

IMPACT-se

Back to School: Gaza's Educational Frameworks in the Shadow of War



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Table of Contents

Executive Summary	3
Acknowledgments	5
Main Findings	6
Section 1: PA's Abridged Curriculum for Gaza	10
Antisemitism.....	12
Encouragement of Martyrdom and Jihad.....	15
Incitement in Science and Math.....	28
Glorification and Justification of Violence and Terrorism.....	31
Dehumanization and Demonization of Israel.....	48
Non-Recognition of Israel and its Erasure from Maps.....	63
Gender.....	67
Section 2: Frontal Classroom Instruction Capacities and Educational Content	68
Case Studies.....	71
Muscat Girls' High School, Al-Nuseirat.....	71
Al-Nasr Elementary School, Gaza City.....	77
Rufayda Al-Aslamiyya Girls High School, Deir al-Balah.....	84
Al-Safa wal- Marwa School, Khan Younis.....	92
Conclusion	94
Our Methodology	95
List of Analyzed Abridged Textbooks	97

Executive Summary

The 2024-2025 academic year in Gaza officially began on February 23, 2025, as announced by the Palestinian Authority (PA) Ministry of Education. In response to nearly two years of educational disruption due to war, the PA introduced a new educational initiative alongside efforts to reopen physical schools.

At the heart of this initiative is a newly created ‘abridged curriculum’—a condensed version of existing PA textbooks, presented as remote-learning educational packages designed specifically for Gaza students to complete two academic years in one.

This moment provided an ideal opportunity for the PA to conduct its long-awaited revision of its curriculum, aligning it with the commitments it made to the European Union (EU) in July 2024—pledging to reform its educational content in full adherence to UNESCO’s standards of peace and tolerance. However, this research shows that these newly created materials contain antisemitic content that encourages students to acts of violence, justified on both nationalistic and religious grounds, as has been documented many times in PA textbooks.

The European Union has provided the PA with over 380 million Euros since signing the Letter of Intent in July 2024. This funding was intended to be subject to progress in the PA’s overall reform agenda, with the education sector identified as a key area for change. The EU’s financial support was distributed in tranches, contingent on continued steps toward reform. These findings indicate that incitement to violence has not been eliminated from textbooks and that the PA’s curriculum content remains a central vehicle to radicalize children in Gaza.

The study detailed in this report presents two key findings:

1. The PA’s new “abridged curriculum” for Gaza replicates antisemitic material and content that incites to hatreds and violence.

- The PA has retained content containing antisemitism, glorification and justification of violence and terrorism, encouragement of martyrdom and *jihad*, dehumanization and demonization of Israel, and the erasure of Israel from maps.
- These newly produced materials mirror the problematic content of standard PA textbooks, contradicting the PA’s public commitment to educational reform and contravening the conditions under which EU funding was released.

2. Reopened schools in Gaza continue to use textbooks and teaching materials that incite hatred and violence.

- Alongside the PA’s remote-learning initiative, classrooms have reopened using both older PA textbooks and additional classroom materials.
- Documented blackboard notations, classroom posters, and graffiti openly glorify terrorism, celebrate the October 2023 massacres and honour Hamas terrorist figures killed in the war. Documented evidence from these classrooms confirms that incitement remains a core pillar of Palestinian education in Gaza, despite the ongoing war and humanitarian crisis.

- In newly established temporary schools, indoctrination extends beyond textbooks into school ceremonies and cultural activities. Young female students have been documented performing a dance that supports violence, chanting “We ignited the Intifada, with a stone and a knife” while making throat-slitting gestures.

This report presents a detailed analysis of both the PA's newly introduced educational materials and classroom content in reopened schools. It highlights the PA's failure to remove incitement to violence from its curriculum, and its continued prioritization of radicalization of young people.

Ultimately, the European Union's financial support, which is now conditioned on reform—has been funneled into a system that continues to indoctrinate children with messages of hatred, martyrdom, and incitement to violence. Sadly, this means that while taking these funds which are conditional on reform of Palestinian education, the PA has chosen to radicalize a new generation of students in Gaza. The result will be another school cohort steeped in an ideology that fuels conflict rather than reconciliation.

Acknowledgements

IMPACT-se's research of a single curriculum involves the analysis of thousands of pages of textbooks, measured against UNESCO-based standards of peace and tolerance. We extend our gratitude to our IMPACT-se research team, for their dedicated work in producing this report.

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Main Findings

The ongoing war in Gaza has severely disrupted education, prompting the Palestinian Authority (PA) and various organizations to establish alternative learning initiatives. Among the most notable efforts is the PA's "abridged curriculum" initiative, launched in September 2024, which aims to provide continued education to over 290,000 students through newly created remote learning educational packages—condensed versions of PA textbooks. Additionally, with the start of the school year on February 23, 2025, classroom-based instruction has resumed in some Gaza schools, where students continue to use PA-issued textbooks, as well as printed versions of the PA's new abridged curriculum for Gaza and other educational materials.

This study finds that, rather than using this moment to implement meaningful educational reforms, the Palestinian Authority has reproduced and reinforced the same radicalized, antisemitic, and violence-promoting content that has long been present in its standard curriculum—violating UNESCO standards of peace and tolerance in education, which the PA promised to uphold. The main findings are as follows:

The first section analyzes the themes found in the PA's newly published "abridged curriculum" for Gaza. The second section examines the broader educational landscape in Gaza, detailing frontal instruction capacities and emerging initiatives, as well as the educational content being taught. Despite the immense suffering caused by the war, the persistence of this content underscores a missed opportunity to introduce constructive educational reforms that could foster peace rather than perpetuate conflict.

Section 1: PA's New Abridged Curriculum for Gaza

The PA's newly published educational materials, intended for use in Gaza's remote-learning initiative, maintain themes of antisemitism, glorification of terrorism, and incitement to violence. These new materials required significant resources and planning, yet preserve the same inflammatory content that has been widely criticized.

Since September 2024, the Palestinian Authority's Ministry of Education has been implementing a remote learning initiative for the 290,000 students in the Gaza Strip. As a part of the initiative, it has published new "educational packages," which are condensed online versions of PA textbooks.

The publication of these condensed packages presented the PA with an opportunity to remove inflammatory content found in its standard curriculum. However, this review of the newly published educational packages found that much of the inflammatory material violating UNESCO standards of peace and tolerance has been retained.

The problematic content found in the educational packages is analyzed in Section 1 of this document, organized according to the following themes: antisemitism, encouragement of martyrdom and *jihad*, incitement in science and math, glorification and justification of violence and terrorism, dehumanization and demonization of Israel, non-recognition of Israel and its erasure from maps, and gender. Here are the main findings:

Antisemitism

The newly published educational packages contain antisemitic narratives and imagery. A Grade 11 lesson within the *History* package implies that Jews control the world, using classic antisemitic iconography of a hand bearing a Star of David gripping a globe (example 2). Additionally, students are taught that Jews do not constitute a legitimate national group, and that the very notion of a Jewish state is a false colonialist claim that must be rejected. An *Islamic Education* textbook further reinforces antisemitic tropes, portraying Jews as deceitful manipulators who attempted to lead the Prophet Muhammad away from his faith (example 3).

Encouragement of Martyrdom and Jihad

Jihad, terrorism and martyrdom are romanticized and encouraged. Terrorists and other Palestinian martyrs killed in the conflict are described in a poem as embracing their “rebirth” and “new dawn” as “they join the earth and the sacred homeland to the heavens.” Graphic wording in the poem describes these martyrs as climbing up a “mountain of their gushing blood” and, while dying, “standing, blazing, shining on the road.” Accompanying exercises ask students: “How did the martyrs face death?” and to explain an artistic depiction of how the martyrs “in the face of death they stood on their feet,” and how “death charged and drew its pickaxe at them” (example 6).

