما طرحت في خطاب الرئيس بوش في الرابع والعشرين من حزيران/يونيو، ورحب بها الاتحاد الأوروبي وروسيا والأمم المتحدة في بيانين وزاريين للمجموعة الرباعية في السادس عشر من تموز/يوليو والسابع عشر من أيلول/سبتمبر. . . . وستؤدي تسوية تم 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، وتنتهي الاحتلال الذي بدأ في عام ١٩٦٧، بناء على الأسس المرجعية لمؤتمر قمة سلام مدريد، ومبدأ الأرض مقابل السلام، وقرارات الأمم المتحدة ٢٤٢ و٣٣٨ 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.*

\*Red font indicates removed content.

194. *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.

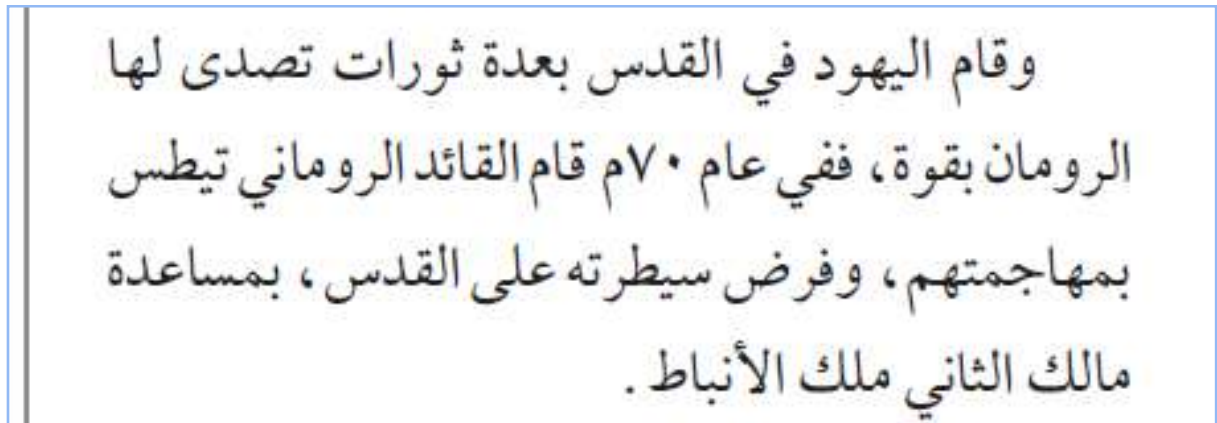


*Jordan signed a peace treaty with Israel in 1994 and the two parties acknowledged the border between them in accordance with borderlines placed by the British Mandate [authorities].*

\*Red font indicates removed content.

195. *Modern and Contemporary History of Palestine*, Vol. 1, Grade 11, 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.



*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.*

\*Red font indicates removed content.

196. *Modern and Contemporary History of Palestine*, Vol. 2, Grade 11, 2014, pp. 82, 83–84

Knesset meetings between Israelis and PLO representatives which led to both public and covert meetings between Israelis and Palestinians.

ألغى الكنيست الإسرائيلي الإجراء الذي كان يحظر الاتصالات بين الإسرائيليين، وأعضاء منظمة التحرير الفلسطينية في ١٩ كانون الثاني عام ١٩٩٣ م، وهذا بدوره سهل التفاوض العلني والسري بين الإسرائيليين والفلسطينيين، والذي توج بتوقيع رسائل الاعتراف المتبادل بين إسرائيل ومنظمة التحرير الفلسطينية في ١٠ أيلول عام ١٩٩٣ م 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.*

\*Red font indicates removed content.

197. *National Education*, Vol. 1, Grade 3, 2002, p. 42

The following image mentions the Jewish Quarter in the old city acknowledging Jewish presence in the city.

