

IMPACT-se

Review of Changes and Remaining Problematic Content in Saudi Textbooks 2021–22

Annual review



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Foreword

This annual update to the Kingdom of Saudi Arabia's curriculum indicates that Saudi textbooks continue to remove extremist content and proceed in a positive direction.

As noted in our report covering the 2016 - 2020 academic years (The Winding Road to a New Identity), gradual improvements in secular and lower grades appeared in recent years. In 2020, the improvement trajectory became greatly more visible, encompassing the entire curriculum.¹

While the Saudis had linked the school curriculum to economic progress as outlined in Vision 2030, we observed a pendulum-like effect in curriculum changes.

Textbook authors were implementing changes in a back-and-forth manner, covering a broad variety of issues and moderation; the harshness of allowable punishments; women's empowerment; attitudes toward Jews, Israel, and Zionism; Turkey and Iran; Western culture; minorities; religious groups; gender issues; martyrdom and jihad versus life as central values; Islam and nationalism; families, tribes, and the nation, to openness and consultation versus authoritarianism and obedience.

Regardless of this pivot, we demonstrated that the great majority of changes resulted in moderation. It was — and continues to be — especially encouraging that students' focus is on prosperity through hard work rather than incitement or preparation for war. We speculated cautiously that, given societal demands, it would be much more difficult to reverse positive steps forward.

In our September 2021 update, we concluded that the Saudi educational curriculum is on track to achieve its goals of greater moderation and openness. Society remains traditional, but hatred and phobias directed at foreign and domestic actors have been significantly reduced. The changes appear to reflect the growth and development of an internal process rather than a reaction to external pressure or security needs.

The curriculum is free of the ultra-religious and ultra-nationalist imperial fantasies that characterize some regional state and non-state actors. One cannot help but be impressed by Saudi educators' longer-term and patient perspective, respect for tradition, and determination to make their country and society a true success story—slowly but steadily.

Nevertheless, a closer look at the current long list of examples assembled by our team suggests that perhaps the time has come for the Kingdom to consider a new approach. While the general trend of moderation still continues, the back-and-forth pendulum that includes the existence and reincorporation of problematic examples also continues.

¹Eldad J. Pardo and Uzi Rabi, "The Winding Road to a New Identity: Saudi Arabian Curriculum 2016–19," IMPACT-se, February 2020. https://www.impact-se.org/wp-content/uploads/KSAs-Winding-Road-to-New-Identity_2016-19-Curriculum_Final-.pdf.

Problematic examples remain in all sections. There is still enmity toward Others in religious studies instead of more focus on the greatness of Islam. The attitude toward gender and some tribal practices are still undecided. Material remains on Jihad war.

Antisemitism—particularly the kind based on modern European tropes—was largely removed, which is greatly to be admired. However, Israel, the political embodiment of the Jewish people and its homeland, remains omitted from maps, and Zionism is still described as a racist rather than a mainstream nationalistic liberation movement. As for the Islamic roots of antisemitism, Jews are still presented as infidels, Jews and Christians in pre-Islamic times are presented as wrongdoers and plotters while adopting Islam.

One cannot deny the achievements of the incremental process attempted so far, particularly in combining adherence to the faith and local traditions with incorporating the ideas behind Vision 2030.

At a certain point, however, this incremental back-and-forth process should be transformed into *a more coherent and holistic educational approach* that will allow the next generation of Saudis to reach new heights socially, academically, and economically.

Eldad J. Pardo PhD
Director of Research, IMPACT-se
June 26, 2022

Christians, Jews, and Antisemitism

Content Removed

1. *Tafsir (I), Grades 10–12 (Joint Track)*, 2020, p. 71.

Removed:

Students were taught Qu’ranic verses detailing Israelites who went fishing on the Sabbath but denied doing so in front of God, and therefore were turned into monkeys (A’raf 7:163–66). According to the now-removed chapter, those “*wrongdoers from among the Jews*” were turned into “*real (or ‘actual’) monkeys*,” indicating that the story should have been interpreted literally and not as a metaphor.

٣- بطلان الحيل المؤدية إلى تعطيل شرع الله، وتجاوز حدوده، وارتكاب محارمه كما فعل اليهود حين وضعوا الشباك في البحر يوم الجمعة للصيد، ثم يخرجونها يوم الأحد، ويقولون: لم نعمل يوم السبت شيئاً.
٦- إن الله تعالى عاقب الظالمين من اليهود بأن مسخهم فجعلهم قردة حقيقية.

3 .The futility of tricks attempting to obstruct the law of Allah, breaking limits [hudud] set by Him, and performing what He forbids. The way the Jews acted when they threw their nets into the sea on Friday for fishing, and then pulled the nets out on Sunday. And they say: “we did not do anything on Saturday.”

6. Allah punished the wrongdoers from among the Jews by turning them into real monkeys.

2. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh, Grade 7*, Vol. 2, 2021, p. 136. (Previously—*Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh, Grade 7*, Vol. 2, 2020, p. 67.)

Removed:

Jews are no longer characterized as disobedient. In a section interpreting verses from the Qur’anic At-Taghabun Surah, text was removed which explained that while true believers are good and abide by Allah and Muhammad, Jews are seen negatively for doing the exact opposite.

2020	2021
<p><i>Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh, Grade 7</i>, Vol. 2, 2020, p. 67.</p> <p>٢. السمع والطاعة لله ولرسوله ﷺ خلق المؤمن الحق، أما عدم الطاعة فهو خلق اليهود الذين قال الله تعالى عنهم: ﴿وَقُولُوا سَمِعْنَا وَعَصَيْنَا﴾^(١).</p> <p>2. Listening to Allah and His Messenger and obedience to them are characteristics of the true believer, whereas disobedience is the characteristic of the Jews who Allah Almighty said about them: “They say, ‘We listen, and we disobey.’” (An-Nisa [The Women], 46)</p>	<p><i>Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh, Grade 7</i>, Vol. 2, 2021, p. 136.</p> <p>٢. السمع والطاعة لله ولرسوله ﷺ خلق المؤمن الحق.</p> <p>2. Listening to Allah and His Messenger and obedience to them are characteristics of the true believer.</p>

*Red font indicates removed content.

3. *Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh, Grade 7*, Vol. 2, 2020, p. 142.

Removed:

Jews are accused of describing Allah as poor and boasting about their own wealth, a standard antisemitic trope. In a passage describing different forms of atheism, one form is noted as attributing false qualities to Allah with an example given of Jews saying, “Allah is poor; we are rich.”

٤- وصف الله بما لا يليق به من الصفات كوصف اليهود له بالفقر قال تعالى: ﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ﴾^(١).

4- Describing Allah with inappropriate qualities, such as the Jews who described him as poor. The Almighty said: “Indeed, Allah has heard those who said, “Allah is poor; we are rich!” (Ali Imran [Family of Imran], 181.)

4. *Hadith and Sira, Grade 6*, Vol. 1, 2020, p. 72; *Fiqh (1), Grades 10–12 (Joint Track)*, 2020; *Tawhid, Grade 7, Vol. 1*, 2020, p. 47.)

Removed:

A hadith about a sick Jewish boy being cured after embracing Islam, followed by Muhammad praising Allah for saving “the boy from Hellfire” (implying that he would have gone to Hell simply because he is a Jew,) was removed from different Islam textbooks that inserted this hadith in different contexts.

(The following screenshot is from *Hadith and Sira, Grade 6*, Vol. 1, 2020, p. 72.)

فعن أنس رضي الله عنه قال: (كان غلام يهودي يخدم النبي صلى الله عليه وسلم فمرض فأتاه النبي صلى الله عليه وسلم يعبده فتعد عند رأسه فقال له: «أسلم» فنظر إلى أبيه وهو عنده، فقال له: أطمع أبا القاسم، فأسلم فخرج النبي صلى الله عليه وسلم وهو يقول: «الحمد لله الذي أنقذه من النار»^(١).

Anas reported: A young Jewish boy who was in the service of the Prophet fell ill. So, the Prophet went to visit him. He sat down by his head and said to him: “Embrace Islam.” He [the Jewish boy] looked at his father who was sitting beside him, and he said to him: “Obey Abul-Qassim [Muhammad].” So, he embraced Islam, and the Prophet stepped out, saying: “Praise be to Allah Who has saved him from Hellfire.”

5. *Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1, 2021, p. 100.*

Removed:

Instead of implying that a sick Jewish boy - discussed in a hadith - would have gone to Hell had he not embraced Islam, the hadith in 2021 was shortened to simply mention Muhammad visiting the boy, as an example of the Prophet’s righteous conduct toward non-Muslims.

2020	2021
<p><i>Hadith and Sira, Grade 6, Vol. 1, 2020, p. 101.</i></p> <p style="text-align: center;">زيارتهم وعبادة مريضهم لدعوتهم للإسلام:</p> <p>عن أنس <small>رضي الله عنه</small> قال: كان غلام يهودي يخدم النبي <small>صلى الله عليه وسلم</small> فمرض فأتاه النبي <small>صلى الله عليه وسلم</small> يعودُه فقعده عند رأسه فقال له: «أسلم» فنظر إلى أبيه وهو عنده فقال له: أتع أبى القاسم، فأسلم فخرح النبي <small>صلى الله عليه وسلم</small> وهو يقول: «الحمد لله الذي أنقذه من النار»^(٢).</p> <p><i>Visiting them and their sick to invite them to Islam:</i></p> <p><i>Anas reported: A young Jewish boy who was in the service of the Prophet fell ill. So, the Prophet went to visit him. He sat down by his head and said to him: ‘Embrace Islam.’ He [the Jewish boy] looked at his father who was sitting beside him, and he said to him: ‘Obey Abul-Qassim [Muhammad].’ So, he embraced Islam, and the Prophet stepped out, saying: ‘Praise be to Allah Who has saved him from Hellfire.’</i></p>	<p><i>Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1, 2021, p. 100.</i></p> <p style="text-align: center;">زيارتهم وعبادة مريضهم</p> <p>عن أنس <small>رضي الله عنه</small> قال: كان غلام يهودي يخدم النبي <small>صلى الله عليه وسلم</small> فمرض فأتاه النبي <small>صلى الله عليه وسلم</small> يعودُه^(١).</p> <p><i>Visiting them and their sick:</i></p> <p><i>Anas reported: A young Jewish boy who was in the service of the Prophet fell ill. So, the Prophet went to visit him.</i></p>

*Red font indicates removed content.

6. *Tafsir, Grade 7, Vol. 2, 2019, p. 34.*

Removed:

After learning verses from the Surah 29 of the Qur’an (Al-‘Ankabut,) students were instructed to ponder why the Jews and Christians refused to accept Muhammad as their prophet. The implied answer is that the Jews and the Christians’ immoral character prevented them from doing so.

فكر

رغم قيام الحجّة على أهل الكتاب إلا أنهم مع ذلك كفروا برسالة النبي صلى الله عليه وسلم وربما أنزل عليه من القرآن، في تقديرك ما الذي منعهم من الإيمان والدخول في الإسلام؟

.....

.....

.....

Think: Despite making his case to them, the People of the Book refused to recognize the Prophet’s status as Messenger and the Qur’an that was revealed to him. In your assessment, what prevented them from having Faith and entering Islam?

7. *Hadith and Sira, Grade 6, Vol. 2, 2019, p. 41.*²

Removed:

Children were taught an antisemitic account of a Jewish woman poisoning and attempting to kill the Prophet, Muhammad. While based on established Islamic oral tradition (hadith), this portrayal is primarily rejected in mainstream Islam as unsubstantiated hearsay. The paragraph was removed from the 2020 textbook.

2019	2021
<p><i>Hadith and Sira, Grade 6, Vol.2, 2019, p. 41.</i></p> <p style="text-align: center;">في المدينة :</p> <p>عن عبد الرحمن بن خنبل بن شبيب التميمي قال: إن الشياطين تحدت تلك الليلة على رسول الله ﷺ من الأودية والشعاب، وفيهم شيطان بيده شُعْلَةٌ نار يريد أن يُحْرِقَ بها وجه رسول الله ﷺ، فهبط إليه جبريل الميكائيل فقال: يا محمد قل: قال: "ما أقول؟" قال: قل أعوذ بكلمات الله التامة من شر ما خلق وذراً وبرا، ومن شر ما ينزل من السماء، ومن شر ما يعرج فيها، ومن شر فتن الليل والنهار، ومن شر كل طارق إلا طارقاً يطرق بخير يا رحمن، قال: فَطَفَّقَتْ نَارُهُمْ وَهَرَمَهُمُ اللَّهُ تَبَارَكَ وَتَعَالَى^(١).</p> <p>الهد: ما أسعدني بسماع مثل هذه القصص! ولقد شوقتني أكثر للقراءة في سيرة الرسول ﷺ.</p> <p><i>In Medina:</i></p> <p><i>* Anas narrated that a Jewish woman brought poisoned mutton to the Messenger of God, and he ate of it. She was then brought to the Messenger of God who asked her about it. She replied, "I intended to kill you."</i></p> <p><i>"God would not give you control over that," he said, or perhaps: "God would not give you control over my fate."</i></p> <p><i>"Should we not kill her?" asked [the Prophet's Companions], but he told them: "No."</i></p> <p><i>* Abd al-Rahman ibn Khanbash al-Tamimi narrated...</i></p>	<p><i>Islamic Studies – Tawhid, Hadith and Sirah, Fiqh and Suluk, Grade 6, Vol. 2, 2021, p. 78.</i></p> <p style="text-align: center;">حفظ الله لنبيه في المدينة:</p> <p>عن عبد الرحمن بن خنبل التميمي قال: إن الشياطين تحدت تلك الليلة على رسول الله ﷺ من الأودية والشعاب، وفيهم شيطان بيده شُعْلَةٌ نار يريد أن يُحْرِقَ بها وجه رسول الله ﷺ، فهبط إليه جبريل الميكائيل فقال: يا محمد قل: قال: "ما أقول؟" قال: قل أعوذ بكلمات الله التامة من شر ما خلق وذراً وبرا، ومن شر ما ينزل من السماء، ومن شر ما يعرج فيها، ومن شر فتن الليل والنهار، ومن شر كل طارق إلا طارقاً يطرق بخير يا رحمن، قال: فَطَفَّقَتْ نَارُهُمْ وَهَرَمَهُمُ اللَّهُ تَبَارَكَ وَتَعَالَى^(١).</p> <p><i>Cases of divine protection to the Prophet in Medina:</i></p> <p><i>* Abd al-Rahman ibn Khanbash al-Tamimi narrated...</i></p>

² Removed for September 2020

8. *Tawhid (5), Grades 10–12, Level 5 (Science and Administration), 2019, pp. 151–52.*
(Also in *Tawhid (3), Grades 10–12, Level 5 (Literature and Qur'an), 2019, pp. 221–22.*)³

Removed:

A passage teaching against befriending non-believers equated Jews and Christians with “infidels,” clearly framing them as “enemies of God.”

الموالاتة الممنوعة

وهي موالاتة الكافرين بمحبتهم ومناصرتهم على المسلمين، كما قال تعالى: ﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَسْقُوا مِنْهُمْ نَفْسًا وَيَحذِرُكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ﴾^(١). وهذا نهي من الله تعالى للمؤمنين عن موالاتة الكافرين بالمحبة والنصرة.

سبب النهي عن موالاتة الكفار

نهى الله تعالى عن موالاتة الكفار لأمرين، منها:

١- أن الكفار أعداء الله تعالى، وقد أخبر الله تعالى في آيات كثيرة عن عداوته لهم ومن ذلك قوله تعالى: ﴿يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرِحْتُمْ جِهَادًا فِي سَبِيلِي وَآيَاتِي لَنُؤَيِّنَنَّ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾^(١).

٢- أن موالاتة الكفار تؤدي إلى الرضا بما هم عليه من الكفر، وهذا يتنافى مع الرضا بالله ربًا وبالإسلام دينًا وبمحمد ﷺ رسولاً.

٣- أن الكفار أعداء الإسلام وأهله، قال تعالى: ﴿يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ يَتَوَلَّهُمْ أَجْمَعِينَ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾^(٢)، وقال تعالى: ﴿يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنْ اسْتَجَبُوا لِكُفْرِي عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ يَتَوَلَّهُمْ أَجْمَعِينَ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾^(٣).

٤- أن موالاتة الكفار سبب للركون إليهم ومناصرتهم وهذا موجب لعذاب الله وسخطه، قال تعالى: ﴿وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ﴾^(٤).

Forbidden Amity

That means taking the infidels’ side, by loving them and aiding them against Muslims. As God said: “Let not believers take disbelievers as allies rather than believers. And whoever of you does that has nothing with God, except when taking precaution against them in prudence. And God warns you of Himself, and to God is the destination.” (3:28) This is God’s prohibition on Believers from taking the infidels’ side in terms of affection and assistance.

The Reason why Taking the Infidels’ Side is Forbidden

God Almighty forbids taking the infidels’ side for several reasons:

1. The infidels are the enemies of God. God makes his enmity to them known in many Verses, such as: . . .
2. Taking the infidels’ side leads to acceptance of their unbelief, which in turn negates one’s acceptance of God as God, Islam as faith and Muhammad as God’s Messenger.
3. The infidels are the enemies of Islam and its people. The Almighty said: “Oh you who believe, do not take the Jews and the Christians as allies, they are allies of each other, and whoever among you takes them as allies is surely one of them, indeed God does not guide the evildoers.” . . .
4. Taking the infidels’ side causes one to rely on them and come to their aid, which in turn brings about God’s punishment and wrath. . . .

³ Removed for September 2020

9. *Hadith and Islamic Culture (5), Grades 10–12, Level 5 (Science and Administration,)* 2019, p. 13. (Also, in *Hadith and Islamic Culture (3), Grades 10–12, Level 5 (Literature and Qur'an)*, 2019, p. 13.)⁴

Removed:

Students learned that one of the goals of studying the science of hadith - evaluating the credibility of Islamic oral tradition - is to keep the Islamic religion clear of *isrā'īliyyāt*, Israelite traditions. It was explained that these traditions indirectly cause divisions within the Islamic nation (*ummah*).

تقية الأذهان وصيانتها من الخرافات والإسرائيليات التي تفسد العقائد والعبادات، وتفت في عضد الشعوب، وتمزق الأمة، إذ تجعلها فرقةً وأحزاباً، لا تميز بين الحق والباطل، فيسهل انقيادها لكل ناعق يدعو إلى الضلال.

5. *To purify the mind and protect it from superstitions and Israelite traditions, which serve to corrupt both faith and practice, and weaken the mainstay of nations. They shatter the [Islamic] Nation into various sects and factions which do not make a distinction between truth and falsehood, thus making it easy prey for any man preaching error.*

10. *Hadith and Islamic Culture (3), Grades 10–12, Level 5 (Literature and Qur'an)*, 2019, p. 162. (Also, in *Hadith and Islamic Culture (5), Grades 10–12, Level 5 (Science and Administration)*, 2019, p. 110.)⁵

Removed:

The text condemned Jewish religion as “negligent” [*tafrīt*] and Christian religion as “excessive” [*ghulūw*], arguing that Islam is superior to either.

أولاً: الإسلام وسط بين الغلو والجفاء

فدين الإسلام وسط في عقيدته ومنهجه وأحكامه وعبادته وشرعه وأخلاقه وتعامله وسلوكه وجميع أموره، جانبٌ غُلُوُّ النَّصَارَى، وتقريط اليهود، قال الله تعالى: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾^(١) قال ابن كثير

First: Islam is the Middle Way between Excess and Strictness

The religion of Islam is the middle way, in terms of beliefs, methodology, stipulations, practices, laws, and ethics, in its interactions and conduct, and in all matters. It distances itself from the excesses of the Christians, and the negligence of the Jews.

⁴ Removed for September 2020

⁵ Removed for September 2020

11. *Hadith and Islamic Culture (3), Grades 10–12, Level 5 (Literature and Qur'an)*, 2019, pp. 324–25.⁶

Removed:

The Temple Mount was equated with the Al-Aqsa Mosque, as the Jews were accused of desecrating it by turning it into a marketplace for lending and exchanging money. The Jews were also blamed as a collective for killing Jesus's disciples, Zechariah (Zakarya) and John (Yahya) the Baptist, as well as attempting to kill Jesus ('Isa) himself. Finally, it was stated that the Jews had lost interest in the Al-Aqsa Mosque/Temple Mount - implying that their present-day claims to it are fabricated - and that the Western Wall is the wall to which Muhammad tied his beast Al-Buraq to, thus claiming that site as Islamic.

يقع المسجد الأقصى جنوب شرق مدينة القدس المحتلة، وتبلغ مساحته (١٤٤٠٠٠) متراً، وأول من بنى المسجد الأقصى هو نبيُّ الله إبراهيم ﷺ؛ وذلك أنَّ إبراهيم ﷺ لما بنى الكعبة هو وإسماعيل ﷺ عاد إلى مُهاجره في بيت المقدس فبنى المسجد الأقصى، وقد قال أبو ذرٍّ ﷺ: سألت رسول الله ﷺ عن أول مسجد وضع في الأرض، قال: «المسجد الحرام»، قلت: ثم أيُّ؟ قال: «المسجد الأقصى»، قلت: كم بينهما؟ قال: «أربعون عاماً»^(١).

ثم جدَّد بناءه نبيُّ الله يعقوب ﷺ، ثم بعده بألف عام تقريباً جدَّد بناءه نبيُّ الله سليمان ﷺ، وبناه بناءً عظيماً^(٢). وبعد موت نبيِّ الله سليمان ﷺ بقرون عبثت فيه أيدي الأشوريين والرومان^(٣)، ودُمِّر المسجد الأقصى أكثر من مرَّة، ولما بعث الله عيسى ﷺ أمر بني إسرائيل بالمحافظة عليه وتطهيره والعناية به، فلم يباليوا بما أمرهم، وتمادوا في غيِّهم وكثرت جرائمهم حتى نالت من قدسيَّة المسجد المقدَّس، واتَّخذوه سوقاً للسيارة والمرايين وملعباً للحمام، ثم ازداد إجرامهم فقتلوا زكريا ويحيى عليهما السلام، وحاولوا قتل عيسى ﷺ. ولما تمكن الرومان من أرض فلسطين قام أحد ملوكهم بحرق بيت المقدس وتدمير المسجد الأقصى، ثم لم يبالي اليهود بهذا المكان المقدَّس، ومع مرور الزمن أضاعوا مكانه واختلقت كتبهم في تحديد موقعه، وخلت أرض المسجد من أيِّ بناء سوى بقايا من السور المحيط بالمسجد، ومنه حائط البُرَّاق الذي ربط فيه النبيُّ ﷺ الدابة ليلة الإسراء.

The Al-Aqsa Mosque is located in the southeastern part of Occupied Jerusalem, encompassing an area of 144,000 square meters. The first to build the Al-Aqsa Mosque was the Prophet of God, Abraham. . . . The Al-Aqsa Mosque was destroyed multiple times. When God sent Jesus, He commanded the Children of Israel to protect it, purify it and take care for it. However, they did not follow what He had commanded them, and continued to deviate from the right path. So numerous were their crimes, that they began to adulterate the very sanctity of the Al-Aqsa Mosque. They turned it into a marketplace for money changers and money lenders, and as a playground for pigeons. Their sinfulness grew even greater, as they killed Zechariah and John [the Baptist], and tried to kill Jesus

When the Romans succeeded in conquering the territory of Palestine, one of their rulers burned Jerusalem and destroyed the Al-Aqsa Mosque. Afterwards, the Jews paid that holy place no heed, and as time went by, they forgot its location, and their books disagreed as to its whereabouts. The mosque's grounds became vacant of any building except for remains of the wall which surrounded the mosque. Part of that is the Al-Buraq Wall, to which the Prophet tied his riding beast on the Night of Ascension.

⁶ Removed for September 2020

12. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 1, 2020, pp. 35–36.*

Removed:

A hadith stating that the Jews and the Christians “took their rabbis and monks as lords”- constituting a form of idol worship - was removed in 2021 from a section that teaches students not to obey anyone but Allah in deciding what is allowed and forbidden. Instead, the textbook inserts a different, general Qur’anic verse.

2020	2021
<p style="text-align: center;"><i>Tawhid, Grade 7, Vol. 1, 2020, p. 42.</i></p> <div style="border: 1px solid black; padding: 5px; margin-bottom: 10px;"> <p style="text-align: center; color: red;">رأيًا: طاعة غير الله في تحليل الحرام أو تحريم الحلال</p> <p>التشريع حق لله تعالى، فلا يجوز طاعة أحد في تحليل ما حرم الله، ولا في تحريم ما أحل الله تعالى، سواء أكان من العلماء، أو الحكام، أو رؤساء القبائل أو غيرهم؛ لأن ذلك من اتخاذهم آلهة من دون الله عز وجل، وهذا من الشرك الأكبر، ويسمى هذا النوع من الشرك: (شرك الطاعة).</p> <p style="font-size: small; color: red;">(عَنْ عَبْدِ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَبِهِ عُقْبَى صَالِبٌ مِنْ ذَهَبٍ، فَقَالَ: يَا عَبْدِي! اطْرُقْ غَدَاكَ هَذَا النَّوْنِ، وَتَسْمِعْتَهُ يَقْرَأُ فِي سُورَةِ بَرَاءةٍ: ﴿أَتَّكَدُّونَ آمِسَاءَهُمْ وَتُعْبُدُهُمْ آتِسَاءًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُرْسِلُوا إِلَّا لِيُعْبَدُوا إِلَهُهَا وَحَدًّا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ﴾^(١)، قَالَ: «أَمَا إِنَّهُمْ لَمْ يَكُونُوا يَتَّبِعُونَهُمْ، وَلَكِنَّهُمْ كَانُوا إِذَا أَحَلُّوا لَهُمْ شَيْئًا اسْتَحَلُّوهُ، وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ.»^(٢))</p> </div> <p><i>Fourth: Obeying others than Allah in permitting what is forbidden or forbidding what is permitted. Legislation is Allah Almighty’s right, so it is not allowed to obey anyone in permitting what Allah has forbidden or by forbidding what Allah Almighty has allowed, whether they are scholars, rulers, heads of tribes and so forth, because this is picking them up as deities while excluding the Exalted Allah, and this is part of the Greater Polytheism. This type of polytheism is called: the polytheism of obedience.</i></p> <p><i>Adi ibn Hatim reported: “I came to the Prophet while I had a cross of gold around my neck. He said: ‘O Adi! Remove this idol from yourself!’ I heard him recite from Surah Bara’ah: ‘They have taken their rabbis and monks as well as the Messiah, son of Mary, as lords besides Allah, even though they were commanded to worship none but One God. There is no god [worthy of worship] except Him. Glorified is He above what they associate [with Him]!’ He said: ‘As for them, they did not worship them, but when they made something lawful for them, they considered it lawful, and when they made something unlawful for them, they considered it unlawful.’”</i></p>	<p style="text-align: center;"><i>Islamic Studies – Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 1, 2021, pp. 35-36.</i></p> <div style="border: 1px solid black; padding: 5px; margin-bottom: 10px;"> <p style="text-align: center; color: red;">رأيًا: طاعة غير الله في تحليل الحرام أو تحريم الحلال</p> <p>التشريع حق لله تعالى، فلا يجوز طاعة أحد في تحليل ما حرم الله، ولا في تحريم ما أحل الله تعالى، سواء أكان من العلماء، أو الحكام، أو رؤساء القبائل أو غيرهم؛ فإن أظاعهم مع علمه بأنه مخالف لحكم الله فإن ذلك من اتخاذهم آلهة من دون الله عز وجل وهذا من الشرك الأكبر، ويسمى هذا النوع من الشرك: (شرك الطاعة).</p> <p>قال تعالى: ﴿وَلَا تَقُولُوا لِمَا كَتَبَ اللَّهُ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِنَقْتَدُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَقْتَدُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُلَاقُونَ﴾^(١).</p> </div> <p><i>Fourth: Obeying others than Allah in permitting what is forbidden or forbidding what is permitted. Legislation is Allah Almighty’s right, so it is not allowed to obey anyone in permitting what Allah has forbidden or by forbidding what Allah Almighty has allowed, whether they are scholars, rulers, heads of tribes and so forth, because if one obeys them while knowing that it contradicts Allah’s rule, then this is picking them up as deities while excluding the Exalted Allah, and this is part of the Greater Polytheism. This type of polytheism is called: the polytheism of obedience.</i></p> <p><i>The Almighty said: “Do not falsely declare with your tongues, ‘This is lawful, and that is unlawful,’ fabricating lies against Allah. Indeed, those who fabricate lies against Allah will never succeed” [An-Nahl, 116].</i></p>

*Red font indicates removed content.

*Green font indicates added content.

13. *Hadith and Islamic Culture (5), Grades 10 - 12, Level 5 (Science and Administration,)* 2019, p. 111. (Also, *Hadith and Islamic Culture (3), Grades 10 - 12, Level 5 (Literature and Qur'an,)* 2019, p. 163.)

Removed:

The Saudi curriculum presented Islam as a perfect middle ground between the extreme beliefs of the Jews and the Christians. Judaism was criticized for rejecting Jesus ('Isa) and ascribing to God human attributes, while Christianity was criticized for equating Jesus with God.

عنها التشبيه والتمثيل والتعطيل، قال الله تعالى: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾^(٢). قال ابن تيمية رحمه الله: (فالمسلمون في صفات الله تعالى وسط بين اليهود الذين شَبَّهوا الخالق بالمخلوق... وبين النصارى الذين شَبَّهوا المخلوق بالخالق، والمسلمون وصفوا الخالق بصفات الكمال ونزهوه عن صفات النقص)^(٣).

④ عقيدة المسلم وسط في أنبياء الله ورسله وكتبه. فيؤمنون بها جميعاً، خالفوا النصارى الذين غلوا في عيسى عليه السلام، واليهود الذين كذبوه وحاربوه.

Ibn Taymiyyah, God rest his soul, once said: "As far as God's attributes are concerned, the Muslims take the middle path between the Jews—who equate the Creator with Creation; and the Christians—who equate Creation to the Creator. The Muslims ascribe to the Creator the attribute of perfection, and consider Him to be above the attributes of imperfection."

4. The Muslim's beliefs take the middle path regarding the prophets of God, His messengers, and His books. They believe in all of them, unlike the Christians who go too far in their regard of Jesus, and the Jews who accused him of lying and fought him.

14. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 1, 2021, p. 28*

Removed:

A negative depiction of Jews and Christians has been removed in 2021, in which their claims regarding Jesus were refuted: the Jews, who claim to have killed him, and the Christians, who claim he is a god.

2020	2021
<p><i>Tawhid, Grade 8, Vol. 1, 2020, p. 21.</i></p> <p>أن عيسى ينزل في آخر الزمان ويحكم بشريعة محمد ﷺ فعن أبي هريرة قال: قال رسول الله ﷺ: «والذي نفسي بيده ليوشكن أن ينزل فيكم ابن مريم حكماً عدلاً...»^(٥) وفي هذا الحديث رد على طائفتين: الأولى: (اليهود) الذين زعموا أنهم قتلوا عيسى ﷺ. الثانية: (النصارى) الذين زعموا أن عيسى ﷺ إله.</p> <p>7. <i>Isa will descend at the end of times and will rule by Muhammad’s Sharia. Abu Hurairah reported: “The Messenger of Allah said: By Him in Whose Hands my soul is, surely the son of Mary will soon descend amongst you and will judge mankind justly . . .” This Hadith contains a response to two groups: The first are the Jews who claimed to have killed Isa, and the second are the Christians who claimed that Isa is a god.</i></p>	<p><i>Islamic Studies – Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 1, 2021, p. 28.</i></p> <p>أن عيسى ينزل في آخر الزمان ويحكم بشريعة محمد ﷺ فعن أبي هريرة قال: قال رسول الله ﷺ: «والذي نفسي بيده ليوشكن أن ينزل فيكم ابن مريم حكماً عدلاً...»^(٥)</p> <p>7. <i>Isa will descend at the end of times and will rule by Muhammad’s Sharia. Abu Hurairah reported: “The Messenger of Allah said: ‘By Him in Whose Hands my soul is, surely the son of Mary will soon descend amongst you and will judge mankind justly . . .”</i></p>

*Red font indicates removed content.

15. *Social Studies, Grade 7, Vol. 2, 2019, p. 44.*

Removed:

This textbook’s 2020 version removes the allegation that “a group of Jews” were the instigators behind the Battle of the Trench (626 AD), waged between Muslims and non-Muslim Arabians for control of Medina. The text now generally explains that the cause of the battle was the Arabian tribes’ offensive against the Muslims. It is worth noting that in this example, the word “infidels” was removed.

2019	2020-2021
<p><i>Social Studies, Grade 7, Vol. 2, 2019, p. 44.</i></p> <p>غزوة الخندق (هـ):</p> <p>تحرير من اليهود كفار قريش وقبائل أخرى على غزو المسلمين</p> <p>سبب الغزوة</p> <p>Battle of the Trench (5 AH): Cause of the Battle: A group of Jews incited the infidels of Quraysh and other tribes to attack the Muslims.</p>	<p><i>Social Studies, Grade 7, Vol. 2, 2020-2021, p. 46.</i></p> <p>غزوة الخندق (هـ):</p> <p>تحررك قريش وقبائل أخرى لغزو المسلمين</p> <p>سبب الغزوة</p> <p>Battle of the Trench (5 AH): Cause of the Battle: The Quraysh and other tribes set out to attack the Muslims.</p>

*Red font indicates removed content.

*Green font indicates added content.

16. *Tawhid (3), Grades 10–12, Level 5 (Literature and Qur'an), 2019, pp. 174, 263.*⁷

Removed:

The Saudi textbook held a Jewish man responsible for the assassination the third caliph, ‘Uthman ibn ‘Affan (656 AD), by members of the heterodox Kharijite sect; a major event in Islamic history, and a milestone in the development of the Sunni-Shiite divide. The Jewish man, Abdullah ibn Saba, referred to as “this Jew,” was described as a liar and a traitor; he was blamed for spreading discord and disunity among the Muslim community and creating the major rifts that define Islam to this day - specifically, between Sunnis and Shiites.