The concept of *jihad* is exalted in the educational packages, depicted as “the peak of Islam” and a direct path to achieving martyrdom (example 8). It is presented as an individual duty whenever Islamic lands are occupied, with a clear allusion to the Palestinian-Israeli conflict. Martyrs (*shuhadāʾ*) are glorified as individuals who ascend to paradise with a special divine status (example 5). This theme extends into grammar lessons, where Grade 1 students are introduced to the word “*shahīd*” (martyr) in basic literacy exercises (example 4), and *jihad* is explicitly described as one of the “gates to paradise” in language activities (example 11).

Incitement in Science and Math

Science and *Math* are weaponized through politicized examples that incite hatred against Israel. A Grade 3 *Math* exercise instructs students to spell out in digits the number of martyrs during the First Intifada (example 14). Statistical lessons include frequency tables tracking the number of “martyrs” killed by Israel (example 12). Similarly, a probability lesson in a Grade 7 mathematics textbook integrates irredentist political messaging regarding the “Right of Return” (example 13).

Glorification and Justification of Violence and Terrorism

Violence and terrorism are depicted as legitimate, heroic, and redemptive. Terrorists responsible for attacks on Israeli civilians, such as Dalal Mughrabi, who took part in the 1978 Coastal Road Massacre that killed thirty-eight Israelis, including thirteen children, are celebrated as national heroes (examples 15, 18). A Grade 12 reading comprehension lesson features a poem that encourages students to “come to [Haifa] one day with a weapon” in hand (example 17). Furthermore, graphic and age-inappropriate descriptions of violence appear in language exercises, such as a Grade 9 spelling lesson describing the remains of women and children splattered across city streets (example 19). Similarly, instead of recognizing Palestinian poet Tawfiq Ziyad’s positive engagement with Israeli politics, students are exposed to his poetry, which implicitly calls for bloodshed and ruthless action against enemies (example 20).

Dehumanization and Demonization of Israel

The newly published educational packages contain highly inflammatory narratives about Israel and its military. One reading comprehension exercise tells the story of a "Zionist officer" who shoots a fisherman in Gaza before unjustly arresting his son (example 23). Another describes an Israeli sniper deliberately blinding a Palestinian boy, accompanied by an image of an armed IDF soldier standing beside a one-eyed child (example 22). Additional passages portray Israel as engaging in systematic brutality, including imagery of bullets piercing children's ears, the veiling of sunlight, and the slaughtering of innocence (example 24).

Palestinian textbooks also propagate conspiracy theories about Israel. One lesson for Grade 7 likens the alleged torture of Palestinian prisoners by Israel to the suffering of an early Muslim who was tortured and crucified by the Byzantines (example 21). A Hadith lesson further claims that Israel is responsible for Palestine having "the highest rate of disabilities in the world" (example 25).

Non-recognition of Israel and its Erasure from Maps

Israel's existence is entirely erased from regional maps. The name "Israel" does not appear in maps across the newly published educational packages. Maps systematically exclude Jewish Israeli cities while presenting Israeli-Arab locations as Palestinian territories. Many maps depict Palestine as extending "from the river to the sea," omitting any demarcation lines that acknowledge Israel's borders (examples 31, 32, 33, 35).

The curriculum fails to acknowledge historical Jewish presence in the region, effectively erasing Jewish historical ties to the land. The legitimacy of any Jewish presence, past or present, is denied. A Grade 4 Arabic reading comprehension lesson teaches that Palestinian refugees "shall definitely return [to Jaffa], no matter how long it takes" (example 28). The term "Israel" is replaced with "Zionist Occupation," reinforcing the rejection of Israel's legitimacy and statehood.

Gender

One example in the curriculum promotes restrictive gender norms. A Hadith lesson for Grade 12 teaches that women who fail to cover their faces violate Islamic law, reinforcing conservative gender expectations (example 35).

Section 2: Frontal Classroom Instruction Capacities and Educational Content

While the Palestinian Authority (PA) has launched its remote-learning initiative for Gaza, many schools have also reopened their doors, resuming in-person teaching. However, instead of fostering an education that promotes recovery and reconciliation, these classrooms continue to serve as platforms for indoctrination, reinforcing violent ideology and rejection of peaceful coexistence.

Inside these schools, textbooks filled with incitement remain in use, supplemented by additional radicalizing materials. Throughout classrooms, blackboards, posters, and graffiti openly glorify terrorism, commemorate Hamas operatives killed in the war, and encourage students to see themselves as part of an ongoing violent struggle. In many cases, students are not just passive recipients of this ideology but are actively encouraged to celebrate acts of violence.

A striking example comes from Al-Nasr Elementary School in Gaza City, where students recite a poem glorifying the October 7th Hamas-led massacre. On the classroom blackboard, a chilling inscription reads: “You are history, you are the *Toufan* [flood].” This phrase, invoking the name of the October 7th attack (“Flood of Al-Aqsa”), presents one of the darkest moments in recent history—a massacre of innocent Israelis, foreign workers, and civilians from multiple nationalities—as something to be celebrated. A nearby classroom poster, taken directly from a Grade 2 Arabic Language textbook, calls for “death to the jailer,” a phrase that contextually refers to Israel. At Muscat Girls’ High School in Nuseirat, students learn “A Refugee’s Will,” a poem by Egyptian poet Hashim Al-Rifa’i, explicitly calls for a violent return to Israeli cities; its message leaves no room for ambiguity in the statement: “One day with the weapon in your hand.” Rather than encouraging aspirations for peaceful co-existence or rebuilding their lives, students are taught that violence is the only path forward.

At Rufayda Al-Aslamiyya High School for Girls in Deir al-Balah, the walls are covered with names of so-called “martyrs,” including terrorists from the Izz al-Din al-Qassam Brigades, the military wing of Hamas. Inside the classroom, students engage with a Grade 12 *History* textbook that explicitly legitimizes the use of violence and armed conflict to achieve political goals. The radicalization extends beyond just the Israeli-Palestinian conflict—students are taught that the United States used its global power and influence, particularly after the 9/11 attacks, to expand an imperialistic agenda. Rather than offering an education that prepares students for the modern world, these lessons reinforce a worldview built on conspiracy, hostility, and armed struggle. At Al-Safa wal-Marwa School in Khan Younis, which is newly established school funded by the Sultanate of Oman, indoctrination is embedded not only in textbooks but in school ceremonies and cultural activities. A video uploaded on January 23, 2025, shows young female students performing a violent nationalistic dance, enthusiastically chanting a song with lyrics like “We ignited the Intifada, with a stone and a knife,” making rock-throwing and throat-slitting gestures. The performance also reinforces incitement to violence and its glorification, with additional chanted lyrics like “Challenge accepted, where are the Zionist and the soldier?”—symbolizing the undertaking of a challenge to potentially kill Jews and Israelis. Promoting this ceremonial act for young girls in educational settings, is both age-inappropriate and perpetuates conflict, intolerance, and promotes of violence instead of encouraging education or peace.

Section 1: PA Ministry of Education Remote-Learning Initiative

The educational packages examined in this report were introduced by the Palestinian Authority (PA) Ministry of Education in September 2024.¹ These packages are condensed online versions of PA textbooks, designed primarily for students in the Gaza Strip as part of the "virtual schools" remote learning initiative, also launched by the PA Ministry of Education in September 2024. The initiative aimed to allow students to continue their education during the war and complete two academic years in one to compensate for the missed 2023-24 school year.²

These virtual schools are operated by principals and teachers from the West Bank, who conduct remote evening classes for Gazan students. In an October 2024 interview, PA Minister of Education Amjad Barham stated that approximately 5,000 teachers from the West Bank were expected to participate in the program.³ By early February 2025, reports indicated that over 290,000 students in Gaza had enrolled in these virtual schools, using the educational packages reviewed in this report.⁴ However, the initiative faces significant challenges, including electricity shortages and unreliable internet access,⁵ which hinder students' ability to consistently engage with their studies.