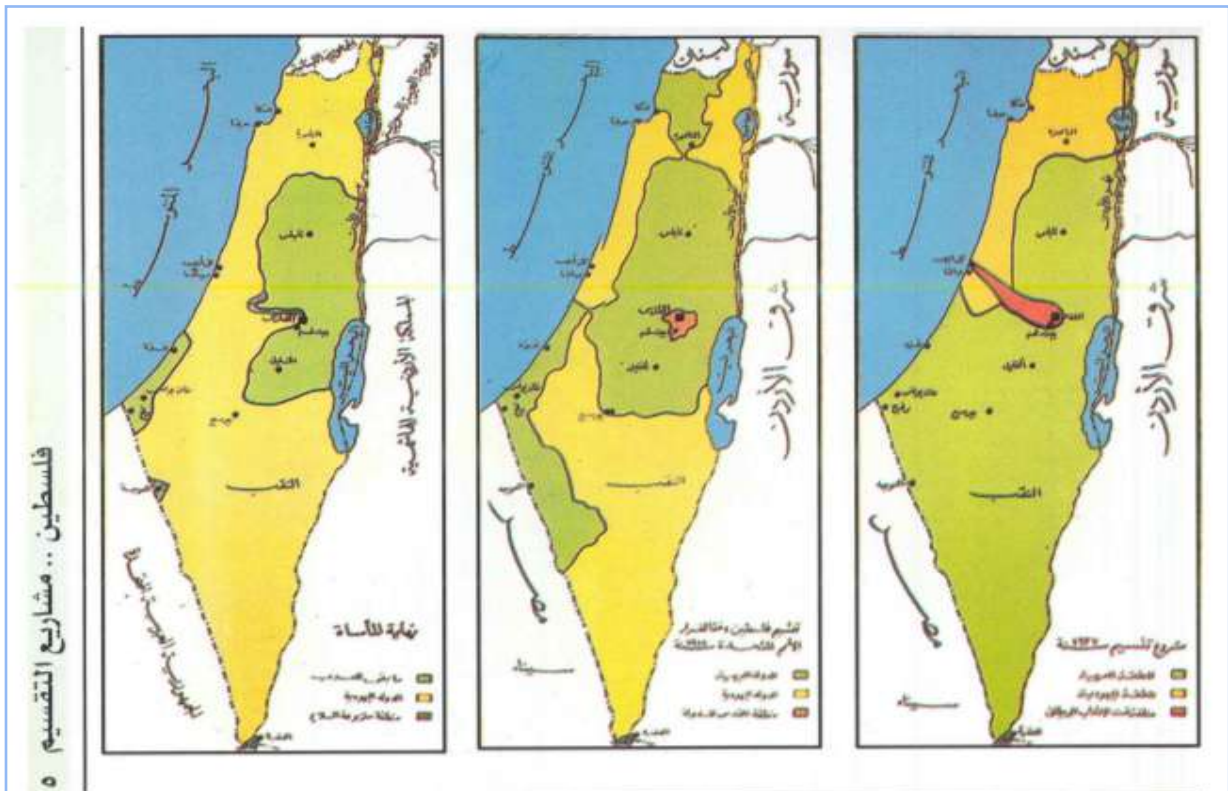


*“Activity: We will look at the following [city] map of [the] Old [City of] Jerusalem and answer the questions that follow it.*

*[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”*

\*Red font indicates removed content.

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.



**Palestine: Partition Plans**

<u>The End of the Tragedy</u>	<u>Partition of Palestine according to the UN Resolution, 1947</u>	<u>Partition Plan of 1937</u>
What was left to the Arabs	Arab State	Arab Zone
<b>The Jewish State</b>	The Jewish State	The Jewish Zone
Demilitarized Zone	International Zone of Jerusalem	Zone under British Mandate

A detailed explanation of the Bush administration's "Roadmap for Peace" plan of 2002 and its phases is taught in tenth grade, including: 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 لمحاولة 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 الانتفاضة والمقاومة في جميع أنحاء فلسطين مقابل انسحاب الجيش الإسرائيلي من المناطق التي احتلتها منذ ٢٨ سبتمبر لعام ٢٠٠٠ م .

#### ■ 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 ٢٠٠٣ م، 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 ٢٠٠٥ م، 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.

\*Red font indicates removed content.

200. *Contemporary Issues*, Grade 12, 2012, p. 25

In a chapter called "*Hot Political Issues*," students learn about previous Israeli-Palestinian peace processes between 2002–10 which include the "Annapolis" negotiations.

وطرحت الولايات المتحدة الأمريكية  
خطةها المعروفة بخطة ( خريطة الطريق ) لحل الصراع بين الطرفين ، وتدعو  
فيه إلى وقف العنف ، والعودة إلى طاولة المفاوضات التي تنتهي بإقامة الدولة  
الفلسطينية بحلول عام ٢٠٠٥ م . وبدأت سلسلة جديدة من المفاوضات بين  
الطرفين ، واستمرت حتى نهاية عام ٢٠١٠ م ، 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.*

\*Red font indicates removed content.

201. *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 دفترتي ، وأجيب بـ (نعم) أو (لا)
  - أ- تطرقت إتفاقية كامبد ديفيد إلى إقامة حكم ذاتي إنتقالي في الضفة الغربية ، وقطاع غزة .
  - ب- أقرب إتفاقية الخليل بالسيادة الفلسطينية عليها
  - ج- من قضايا الوضع النهائي التي لا يمكن التنازل عنها : القدس ، واللجنتين ، والمياه ، وإزالة المستوطنات ، والحدود .
  - د- من الصلاحيات التي نقلت من إسرائيل إلى المجلس الفلسطيني التربية والتعليم فقط .
- ٢- أعدد ثلاث إتفاقيات للسلام الخاصة بفلسطين .
- ٣- أبين أبرز نقاط إعلان المبادئ في إتفاقية أوسلو عام ١٩٩٣ م .
- ٤- أوضح ما نصت عليه إتفاقية طابا عام ١٩٩٥ م .
- ٥- اذكر 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.



## 202. 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 يتبق منهم في قرَاهم 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 الأكثرية 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 ينوف على مليون ومئتي ألف فلسطيني (إحصائية عام ٢٠٠٢م)، يشكلون حوالي خمس مجموع السكان في إسرائيل، ويتوزعون في ثلاث مناطق مركزية: أنظر 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، والناصره، وصفد.

جدول رقم (٧) توزيع السكان العرب جغرافياً في إسرائيل

النسبة	المنطقة
٦٠٪	الجليل
٢٠٪	المثلث
١٠٪	النقب
١٠٪	المدن

الإبراهيم 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.

203. *Modern and Contemporary History of Palestine*, Vol. 2, Grade 11, 2014, p. 83

The old curriculum teaches that Israel ended its policy against contact with the PLO which "*which made it easier to conduct public and covert negotiations between Israelis and Palestinians*," as preparation for 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.

204. *National Education*, Grade 7, 2013, p. 3; *History of the Middle Ages*, Grade 7, 2014, p. 74

A chart entitled "*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*" and the occupation of the Kingdom of Israel by the Assyrians and occupation of the Kingdom of Judea by the Babylonians.