سبب الفتنة: تأمر الكفار على الإسلام وأهله، فاندس فيهم ماكرٌ خبيث تظاهر بالإسلام كذباً وزوراً وهو رأس النفاق عبد الله بن سبأ، فأخذ هذا اليهودي ينفث حقه وسمومه ضد الخليفة الثالث من الخلفاء الراشدين: عثمان بن عفان رضي الله عنه وأرضاه، ويخلق التهم ضده، فالتف حوله من انخدع به من قاصري النظر وضعاف الإيمان ومحبي الفتنة، وانتهت المؤامرة بقتل الخليفة الراشد عثمان رضي الله عنه مظلوماً، وعلى إثر مقتله حصل الاختلاف بين المسلمين وشبت الفتنة بين بعض الصحابة، قال شيخ الإسلام ابن تيمية رحمه الله: (فلما قتل عثمان رضي الله عنه تفرقت

. . . *The reason for the discord: the infidels conspired against Islam and its people. A crooked charlatan infiltrated [the Muslims] ranks: the head of the Hypocrisy, Abdullah ibn Saba, ' who falsely and misleadingly pretended to be a Muslim. This Jew began spitting his hatred and poison against the third Righteous Caliph, 'Uthman ibn 'Affan, and it pleased him; he fabricated charges against the Caliph. Around him gathered those who had been fooled by him: short-sighted, weak in faith, lovers of discord. The conspiracy resulted with the unjust murder of the Righteous Caliph 'Uthman. Following his death, conflict broke out among the Muslims and discord blazed among some of the Companions of the Prophet. . . .*

و- كيد أعداء الإسلام له، فقد دخل في الإسلام ناس لم يكن مقصدهم الإيمان به، بل كان مقصدهم هدم الإسلام والكيد له؛ كعبد الله بن سبأ اليهودي الذي دخل في الإسلام وسعى في الفتنة على الخليفة الراشد عثمان ابن عفان رضي الله عنه ونتج عن فتنته مقتل عثمان بن عفان رضي الله عنه وظهور الخوارج والرافضة.

Schemes by the Enemies of Islam: there were people who entered Islam, who had no intention of having faith in it, whose sole intention was to destroy Islam and concoct schemes against it. Such was Abdullah ibn Saba, the Jew who entered Islam and spread discord against the Caliph 'Uthman ibn 'Affan. The discord he led resulted in the murder of 'Uthman ibn 'Affan, and the emergence of the Kharijites and the Rafidites [heterodox sects of Islam].

⁷ Tawhid (3), Grades 10–12, Level 5 (Literature and Qur'an), 2019, pp. 174, 263.

17. *Hadith and Islamic Culture (3), Grades 10–12, Level 5 (Literature and Qur'an)*, 2019, p. 211.⁸

Removed:

A description of the people who wronged and hurt Muhammad throughout his life included the Jews of Medina, who were accused of plotting against him, and potentially also of double-crossing him and breaching their agreements with him.

ومن تأمل سيرة النبي ﷺ رأى تلون الأحوال عليه من سلم وحرب، وغنى وفقير، وأمن وخوف، وإقامة في وطنه وظعن عنه بعدما تركه وهاجر منه لله تعالى، وقتل أحبائه وأوليائه بين يديه، وأذى الكفار له بسائر أنواع الأذى؛ من تكذيبهم له، واستهزائهم به، وصدّهم النَّاسَ عن سبيله، وحملهم له على مُفارقةِ وطنه، وإعلانِ الحربِ عليه، وتأليبِ النَّاسِ حتى يُنَاصِبوه العداةَ ويرمونه عن قوسٍ واحدة، وغزوهم دارَ هجرته للقضاءِ عليه ووَادِ دينه واستنصالِ شأفته، وممالأةِ أعدائه من اليهود والمنافقين في المدينة عليه، وكيدِ هؤلاء له، ومكرهم به، ونقضهم ميثاقهم الذي واثقهم به، والتحالفِ مع المشركين على حربه، وسعيهم إلى قتله غيلةً وغدرًا، وهو مع ذلك كله صابر على أمر الله يدعو إلى الله، وفرغ الله له ذكره، وكان ابتلاؤه زيادةً في شرفه وفضله، ورفعةً لدرجته ومنزلته، حتى وصل إلى أعلى المقامات.

Anyone who contemplates upon the Prophet's biography can see how his life's circumstances changed between peace and war, wealth and poverty, and safety and fear; he was established in his homeland, then abandoned it for God's sake and migrated away from it.

His loved ones and friends died between his hands. The infidels hurt him in all sorts of ways: they accused of him of lies, mocked him, and kept people away from his path. They prompted him to leave his homeland, and declared war against him. They incited people to open hostilities with him and join forces against him, invaded his adopted home in order to destroy it, bury his religion alive and eradicate him.

They made common cause against him with the Jews and Hypocrites in Medina who were his enemies, and with the plots they had concocted against him; they double-crossed him, breached the treaty they had made with him, allied with the idolaters to fight him, and endeavored to treacherously murder him in secret. Nevertheless, he did nothing but bear it all with patience as God had commanded.

...

⁸ Hadith and Islamic Culture (3), Grades 10–12, Level 5 (Literature and Qur'an), 2019, p. 211

18. *Tawhid, Grade 7*, Vol. 2, 2019, p. 26.⁹

Removed:

Jews and Christians were cursed by Muhammad for the worship of tombs, as seen in a hadith inserted into a chapter that forbids such a practice. The paragraph was removed from the 2020 textbook.

2019	2021
<p><i>Tawhid, Grade 7</i>, Vol. 2, 2019, p. 26.</p> <div data-bbox="244 521 791 763" style="background-color: #e6f2e6; padding: 5px;"> <p>عن جُنْدُب رَضِيَ اللهُ عَنْهُ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَلَا وَإِنَّ مِنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ، إِنْ هِيَ أَنْهَاكُمْ عَنْ ذَلِكَ»^(١). عَنْ عَائِشَةَ وَعَبْدَ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَا: «لَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ طَفِقَ يَطْرَحُ خَمِيصَةَ لَهُ عَلَى وَجْهِهِ فَإِذَا اغْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ فَقَالَ: لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ يَحْذَرُ مَا صَنَعُوا». (فَلَوْلَا ذَلِكَ أُبْرِزَ قُبْرُهُ، غَيْرَ أَنَّهُ خَشِيَ أَنْ يَتَّخَذَ مَسْجِدًا)^(٢).</p> </div> <p>1. Jundub narrated that he heard the Prophet say: “Those who preceded you used to take the graves of their prophets and righteous men as mosques, but you must not take graves as mosques; I forbid you to do that.”</p> <p><i>‘A’isha and ‘Abdullah ibn ‘Abbas narrated that when the Messenger of Allah became bedridden, he started applying a garment of his to his face, and when he felt hot and short of breath, he took it off his face, saying: “God curse the Jews and the Christians for taking the graves of their prophets as places of worship. Beware of what they have done!” (Otherwise, his own grave would have become a focus of attention, despite his fears that it would be made into a mosque.)</i></p>	<p><i>Islamic Studies – Tawhid, Hadith and Sirah, Fiqh and Suluk, Grade 7</i>, Vol. 2, 2021, p. 66.</p> <div data-bbox="829 607 1361 678" style="background-color: #e6f2e6; padding: 5px;"> <p>عن جُنْدُب رَضِيَ اللهُ عَنْهُ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَلَا وَإِنَّ مِنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ، إِنْ هِيَ أَنْهَاكُمْ عَنْ ذَلِكَ»^(١).</p> </div> <p>1. Jundub narrated that he heard the Prophet say: “Those who preceded you used to take the graves of their prophets and righteous men as mosques, but you must not take graves as mosques; I forbid you to do that.”</p>

⁹ Removed for September 2020

19. **Tawhid, Grade 9, Vol. 2, 2019, p. 38.**¹⁰

Removed:

The sin of mocking God was taught with a negative example of a statement attributed to “the Jews” that “God’s hands are tied.” This example was removed in the 2020 textbook, and in 2021 it appeared again without mentioning it was the Jews who said it. Although Jews were not mentioned in 2021, students might understand that it is attributed to the Jews, as it is taken from a Quranic verse (5:64) in which this statement is attributed to “the Jews.”

2019	2020	2021
<p>Tawhid, Grade 9, Vol. 2, 2019. p. 38.</p> <p>السُّخْرِيَّةُ بِاللَّهِ تَعَالَى، مَثَلٌ: قَوْلُ الْيَهُودِ: إِنَّ يَدَ اللَّهِ مَغْلُوبَةٌ.</p> <p>1. Mocking God Almighty. For example: <i>the Jews</i>, who say that God’s hands are tied.</p>	<p>Islamic Studies – Tawhid, Hadith and Sirah, Fiqh and Suluk, Grade 9, Vol. 2, 2020. p. 195.</p> <p>ومن أمثلة الاستهزاء بالله ما يلي:</p> <p>إطلاق بعض السفهاء، عبارات أو صفات غير لائقة بالله عز وجل.</p> <p>Some examples of mocking God are as follows: Inappropriate sayings about God made by some fools.</p>	<p>Islamic Studies – Tawhid, Hadith and Sirah, Fiqh and Suluk, Grade 9, Vol. 2, 2021. p. 34.</p> <p>السُّخْرِيَّةُ بِاللَّهِ تَعَالَى، مَثَلٌ: قَوْلُ: إِنَّ يَدَ اللَّهِ مَغْلُوبَةٌ، أَوْ أَنَّ لِلَّهِ بِنَاتٍ وَلَهُمُ الْبَيْتُونَ.</p> <p>1. Mocking God Almighty. For example: the saying that God’s hands are tied.</p>

20. **Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1, 2020, p. 101.**

Removed:

A demonizing hadith about “a group of Jews” who curse Muhammad, to which he responds tolerantly, was replaced with a different hadith that demonstrates the Prophet’s generosity and tolerance without mentioning Jews or any other group.

2020	2021
<p>Hadith and Sira, Grade 6, Vol. 1, 2020, p. 101.</p> <p>الرحم على أذاهم،</p> <p>عن عائشة زوج النبي ﷺ قالت: دخل رهط من اليهود على رسول الله ﷺ فقالوا: السام عليكم، قالت عائشة ﷺ: فقهيمتها، فقلت: وعليكم السام واللعة، قالت: فقال رسول الله ﷺ: (مهلا يا عائشة! إن الله يحب الرفق في الأمر كله)، فقلت: يا رسول الله أترم نسمع ما قالوا؟ قال رسول الله ﷺ: (قد قلت وعليكم).⁽¹⁾</p> <p>Aisha, may Allah protect her, the wife of the Prophet, reported: “A group of Jews came to Allah’s Messenger and said: ‘as-sam alaykum [poison be upon you]!’” Aisha, may Allah protect her, said in response: ‘I understood that, so I said ‘as-sam alayku [and curse you too]!’ “She said: Allah’s Messenger said: Be calm, O Aisha! Allah loves forbearance in all matters.” I said, “O Allah’s Messenger! Haven’t you heard what they [the Jews] have said?” Allah’s Messenger said: “I have [already] said [to them] ‘and upon you!’”</p>	<p>Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1, p. 99.</p> <p>الرحم على أذاهم</p> <p>عن ابن مسعود رضي الله عنه قال: كَانَتِي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَحْكِي نَبِيًّا مِنْ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَذْمُوهُ، فَبَجَلَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ، وَيَقُولُ: (اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ) مَنْفَعٌ عَلَيْهِ.⁽⁴⁾</p> <p>Ibn Mas’ud reported: “I can still recall as if I am seeing the Messenger of Allah resembling one of the Prophets whose people scourged him and shed his blood, while he wiped blood from his face, he said: “O Allah! Forgive my people, because they certainly do not know.”</p>

¹⁰ Removed for September 2020

21. *Hadith and Sira, Grade 6, Vol. 2, 2019, p. 42.*¹¹

Removed:

Students are to write how God protected different Prophets from harm, with one example being “the Jews” wanting to kill Jesus (‘Isa).

أذكر كيف حفظ الله أنبياءه عليهم السلام في المواطن الآتية:

م	الأنبياء عليهم السلام	كيف حفظهم الله
٤	عيسى عليه السلام عندما أراد اليهود قتله.

Mention how God protected His Prophets, peace be upon them, in the following places:

4. *Jesus, when the Jews wanted to kill him.*

¹¹ Removed for September 2020

Content Improved

22. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 7, Vol. 1, 2021, p. 64.* (Previously: *Tawhid, Grade 7, Vol. 1, 2020, p. 102.*)

Improved:

Students are taught Quranic verses according to which some Jews and Christians worship idols and Satan, and some Jews were turned into apes and pigs by God. Although the 2021 edition mentions that one of the verses refers to “previous nations” instead of “Jews” as in 2020, it is still potentially understood by students that it refers to Jews.

A short chapter discusses Muhammad’s fear that some Muslims will commit the sin of polytheism. Some People of the Book (Jews and Christians) who practiced polytheism are given as an example showing that this might also happen to Muslims. According to a common interpretation, students are taught a Quranic verse about people - Jews who were turned into apes and pigs by God as a punishment for their sins. The 2020 textbook said that this verse refers to Jews, whereas the current textbook replaced “Jews” with the ambiguous term “the previous nations” (al-umam s-sābiqa). Nevertheless, students will likely understand that this verse refers to Jews or Christians, as the rest of the chapter discusses polytheism in these two groups.

Students are taught another Quranic verse according to which some People of the Book worship idols and Satan¹². Finally, students are taught a hadith according to which some Muslims will follow sins made by Jews and Christians.

2020	2021
<p>Tawhid, Grade 7, Vol. 1, 2020, p. 102</p>  <p><i>The occurrence of polytheism [širk] among previous nations, and people of this nation following them: God has informed in his noble book that polytheism [širk] has occurred among previous nations, and the Prophet has informed that this nation</i></p>	<p>Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 7, Vol. 1, 2021, p. 64</p>  <p><i>God has informed in his noble book that polytheism [širk] has occurred among previous nations:</i></p>

¹² The verse uses the unclear term *tāgūt*, which the textbooks interpret as "Satan".

<p><i>will follow the practices of former nations, and therefore polytheism will occur in this [Islamic] nation, and we must beware of it.</i></p> <p><i>The evidence regarding the occurrence of polytheism among previous nations is:</i></p> <p><i>God Almighty has said:</i></p> <p><i>“Have you not seen those who were given a portion of the Scripture, who believe in idols and Satan and say about the disbelievers.” These are better guided than the believers as to the way?”</i></p> <p>...</p> <p><i>God Almighty has said:</i></p> <p><i>“Say, Shall I inform you of [what is] worse than that as penalty from Allah? [It is that of] those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of Satan. Those are worse in position and further astray from the sound way.”</i></p> <p>...</p> <p><i>If those who were given a portion of the Scripture [Jews and Christians] believed in idols and Satan, as it is said in the first verse, and if among the Jews there were people who worshiped Satan, as it is said the second verse... then this will also happen in this [Islamic] nation.</i></p> <p><i>The evidence that this nation will act as previous nations acted is the hadith of Abu Sa'id al-Khudri: The Prophet has said: You would tread the same path as was trodden by those before you inch by inch and step by step so much so that if they had entered into the hole of the lizard, you would follow them in this also. We said: Allah's Messenger, do you mean Jews and Christians (by your words “those before you)?” He said: Who else?</i></p>	<p><i>The evidence regarding the occurrence of polytheism among previous nations is:</i></p> <p><i>God Almighty's saying:</i></p> <p><i>“Have you not seen those who were given a portion of the Scripture, who believe in idols and Satan and say about the disbelievers,” “These are better guided than the believers as to the way?”</i></p> <p>...</p> <p><i>God Almighty has said:</i></p> <p><i>“Say, Shall I inform you of [what is] worse than that as penalty from Allah? [It is that of] those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of Satan. Those are worse in position and further astray from the sound way.”</i></p> <p>...</p> <p><i>If those who were given a portion of the Scripture [Jews and Christians] believed in idols and Satan, as it is said in the first verse, and if among the previous nations there were people who worshiped Satan, as it is said the second verse... then this will also happen in this [Islamic] nation.</i></p> <p><i>The evidence that this nation will act as previous nations acted is the hadith of Abu Sa'id al-Khudri: The Prophet has said: You would tread the same path as was trodden by those before you inch by inch and step by step so much so that if they had entered into the hole of the lizard, you would follow them in this also. We said: Allah's Messenger, do you mean Jews and Christians (by your words “those before you)?” He said: Who else?</i></p>
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*Red font indicates removed content.

*Yellow highlight indicates altered content.

23. *Islamic Studies—Tawhid (2), Grades 10–12 (Joint Track), 2021, p. 49. (Previously—Tawhid [2], Grades 10–12 [Humanities], 2020, p. 49.)*

Improved:

An explanation about sects that deviated from the Divine Books removed part of a Qur’anic verse that stated that Jews and Christians killed prophets who came before Muhammad. The textbook now states that only “some” and not all the Jews and Christians falsified Allah’s words. Infidels and philosophers are also described in a negative context as denying all of Allah’s words.

2020	2021
<p data-bbox="268 566 798 636"><i>Tawhid (2), Grades 10–12 (Humanities), 2020, p. 49.</i></p> <div data-bbox="268 669 798 920" style="border: 1px solid black; padding: 5px;"> <p style="text-align: center; color: red;">صور من الضلال في شأن الكتب السماوية</p> <p>وقد ضل في شأن الإيمان بالكتب السماوية طوائف منهم:</p> <p>الأولى: الكفار والفلاسفة حيث كذبوا بها كلها. الثانية: اليهود والنصارى، فقد آمنوا ببعض الكتب وكفروا ببعضها الآخر، وحرفوا بعض ما أنزل الله فيها.</p> <p>قال تعالى: ﴿ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا تَزْمِينُ بِمَا أَنزَلَ عَلَيْنَا وَنَكْفُرُونَ بِمَا وَرَّاهَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ ۗ قُلْ لِمَ تَقْتُلُونَ أَنبِيَاءَ اللَّهِ مِن قَبْلُ إِن كُنتُمْ مُؤْمِنِينَ ﴿٩١﴾ [النور: ٩١].</p> </div> <p data-bbox="268 958 798 1028"><i>Descriptions of Deviation Regarding the Divine Books.</i></p> <p data-bbox="268 1032 798 1102"><i>Sects have deviated from the Divine Books, among them are:</i></p> <p data-bbox="268 1106 798 1323"><i>The First: Infidels and Philosophers, who denied all of them. The Second: Jews and Christians, who believed in some of the books and disbelieved in the rest of them, and who falsified some of what Allah sent down.</i></p> <p data-bbox="268 1328 798 1545"><i>The Almighty said: “When it is said to them: ‘Believe in what Allah has revealed,’ they reply, ‘We only believe in what was sent down to us,’ and they deny what came afterwards, though it is the truth confirming their own Scriptures!</i></p> <p data-bbox="268 1550 798 1650"><i>Ask [them, O Prophet], ‘Why then did you kill Allah’s prophets before, if you are (truly) believers?’” [Al-Baqarah: 91]</i></p>	<p data-bbox="834 566 1370 636"><i>Islamic Studies – Tawhid (2), Grades 10–12 (Joint Track), 2021, p. 49.</i></p> <div data-bbox="834 669 1370 920" style="border: 1px solid black; padding: 5px;"> <p style="text-align: center; color: green;">صور من الضلال في شأن الكتب السماوية</p> <p>وقد ضل في شأن الإيمان بالكتب السماوية طوائف منهم:</p> <p>الأولى: الكفار والفلاسفة حيث كذبوا بها كلها. الثانية: اليهود والنصارى، فقد كان منهم من آمن ببعض الكتب وكفر ببعضها الآخر، وحرفوا أو أخفوا بعض ما أنزل الله فيها.</p> <p>قال تعالى: ﴿ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا تَزْمِينُ بِمَا أَنزَلَ عَلَيْنَا وَنَكْفُرُونَ بِمَا وَرَّاهَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ ۗ قُلْ لِمَ تَقْتُلُونَ أَنبِيَاءَ اللَّهِ مِن قَبْلُ إِن كُنتُمْ مُؤْمِنِينَ ﴿٩١﴾ [النور: ٩١].</p> </div> <p data-bbox="834 958 1370 1028"><i>Descriptions of Deviation Regarding the Divine Books.</i></p> <p data-bbox="834 1032 1370 1102"><i>Sects have deviated from the Divine Books, among them are:</i></p> <p data-bbox="834 1106 1370 1323"><i>The First: Infidels and Philosophers, who denied all of them. The Second: Jews and Christians, some of which believed in some of the books and disbelieved in the rest of them, and who falsified or hid away some of what Allah sent down.</i></p> <p data-bbox="834 1328 1370 1545"><i>The Almighty said: “When it is said to them: ‘Believe in what Allah has revealed,’ they reply, ‘We only believe in what was sent down to us,’ and they deny what came afterwards, though it is the truth confirming their own Scriptures!” [Al-Baqarah: 91]</i></p>

*Red font indicates removed content.

*Yellow highlight indicates altered content.

*Green font indicates added content.

24. *Social Studies and Civics, Grade 4, Vol. 2, 2021, p. 72* (Previously- *Social Studies and Civics, Grade 4, Vol. 2, 2020, p. 68*; *Social Studies and Civics, Grade 4, Vol. 2, 2019, p. 70*.)

Improved:

An explicit reference to Jews (*banī Isrā’īla*, [children of Israel]) trying to kill the prophet Jesus (‘Isa) was replaced in 2020 and 2021 with the more indirect “some of Jesus’s nation.”

2019	2020	2021
<p><i>Social Studies and Civics, Grade 4, Vol. 2, 2019, p. 70</i></p> <p>معجزات عيسى ﷺ:</p> <p>عندما كبر ﷺ أیده الله تعالى بمعجزات عديدة، منها: إحياء الموتى، وشفاء الأبرص، وصنع أشكال طينية على هيئة طير، ثم ينفخ فيها فتكون طيراً حقيقياً، وغير ذلك، وكل هذه المعجزات كانت تحدث بإذن الله ﷻ.</p> <p>في النهاية تأمر الكفار من بني إسرائيل عليه، خشية أن يؤمن به الناس ويقتلوه بسبب معجزاته فحاولوا قتله، ولكن الله نجاه منهم، ورفع إله.</p> <p><i>The Miracles of Jesus:</i></p> <p>...</p> <p><i>In the end, the infidels among the Children of Israel conspired against [Jesus], fearing that people will put their faith in him and start following him because of his miracles. Thus, they attempted to kill him; however, God rescued him from their hands, and brought him up to Him.</i></p>	<p><i>Social Studies and Civics, Grade 4, Vol. 2, 2020, p. 68</i></p> <p>معجزات عيسى ﷺ:</p> <p>عندما كبر ﷺ أیده الله تعالى بمعجزات عديدة، منها: إحياء الموتى، وشفاء الأبرص، وصنع أشكال طينية على هيئة طير، ثم ينفخ فيها فتكون طيراً حقيقياً، وغير ذلك، وكل هذه المعجزات كانت تحدث بإذن الله ﷻ.</p> <p>في النهاية تأمر بعض قومه عليه، خشية أن يؤمن به الناس ويشبهوه بسبب صدقه ومعجزاته فحاولوا قتله، ولكن الله نجاه منهم، ورفع إله.</p> <p><i>The Miracles of Jesus:</i></p> <p>...</p> <p><i>In the end, some of [Jesus’s] nation conspired against him, fearing that people will put their faith in him and start following him because of his truthfulness and miracles. Thus, they attempted to kill him; however, God rescued him from their hands, and brought him up to Him.</i></p>	<p><i>Social Studies and Civics, Grade 4, Vol. 2, 2021, p. 72</i></p> <p>معجزات عيسى ﷺ:</p> <p>عندما كبر ﷺ أیده الله تعالى بمعجزات عديدة، منها: إحياء الموتى، وشفاء الأبرص، وصنع أشكال طينية على هيئة طير، ثم ينفخ فيها فتكون طيراً حقيقياً، وغير ذلك، وكل هذه المعجزات كانت تحدث بإذن الله ﷻ.</p> <p>بعد أن آمن به الناس تأمر بعض قومه عليه، بسبب صدقه ومعجزاته فحاولوا قتله، ولكن الله نجاه منهم، ورفع إله.</p> <p><i>The Miracles of Jesus:</i></p> <p>...</p> <p><i>After people believed in him, some of [Jesus’s] nation conspired against him, because of his truthfulness and miracles. Thus, they attempted to kill him; however, God rescued him from their hands, and brought him up to Him.</i></p>

*Yellow highlight indicates altered content.

*Green font indicates added content.

25. *Islamic Studies—Tawhid (1), Grades 10–12 (Joint Track), 2021, p. 150.*

Improved:

Jews are no longer directly accused of deviating from God’s religion and accepting sorcery; the text now ambiguously refers to “some” nations who have done this in the past and present. The textbook still features a Qur’anic verse that discusses the Israelites who “sold their souls,” even though they are not specifically mentioned.

2020	2021
<p><i>Tawhid (1), Grades 10–12 (Joint Track), 2020, p. 150.</i></p> <p style="text-align: center;">السحر وما يتعلق به</p> <p style="text-align: center;">ظاهرة السحر معروفة عند جميع الأمم.</p> <p>كما أن اليهود لما انحرفوا فأعرضوا عن كتاب الله تعالى (التوراة)، أقبلوا على السحر، كما قال تعالى في وصفهم: ﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْهِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَا كَانَ مِنَ الْمُنَافِقِينَ﴾ كَفَرُوا بِإِيمَانِ النَّاسِ السِّحْرَ وَمَا أُرْسِلَ عَلَيْهِ إِلَّا خُفْرًا يَمْشُونَ عَلَىٰ الْأَسْبَابِ عَلَىٰ حُدُودٍ وَمَا يَكْتُمُونَ مِنَ الْأَسْبَابِ بِمَا أُوحِيَ إِلَيْهَا فَفُتِنُوا فَلَا تَكْفُرُ فِتْنَتُهُمْ مِنْهَا مَا يُفْتَرُونَ بِهِ. بَيْنَ الْأَشْجِدِ الَّذِينَ يَمْشُونَ عَلَىٰ الْأَسْبَابِ وَمَا يُضِلُّونَ بِهِ إِلَّا يُلِيدُونَ إِلَهُهُمُ اللَّهُ وَمَا يَصِفُونَ إِلَّا حُلُمًا عَالِمًا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلِيَسَّ مَا كَفَرُوا بِهِ أَنْسَاهُمُ لَوْ كَانَ يُشَاءُ لَهُمْ ﴿١٠٢﴾</p> <p><i>Sorcery and all that is related to it: The phenomenon of sorcery is known to every nation. For instance, the Jews who deviated and rejected the book of Allah Almighty [the Torah], and accepted sorcery. The Almighty said when describing them: “They [instead] followed the magic promoted by the devils during the reign of Solomon. Never did Solomon disbelieve, rather the devils disbelieved. They taught magic to the people, along with what had been revealed to the two angels, Hârût and Mârût, in Babylon. The two angels never taught anyone without saying, “We are only a test [for you], so do not abandon [your] faith.” Yet people learned [magic] that caused a rift [even] between husband and wife; although their magic could not harm anyone except by Allah’s Will. They learned what harmed them and did not benefit them - although they already knew that whoever buys into magic would have no share in the Hereafter. Miserable indeed was the price for which they sold their souls, if only they knew!” [Al-Baqarah, 102]</i></p>	<p><i>Islamic Studies—Tawhid (1), Grades 10–12 (Joint Track), 2021, p. 150.</i></p> <p style="text-align: center;">السحر وما يتعلق به</p> <p style="text-align: center;">ظاهرة السحر معروفة عند جميع الأمم الحاضرة والفايرة، فقد كان منهم من انحرف عن دين الله الذي ارتضى لهم، وأعرض عما أنزل الله من الحق، وأقبل على السحر، كما قال الله في وصفهم: ﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْهِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَا كَانَ مِنَ الْمُنَافِقِينَ﴾ كَفَرُوا بِإِيمَانِ النَّاسِ السِّحْرَ وَمَا أُرْسِلَ عَلَيْهِ إِلَّا خُفْرًا يَمْشُونَ عَلَىٰ الْأَسْبَابِ عَلَىٰ حُدُودٍ وَمَا يَكْتُمُونَ مِنَ الْأَسْبَابِ بِمَا أُوحِيَ إِلَيْهَا فَفُتِنُوا فَلَا تَكْفُرُ فِتْنَتُهُمْ مِنْهَا مَا يُفْتَرُونَ بِهِ. بَيْنَ الْأَشْجِدِ الَّذِينَ يَمْشُونَ عَلَىٰ الْأَسْبَابِ وَمَا يُضِلُّونَ بِهِ إِلَّا يُلِيدُونَ إِلَهُهُمُ اللَّهُ وَمَا يَصِفُونَ إِلَّا حُلُمًا عَالِمًا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلِيَسَّ مَا كَفَرُوا بِهِ أَنْسَاهُمُ لَوْ كَانَ يُشَاءُ لَهُمْ ﴿١٠٢﴾</p> <p><i>Sorcery and all that is related to it: The phenomenon of sorcery is known to every nation in the past and present, as there are some of them who deviated from the religion of Allah as they saw fit, they rejected the truth of what Allah has revealed, and accepted sorcery. The Almighty said when describing them: “They [instead] followed the magic promoted by the devils during the reign of Solomon. Never did Solomon disbelieve, rather the devils disbelieved. They taught magic to the people, along with what had been revealed to the two angels, Hârût and Mârût, in Babylon. The two angels never taught anyone without saying, “We are only a test [for you], so do not abandon [your] faith.” Yet people learned [magic] that caused a rift [even] between husband and wife; although their magic could not harm anyone except by Allah’s Will. They learned what harmed them and did not benefit them - although they already knew that whoever buys into magic would have no share in the Hereafter. Miserable indeed was the price for which they sold their souls, if only they knew!” [Al-Baqarah, 102]</i></p>

*Yellow highlight indicates altered content.
*Green font indicates added content.

Content Made Worse

26. *Islamic Studies - Tawhid (1), Grades 10-12* (Joint Program), 2021, p. 37. (Previously: *Tawhid [1], Grades 10–12* [Joint Program], 2020, p. 37.)

Made worse:

People entering Islam to plot against it, and Muslims, are taught to be a factor that leads to deviation from the faith. In 2021, a Qur’anic verse was added that specifies such plotters as the People of the Book, namely Christians and Jews.

2020	2021
<p><i>Tawhid (1), Grades 10-12</i> (Joint Program), 2020, p. 37.</p> <p>٤- دخول بعض المعرضين في الإسلام بقصد الدس والكيد للإسلام والمسلمين.</p> <p>4- <i>Some people, guided by personal interests, entering Islam with the intention of plotting and tricking Islam and the Muslims.</i></p>	<p><i>Islamic Studies - Tawhid (1), Grades 10-12</i> (Joint Program), 2021, p. 37.</p> <p>٤- دخول بعض المعرضين في الإسلام بقصد الدس والكيد للإسلام والمسلمين فأثاروا الشبهات قال تعالى: ﴿وَمَا كُنَّا عَلِيمَةً مِنْ أَهْلِ الْكِتَابِ مَا آمِنُ بِالَّذِي أُنزِلَ عَلَيْنَا مِنْ آيَاتِهِ إِذْ نُنزِلُهَا عَلَيْهِمْ مُصَوِّفِينَ﴾ (١)</p> <p>4- <i>Some people, guided by personal interests, entering Islam with the intention of plotting and tricking Islam and the Muslims, bringing about dubious religious arguments. The Almighty said: “A group among the People of the Book said, ‘Believe in what has been revealed to the believers in the morning and reject it in the evening, so they may abandon their faith.’” (Ali Imran, 72.)</i></p>

*Green font indicates added content.

27. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh, Grade 9*, Vol. 2, 2021, pp. 82-83. (Previously—*Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh, Grade 9*, Vol. 2, 2020, p. 54; *Tafsir, Grade 9*, Vol. 2, 2019, p. 29.)

Made worse:

An interpretation to verses from the Maryam Surah teach students that Jesus (Isa in Islam) is not the son of God, nor does he have God-like abilities “as claimed by the Christians.” The emphasis on Christianity as incorrect is a notable regression from previous iterations. The 2019 version had only alluded to “some” people holding this belief, and in 2020 the text had entirely removed the reference to any other group.

2019	2020	2021
<p><i>Tafsir, Grade 9</i>, Vol. 2, 2019, p. 29.</p> <p>٤- الرد على الذي يقول بأن عيسى هو الله، أو أنه ابن الله.</p> <p>٣- الدلالة على أن عيسى ﷺ مخلوق من خلق الله، وليس إلهًا كما يدعي البعض.</p> <p>4- <i>Replying to those who say that Isa is God or the son of God.</i></p> <p>3- <i>Proof that Isa is a creation of God and not a deity, as claimed by some.</i></p>	<p><i>Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh, Grade 9</i>, Vol. 2, 2020, p. 54.</p> <p>٢- الرد على من يزعم أن عيسى ﷺ هو الله، أو أنه ابن الله.</p> <p>٣- الدلالة على أن عيسى ﷺ مخلوق من خلق الله، وليس إلهًا.</p> <p>2- <i>Replying to those who claim that Isa is God or the son of God.</i></p> <p>3- <i>Proof that Isa is a created being and not a deity.</i></p>	<p><i>Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh, Grade 9</i>, Vol. 2, 2021, pp. 82-83.</p> <p>٤- الرد على الذي يقول بأن عيسى هو الله، أو أنه ابن الله.</p> <p>٣- الدلالة على أن عيسى ﷺ مخلوق، وليس إلهًا كما يزعم النصارى.</p> <p>4- <i>Replying to those who say that Isa is God or the son of God.</i></p> <p>3- <i>Proof that Isa is a created being and not a deity as claimed by the Christians.</i></p>

*Red font indicates removed content.

*Green font indicates added content.