The educational packages are not exclusive to the virtual schooling program. According to a September 2024 announcement from the Ministry of Education, the materials were also intended for other local educational initiatives.⁶ Following the ceasefire in Gaza in January 2025, the Ministry confirmed that these packages would be used in both reopened physical schools and the ongoing virtual schools' program.⁷ Additionally, private printing houses and bookstores in Gaza have printed and sold hard-copy versions of these packages.⁸ Further evidence suggests the Ministry of Education itself may also be distributing hard copies, as Minister Amjad Barham referenced efforts to "secure delivery" of the materials to Gazan students.⁹

1 "The Ministry of Education to Wattan: We have started to open virtual schools to compensate the students in Gaza for the academic loss", Wattan, September 15, 2024, <https://www.wattan.net/ar/video/444840.html>

2 "MoE spokesman Al-Khdour: We aim to merge two school years into one year through virtual learning in Gaza", Palestine Today News Agency, Sep.14, 2024. <https://paltoday.ps/ar/post/509568/الخبور-نهدف-لدمج-عامين-دراسيين>

3 Ministry of Education and Higher Education – Palestine, "Interview of the Minister Amjad Barham [...]", Facebook, Oct. 1, 2024 <https://www.facebook.com/Palestinian.MOE/videos/1065692521870561/> (3:25-3:55)

4 Hussein Nazir al-Sinwar, "The wheels of education spin again in Gaza [...]", Wafa – Palestine News and Info Agency, Feb. 25, 2025, <https://wafa.ps/Pages/Details/114823>

5 Rasha Jalal, "After a year of Israel's 'educationicide', first school in Gaza reopens for 1,500 displaced students," The New Arab, Nov. 5, 2024, <https://www.newarab.com/news/after-year-first-school-reopens-gaza-1500-students>

6 Ministry of Education and Higher Education – Palestine, "Beginning of educational interventions for students in the Gaza Strip [...]", Facebook, Sep. 17, 2024 <https://www.facebook.com/Palestinian.MOE/posts/818736993764608/> مع بدء التدخلات التعليمية الموجهة لطلبة قطاع غزة نوضح الاتي - 1 البداية ستكون عبر نت- 818736993764608

7 State of Palestine – Ministry of Education and Higher Education, "Instructions for the 2024-2025 School Year", West Gaza Directorate of Education Facebook Page, Feb. 23, 2025, <https://www.facebook.com/photo/?fbid=1037690648400265&set=pcb.1037690708400259>

8 Following are social media posts of independent printing houses and bookstores selling printed copies of educational packages. Adam Bookstore and Book Fair, "Printing of Educational Packages [...]", Facebook, Feb. 17, 2025, https://www.facebook.com/story.php?story_fbid=1200238294793835&id=100044230284068&_rdr; Family Printing House Gaza, "Printing of Educational Packages [...]", Instagram, Nov. 22, 2024, <https://www.instagram.com/familygaza123/reel/DCrQyTQg6r/>

9 Barham, Jordanian envoy talk coordinating relief efforts for Gaza education sector" Petra – Jordan News Agency, Oct. 17, 2025, https://www.petra.gov.jo/Include/InnerPage.jsp?ID=64503&lang=en&name=en_news&cat=en_news

The packages are also accessible online through two official PA educational platforms: the Ministry of Education website and the E-learn website.¹⁰ Each package covers two semesters, whereas the standard PA curriculum separates semesters into individual textbooks. As a result, these condensed versions contain only about half of the content found in regular textbooks. For Grades 1-10, the packages include core subjects such as *Science*, *English*, *Math*, *Arabic*, and *National Education* (the latter only for Grades 1-2). Subjects such as *Social Studies* and *Islamic Education* have been omitted. However, for Grades 11-12, over 30 educational packages are available, covering multiple academic tracks, likely in preparation for the "Tawjihi" matriculation exams.

The publication of these new educational materials provided the Palestinian Authority with a critical opportunity implement long-overdue curriculum reforms. The PA's standard textbooks have long been criticized for containing incitement to violence, antisemitism, and glorification of terrorism, as well as erasing Israel's existence. Given the condensed format of these new materials, the PA could have easily removed inflammatory content, while still delivering an educational framework that met academic standards. However, an examination of these newly published materials reveals that much of the inflammatory content remains intact. This includes texts promoting violence, glorifying terrorism, promoting *jihad* and martyrdom, spreading antisemitic rhetoric, vilifying Israel, and denying its existence. These findings contradict the letter of intent signed by the Palestinian Authority with the EU Commission.¹¹ In this agreement, the PA pledged to reform its curriculum in response to concerns about antisemitism and incitement to violence in its EU-funded textbooks. Instead of fulfilling these commitments, the PA has repackaged and preserved the same radicalized narratives in its new educational materials.

The educational packages analyzed in this report contain numerous examples of inflammatory content that violate UNESCO-derived standards of peace and tolerance in education. This study reviewed 78 educational packages. The selected examples have been organized according to the following themes: antisemitism, encouragement of martyrdom and *jihad*, incitement to violence in science and math, glorification and justification of violence and terrorism, dehumanization and demonization of Israel, non-recognition of Israel and its erasure from maps, and gender.

¹⁰ Virtual Schools Gaza – Educational Packages, Ministry of Education and Higher Education – Palestine, <https://www.moe.edu.ps/gaza/subjects>; Gaza Strip Educational Packages, E-learn Educational Portal - Ministry of Education and Higher Education, Palestine, <https://elearn.edu.ps/edu-packs-gaza/>

¹¹ Directorate-General for Neighbourhood and Enlargement Negotiations, "Letter of Intent between the Palestinian Authority and the European Commission," Enlargement and Eastern Neighbourhood - European Union, https://enlargement.ec.europa.eu/document/download/597ce07b-fb47-4bd2-b7ef-46c4401487de_en?filename=Letter%20of%20Intent%20-%20EU%20PA%20final.pdf

Antisemitism

Example 1

History, Grade 11, 2024 Gaza Educational packages, p. 27. (Textbook - History, Vol. 1, Grade 11, 2020-21, p. 71)

A high school *History* textbook, dedicating a chapter to “Zionist settler colonialism in Palestine,” teaches the idea that Jewish people represent an identifiable national group is a “false claim” (*iddi’ā’ zā’if*) promoted by Zionism to justify the colonialization of Palestine. The textbook also mentions two other such Zionist “false claims,” namely that the relations of Jews with non-Jews are characterized by antisemitism, and that this can only be resolved through a Jewish state in Palestine. The main argument of the passage is that these “false claims” are engineered by Zionism to enable what is understood to be its true goal – the colonization (*istīṭān*) of Palestine. Thus, Palestinian students are told to reject the very existence of the Jewish “Other” as a matter of principle, including the Jewish experience of persecution and antisemitism, and view it as a cynical scheme to deprive the Palestinians of their national rights.

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

- نستنتج العلاقة بين الاستيطان والصهيونية.
- نوضح العلاقة بين الادعاءات الصهيونية، وعناصر الاستيطان.