المسطرة التاريخية (ملحق رقم ١)

فلسطين عبر العصور	
الرومان: ٦٣ ق.م - ٣٩٥م	الكنعانيون: ٣٥٠٠ - ١٤٨٦ ق.م
البيزنطيون: ٣٩٥ - ٦٣٦م	
فتح القدس والخلافة الراشدة ٦٣٧ - ٦٦١م	
الخلافة الأموية: ٦٦١ - ٧٤٧م	
الخلافة العباسية: ٧٤٧ - ١٠٩٩م	
القرنجة: ١٠٩٩ - ١٢٩١م	الفرانجة: ١٤٨٦ - ١٢٠٠ ق.م
الأيوبيون: ١١٨٧ - ١٢٥٣م	الفلسطينيون The Philistines ١٢٠٠ - ٩٧٥ ق.م
المماليك: ١٢٥٣ - ١٥١٦م	اليهود مملكة داود: ١٠٠٠ - ٩٢٣ ق.م
العثمانيون: ١٥١٦ - ١٩١٧م	الفيثيون: ٩٢٥ - ٧٠٠ ق.م الأسوريون: ٧٠٠ - ٦١٢ ق.م مملكة إسرائيل الشمالية: ٩٢٣ - ٧٢٢ ق.م مملكة يهوذا: ٩٢٣ - ٥٨٦ ق.م
الانتداب البريطاني: ١٩١٧ - ١٩٤٨م	البابليون: ٥٨٦ - ٥٣٩ ق.م
قيام دولة إسرائيل على أرض فلسطينية	الفرس: ٥٣٩ - ٣٣٢ ق.م
الاحتلال الاسرائيلي للضفة الغربية وقطاع غزة ١٩٦٧ - ١٩٩٤م	اليونانيون: ٣٣٢ ق.م - ٦٣ ق.م
فلسطين ١٩٩٤م	

٧٤

205. *National Education, Grade 10, 2012, p. 51*

Students are taught about the details of the Cairo agreement of 1994 which legitimizes the security arrangements that were 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 تقاطع 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.

206. *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 taught as a failure and 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، ومماثلة 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 [istitan] 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 Al-Aqsa Mosque.*

\*Red font indicates removed content.

207. *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.*

\*Red font indicates removed content.

208. *Modern and Contemporary History of Palestine, Vol. 1, Grade 11, 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, and 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" which 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 شاول بن قيس (طالبات) قيادة بني إسرائيل، وحارب الفلسطينيين بقيادة (جالوت) الذين تمكنوا من قتله وأبنائه في نهاية القرن الحادي عشر قبل الميلاد، وبعده وفاته

٨



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 ٩٦٣ ق. م. وحتى عام ٩٢٣ ق. 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، وسي 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 ٥٨٦ ق. م. الذي قام بتدمير القدس، وسي اليهود إلى العراق، ولم تلبث تلك المنطقة أن خضعت للحكم الفارسي عام ٥٣٨ ق. م.، حيث سمح قورش الحاكم الفارسي لمن أراد من اليهود العودة إلى فلسطين.

فلسطين في عهد النبي داود

*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.

## 209. *Modern and Contemporary History of Palestine, Vol. 1, Grade 11, 2015, p. 10*

This textbook recognizes early Jewish history in Israel.

وثار اليهود مرة أخرى بقيادة باركوخبا في عهد  
الإمبراطور الروماني هادريان عام ١٣٢ م، الذي قام  
بالقضاء على الثورة، وتدمير اورشليم (القدس)،  
وأقام مكانها مدينة إيليا كابوتيلينا، وحرّم اليهود  
من الإقامة فيها، وخضعت فلسطين خلال الفترة  
الرومانية لحكم مملكة تدمر أثناء حكم الملكة زنوبيا  
(٢٦٧-٢٧٢ م).

*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.*

\*Red font indicates removed content.

## 210. *Modern and Contemporary History of Palestine, Vol. 1, Grade 11, 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 ٦١٤ م، وقد تم  
استباحة المدينة والاستيلاء على الصليب المقدس، وبقيت فلسطين تحت الحكم الفارسي حتى تمكن الرومان من  
استردادها عام ٦٢٨ م، واستمرت تحت حكمهم إلى أن بدأ الفتح الإسلامي لفلسطين عام ٦٣٤ م / ١٣ هـ.

*Palestine submitted to the rule of the [Sassanid] Persians who managed to take over Jerusalem with the Jews' help in 614 AD . . .*

\*Red font indicates removed content.

211. *Modern and Contemporary History of Palestine*, Vol. 1, Grade 11, 2015, p. 9

Cyrus's permission for the Jewish people who lived in Babylon to immigrate to Israel is covered. Cyrus's Charter accepts the right of the Jews to live in their land – Palestine. Including this historical event notes the Jewish people's history in Palestine and their connection to the land.

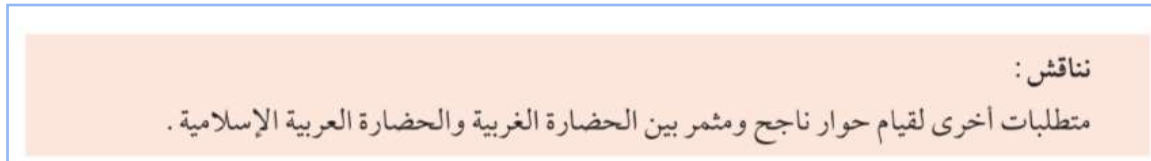


*Cyrus believed that the Jews' existence in Palestine would counterbalance those [local] inhabitants who supported Egypt's Pharaohs. In addition, the Jews assisted him against the Babylonians. Some say that his wife was Jewish and she influenced him to let the Jews return to Palestine.*

\*Red font indicates removed content.

212. *Contemporary Issues*, Grade 12, 2012, p. 75

Dialogue and "fruitful discourse between Western and Arab-Islamic culture" are advocated.



*We will discuss: Additional requirements for successful and fruitful discourse between Western and Arab-Islamic culture.*

\*Red font indicates removed content.

American, 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); "Fez Plan" for Palestinian Independence (1982); "Brezhnev Plan" (1982); the "Schultz Plan" (1988); and the Bush administration's "Roadmap Plan" (2002). All have been eliminated from the new curriculum.