28. *Islamic Studies - Tawhid (2), Grades 10 - 12* (Joint Program), 2021, p. 51. (Previously: *Tawhid [2], Grades 10–12* [Humanities Track], 2020, p. 51.)

Made worse:

A hadith taught as of 2021 details Muhammad being angry over Umar for reading him a book he received from members of the People of the Book (i.e., Christians and Jews,) as he orders him never to ask them about anything. This is followed by a question asking the students about their position toward the Torah and Gospel “*that are widespread in our times,*” implying that they are to stay away from them as they were falsified by Jews and Christians.

2020	2021
<p>Tawhid [2], Grades 10–12 [Humanities Track], 2020, p. 51.)</p>  <p>أنواع ما يكتب أهل الكتاب</p> <p>الموجود في كتب أهل الكتاب على ثلاثة أنواع: الأول: حى، وهو الذي جاء في القرآن والسنة ما يدل على أنه حى، كالبشارة بنبيينا محمد صلى الله عليه وسلم. الثاني: باطل، وهو الذي جاء في القرآن والسنة ما يدل على أنه باطل، كالكاذب على بعض أنبياء الله وأصحابه لهذه الكتب. الثالث: ما لا ندري أهو حى أم باطل، وهو ما لم يأت في الكتاب والسنة ما يبيته ولا ما ينفيه، ككسبية الشجرة التي أكل منها آدم. الرابع: الأول تصدقه؛ لأن نصوص ديننا دلت على صدقه، والنوع الثاني تكذيبه؛ لأن نصوص ديننا دلت على كذبه، والنوع الثالث تتوقف فيه فلا تصدقه ولا تكذيبه، وهو الذي قال فيه النبي ﷺ: «ولا تصدقوا أهل الكتاب ولا تكذبوهم وقلوا آمنا بالله وما أنزل إلينا»^(١).</p> <p>نشاط:</p> <p>ما موقفك من التوراة أو الإنجيل التي يابدي أهل الكتاب؟</p> <p>التقييم:</p> <p>س١: من أهل الكتاب؟ س٢: ما أنواع ما في كتب أهل الكتاب التي بأيديهم اليوم؟ س٣: ما الدليل على وقوع تحريف في الكتب السابقة؟</p> <p>(١) أخرجه البخاري ج (٤٤٨٥).</p>	<p>Islamic Studies - Tawhid (2), Grades 10-12 (Joint Program), 2021, p. 51</p>  <p>أنواع ما في كتب أهل الكتاب</p> <p>الموجود في كتب أهل الكتاب على ثلاثة أنواع: الأول: حى، وهو الذي جاء في القرآن والسنة ما يدل على أنه حى، كالبشارة بنبيينا محمد ﷺ. الثاني: باطل، وهو الذي جاء في القرآن والسنة ما يدل على أنه باطل، كالكاذب على بعض أنبياء الله وأصحابه لهذه الكتب. الثالث: ما لا ندري أهو حى أم باطل، وهو ما لم يأت في الكتاب والسنة ما يبيته ولا ما ينفيه، ككسبية الشجرة التي أكل منها آدم. الرابع: الأول تصدقه؛ لأن نصوص ديننا دلت على صدقه، والنوع الثاني تكذيبه؛ لأن نصوص ديننا دلت على كذبه، والنوع الثالث تتوقف فيه فلا تصدقه ولا تكذيبه، وهو الذي قال فيه النبي ﷺ: «ولا تصدقوا أهل الكتاب ولا تكذبوهم وقلوا آمنا بالله وما أنزل إلينا»^(١).</p> <p>نشاط:</p> <p>عن جابر بن عبد الله: «أن عمر بن الخطاب رضي الله عنه أتى النبي ﷺ ويكاتب أحفاد من بعض أهل الكتاب، فقرأ على النبي ﷺ فغضب وقال: «ما أتواكم بها من أن الحطاب، والذي نفسي بيده، لقد جئتكم بها تكذيباً، لا تتألموا من عن شيء من جزيركم بحق فتكذبوا، أو ينالوا فقتلوا، والذي نفسي بيده، لو أن موسى كان حياً، ما وسعته إلا أن يتبعني»^(٢).</p> <p>في ضوء هذا الحديث، ما موقفك من التوراة أو الإنجيل المنتشرة في زماننا هذا؟</p> <p>التقييم:</p> <p>س١: من أهل الكتاب؟ س٢: ما أنواع ما في كتب أهل الكتاب التي بأيديهم اليوم؟ س٣: ما الدليل على وقوع تحريف في الكتب السابقة؟</p> <p>١) أخرجه البخاري ج (٤٤٨٥). ٢) أخرجه البخاري ج (٤٤٨٥).</p> <p><i>Types of Content Found in the Scriptures of the People of the Book</i> <i>There are three types of content found in the People of the Book’s scriptures:</i></p> <ol style="list-style-type: none"> 1. True content: [...] 2. False content: [...] 3. Content which we don’t know if it’s true or false: [...] <p><i>Jabir bin Abdullah reported: “Umar came to the Prophet with a book he received from some of the People of the Book and read it to the Prophet. He got mad and said: ‘Are you in a state of confusion, bin Khattab? By Him in Whose Hand my soul is, I have brought them to you white and pure. Do not ask them about anything, for if they tell you the truth you will disbelieve it, and if they tell you a falsehood you will believe it. By Him in Whose Hand my soul is, even if Moses were alive he would feel it absolutely necessary to follow me.’”</i></p> <p><i>In light of this hadith, what is your position toward the Torah or the Gospel that are widespread in our times?</i></p>

*Green font indicates added content.

Content Remaining

29. *Tawhid (2)*, Grades 10–12 (Humanities), 2021, p. 50.

Remaining:

In a passage about the People of the Book (i.e., Jews and Christians,) students are taught that the Bible and the New Testament (with greater emphasis on the Bible) were sent down by Allah but were eventually “*overtaken with corruption*” and falsified by the Jews and Christians.

كتب أهل الكتاب

أهل الكتاب: هم اليهود والنصارى.
 والتوراة والإنجيل: كتب أنزلها الله تعالى.
 فالتوراة أنزلها الله تعالى على موسى ﷺ، والإنجيل أنزله الله تعالى على عيسى ﷺ.
 وقد أجمعت الأمة على: أن هذه الكتب منسوخة بشريعة الإسلام، وأنه لحقها التحريف، والتبديل بالزيادة والنقصان والنسيان.

وقد جاء بيان ذلك في آيات من كتاب الله تعالى، منها عن التوراة قوله تعالى: ﴿أَفَنظَمُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴾ [البقرة: 75].

نشاط:

تكتب الإجابة وتكون جزءاً من الدرس.

دليل آخر من القرآن الكريم يبين تحريف التوراة.

The Books of the People of the Book.

The People of the Book: They are the Jews and the Christians.

The Torah and the Gospel: Books that were sent down by Allah Almighty.

The Torah was sent down by Allah Almighty to Musa [Moses], and the Gospel was sent down by Allah Almighty to Isa [Jesus].

The [Islamic] nation unanimously agrees that these books were repealed for the Shariah of Islam, and that they were overtaken with corruption and alteration by means of adding, reducing, and forgetting.

This message appears in Ayahs from the Book of Allah Almighty, several of which are about the Torah, as the Almighty says: “Do you [believers still] expect them to be true to you, though a group of them would hear the word of Allah then knowingly corrupt it after understanding it?” [Al-Baqarah: 75]

Activity: We will write the answer, so it will be part of the lesson: Another proof from the Noble Qur’an that explains the corruption of the Torah.

30. *Tawhid, Tafsir, Hadith, Fiqh, Grade 8*, Vol. 1, 2021, pp. 92, 96–97. (Previously—*Tafsir, Grade 8*, Vol. 1, 2020, pp. 12, 15.)

Remaining:

A Qur’anic verse comparing Jews to “a donkey carrying books” for failing to abide by the Torah and by God is shown. Furthermore, the textbook states that the Jews pretend to be God’s favorites, meaning they falsely claim to be safe from God’s punishment (in the afterlife). It is explained that the Qur’an challenges the Jews to wish for death, arguing that they will not do so precisely because they know they are lying. The implied meaning is that God will indeed punish the Jews after death.



وهذه الآيات تبين:

- كذب هؤلاء في دعواهم أنهم أحباب الله، وأن الله تعالى لن يعذبهم، وذلك بتحديدهم أن يطلبوا الموت إذا كانوا صادقين.
- أن الله بيّن أن اليهود لا يتمنون الموت لعلمهم بأنهم كاذبون في دعواهم.

The Almighty said: “The example of those who were entrusted with the Torah but failed to do so, is that of a donkey carrying books. How evil is the example of those who reject Allah’s signs! For Allah does not guide the wrongdoing people. Say, [O Prophet], ‘O you who follow Judaism! If you claim to be close friends to Allah to the exclusion of [other] people, then wish for death, if what you say is true.’” But they will never wish for that because of what their hands have done. And Allah has knowledge of the wrongdoers. Say, “The death you are running away from will inevitably come to you. Then you will be returned to the Knower of the seen and unseen, and He will inform you of what you used to do.” [Al-Jumu’ah, 5-8]

These verses explain:

- the lie of those who claim they are Allah’s beloved ones, and that Allah Almighty will never punish them, by challenging them to wish for death if they indeed are correct.
- that Allah explained that the Jews do not wish for death, because they know they lie with their claims.

31. *Arabic Language (6) - Rhetoric and Critical Studies, Grades 10 - 12* (Humanities), 2021, p. 102.

Remaining:

In a lesson on literature in Islamic history, students are taught that the Jews wrote poems that satirized Muhammad, and therefore he banned their poetry.

٤ - منع ما فيه تعدُّ على قيم الإسلام أو محاربة الله ورسوله والمسلمين: ومن ذلك شعر الكفار في ذم المسلمين، ومحاربتهم، والغزل الذي يشتمل على فحش، أو تهيج إلى محرم، كالدعوة إلى الخمر ونحوها من المحرمات، أو هجاء أحد المسلمين.
فقد منع النبي ﷺ شعر اليهود وبخاصة شعر كعب بن الأشرف، وكانوا ينشئون الأشعار في هجاء الرسول ﷺ.

4- Preventing what violates the values of Islam or what fights against Allah, His Messenger, and the Muslims: . . .
The Prophet prohibited the poetry of the Jews, and specifically that of Ka 'b ibn al-Ashraf, for they used to write satirical poems about the Messenger.

32. *Islamic Studies - Tafsir (2), Grades 10-12* (Joint Program), 2021, p. 72. (Previously: *Tafsir [2], Grades 10–12* [Humanities Track], 2020, p. 72.)

Remaining:

Students are taught that true Jews and Christians are those who have not distorted their scriptures and accepted Muhammad's prophecy, thus alluding to the Islamic belief that Jews and Christians falsified their divine books, leading to the emergence of Islam.

٤- المتبعون لليهودية والنصرانية حقاً هم الذين يتلون كتابهم دون تحريف أو كتمان، وهذا سيقودهم إلى الإيمان برسالة محمد ﷺ لو رُود ذلك في كتبهم.

4- Those who truly follow Judaism and Christianity are those who follow their book without distorting or concealing. This leads them to believe in the message of Muhammad, for this is featured in their books.

33. *Islamic Studies - Tawhid (1), Grades 10-12* (Joint Program), 2021, pp. 188-190.
(Previously: *Tawhid [1], Grades 10–12* [Joint Program], 2020, pp. 188-190.)

Remaining:

Christianity is criticized for viewing Jesus as divine, as the textbook relates to this as an exaggeration (*gulūw*) and deviation from “*the correct belief*.”

وقد جاء ذكر لفظ الغلو في القرآن الكريم في موضعين وكان الخطاب فيهما

للنصارى، فأحدهما: في قوله تعالى:

﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ
إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ
مِّنْهُ فَتَأْمِنُوا بِاللَّهِ وَرَسُولِهِ. وَلَا تَقُولُوا ثَلَاثَةٌ ۚ انْتَهُوا خَيْرًا لَّكُمْ إِنَّمَا اللَّهُ إِلَهُ وَحْدٌ
سُبْحَانَهُ ۚ أَن يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ
وَكَيْلًا﴾⁽¹⁾.

تتعدد أشكال الغلو وصوره، فمنه ما يكون في الاعتقاد، ومنه ما يكون في القول والعمل:

١- الغلو في الاعتقاد: ويتمثل في مجاوزة حدود الاعتقاد الصحيح إلى غيره من ضروب الانحراف

ومنه:

• الغلو في عيسى عليه السلام وجعله في مرتبة الألوهية.

وقال عليه الصلاة والسلام: «لَا تُطْرُونِي كَمَا أَطَرَتِ النَّصَارَى ابْنَ مَرْيَمَ فَإِنَّمَا أَنَا عَبْدُهُ فَتَقُولُوا

عَبْدُ اللَّهِ وَرَسُولُهُ»⁽²⁾.

The Holy Qur'an mentions the concept of exaggeration twice, and in both times the discourse is directed at Christians. One of those instances is when the Almighty says: "O People of the Book! Do not go to extremes regarding your faith; say nothing about Allah except the truth. The Messiah, Jesus, son of Mary, was no more than a messenger of Allah and the fulfilment of His Word through Mary and a spirit from Him. So, believe in Allah and His messengers and do not say, "Trinity." Stop! - for your own good. Allah is only One God. Glory be to Him! He is far above having a son! To Him belongs whatever is in the heavens and whatever is on the earth. And Allah is sufficient as a Trustee of Affairs." (An-Nisa, 171.)

There are many forms of exaggeration, including exaggeration in belief, which is manifested in words and action:

1- *Exaggeration in belief: Exceeding the limits of the correct belief to other forms of deviation, including:*

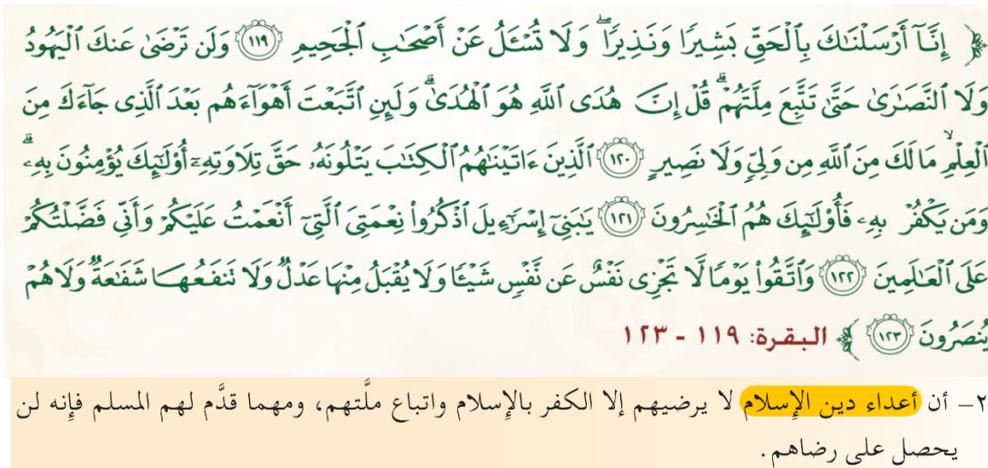
- *Exaggeration regarding Jesus, elevating him to degree of divinity.*

The Prophet said: "Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Messenger."

34. *Tafsir (2), Grades 10–12* (Humanities), 2021, pp. 71–72.

Remaining:

Although an interpretation to a Qur’anic surah changed criticism of “Christians and Jews” to a general criticism of “enemies of Islam” in 2019, the Qur’anic surah itself, which still exists in 2020, expresses criticism towards Christians and Jews.



... and never will the Jews or the Christians approve of you until you follow their religion “Say, Indeed, the guidance of Allah is the [only] guidance.” If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper. . . .” (Al-Baqarah 119–123)

2- The enemies of Islam are not satisfied unless they reject the belief in Islam and follow their community. Whatever the Muslim offers to them, he will never achieve his satisfaction.

35. *Islamic Studies - Tafsir (2), Grades 10-12* (Joint Program), 2021, pp. 122-123. (Previously: *Tafsir [2], Grades 10 - 12* [Humanities Track], 2020, pp. 122-123.)

Remaining:

Jews and Christians are generally characterized as “arrogant” in denying the true belief in Allah, with the exception of some who choose the righteous path, which is implied to be Islam.



“Yet they are not all alike: there are some among the People of the Book who are upright, who recite Allah’s revelations throughout the night, prostrating. They believe in Allah and the Last Day, encourage good and forbid evil, and race with one another in doing good. They are among the righteous. They will never be denied the reward for any good they have done. And Allah has knowledge of those mindful.” (Ali Imran, 113-115.)

2- Not all Jews and Christians are arrogant, there are some who seek the truth and accept it when they become aware of it.

36. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6*, Vol. 1, 2021, p. 28. (Previously: *Tawhid, Grade 6*, Vol. 1, 2020, p. 32.)

Remaining:

Students are taught a verse and a hadith according to which the Jews and the Christians are polytheistic, as “they take their rabbis and monks as lords.” In a chapter about types of polytheism, it is taught that one of the types is obedience to people who change God’s laws. A verse about Jews and Christians who take their scholars as lords and a hadith regarding this verse is given as an explanation for this type of polytheism.

القسم الثاني: الشُّرك في الطاعة

المراد به: طاعة المخلوقين بتحليل ما حرّم الله، أو تحريم ما أحلّ الله.

مثل: طاعة الأُخبار والرُّهبان في تبديلِ شرعِ الله وأحكامه، فهذه الطاعة تُعدُّ عبادة لهم، وقد سمّاها الله شِرْكًا كما في الدليل الآتي:

الدليل على أنّه شرك؛ ما روي عن عدي بن حاتم رضي الله عنه قال: سمعتُ النبي صلى الله عليه وسلم يقرأ: ﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴾^(١)، فقلتُ: إنّنا لسنا نعبُدُهم، فقال: «أليس يُحرّمون ما أحلّ الله، فتحرّمونه، ويحلّون ما حرّم الله، فتحلّونه؟» قال: قلتُ: بلى. فقال: «فتلك عبادتُهم»^(٢).

(٢) أخرجه الترمذي برقم (٣٠٩٥)، والأخبار هم: علماء اليهود، والرهبان هم: عباد النصراني.

Second part: Polytheism in obedience:

The meaning of this is: obeying people who permit what God forbade, or forbid what God permitted.

For example: obeying rabbis and monks and replace God’s laws and rules. This obedience is counted as worshipping them, and God has referred to it as polytheism, as the following evidence teaches us:

*The evidence: that this is polytheism is [the hadith] that Adi ibn Hatim narrated: “I heard the Prophet recite: “They have taken their rabbis and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.” I said: “We [Christians] do not worship them.” [The Prophet Muhammad] said: “Do they not forbid what God permitted, and you consider it forbidden, and permit what God forbade, and you consider it permitted?” I said: “Yes.” And he said: “This is worshipping them.”**

* [...] “Rabbis”: the scholars of the Jews. “Monks”: Christian worshippers [sic].

37. *Islamic Studies - Tawhid (1), Grades 10-12 (Joint Program), 2021, p. 167. (Previously: Tawhid [1], Grades 10–12 [Joint Program], 2020, p. 167.)*

Remaining:

A lesson that discusses Muhammad’s dealings with “infidels” identifies Jews recognized as infidels, as a hadith about Muhammad’s armor being mortgaged to a Jew after his death is featured. The context of the lesson appears to imply that this example should be seen positively as a non-violent interaction between Muslims and Jews. However, the fact that Jews are equated with the term “infidel,” and the antisemitic stereotype of Jewish people handling loans and debts, may dim this positive messaging.



Students shall mention examples from the biography of the Prophet in his dealings with the infidels, using these examples:

[...]

- *Aisha reported: “When the Messenger of Allah died, his armor was mortgaged to a Jew for thirty Sa’s of barley.”*

Infidels, Polytheists, Apostates and Non-Muslims

Content Removed

38. *Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh, Grade 7*, Vol. 2, 2020, pp. 176, 180.

Removed:

Polytheism is described as the greatest sin possible which is unforgivable by Allah and punished by an eternity in Hell. Hence, Muslims are to avoid taking on any characteristic of polytheists. Even though the following text was removed, the 2021 version still teaches about polytheism and the need to avoid it.

الشرك لا يغفره الله تعالى

الشرك أعظم الذنوب ، ولهذا لا يغفره الله تعالى ، قال تعالى : ﴿ **إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ** وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴾ [النساء: ٤٨].

ومسلم عن جابر رضي الله عنه أن رسول الله ﷺ قال : « **مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ ، وَمَنْ لَقِيَهِ يُشْرِكُ بِهِ شَيْئًا دَخَلَ النَّارَ** » [مسلم برقم ٩٣].

التحذير من صفات المشركين

لما كان الشرك الأكبر سبباً يوصل إلى النار ، جاءت النصوص الكثيرة بالتحذير منه ، ومن الانصاف بصفات أهله ، وأمر المسلم أن يتصف بصفات أهل التوحيد ، ويقتدي بإمامهم محمد ﷺ.

Allah Almighty does not forgive polytheism:

Polytheism is the greatest sin; thus, Allah Almighty does not forgive it. The Almighty said: “Indeed, Allah does not forgive associating others with Him [in worship], but forgives anything else of whoever He wills. And whoever associates others with Allah has indeed committed a grave sin.” (An-Nisa [The Women], 48)

It is narrated on the authority of Jabir, that the Messenger of Allah said: “He who met Allah without associating anything with Allah entered Paradise and he who met Him associating [anything] with Him entered Fire.”

Warning about the characteristics of polytheists:

As Greater Polytheism results in Hell, many texts warn about it, describe the characteristics of those who practice it, order the Muslim to take on the characteristics of the people of Tawhid, and emulate their leader Muhammad.

39. *Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh, Grade 8*, Vol. 2, 2020, p. 30. (Previously—*Tafsir, Grade 8*, Vol. 2, 2019, p. 46.)

Removed:

Verses from the Al-Furqan Surah teach that polytheists always collaborate against Allah, with the textbook’s interpretation even adding that they collaborate with the devil. Students are taught that the Qur’an states polytheists will go to Hell, instead of the Paradise that awaits believers.

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا﴾ ﴿٥٥﴾ وكان المشرك عونًا للشيطان على ربه بالشرك في عبادة الله، مُظَاهِرًا له على معصيته.

والآية تدل على:

أن الآلهة التي يعبدها المشركون ليس لديهم حجة في عبادتها، وهم يعلمون أنها لا تضر ولا تنفع.

﴿وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾ ﴿٥٦﴾ مبشرًا للمؤمنين بالجنة، ومنذرًا للمشركين بالنار.

“Yet, they worship others besides Allah what can neither benefit nor harm them. And the disbeliever always collaborates against their Lord.” (Al-Furqan [The Criterion], 55) The polytheist was helping the devil against his Lord by associating others with Allah, showing Him his disobedience.

The Ayah proves:

The polytheists have no excuse to worship deities, as they know that they will neither cause harm nor be of help.

“And We have sent you [O Prophet] only as a deliverer of good news and a warner.” (Al-Furqan [The Criterion], 56) Good news of Heaven for believers, and a warning of Hell for the polytheists.

40. *Tawhid, Grade 7*, Vol. 2, 2019, p. 51.

Removed:

In a section teaching to shun infidels, hypocrites, and polytheists, students were taught that God does not allow making friends with “infidels.”¹³

﴿نَهَى اللَّهُ تَعَالَىٰ عَنِ مَوَدَّةِ الْكَافِرِينَ، فَقَالَ اللَّهُ تَعَالَىٰ: ﴿لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ، وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ
عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ
حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾﴾^(٤)

b. God Almighty forbade befriending the infidels. As He said: “You will not find a people who believe in God and the Last Day having affection for those who oppose God and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those—He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. God is pleased with them, and they are pleased with Him—those are the party of God. Unquestionably, the party of God—they are the successful.” [58:22]

¹³ Removed for September 2020

41. *Hadith and Islamic Culture (3), Grades 10–12, Level 5 (Literature and Qur'an), 2019, pp. 143–45.*¹⁴

Removed:

Love of life and dislike of death were taught to be a source of terrible weakness and sinfulness of contemporary Muslims, which will ultimately lead to them being attacked and subjugated by the nations of the world.

عن ثوبان مولى رسول الله ﷺ قال: قال رسول الله ﷺ: «يُوشِكُ الْأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكَلَةُ إِلَى قَصْعَتِهَا»، فَقَالَ قَائِلٌ: وَمِنْ قَلَّةٍ نَحْنُ يَوْمَئِذٍ؟ قَالَ: «بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ، وَلَكِنْ كُمْ غَنَاءٌ كُفْرًا السَّيْلُ، وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمْ الْمَهَابَةَ مِنْكُمْ، وَلَيَقْدِفَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهْنَ»، فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ، وَمَا الْوَهْنُ؟ قَالَ: «حُبُّ الدُّنْيَا، وَكَرَاهِيَةُ الْمَوْتِ»⁽¹⁾.

Thawban, slave of the Prophet, narrated that the Prophet said: “Nations will soon summon one another to attack you, as people, when eating, invite others to share their dish. Will that be because of our small numbers at that time?” someone asked. “No,” the Prophet replied, “You will be numerous at that time; but you will be scum and rubbish like that carried down by a torrent. God will remove the fear of you from the hearts of your enemy, and shove enervation into your hearts.” “O Messenger of God, what is enervation?” someone asked. The Prophet replied, “Love of this world and dislike of death.”

معناها	الكلمة
يقرب أن تدعو فرق الكفر وأمم الضلالة بعضهم بعضاً إلى مقاتلتكم وكسر شوكتكم.	يوشك الأمم أن تداعي عليكم
<i>The Word</i>	<i>Its Meaning</i>
<i>Nations will soon summon one another to attack you</i>	<i>Soon, unbelieving groups and misguided nations will call on each other to fight you and break your might.</i>

٣. لَخَصَّ النَّبِيُّ ﷺ السَّبَبَ الَّذِي أَوْجِبَ الذَّلَّ وَالْهَوَانَ وَالضَّعْفَ لِهَذِهِ الْأُمَّةِ الْعَظِيمَةِ الْقَوِيَّةِ، فِي أَمْرٍ وَاحِدٍ هُوَ: «حُبُّ الدُّنْيَا»، الَّذِي أَتَمَّرَ «كَرَاهِيَةَ الْمَوْتِ»، فَحُبُّ الدُّنْيَا وَالانْشَغَالُ بِهَا عَنِ الْآخِرَةِ وَتَقْدِيمُهَا عَلَيْهَا هُوَ سَبَبٌ كُلُّ خَطِيئَةٍ؛ وَكُلُّ سَبَبٍ لَضَعْفِ الْأُمَّةِ وَتَفَرُّقِهَا رَاجِعٌ فِي الْحَقِيقَةِ إِلَى هَذَا السَّبَبِ، وَهَذَا مِنْ جَوَامِعِ كَلِمِ النَّبِيِّ ﷺ وَبَدِيعِ حِكْمِهِ.

٤. دَلَّ الْحَدِيثُ عَلَى أَنَّ الْأُمَّةَ عَلَى اخْتِلَافِ مِلَلِهَا وَأَدْيَانِهَا تَتَسَلَطُ عَلَى الْمُسْلِمِينَ فِي حَالِ ضَعْفِهِمْ وَانْصِرَافِهِمْ لِلدُّنْيَا وَالْغَفْلَةَ عَنِ سَبَابِ الْقُوَّةِ.

3. *The Prophet summarized the cause which brings about humiliation, degradation, and weakness of this great and powerful [Islamic] Nation. In one word: “love of this world,” which leads to “disdain for death.” Loving this world and preoccupying oneself with it, at the expense of the hereafter—giving it precedence over the hereafter - is the root cause of every sin. In fact, the whole reason for the Nation’s weakness and disunity stems from that cause, and this is made clear by all of the Prophet’s words and his great wisdom.*

4. *The hadith shows that the nations of the world, regardless of ethnicity or faith, would reign supreme over the Muslims if those become weak and devoted to this world, neglecting the sources of power.*

¹⁴ Removed for September 2020

42. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh, Grade 9*, Vol. 1, 2020, p. 65.

Removed:

Students were taught that sorcery is a form of infidelity, punishable by death. Students still learn that sorcerers will be punished, however the nature of this punishment is now vague and non-specific, as it shall be “*according to the laws of Islamic Sharia.*”

2020	2021
<p data-bbox="276 454 767 488"><i>Tawhid, Grade 9, Vol. 1, 2020, p. 75.</i></p> <div data-bbox="268 524 775 734" style="border: 1px solid black; padding: 5px;"> <p style="text-align: center; color: green;">عقوبة الساحر في الدنيا</p> <p>أولاً: الساحر الذي يستعمل سحر التأثير والتخييل اللذين هما كفر عقوبته القتل كما ذهب إليه جمهور أهل العلم، ويتولى قتله ولي الأمر أو من ينوبه. والدليل على ذلك ما يأتي: ① أن السحر كفر ورادة عن دين الإسلام، ولهذا ذكره العلماء في باب الردة، وعقوبة المرتد القتل والدليل على هذا: حديث عبد الله بن عباس <small>رضي الله عنه</small> أن رسول الله <small>ﷺ</small> قال: «مَنْ نَدَلَ دِينَهُ قَاتِلُوهُ»^(١).</p> </div> <p data-bbox="263 779 783 846"><i>The Sorcerer’s Punishment in the World:</i></p> <p data-bbox="263 853 783 1070"><i>First: The sorcerer, who practices the sorcery of trickery and deception, both of which are infidelity, will be punished by death . . . The ruler or his deputy are the ones who have the responsibility of killing him.</i></p> <p data-bbox="263 1077 783 1393"><i>Proof to this is as follows: 1. Sorcery is infidelity and an abandonment of the religion of Islam. Therefore, scholars mentioned it in the subject of apostasy. The apostate’s punishment is death. Proof to this: The Hadith of Abdullah ibn Abbas about the Messenger of Allah, who said: ‘He who converts his religion—kill him.’</i></p>	<p data-bbox="825 454 1362 521"><i>Islamic Studies – Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 1, 2021, p. 65.</i></p> <div data-bbox="810 560 1382 680" style="border: 1px solid black; padding: 5px;"> <p style="text-align: center; color: green;">عقوبة الساحر في الدنيا</p> <p>يتولى ولي الأمر أو من يُنيبُه معاقبة الساحر وفق أحكام الشريعة الإسلامية التي كفلت ردع الساحر وكف أذاهُ وشره عن الناس.</p> </div> <p data-bbox="810 725 1382 981"><i>The Sorcerer’s Punishment in the World: The ruler or his deputy are the ones who have the responsibility of punishing the sorcerer according to the laws of Islamic Sharia, which made sure to discourage the sorcerer and prevent his harm and evil from reaching the people.</i></p>

*Red font indicates removed content.

*Yellow highlight indicates altered content.

*Green font indicates added content.

43. *Islamic Studies - Tawhid (1), Grades 10-12 (Joint Program), 2019, p. 163*¹⁵

Removed:

A lesson teaches that Muslims must harbor hate towards “infidels” and never take their side, as hostility to infidels constitutes “*the firmest bond of faith.*”



Lesson Eight: Taking the Side of Infidels

Introduction: examples from the Biography of the Prophet in his dealings with Infidels.

Preface:

Taking the side of the Believers, and taking the Infidels as enemies, is the firmest bond of Faith. [...]

The Prophet, peace be upon him, had his Companions swear to adhere to this principle. [...] The root of taking one’s side is love, and the root of hostility is hatred. Therefore, taking one’s side or being their enemy shows one’s love and hate. [...]

¹⁵ Removed for September 2020

Content Improved

44. *Islamic Studies -Tawhid, Tafsir, Hadith, Fiqh, Grade 8*, Vol. 2, 2021, p. 98. (Previously - *Islamic Studies -Tafsir, Hadith, Tawhid, Fiqh, Grade 8*, Vol. 2, 2020, p. 44.)

Improved:

Students are no longer taught that leaving Islam and adultery are justified reasons for leaders to kill people. Conclusions drawn from verses of the Qur’anic Al-Furqan Surah include the authorization granted only by the judicial authority to kill people.

2020	2021
<p><i>Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh, Grade 8</i>, Vol. 2, 2020, p. 44.</p> <p>٢- لا يقتلون النفس المصومة إلا بالحق، كأن ترد بعد إسلامها، أو تقتل نفساً محرمة بغير حق، أو تزني مع إحصان، وذلك لولي الأمر ليس للأفراد.</p> <p>2- They must not kill an infallible soul except by right, such as if it leaves Islam, kills a forbidden soul with no right, or engages in adulterous relations with a married person. This is for the leader, not individuals.</p>	<p><i>Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh, Grade 8</i>, Vol. 2, 2021, p. 98.</p> <p>● لا يقتلون النفس التي حرم الله قتلها إلا بالحق، أي بحكم شرعي صادر من السلطة القضائية.</p> <p>2- They must not kill a soul Allah has prohibited to kill except by right, meaning by Sharia law issued by the judicial authority.</p>

*Yellow highlight indicates altered content.

Content Made Worse

45. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5*, Vol. 2, 2021, p. 17. (Previously - *Islamic Studies—Hadith and Sira, Tawhid, Fiqh and Suluk, Grade 5*, Vol. 2, 2020, p. 97; *Tawhid, Grade 5*, Vol. 2, 2019, pp. 9-10.)

Made worse:

The definition of Islam – presented as the first stage of faith – explains it means to disown polytheism and the people who follow it (in 2020 it was merely to avoid “disobedience” of God).

2020	2019; 2021
<p><i>Islamic Studies—Hadith and Sira, Tawhid, Fiqh and Suluk, Grade 5</i>, Vol. 2, 2020, p. 97.</p> <p>معنى الإسلام، هو: توحيد الله وطاعته وتترك معصيته.</p> <p>The meaning of submission is: professing belief in the oneness of Allah, obeying Him, and avoiding disobeying him.</p>	<p><i>Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5</i>, Vol. 2, 2021, p. 17.</p> <p>الإسلام، هو: الاستسلام لله بالتوحيد، والانقياد له بالطاعة، والبراءة من الشرك وأهليه.</p> <p>● البراءة من الشرك وأهليه: فانتزاعاً من الإشراك بالله، وممّن عبد مع الله إلهاً آخر.</p> <p>The meaning of submission is: yielding to Allah by professing belief in His oneness, complying with Him by obeying Him, and absolving oneself from polytheism and its people.</p> <p>3. Absolving oneself from polytheism and its people: I shall disown polytheism and well as those who worship other deities besides Allah.</p>

*Yellow highlight indicates altered content.