Zionism is tied to colonialization, as it has been a part of [Zionism] and an important foundation of its enterprise, having been predicated on three false claims: firstly, that the Jews, despite the fact that they belong to many countries and societies, represent a single national group, characterized by Semitic ethnic traits; second, that the relationship between Jews and other peoples are predicated on hostility and conflict, epitomized in the phenomenon of antisemitism; and third, that there is no solution to the Jewish Problem other than the establishment of a Jewish state, to be realized in the Promised Land (Palestine), and settling inside it. Therefore, the principle of continued Zionism can only be made possible through continued colonization in Palestine.

** Let's infer the relationship between colonization and Zionism.*

** Let's explain the relationship between Zionist claims and elements of colonization.*

Example 2

History, Grade 11, 2024 Gaza Educational packages, p. 4. (Textbook - History, Vol. 1, Grade 11, 2020-21, p. 9)

A cartoon featuring antisemitic imagery depicting Jews as controlling the world is incorporated into a Grade 11 *History* lesson on colonialism. The cartoon appears within a chart illustrating different forms of colonialism. Next to an item titled “cultural colonialism,” which the textbook described as “the most dangerous form of colonialism,” is a monochrome cartoon depicting two arms, one brandishing an Israeli flag and the other an American flag, holding the globe together. This cartoon heavily draws upon traditional antisemitic tropes, which have historically depicted Jewish people holding the globe to symbolize Jews’ excessive global influence and greed. In this case, the textbook employs imagery to advance this antisemitic trope as an anti-colonialist critique of global culture. Another item discussed in the chart is “settler [colonialism]” (*al-istiṭān*), which is described as “replacing one people with another, and taking over their land,” and directly equated with “the Zionist Occupation in Palestine.” This is visualized by an illustration of a Palestinian flag being trampled by masses of people.

أشكال الاستعمار:

نشاط (٣): نلاحظ الشكل، ونستنتج، ثم نجيب عن الأسئلة التي تليه:

الشكل (١): أشكال الاستعمار

- تُبيِّن أشكال الاستعمار، ونعطي مثالاً على كل منها.
- لماذا تعددت أشكال الاستعمار؟

أخطر أشكال الاستعمار؛ لأنه يهاجم روح الأمة ومعتقداتها.

الاستعمار الثقافي

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

الاستيطان

[Enlarged from left illustration]

Forms of Colonialism

Activity 3: Let's observe the figure, draw our conclusions, then respond the following questions:

[Top right:] Cultural colonialism: the most dangerous form of colonialism, because it attacks the spirit of the Nation and its beliefs.

[Bottom right:] Settler [colonialism]: replacing one people with another, and taking over their land, as the Zionist Occupation [has done] in Palestine

[Bottom:] Figure (1): Forms of Colonialism

Let's explain the forms of colonialism, and give an example for each.

Why are there so many forms of colonialism?

Example 3

Islamic Education, Grade 12, 2024 Gaza Educational packages, pp. 16, 17 (Textbook: *Islamic Education, Grade 12, 2021, pp. 21, 22*)

A high school *Islamic Education* textbook portrays “the Jews” as liars and manipulators within the context of early Islamic history. The lesson recounts an episode from oral Islamic history (alluded to in the Qur’an), in which Jewish leaders in Medina allegedly attempted to persuade Muhammad to pronounce an unjust verdict in their favor, promising to convert to Islam if he did, with the aim of tempting the prophet to abandon his faith. The characters in question are depicted as both deeply immoral and (in their attempt to seduce the prophet) hostile to Islam. The text consistently refers to them as “the Jews” (*al-yahūd*), a generalization that risks extending this negative portrayal beyond the historical context to Jewish people collectively. The depicted manipulateness and disobedience to God strongly correlates with antisemitic stereotypes, which corroborates this notion that the negative portrayal may be expanded to apply to Jews in general. At any rate, the lesson makes little attempt to contextualize the depicted wrongdoing as being the responsibility of certain individuals in a particular time and place, a point underscored by a subsequent self-evaluation question which asks whether God’s warning from “the Enemies’ seduction,” as taught in the lesson, applies only to “the Jews.”

قال تعالى: ﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمْ أَنَّهُ يُمْرِدُ اللَّهُ أَنْ يَهْدِيَهُمْ بَعْضُ دُورِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿٥٩﴾﴾.

تؤكد الآية الكريمة أنَّ على النبي الكريم ﷺ وجوب الالتزام بحكم الله -تعالى-، وعدم اتباع أهواء المتحاكمين إليه من اليهود، والتنبه إلى كذبهم، وتدليسهم للحق، فقد ورد في سبب نزول هذه الآية عن ابن عباس -رضي الله عنهما-: أن جماعة من اليهود منهم كعب بن أسد، وعبد الله بن صوريا، وشاس بن قيس قال بعضهم لبعض: اذهبوا بنا إلى محمد لعلنا نفتنه عن دينه، فَأَتَوْهُ، فقالوا: يا محمد، قد عرفت أننا أسيار اليهود وأشرافهم، وأنتا إن اتبعناك اتبعنا اليهود ولن يخالفونا، وإنَّ بيننا وبين قوم خصومة، ونحاكمهم إليك، ففقتني لما عليهم، ونحن نؤمن بك ونصدقك، فأبى رسول الله ﷺ ذلك، فَأَنزَلَ اللَّهُ -تعالى- فيهم: ﴿وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ﴾. (رواه ابن جرير الطبري في تفسيره).

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

ثم حَوَّنَ اللَّهُ على رسوله ﷺ ما قد يجده من ألم بسبب تمرد اليهود والمناقين، وإغراضهم عن الحق الذي جاءهم به ودعاهم إليه بقوله: ﴿وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ﴾، أي أن كثيراً من الناس عُصاة خارجون عن طاعة ربهم ورسله.

“And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away, then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient.” (5:49)

The Noble Verse emphasizes that the Holy Prophet (PBUH) must adhere to the ruling of God and not follow the whims of those Jews who appealed to him to pass judgement among them; he must be aware of their lies and their falsification of Truth. In explaining the Circumstance of Revelation for this verse, Ibn Abbas (God be pleased with him and his father) narrated: “A group of Jews [...] said to each other: ‘Let us go to Muhammad, perhaps we can tempt him to abandon his faith.’ They went to him and said, ‘Muhammad, you know that we are the Jews’ rabbis and notables; if we follow you, the Jews will follow us and not go against us. We have a quarrel with a certain crowd. We will bring them before you to be judged, and you will rule against them in our favor, and we will believe and have faith in you.’ The Messenger of God (PBUH) declined [...]”

God Almighty tells His Prophet (PBUH) that by turning their backs on accepting His [or: the Prophet’s] judgment, the Jews are deprived of guidance because of their sins and transgressions.

God then alleviates whatever pain His Prophet (PBUH) may have, because of the Jews’ and the Hypocrites’ disobedience and aversion to the Truth which the Prophet had brought to them and called them to, saying: [...]