<p><b>اقرأ النص الآتي:</b></p> <p>(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.</p>	<p><b>مشروع بريجنيف:</b></p> <p>القى رئيس مجلس السوفييت الأعلى للاتحاد السوفيتي سابقاً ليونيد بريجنيف خطاباً بتاريخ ٩/١٥ ١٩٨٢م أثناء العدوان الإسرائيلي على لبنان بين فيه المبادئ التي يقوم عليها السلام العادل والراسخ في الشرق الأوسط، وتناول هذا المشروع بعض المبادئ منها:</p>
<p><b>خطة خارطة الطريق ٢٠٠٢م:</b></p> <p>نتيجة لمماطلة إسرائيل في تنفيذ اتفاقيات السلام، والاحتياح الإسرائيلي للأراضي الفلسطينية المحتلة في نيسان عام ٢٠٠٢م، 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 الأوروبي 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:</p>	<p>عرضت الولايات المتحدة الأمريكية مشاريع سلمية 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.</p>

[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.

214. *Our Beautiful Language*, Vol. 1, Grade 6, 2014, pp. 38–39

Students studied "The blessed tree" story. The subject of the 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.

أثناء القطف والنقل . بارك الله في شجرة  
الزيتون ، رمز السلام في أرض السلام .

٤ شجرة الزيتون رمز السلام ، أوضح ذلك في ضوء الواقع العربي في فلسطين .

*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.

215. *Contemporary History of Palestine*, Vol. 2, Grade 11, 2014, pp. 85–86

This textbook provides details of the Wye River agreement regarding the 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.



216. *Islamic Education*, Vol. 1, Grade 11, 2015, p. 43

An Islamic education textbook included a lesson entitled "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 سفرًا قسّمت إلى أربعة أقسام، هي:

- 1- الأسفار الخمسة: التي يطلق عليها اليهود اسم التوراة، وهذه الأسفار هي التكوين، والخروج، واللاويون، والعدد، والتثنية.
- 2- الأسفار التاريخية: وهي التي تحدّثت عن تاريخ بني إسرائيل.
- 3- أسفار الحكمة الشعرية: وهي أسفار تحوي أناشيد وأمثال ومواعظ وترانيم دينية.
- 4- أسفار الأنبياء: وتحدثت عن رسالات أنبياء بني إسرائيل وتاريخهم من وجهة النظر اليهودية.

*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 . . .*

217. *Modern and Contemporary History of Palestine*, Vol. 2, Grade 11, 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 non-recognition of Israel and efforts to delegitimize 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 / ١٩٩١ م في  
تونس.  
عقد مؤتمر مدريد للسلام في ٣٠ تشرين الأول عام ١٩٩١م، ضم أطراف النزاع  
في الشرق الأوسط (إسرائيل، سوريا، ولبنان، والأردن، وفلسطين ضمن الوفد  
الأردني)، واتخذ شكل اجتماع واحد، رعته الولايات المتحدة، والاتحاد السوفيتي، 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 ١٩٩٣ م، وهذا بدوره سهل التفاوض العلني والسري بين الإسرائيليين والفلسطينيين، والذي توج بتوقيع رسائل الاعتراف المتبادل بين إسرائيل ومنظمة التحرير الفلسطينية في ١٠ أيلول عام ١٩٩٣ م 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.

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 منظمة التحرير الفلسطينيّة، و(إسرائيل) أسفرت عن الاعتراف المتبادل، وتوقيع اتفاقية أوسلو عام ١٩٩٣ م.

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.

## Methodology

IMPACT-se applies methodological standards which are based on UNESCO and UN declarations, and international recommendations and documents on education for peace and tolerance (see notes). Our methodology is designed to consider every detail within the textbooks; it does not paraphrase, rely on interpretations, or attempt to illustrate preconceived notions.

The following is an updated, condensed version of the IMPACT-se UNESCO-derived standards for peace and tolerance in school education:

### 1 RESPECT

The curriculum should promote tolerance, understanding and respect toward the “Other,” his or her culture, achievements, values and way of life.<sup>23</sup>

### 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.<sup>24</sup>

### 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.<sup>25</sup>

### 4 INDIVIDUAL OTHER

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.

<sup>23</sup> 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. Based also on UN Security Council Resolution 2686 on “Tolerance and International Peace and Security” (unanimously adopted June 14, 2023), which urges Member States to promote tolerance and peaceful coexistence through education, consider inter-religious and intercultural dialogue as means of achieving it, and publicly condemn violence, hate speech and extremism to prevent the spread of intolerant ideology and incitement to hatred and discrimination based on race, sex, ethnicity or religion or belief (including Islamophobia, antisemitism or Christianophobia). See specifically Article 6: reaffirming States’ obligation to respect, promote and protect human rights and fundamental freedoms of all individuals.

<sup>24</sup> 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.

<sup>25</sup> *Ibid.*, and based on Articles III.6, IV.7 and VII.39; and on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 18.2.

## 5 PEACEMAKING

The curriculum should develop capabilities for non-violent conflict resolution and promote peace.<sup>26</sup>

## 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.<sup>27</sup>

## 7 GENDER IDENTITY AND REPRESENTATION

The curriculum should foster equality, mutual respect, and should aim for equal representation between individuals regardless of their gender identity. It should also refrain from language, content, and imagery that depicts limiting and/or exclusionary gender roles.<sup>28</sup>

## 8 SEXUAL ORIENTATION

The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation.<sup>29</sup>

## 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.<sup>30</sup>

<sup>26</sup> 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.

<sup>27</sup> 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.

<sup>28</sup> 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.

<sup>29</sup> 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.

<sup>30</sup> 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

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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.