*Green font indicates added content.

46. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5*, Vol. 2, 2021, p. 55. (Previously - *Islamic Studies—Hadith and Sira, Tawhid, Fiqh and Suluk, Grade 5*, Vol. 2, 2020, p. 135; *Tawhid, Grade 5*, Vol. 2, 2019, p. 59.)

Made worse:

Students are taught that prophets were sent by Allah to convince people to worship Him alone, warning that whoever worships other deities will have Allah’s discontent and go to Hell (this did not appear in the 2020 edition.)

2020	2019; 2021
<p><i>Islamic Studies—Hadith and Sira, Tawhid, Fiqh and Suluk, Grade 5</i>, Vol. 2, 2020, p. 135.</p> <p>وَكُلُّ أُمَّةٍ قَدْ بَعَثَ اللَّهُ إِلَيْهَا رَسُولًا يَدْعُوهُمْ إِلَىٰ أَمْرَيْنِ، هَمَا :</p> <p>① عِبَادَةُ اللَّهِ وَحْدَهُ .</p> <p>② اجْتِنَابُ عِبَادَةِ الطَّاغُوتِ .</p> <p>والدليل قوله تعالى : ﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۗ ﴾ (١)</p> <p><i>Allah has sent to every nation a messenger who calls upon them to two matters, which are:</i></p> <ol style="list-style-type: none"> 1. <i>Worship Allah alone.</i> 2. <i>Stay away from worshipping false gods.</i> <p>Evidence to this is the Almighty saying: “We surely sent a messenger to every community, saying, “Worship Allah and shun false gods.” (An-Nahl, 36.)</p>	<p><i>Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5</i>, Vol. 2, 2021, p. 55.</p> <p>بَعَثَ اللَّهُ تَعَالَىٰ إِلَىٰ كُلِّ أُمَّةٍ مِنَ النَّاسِ رَسُولًا يَدْعُوهُمْ إِلَىٰ :</p> <p>① عِبَادَةِ اللَّهِ وَحْدَهُ .</p> <p>② اجْتِنَابِ عِبَادَةِ الطَّاغُوتِ (وَ الطَّاغُوتُ هُوَ الْمَعْبُودُ مِنْ دُونِ اللَّهِ إِذَا كَانَ رَاضِيًا) .</p> <p>• وَيَسْأَلُونَ مَنْ مَنَّ وَحَّدَ اللَّهُ وَأَطَاعَهُ بِرَحْمَةِ اللَّهِ ، وَالْحِجَّةِ .</p> <p>• وَيَنْذِرُونَ مَنْ أَشْرَكَ بِاللَّهِ وَعَصَاهُ بِسَخَطِ اللَّهِ ، وَالنَّارِ .</p> <p>والدليل على هذا :</p> <p>• قَوْلُهُ تَعَالَىٰ : ﴿ رُسُلًا مُّبْتَلِينَ وَمُنذِرِينَ لِيَلْمَ الَّذِينَ يَكْفُرُونَ لِلَّذِينَ عَلَىٰ اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيمًا حَكِيمًا ﴾ (١) .</p> <p><i>Allah Almighty has sent to every nation a messenger, who calls upon them to:</i></p> <ol style="list-style-type: none"> 1. <i>Worship Allah alone.</i> 2. <i>Stay away from worshipping false gods (false gods are whatever is worshipped other than Allah if he is pleased.)</i> <p>* <i>They would deliver good news of Allah’s mercy and paradise to those who professed belief in the unity of Allah and obeyed Him.</i></p> <p>* <i>They would warn of Allah’s discontent and Hell to those who associated other gods with Allah and disobeyed Him.</i></p> <p>Evidence to this:</p> <p>The Almighty saying: “(All were) messengers delivering good news and warnings so humanity should have no excuse before Allah after the messengers. And Allah is Almighty, All-Wise.” (An-Nisa, 165.)</p>

*Yellow highlight indicates altered content.

*Green font indicates added content.

Content Restored

47. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8*, Vol. 2, 2021, p. 136. (Previously - *Tafsir, Grade 8*, Vol. 2, 2019, p. 135.)

Restored:

Students learn from the textbook’s interpretation of a Qur’anic verse that “polytheism is the greatest sin” Allah has warned mankind against. The textbook promises punishment to those who worship other deities besides Allah.



[Surah 26,] Verse 213: “So do not ever call upon any other god besides Allah, or you will be one of the punished.” – Do not worship any deity other than Allah, or He will strike you with the punishment he sent down upon those who worshipped others besides Allah.

This teaches us that:

Polytheism is the greatest sin, which Allah has warned worshippers and even prophets against. Even more so, He told His messenger: “If you associate others, your deeds will certainly be void and you will truly be one of the losers.” (Az-Zumar, 65.)

48. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8*, Vol. 2, 2021, p. 132. (Previously - *Tafsir, Grade 8*, Vol. 2, 2019, p. 130.)

Restored:

Summarizing verses from the Ash-Shu’ara Surah, students are taught that Infidels will not benefit from signs and omens telling them to change their ways. Instead, they will “learn their lesson through severe punishment” (instead of “calamities and danger” in 2019).

2019	2020	2021
<p><i>Tafsir, Grade 8</i>, Vol. 2, 2019, p. 130.</p> <p>● أن من أصر على الكفر والعناد، لن تنفع معه الدلائل والبيئات مع شدة ظهورها، ولن يتعظ إلا بالقوارع المهلكة، وحينئذ لا ينفعه الإيمان.</p> <p><i>When the signs and omens will intensely appear, they will no help those who persist on infidelity and intransigence, as they will only learn their lesson through calamities and danger, while at the same time faith will not help them.</i></p>	<p>Removed</p>	<p><i>Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh, Grade 8</i>, Vol. 2, 2021, p. 132.</p> <p>● أن من أصر على الكفر والعناد، لن تنفع معه الدلائل والبيئات مع شدة ظهورها، ولن يتعظ إلا بالعذاب الشديد، وحينئذ لا ينفعه الإيمان.</p> <p><i>When the signs and omens will intensely appear, they will no help those who persist on infidelity and intransigence, as they will only learn their lesson through severe punishment, while at the same time faith will not help them.</i></p>

*Yellow highlight indicates altered content.

49. *Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5, Vol. 2, 2021, p. 51.* (Previously: *Islamic Studies—Hadith and Sira, Tawhid, Fiqh and Suluk, Grade 5, Vol. 2, 2020, p. 131; Tawhid, Grade 5, Vol. 2, 2019, p. 53*)

Restored:

A lesson on the message Muhammad sought to spread among mankind discusses the “*Evil from which he warned the (Islamic) Nation,*” the first and foremost example of which being polytheism, mentioned alongside “*whatever Allah detests and prohibits.*”

2019	2020	2021
<p style="text-align: center;">Tawhid, Grade 5, Vol. 2, 2019, p. 53</p> <p style="text-align: center;">شعور رسالة النبي ﷺ</p> <p>شجيتك شريعة الله أحوال المسلم كلها، في عبادته و تعاليمه، فكذا أن هناك أحكامنا للأضلاع، والضيام، فهناك أحكام للبيع والشراء، والقضاء، وأحكام للمسافر والمقيم، وأداب للنوم والنقطة، وعند الأكل والشرب، بل حتى عند دخول الخلا، فما ترك النبي ﷺ خيرا إلا دل الأمة عليه، ولا شرا إلا حذرنا منه.</p> <p>والخير الذي دل الأمة عليه هو: توحيد الله، وطاعته، وجميع ما يحبه الله ويرضاه. والشئ الذي حذر الأمة منه هو: الشرك بالله، وعصيائه، وجميع ما يكرهه الله ويأباه.</p> <p>[...]</p> <p>The evil from which He warned the [Islamic] Nation is: Polytheism, disobeying Allah, and doing whatever Allah detests and prohibits.</p>	<p style="text-align: center;">Islamic Studies—Hadith and Sira, Tawhid, Fiqh and Suluk, Grade 5, Vol. 2, 2020, p. 131</p> <p>فجميع أحوال المسلم محكومة بشرح الله الكامل، سوا في عبادته ام تعاليمه، فكذا أن هناك أحكامنا للأضلاع والضيام فهناك أحكام للبيع والشراء، وأحكام للمسافر والمقيم، وأداب للنوم والنقطة وعند أكل الطعام، بل وحتى عند دخول الخلا، فما ترك النبي ﷺ خيرا إلا دل الأمة عليه، ولا شرا إلا حذرنا منه.</p> <p>والخير الذي دل الأمة عليه هو: توحيد الله، وطاعته، وجميع ما يحبه الله ويرضاه. والشئ الذي حذر الأمة منه هو: الشرك بالله، وعصيائه، وجميع ما يكرهه الله ويأباه.</p>	<p style="text-align: center;">Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5, Vol. 2, 2021, p. 51</p> <p style="text-align: center;">شعور رسالة النبي ﷺ</p> <p>شجيتك شريعة الله أحوال المسلم كلها، في عبادته و تعاليمه، فكذا أن هناك أحكامنا للأضلاع، والضيام، فهناك أحكام للبيع والشراء، والقضاء، وأحكام للمسافر والمقيم، وأداب للنوم والنقطة، وعند الأكل والشرب، بل حتى عند دخول الخلا، فما ترك النبي ﷺ خيرا إلا دل الأمة عليه، ولا شرا إلا حذرنا منه.</p> <p>والخير الذي دل الأمة عليه هو: توحيد الله، وطاعته، وجميع ما يحبه الله ويرضاه. والشئ الذي حذر الأمة منه هو: الشرك بالله، وعصيائه، وجميع ما يكرهه الله ويأباه.</p> <p>[...]</p> <p>The evil from which He warned the Nation is: Polytheism, disobeying Allah, and doing whatever Allah detests and prohibits.</p>

51. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6*, Vol. 2, 2021, pp. 21 - 22. (Previously - *Tawhid, Grade 6*, Vol. 2, 2019, pp. 67 - 68.)

Restored:

A lesson on Heaven and Hell states that infidels, hypocrites (those who pretend to be Muslims), and polytheists will constitute “*the people of the Fire*,” those destined to burn in Hell. This is supported by Qur’anic verses and a hadith.

النار

المراد بها: الدار التي أعدها الله يوم القيامة للكافرين والمنافقين .

مكانها: أسفل سافلين، قال الله تعالى: ﴿ كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ ﴾^(٤٤) .

أهلها: كل كافر ومنافق، قال الله تعالى: ﴿ إِنَّ اللَّهَ لَعَنَ الْكٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿١١﴾ خٰلِدِينَ فِيهَا أَبَدًا ﴾^(٥٠)، وقال الله تعالى في مصير المنافقين: ﴿ إِنَّ الْمُنٰفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ﴾^(٦٠) .

وكل من مات على الشرك فهو من أهل النار، قال النبي ﷺ: « من مات يشرك بالله شيئًا دخل النار»^(٦٢) .

Hell

Its Meaning: The home that Allah promised on the Day of Judgement to the infidels and hypocrites.

Its location: The lowest depths. Allah Almighty said: “But no! The wicked are certainly bound for Sijjîn (in the depths of Hell.)” (*Al-Mutaffifin*, 7.)

Its population: Every infidel and hypocrite. Allah Almighty said: “Surely Allah condemns the disbelievers, and has prepared for them a blazing Fire, to stay there for ever and ever.” (*Al-Ahzab*, 64-65.) Allah Almighty has also said about the fate of the hypocrites: “Surely the hypocrites will be in the lowest depths of the Fire—and you will never find for them any helper.” (*An-Nisa*, 145.)

He who dies a polytheist will be among the people of the Fire, for the Prophet said: “He who dies a polytheist will enter Hell.”

52. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7*, Vol. 2, 2021, p. 110. (Previously - *Tafsir, Grade 7*, Vol. 2, 2019, p. 78.)

Restored:

After summarizing Qur'anic verses, students are taught that the verses encourage denouncing polytheists and “*exposing their ignorance and erroneous minds.*”

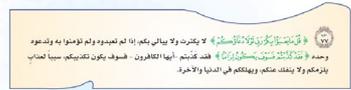
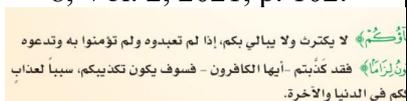
٤ . إبطال الشرك والتنديد بالمشركين وبيان جهلهم وضلال عقولهم .

4. *Refuting polytheism, denouncing polytheists, and exposing their ignorance and erroneous minds.*

53. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8*, Vol. 2, 2021, p. 102. (Previously - *Islamic Studies - Tafsir, Hadith, Tawhid, Fiqh, Grade 8*, Vol. 2, 2020, p. 49; *Tafsir, Grade 8*, Vol. 2, 2019, p. 64.)

Restored:

Students are taught that those who deny Allah will receive a “*necessary and perpetual punishment,*” one that will destroy them in this world and the afterlife. In 2021 (as in 2019,) this warning was clarified to be targeted against infidels.

2019	2020	2021
<p><i>Tafsir, Grade 8</i>, Vol. 2, 2019, p. 64</p>  <p>“Say, You would not matter to my Lord were it not for your faith.” – He will not pay attention to you or take an interest in you if you do not worship him, believe in him, and call only to Him; “But now you have denied, so the torment is bound to come.” You – meaning the infidels – have denied, so your denial will be the cause for a necessary and perpetual punishment for you, which will destroy you in this world and the afterlife.</p>	<p><i>Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh, Grade 8</i>, Vol. 2, 2020, p. 49.</p>  <p>“Say, ‘You would not matter to my Lord were it not for your faith. – He will not pay attention to you or take an interest in you if you do not worship him, believe in him, and call only to Him; “But now you have denied, so the torment is bound to come.” You have denied, so your denial will be the cause for a necessary and perpetual punishment for you, which will destroy you in this world and the afterlife.</p>	<p><i>Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh, Grade 8</i>, Vol. 2, 2021, p. 102.</p>  <p>“Say, ‘You would not matter to my Lord were it not for your faith.’ – He will not pay attention to you or take an interest in you if you do not worship him, believe in him, and call only to Him; “But now you have denied, so the torment is bound to come.” You – meaning the infidels – have denied, so your denial will be the cause for a necessary and perpetual punishment for you, which will destroy you in this world and the afterlife.</p>

*Red font indicates removed content.

*Green font indicates added content.

54. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7*, Vol. 2, 2021, p. 26. (Previously - *Tawhid, Grade 7*, Vol. 2, 2019, p. 106.)

Restored:

Students are taught the benefits of monotheism, as the infidels and hypocrites (people who pretend to be Muslims) “*will be disgraced*” on the Day of Resurrection.



3. *Those who profess belief in the unity of Allah will be honored on the Day of Resurrection, whereas the infidels and hypocrites will be disgraced. Allah Almighty said: “On that Day some faces will be bright while others gloomy. To the gloomy-faced it will be said, “Did you disbelieve after having believed? So, taste the punishment for your disbelief.” As for the bright-faced, they will be in Allah’s mercy, where they will remain forever.” (Ali Imran, 106-107.)*

55. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7*, Vol. 2, 2021, p. 84. (Previously - *Tafsir, Grade 7*, Vol. 2, 2019, p. 26.)

Restored:

While interpreting Qur’anic verses, students learn how the polytheists are “*deviating from the truth*” in assuming that entities other than Allah can serve to protect them. The idols’ failure to protect the polytheists is compared to a spider’s web failure to protect the spider.

١ . بيان ضلال المشركين عن الحق؛ حيث اتخذوا من دون الله أولياء لا يملكون لأنفسهم نفعا ولا ضرا، ولا يدفعون عنهم شيئا كما لا يدفع بيت العنكبوت عنها حرا ولا بردا، ولا ريحا ولا مطرا، ولا غير ذلك.

Explanation of the polytheists deviating from the truth, as they have taken protectors other than Allah, who do not possess, on their own, [the powers of] benefit or harm. They do not repel anything from them, just as the spider’s web does not repel anything from it – warmth or coldness, wind or rain, or anything else.

56. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 7*, Vol. 2, 2021, p. 92. (Previously - *Tafsir, Grade 7*, Vol. 2, 2019, p. 44.)

Restored:

Polytheists are presented as hypocritical and performers of “*ill deeds*,” as they are criticized for believing in Allah in “*times of distress*” while associating with Him “*in times of prosperity*.”

٣ . ضلال المشركين وسوء صنيعهم حيث يوحدون الله تعالى في حال الشدة، ويشركون به في حال الرخاء، مع أن مقتضى صنيعهم أن الذي يُدعى ويُرجى هو الذي يملك النفع ويدفع الضر.

3. *The deviation of the polytheists and their ill deeds, as they profess belief in Allah Almighty in times of distress and then associate with Him in times of prosperity. This is in accordance with their deeds, for he who is more worthy and is a better source of hope is the one who possesses benefit and repels harm.*

57. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh, Grade 7*, Vol. 2, 2021, p. 65. (Previously—*Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh, Grade 7*, Vol. 2, 2020, p. 183; *Tawhid, Grade 7*, Vol. 2, 2019, p. 24.)

Restored:

The textbook condemns the popular Muslim tradition of visiting tombs of sacred figures (*ziyārah*). Whereas the 2019 iteration described those who perform this practice as “of evil nature” [*širār l-xulq*] - a term associated with Islamic eschatology and the end of human morals - the 2020 version moderated this statement, reducing it to teaching that it is a form of idolatry, forbidden by the Prophet Muhammad. However, the 2021 version restored the lesson’s message on the “evil nature” of those who engage in this practice.

2019	2020	2021
<p data-bbox="264 640 600 707"><i>Tawhid, Grade 7, Vol. 2, 2019, p. 24.</i></p>  <p data-bbox="264 842 600 981">Lesson Four: Glorification of Tomb Pilgrimage and Treating Tombs as Mosques (2)</p> <p data-bbox="264 1021 600 1167"><i>Those of evil nature in the eyes of God Almighty are those who treat tombs as mosques.</i></p>	<p data-bbox="647 640 978 779"><i>Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh, Grade 7, Vol. 2, 2020, p. 183.</i></p>  <p data-bbox="647 887 978 954">The Temptation of Tomb Worship:</p> <p data-bbox="647 954 978 1547"><i>One of the surest ways leading to idolatry is the temptation of tomb worship, as excess in worship of the tombs’ owners is what led people to idolatry in both ancient and modern times. It is for this reason that the Prophet maintained the boundaries of monotheism, by forbidding us from turning his tomb into a celebration, that is: a place of gathering for worship, as tombs are not a place of worship.</i></p>	<p data-bbox="1042 640 1372 779"><i>Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh, Grade 7, Vol. 2, 2021, p. 65.</i></p>  <p data-bbox="1042 887 1372 1010">Lesson Four: Tomb Pilgrimage and Treating Tombs as Mosques (2)</p> <p data-bbox="1042 1043 1372 1189"><i>Why those who treat tombs as mosques were evil natured in the eyes of God Almighty?</i></p>

*Red font indicates removed content.

*Green font indicates added content.

Content Remaining

58. *Tawhid, Grade 4, Vol. 1, 2020, p. 24.*

Remaining:

A chapter about polytheism determines that those who practice it are not a part of Islam and will be sent to Hell for eternity if they do not repent.

كيف يكون الشرك في الألوهية؟ وما حكم فاعله؟

مَنْ صَرَفَ شَيْئًا مِنَ الْعِبَادَةِ لِغَيْرِ اللَّهِ، فَقَدْ وَقَعَ فِي الشَّرْكِ، وَذَلِكَ مِثْلُ: أَنْ يَدْعُوَ غَيْرَ اللَّهِ، أَوْ يَدْبَحَ لِغَيْرِ اللَّهِ، وَحُكْمُهُ كَمَا يَأْتِي:

أَوَّلًا: فِي الدُّنْيَا: وَقَعَ فِي الشَّرْكِ الْأَكْبَرِ الْمُخْرِجِ مِنَ مِلَّةِ الْإِسْلَامِ لِأَنَّهُ صَرَفَ الْعِبَادَةَ لِغَيْرِ اللَّهِ.

ثَانِيًا: فِي الْآخِرَةِ: حُكْمُهُ فِي الْآخِرَةِ أَنَّهُ إِذَا مَاتَ عَلَى ذَلِكَ وَلَمْ يَتُوبْ فَهُوَ مِنْ أَصْحَابِ النَّارِ خَالِدًا فِيهَا وَالدَّلِيلُ عَلَى ذَلِكَ قَوْلُ اللَّهِ تَعَالَى: ﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾^(١).



He who directs part of [His] worshipping to anything other than Allah has fallen to polytheism, which includes: praying to anything other than Allah or offering sacrifices to anyone but Allah. His verdict will be as follows:

1. *In the world: He is part of the greater polytheism that was taken out of the religion of Islam, because he worships anyone but Allah.*
2. *In the afterlife: his verdict in the afterlife is that if he dies being that [a polytheist] and he didn't repent, then he will be among the companions of the [Hell]fire for all of eternity. Proof of this can be found in the words of Allah Almighty: "Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers." (Al-Ma'idah [The Table Spread] 72)*

[Caption reads: "Beware of Polytheism"]

59. **Tawhid (2), Grades 10 - 12 (Joint Track), 2021, pp. 100, 109. (Previously - *Tawhid [2], Grades 10 - 12 [Humanities], 2020, pp. 100, 109.*)**

Remaining:

A chapter teaching about the Day of Resurrection states that infidels “do not have any good deeds at all.” The passage states that on the Day of Resurrection, people will be divided into categories of believers and infidels and that Allah will punish all the infidels while saving the righteous believers.



On the Day of Resurrection, a person will either be a doomed infidel, a believer who will be saved, or a believer who lacks a little bit of faith and has committed good deeds and bad deeds. It will be Almighty Allah’s will whether to punish or spare him.

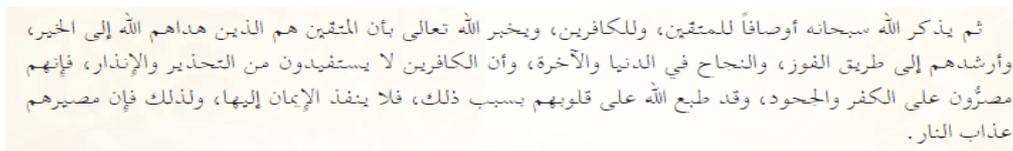
The Almighty Allah mentioned several situations the infidels and sinners will encounter on that day, as the Almighty said:

“Then on the Day of Resurrection He will disgrace them and say, “Where are my partners for whom you used to oppose [the believers]?” Those who were given knowledge will say, “Indeed disgrace, this Day, and evil are upon the disbelievers” (An-Nahl [The Bees] 27) As to the infidels, their judgement doesn’t take into account one’s good deeds and bad deeds, because they don’t have good deeds at all. The Almighty said: “And we will regard what they have done of deeds and make them as dust dispersed.” (Al-Furqan, [The Criterion] 23)

60. **Tafsir (2), Grades 10–12 (Humanities), 2021, p. 60.**

Remaining:

A chapter about the Qur’anic al-Baqarah Surah states that infidels insist on “*infidelity and disbelief*,” therefore, Allah has denied faith from entering their hearts and dictated that their ultimate fate is torture in Hell.



Then, the Exalted Allah mentions descriptions of the faithful and of the infidels, as Allah Almighty informs . . . and that the infidels do not make use of the warnings and cautions, but instead they insist on infidelity and disbelief. So, because of this, Allah put a mark on their hearts so faith does not make its way into them, and therefore their fate will be agony in Hellfire.

61. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 8*, Vol. 1, 2021, p. 150-154 (Previously: *Tafsir, Grade 8*, Vol. 1, 2020, p. 110-114).

Remaining:

An eighth-grade textbook describes in graphic detail the “infidels” burning in Hell, explaining that this is their deserved punishment. Students are taught Quranic verses according to which people who refute or mock Islamic beliefs will burn in hell, and their apologies will not be accepted then. The textbook then explains the verses saying that infidels will rightfully deserve this punishment, and that the flames of Hellfire will burn and mutilate their faces.



Interpretation of verses 101-111 in Al-Mu’minun Surah:

When God explains the state of infidels and sinners when they die, He explains the state they’re in, the reward they merit, and what they wish for after entering Hellfire.

God Almighty said:

“So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another. And those whose scales are heavy [with good deeds] - it is they who are the successful. But those whose scales are light - those are the ones who have lost their souls, [being] in Hell, abiding eternally. The Fire will sear their faces, and they therein will have taut smiles. [It will be said]. “Were not My verses recited to you and you used to deny them?” They will say, “Our Lord, our wretchedness overcame us, and we were a people astray. Our Lord, remove us from it, and if we were to return [to evil], we would indeed be wrongdoers.” He will say, ‘Remain despised therein and do not speak to Me. Indeed, there was a party of My servants who said, “Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful. But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them. Indeed, I have rewarded them this Day for their patient endurance - that they are the attainers [of success].”

The subject of the verses: the comeuppance of the Infidels and their regret when they are in Hell.

We learn from the verses:

The people of Hell will apologize for their bad deeds, and their apology will not be accepted, because the time for it will have passed.

Some of the most shameful deeds of the Infidels that they deserve to be suffering for, are: calling false that which is true, and mocking the believers.

The verses teach us the following:

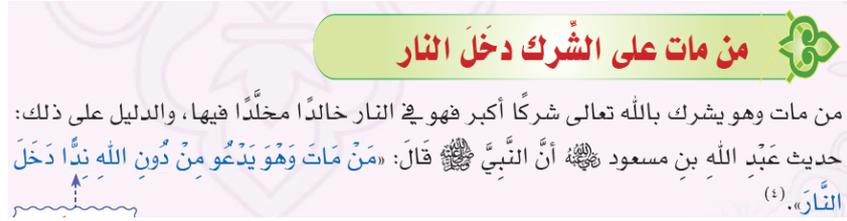
[...]

The people of Hell will be humiliated in Hell, and its flames will injure their faces, and their lips will shrivel and reveal their teeth in a repulsive sight.

62. *Tawhid, Tafsir, Hadith, Fiqh, Grade 7*, Vol. 1, 2021, p. 58. (Previously - *Tawhid, Grade 7*, Vol. 1, 2020, p. 78.)

Remaining:

Students are taught that polytheists shall spend all eternity in Hell after they die.



He who dies as a polytheist enters Hellfire:

He who dies while associating with Allah Almighty by Greater Polytheism shall be in Hellfire for eternity. Proof for this is in the Hadith of Abdullah ibn Mas'ud, about the Prophet who said: "Whoever dies while still invoking anything other than Allah as a rival to Allah, will enter Hellfire."

63. *Tawhid (I), Grades 10 - 12 (Joint Track)*, 2021, p. 140. (Previously - *Tawhid [I], Grades 10 - 12 [Joint Track]*, 2020, p. 140.)

Remaining:

Students learn that polytheism is dangerous, as it is the "most heinous" of sins and those who practice it will be punished with eternity in Hell.

خطورة الشرك

- الشرك أعظم الذنوب عند الله تعالى، وأشنعها على الإطلاق، كما جاء في حديث ابن مسعود رضي الله عنه أنه قال: يا رسول الله أي الذنب أعظم؟ قال ﷺ: «أَنْ تَجْعَلَ لِلَّهِ نِدَاءً وَهُوَ خَلَقَكَ»^(١). والندُّ هو: الشريك.
- والشرك لا يغفره الله تعالى لمن مات عليه، والدليل:
- والشرك يوجب الخلود في نار جهنم، والحرمان من دخول الجنة، لقوله:

The Danger of Polytheism:

- Polytheism is the greatest and most heinous of sins in the eyes of Allah Almighty, as inserted in a Hadith of ibn Mas'ud, who said: "O Messenger of Allah, what is the worst sin? He said: "Setting up a rival to Allah, though it is He who created you." The rival is the associate.
- Allah will not forgive those who die as polytheists . . .
- Polytheism makes spending eternity in Hellfire inevitable, while forbidding entrance to Heaven . . .

64. *Islamic Studies -Tawhid, Tafsir, Hadith, Fiqh, Grade 7*, Vol. 2, 2021, p. 118. (Previously - *Islamic Studies -Tafsir, Hadith, Tawhid, Fiqh, Grade 7*, Vol. 2, 2020, p. 36.)

Remaining:

Summarizing verses from the Qur'anic Luqman Surah, polytheism is deemed the greatest sin and an act of aggression against Allah and His religion.

٣ . الشرك بالله أعظم الذنوب؛ وهو أعظم أنواع الظلم؛ لما فيه من التعدي على حق الله تعالى الذي هو أعظم الحقوق على العباد؛ لأنه خالقهم المتفضل عليهم بأنواع النعم.

3. *Associating [anything] with Allah is the greatest sin and greatest form of injustice, because it is an act of aggression against the truth of Allah Almighty, which is the greatest truth to worshippers, because He is their Creator who bestows upon them all kinds of comfort.*

65. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 4*, Vol. 2, 2021, p. 29. (Previously - *Islamic Studies - Hadith and Sira, Tawhid, Fiqh and Suluk, Grade 4*, Vol. 2, 2020, p. 94.)

Remaining:

Students are taught the dangers of polytheism and that those who practice it will be punished in Hell for eternity. A Qur'anic verse referring to the People of the Book (i.e., Christians and Jews) being sent to Hell was replaced with an excerpt of a different verse which states that Allah will deny those who practice polytheism Paradise and their home will be Hell.

نتائج الشرك

١ أن الله لا يغفره.

قال الله تعالى: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾^(١).

٢ أن الشرك يحبط جميع الأعمال، أي: يُبطلها.

قال الله تعالى: ﴿وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾^(٢).

٣ أن المشرك مخلد في النار.

قال الله تعالى: ﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾^(٣).

The Consequences of Polytheism:

1. *Allah doesn't forgive it.*
Allah Almighty said: "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills." (An-Nisa [The Women], 48)
2. *Polytheism makes all deeds worthless, meaning: it cancels them.*
Allah Almighty said: "But if they had associated others with Allah, then worthless for them would be whatever they were doing." (Al-An'am [The Cattle], 88)
3. *The polytheist will be in Hell for all of eternity.*
Allah Almighty said: "Whoever associates others with Allah [in worship] will surely be forbidden Paradise by Allah. Their home will be the Fire. And the wrongdoers will have no helpers." (Al-Mai'dah [The Table Spread], 72)

66. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5*, Vol. 2, 2021, p. 31. (Previously - *Islamic Studies - Hadith and Sira, Tawhid, Fiqh and Suluk, Grade 5*, Vol. 2, 2020, p. 109.)

Remaining:

An explanation of one of the articles of faith in Islam - the belief in the Day of Judgement - describes Hell as “*the home of painful punishment*,” specifically reserved for infidels and hypocrites, i.e., Muslims whose faith is insincere.

● النار، وأنها دارُ العذابِ الأليمِ، أُعدَّتْ للكافرينَ والمنافقينَ .

Hell, which is the home of painful punishment, is prepared for the Infidels and Hypocrites.

67. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8*, Vol. 2, 2021, p. 103. (Previously—*Islamic Studies -Tafsir, Hadith, Tawhid, Fiqh, Grade 8*, Vol. 2, 2020, p. 50; *Tafsir, Grade 8*, Vol. 2, 2019, p. 65.)

Remaining:

Students are asked to explain why painful punishment is necessary for “*the infidels*,” as opposed to 2020, in which they were to explain why “*polytheists*” shall receive such punishment.

2020	2019; 2021
<p><i>Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh, Grade 8</i>, Vol. 2, 2020, p. 50.</p> <p>..... عاقبة الشرك العذاب الأليم بسبب (ب)</p> <p>b. The polytheists’ outcome is painful punishment, because</p>	<p><i>Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh, Grade 8</i>, Vol. 2, 2021, p. 103.</p> <p>..... يلزم الكافرين العذاب الأليم بسبب (ب)</p> <p>b. Painful punishment is necessary for the infidels, because</p>

***Yellow highlight** indicates altered content.

68. *Islamic Studies -Tawhid, Tafsir, Hadith, Fiqh, Grade 8*, Vol. 2, 2021, p. 87. (Previously - *Islamic Studies -Tafsir, Hadith, Tawhid, Fiqh, Grade 8*, Vol. 2, 2020, p. 16.)

Remaining:

A summary of verses from the Al-Furqan Surah teaches that taking other deities besides Allah is “*the greatest injustice, the most severe falsehood*.” The text further explains that these deities do not have any power.

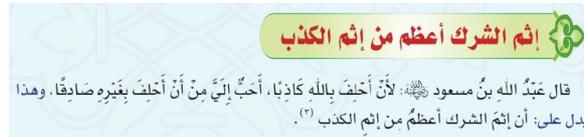
● أن أعظم الظلم وأشد الافتراء، أن يُتَّخَذَ مع الله آلهة، وهي لا تَخْلُقُ، ولا تنفع ولا تضر، ولا تحيي ولا تميت.

The greatest injustice, the most severe falsehood is taking other deities alongside Allah, as they do not create, do not benefit nor cause harm, and do not give or take life.

69. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 8*, Vol. 2, 2021, p. 54. (Previously - *Islamic Studies - Tafsir, Hadith, Tawhid, Fiqh, Grade 8*, Vol. 2, 2020, p. 168.)

Remaining:

A lesson on swearing by Allah teaches students that it is better to lie in swearing by Him, than to sincerely swear by other deities, thus presenting polytheism as worse than lying.



The Sin of Polytheism is Greater than the Sin of Lying

Abdullah ibn Masud said: "For I love more to lie in swearing by Allah, than to truly swear by other than Him." This proves: the sin of polytheism is greater than the sin of lying.