هل يقتصر التحذير من فتنة الأعداء على اليهود لخصوصية سبب النزول؟

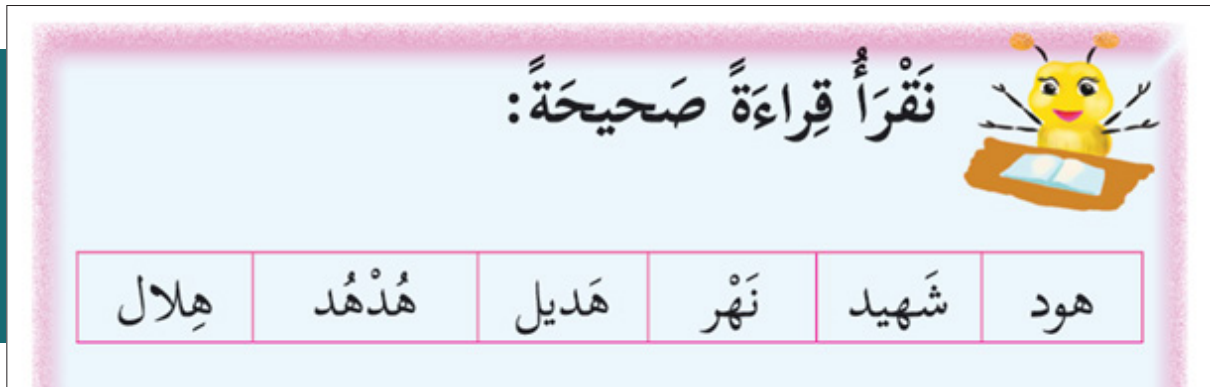
6. Is the warning [God gives the Prophet] from the Enemies’ seduction limited to the Jews, given how specific the Circumstance of Revelation is?

Encouragement of Martyrdom and Jihad

Example 4

Our Beautiful Language, Grade 1, 2024 Gaza Educational packages, p. 76 (Textbook: Our Beautiful Language, Vol. 2, Grade 1, 2020, p. 53)

A reading exercise for the Arabic letter H (hā', هـ) for Grade 1 students includes the word *šahīd* ("martyr"). By using this word in a reading exercise, the textbook implicitly promotes martyrdom as an ideal as early as Grade 1. Notably, although the exercise in the 2024 educational package edition is a shortened version of the original textbook exercise, and includes less words, the authors chose to keep the word *šahīd*.



Let's read correctly:
 Hūd [male name]
 šahīd ["martyr"]
 nahr ["river"]
 Hadīl [female name]
 hudhud [hoopoe]
 hilāl ["crescent"]

Example 5

Islamic Education, Grade 12, 2024 Gaza Educational packages, p. 11

An *Islamic Education* textbook defines “martyrs” (*shuhadāʾ*) as those who give their lives in defense of their faith and country, teaching that such individuals receive rewards from God. The text presents this message based on verses from the Qurʾan (Surahs Al-Baqara and Al-Imran), which state that “those who have been killed for the cause of Allah” are not dead, but living by God’s side, where they are rewarded. The text interprets these verses to suggest that one may achieve this lofty status by promoting the supremacy of Islam (“to make the Word of God supreme”) and by “defending their homeland and religion.” However, this idea does not appear in the cited scripture, nor is any other source provided to support this interpretation. This interpretation risks desensitizing students to the idea of dying for religious and political ends, particularly within the context of the Israeli-Palestinian conflict, and may even encourage them to seek a violent death with the expectation of reward. The lesson makes no attempt to offer a non-violent interpretation of the Qurʾanic texts,¹² nor to discourage students from pursuing violence and death in the context of the conflict.

مكانة الشهداء عند الله - تعالى:-

قال -تعالى:- ﴿وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ﴾ (١٥١).

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

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

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

The Place of Martyrs in the Eyes of God Almighty:

The Almighty said: “And do not say about those who are killed in the way of Allah: ‘They are dead.’ Rather, they are alive, but you perceive it not.” (2:154).

In the eyes of God, praised be He, martyrdom holds an elevated standing and esteemed status; the magnitude of the effort and sacrifice is derived from the stature of the goal and purpose.

And the Martyr: is he who invested himself for the sake of God Almighty in defense of his faith and homeland, to make the Word of God supreme.

The Noble Verse proscribes against describing Martyrs as dead, for they are alive with their Lord, enjoying themselves, as they have moved from the life we know to another life we do not sense. The Almighty said: “And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision.” (3:169)

¹² Examples of non-violent instances of martyrdom include a Muslim dying of illness, plague, drowning, collapsing of buildings, or during any act done in servitude to God; a hadith corroborated by both Sahih al-Bukhari and Sahih Muslim (1354/2).

Example 6

Arabic Language (1): Reading, Grammar, Prosody and Expression (Academic Track), Grade 11, 2024 Gaza Educational packages, pp. 38–41 (Textbook— Arabic Language (1): Reading, Grammar, Prosody and Expression (Academic Track), Vol. 1, Grade 11, 2020, pp. 74–76)

A Grade 11 Arabic textbook includes excerpts from a poem titled “Martyrs of the Intifada” to glorify death and dehumanize Israelis in the context of the First Intifada (1987–1993). The poem, written by Palestinian poet Fadwa Tuqan (1917–2003), alludes to the rock-throwing attacks that characterized the conflict, describing how Palestinians “picked up their hearts in their hands as stones” and threw them at Israelis, who are plainly depicted as a “monster” (waḥṣ). This characterization is reinforced by the textbook’s first comprehension question, which explicitly clarifies that the monster refers to “the Occupying Enemy.” The poem repeatedly references death and dying, praising martyrs for standing on their feet “in the face of death” as “death charged and drew its pickaxe at them.” The textbook presents these verses as examples of a high-quality artistic expression. Additionally, the poem incorporates graphic and potentially inappropriate imagery, describing the martyrs “climbing on mountains of their [own] gushing blood” as they die. The poem is followed by exercises that ask students to analyze “how the martyrs faced death,” and to cite both the poem and Qur’anic evidence that martyrs shall live forever.¹³ These exercises further underscore the theme of the glorification of death.

[p.38]



Poetic Text
Martyrs of the Intifada

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

¹³ The verse alluded to by the textbook is likely from Al Imran Surah: “And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision.” (3:169) The same verse is repeatedly quoted elsewhere in the PA curriculum to support *jihad* and martyrdom, cf. Islamic Education, Vol. 2, Grade 8, 2020, p. 51.

[p.39]



They painted the road to life
 Paving it with pearls, with the vigor of youth, with carnelian stone
 They picked up their hearts in their hands as stones, as embers, as fire
 They threw them at the monster [wahṣ] on the road:
 [...]

They died standing
 Blazing
 Shining on the road, kissing the mouth of life!
 Death charged and drew its pickaxe at them
 In the face of death they stood on their feet
 [...]

[p.40]

يا حُلَمَهُمْ، تلوح في البعد
تحتضن المستقبل السعيد
على يدك بعثهم بحي
مع العذ الآتي العظيم بعثهم بحي
يطلع من غيابة الظلام والردى
في وجهه إشارة بهيجة
وفي جبينه الفسيح نجمة تضي
انظر إليهم في البعد
يتصاعدون إلى الأعالي، في عيون الكون هم يتصاعدون
وعلى جبال من رعايا دمايهم
هم يصعدون ويصعدون ويصعدون
لن يمسك الموت الخزون قلوبهم
فالبعث والفجر الجديد
رؤيا تراقبهم على درب الغداة
انظر إليهم في انتفاضتهم صفورا يربطون
الأرض والوطن المقدس بالسماء!

الفهم والاستيعاب

١. نبي الوصف الذي أطلقته الشاعرة على العدو المحتل.
٢. كيف واجه الشهداء الموت، كما ورد في القصيدة؟
٣. تشير إلى المقطع الذي تمت فيه الشاعرة المستقبل المشرق في نهاية الطريق الذي سار فيه الشهداء.
٤. ما العاطفة التي سيطرت على الشاعرة في القصيدة؟

O dream of theirs, glimmering in the distance

[...]

Look at them in the distance

Rising higher and higher, the whole world watches them rise

Climbing on mountains of their gushing blood

They rise and rise and rise

Treacherous death will not seize their hearts

For rebirth and a new dawn

Is a dream to accompany them on the path of self-sacrifice

Look at them in their Intifada, like falcons joining

The earth and sacred Motherland to the heavens!