# List of Analyzed Palestinian Textbooks 2023–24<sup>31</sup>

## Grade 1

1. Christian Education, Grade 1, 2019-2024.
2. English, Vol. 1, Grade 1, 2020-2024.
3. English, Vol. 2, Grade 1, 2020-2024.
4. Islamic Education, Vol. 1, Grade 1, 2020-2024.
5. Islamic Education, Vol. 2, Grade 1, 2020-2024.
6. Islamic Education (Teacher Guide), Grade 1, 2018-2024.
7. Mathematics, Vol. 1, Grade 1, 2022-2024.
8. Mathematics, Vol. 2, Grade 1, 2020-2024.
9. Mathematics (Teacher Guide), Grade 1, 2018-2024.
10. National and Life Education, Vol. 1, Grade 1, 2019-2024.
11. National and Life Education (Teacher Guide), Vol. 1, Grade 1, 2018-2024.
12. National and Life Education, Vol. 2, Grade 1, 2019-2024.
13. National and Life Education (Teacher Guide), Vol. 2, Grade 1, 2018-2024.
14. Our Beautiful Language, Vol. 1, Grade 1, 2020-2024.
15. Our Beautiful Language, Vol. 2, Grade 1, 2020-2024.
16. Our Beautiful Language (Teacher Guide), Grade 1, 2018-2024.

## Grade 2

17. Christian Education, Grade 2, 2019-2024.
18. English, Vol. 1, Grade 2, 2020-2024.
19. English, Vol. 2, Grade 2, 2020-2024.
20. Islamic Education, Vol. 1, Grade 2, 2020-2024.
21. Islamic Education, Vol. 2, Grade 2, 2020-2024.
22. Islamic Education (Teacher Guide), Grade 2, 2018-2024.
23. Mathematics, Vol. 1, Grade 2, 2022-2024.
24. Mathematics, Vol. 2, Grade 2, 2020-2024.
25. Mathematics (Teacher Guide), Grade 2, 2018-2024.

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<sup>31</sup> All listed textbooks have been researched by [IMPACT-se](#); not all were quoted in the examples. Upon request IMPACT-se can provide digital versions of all analyzed textbooks.

26. National and Life Education, Vol. 1, Grade 2, 2019-2024.
27. National and Life Education (Teacher Guide), Vol. 1, Grade 2, 2018-2024.
28. National and Life Education, Vol. 2, Grade 2, 2019-2024.
29. National and Life Education (Teacher Guide), Vol. 2, Grade 2, 2018-2024.
30. Our Beautiful Language, Vol. 1, Grade 2, 2020-2024.
31. Our Beautiful Language, Vol. 2, Grade 2, 2020-2024.
32. Our Beautiful Language (Teacher Guide), Grade 2, 2018-2024.

### Grade 3

33. Christian Education, Grade 3, 2019-2024.
34. English, Vol. 1, Grade 3, 2020-2024.
35. English, Vol. 2, Grade 3, 2020-2024.
36. Islamic Education, Vol. 1, Grade 3, 2020-2024.
37. Islamic Education, Vol. 2, Grade 3, 2020-2024.
38. Islamic Education (Teacher Guide), Grade 3, 2018-2024.
39. Mathematics, Vol. 1, Grade 3, 2022-2024.
40. Mathematics, Vol. 2, Grade 3, 2020-2024.
41. Mathematics (Teacher Guide), Grade 3, 2018-2024.
42. National and Social Upbringing, Vol. 1, Grade 3, 2021-2024.
43. National and Social Upbringing, Vol. 2, Grade 3, 2021-2024.
44. National and Social Upbringing (Teacher Guide), Grade 3, 2018-2024.
45. Our Beautiful Language, Vol. 1, Grade 3, 2020-2024.
46. Our Beautiful Language, Vol. 2, Grade 3, 2020-2024.
47. Our Beautiful Language (Teacher Guide), Grade 3, 2018-2024.
48. Science and Life, Vol. 1, Grade 3, 2020-2024.
49. Science and Life, Vol. 2, Grade 3, 2020-2024.
50. Science and Life (Teacher Guide), Grade 3, 2018-2024.

### Grade 4

51. Christian Education, Grade 4, 2019-2024.
52. English, Vol. 1, Grade 4, 2020-2024.

53. English, Vol. 2, Grade 4, 2020-2024.
54. Islamic Education, Vol. 1, Grade 4, 2020-2024.
55. Islamic Education, Vol. 2, Grade 4, 2020-2024.
56. Islamic Education (Teacher Guide), Grade 4, 2018-2024.
57. Mathematics, Vol. 1, Grade 4, 2022-2024.
58. Mathematics, Vol. 2, Grade 4, 2020-2024.
59. Mathematics (Teacher Guide), Grade 4, 2018-2024.
60. National and Social Upbringing, Vol. 1, Grade 4, 2021-2024.
61. National and Social Upbringing, Vol. 2, Grade 4, 2020-2024.
62. National and Social Upbringing (Teacher Guide), Grade 4, 2018-2024.
63. Our Beautiful Language, Vol. 1, Grade 4, 2020-2024.
64. Our Beautiful Language, Vol. 2, Grade 4, 2021-2024.
65. Our Beautiful Language (Teacher Guide), Grade 4, 2018-2024.
66. Science and Life, Vol. 1, Grade 4, 2020-2024.
67. Science and Life, Vol. 2, Grade 4, 2020-2024.
68. Science and Life (Teacher Guide), Grade 4, 2018-2024.

#### Grade 5

69. Arabic Language, Vol. 1, Grade 5, 2020-2024.
70. Arabic Language, Vol. 2, Grade 5, 2020-2024.
71. Arabic Language (Teacher Guide), Grade 5, 2018-2024.
72. Arts and Crafts (Teacher Guide), Grade 5, 2017-2024.
73. Christian Education, Grade 5, 2019-2024.
74. English, Vol. 1, Grade 5, 2020-2024.
75. English, Vol. 2, Grade 5, 2020-2024.
76. Islamic Education, Vol. 1, Grade 5, 2020-2024.
77. Islamic Education, Vol. 2, Grade 5, 2020-2024.
78. Mathematics, Vol. 1, Grade 5, 2021-2024.
79. Mathematics, Vol. 2, Grade 5, 2022-2024.
80. Mathematics (Teacher Guide), Grade 5, 2018-2024.
81. Programming, Grade 5, 2019-2024.