70. *Islamic Studies— Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 4*, Vol. 2, 2021, pp. 24-25. (Previously— *Islamic Studies—Hadith and Sira, Tawhid, Fiqh and Suluk, Grade 4*, Vol. 2, 2020, p. 97; *Tawhid, Grade 4*, Vol. 2, 2019, pp. 30–31.)

Remaining:

Polytheism is described as the worship of graves, stars, genies, rocks, and trees. Rituals of polytheism are described as summoning the dead, prostrating to graves, slaughtering sacrifices for other gods, and engaging in sorcery. This example is problematic to the extent that polytheism is condemned elsewhere in the textbooks as punishable by Hellfire, as many of these practices are common throughout the Islamic world.



Some of those who are worshiped by polytheists:

1. *Prophets.*
2. *Tombs of righteous people.*
3. *Genies.*
4. *Rocks.*
5. *Trees.*
6. *Stars.*

Manifestations of Polytheism:

The polytheism currently practiced by polytheists is the same polytheism practiced by polytheism in ancient times. Its manifestations are as follows:

- *Summoning the dead.*
- *Prostrating to other gods and worshipping them.*
- *Slaughtering sacrifices to other gods.*
- *Engaging in sorcery, such as worshipping demons [or others] besides Allah.*

71. **Tawhid (2), Grades 10–12** (Humanities), 2021, p. 120.

Remaining:

Students learn that Hell is a place of “*ultimate disgrace*” that was specifically built and reserved as a place for the infidels who deny Allah and His laws, thus implying Jews and Christians.



Hellfire:

Hellfire is the home that Allah prepared for the infidels who deny His messengers and arrogantly refuse to worship Him and follow His law. It is worst place of all, the ultimate disgrace, and the worst destination.

The Almighty said: “Do they not know that whoever opposes Allah and His Messenger will be in the Fire of Hell forever? That is the ultimate disgrace.” [Al-Tawbah: 63]

The Exalted said: “It is certainly an evil place to settle and reside.” [Al-Furqan: 66]

The Great and Majestic said: “That is that. And the transgressors will certainly have the worst destination: Hell, where they will burn. What an evil place to rest!” [Sad: 55-56]

72. **Tafsir (1), Grades 10 - 12** (Joint Track), 2021, p. 210. (Previously - **Tafsir (1), Grades 10 - 12** (Joint Track), 2020, p. 214.)

Remaining:

Following a section on verses from the Qur’anic Al-Isra Surah, students are taught that vengeance, adultery, and infidelity to the religion are justified reasons for killing a person. However, the passage further explains that only the leader or his surrogate can make such a decision.

- ٤- أن قتل النفس المعصومة محرم إلا بالحق، وهو جاء موضعاً في السنة في حالات ثلاث كما ورد في الحديث «لا يحل دم امرئ مسلم يشهد أن لا إله إلا الله وأن محمداً رسول الله إلا بإحدى ثلاث النفس بالنفس، والزاني المحصن، والتارك لدينه المفارق للجماعة» [متفق عليه].
- ٥- أن إصدار الأحكام القضائية وتنفيذها راجع إلى ولي أمر المسلمين ومن يقوم مقامه، وليس من حق الأفراد أن يقوموا بتنفيذ تلك الأحكام.

4- Killing an infallible soul is forbidden, except with [legal] right, which is explained in the Sunnah through three cases, as mentioned in the Hadith: “The blood of a Muslim, who testifies that there is no God but Allah and that Muhammad is Allah’s Messenger, may not lawfully be shed but for one of three reasons: a life for a life; a married man who commits adultery; and one who leaves his religion and abandons the community.”

5- The ruler of the Muslims and his surrogate are the ones who issue and execute the judicial laws. Individuals are not allowed to execute these laws.

73. *Tafsir (I), Grades 10 - 12* (Joint Track), 2021, pp. 147-148. (Previously - *Tafsir [I], Grades 10-12* [Joint Track], 2020, pp. 151 - 52.)

Remaining:

Students are taught Qur’anic verses that explicitly state that infidels will not receive Allah’s mercy and will suffer for all eternity in Hell. Furthermore, the verses criticize infidels for being “*prideful of this worldly life*” with its “*fleeting enjoyment*” instead of thinking about the Afterlife.



١ - أن الكفر سبب الطرد من رحمة الله والهلاك في جهنم.

And those who violate Allah’s covenant after it has been affirmed, break whatever [ties] Allah has ordered to be maintained, and spread corruption in the land - it is they who will be condemned and will have the worst abode. Allah gives abundant or limited provisions to whoever He wills. And the disbelievers become prideful of [the pleasures of] this worldly life. But the life of this world, compared to the Hereafter, is nothing but a fleeting enjoyment. The disbelievers say, “If only a sign could be sent down to him from his Lord. Say, “[O Prophet] Indeed, Allah leaves to stray whoever He wills, and guides to Himself whoever turns to Him - those who believe and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah do hearts find comfort.” [Ar-Ra’d, 25–28]

1- Infidelity is the cause for being thrown out of Allah’s mercy and for eternal damnation in Hell.

74. *Hadith (1), Grades 10 - 12 (Joint Track)*, 2021, pp. 96–98. (Previously - *Hadith [1], Grades 10 - 12 [Joint Track]*, 2020, pp. 96–98.)

Remaining:

Students are given a Hadith about “*the seven destructing things*,” which include polytheism and sorcery. Both are considered to be great sins and Muslims are ordered not to follow in the footsteps of infidels and polytheists and to avoid these practices at all costs.

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: «اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ»، قالوا: يا رَسُولَ اللَّهِ، وما هُنَّ؟ قال: «الشُّرْكَ بِاللَّهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الزُّحْفِ، وَقَذْفُ الْحَصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ» (١)

٤ الشُّرْكَ هو: صرف شيء من العبادة لغير الله تعالى، وهو أعظم الذنوب وأشدّها، وهو الذنب الوحيد الذي لا يغفره الله تعالى، ولما سئل النبي صلى الله عليه وسلم: أي الذنوب أعظم عند الله؟ قال: «أَنْ تَجْعَلَ لِلَّهِ نِدَاءً وَهُوَ خَلَقَكَ» ، فالواجب على كل مسلم اجتناب الشرك كبيره وصغيره، والحذر من الوقوع فيه والتحذير منه، والبعد عن جميع الأسباب المفضية إليه.

٦ السحر من أكبر الكبائر، ويحصل بخضوع الساحر للشياطين التي لا تعينه على سحره حتى يكفر بالله تعالى، ولما فيه من التعلّق بغير الله تعالى، وإيذاء الخلق والإضرار بهم، والإفساد في الأرض، وأكل المال بالباطل، والواجب على المسلم الحذر من السحر بأنواعه، والتحذير من السحرة والدخول إليهم أو التعاون معهم بأي طريق.

Abu Hurairah reported that the Prophet said: “Avoid the seven destructive things.” He asked: “What are they, O Messenger of Allah?” He replied: “Associating anything with Allah; practicing sorcery, killing someone whom Allah has forbidden without a just cause, consuming of usury, devouring the property of an orphan, fleeing from the battlefield, and slandering chaste women who are believers, but unwary.”

4. Polytheism is: passing on a matter of worship to anything other than Allah Almighty. This is the greatest and most severe of sins, and it is the only sin that Allah Almighty does not forgive. When the Prophet was asked: “What is the biggest sin in the sight of Allah?” He replied: “To set up rivals unto Allah, though He alone created you.” Therefore, every Muslim must avoid greater of lesser polytheism, beware of falling in it, warn against it, and avoid all causes that result in it.

6. Sorcery is among the most grievous of the Great Sins, as it happens with the sorcerer’s submission to demons, who do not aid him for his sorcery until he disbelieves Allah Almighty, including attaching to anything other than Allah Almighty, causing harm to people, corrupting the land, and unjustly consuming wealth. The Muslim must beware of sorcery and of joining them or cooperating with them in any way.

75. *Tawhid, Grade 7*, Vol. 1, 2020, p. 83.

Remaining:

In a chapter entitled “Cautiousness of Polytheism,” students are taught a hadith about “*the seven destructive things*,” which include polytheism and sorcery.

حديث أبي هريرة رضي الله عنه أن النبي ﷺ قال: «اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ»، قالوا: يَا رَسُولَ اللَّهِ، وَمَا هُنَّ؟ قَالَ: «الشِّرْكَ بِاللَّهِ، وَالسَّحَرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ»^(٥).

3. Abu Hurairah’ hadith about the Prophet, who said: “Avoid the seven destructive things.” He asked: “What are they, O Messenger of Allah?” He replied: “Associating anything with Allah; practicing sorcery, killing someone whom Allah has forbidden without a just cause, consuming of usury, devouring the property of an orphan, fleeing from the battlefield, and slandering chaste women who are believers, but unwary.”

Jihad and Terrorism

Content Removed

76. **Hadith (2), Grades 10–12 (Humanities), 2020, p. 171.**

Removed:

In a chapter about *jihad* that was removed in 2021, it was taught that *jihad* is “the climax of Islam” and is one of “the best of pious acts and greatest forms of obedience.” Instead of referring to its more peaceful and spiritual aspects, examples were chosen from the Qur’an and hadith that celebrate violent *jihad*. One verse even argued that martyrs never really die, but instead live with Allah and are greatly rewarded, thus legitimizing and even prioritizing combat and violence as a form of *jihad*.

فصل الجهاد في سبيل الله

الجهاد في سبيل الله بمعناه الخاص ذروة سنام الإسلام، وهو من أعلى القربات، وأجل الطاعات، شرع لإعلاء كلمة الله تعالى، وتبليغ دعوته للناس كافة، والآيات الكثيرة، والأحاديث النبوية دالة على هذا الفضل، يقول تعالى: ﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِآتِكُمْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِمْ حَفَا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِيَعْيِكُمُ الَّذِي بَايَعَكُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ [التوبة: 111].

ويقول تعالى: ﴿الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ﴾ [التوبة: 20-21-22].

ويقول سبحانه: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْفَعُونَ﴾ [آل عمران: 169-170-171].

وروى الشيخان عن أبي هريرة رضي الله عنه أن رسول الله ﷺ سئل: أي العمل أفضل؟ فقال: «إيمان بالله ورسوله». قيل: ثم ماذا؟ قال: «الجهاد في سبيل الله... الحديث»⁽¹⁾.

وأخرجنا - أيضاً - عن أنس رضي الله عنه مرفوعاً: «لَفِدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»⁽²⁾.

The Virtue of Jihad for the Sake of Allah:

Jihad for the sake of Allah, in its particular meaning, is the climax of Islam. It is among the best of pious acts and [among] the greatest forms of obedience, made lawful to elevate the word of Allah Almighty and to spread His Dawah to everyone. The countless Ayahs and the Prophetic Hadiths are evidence of this virtue. The Almighty says: “Allah has indeed purchased from the believers their lives and wealth in exchange for Paradise. They fight in the cause of Allah and kill or are killed. This is a true promise binding on Him in the Torah, the Gospel, and the Qur’an. And whose promise is truer than Allah’s? So, rejoice in the exchange you have made with Him. That is [truly] the ultimate triumph.” [At-Tawbah: 111]

[...]

The Exalted says: “Never think of those martyred in the cause of Allah as dead. In fact, they are alive with their Lord, well provided for - rejoicing in Allah’s bounties and being delighted for those yet to join them. There will be no fear for them, nor will they grieve. They are joyful for receiving Allah’s grace and bounty, and that Allah does not deny the reward of the believers.” (Ali Imran: 169–171)

...

They also quoted Anas, who narrated that the Prophet said: “Going out in the morning in the cause of Allah, or in the evening, is better than the world and what is in it.”

77. **Hadith (2), Grades 10–12** (Humanities), 2020, p. 172.

Removed:

In a chapter about *jihad* that was removed in 2021, one condition to performing *jihad* is the ability of doing so, exemplified by Muhammad who was at first at a disadvantage against the Quraysh tribe. He could execute it against them only after immigrating to Medina and re-establishing the Muslims' power.

القدرة على الجهاد فإن النبي ﷺ لم يقاتل كفار قريش قبل الهجرة، بل لم يشرع الجهاد قبلها لأن المسلمين كانوا في حال ضعف وقلة، وبعد الهجرة وقيام الدولة المسلمة القوية شرع الجهاد.

3. *The ability to perform jihad: The Prophet did not fight the Quraysh infidels before the Hijrah, and he even did not legislate jihad beforehand, for the Muslims were weak and outnumbered. However, after the Hijrah and the establishment of the powerful Muslim State, he legitimated jihad.*

78. **Hadith and Sira, Grade 6**, Vol. 2, 2019, pp. 60–61.¹⁶

Removed:

Violence and murder on behalf of Muhammad were justified. They praised it as a hadith that exemplifies the love that Muhammad's companions had for him, formerly including descriptions of two young companions who killed a man for voicing curse words at Muhammad.

عن عبدالرحمن بن عوف رضي الله عنه قال: (بيننا أنا واقف في الصف يوم بدر فنظرت عن يميني وعن شمالي فإذا أنا بغلامين من الأنصار حديثا أسنانهما تمنيت أن أكون بين أضلع منهما فغمزني أحدهما فقال: يا عم هل تعرف أبا جهل؟ قلت: نعم ما حاجتك إليه يا ابن أخي، قال: أُخبرت أنه يسب رسول الله ﷺ والذي نفسي بيده لعن رأيت لا يفارق سوادي سواده حتى يموت الأعجل منا، فتعجبت لذلك، فغمزني الآخر، فقال لي مثلها فلم أنشب أن نظرت إلى أبي جهل يجول في الناس قلت: ألا إن هذا صاحبكما الذي سألتماني فابتدراه بسيفيهما فضرباه حتى قتلاه) (١).

'Abd al-Rahman ibn 'Awf narrated:

"While I was standing in the row on the day of the battle of Badr, I looked to my right and my left and saw two youths, supporters from Medina, both young in years. I wished I had been stronger than they.

One of them called my attention, saying, "O Uncle! Do you know Abu Jahl?"

"Yes," I said, "What do you want from him, O nephew of mine?"

"I have been informed that he utters curses against the Messenger of God," he replied. "By Him in Whose Hands my life is, if I should see him, then my body will not leave his body, until one of us who is destined to die earlier dies!"

I was astonished at that talk. Then the other boy called my attention, repeating what the other had said.

After a while I saw Abu Jahl walking amongst the people. "Look!" I said. "This is the man you asked me about. They then attacked him with their swords and struck him to death."

¹⁶ Removed for September 2020

79. *Hadith (2), Grades 10–12 (Humanities), 2020, p. 173.*

Removed:

In a chapter about *jihad* that was removed in 2021, students were presented with very specific circumstances in which *jihad* is to be performed, forbidding Muslims from retreating from the battlefield, as well as discussing *jihad* as a matter of self-defense or being ordered by the ruler.



Situations in which Jihad is Designated:

Scholars mentioned that jihad is designated to a person in three situations:

1. *If two ranks face each other, then those who are present are forbidden from retreating. The Almighty says: “O believers! When you face the disbelievers in battle, never turn your backs to them. And whoever does so on such an occasion - unless it is a maneuver or to join their own troops - will earn the displeasure of Allah, and their home will be Hell. What an evil destination!” [Al-Anfal, 15–16]*
2. *If the infidels assault a specific land, then its people must fight them and protect it, for self-defense is a duty. The Almighty said: “Fight in the cause of Allah against those who wage war against you, but do not exceed the limits. Allah does not like transgressors.” [Al-Baqarah, 190]*
3. *If the ruler mobilizes a nation, they are to comply. The Almighty says: “O believers! What is the matter with you that when you are asked to march forth in the cause of Allah, you cling firmly to the land? Do you prefer the life of this world over the Hereafter? The enjoyment of this worldly life is insignificant compared to that of the Hereafter. If you do not march forth, He will afflict you with a painful torment and replace you with other people. You are not harming Him in the least. And Allah is Most Capable of everything.” [At-Tawbah, 38–39]*

80. *Hadith (2), Grades 10 - 12 (Humanities), 2020, p. 173.*

Removed:

In a chapter about *jihad* that was removed in 2021, students were taught that combat is considered *jihad* only when it is done for protection or to elevate Islamic principles, and not when it is done to demonstrate bravery, zealotry, patriotism, or to seek fortune.



When is Combat Considered Jihad for the Sake of Allah?

Combat does not exceed two goals:

1. *It can be done to carry Allah's command, to sacrifice for His sake, to spread the principle of the oneness of Allah, to protect the values of Islam and the Muslims' land, and to elevate the word of Allah. This is jihad for the sake of Allah.*
2. *It can have a different goal, such as fighting out of valor, out of zeal, out of a sense of patriotism, in seeking of fortune, or other false slogans and beliefs. This is not for the sake of Allah. The Messenger of Allah was asked about who fights in the battlefield out of valor, or out of zeal, or out of hypocrisy, which of this is considered as fighting in the cause of Allah? He said: 'He who fights in order that the Word of Allah remains the supreme, is considered as fighting in the cause of Allah.'*

81. *Hadith (2), Grades 10–12 (Humanities), 2020, p. 170.*

Removed:

In a chapter about *jihad* that was removed in 2021, combat was presented as an integral aspect of *jihad*, used for objectives such as protection and confronting injustice and anarchy. The text emphasized that combative *jihad* is not a tool of aggression, but a tool of peace and co-existence that is under the sole responsibility of the leader.

الجهاد اصطلاحاً: الجهاد في الإسلام اسم عام يشمل عدة معانٍ تدور حول مفهوم: «بذل الجهد»، واستقراغ الوسع في طاعة الله، فيدخل في ذلك طلب العلم، والرزق، وحمل النفس على الخير، وترك الشر، والإنفاق من المال، كما يشمل أيضاً معنى القتال الذي شرعه الله تعالى لنشر الدعوة الإسلامية، وليمكن الناس من الدخول في دين الإسلام للحماية وتوفير الأمن ولمواجهة الظلم والاضطهاد والفوضى، لتبليغ رسالة الإسلام، دون إكراه للناس على الدخول، وليس للاعتداء، كما يزعم أهل الغلو والتطرف، وكل مَنْ جهل حقيقة الإسلام الداعي للسلم والتعايش وحفظ الحقوق والحريات المشروعة، قال الله تعالى: ﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾ [البقرة: 190]. وأمر الجهاد بيد إمام المسلمين في كل عصر، وإمام المسلمين في بلادنا هو خادم الحرمين الشريفين الملك سلمان بن عبد العزيز - رحمه الله -.

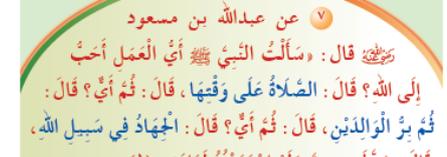
The Meaning of jihad: In Islam, jihad is a general term that includes several meanings that revolve around the concept of “exerting effort” and making every effort in obeying Allah. . . . This also includes the meaning of combat, which was prescribed by Allah Almighty to spread the call for Islam, so people can enter the religion of Islam for protection, for providing security, for confronting injustice, persecution, and anarchy, and to spread the message of Islam without compelling people to join. It is not used for aggression, as claimed by exaggerators and extremists. Regarding those who are unaware of the truth of Islam, which calls for peace, co-existence, and for protecting the legitimate rights and freedoms, Allah Almighty said: “Fight in the cause of Allah against those who wage war against you, but do not exceed the limits. Allah does not like transgressors.” [Al-Baqarah, 190] The command of jihad is in the hands of the Imam of the Muslims in each age, and the Imam of Muslims in our land is the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz.

Content Improved

82. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh, Grade 7*, Vol. 1, 2020, pp. 172–73. (Previously—*Hadith, Grade 7*, Vol. 1, 2020, pp. 29–30.)

Improved:

A text teaching that *jihad* specifically means “*fighting the enemies for the protection of religion, land, and worshipers*” was removed in 2021. Violent *jihad* is still presented as the “*climax of Islam*,” with no discussion of spiritual and peaceful forms of *jihad* being offered. Students are taught that the Ruler can only declare *jihad* and that Saudi Arabia’s war against the Houthis is a form of *jihad* and thus is justified and even encouraged religiously.

2020	2021
<p data-bbox="272 640 735 707"><i>Hadith, Grade 7</i>, Vol. 1, 2020, pp. 29-30.</p>  <p data-bbox="279 913 726 985"> الجهاد شرعا: هو 'قتال الأعداء للدفاع عن الدين والبلاد والعبادا'. قال تعالى: ﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَفْتَنُوا كُفْرًا وَلَا تَتَّبِعُوا إِنْ كَرِهَ اللَّهُ لِابْتِغَاءِ الْمُنَافِقِينَ﴾ [البقرة: 190] </p> <p data-bbox="279 992 726 1153"> 3- الجهاد في سبيل الله: هو ذرورة سنم الإسلام، وسبب عز المسلمين ونصرهم، وهو منوط بإذن ولي الأمر المؤسسات المملكة السياسية والعسكرية ولمن دعاه خادم الحرمين الشريفين من القوات الإسلامية. ومن الأمثلة على الجهاد الذي تعيشه المملكة في الوقت الحالي، قتال جنودنا البواسل للمبليشيات الحوثية المعتدية وذلك للدفاع عن المملكة وعن الحرمين الشريفين وحفاظا على أرواح المواطنين والمقيمين. </p> <p data-bbox="256 1205 751 1601"> <i>Abdullah ibn Mas‘ud reported: “I asked the Prophet which action is dearest to Allah and He replied: “Prayer at its proper time.” He asked: “What came next?” He replied: “Kindness to parents.” He asked: “What came next?” He replied: “Jihad in Allah’s path.” He said: “He told me of them, and if I had asked for more, he would have told me more.”</i> </p> <p data-bbox="256 1646 751 1982"> <i>The meaning of jihad in shariah: Fighting the enemies for the protection of religion, land, and worshipers. The Almighty said: “Fight in the cause of Allah [only] against those who wage war against you, but do not exceed the limits. Allah does not like transgressors.” [Al-Baqarah: 190]</i> </p>	<p data-bbox="778 640 1332 707"><i>Islamic Studies – Tawhid, Tafsir, Hadith, Fiqh, Grade 7</i>, Vol. 1, 2020, pp. 172-173.</p>  <p data-bbox="821 936 1284 1137"> 3- الجهاد في سبيل الله: هو ذرورة سنم الإسلام، وسبب عز المسلمين ونصرهم، وهو منوط بإذن ولي الأمر المؤسسات المملكة السياسية والعسكرية ولمن دعاه خادم الحرمين الشريفين من القوات الإسلامية. ومن الأمثلة على الجهاد الذي تعيشه المملكة في الوقت الحالي، قتال جنودنا البواسل للمبليشيات الحوثية المعتدية وذلك للدفاع عن المملكة وعن الحرمين الشريفين وحفاظا على أرواح المواطنين والمقيمين. </p> <p data-bbox="778 1182 1340 1512"> <i>Abdullah ibn Mas‘ud reported: “I asked the Prophet which action is dearest to Allah and He replied: “Prayer at its proper time.” He asked: “What came next?” He replied: “Kindness to parents.” He asked: “What came next?” He replied: “Jihad in Allah’s path.” He said: “He told me of them, and if I had asked for more, he would have told me more.”</i> </p> <p data-bbox="778 1545 1340 1982"> <i>3- Jihad for the sake of Allah: It is the climax of Islam, and what brings Muslims might and triumph. It depends on the approval of the ruler of the Kingdom’s political and military establishments, and on the call of the Custodian of the Two Holy Mosques to those among the Islamic forces. Examples of jihad that the Kingdom currently experiences include our brave soldiers’ fighting against the enemy Houthi militias, in order to defend the Kingdom and the Custodian of the Two Holy</i> </p>

<p>3- Jihad for the sake of Allah: It is the climax of Islam, and what brings Muslims might and triumph. It depends on the approval of the ruler of the Kingdom's political and military establishments, and on the call of the Custodian of the Two Holy Mosques to those among the Islamic forces. Examples of jihad that the Kingdom currently experiences include our brave soldiers' fighting against the enemy Houthi militias, in order to defend the Kingdom and the Custodian of the Two Holy Mosques, and to protect the lives of the citizens and residents.</p>	<p>Mosques, and to protect the spirit of the citizens and residents.</p>
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*Red font indicates removed content.

Content Restored

83. *Islamic Studies— Tawhid, Tafsir, Hadith, Fiqh, Grade 7*, Vol. 2, 2021, p. 91. (Previously: *Tafsir, Grade 7*, Vol. 2, 2019, p. 43.)

Restored:

An interpretation of verses from the Al-Ankabut Surah, as offered by the textbook, stresses that Hellfire is where the Infidels reside. In contrast, people who wage jihad against their enemies shall be brought to the path that leads to victory, support, and guidance.



[...] “And who does more wrong” – meaning: no one does more wrong; “Than those who fabricate lies against Allah” – than those who claim that Allah has a partner, or that Allah commanded vile deeds, or those who falsely claim the Prophecy; “or reject the truth after it has reached them?” – or reject what Allah sent through His messenger Muhammad; “Is Hell not a home for the disbelievers?” – Hell is the residence for those who disbelieved in Allah; “As for those who struggle in Our cause” – meaning, those who strived in obeying Allah, waged jihad against their enemies, and supported their religion; “We will surely guide them along Our Way” – We will bring them to the path that leads us; “And Allah is certainly with the good-doers.” – with victory, support, and guidance.

Content Remaining

84. *Tafsir (2), Grades 10 - 12* (Joint Track), 2021, pp. 75, 133. (Previously - *Tafsir [2], Grades 10 - 12* [Humanities], 2020, pp. 75, 133.)

Remaining:

The textbooks praise those who sacrifice their lives as martyrs for Allah, namely in the battle for the faith, as featured in two interpretations of Qur’anic verses. Martyrdom for Allah is described as “a divine dignity.”

الشهداء في سبيل الله تعالى أحياء عند ربهم يرزقون، كما جاء في الحديث الصحيح: «إن أرواح الشهداء في حواصل طير خضر تسرح في الجنة حيث شاءت، ثم تأوي إلى قناديل معلقة تحت العرش» [رواه مسلم].

The martyrs [shuhadha] for the sake of Allah are alive with their Lord and fed by Him. As it said in the correct tradition [hadith]: The souls of the martyrs travel around in heaven in crops of green birds. They go wherever they wish and then find shelter in hanging lamps under the throne. (Sahih Muslim—hadith collection)

٧- الشهادة في سبيل الله منحة ربانية، وكرامة إلهية، يهبها الله للصفوة من عباده.

7—Martyrdom for the sake of Allah is a godly gift, a divine dignity, granted by Allah to the best of His worshippers.

85. *Islamic Studies - Tafsir (2), Grades 10-12* (Joint Program), 2021, pp. 132-133. (Previously: *Tafsir [2], Grades 10–12* [Humanities Track], 2020, pp. 132-133.)

Remaining:

Students are taught that martyrdom is “godly gift and a divine honor” reserved only for the best of His servants, as presented in an interpretation to Qur’anic verses.

﴿ قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْفِرِينَ ﴾ (١٧٧) هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٧٨﴾ وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧٩﴾ إِنْ يَمَسُّكُمْ فَجْرٌ فَقَدْ مَسَّ الْقَوْمَ فَجْرٌ مِّثْلَهُ وَتِلْكَ الْأَيَّامُ نَدَاوُلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٨٠﴾ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكٰفِرِينَ ﴿١٨١﴾

٧- الشهادة في سبيل الله منحة ربانية، وكرامة إلهية، يهبها الله للصفوة من عباده.

“Similar situations came to pass before you, so travel throughout the land and see the fate of the deniers. This is an insight to humanity - a guide and a lesson to the God-fearing. Do not falter or grieve, for you will have the upper hand, if you are believers. If you have suffered injuries (at Uhud), they suffered similarly (at Badr). We alternate these days among people so that Allah may reveal the believers, choose martyrs from among you - and Allah does not like the wrongdoers— and distinguish the believers and destroy the disbelievers.” (Ali Imran, 137-141.)

7- Martyrdom for the sake of Allah is a godly gift and a divine honor that Allah bestows upon His best servants.

86. **Fiqh (2), Grades 10–12 (Joint Track)**, 2021, p. 263. (Previously—**Fiqh (2), Grades 10–12 [Humanities]**, 2020, p. 263.)

Remaining:

Students are taught that martyrs will be forgiven for all their sins. The only exception for this forgiveness is vaguely stated as “debt.”

ج- تأمل الأدلة الآتية وبين ما فيها من الخصوص والعموم:
١- عن عبد الله بن عمرو بن العاص رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «يغفر للشهيد كل ذنب إلا الدين»^(١).

C- Look at the following list and explain the [use of] specification and generality in them:
1- Abdallah ibn Amr ibn al-As reported about the Messenger of Allah, who said: “All the sins of a martyr will be forgiven, except debt.”

87. **Hadith (1), Grades 10–12 (Joint Track)**, 2021, p. 99. (Previously—**Hadith [1], Grades 10–12 [Joint Track]**, 2020, p. 99.)

Remaining:

Following a hadith about “the seven destructive things,” which include fleeing from the battlefield, the text discusses both violent and non-violent *jihad*. In a new passage inserted in the 2020 textbooks, students are taught that if an imam gives orders to set out and fight, it is forbidden to flee the battlefield. A few exceptions are given, such as while deceiving the enemy or if the enemy greatly outnumbers the *jihad* warriors. It should also be worth noting that the text imposes limits on *jihad* in the present times, as it is not applied to individuals and groups but to the state.

١٢ الجهاد في الإسلام اسم عام يشمل عدة معانٍ تدور حول مفهوم: «بذل الجهد»، أيًا كان مجاله الإيجابي، فيدخل في ذلك طلب العلم، والرزق، وحمل النفس على الخير، وترك الشر، والإنفاق من المال، كما يشمل أيضاً معنى القتال الذي شرعه الله تعالى لحفظ الحقوق والحريات المشروعة، قال الله تعالى: ﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَقْتُلُواكُمْ وَلَا تَقْتُلُوا إِيَّاهُمْ اللَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾^(١٠) [البقرة: ١٩٠]

كما أن الجهاد في العصر الحاضر لم يعد مرتبطاً بالجماعات والأفراد وإنما ارتباطه بمؤسسات الدولة السياسية والعسكرية.

١٣ إذا انتدب إمام المسلمين فئمة للقتال ودعاهم للجهاد في سبيل الله، حُرِّم عليهم الفرار من المعركة؛ لأن ذلك من كبائر الذنوب، وهو التولي يوم الزحف الذي ورد النهي عنه في هذا الحديث، قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفُوا زَحْفًا فَلَا تُوَلُّوهُمُ الْأَدْبَارَ﴾^(١٥) وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِتْنَةٍ فَقَدْ بَكَءٌ بِعَضْبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ^(١٦) [الأنفال: ١٥-١٦]، ويستثنى من ذلك من كان فراره بقصد خداع العدو، أو الانتقال من مجموعة قتالية أخرى، أو كان عدد العدو أكثر من ضعفي عدد المجاهدين.

12. Jihad in Islam is a general term that contains several meanings that revolve around the expression “exerting effort,” whatever its positive theme may be. This includes seeking knowledge and sustenance, bringing oneself to do good, to abandon evil, and to spend money. This also includes the meaning of fighting, which Allah Almighty legitimized to protect lawful rights and freedoms. Allah Almighty said: “Fight in the cause of Allah

[only] against those who wage war against you, but do not exceed the limits. Allah does not like transgressors.” [Al-Baqarah: 190]

Also, jihad in the present era is not associated anymore with groups and individuals, it is connected to the state’s political and military establishments.

13. If the Imam of the Muslims assigns a group to fight and calls upon them to perform jihad for the sake of Allah, they are forbidden from fleeing the battle, because this is among the greatest of sins, as it is fleeing from the battlefield, which is forbidden in this hadith. The Almighty said: “O believers! When you face the disbelievers in battle, never turn your backs to them. And whoever does so on such an occasion—unless it is a maneuver or to join their own troops—will earn the displeasure of Allah, and their home will be Hell. What an evil destination!” [Al-Anfal: 15–16] This, with the exception of those who flee with the intention of deceiving the enemy, of moving between combat groups, or if the numbers of the enemy are more than twice the number of AD warriors.

Gender

Content Removed

88. *Family Education, Grade 5, Vol. 2, 2020, p. 100.*

Removed:

Conservative gender stereotypes were reinforced in a removed image that shows a mother hanging laundry and cooking as her contribution to family life. The storyboard was centered around a family trying to save money to go on the *umra* trip (pilgrimage to Mecca outside the official *hajj* season). There was also a positive message about electricity conservation; however, the way that the mother was presented gives students the idea that domestic roles are the responsibility of women.



Family members work together to save electricity

Content Made Worse

89. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9*, Vol. 2, 2021, p. 190. (Previously - *Islamic Studies - Tafsir, Hadith, Tawhid, Fiqh, Grade 9*, Vol. 2, 2020, p. 229.)

Made worse:

Students are taught that adopting appearances of people from other religions is prohibited – a command not featured in 2020. In addition, the textbook inserts anti-LGBTQ content by forbidding Muslims from wearing clothes of the opposite sex.