Understanding and Comprehension

1. Let's identify the quality the poet uses to describe the Occupying Enemy.

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

[...]

[p.41]

المناقشة والتحليل

- ١ توضّح المغزى من القصيدة.
- ٢ توضّح المشهد الذي رسمته الشاعرة لشهداء الانتفاضة في المقطع الأول من القصيدة.
- ٣ العمل الجماعي في مواجهة الاحتلال كان ظاهرة مميزة من ظواهر الانتفاضة الأولى، بيّن ذلك من خلال القصيدة.
- ٤ أشارت الشاعرة إلى خلود الشهداء:
 - أ- نشير إلى المقطع الذي يدلّ على هذا المعنى.
 - ب- نستخرج آية من القرآن الكريم تؤكد هذا المعنى.
- ٥ لدى الشاعرة رؤية بحتمة الانتصار على الظلم والاحتلال، نشير إلى العبارات الدالة على ذلك.
- ٦ توضّح التصوير الفني في كلّ من الآتية:
 - أ- في وجه الموت انتصبوا.
 - ب- رجموا بها وحش الطريق.
 - ج- هجم الموت وشرّع فيهم معوله.

Discussion and Analysis

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

Example 7

Our Beautiful Language, Grade 1, 2024 Gaza Educational packages, p. 90 (Textbook: *Our Beautiful Language*, Vol. 2, Grade 1, 2020, p. 83)

Violent struggle appears as early as Grade 1, with textbooks using a militaristic figure holding a weapon to teach the Arabic letter “Yā.” Children are requested to examine the following pictures, and to then describe them with a word that contains the letter “Yā.”



Example 8

Islamic Education, Grade 12, 2024 Gaza Educational packages, pp. 68-73 (Textbook: Islamic Education, Grade 12, 2021, pp. 96-101)

An *Islamic Education* chapter on Islamic jurisprudence (fiqh) begins with a lesson on *jihad*, a term that the textbook interprets almost exclusively in violent terms, and then proceeds to glorify, promote and associate with the present-day Israeli-Palestinian conflict. According to the textbook, *jihad* fundamentally means “battle” or “fighting” (*qitāl*), though it acknowledges that the term may also apply to indirect military support. Multiple verses from the Qur’an that use this military related vocabulary are cited, despite the fact that few explicitly mention *jihad*. The lesson does not appear to offer any non-violent or spiritual interpretations of *jihad*. The textbook teaches that this (violent) form of *jihad* is “the peak of Islam” (literally “the top of the camel’s hump of Islam”), that it is “one of the gates to achieving martyrdom,” and that it saves its practitioner from Hellfire. It further instructs that *jihad* is an individual duty (*fard ‘ayn*)—an obligation placed upon every believing Muslim—in cases where “the Enemy occupies a Muslim land.” This language can easily be interpreted as a direct reference to the present-day Palestinian situation. Overall, the lesson appears to advocate for religious war, presenting *jihad* as a duty in which every Muslim Palestinian should seek to participate.

[p.68-69]



الدرس
لثاني والعشرون :
فقه الدعوة والجهاد.

الدعوة في العهد المدني:

استمر الرسول ﷺ بدعوة الناس للإسلام بالحجة والبرهان، ومجادلتهم بالتي هي أحسن، وقد أصبح للمسلمين قوة ومِنعة، تسمح لهم بمواجهة المستكبرين، والمعتدين، فشرع الله -تعالى- الجهاد، وفيما يأتي بيان لمفهوم الجهاد، وحكمته، وبعض أحكامه:

الجهاد: هو بذل الوسع في سبيل الله بالقتال مباشرة، أو معاونة بمال، أو رأي، أو تكثير سواد (عدد).

الحكمة من مشروعيته

شرع الجهاد في الإسلام لحكم كثيرة، منها:

- « دفع الظلم ورد العدوان الواقع على المسلمين، في دينهم، أو أنفسهم، أو بلادهم، أو أموالهم، قال تعالى: ﴿أُوذِيَ الَّذِينَ يُقْتُلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾ (الجمح)
- « تذليل العقبات التي تحول بين الدعوة ووصولها للناس، وخاصة عندما تواجه الدعوة من قبل المستكبرين والمتنفذين من أهل الفساد، قال تعالى: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونََ الَّذِينَ كَفَرُوا لَكُمْ أَهْلًا﴾ (الأنفال)
- « تطبيق شرع الله -تعالى- وحكمه، ونشر العدل والمساواة، وإبطال حكم الباطل، وهذا هو الهدف من تبليغ الإسلام للناس، قال تعالى: ﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الَّذِينَ الْفَاسِقُ أَكْثَرُ الْأَنَاسِ لَا يَعْلَمُونَ﴾ (يوسف: ٤٠)

(See translation on the next page)

Lesson 22: Jurisprudence of Proselytization [Da'wah] and Jihad

[...]

Proselytization during the Medinan Period:

The Messenger of God, peace be upon him, did not cease calling people to Islam with the use of logical proof and evidence, and debated them in the way that was best; and once the Muslims gained power and strength, which allowed them to face the Arrogant and the Aggressors, God Almighty prescribed jihad. [...]

Jihad: is to exert oneself for the sake of God directly through battle, or by providing material assistance, opinion [ra'y], or numerical multiplicity.

[...]

The Wisdom of Prescribing [Jihad]:

Jihad is prescribed in Islam for many reasons, including:

* To fight injustice and repel aggression which have befallen Muslims, their religion, lives, country or property. As the Almighty said: "Permission to fight has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory." (22:39)

* To overcome obstacles which hinder the Call to Islam from reaching people, especially when that Call is being resisted by the Arrogant and influence from among the corrupt; as the Almighty said: "And fight against them until there is no persecution [or discord; Ar. fitnah] and until the religion, all of it, is for Allah." (8:39)

* To implement the rulings of God Almighty, spread justice and equality, and invalidate invalid rule. This is the goal of bringing Islam to people. [...]

[p.70]

فضل الجهاد في سبيل الله

في الجهاد عزّ ونصر وتمكين في الأرض، وفي تركه ذلّ وخسران، قال ﷺ: "ما ترك قومُ الجهاد إلا عظمهم الله بالعذاب". (رواه الطبراني في الأوسط)

الجهاد أفضل الأعمال إلى الله -تعالى- قال رسول الله ﷺ: "مثلُ المُجاهِد في سبيلِ الله كمثلِ الصَّائِمِ الْقَائِمِ الْقَائِمِ بِأَيَّاتِ اللَّهِ، لَا يَقْتَرُ مِنْ صِيَامٍ، وَلَا صَلَاةٍ، حَتَّى يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ -تعالى-". (رواه مسلم)

والجهاد ذروة سنام الإسلام، والسنام ما علا من ظهر الجمل، وفي ذلك كناية عن علو شأن الجهاد في الإسلام، وقد روى في ذلك معاذ بن جبلٍ رضي الله عنه عن رسول الله ﷺ أنه قال: "زَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَشْوُهُ الصَّلَاةُ وَذُرْوَةُ سَنَامِهِ الْجِهَادُ". (رواه الترمذي)

الجهاد تجارة رابحة مع الله -تعالى- فيها النجاة من النار والفوز بالمغفرة والجنة، قال تعالى: ﴿يَتَأْتِيَ الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى يَجْدٍ لَكُمْ مِنْ عَذَابِ آلِهٍ﴾ (١٠) ﴿يَوْمَئِذٍ يَأْتِيهِمُ الرِّسَالُ وَالْهُدَى وَهُمْ يَكْفُرُونَ﴾ (١١) ﴿يَوْمَئِذٍ يَكْفُرُونَ لَكُمْ دُونَكُمْ وَيَدْعُوكُمْ جَنَّتْ جَنَّتْ مِنْ تَحْتِهَا الْأَنْهَارُ وَمِنْ تَحْتِهَا جَنَّتْ عَذَابُ ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ (١٢) ﴿وَأُخْرَى يُجِيبُونَهَا نَصْرٌ مِنْ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرُ الْمُؤْمِنِينَ﴾ (١٣) ﴿الْبَصْف﴾