82. Recitation and Intonation, Grade 5, 2020-2024.
83. Science and Life, Vol. 1, Grade 5, 2020-2024.
84. Science and Life, Vol. 2, Grade 5, 2020-2024.
85. Science and Life (Teacher Guide), Grade 5, 2018-2024.
86. Social Studies, Vol. 1, Grade 5, 2020-2024.
87. Social Studies, Vol. 2, Grade 5, 2020-2024.
88. Social Studies (Teacher Guide), Grade 5, 2018-2024.
89. Technology, Grade 5, 2020-2024.
90. Technology (Teacher Guide), Grade 5, 2016-2024.

### Grade 6

91. Arabic Language, Vol. 1, Grade 6, 2021-2024.
92. Arabic Language, Vol. 2, Grade 6, 2020-2024.
93. Arabic Language (Teacher Guide), Grade 6, 2018-2024.
94. Arts and Crafts (Teacher Guide), Grade 6, 2017-2024.
95. Christian Education, Grade 6, 2019-2024.
96. English, Vol. 1, Grade 6, 2020-2024.
97. English, Vol. 2, Grade 6, 2020-2024.
98. Islamic Education, Vol. 1, Grade 6, 2020-2024.
99. Islamic Education, Vol. 2, Grade 6, 2020-2024.
100. Islamic Education (Teacher Guide), Grade 6, 2018-2024.
101. Mathematics, Vol. 1, Grade 6, 2022-2024.
102. Mathematics, Vol. 2, Grade 6, 2022-2024.
103. Mathematics (Teacher Guide), Grade 6, 2018-2024.
104. Programming, Grade 6, 2019-2024.
105. Recitation and Intonation, Grade 6, 2020-2024.
106. Science and Life, Vol. 1, Grade 6, 2020-2024.
107. Science and Life, Vol. 2, Grade 6, 2020-2024.
108. Science and Life (Teacher Guide), Grade 6, 2018-2024.
109. Social Studies, Vol. 1, Grade 6, 2020-2024.
110. Social Studies, Vol. 2, Grade 6, 2020-2024.

111. Social Studies (Teacher Guide), Grade 6, 2018-2024.
112. Technology, Grade 6, 2020-2024.
113. Technology (Teacher Guide), Grade 6, 2016-2024.

#### Grade 7

114. Arabic Language, Vol. 1, Grade 7, 2021-2024.
115. Arabic Language, Vol. 2, Grade 7, 2020-2024.
116. Arabic Language (Teacher Guide), Grade 7, 2018-2024.
117. Arts and Crafts (Teacher Guide), Grade 7, 2017-2024.
118. Christian Education, Grade 7, 2019-2024.
119. English, Vol. 1, Grade 7, 2020-2024.
120. English, Vol. 2, Grade 7, 2020-2024.
121. Islamic Education, Vol. 1, Grade 7, 2020-2024.
122. Islamic Education, Vol. 2, Grade 7, 2020-2024.
123. Mathematics, Vol. 1, Grade 7, 2022-2024.
124. Mathematics, Vol. 2, Grade 7, 2022-2024.
125. Mathematics (Teacher Guide), Grade 7, 2018-2024.
126. Programming, Grade 7, 2019-2024.
127. Recitation and Intonation, Grade 7, 2020-2024.
128. Science and Life, Vol. 1, Grade 7, 2021-2024.
129. Science and Life, Vol. 2, Grade 7, 2020-2024.
130. Science and Life (Teacher Guide), Grade 7, 2018-2024.
131. Social Studies, Vol. 1, Grade 7, 2022-2024.
132. Social Studies, Vol. 2, Grade 7, 2020-2024.
133. Social Studies (Teacher Guide), Grade 7, 2018-2024.
134. Technology, Grade 7, 2020-2024.
135. Technology (Teacher Guide), Grade 7, 2016-2024.

#### Grade 8

136. Arabic Language, Vol. 1, Grade 8, 2020-2024.
137. Arabic Language, Vol. 2, Grade 8, 2021-2024.
138. Arabic Language (Teacher Guide), Grade 8, 2018-2024.

139. Arts and Crafts (Teacher Guide), Grade 8, 2017-2024.
140. Christian Education, Grade 8, 2019-2024.
141. English, Vol. 1, Grade 8, 2020-2024.
142. English, Vol. 2, Grade 8, 2020-2024.
143. Islamic Education, Vol. 1, Grade 8, 2020-2024.
144. Islamic Education, Vol. 2, Grade 8, 2020-2024.
145. Mathematics, Vol. 1, Grade 8, 2022-2024.
146. Mathematics, Vol. 2, Grade 8, 2022-2024.
147. Mathematics (Teacher Guide), Grade 8, 2018-2024.
148. Programming, Grade 8, 2019-2024.
149. Recitation and Intonation, Grade 8, 2020-2024.
150. Science and Life, Vol. 1, Grade 8, 2021-2024.
151. Science and Life, Vol. 2, Grade 8, 2020-2024.
152. Science and Life (Teacher Guide), Grade 8, 2018-2024.
153. Social Studies, Vol. 1, Grade 8, 2021-2024.
154. Social Studies, Vol. 2, Grade 8, 2020-2024.
155. Social Studies (Teacher Guide), Grade 8, 2018-2024.
156. Technology, Grade 8, 2020-2024.
157. Technology (Teacher Guide), Grade 8, 2016-2024.