2020	2021
<p data-bbox="264 611 812 685"><i>Islamic Studies - Tafsir, Hadith, Tawhid, Fiqh, Grade 9</i>, Vol. 2, 2020, p. 229.</p> <div data-bbox="280 689 798 792" style="background-color: #fff9c4; padding: 5px;"> <p data-bbox="539 689 782 716">٤ . تشبه النساء بالرجال والرجال بالنساء:</p> <p data-bbox="280 719 791 792">يُحرم على المرأة أو الرجل أن يتشبه أحدهما بالآخر فيما هو من خصائصه، من الكلام، والحركات، والصوت، واللباس، والمظهر، وفعل ذلك من الأمور المحرمة المكروهة التي يستحق صاحبها اللعنة، كما في حديث ابن عباس <small>رضي الله عنه</small> قال: « لعن رسول الله <small>صلى الله عليه وسلم</small> المتشبهين من الرجال بالنساء، والمتشبهات من النساء بالرجال. »^(١)</p> </div> <p data-bbox="264 804 707 880">4. Women Imitating Men and Men Imitating Women:</p> <p data-bbox="264 889 802 1301"><i>It is forbidden for a woman or a man to imitate one another in their characteristics in terms of speech, movement, voice, dress, and appearance. This is an abominable prohibited matter that makes one be deserving of a curse, just as in the hadith of Ibn Abbas, who said: “The Messenger of Allah cursed men who imitate women, and women who imitate men.”</i></p>	<p data-bbox="852 611 1375 723"><i>Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9</i>, Vol. 2, 2021, p. 190.</p> <div data-bbox="868 728 1362 831" style="background-color: #fff9c4; padding: 5px;"> <p data-bbox="1203 728 1362 754">٣ . التشبه بغير المسلمين:</p> <p data-bbox="868 757 1362 831">لا يجوز للمسلم التشبه بغير المسلمين في زيهم وملابسهم الخاص بهم، ويشند التحريم إذا كان التقليد في شيء مما يختص بعبادتهم وطقوسهم، والدليل على ذلك: حديث ابن عمر <small>رضي الله عنهما</small> قال: قال <small>صلى الله عليه وسلم</small>: « من تشبه بغريم فهو منهم. »^(١)</p> </div> <div data-bbox="868 835 1362 940" style="background-color: #fff9c4; padding: 5px;"> <p data-bbox="1091 835 1362 862">٤ . تشبه النساء بالرجال والرجال بالنساء:</p> <p data-bbox="868 864 1362 940">يُحرم على المرأة أو الرجل أن يتشبه أحدهما بالآخر فيما هو من خصائصه، من الكلام، والحركات، والصوت، واللباس، والمظهر، وذلك كبيرة من كبائر الذنوب التي يستحق صاحبها اللعنة، كما في حديث ابن عباس <small>رضي الله عنه</small> قال: « لعن رسول الله <small>صلى الله عليه وسلم</small> المتشبهين من الرجال بالنساء، والمتشبهات من النساء بالرجال. »^(١)</p> </div> <p data-bbox="852 952 1362 1288">3. Imitating Non-Muslims: <i>It is not permissible for a Muslim to imitate non-Muslims in their own appearance and clothing. This prohibition is intensified if one mimics them in their worship and rituals. Evidence for this is the hadith of Ibn Umar, who said: “He said: ‘He who imitates a people is one of them.’”</i></p> <p data-bbox="852 1321 1362 1762">4. Women Imitating Men and Men Imitating Women: <i>It is forbidden for a woman or a man to imitate one another in their characteristics in terms of speech, movement, voice, dress, and appearance. This is one of the major sins that make one be deserving of a curse, just as in the hadith of Ibn Abbas, who said: “The Messenger of Allah cursed men who imitate women, and women who imitate men.”</i></p>

*Green font indicates added content.

*Yellow highlight indicates altered content.

Content Restored

90. *Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 4, Vol. 2, 2021, p. 49.*
 (Previously - *Hadith and Sira, Grade 4, Vol. 2, 2019, p. 27.*)

Restored:

Wearing clothing of the opposite sex, even as a form of humor or theater, is prohibited. This is accompanied by the notion that “*strength and roughness*” are male traits, while “*softness, kindness, and tenderness*” are female traits, and wearing the opposite sex’s clothes makes one get used to the traits of the other sex, leaving behind the characteristics of his/her gender.

2019	2021
<p data-bbox="295 600 734 672"><i>Hadith and Sira, Grade 4, Vol. 2, 2019, p. 27.</i></p> <div data-bbox="295 672 734 907">  <p data-bbox="438 672 734 705">فالبِئْسَ الخَاصُّ بالمرأة لا يجوز للرجل ان تَلْبَسَهُ مثل :</p> <p data-bbox="438 728 734 761">واللباسُ الخَاصُّ بالرجل لا يجوز للمرأة ان تَلْبَسَهُ مثل :</p> <ul data-bbox="375 772 734 884" style="list-style-type: none"> • وهذا التحريمُ يشملُ حالةَ الجَدِّ والهُزْلِ؛ فلا يجوز للرجل مثلاً لبسَ ملابسٍ نسائيةٍ لإضحاكِ أصحابه أو بحُجَّةِ التمثيلِ. • وقد ذكر النبي ﷺ وعيداً شديداً لمن فعل ذلك وهو اللعْنُ، فما اللعْنُ؟ </div> <p data-bbox="263 907 758 1019"><i>Men are not allowed to wear women’s clothing, such as: [image of a woman’s dress]</i></p> <p data-bbox="263 1019 758 1131"><i>Women are not allowed to wear men’s clothing, such as: [image of a man’s robe]</i></p> <p data-bbox="263 1131 758 1310"><i>This prohibition includes both serious and jocular situations. A man, for example, may not wear women’s clothing to amuse his friends, or for the sake of acting.</i></p> <p data-bbox="263 1310 758 1422"><i>The Prophet mentioned a terrible threat on whoever does so: a curse. What is that curse? . . .</i></p>	<p data-bbox="805 600 1380 705"><i>Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 4, Vol. 2, 2021, p. 49.</i></p> <div data-bbox="973 705 1204 974">  <p data-bbox="973 705 1204 772">ثانياً: منع اقتباسه بجنسٍ آخر في اللباس: يعني النبي ﷺ أن يكون الرجل مثل المرأة في مظهره، كما يعني أن تكون المرأة مثل الرجل في مظهره، فمن أين عاص الله ﷻ؟ والعن رسول الله ﷺ اللعنة من الإجمال واللبس، واللعنة من النساء بالرجال . . .</p> <p data-bbox="973 772 1204 884">مما علقه الخليل بنده لا يجوز للرجل أن يلبسَ، واللبسُ الخَاصُّ بالمرأة لا يجوز للمرأة أن تلبسَ، وهذا التحريم يشملُ حالةَ التمثيلِ والهُزْلِ، وقد ورد النبي ﷺ من جعل ثيابه ثيابَ غيره، والإيماء من رعدة لظنِّه، ولهذا فعلى الإنسان على التمسك به، وهو أن يعاد الرجل على أئمةٍ وشيوخه بخلاف ما خلق عليه من القوة والخشونة.</p> <p data-bbox="973 884 1204 974">والمرأة إذا اقتادت أن تتخذ بالرجل في اللبسِ، تركت ما نُفِرتَ عليه من التعمير والعتاف والجمال.</p> </div> <p data-bbox="790 974 1380 1041"><i>Second: No imitation of another gender in clothes:</i></p> <p data-bbox="790 1041 1380 1310"><i>The Prophet forbade man to be like woman in his appearance, just as he forbade woman to be like a man in her appearance. It is reported that Ibn Abbas said: “The Messenger of Allah has cursed men who imitate women and women who imitate men.”</i></p> <p data-bbox="790 1310 1380 1736"><i>It is not permissible for men to wear female clothing, and it is not permissible for women to wear male clothing. This prohibition includes both serious and jocular situations, as the Prophet threatened that whoever acts like this will be cursed with expulsion and banishment from the mercy of Allah Almighty, since this act has a negative impact on the impersonator, which is that a man gets used to tenderness and softness, instead of the strength and roughness with which he was created.</i></p> <p data-bbox="790 1736 1380 1892"><i>As to the woman, if she gets used to imitate the man in clothing, she leaves behind the softness, kindness, and tenderness that are innate in her.</i></p> <p data-bbox="790 1915 1380 2027"><i>Activity 1: What are the consequences of men wearing women’s clothes?</i></p>

91. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9*, Vol. 2, 2021, p. 190. (Previously - *Islamic Studies - Tafsir, Hadith, Tawhid, Fiqh, Grade 9*, Vol. 2, 2020, p. 198; *Fiqh, Grade 9*, Vol. 2, 2019, pp. 32 - 33.)

Restored:

Students are taught that adopting appearances of people from other religions is prohibited – a command not featured in 2020. In addition, the textbook inserts anti-LGBTQ content by forbidding Muslims from wearing clothes of the opposite sex. This content appeared in 2019, was removed in 2020, and has been reinserted in 2021.

2020	2021
<p data-bbox="268 562 783 667"><i>Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh</i>, Grade 9, Vol. 2, 2020, p. 198.</p> <p data-bbox="268 667 783 772">٤ . تشبه النساء بالرجال والرجال بالنساء: يحرم على المرأة أو الرجل أن يتشبه أحدهما بالآخر فيما هو من خصائصه، من الكلام، والحركات، والصوت، واللباس، والمظهر، وفعل ذلك من الأمور المحرمة المكروهة التي يستحق صاحبها اللعنة، كما في حديث ابن عباس <small>رضي الله عنه</small> قال: «لعن رسول الله <small>صلى الله عليه وسلم</small> المشبهين من الرجال بالنساء، والمشبهات من النساء بالرجال.»^(١)</p> <p data-bbox="268 779 783 846">4. Women Imitating Men and Men Imitating Women:</p> <p data-bbox="268 853 783 1249"><i>It is forbidden for a woman or a man to imitate one another in their characteristics in terms of speech, movement, voice, dress, and appearance. This is an abominable prohibited matter that makes one be deserving of a curse, just as in the hadith of Ibn Abbas, who said: “The Messenger of Allah cursed men who imitate women, and women who imitate men.”</i></p>	<p data-bbox="821 562 1370 629"><i>Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh</i>, Grade 9, Vol. 2, 2021, p. 190.</p> <p data-bbox="821 629 1370 772">٣ . التشبه بغير المسلمين: لا يجوز للمسلم التشبه بغير المسلمين في زيهم وملابسهم الخاص بهم، ويشند التحريم إذا كان التقليد في شيء مما يختص بعباداتهم وطقوسهم، والدليل على ذلك: حديث ابن عمر <small>رضي الله عنهما</small> قال: قال <small>صلى الله عليه وسلم</small>: «من تشبه بقوم فهو منهم.»^(١)</p> <p data-bbox="821 772 1370 878">٤ . تشبه النساء بالرجال والرجال بالنساء: يحرم على المرأة أو الرجل أن يتشبه أحدهما بالآخر فيما هو من خصائصه، من الكلام، والحركات، والصوت، واللباس، والمظهر، وذلك كبيرة من كبائر الذنوب التي يستحق صاحبها اللعنة، كما في حديث ابن عباس <small>رضي الله عنه</small> قال: «لعن رسول الله <small>صلى الله عليه وسلم</small> المشبهين من الرجال بالنساء، والمشبهات من النساء بالرجال.»^(١)</p> <p data-bbox="821 884 1370 1211">3. Imitating Non-Muslims: <i>It is not permissible for a Muslim to imitate non-Muslims in their own appearance and clothing. This prohibition is intensified if one mimics them in their worship and rituals. Evidence for this is the hadith of Ibn Umar, who said: “He said: ‘He who imitates a people is one of them.’”</i></p> <p data-bbox="821 1249 1370 1637">4. Women Imitating Men and Men Imitating Women: <i>It is forbidden for a woman or a man to imitate one another in their characteristics in terms of speech, movement, voice, dress, and appearance. This is one of the major sins that make one be deserving of a curse, just as in the hadith of Ibn Abbas, who said: “The Messenger of Allah cursed men who imitate women, and women who imitate men.”</i></p>

*Yellow highlight indicates altered content.
*Green font indicates added content.

92. *Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9*, Vol. 2, 2021, pp. 140 - 141.
(Previously - *Tafsir, Grade 9*, Vol. 2, 2019, pp. 12-14.)

Restored:

Students are presented with a hadith about Muhammad cursing men and women who imitate the opposite sex as part of a “*severe punishment*” ordained by Allah. The textbook expands upon the hadith and teaches that men and women cannot dress like the opposite sex, nor can they display the characteristics of the opposite sex, for they will become accustomed to this and abandon their innate character created by Allah: Men cannot be feminine and “*tender*,” whereas women cannot be “*rough*” and “*severe*.”

من حكمة الله تعالى أن جعل خصائص للذكر والأنثى تناسب كلاً منهما، في اللباس، والهيئة، وغيرهما، وذلك غاية التكريم، فمخالفة ذلك بتشبه أحد الجنسين بخصائص الآخر خروج عن الفطرة التي فطر الله عليها كل جنس، فرتب الله على ذلك عقوبة شديدة كما يتبين في حديث الدرس.

عن ابن عباس رضي الله عنهما قال: **لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَالمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ.**⁽¹⁾

● مما يكون التمييز به بين الرجال عن النساء: اللباس والزينة، فللرجل لباسه وزينته الخاصة به، وللمرأة لباسها وزينتها الخاصة بها.

● يحرم تشبه الرجل بالمرأة في لباسها الخاص بها، أو في صفاتها مثل: تقليد صوتها.

● يحرم على المرأة أن تتشبه بالرجل في لباسه الخاص به.

● للتشبه بالنساء نتائج سيئة على الرجل حيث يعتاد الأنوثة بخلاف ما خلقه الله عليه من القوة والرجولة.

● المرأة إذا اعتادت أن تتشبه بالرجل في الملبس: تركت ما فطرت عليه من الأنوثة والعطف والحنان.

● **ملاحظة:**

- الإفراط والمبالغة في النعومة لا تتناسب مع الرجل.

- الخشونة والشدة لا تتناسب مع المرأة.

Introduction: In Allah Almighty’s wisdom, He made the characteristics of the male and the female to suit each of them in dress, appearance, etc. This is the purpose of honoring, for violating this by imitating one of the sexes with the characteristics of the other is a departure from the innate character that Allah has created each sex with. Allah has ordained a severe punishment for that, as shown in the hadith of the lesson. Ibn Abbas narrated: “The Messenger of Allah cursed the men who imitate women and the women who imitate men.”

- *Among the things that distinguish men from women is: clothing and adornment. Men have their own clothes and adornment, and so do women.*
- *It is forbidden for a man to imitate a woman with her own clothing or with her characteristics, such as imitation of her voice.*
- *It is forbidden for a woman to imitate a man with his own clothing.*
- *Imitating women leads to bad consequences for a man, as he becomes accustomed to femininity, which is contrary to the strength and masculinity he is created with by Allah.*
- *If a woman becomes accustomed to imitating a man in dress, she will have abandoned her innate femininity, kindness, and tenderness.*

Prove:

- *Exaggeration and excessiveness in tenderness is not suitable for men.*
- *Roughness and severity do not suit women.*

Content Remaining

93. *Life Skills and Family Education, Grades 10 - 12* (Joint Track), 2021, p. 35.

Remaining:

The text makes a distinction between men and women in Islam, stating that although they both have rights and obligations, men are superior to women and are responsible for them.

امتاز الإسلام بتوزيع الحقوق والواجبات على الزوجين بما يناسب وظيفة كل منهما، وتفوق الرجل بدرجة القوامة. قال تعالى: ﴿وَلَكِنَّ مِثْلَ الَّذِي عَلَيْكَ بِالْمَعْرُوفِ وَاللرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ﴾ [البقرة: ٢٢٨].

١ ما حقوق الزوجة وما واجباتها نحو أسرتها؟

٢ ما حقوق الزوج وما واجباته نحو زوجته وأولاده؟

Activity 2: Islam is distinguished by distributing the rights and duties between spouses, in a way that fits the function of each of them. Man is superior by the degree of guardianship. The Almighty said: ‘Women have rights similar to those of men equitably, although men have a degree [of responsibility] above them.’ [Al-Baqarah: 228]

1. What are the wife’s rights and duties toward her family?
2. What are the husband’s rights and duties toward his wife and children?

94. *Islamic Studies - Hadith (2), Grades 10-12* (Joint Program), 2021, pp. 102-103. (Previously: *Hadith [2], Grades 10–12* [Humanities Track], 2020, pp. 102-103.)

Remaining:

Students are taught that women are to blame for being sexually harassed by men, as this textbook interprets a hadith and teaches that women are warned from doing “or showing” what seduces men, as well as resembling the ways of men.

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «صَنَفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطُ كَأَذْنَابِ الْبَقَرِ يُضْرَبُونَ بِهَا النَّاسُ، وَنِسَاءٌ كَأَسِيَابِ عَارِيَاتٍ، مُمِيلَاتٌ مَائِلَاتٌ، رُؤُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ، وَلَا يَجِدْنَ رِيحَهَا، وَإِنْ رِيحَهَا لِيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا»^(١).

٧ في الحديث تحذير للنساء من التساهل في الحجاب، أو عمل أو إظهار ما يدعو الرجال للافتتان بها، وكذلك التشبه بالرجال.

Abu Huraira reported: The Messenger of Allah said: “Two are the types of the denizens of Hell whom I did not see: people having flogs like the tails of the ox with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it. Their heads would be like the humps of the bukht camel inclined to one side. They will not enter Paradise and they would not smell its odor whereas its odor would be smelt from such and such distance.”

7. The hadith warns women from being lenient with their veil, or from doing or showing something that invites men to be seduced by them, in addition to imitating men.

95. **Hadith (1), Grades 10 - 12 (Joint Track)**, 2021, p. 184. (Previously - **Hadith [1], Grades 10 - 12 [Joint Track]**, 2020, p. 188.)

Remaining:

Students are taught that women are not allowed to travel independently unless they are accompanied by their husbands or a relative they cannot marry (Mahram).

أن تسافر المرأة مع محرم لها أو زوج، قال ﷺ: «لا يخلون رجل بامرأة إلا ومعها ذو محرم، ولا تسافر المرأة إلا مع ذي محرم» فقال له رجل: يا رسول الله، إن امرأتي خرجت حاجة، وإني اكتنبت في غزوة كذا وكذا؟ قال: «انطلق، فحج مع امرأتك»^(٤).

4. *The woman must travel with an unmarriageable relative [Mahram] or a husband, as He [Muhammad] said: “A man must never be alone with a woman unless there is a Mahram with her. A woman also may not travel with anyone except with a Mahram.” A person said to Him: “O Messenger of Allah! What if my wife has gone for Hajj while I am enlisted for such and such a battle?” He replied: “Go and join your wife in Hajj.”*

96. **Fiqh (3), Grades 10 - 12 (Optional Track)**, 2021, p. 22 (Previously - **Fiqh (3), Grades 10 - 12 (Optional Track)**, 2020, p. 22).

Remaining:

A chapter about Islamic legislation regarding the family structure reinforces patriarchal gender roles, stating that women must obey men as they are their guardians. This structure is presented as integral to successful married life.

الخاصية السابعة: جعل الشرع للرجل القوامة على المرأة بالمعروف، وهذا أدعى لاستمرار الحياة الزوجية، فإن الأسرة لا بد لها من وال يتولاها حتى تسير السفينة إلى بر الأمان، وأمره بالرفق بها وأوصاهم بها خيراً، ثم أمر المرأة بطاعته في المعروف، كل هذا لتستمر الحياة الزوجية على أحسن حال، ولأجل قوامته على الأسرة أمره بمراعاة مسؤوليته عليها، والقيام برعايتها والنفقة عليها والحفاظ عليها مما يشينها ويبعدها عن طريق ربها، كما قال تعالى: ﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾ [النساء: ٣٤]، وقال: ﴿يَأْتِيَنَّكَ مِنَ الَّذِينَ آمَنُوا قَوْمًا أَنْفَسُوا وَأَهْلِيكُمْ نَارًا وَفُودَهَا النَّاسُ وَالْجَارَةُ﴾ [التحریم: ٦].

The Seventh Distinguishing Quality [of Islamic laws regarding the family structure]: Shariah has given men guardianship over women in what is right... It has commanded the woman to obey him in what is right, and all of this is in order for marital life to go on in the best way possible . . . The Almighty said: “Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially.” [An-Nisa: 34] . . .

97. **Hadith (2), Grades 10–12 (Humanities)**, 2021, p. 145 (Previously- **Hadith (2), Grades 10–12 (Humanities)**, 2020, p. 145)

Remaining:

Students are taught that within an Islamic marriage, a wife is never allowed to let anyone enter the husband’s house without his permission. It should be worth emphasizing that the phrasing of the sentence refers to “his” house and not “their” house.

ثالثاً: ألا تأذن لأحد أن يدخل بيته إلا بإذنه قال ﷺ: «لا يحل للمرأة أن تصوم وزوجها شاهد إلا بإذنه، ولا تأذن في بيته إلا بإذنه»^(٥).

Third: She is not to allow anyone to enter his home except with his permission. He [Muhammad] said: “It is not lawful for a woman to fast without the permission of her husband, nor should she allow anyone to enter his house without his permission.”

98. *Fiqh (3), Grades 10 - 12 (Optional Track)*, 2021, p. 76 (Previously - *Fiqh (3), Grades 10 - 12 (Optional Track)*, 2020, p. 76)

Remaining:

Students are taught that women “cannot” be appointed as judges and that “their power is canceled and rulings invalid.” The justification given for this assertion is that people under a female ruler “will never be successful.”

رابعاً: الذُكُورَةُ، فلا يجوزُ تَوَلِيَةُ المرأةِ القضاءَ، وإذا أُولِيَتْ فإن ولايتها باطلة وقضاؤها غير نافذ، والدليل على هذا: حديث أبي بَكْرَةَ رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «لَنْ يَفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ». رواه البخاري. ^(١)

Fourth: Maleness, as women cannot be appointed judges. If they are indeed appointed as such, then their power is canceled, and their rulings are not valid. Evidence for this can be found in the hadith of Abu Bakrah: “A people who make a woman their ruler will never be successful.”

99. *Islamic Studies - Fiqh (1), Grades 10-12 (Joint Program)*, 2021, pp. 32-33. (Previously- *Fiqh [1], Grades 10–12 [Joint Program]*, 2020, pp. 26-27.)

Remaining:

Students are presented with hadiths that detail criteria to select the right bride: she must have wealth and proper rank and obey the husband and not go against his wishes.

ب- اقرأ النصوص الآتية ثم استنتج منها المعايير التي حث الشرع على مراعاتها في اختيار الزوجة.

قال صلى الله عليه وسلم: «تنكح المرأة لأربع: لمالها وحسبها وجمالها ولدينها، فاظفر بذات الدين تربت يداك». ^(١)

وقال صلى الله عليه وسلم: «خير النساء التي تسره إذا نظر، وتطيعه إذا أمر، ولا تخالفه في نفسها ولا مالها بما يكره». ^(٢)

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b- Read the following texts, then deduce from them the criteria that the law urges to observe when choosing a wife:

Prophet Muhammad said: “A woman may be married for four reasons: for her property, her rank, her beauty and her religion; so get the one who is religious and prosper”.

Prophet Muhammad said: “The best woman is the one who makes him happy when he looks at her, obeys him when he commands her, and she does not go against his wishes with regard to herself nor her wealth.”

100. **Islamic Studies - Hadith (2), Grades 10-12** (Joint Program), 2021, pp. 97, 99. (Previously: **Hadith [2], Grades 10–12** [Humanities Track], 2020, pp. 97, 99.)

Remaining:

Students are taught that imitating the opposite gender is “among the greatest of sins” in Islam, as it is considered a “deviation... from human nature” This is supported by a prophetic hadith, stating that Allah curses such people.



Abd Allah ibn Umar ibn al-Khattab reported: the Messenger of Allah said: “He who imitates any people is considered to be one of them.”

5. Imitating the other gender, meaning when men are effeminate and soft so as to imitate of women, and when women assume masculine manners in imitating men. This is forbidden behavior by shariah, for it is a deviation and a contradiction of human nature. This would make it impossible for each gender to perform its true role in life, in addition to its terrible impact on the individual and society. Therefore, Islam is persistent in forbidding it and making it one of the greatest sins, as in the hadith of Ibn Abbas, who said: “The Messenger of Allah cursed men who imitate women and cursed women who imitate men.”

101. **Islamic Studies - Tawhid, Tafsir, Hadith, Fiqh, Grade 9**, Vol. 2, 2021, p. 185. (Previously: **Islamic Studies - Tafsir, Hadith, Tawhid, Fiqh, Grade 9**, Vol. 2, 2020, p. 221.)

Remaining:

Students are taught that Muslim women are to dress modestly in a way that does not show their body features so they do not attract “the attention of strangers,” suggesting that women are to blame for such attention. The text also states that Muslim women cannot dress like men.



The Muslim woman’s Dress and Modesty:

Allah has prescribed for the Muslim woman to be modest in her dress in order to protect herself, maintain her honor, and preserve her humility. Therefore, a woman must observe the following in her dress:

1. *It must cover her body.*
2. *The dress should not be an adornment in itself, attracting the attention of strangers.*
3. *The dress should not be transparent.*
4. *It should be wide and conceal the size of body parts .*
5. *It should not resemble men’s clothing.*
6. *The clothes should not be perfumed.*

102. *Social Studies, Grade 4*, Vol. 1, 2021, p. 86 (Previously - *Social Studies and Civics, Grade 4*, Vol. 1, 2019, p. 86.)

Remaining:

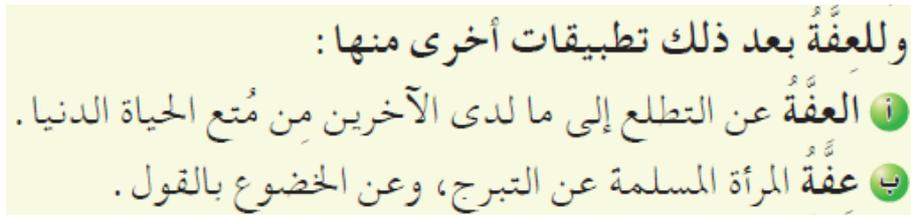
Gender stereotypes are reinforced through an example in a social studies textbook about budgeting. In the example, a boy and a girl must decide which product to buy, the more expensive or, the cheaper item. While the boy debates between two phones, the girl is shown as deciding between two handbags.



103. *Hadith (I), Grades 10 - 12 (Joint Track)*, 2021, p. 146. (Previously - *Hadith [I], Grades 10 - 12 [Joint Track]*, 2020, p. 147.)

Remaining:

Students are taught that Muslim women are to be chaste and not put on makeup, dress up, and speak in an overly feminine manner.



Following this, chastity has other applications, including:

a. . . .

b. A Muslim woman's refraining from adorning herself and from being submissive in speech.

104. *Life and Family Skills, Grade 4*, Vol. 1, 2021, p. 60; *Life and Family Skills, Grade 2*, Vol. 1, 2021, pp. 12, 17; *Life and Family Skills, Grade 5*, Vol. 1, 2021, p. 36. (Previously - *Family Education, Grade 4*, Vol. 1, 2020, p. 54; *Family Education, Grade 2*, Vol. 1, 2020, pp. 12, 17; *Family Education, Grade 5*, Vol. 1, 2020, p. 39.)

Remaining:

Stereotypical gender roles for women are taught and illustrated in primary school textbooks that are only given to girls. Such gender roles include laundry duty, brushing one's hair, and cleaning the house. Girls are taught the correct posture for cleaning and how to sew.

غسل الجوارب:

1 نحتاج إلى: 

2 خياطة الثقوب إن وجدت حتى لا تتسع. 

3 نفضها من الأتربة. 

إِخْرِصِي عَلَى مَشِيطِ شَعْرِكَ وَتَرْتِيبِهِ يَوْمِيًّا. 

عِنْدَ الذَّهَابِ إِلَى الْمَدْرَسَةِ لَا بُدَّ أَنْ يَكُونَ شَعْرِي نَظِيفًا وَمُرْتَبًا. 

التفكير الإبداعي

ماذا لو ذهبت إلى المدرسة وتركت شعري مُسَدِّلاً عَلَى كَتْفِي؟ 



أُسَمِّي اللهُ قَبْلَ الْبَدْءِ بِأَيِّ عَمَلٍ.
أَحَاوَلُ تَقْلِيمَ أَظْفَارِي بِنَفْسِي كُلَّ أُسْبُوعٍ.
أَقْلَمُ أَظْفَارَ يَدَيَّ وَقَدَمَيَّ بِحَدَرٍ.
أَجْمَعُ قُصَاصَاتِ أَظْفَارِي، ثُمَّ أضعُهَا فِي الْقَمَامَةِ.

نشاط (٨)

أشيري بعلامة (✓) إلى الوضع السليم للجسم أثناء عملية التنظيف، وعلامة (x) إلى الوضع غير السليم مع ذكر السبب:

(Top Left): *Washing socks:*

1. *We need: [pictures of laundry detergent, bucket of water, and a drying rack.]*
2. *Sewing holes, if there are any, so they don't expand.*
3. *Dusting them.*

(Bottom left): *Make sure to brush your hair and straighten it every day.*

(Top right): *Try to clip your own nails once a week. Gather your nail clippings and toss them in the garbage.*

(Bottom right): *Mark "V" for the right posture while cleaning, and mark "X" for the incorrect posture, with an explanation.*

105. *Life and Family Skills, Grade 5*, Vol. 1, 2021, p. 34. (Previously - *Family Education, Grade 5*, Vol. 1, 2020, p. 37.)

Remaining:

Stereotypical gender roles are taught in textbooks that are only given to female students. They are taught the importance of cleaning, implying that this is a woman's job.

● النظافة :

إن لنظافة المنزل أهمية كبرى في المحافظة على صحة أفراد الأسرة وجمال منظره ورائحته ؛ لذلك لابد من العناية به باتباع ما يأتي :



١ . تهوية الغرف .



٢ . ترتيب الأثاث وإزالة الغبار عنه .



٣ . كنس الأرضية .



٤ . مسح الأرضية .



٥ . إغلاق النوافذ وإسدال الستائر بعد مضي بعض الوقت .

Cleanliness:

The cleanliness of the house is very important for the health of the family, for its appearance, and for its scent. Because of this, taking care of it is crucial, by following these steps: ventilating the rooms, organizing the furniture and dusting them, sweeping the floor, washing the floor, and closing the windows and curtains after some time.

Israel and Zionism

Content Removed

106. *Hadith and Islamic Culture (3), Grades 10–12, Level 5 (Literature and Qur'an)*, 2019, p. 330.¹⁷

Removed:

In a chapter about the Al-Aqsa Mosque, students were falsely taught that Jews expel thousands of people from their homes and properties, attack worshippers, harass and arrest people, shut down charities, and commit other acts to harm Islamic life in Jerusalem.

«لما لبیت المقدس والقدس من فضل، ولما له من مكانة في الشريعة الإسلامية، ومكانة في نفوس المسلمين واستشعاراً للمسؤولية، فإنَّ اللجنة الدائمة للبحوث العلمية والإفتاء بالمملكة العربية السعودية تابعت ولا تزال تتابع بكلِّ ألمٍ ما جرى ويجري من التعديت والممارسات الظالمة التي تزداد يوماً بعد يوم، وإخراج أهل الدور من دورهم، وتشريد الآلاف من ممتلكاتهم، والاستيلاء على بيوتهم، ومزارعهم، ومساكنهم؛ ليقیم عليها اليهود مغتصباتهم التي يسمونها مستوطنات، وما يقومون به من اعتداء على المصلين والمتعبدين وإقامة الجدار العازل، وتشديد الحصار الاقتصادي وسحب الهويات، والاعتقالات، وتدني مستوى الخدمات وإغلاق المؤسسات الخيرية، ومضايقة السكان بشتی ألوان المضايقات، ولا شك أن هذا إجماع وظلم وبغي في حق القدس والمسجد الأقصى وأهل فلسطين، وهذه الأحداث الأليمة توجب على ولاة أمر المسلمين الوقوف مع إخوانهم الفلسطينيين، والتعاون معهم ونصرتهم، ومساعدتهم، والاجتهاد في منع اليهود من الاستمرار في عدوانهم، واعتداءاتهم على المسجد الأقصى، وإنهاء الاحتلال الظالم، كل في ميدانه وموقعه، قياماً بالمسؤولية، وبراءة للذمة. هذا وإننا نوصي إخواننا المسلمين في فلسطين والقدس بتقوى الله تعالى والرجوع إليه سبحانه، كما نوصيهم بالوحدة على الحق وترك الفرقة والتنازع لتفويت الفرصة على العدو الذي استغلها وسيستغلها بمزيد من الاعتداءات والتوهين»⁽¹⁾.

In light of Jerusalem's good virtues, its place in Islamic law and in the hearts of Muslims - and in recognition of its own sense of responsibility - the Permanent Committee for Scholarly Research and Fatwahs in Saudi Arabia follows with deep sorrow, and will keep following, aggressions and oppressive actions taken and being taken, as they intensify with each passing day, including families being taken out of their houses, the expulsion of thousands of people from their properties and the expropriation of their houses, farms and residences—all so as to allow the Jews to establish the illegal appropriations they call the "settlements" on top of them, to attack religious worshippers, to build the Separation Fence, to harden the economic siege, to confiscate identification cards, to make arrests, to degrade the level of public services, to shut down charities, and to harass people in various different ways. There is no doubt that this is a crime, a form of oppression, and an injustice towards Jerusalem, the Al-Aqsa Mosque, and the people of Palestine. . . .

¹⁷ Removed for September 2020

107. *Hadith and Islamic Culture (3), Grades 10–12, Level 5 (Literature and Qur'an), 2019, pp. 327 - 28.*

Removed:

The textbook claimed that the Jewish Temple in Jerusalem is a politically motivated fabrication, and that the Temple Mount has always been occupied by a mosque. Israel and the Jewish people were accused of actively seeking to destroy the Al-Aqsa Mosque, remove Jerusalem's Islamic character and rebuild the Temple, all as a primary directive.

محاولات هدم اليهود للمسجد الأقصى وبناء الهيكل

مع الاحتلال اليهودي المعاصر لدولة فلسطين، ورغم كل المواثيق الدولية التي تمنع المساس بالمقدسات وأماكن العبادة؛ إلا أن الاحتلال اليهودي بجمعياته ومنظماته لا يفتأ ليل نهار يخطط ويكيد لهدم المسجد الأقصى وتدميره أو إحراقه والعبث فيه.