الجهاد باب من أبواب تحصيل الشهادة، يقول رسولنا الكريم ﷺ: "تكفل الله لمن جاهد في سبيله، لا يُخرجه إلا جهادًا في سبيله وتصديق كلماته، بأن يدخله الجنة، أو يُرجعه إلى مسكنه الذي خرج منه مع ما نال من أجرٍ أو غنيمَةٍ". (رواه البخاري)

حكم الجهاد

الأصل في الجهاد في سبيل الله -تعالى- أنه فرض كفاية، قال تعالى: ﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَقْتُلُواكُمْ﴾ وَلَا تَقْتُلُوا إِيَّاهُ اللَّهُ لَا يُجِيبُ الْمُفْسِدِينَ (١١) ﴿الْبَصْرَةَ﴾ وذلك إذا حصلت المنعة من العدو بمن حضر من المقاتلين لمواجهته.

ويكون فرض عين، في حالات منها:

﴿إِذَا احتلَّ العدو بلدًا من بلاد المسلمين أو حرَّك جيوشه لاحتلالها أو أراد أهلها بسوء﴾، قال تعالى: ﴿يَتَأْتِيَ الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ (١٢) ﴿النُّبَةَ﴾

﴿إذا استنفر الإمام فئة من الناس أو انتدبهم للقتال﴾، قال تعالى: ﴿يَتَأْتِيهَا الَّذِينَ آمَنُوا مَالُكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنَا قَاتِلُهُمْ إِلَى الْأَرْضِ أَرْضِيئَهُم بِالْحَيَاةِ الدُّنْيَا مِنْ الْآخِرَةِ فَمَا مَنَعَ الْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ إِلَّا قَلِيلٌ﴾ (١٣) ﴿النُّبَةَ﴾

﴿إذا حضر المقاتل ساحة القتال﴾، قال تعالى: ﴿يَتَأْتِيهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْدُبَارَ﴾ (١٤) وَمَنْ يُؤَلِّمْ يَوْمَئِذٍ دُبْرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَرِّفًا إِلَى فِتْنَةٍ فَقَدْ بَكَاهُ يَقْضِي مِنَ اللَّهِ وَمَأْوَنُهُ جَهَنَّمُ وَيَنْسَى الْمَصِيرَ (١٥) ﴿الْأَنْفَالُ﴾

The Virtue of Jihad for the Sake of God:

- * *Jihad entails glory, victory and power on Earth, and forgoing it entails humiliation and loss [...]*
- * *Jihad is the best deed in the eyes of God Almighty [...]*
- * *Jihad is the peak of Islam [...]*
- * *Jihad is a profitable deal with God Almighty, which entails salvation from Hellfire and the attainment of forgiveness and Paradise. [...]*
- * *Jihad is one of the gates to achieving martyrdom. [...]*

The Ruling Regarding Jihad:

The basic rule of jihad for the sake of God Almighty is that it is a collective duty [farḍ kifāyah]; as the Almighty said: "Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors." (2:190)

It is an individual duty [farḍ 'ayn] in certain situations, including:

- * *If the Enemy occupies a Muslim land, moves its forces to occupy it or intends to harm to its residents. The Almighty said: "O you who have believed, fight against those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous." (9:123)*
- * *If the Imam calls upon a group of people, or dispatches them, to battle. [...]*
- * *If the fighter is present at the field of battle. The Almighty said: "O you who have believed, when you meet those who disbelieve advancing in battle, do not turn to them your backs in flight. And whoever turns his back to them on such a day, unless swerving as a strategy for war or joining another company, has certainly returned with anger upon him from Allah, and his refuge is Hell - and wretched is the destination." (8:15-16)*

Example 9

History, Grade 11, 2024 Gaza Educational packages, p. 43

Martyrdom is encouraged and described positively as “fuel that fed the Intifada and gave it the power to go on” in a chapter about liberation movements. The text describes the vast number of casualties and damage, as being the key to success of national liberation movements.

عوامل نجاح حركات التحرّر الوطني:

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

اتّسمت الانتفاضة الفلسطينية الأولى (الانتفاضة الشعبية) عام ١٩٨٧م، بالعصيان المدنيّ الواسع، وبالشمولية، والمُريّة، والتنظيم الجيّد، والمشاركة الفاعلة من كلّ شرائح المجتمع، كما أنّها حملت في طيّاتها بذور التّجديد، فدم كلّ شهيد كان وقوداً يغذّي الانتفاضة، ويمدّها بالقوّة؛ لتستمرّ، إضافة إلى أنّ تشديد الاحتلال وقمعه، عزّز الانتفاضة الشّعبية، وصاعد من حدّتها. وتضاربت الإحصائيات حول أعداد الشّهداء والجرحى، فبعضها تحدّث عن استشهاد حوالي ١٢٠٠ فلسطيني، أمّا عدد الجرحى فوصل إلى (١٢٠) ألفاً، ووصل عدد الأسرى والمعتقلين إلى (١٢٠) ألفاً، بينما شُرد (١٥٠) ألف مواطن من منازلهم.

Success Factors for National Liberation Movements:

Activity (5): Let's read the following texts, draw conclusions, and then answer:

The first Palestinian Intifada was characterized by vast civil disobedience, comprehensiveness, confidentiality, good organization and active participation on the part of all segments of society. It also carried in its womb the seeds of renewal, for the blood of each martyr was the fuel that fed the Intifada and gave it the power to go on. The increased oppression on the part of the Occupation increased the popular Intifada and intensified its sharpness. There are conflicting statistics regarding the numbers of martyrs and the wounded. Some talked of the martyrdom of 1,200 Palestinians. As for the number of the wounded, it reached 120,000. The prisoners-of war and detainee's number was 120,000, while 150,000 civilians were forced to leave their houses.

Example 10

Islamic Education, Grade 12, 2024 Gaza Educational packages, p. 52 (Textbook: Islamic Education, Grade 12, 2021, p. 74.

Ribat, the Islamic principle of preparing for *jihad* to defend Islamic territory, is defined in a high school *Islamic Education* lesson as the act of “dwelling” in places such as Palestine and the Levant, where “people are threatened by the Enemies of Islam,” while preparing for *jihad*. Rather than exploring how this concept was understood historically or during the inception of Islam, or stressing its potentially non-violent applications, this textbook takes advantage of it to encourage Palestinian students to view themselves as being currently engaged in a military form of *jihad*—effectively, religious war—against what is identified as an enemy of their very faith and the entire Islamic community.



Part 1: Ribat for the Sake of God:

Ribat: means dwelling – whilst preparing one's soul for jihad for the sake of God and defense of the Faith and Muslims – in places where people are threatened by the Enemies of Islam; for example, living specifically in the land of Palestine, or in the Levant in general.

Ribat is the best of those deeds which remain rewarded after one's death; because all acts of righteousness may be rendered impossible, unless there is safety from the Enemy, and the borderlands are guarded. Therefore, [he who engages in ribat] gains the reward of all the acts of righteousness that are made possible because of his ribat.