#### Grade 9

158. Arabic Language, Vol. 1, Grade 9, 2020-2024.
159. Arabic Language, Vol. 2, Grade 9, 2020-2024.
160. Arabic Language (Teacher Guide), Grade 9, 2018-2024.
161. Arts and Crafts (Teacher Guide), Grade 9, 2017-2024.
162. Christian Education, Grade 9, 2019-2024.
163. English, Vol. 1, Grade 9, 2020-2024.
164. English, Vol. 2, Grade 9, 2020-2024.
165. Islamic Education, Vol. 1, Grade 9, 2020-2024.
166. Islamic Education, Vol. 2, Grade 9, 2020-2024.
167. Mathematics, Vol. 1, Grade 9, 2022-2024.

168. Mathematics, Vol. 2, Grade 9, 2022-2024.
169. Mathematics (Teacher Guide), Grade 9, 2018-2024.
170. Programming, Grade 9, 2019-2024.
171. Recitation and Intonation, Grade 9, 2020-2024.
172. Science and Life, Vol. 1, Grade 9, 2020-2024.
173. Science and Life, Vol. 2, Grade 9, 2020-2024.
174. Science and Life (Teacher Guide), Grade 9, 2018-2024.
175. Social Studies, Vol. 1, Grade 9, 2021-2024.
176. Social Studies, Vol. 2, Grade 9, 2020-2024.
177. Social Studies (Teacher Guide), Grade 9, 2018-2024.
178. Technology, Grade 9, 2020-2024.
179. Technology (Teacher Guide), Grade 9, 2019-2024.

#### Grade 10

180. Arabic Language, Vol. 1, Grade 10, 2020-2024.
181. Arabic Language, Vol. 2, Grade 10, 2020-2024.
182. Arabic Language (Vocational Track), Grade 10, 2020-2024.
183. Arabic Language (Teacher Guide), Grade 10, 2018-2024.
184. Arts and Crafts (Teacher Guide), Grade 10, 2017-2024.
185. Chemistry, Grade 10, 2021-2024.
186. Chemistry (Teacher Guide), Grade 10, 2018-2024.
187. Christian Education, Grade 10, 2019-2024.
188. English, Vol. 1, Grade 10, 2020-2024.
189. English, Vol. 2, Grade 10, 2020-2024.
190. General Sciences (Vocational Track), Grade 10, 2020-2024.
191. Geography and Modern and Contemporary History of Palestine, Vol. 1, Grade 10, 2021-2024.
192. Geography and Modern and Contemporary History of Palestine, Vol. 2, Grade 10, 2020-2024.
193. Geography and Modern and Contemporary History of Palestine (Voc. Track), Grade 10, 2021-2024.

194. Geography and Modern and Contemporary History of Palestine (Teacher Guide), Grade 10, 2018-2024.
195. Islamic Education, Vol. 1, Grade 10, 2020-2024.
196. Islamic Education, Vol. 2, Grade 10, 2020-2024.
197. Islamic Education (Teacher Guide), Grade 10, 2018-2024.
198. Life Sciences, Grade 10, 2020-2024.
199. Mathematics, Vol. 1, Grade 10, 2022-2024.
200. Mathematics, Vol. 2, Grade 10, 2020-2024.
201. Mathematics, Grade 10 (Vocational Track), 2022-2024.
202. Mathematics (Teacher Guide), Grade 10, 2018-2024.
203. Physics, Grade 10, 2020-2024.
204. Physics (Teacher Guide), Grade 10, 2018-2024.
205. Recitation and Intonation, Grade 10, 2020-2024.
206. Technology, Grade 10, 2019-2024.
207. Technology (Teacher Guide), Grade 10, 2018-2024.
208. Vocational Education—Practice, Grade 10, 2019-2024.
209. Vocational Education—Theory, Grade 10, 2019-2024.

#### Grade 11

210. Accounting (Entrepreneurship Track), Vol. 1, Grade 11, 2019-2024.
211. Accounting (Entrepreneurship Track), Vol. 2, Grade 11, 2019-2024.
212. Arabic Language (1): Read., Gram., Pros., and Exp. (Acad.Track), Vol. 1, Grade 11, 2020-2024.
213. Arabic Language (1): Reading, Grammar, Prosody and Exp., Vol. 2, Grade 11, 2019-2024.
214. Arabic Language (1) (Teacher Guide), Grade 11, 2018-2024.
215. Arabic Language (2): Literature and Rhetoric (Lit. and Sharia Tracks), Grade 11, 2020-2024.
216. Arabic Language (2) (Teacher Guide), Grade 11, 2018-2024.
217. Arabic Language (Vocational Track), Grade 11, 2020-2024.
218. Arts and Crafts (Teacher Guide), Grade 11, 2017-2024.
219. Chemistry (Science and Agriculture Tracks), Vol. 1, Grade 11, 2021-2024.
220. Chemistry (Science and Agriculture Tracks), Vol. 2, Grade 11, 2019-2024.