وقد نسج حاخامات اليهود أسطورة نسبوها إلى نبي الله سليمان ﷺ، ليتخذوها ذريعة في هدم المسجد الأقصى، حيث زعموا أن تحت أرض المسجد (هيكل سليمان)، وهو عبارة عن أتقاض معبد ضخيم، ادَّعوا أن سليمان ﷺ كان قد بناه لليهود؛ ليقوموا فيه شعائرتهم الدينية ويؤدوا فيه طقوسهم، ويدبحوا فيه القرابين. والواقع أن سليمان ﷺ بنى مسجداً ولم يبن معبداً، وهذا المسجد تهدم بنيانه حجراً حجراً وزال أثره في حروب بني إسرائيل مع الممالك الوثنية، وقد أثبت العلماء المتخصصون بالأثار من الذين نَقَبُوا في الحفريات تحت المسجد الأقصى أنه لا يوجد أثر واحد لهيكل سليمان، بل وجدوا آثاراً إسلامية يرجع تاريخها إلى الدولة الأموية والأيوبيية وغيرهما.

والصهاينة يعتبرون بناء الهيكل هو القضية الكبرى والأهم، وتكاد تتفق كلمة المنظمات والجماعات اليهودية على ذلك، ومن هنا صار هدم المسجد وإزالة المعالم الإسلامية في القدس هدفاً رئيساً لهم.

والحقائق التاريخية تكذب ادعاء اليهود؛ حيث لم يكن هناك بناء قائم مكان المسجد الأقصى حين فتح المسلمون بيت المقدس؛ بل جاء في موقعه الحالي على أساس قدسية هذه البقعة المباركة التي جاء ذكرها في القرآن والسنة.

وتبرز في بعض وسائل الإعلام صورة مسجد قبة الصخرة على أنه هو المسجد الأقصى، وهي خطة يهودية مأكرة لإشغال العالم عن الحفريات التي يقوم بها اليهود تحت المسجد الأمامي؛ تمهيداً لهدمه.

وتبلغ أطوال سور المسجد الأقصى: (٤٩١م) من الغرب، و(٤٦٢م) من الشرق، و(٣١٠م) من الشمال، و(٢٨١م) من الجنوب.

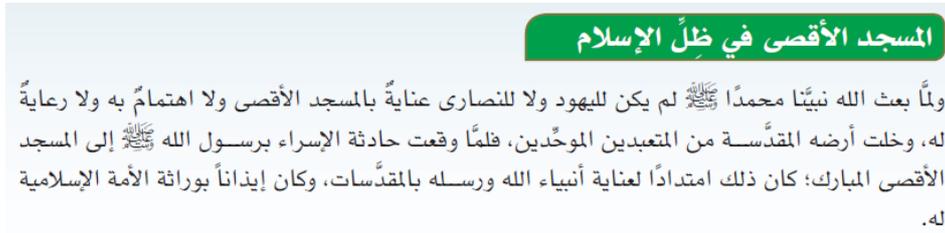


The Jews' Attempts to Demolish the Al-Aqsa Mosque and Build the Temple Besides the current Jewish occupation of the State of Palestine, and despite all international conventions prohibiting the harm of sacred places and places of worship – the Zionist Occupation, and its associations and organizations, ceaselessly plot to demolish and destroy the Al-Aqsa Mosque, or burn it down and damage it. The Jewish rabbis concocted a myth and attributed it to the Prophet of Allah, Solomon, to use it as an excuse to destroy the Al-Aqsa Mosque. They claim that under the mosque lies 'Solomon's Temple,' which is the remains of a massive temple. They allege that Solomon built it for the Jews to perform their rituals, carry out their religious ceremonies, and offer their sacrifices. However, the reality is that Solomon built a mosque, not a temple, and the building of that mosque was chipped away stone by stone, until its last remains vanished in the Israelites' wars with idolatrous kingdoms. Scholars who specialize in the archeological remains which were salvaged in excavations carried out under the Al-Aqsa Mosque have confirmed that there is no trace of Solomon's Temple, but they have found Islamic going back to the Umayyad dynasty, the Ayyubids and others. The Zionists consider the construction of the temple to be the greatest and most important concern. Nearly all Jewish groups and organizations agree about this notion, which is why they have made the destruction of the Mosque and the removal of Islamic landmarks in Jerusalem to be a primary goal of theirs. . . .

108. *Hadith and Islamic Culture (3), Grades 10–12, Level 5* (Literature and Qur'an), 2019, pp. 327–28.¹⁸

Removed:

A chapter about the Al-Aqsa Mosque in Jerusalem—understood to refer to the whole Temple Mount—claimed that Jews and Christians only took interest in the site after Muhammad’s visit, implying that the site’s importance in those religions was fabricated to harm Islam.



The Al-Aqsa Mosque under Islam

When God sent Muhammad [to Jerusalem], neither the Jews nor the Christians had any interest in the Al-Aqsa Mosque. They had no concern for it nor did they take care of it.

109. *Hadith and Islamic Culture (3), Grades 10–12, Level 5* (Literature and Qur'an), 2019, p. 328.¹⁹

Removed:

Students were instructed to write down three attempts by “the Jews” to destroy and Judaize the Al-Aqsa Mosque, and what can be done to prevent that.

نشاط (٢)

يقع المسجد الأقصى اليوم تحت الاحتلال الصهيوني، وقد تعرض لعدد من محاولات التخريب والتفجير، تعاون مع زملائك في ذكر ثلاثة من اعتداءات الصهاينة عليه، وثلاثاً من وسائل نصرة المسجد الأقصى:

م	نماذج من اعتداءات اليهود	من وسائل نصرة الأقصى
١		
٢		
٣		

Activity 2

Al-Aqsa Mosque is now under the Zionist Occupation. It was subjected to a number of attempts to destroy and Judaize it. Together with your classmates, find three examples of Zionist offenses against the Al-Aqsa Mosque, and three ways to support it.

[Top column, right to left:] Examples of Offenses by the Jews—Ways to Support Al-Aqsa

¹⁸ Removed for September 2020

¹⁹ Removed for September 2020

110. *Hadith and Islamic Culture (3), Grades 10–12, Level 5 (Literature and Qur'an)*, 2019, p. 324.²⁰

Removed:

The text recounted the history of the Al-Aqsa Mosque by comparing its “fall into the hands of the Zionist Occupation” to the Crusades, arguing this happened only because of the Muslims growing weak. In this context it was stated that Saudi Arabia supports the Palestinian cause—implying that the goal is to re-Islamize Jerusalem. The state of disrepair of the Temple Mount in the Byzantine period, before the Islamic conquest, was furthermore described as “the Christians’ filth,” which was “purified” by the Muslims.

للمسجد الأقصى مكانته في قلوب المسلمين؛ وقد صلى فيه النبي ﷺ إمامًا بالأنبياء جميعهم حين أُسْرِي به إلى بيت المقدس قبل الهجرة، وفي عام (١٥هـ) جاءه الفتح الإسلامي فطهره عمر بن الخطاب رضي الله عنه من دنس النصارى، ثم حرّره صلاح الدين الأيوبي بعد ذلك من أيدي الصليبيين، ثم آل أمره مع ضعف المسلمين إلى الاحتلال الصهيوني. وتضع المملكة العربية السعودية القدس وفلسطين في أولوياتها، من نصرة قضية فلسطين عبر المنظمات الدولية، والدعم المالي، وعقد المؤتمرات والاجتماعات الدولية والإقليمية، وكان من أهمها قمة القدس التي عُقدت في مدينة الظهران عام ١٤٣٩هـ برئاسة خادم الحرمين الشريفين الملك سلمان بن عبدالعزيز يحفظه الله.

The Al-Aqsa Mosque has its own place in the hearts of Muslims. The Prophet prayed in it as an imam to all the prophets, when he was taken to Jerusalem on a nightly journey before the Hijrah. In 15 AH, the Islamic conquests reached it and ‘Umar ibn Al-Khattab purified it of the Christians’ filth. Later, Saladin liberated it from the Crusaders, but then, as the Muslims weakened, it fell into the hands of the Zionist Occupation.

The Kingdom of Saudi Arabia places Jerusalem and Palestine in its top priority, whether it is support of the Palestinian cause in international organizations, financial aid, or international and regional conferences and meetings—one of the most important of which was the Jerusalem Summit, held in Dhahran in 1439 AH [2018] and was headed by the Custodian of the Two Holy Mosques, King Salman ibn ‘Abd al-‘Aziz, may Allah protect him.

²⁰Removed for September 2020

Content Remaining

111. **Social Studies, Grades 10–12** (Joint Track), 2021, p. 73. (*Previously- Social Studies, Grades 10–12* (Joint Track), 2020, p. 73).

Remaining:

Students are taught that “Zionists” deliberately tried to burn down the Al-Aqsa Mosque in 1969. As is well-documented, an Australian Christian fundamentalist tourist named Denis Rohan was in fact responsible for the attack.

ولتطور أحداث قضية فلسطين عقدت الدول الإسلامية مؤتمر القمة الإسلامي الأول في مدينة الرباط عام ١٣٨١ هـ / ١٩٦٩ م على إثر مهاجمة الصهاينة للمسجد الأقصى وإحراقه، وقد شاركت فيه جميع الدول العربية والإسلامية.

For the advance of the Palestinian cause, the Islamic states convened the first Islamic summit in Rabat city in 1969 following the Zionist attack on the Al-Aqsa Mosque and setting it on fire. The summit was attended by all Arab and Islamic countries.

112. **Social Studies, Grades 10–12** (Joint Track), 2021, p. 64. (*Previously- Social Studies, Grades 10–12* (Joint Track), 2020, p. 64.)

Remaining:

Zionism is defined as a racist European movement that aims to expel Palestinians and establish a Jewish state by force.

مفاهيم ومصطلحات

الصَّهْيُونِيَّة: حركة يهودية
 سياسية عنصرية، أوروبية
 الأصل والمنشأ، ترمي إلى
 طرد شعب فلسطين وإقامة
 دولة يهودية بأسلوب القوة،
 وتشجيع الهجرة اليهودية
 إلى فلسطين، وسميت بهذا
 الاسم نسبة إلى جبل صهيون
 بالقدس.

Concepts and Terms

Zionism: A Jewish racist political movement, European in its origins and beginnings, which aims to expel the Palestinian people and establish a Jewish state by force by encouraging Jewish immigration into Palestine. It was named after Mount Zion in Jerusalem.

113. *Social Studies, Grades 10–12* (Joint Program), 2021, p. 169. (Previously: *Social Studies, Grades 10–12* [Joint Program], 2020, p. 169.)

Remaining:

Students are taught that the Organization of Islamic Cooperation was established following “*the criminal arson that was perpetrated in the blessed Al-Aqsa Mosque... by Zionist actors in the occupied city of Jerusalem,*” propagating the myth that the 1969 arson of the mosque was a conspiracy by the Israeli government. The text follows with the assertion that the OIC’s purpose was to use “*every means – political and military – to liberate Jerusalem from the Zionist Occupation.*”

وقد تأسست المنظمة في الرباط بالمملكة المغربية في الثاني عشر من رجب سنة ١٣٨٩ هـ (٢٥ سبتمبر ١٩٦٩م) بمناسبة المؤتمر الأول لقادة العالم الإسلامي الذي عقد في العاصمة المغربية على إثر الحريق الإجرامي الذي ارتكب في المسجد الأقصى المبارك في ١٣٨٩/٦/٨ هـ (١٩٦٩/٨/٢١م) على يد عناصر صهيونية في مدينة القدس المحتلة.

ولقد استطاع قادة العالم الإسلامي المجتمعون في الرباط تأكيد وحدتهم وجمع كلمتهم واستنفار القوة اللازمة لمواجهة هذا الاعتداء الصارخ. وفي ذلك الاجتماع أنشئت المنظمة وتضمن ميثاقها عهداً بالسعي بكل الوسائل السياسية والعسكرية لتحرير القدس الشريف من الاحتلال الصهيوني.

The Organization (of Islamic Cooperation) was established in Rabat, the Kingdom of Morocco, on 12 Rajab, 1389 AH (25 September, 1969) on the occasion of the first conference of leaders of the Islamic world, which was held in the Moroccan capital following the criminal arson that was perpetrated in the blessed Al-Aqsa Mosque on 8/6/1389 AH (21/8/1969) by Zionist actors in the occupied city of Jerusalem.

The leaders of the Islamic world who met in Rabat were able to establish their unity, form a consensus, and mobilize the necessary force to confront this blatant aggression. In that meeting, the Organization was established, with its charter containing a guarantee to use every mean – political and military – to liberate Jerusalem from the Zionist Occupation.

114. **Social Studies, Grades 10–12 (Joint Track)**, 2021, p. 70. (Previously- **Social Studies, Grades 10–12 (Joint Track)**, 2021, p. 70)

Remaining:

Students are taught that Israel’s reasons for starting the Six-Day War were expanding its borders, taking over Islamic and Christian holy sites in Jerusalem, and taking over oil wells in the Sinai Peninsula.

العرب ليس هو السبب الرئيس وراء حرب ١٣٨٧هـ/١٩٦٧م؛ بل سبب الحرب هو صرف الناس عن التفكير في مشكلاتهم الداخلية، ورفع روحهم المعنوية، إضافةً إلى أن هذا العدوان يتيح لهم فرصة تحقيق الأهداف الأساسية للصهيونية، وتوسيع مساحة أراضيها، والاستيلاء على المقدسات الإسلامية والمسيحية في القدس، وكذلك الاستيلاء على آبار البترول المصرية في صحراء سيناء. ولذلك كله، اتخذ العدو الصهيوني من قرار مصر إغلاق مضائق ثيران أمام الملاحة الإسرائيلية حجةً للهجوم بوصفه حصاراً بحرياً، فنفذت تهديدها لثلاث دول عربية هي مصر،

The reason for war was to make people not think of their personal problems and to raise their moral. This act of aggressiveness also gave them an opportunity to achieve Zionism’s fundamental goals, to expand their territories and take over the Islamic and Christian holy sites in Jerusalem, as well as taking control over oil wells in the Sinai Peninsula. For these reasons, the Zionist enemy used Egypt’s decision to close the Straits of Tiran to Israeli ships as an excuse to attack . . .

115. **Social Studies, Grades 10 - 12 (Joint Track)**, 2021, pp. 75 - 76. (Previously- **Social Studies, Grades 10 - 12 (Joint Track)**, 2020, p. 75 - 76).

Remaining:

Students are taught about the “Israeli enemy” in the context of the “Separation Wall.”

كما قدّم الملك عبدالله بن عبدالعزيز مبادرة سلام في مؤتمر القمة العربية عام ١٤٢٣هـ، تبنتها الدول العربية مشروعاً عربياً موحداً لحل النزاع العربي الفلسطيني، وتوفير الأمن في المنطقة. وأدانت المملكة العربية السعودية الجدار العازل الذي بناه العدو الإسرائيلي، وضمّ أراضٍ عربية، مقدمة مذكرة احتجاج لمحكمة العدل الدولية، فصدر قرار المحكمة بعدم شرعية هذا الجدار.

King Abdullah bin Abdulaziz presented a peace initiative at the Arab summit conference in H 1423 [2002]. The Arab countries endorsed [this initiative] as a united Arab project to solve the Arab Palestinian conflict, and provide security for the region. The Kingdom of Saudi Arabia condemned the Separation Wall built by the Israeli enemy, as well as the annexation of Arab territories, as it submitted a complaint to the International Court of Justice, which issued a decision regarding the illegitimacy of this wall.

116. *Arabic Language (5) - Literature Studies, Grades 10–12* (Humanities), 2021, pp. 106, 137 (Previously- *Arabic Language (5) - Literature Studies, Grades 10 - 12* (Humanities), 2020, pp. 106, 137).

Remaining:

In an Arabic language textbook, students are taught different types of poetry, including patriotic poetry, exemplified by the subject “*opposing the Jewish settlement of Palestine;*” and political poetry, which is exemplified by the subject “*the Jews’ occupation of the holy land.*”

٢) الشعر الوطني وفيه برز أثر الظروف السياسية التي عانى منها العالم العربي في العصر الحديث، ومن أبرز موضوعاته التي شغلت الشعراء في الوطن العربي: مقاومة الاستعمار الأجنبي حتى الاستقلال، ومقاومة الاستيطان اليهودي لفلسطين.

ب) وتناول الشعر السياسي قضايا الشعوب العربية ومقاومتها الاستعمار، كنزيرة الجزائر، وقضية فلسطين واحتلال اليهود الأرض المقدسة وتركز الشعر في وصف مشاعر الغضب من الاحتلال، وتصوير الآلام والمقاومة.

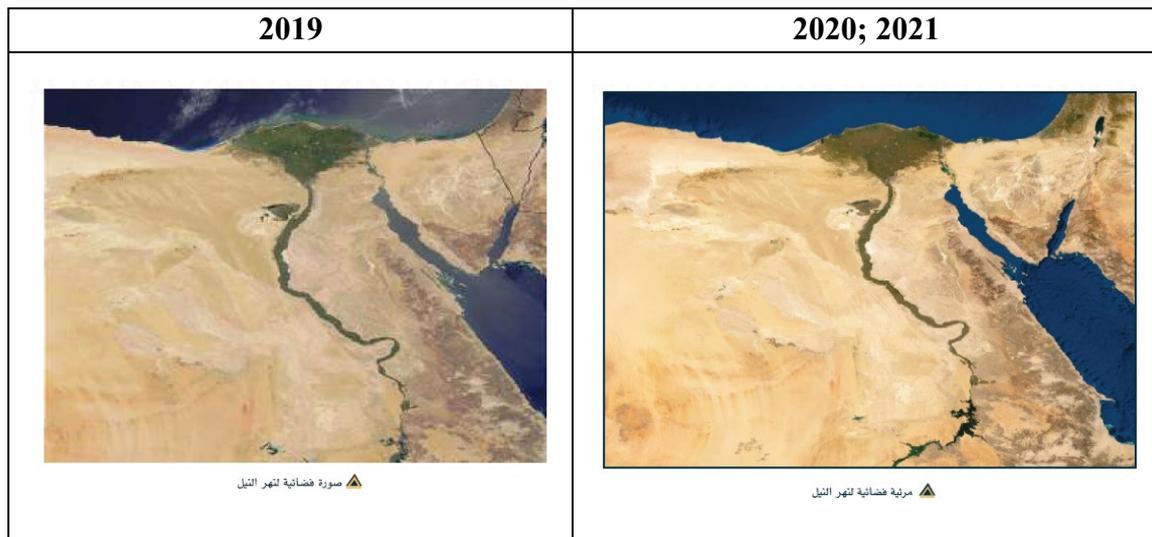
2. *Patriotic poetry, in which appears the impact of the political conditions from which the Arab world suffers in the modern era. Among its most prominent subjects, which poets in the Arab world employ: opposing foreign colonialism until independence and opposing the Jewish settlement of Palestine.*

b) *Political poetry discusses the issues of Arab peoples and how they oppose colonialism, such as the Algerian revolt and the Palestinian issue and the Jews’ occupation of the holy land. The poetry centers on describing feelings of anger toward the occupation and depicting the agony and resistance.*

117. *Social Studies, Grades 10–12* (Joint Program), 2021, p. 90. (Previously- *Social Studies, Grades 10–12* [Joint Program], 2020, p. 90; *Social Studies, Grades 10–12* [Joint Program], 2019, p. 90.)

Remaining:

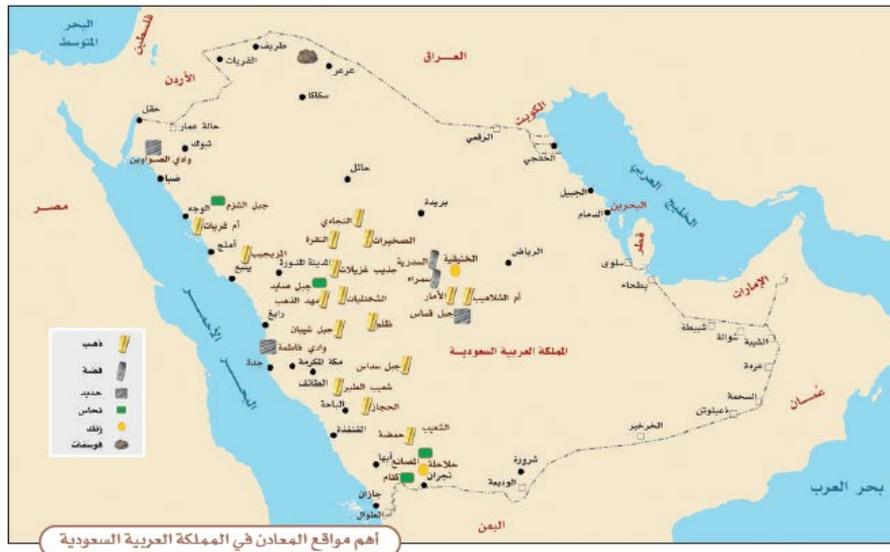
A satellite image of the Nile featured the Green Line that separates Israel from the West Bank and the Gaza Strip. As of 2020 the Green Line has been removed.



118. *Social Studies, Grade 5, Vol. 2, 2021, p. 53. (Previously - Social Studies, Grade 5, Vol. 2, 2020, p. 53.)*

Remaining:

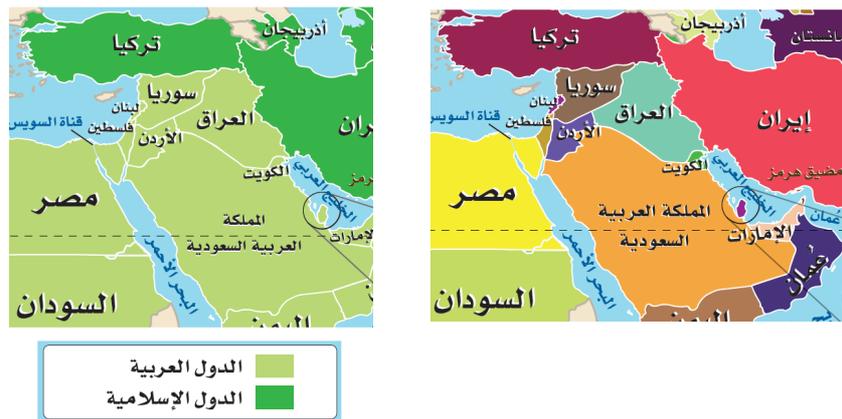
Israel’s existence is ignored on a map of Saudi Arabia’s mineral extraction sites. States bordering or adjacent to Saudi Arabia are labeled, though not delineated, except Israel. Instead, the word “Palestine” is placed in the same area. In this map, Iran is also omitted.



119. *Social Studies, Grade 8, Vol. 2, 2021, pp. 94, 113. (Previously - Social Studies, Grade 8, Vol. 2, 2020, pp. 94, 113.)*

Remaining:

Israel’s existence is ignored in maps throughout this textbook. The entire territory is labeled “Palestine” with no delineation lines as to Israel’s borders.

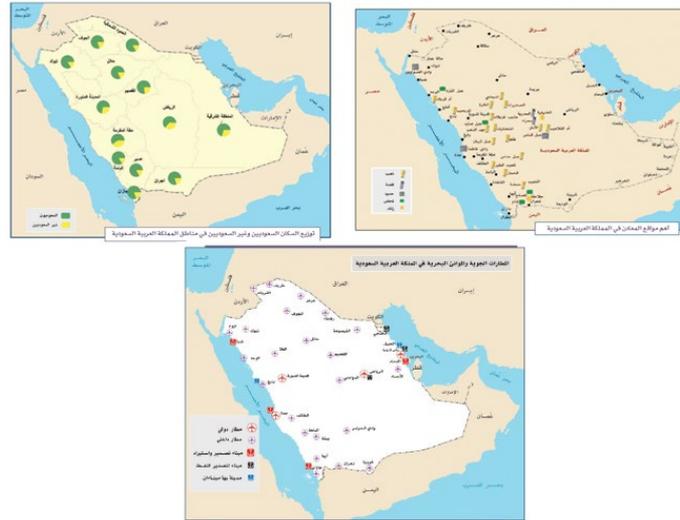


[Map key: light green:] Arab Countries
 [Green:] Islamic Countries

120. *Social Studies, Grade 9*, Vol. 2, 2021, pp. 46, 75, 147. (Previously - *Social Studies, Grade 9*, Vol. 2, 2020, pp. 46, 75, 147.)

Remaining:

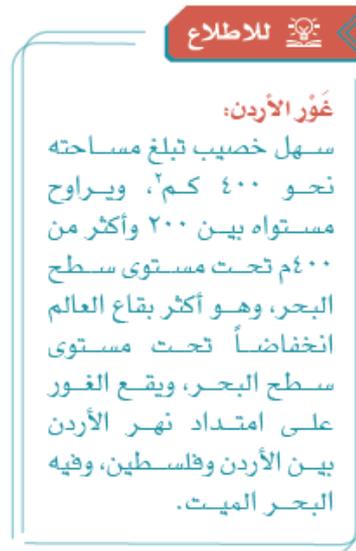
Israel is not included on maps of the region that are used to show Saudi Arabia’s demography, mineral extraction sites, and airports and ports. States bordering or adjacent to Saudi Arabia are labeled, though not delineated, except Israel. Instead of Israel, the word “Palestine” is placed in the same area.



121. *Social Studies, Grade 8*, Vol. 2, 2021, p. 99. (Previously - *Social Studies, Grade 8*, Vol. 2, 2020, p. 99.)

Remaining:

Descriptions of the Jordan Valley, the Jordan River, and the Dead Sea present them all as being located between Jordan and Palestine rather than Israel.



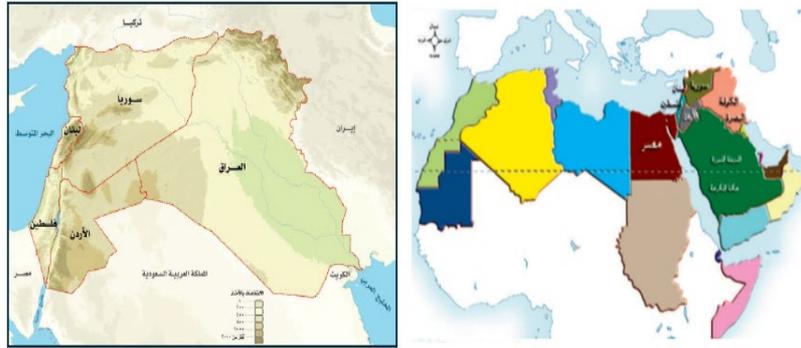
The Jordan Valley:

[. . .] *The valley is located along the Jordan River, between Jordan and Palestine. It includes the Dead Sea.*

122. **Social Studies, Grades 10 - 12** (Joint Track), 2021, p. 87; **Fiqh (1), Grades 10 - 12** (Joint Track,) 2021, p. 13; **Geography, Grades 10 - 12** (Humanities,) 2021, pp. 198, 239 - 40; **Social Studies, Grade 9**, Vol. 1, 2021, pp. 120 - 21, 125, 156. (Previously - **Social Studies, Grades 10–12** [Joint Track], 2020, p. 87; **Fiqh [1]**, Grades 10 - 12 [Joint Track], 2020, p. 5; **Geography, Grades 10 - 12** [Humanities], 2020, pp. 198, 239 - 40; **Social Studies, Grade 9**, Vol. 1, 2020, pp. 120 - 21, 125, 156.)

Remaining:

Israel is erased from maps in social studies and Islamic jurisprudence books.



123. **Geography, Grades 10–12** (Humanities), 2021, pp. 198, 239–40. (Previously—**Geography, Grades 10–12** (Humanities), 2020, pp. 195, 237–38.)

Remaining:

Israel is erased from maps in this geography textbook.



124. **Social Studies, Grade 9, Vol. 1, 2021, pp. 120 - 21, 125, 156.** (Previously - **Social Studies and Civics, Grade 9, Vol. 1, 2020, pp. 125 - 26, 133, 172.**)

Remaining:

Most regional maps in this *Social Studies* textbook ignore Israel’s existence, and label the entire region Palestine.



125. **Social Studies, Grade 5, Vol. 1, 2021, p. 55** (Previously- **Social Studies, Grade 5, Vol. 1, 2029, p. 55**)

Remaining:

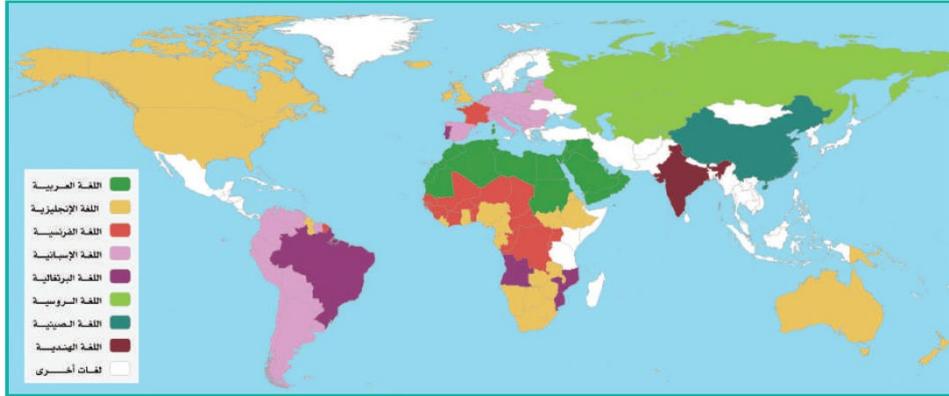
Israel’s existence is ignored in a map outlining Saudi Arabia’s borders and the locations of various Islamic holy sites. The entire territory is labeled Palestine, with no delineation lines showing Israel’s borders.



126. **Geography, Grades 10–12 (Humanities), 2021, p. 204. (Previously- *Geography, Grades 10–12 (Humanities), 2021, p. 204)***

Remaining:

A world language map shows that the entire Middle East only speaks Arabic, disregarding Hebrew as the national language of Israel.



خريطة توزيع اللغات في العالم

127. **Social Studies, Grades 10 - 12 (Joint Track), 2021, pp. 70 - 71. (Previously - *Social Studies, Grades 10 - 12 (Joint Track), 2019 - 2020, pp. 69 - 70; Social Studies, Grades 10 - 12 (Joint Track), 2017, pp. 140 - 41.*)**

Remaining:

The word “Israel” is removed from factual descriptions of the Six-Day War and the Yom Kippur War in the 2019 and/or 2020 edition and is replaced by the terms “Zionist” or “Zionist enemy.”

2017 Edition:

Yellow highlight indicates the word “Israel” has been deleted or replaced with “Zionist” in the 2019 edition.

معلومات إضافية

مقرات الجولان

هي جبالية جبلية يصل ارتفاعها إلى 1500 متر كانت إسرائيل تطلق عليها «أرض حاصب» لأنها من ممر دولي مهم يربط بين مصر ودمشق. إسرائيل احتلتها في حرب 1967. إسرائيل تسيطر على الجولان منذ احتلالها في حرب 1967. إسرائيل تسيطر على الجولان منذ احتلالها في حرب 1967. إسرائيل تسيطر على الجولان منذ احتلالها في حرب 1967.

حرب الفلكنة الكبرى عام 1973 هـ / (حرب يونيو) عام 1967 م

أصبح اليهود الصهيونيين ينتشرون شمال القديين من الدول العربية وخاصة من دول الجوار (مادا لخصم بتقول المواجهة هنا 9) إلى أرض فلسطين والقيام بمهامها هناك ضد المدون المحتل. وارتفع صوت الصهيونية بالتهديد للدول العربية إذ هي لم تعمل على إيقاف العمل العدائي. علماً أن شمال القديين العرب ليس هو السبب الرئيس الذي يكمن وراء حرب 1967 م وإنما سبب الحرب هو صرف الناس في إسرائيل من التفكير في مشاكلهم الداخلية. وقع وحجم العدوانية. بالإضافة إلى أن هذا العدوان يتيح لإسرائيل فرصة تحقيق الأهداف الأساسية للصهيونية. وتوسع مساحة أراضيها. والاستيلاء على موارد المياه العذبة كالقديسات الإسلامية والمسيحية في القدس. وكذلك الاستيلاء على أبار البترول العمورية في صحراء سيناء. ولذلك كله اتخذت إسرائيل من قرار مصر بإغلاق مضائق بيرمان في مايو 1967 م أمام الملاحة الإسرائيلية حجة للهجوم باعتبارها حصار بحري. فتصدت إسرائيل لهجومها لتشل دول عربية هي مصر والأردن وسوريا بحرب استمرت فيها أسبعت الأشعة الفلكنة واحتلت إسرائيل الضفة الغربية التي كانت جزءاً من الأردن. وغزة ولم يتوقف القتال إلا بعد أربعة أيام بوقف النار أصدرها مجلس الأمن. وتجاهلتها إسرائيل إلى أن حقت أممها التوسعية. على أن نتائج حرب الفلكنة قد أدت أيضاً إلى زيادة نشاط المقاومة الفلسطينية. كما ساهمت في تشكيل الوعي الوطني للأمة الإسلامية. فبعد هذه الحرب كثرت مؤتمرات القمة العربية والإسلامية وتوالت اجتماعات الجامعة العربية. وشكلت الأجهزة العربية مجلس القديسات. واعتقدت هيئة الأمم المتحدة ومجلس الأمن عدة مرات. من أجل إيجاد مخرج للأزمة إذ لم تعد منصوره على القضية الفلسطينية بل شملت العالم العربي والإسلامي.

والنسبة القديية للعرب من فلسطين (22%). كما احتلت شبه جزيرة سيناء المصرية. واحتلت إسرائيل كذلك مقرات الجولان السورية.

(مادا حرسات إسرائيل على احتلال مقرات الجولان 9)

معلومات إضافية

مقرات الجولان

هي جبالية جبلية يصل ارتفاعها إلى 1500 متر كانت إسرائيل تطلق عليها «أرض حاصب» لأنها من ممر دولي مهم يربط بين مصر ودمشق. إسرائيل احتلتها في حرب 1967. إسرائيل تسيطر على الجولان منذ احتلالها في حرب 1967. إسرائيل تسيطر على الجولان منذ احتلالها في حرب 1967.

حرب الفلكنة الكبرى عام 1973 هـ / (حرب يونيو) عام 1967 م

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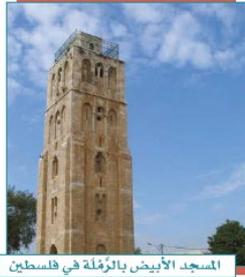
والنسبة القديية للعرب من فلسطين (22%). كما احتلت شبه جزيرة سيناء المصرية. واحتلت إسرائيل كذلك مقرات الجولان السورية.