221. Chemistry – Teacher Guide (Science and Agriculture Tracks), Grade 11, 2018-2024.
222. Chemistry (Home Economics), Grade 11, 2019-2024.
223. Christian Education, Grade 11, 2019-2024.
224. Communications and Electronics (Technology Track), Grade 11, 2019-2024.
225. Dogma (Shariah Track), Grade 11, 2021-2024.
226. English, Vol. 1, Grade 11, 2019-2024.
227. English, Vol. 2, Grade 11, 2019-2024.
228. Entrepreneurship (Technology Track), Grade 11, 2019-2024.
229. Geography, Vol. 1, Grade 11, 2020-2024.
230. Geography, Vol. 2, Grade 11, 2019-2024.
231. Geography (Teacher Guide), Grade 11, 2018-2024.
232. History, Vol. 1, Grade 11, 2020-2024.
233. History, Vol. 2, Grade 11, 2021-2024.
234. History (Teacher Guide), Grade 11, 2018-2024.
235. Holy Quran and its Sciences, Grade 11, 2021-2024.
236. Industrial Design (Industrial Track), Vol. 1, Grade 11, 2019-2024.
237. Industrial Design (Industrial Track), Vol. 2, Grade 11, 2019-2024.
238. Islamic Education, Vol. 1, Grade 11, 2020-2024.
239. Islamic Education, Vol. 2, Grade 11, 2020-2024.
240. Islamic Education (Teacher Guide), Grade 11, 2018-2024.
241. Islamic Education (Teacher Guide), Grade 11, 2018-2024.
242. Islamic Jurisprudence and its Foundations, Grade 11, 2021-2024.
243. Life Sciences (Science and Agriculture Tracks), Vol. 1, Grade 11, 2019-2024.
244. Life Sciences (Science and Agriculture Tracks), Vol. 2, Grade 11, 2019-2024.
245. Life Sciences – Teacher Guide (Science and Agriculture Tracks), Grade 11, 2018-2024.
246. Management and Economics (Entrepreneurship Track), Vol. 1, Grade 11, 2019-2024.
247. Management and Economics (Entrepreneurship Track), Vol. 2, Grade 11, 2018-2024.
248. Mathematics (Business, Hotel, Home Economics, Agriculture Tracks), Grade 11, 2019-2024.
249. Mathematics (Literature and Sharia Tracks), Grade 11, 2022-2024.
250. Mathematics – Teacher Guide (Literature and Sharia Tracks), Grade 11, 2018-2024.

251. Mathematics (Science and Industrial Tracks), Vol. 1, Grade 11, 2022-2024.
252. Mathematics (Science and Industrial Tracks), Vol. 2, Grade 11, 2019.
253. Mathematics – Teacher Guide (Science and Industrial Tracks), Grade 11, 2018-2024.
254. Mathematics (Technology Track), Grade 11, 2019.
255. Methods of Missionary Preaching and the Art of Oration, Grade 11, 2021-2024.
256. Noble Hadith and its Sciences, Grade 11, 2021-2024.
257. Physics (Science and Industrial Tracks), Vol. 1, Grade 11, 2019-2024.
258. Physics (Science and Industrial Tracks), Vol. 2, Grade 11, 2019-2024.
259. Physics – Teacher Guide (Science and Industrial Tracks), Grade 11, 2018-2024.
260. Programming and Automation (Technology Tracks), Vol. 1, Grade 11, 2019-2024.
261. Programming and Automation (Technology Tracks), Vol. 2, Grade 11, 2019-2024.
262. Scientific Education (Human and Technological Sciences), Grade 11, 2020-2024.
263. Scientific Education – Teacher Guide (Human and Technological Sciences), Grade 11, 2018-2024
264. Small Businesses (Entrepreneurship Track), Grade 11, 2019-2024.
265. Technology (All Tracks), Grade 11, 2019-2024.
266. Technology (Science and Industrial Tracks), Grade 11, 2019-2024.

## Grade 12

267. Accounting (Entrepreneurship Track), Grade 12, 2022-2024.
268. Arabic Language (1): Reading, Grammar, Pros., and Expr. (Acad. Track), Grade 12, 2020-2024.
269. Arabic Language (2): Literature and Rhetoric (Lit. and Sharia Tracks), Grade 12, 2020-2024.
270. Arabic Language (Vocational Track), Grade 12, 2020-2024.
271. Chemistry (Home Economics), Grade 12, 2019-2024.
272. Chemistry (Science and Agriculture Tracks), Grade 12, 2021-2024.
273. Christian Education, Grade 12, 2019-2024.
274. Communications and Electronics (Technology Track), Grade 12, 2019-2024.
275. English, Vol. 1, Grade 12, 2019-2024.
276. English, Vol. 2, Grade 12, 2019-2024.
277. Entrepreneurship (Technology Track), Grade 12, 2019-2024.

278. Geography, Grade 12, 2021-2024.
279. Graphic Design (Science and Industrial Tracks), Grade 12, 2019-2024.
280. History, Grade 12, 2021-2024.
281. Holy Quran and its Sciences, Grade 12, 2021-2024.
282. Industrial Design (Industrial Track), Grade 12, 2019-2024.
283. Islamic Education, Grade 12, 2021-2024.
284. Islamic Jurisprudence - Transactions, Grade 12, 2020-2024.
285. Islamic Systems, Grade 12, 2012-2024.
286. Life Sciences (Science and Agriculture Tracks), Grade 12, 2020-2024.
287. Management and Economics (Entrepreneurship Track), Grade 12, 2019-2024.
288. Mathematics (Business, Hotel, Home Economics, Agriculture Tracks), Grade 12, 2019-2024.
289. Mathematics (Literature and Sharia Tracks), Grade 12, 2022-2024.
290. Mathematics (Science and Industrial Tracks), Grade 12, 2022-2024.
291. Mathematics (Technology Track), Grade 12, 2019-2024.
292. Noble Hadith and its Sciences, Grade 12, 2021-2024.
293. Physics, Grade 12, 2020-2024.
294. Programming and Automation (Technology Track), Vol. 1, Grade 12, 2019-2024.
295. Programming and Automation (Technology Track), Vol. 2, Grade 12, 2019-2024.
296. Scientific Education (Human and Technology Tracks), Grade 12, 2019-2024.
297. Scientific Education (Humanities, Technology and Shariah Tracks), Grade 12, 2018-2024.
298. Scientific Education (Literary and Technology Track), Grade 12, 2020-2024.
299. Small Businesses (Entrepreneurship Track), Grade 12, 2019-2024.
300. Stone and Marble, Grade 12, 2020-2024.
301. Technology (All Tracks), Grade 12, 2019-2024.
302. Technology (Science and Industrial Tracks), Grade 12, 2019-2024.