(مادا حرسات إسرائيل على احتلال مقرات الجولان 9)

129. *Social Studies, Grade 8*, Vol. 1, 2021, pp. 3, 18 (Previously- *Social Studies, Grade 8, Vol. 1, 2020, pp. 3, 18*)

Remaining:

This textbook presents an image of the al-Aqsa Mosque, describing it as being located “*in the city of Jerusalem in Palestine.*” A chapter about the Umayyad dynasty includes a picture of the White Mosque, located in “*Ramlah in Palestine,*” rather than in Israel.



*The Al-Aqsa Mosque in the city of Jerusalem in Palestine.
The White Mosque in Ramla in Palestine.*

Iran

Content Improved

130. *Social Studies, Grade 7, Vol. 2, 2021, p. 15.* (Previously— *Social Studies, Grade 7, Vol. 2, 2020, p. 15; Social Studies and Civics, Grade 7, Vol. 2, 2019, p. 15; Social and National Studies, Grade 7, Vol. 2, 2017, p. 21.*)

Remaining:

The portrayal of Iran appears to have been moderated in 2020, as the textbook’s reference to the Persian “*occupation*” in the Arabia Peninsula was removed and replaced with a neutral description of the Sassanid dynasty, based on Persia vying for control of the region with the Byzantine Empire. The 2017 version pointed to Persian “*influence*” in the Arabian Peninsula.

2017	2019	2020, 2021
<p data-bbox="229 734 560 853"><i>Social and National Studies, Grade 7, Vol. 2, 2017, p. 21.</i></p>  <p data-bbox="204 1227 584 1509"><i>Foreign powers influenced parts of the Arabian Peninsula during the mission of our Prophet Muhammad including the influence of the Persians which spread to the Easter Coast and Yemen.</i></p>	<p data-bbox="624 734 970 842"><i>Social Studies and Civics, Grade 7, Vol. 2, 2019, p. 15.</i></p>  <p data-bbox="608 1155 983 1263"><i>B. The Persians occupied parts of the Arabian Peninsula before Islam.</i></p>	<p data-bbox="1007 734 1390 898"><i>Social Studies, Grade 7, Vol. 2, 2021, p. 15; Social Studies, Grade 7, Vol. 2, 2020, p. 15.</i></p>  <p data-bbox="1007 1173 1390 1375"><i>B. Attempts by the Sassanid Empire in Persia and the Byzantine Empire to control the Arabian Peninsula.</i></p>

Content Remaining

131. *Social Studies, Grade 6, Vol. 2, 2020, p. 92.* (Previously - *Social Studies and Civics, Grade 6, Vol. 2, 2019, p. 90.*)

Remaining:

A map of the Arabian Peninsula acknowledges the name of every country, except Iran and Israel.



132. *Social Studies and Civics, Grade 5, Vol. 1, 2021, p. 22.* (Previously - *Social Studies and Civics, Grade 5, Vol. 1, 2020, p. 22.*)

Remaining:

Deliberate presentations of selective historical animus toward Iran and Persia are demonstrated. The following is a description of the assassination of Umar ibn Al-Khattab, one of the most powerful Muslim caliphs in history who conquered Persia by a captive Iranian soldier. While this murder was possibly related to an argument about money, the narrative presents it as an Iranian conspiracy.

دبّر المجوس من بلاد فارس قتل الخليفة عمر بن الخطاب ﷺ الذي نشر الإسلام في فارس والشام؛ انتقاماً منه، فأرسلوا أبا لؤلؤة فيروز المجوسي الذي كان يخدم عند أحد الصحابة ﷺ، فطعن الخليفة عمر ﷺ وهو في أول صلاة الفجر في المسجد النبوي بالمدينة المنورة.

The “maju” [pejorative for Zoroastrian] from the Land of Persia [bilad fars] plotted to murder the Caliph Umar ibn Al-Khattab who spread Islam in Persia and Al-Sham [Levant, greater Syria] to take revenge against him. They sent Abu Lu'lu'ah Fairuz Al-Majusi, who worked at the service of one of the Sahaba [The Prophet's friends]. He stabbed Caliph Umar while beginning of his dawn prayer at the Prophet's Mosque [Al-Masjid an-Nabawi] in Holy Medina.

133. *Social Studies, Grade 8*, Vol. 2, 2021, p. 98. (Previously—*Social Studies and Civics, Grade 8*, Vol. 2, 2019, p. 100; *Social and National Studies, Grade 8*, Vol. 2, 2017, p. 51.)

Remaining:

As of 2019, this textbook excludes Iran from a chart showing the nations bordering the Strait of Hormuz. Interestingly, the 2017 edition of the book mentioned Iran as one of the bordering states.

2017 Edition	2019-2020-2021 Edition
<p data-bbox="279 504 790 577"><i>Social and National Studies, Grade 8</i>, Vol. 2, 2017, p. 51.</p>  <p data-bbox="263 790 798 896"><i>Complete the following chart by writing the straits and canals of the Arab and Islamic Worlds:</i></p> <p data-bbox="263 907 798 981">[Table top row:] <i>The Strait or the Canal; Connecting; Bordering States</i></p> <p data-bbox="263 992 798 1066">[Second row:] <i>Hormuz; The Arabian Gulf with the Sea of Oman; Oman and Iran</i></p>	<p data-bbox="834 504 1375 651"><i>Social Studies, Grade 8</i>, Vol. 2, 2021, p. 98; <i>Social Studies, Grade 8</i>, Vol. 2, 2020, p. 98; <i>Social Studies and Civics, Grade 8</i>, Vol. 2, 2019, p. 100.</p> <p data-bbox="874 678 1367 703">ج- ما مضايق العالم العربي والإسلامي وقنواته كما هو موضح بالمثال الأول في الجدول الآتي؟</p>  <p data-bbox="834 902 1375 1008"><i>C. Fill in the straits and canals of the Arab and Islamic Worlds as specified in the first example of the following chart.</i></p> <p data-bbox="834 1019 1375 1093">[Table top row:] <i>The Strait or the Canal; Connecting; Bordering States</i></p> <p data-bbox="834 1104 1375 1187">[Second row:] <i>Hormuz; The Arabian Gulf with the Gulf of Oman; The Sultanate of Oman and the United Arab Emirates</i></p>

New Content

134. **Critical Thinking, Grades 10-12** (Tracks System), 2021, p. 15:

New:

A lesson on the concept of thinking inserts an enrichment section which aims at “*highlighting manifestations of coexistence and tolerance,*” as well as establishing dialog and “*positive mutual understanding*” between Saudis and other societies, in search for a cultural common ground.

إضاءة

أُسِّسَ " مشروع سلام للتواصل الحضاري " بوصفه مشروعاً وطنياً لنشر ثقافة التواصل الحضاري، ويواكب رؤية المملكة ٢٠٣٠، مسترشداً بمحورَي: (وطن طموح، ومجتمع حيوي)، من خلال رصد واقع الصورة الذهنية للمملكة، وإبراز مظاهر التعايش والتسامح.

ويمثّل " سلام " منصّة هادفة ومفيدة للحوار والتواصل المفتوح والتفاهم الإيجابي بين السعوديين وغيرهم من المجتمعات للتعرف على المشتركات الإنسانية والثقافية بين الجميع.

Enlightenment:

The Salam Project for Cultural Communication was founded as a national project to spread the culture of cultural communication, accompanying the Kingdom's Vision 2030, and guided by the two axes: an ambitious homeland and a vibrant society. This, by observing the Kingdom's intellectual status and highlighting manifestations of coexistence and tolerance.

Salam is a purposeful and benefiting platform for dialog, open communication, and positive mutual understanding between Saudis and other societies, for the purpose of identifying the human and cultural common ground that exists between everybody.

135. **Critical Thinking, Grades 10-12** (Tracks System), 2021, p. 22.

New:

Critical thinking is introduced through the character of Galileo Galilei. The textbooks explain that Galileo was shunned during his time for producing work that contradicted popular sentiments, and his story is used to articulate the value of thinking critically and tolerating the ideas of others — even if they see the world differently.

اقرأ

تمكن عالم الفلك والفيزياء والرياضيات " غاليليو غاليلي " من تصميم منظار (تيلسكوب فلكي) له قدرة أعلى من المناظير المستخدمة في عصره، ونتيجة لملاحظته لحركة الكواكب بالنظار اكتشف حقيقة تناقض الفهم السائد في ذلك الوقت عن حركة الكواكب، ولذا واجه انتقادات كبيرة في ذلك الوقت.

النتائج التالي دار بين العالم غاليليو وأحد الأشخاص يدعى سمبليسيو ممن يقلدون الاعتقاد - دون وعي وتفكير - بعدم وجود أي كوكب يدور حول مركز آخر.

غاليليو نحن علماء الفلك نواجه مشاكل كبيرة في تفسير ما نتوصل إليه من خلال ملاحظتنا لحركة الكواكب.

I shall read:

The astronomer, physicist, and mathematician, Galileo Galilei, was able to design the telescope, which was better than the optical instruments that were used in his time. After observing the motion of the stars through the telescope, he made a discovery that contradicted the dominant perception at that time about the motion of stars, and therefore he faced a great deal of criticism in that time. [...]

136. **Critical Thinking, Grades 10–12** (Tracks System), 2021, p. 85.

New:

Students learn that the freedom of speech, including the freedom to criticize, constitutes “one of the priorities... of shariah”. The lesson clarifies that the freedom of speech does not grant one the freedom to slander, nor propagate hate speech and incitement. At the same time, however, the textbook also cautions that freedom of speech must not violate the principles of shariah law, nor may it offend the rulers, state institutions or policies.

أقرأ (٢) 

تأتي حرية التعبير والنقد ضمن أولويات الشريعة الإسلامية السمحة وتستمد أحكامها ومقاصدها منها في إطار مبدأ الأمانة والمسؤولية الوطنية والمحاسبة الذاتية، وحقوق الآخرين مع مراقبة الله سبحانه وتعالى في القول والعمل. تتطلب ممارسة النقد والتعبير واجبات ومسؤوليات خاصة وعامة وشروطاً أساسية لضمان حماية الأمن الوطني والنظام العام، واحترام حقوق الآخرين أو سمعتهم أو الآداب العامة. لذا، فحرية التعبير ليست مطلقة بل تحدّها حدود منها:

أولاً: عدم المساس بثوابت الشريعة الإسلامية السمحة وأحكامها.

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

ثالثاً: عدم المساس بأنظمة الدولة وسياساتها العامة وقراراتها.

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

خامساً: عدم التعرض للأفراد أو المؤسسات العامة بالتشهير أو بالسب والقذف أو تشويه السمعة.

I shall read (2):

The freedom of speech and criticism is one of the priorities of our tolerant Islamic shariah. Its rulings and intentions are derived from this freedom, within the framework of integrity, national responsibility, and self-accountability, as well as the rights of others, as Allah Almighty observes over words and deeds. Practicing criticism and speech necessitate personal and public obligations and responsibilities, as well as fundamental conditions to ensure the protection of national security and public order, respect for others' rights or reputation, or public decency. Therefore, freedom of speech is not absolute, and it has limits, including:

1. *It cannot harm the principles and rulings of the tolerant Islamic shariah.*
2. *It cannot harm our rulers, may Allah protect them, our wise leaders, may Allah support them, and the motherland, its symbols, and its history.*
3. *It cannot harm the institutions of State, its public policies, and decisions.*
4. *It cannot incite hatred on religious or sectarian basis, or racial and regional discrimination in all its forms.*
5. *It cannot attack people or public institutions by means of slander, insult, vilification, or defamation.*

137. *Critical Thinking, Grades 10-12* (Tracks System), 2021, p. 254:

New:

An exercise in deduction inserts a paragraph that teaches students that people must accept themselves and the world. being a prerequisite for world peace. Questions students must ponder are difficult such as “How can world peace be achieved”? that force young people to consider the world around them and how they interact with it.

الشكل الاستدلالي للحجة	مجال الحجة	الحجة
.....	١ . كيف يتحقق السلام العالمي؟ دعني أخبرك؛ علينا البدء بالإنسان الفرد، فكل شخص يجب أن يعيش في سلام مع نفسه. يتعين على كل منا أن يقبل ذاته كما هو، مهما كانت خصائصنا. يجب أيضاً أن نقبل العالم كما هو. إذا تقبلنا أنفسنا، وافتتننا بالعالم وأدركنا جيداً مغزاه؛ فقد نصل إلى تحقيق تغير مضبوط يجلب الرفاهية لكل الناس. هكذا فقط يمكن أن يتحقق مبدأ السلام العالمي.

The Claim:

1. *How can world peace be achieved? Let me tell you: We need to start with the individual, for every person must live in peace with himself. Each and every one of us must accept himself as he is, whatever his characteristics may be. We must also accept the world as it is. If we accept ourselves, are content with the world, and properly comprehend its significance, then we will have achieved proper change that brings prosperity to all of mankind. This is the only way in which the principle of world peace can be achieved.*

The Claim's Field of Activity:

The Deductive Form of the Claim:

138. **Critical Thinking, Grades 10–12** (Tracks System), 2021, pp. 94–95.

New:

The textbook uses the example of cartoons of the Prophet Muhammad, published in several European newspapers, to crucially condemn violent responses in reaction to these drawings, describing such responses as “terroristic” and calling for moderation and non-violence. At the same time, it is taught that even though freedom of speech and freedom of the press are important values, they cannot be used “when it comes to that which is sacred to others”. (p. 94)

حرية التعبير والصدام الثقافي

أدى تجرؤ بعض الصحف العالمية - باسم حرية التعبير - على نشر رسوم مسيئة للنبي صلى الله عليه وسلم - إلى حدوث ردود فعل عنيفة و مزائدات من جماعات متطرفة وترتب عن ذلك إزهاق الأرواح وهيمنة جو من الكراهية والتباغض بين الشعوب والأفراد. ولعلنا ن فكر ملياً في الكيفية التي يجب أن نعبر فيها عن رفضنا كل أشكال الانتهاك للمقدسات باسم حرية التعبير.

١. كيف تفسر إصرار الصحف على إعادة نشر الصور المسيئة رغم ردود الفعل الإرهابية التي سببتها؟ وهل ترى أن العنف يمكن أن يكون وسيلة لتصحيح ومراجعة سوء فهم معنى حرية النشر والتعبير؟ وما هو الحل الذي ترتبته بصفتك مفكراً ناقداً؟

أكد خادم الحرمين الشريفين الملك سلمان بن عبدالعزيز حفظه الله أن: «المملكة تدين وتستكر بشدة العمليات الإرهابية التي تم ارتكابها مؤخراً في فرنسا والنمسا». كما أكد - حفظه الله - على موقف المملكة الذي يُدين بقوة الرسوم المسيئة للرسول صلى الله عليه وسلم، وعلى أن تكون حرية التعبير قيمة أخلاقية تُشترط الاحترام والتعايش بين الشعوب لا أداة لإشاعة الكراهية والصدام الثقافي والحضاري. وأشار خادم الحرمين الشريفين إلى أهمية تعزيز التقارب بين أتباع الأديان والحضارات، ونشر قيم التسامح والاعتدال، ونبت كافة أشكال الممارسات التي تولد الكراهية والعنف والتطرف.

المصدر: واس ٩ نوفمبر ٢٠٢٠ م

٢. أبين من خلال موقف خادم الحرمين الشريفين الملك سلمان بن عبدالعزيز حفظه الله أخلاقيات المفكر الناقد الذي يرفض عدم احترام ضوابط حرية النشر والتعبير من ناحية كما يدين ردود الفعل العنيفة والإرهابية من ناحية أخرى.

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٣. أكتب رسالتين: الأولى للصحفي الذي تجرأ على رسول الله ﷺ لتبين له بواسطة حجج منطقية أن حرية التعبير والنشر حدوداً لا سيما في العلاقة بمقدسات الآخرين. والرسالة الثانية لمن يسلك طريق العنف لمواجهة التجاوزات في التعبير في حق المقدسات؛ لتقنعه بواسطة المنطق والعقل بأن العنف ليس الحل المناسب.

Freedom of Speech and Clash of Cultures

Several global newspapers – in the name of freedom of speech – ventured to publish offensive drawings of the Prophet, peace be upon him, causing violent responses and excessive actions from extremist groups. This resulted in loss of lives and an atmosphere of animosity and mutual hatred between nations and peoples. Perhaps we need to think deeply about the way in which we express our rejection of violations of sacred matters of any kind, in the name of freedom of speech.

1. How do you interpret the newspapers’ insistence to re-publish the offensive pictures, despite the terrorist reactions that they brought about? Do you think that violence can be a way of correcting and reexamining a misunderstanding regarding the meaning of freedom of the press and freedom of speech? Being a critical thinker, what is the solution that you see fit?

The Custodian of the Two Holy Mosques, King Salman bin Abdulaziz, may Allah protect him, stated: “The Kingdom deeply condemns and denounces the terrorist acts that were perpetrated lately in France and Austria.” In addition, he – may Allah protect him – emphasized the Kingdom’s position, which strongly condemns the offensive drawings of the Prophet, and that even though freedom of speech is a moral value that spreads respect and coexistence between nations, it cannot be a tool for spreading animosity and a clash of cultures and civilizations. The Custodian of the Two Holy Mosques mentioned the importance of promoting rapprochement between the followers of religions and civilizations, of spreading the values of tolerance and moderation, and of rejecting every form of practice that produces animosity, violence, and extremism.

- 2. Using the position of the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz, may Allah protect him, I shall explain the morals of the critical thinker, who shows respect for the principles of freedom of the press and of speech on the one hand, and who also condemns violent and terrorist reactions on the other hand.*
- 3. I shall write two messages: One to the journalist who dared against the Messenger of Allah, to explain to him, with rational arguments, that freedom of speech and freedom of the press have their limits, especially when it comes to that which is sacred to others. The second message will be to whoever takes the path of violence to confront the transgressions of speech against sacred matters, in order to convince him, with rationality and logic, that violence is not the appropriate solution.*

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.²¹
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.²²
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.²³
4. **NO INCITEMENT:** The curriculum should be free of language, content, and imagery that disseminate ideas or theories which justify or promote acts and expressions of violence, incitement to violence, hostility, harm and hatred toward other national, ethnic, racial or religious groups.²⁴
5. **PEACEMAKING:** The curriculum should develop capabilities for non-violent conflict resolution and promote peace.²⁵
6. **UNBIASED INFORMATION:** Educational materials (textbooks, workbooks, teachers' guides, maps, illustrations, aids) should be up-to-date, accurate, complete,

²¹ 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.

²² 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.

²³ Based on Ibid., Articles III.6, IV.7 and VII.39; and on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 18.2.

²⁴ As defined in Article 4 of the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), adopted by the United Nations General Assembly Resolution 2106 (XX) on December 21, 1965. See also Article 20 of the International Covenant on Civil and Political Rights (ICCPR), adopted by the United Nations General Assembly Resolution 2200A (XXI) on December 16, 1966.

²⁵ 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.

balanced and unprejudiced, and use equal standards to promote mutual knowledge and understanding between different peoples.²⁶

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.²⁷

8. **SEXUAL ORIENTATION:** The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation.²⁸

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.²⁹

²⁶ 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.

²⁷ 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.

²⁸ 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.

²⁹ Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Articles III.6, and IV.7. On the imperative for developing "systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance," see the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 4.2. On education for international cooperation, see also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principle II.

List of Textbooks

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

Grade 4

1. *Family Education*, Grade 4, Vol. 1, 2019.
2. *Family Education*, Grade 4, Vol. 1, 2020.
3. *Family Education*, Grade 4, Vol. 2, 2019.
4. *Family Education*, Grade 4, Vol. 2, 2020.
5. *Fiqh and Suluk*, Grade 4, Vol. 1, 2019.
6. *Fiqh and Suluk*, Grade 4, Vol. 1, 2020.
7. *Fiqh and Suluk*, Grade 4, Vol. 2, 2019.
8. *Hadith and Sirah*, Grade 4, Vol. 1, 2019.
9. *Hadith and Sirah*, Grade 4, Vol. 1, 2020.
10. *Hadith and Sirah*, Grade 4, Vol. 2, 2019.
11. *Islamic Studies - Hadith and Sira, Tawhid, Fiqh and Suluk*, Grade 4, Vol. 2, 2020.
12. *Islamic Studies – Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 4, Vol. 1, 2021.
13. *Islamic Studies – Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 4, Vol. 2, 2021.
14. *Life and Family Skills*, Grade 4, Vol. 1, 2021.
15. *Life and Family Skills*, Grade 4, Vol. 2, 2021.
16. *Social Studies*, Grade 4, Vol. 1, 2019.
17. *Social Studies*, Grade 4, Vol. 1, 2020.
18. *Social Studies*, Grade 4, Vol. 1, 2021.
19. *Social Studies*, Grade 4, Vol. 2, 2019.
20. *Social Studies*, Grade 4, Vol. 2, 2020.
21. *Social Studies*, Grade 4, Vol. 2, 2021.
22. *Tawhid*, Grade 4, Vol. 1, 2019.
23. *Tawhid*, Grade 4, Vol. 1, 2020.
24. *Tawhid*, Grade 4, Vol. 2, 2019.

Grade 5

25. *Family Education*, Grade 5, Vol. 1, 2019.
26. *Family Education*, Grade 5, Vol. 1, 2020.
27. *Family Education*, Grade 5, Vol. 2, 2019.
28. *Family Education*, Grade 5, Vol. 2, 2020.
29. *Fiqh and Suluk*, Grade 5, Vol. 1, 2019.
30. *Fiqh and Suluk*, Grade 5, Vol. 1, 2020.
31. *Fiqh and Suluk*, Grade 5, Vol. 2, 2019.
32. *Hadith and Sirah*, Grade 5, Vol. 1, 2019.
33. *Hadith and Sirah*, Grade 5, Vol. 1, 2020.
34. *Hadith and Sirah*, Grade 5, Vol. 2, 2019.
35. *Islamic Studies - Hadith and Sira, Tawhid, Fiqh and Suluk*, Grade 5, Vol. 2, 2020.
36. *Islamic Studies – Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 5, Vol. 1, 2021.
37. *Islamic Studies – Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 5, Vol. 2, 2021.
38. *Life and Family Skills*, Grade 5, Vol. 1, 2021.
39. *Life and Family Skills*, Grade 5, Vol. 2, 2021.
40. *Social Studies*, Grade 5, Vol. 1, 2019.
41. *Social Studies*, Grade 5, Vol. 1, 2020.

42. *Social Studies*, Grade 5, Vol. 1, 2021.
43. *Social Studies*, Grade 5, Vol. 2, 2019.
44. *Social Studies*, Grade 5, Vol. 2, 2020.
45. *Social Studies*, Grade 5, Vol. 2, 2021.
46. *Tawhid*, Grade 5, Vol. 1, 2019.
47. *Tawhid*, Grade 5, Vol. 1, 2020.
48. *Tawhid*, Grade 5, Vol. 2, 2019.

Grade 6

49. *Family Education*, Grade 6, Vol. 1, 2019.
50. *Family Education*, Grade 6, Vol. 1, 2020.
51. *Family Education*, Grade 6, Vol. 2, 2019.
52. *Family Education*, Grade 6, Vol. 2, 2020.
53. *Fiqh and Suluk*, Grade 6, Vol. 1, 2019.
54. *Fiqh and Suluk*, Grade 6, Vol. 1, 2020.
55. *Fiqh and Suluk*, Grade 6, Vol. 2, 2019.
56. *Hadith and Sirah*, Grade 6, Vol. 1, 2019.
57. *Hadith and Sirah*, Grade 6, Vol. 1, 2020.
58. *Hadith and Sirah*, Grade 6, Vol. 2, 2019.
59. *Islamic Studies - Hadith and Sira, Tawhid, Fiqh and Suluk*, Grade 6, Vol. 2, 2020.
60. *Islamic Studies – Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 6, Vol. 1, 2021.
61. *Islamic Studies – Tawhid, Hadith and Sira, Fiqh and Suluk*, Grade 6, Vol. 2, 2021.
62. *Life and Family Skills*, Grade 6, Vol. 1, 2021.
63. *Life and Family Skills*, Grade 6, Vol. 2, 2021.
64. *Social Studies*, Grade 6, Vol. 1, 2019.
65. *Social Studies*, Grade 6, Vol. 1, 2020.
66. *Social Studies*, Grade 6, Vol. 1, 2021.
67. *Social Studies*, Grade 6, Vol. 2, 2019.
68. *Social Studies*, Grade 6, Vol. 2, 2020.
69. *Social Studies*, Grade 6, Vol. 2, 2021.
70. *Tawhid*, Grade 6, Vol. 1, 2019.
71. *Tawhid*, Grade 6, Vol. 1, 2020.
72. *Tawhid*, Grade 6, Vol. 2, 2019.

Grade 7

73. *Fiqh*, Grade 7, Vol. 1, 2019.
74. *Fiqh*, Grade 7, Vol. 1, 2020.
75. *Fiqh*, Grade 7, Vol. 2, 2019.
76. *Hadith*, Grade 7, Vol. 1, 2019.
77. *Hadith*, Grade 7, Vol. 1, 2020.
78. *Hadith*, Grade 7, Vol. 2, 2019.
79. *Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh*, Grade 7, Vol. 2, 2020.
80. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh*, Grade 7, Vol. 1, 2021.
81. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh*, Grade 7, Vol. 2, 2021.
82. *Social Studies*, Grade 7, Vol. 1, 2019.
83. *Social Studies*, Grade 7, Vol. 1, 2020.
84. *Social Studies*, Grade 7, Vol. 1, 2021.
85. *Social Studies*, Grade 7, Vol. 2, 2019.
86. *Social Studies*, Grade 7, Vol. 2, 2020.
87. *Social Studies*, Grade 7, Vol. 2, 2021.

88. *Tafsir*, Grade 7, Vol. 1, 2019.
89. *Tafsir*, Grade 7, Vol. 1, 2020.
90. *Tafsir*, Grade 7, Vol. 2, 2019.
91. *Tawhid*, Grade 7, Vol. 1, 2019.
92. *Tawhid*, Grade 7, Vol. 1, 2020.
93. *Tawhid*, Grade 7, Vol. 2, 2019.

Grade 8

94. *Fiqh*, Grade 8, Vol. 1, 2019.
95. *Fiqh*, Grade 8, Vol. 1, 2020.
96. *Fiqh*, Grade 8, Vol. 2, 2019.
97. *Hadith*, Grade 8, Vol. 1, 2019.
98. *Hadith*, Grade 8, Vol. 1, 2020.
99. *Hadith*, Grade 8, Vol. 2, 2019.
100. *Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh*, Grade 8, Vol. 2, 2020.
101. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh*, Grade 8, Vol. 1, 2021.
102. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh*, Grade 8, Vol. 2, 2021.
103. *Social Studies*, Grade 8, Vol. 1, 2019.
104. *Social Studies*, Grade 8, Vol. 1, 2020.
105. *Social Studies*, Grade 8, Vol. 1, 2021.
106. *Social Studies*, Grade 8, Vol. 2, 2019.
107. *Social Studies*, Grade 8, Vol. 2, 2020.
108. *Social Studies*, Grade 8, Vol. 2, 2021.
109. *Tafsir*, Grade 8, Vol. 1, 2019.
110. *Tafsir*, Grade 8, Vol. 1, 2020.
111. *Tafsir*, Grade 8, Vol. 2, 2019.
112. *Tawhid*, Grade 8, Vol. 1, 2019.
113. *Tawhid*, Grade 8, Vol. 1, 2020.
114. *Tawhid*, Grade 8, Vol. 2, 2019.

Grade 9

115. *Fiqh*, Grade 9, Vol. 1, 2019.
116. *Fiqh*, Grade 9, Vol. 1, 2020.
117. *Fiqh*, Grade 9, Vol. 2, 2019.
118. *Hadith*, Grade 9, Vol. 1, 2019.
119. *Hadith*, Grade 9, Vol. 1, 2020.
120. *Hadith*, Grade 9, Vol. 2, 2019.
121. *Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh*, Grade 9, Vol. 2, 2020.
122. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh*, Grade 9, Vol. 1, 2021.
123. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh*, Grade 9, Vol. 2, 2021.
124. *Social Studies*, Grade 9, Vol. 1, 2019.
125. *Social Studies*, Grade 9, Vol. 1, 2020.
126. *Social Studies*, Grade 9, Vol. 1, 2021.
127. *Social Studies*, Grade 9, Vol. 2, 2019.
128. *Social Studies*, Grade 9, Vol. 2, 2020.
129. *Social Studies*, Grade 9, Vol. 2, 2021.
130. *Tafsir*, Grade 9, Vol. 1, 2019.
131. *Tafsir*, Grade 9, Vol. 1, 2020.
132. *Tafsir*, Grade 9, Vol. 2, 2019.
133. *Tawhid*, Grade 9, Vol. 1, 2019.

134. *Tawhid*, Grade 9, Vol. 1, 2020.
 135. *Tawhid*, Grade 9, Vol. 2, 2019.

Grades 10-12

136. *Arabic Language (1)—Language Competencies*, Grades 10–12 (Joint Track), 2020.
 137. *Arabic Language (1)—Language Competencies*, Grades 10–12 (Joint Track), 2021.
 138. *Arabic Language (2)—Language Competencies*, Grades 10–12 (Joint Track), 2020.
 139. *Arabic Language (2)—Language Competencies*, Grades 10–12 (Joint Track), 2021.
 140. *Arabic Language (3)—Language Competencies*, Grades 10–12 (Joint Track), 2020.
 141. *Arabic Language (3)—Language Competencies*, Grades 10–12 (Joint Track), 2021.
 142. *Arabic Language (4)—Language Competencies*, Grades 10–12 (Joint Track), 2020.
 143. *Arabic Language (4)—Language Competencies*, Grades 10–12 (Joint Track), 2021.
 144. *Arabic Language (5)—Literature Studies*, Grades 10–12 (Humanities), 2020.
 145. *Arabic Language (5)—Literature Studies*, Grades 10–12 (Humanities), 2021.
 146. *Arabic Language (6)—Rhetoric and Critical Studies*, Grades 10–12 (Humanities), 2020.
 147. *Arabic Language (6)—Rhetoric and Critical Studies*, Grades 10–12 (Humanities), 2021.
 148. *Arabic Language (7)—Language Studies*, Grades 10–12 (Humanities), 2020.
 149. *Arabic Language (7)—Language Studies*, Grades 10–12 (Humanities), 2021.
 150. *Critical Thinking*, Grades 10-12 (Tracks System), 2021.
 151. *Fiqh (1)*, Grades 10–12 (Joint Track), 2020.
 152. *Fiqh (2)*, Grades 10–12 (Humanities), 2020.
 153. *Fiqh (3)*, Grades 10–12 (Optional Track), 2020.
 154. *Fiqh and its Principles (4)*, Grades 10–12, Level 5 (Literature and Qur'an), 2019.
 155. *Fiqh (5)*, Grades 10–12, Level 6 (Literature and Qur'an), 2019.
 156. *Fiqh (7)*, Grades 10–12, Level 6 (Science and Administration), 2019.
 157. *Geography*, Grades 10–12 (Humanities), 2020.
 158. *Geography*, Grades 10–12 (Humanities), 2021.
 159. *Hadith (1)*, Grades 10–12 (Joint Track), 2020.
 160. *Hadith (2)*, Grades 10–12 (Humanities), 2020.
 161. *Hadith and Islamic Culture (3)*, Grades 10–12, Level 5 (Literature and Qur'an), 2019.
 162. *Hadith and Islamic Culture (5)*, Grades 10–12, Level 5 (Science and Admin.), 2019.
 163. *Health and Female Education*, Grades 10–12 (Joint Track) (for Girls), 2019.
 164. *Health and Female Education*, Grades 10–12 (Joint Track) (for Girls), 2020.
 165. *History*, Grades 10–12 (Humanities), 2020.
 166. *History*, Grades 10–12 (Humanities), 2021.
 167. *Islamic Studies—Fiqh (1)*, Grades 10–12 (Joint Track), 2021.
 168. *Islamic Studies—Fiqh (2)*, Grades 10–12 (Joint Track), 2021.
 169. *Islamic Studies—Fiqh (3)*, Grades 10–12 (Joint Track), 2021.
 170. *Islamic Studies—Hadith (1)*, Grades 10–12 (Joint Track), 2021.
 171. *Islamic Studies—Hadith (2)*, Grades 10–12 (Joint Track), 2021.
 172. *Islamic Studies—Tafsir (1)*, Grades 10–12 (Joint Track), 2021.
 173. *Islamic Studies—Tafsir (2)*, Grades 10–12 (Joint Track), 2021.
 174. *Islamic Studies—Tawhid (1)*, Grades 10–12 (Joint Track), 2021.
 175. *Islamic Studies—Tawhid (2)*, Grades 10–12 (Joint Track), 2021.
 176. *Life Skills and Family Education*, Grades 10–12 (Joint Track), 2020.
 177. *Life Skills and Family Education*, Grades 10–12 (Joint Track), 2021.
 178. *Social Studies*, Grades 10–12 (Joint Track), 2020.
 179. *Social Studies*, Grades 10–12 (Joint Track), 2021.

180. *Tafsir (1)*, Grades 10–12 (Joint Track), 2020.
181. *Tafsir (2)*, Grades 10–12 (Humanities), 2020.
182. *Tafsir (3)*, Grades 10–12, Level 6 (Literature and Qur'an), 2019.
183. *Tafsir (5)*, Grades 10–12, Level 6 (Science and Administration), 2019.
184. *Tawhid (1)*, Grades 10–12 (Joint Track), 2020.
185. *Tawhid (2)*, Grades 10–12 (Humanities), 2020.
186. *Tawhid (3)*, Grades 10–12, Level 5 (Literature and Qur'an), 2019.
187. *Tawhid (5)*, Grades 10–12, Level 5 (Science and Administration), 2019.