Example 11

Arabic Language, Grade 7, 2024 Gaza Educational packages, p. 107 (Textbook— Arabic Language, Vol. 2, Grade 7, 2020, p. 94)

To teach basic noun declensions in Arabic grammar, Grade 7 students are given three example sentences, all with strongly incendiary connotations. The first sentence praises jihad, potentially in its violent form, as “a gate to Paradise.” The second sentence, quoted from Egyptian poet Ahmed Shawqi (1868–1932), condemns “the colonizers”—a term often applied, within Palestinian nationalist rhetoric, to Israelis—as having “hearts of stone.” The third sentence quotes a verse from the Qur’an, originally from the account of Yusuf (Joseph), which expresses courage in the face of imprisonment; this calls to mind the highly emotive subject of Palestinian prisoners held in Israeli prisons, a topic frequently invoked in PA textbooks. Altogether, these three sentences, when taken out of context to discuss basic grammar—for which virtually any Arabic sentence could have been chosen—were deliberately selected to promote an antagonistic narrative and generate an emotional response.



نماذج إعرابية:

١- الجهاد بابٌ من أبواب الجنة.

من: حرف جرّ، مثنويّ على الشكوك، لا محلّ له من الإعراب.

أبواب: اسم مجرور، وعلامة جرّه الكسرة الظاهرة على آخره.

٢- وللمستعبرين وإن ألانوا قلوب كالحجارة لا ترقّ

(أحمد شوقي)

للمستعبرين: اللام: حرف جرّ، مثنويّ على الكسر، لا محلّ له من الإعراب.

المستعبرين: اسم مجرور، وعلامة جرّه الياء؛ لأنه جمع مذكر سالم.

٣- قال تعالى: «قَالَ رَبِّ الْمَسْجِدِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ»

(يوسف: ٣٣)

إليه: إلى: حرف جرّ، مثنويّ على الشكوك، لا محلّ له من الإعراب، والهاء: ضمير متّصل، مثنويّ على الكسر، في محلّ جرّ بحرف الجرّ.

Examples of Inflectional Suffixes:

1. Jihad is one of the gates of Paradise.

“of” [min] is a preposition that mandates the genitive, and ends with no vowel, and so does not receive an inflectional suffix. “gates” [abwāb] is a noun in the genitive case, therefore it receives the inflectional suffix -i.

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

[...]

3. The Almighty said: “He said, ‘My Lord, prison is more to my liking than that to which they invite me.’” (12:33)

[...]

Incitement in Science and Math

Example 12

Mathematics, Grade 9, 2024 Gaza Educational packages, p. 46 (Textbook— Mathematics, Vol. 1, Grade 9, 2019, p. 86)

In a chapter about statistics, a frequency table presents the number of martyrs killed by Israel in various years, accompanied by calculation exercises. The exercise begins by discussing Israel's "ongoing aggression" against holy sites and the Palestinian civilian population in the Jerusalem Governorate, which according to the textbook resulted in the death of 156 martyrs between 1994-2015. Students are then instructed to create a table displaying the number of martyrs in each year, followed by calculation exercises based on the table. The textbook thus uses mathematics exercises to incite hatred against Israel, portraying it as senselessly attacking civilians and religious sites.

الجدول التكراري

(٦-٢)

بناء الجدول التكراري:

نشاط (١): تتعرض محافظة القدس إلى غُذوان مستمر من سلطات الاحتلال الإسرائيلي على المقدّسات الدينيّة، وعلى سكّانها الفلّسطينيّين، وما نتج عنه من خسائر في الممتلكات والأرواح؛ فقد بلغ عدد الشهداء في محافظة القدس خلال الفترة ١٩٩٤-٢٠١٥م، حسب إحصائية الجهاز المركزي للإحصاء الفلّسطيني ١٥٦ شهيداً، وكان عدد الشهداء موزعاً حسب السنوات كما يأتي:

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

ويمكن تمثيل البيانات بجدول تكراري.

أُكمل الجدول التكراري:

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

عدد السنوات التي لم يكن فيها شهداء خلال الفترة ١٩٩٤ - ٢٠١٥م هو سنة واحدة.

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

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

Frequency Tables:

Creating a frequency table:

Activity 1: The Jerusalem Governorate is subjected to an ongoing aggression by the Israeli Occupation against holy sites, and its Palestinian population, resulting in the loss of property and life. The number of martyrs in the district of Jerusalem during the period of 1994-2015, according to the Palestinian Central Bureau of Statistics is 156 martyrs. The number of martyrs according to the years is divided as follows: The number of years in which there were no martyrs during the period 1994-2015 is one year.


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

Example 13


Mathematics, Grade 7, 2024 Gaza Educational packages, p. 108 (Textbook— *Mathematics*, Vol. 2, Grade 7, 2019, p. 97)

Conflict related imagery is inserted into a mathematical problem in a Grade 7 textbook. An exercise uses the digits of the year 1948 to teach probability. The exercise is accompanied by an illustration of an irredentist map of Palestine which effectively erases Israel from existence. The map includes the word "Return" ['Awda] in English and Arabic, along with a key, symbolizing the Palestinian Right of Return. The textbook therefore uses mathematics exercises to instill irredentist political messages that implicitly deny Israel's right to exist.

نشاط (٢):



يمثلُ العامُ ١٩٤٨ عاماً مفصلياً في حياة شعبنا الفلسطيني،
وهو العام الذي حدثت فيه النكبة، واحتلت فلسطين، وتشرّد شعبنا
في مخيمات اللجوء، والشتات.
الفضاء العيني للأرقام المكوّنة لهذا التاريخ $\Omega = \{1, 4, \dots\}$
أكملُ الحوادث الآتية :



The year 1948 represents a turning point in the life of our Palestinian people. It is the year that the Nakba took place, Palestine was occupied, and our people became displaced in the refugee camps and the Diaspora.

The sample space for the digits of which this date is comprised : $\Omega = \{1, 4, \dots\}$

Complete the following events:

[...]

Example 14

Mathematics, Grade 7, 2024 Gaza Educational packages, p. 108 (Textbook— *Mathematics*, Vol. 2, Grade 7, 2019, p. 97)

To teach numerical digits, a Grade 3 *Math* exercise asks students to number the amount of “martyrs,” i.e. Palestinians who died, during the First Intifada (1987–1993). The given figure of 2,026, which appears to be highly inflated,¹⁴ includes a large number of Palestinian militants and terrorists killed in action during that period, yet the textbook groups them indiscriminately with civilian deaths.

مهمة تعليمية

١ أقرأ العبارات الآتية، ثم أكتب العدد الملون بالرموز في:

(أ) طول سور القدس **أربعة آلاف ومئتا** متر.

(ب) عدد المدارس في فلسطين عام ٢٠١٥ م هو **ألفان وثمانمائة وست وخمسون** مدرسة.

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

1. I will read the following statements, and then write the colored number in digits:

A. The length of Jerusalem's walls is four thousand two hundred meters.

B. The number of schools in Palestine as of 2015 is two thousand eight hundred and fifty-six schools.

C. The number of martyrs in the First Intifada is two thousand and twenty-six martyrs.

¹⁴ Even other PA textbooks quote a significantly lower figure; see for example *Mathematics*, Vol. 1, Grade 4, 2020, p. 27. For comparison, human rights group B'tselem estimates a figure of 1,376 Palestinian deaths during the same time period. “Fatalities in the first Intifada,” Btselem.org. https://www.btselem.org/statistics/first_intifada_tables

Glorification and Justification of Violence and Terrorism

Example 15

Arabic Language, Grade 5, 2024 Gaza Educational packages, pp. 63-77 (Textbook— Arabic Language, Vol. 2, Grade 5, 2020, pp. 51-61)

Dalal al-Mughrabi, the perpetrator of the 1978 Coastal Road massacre, which killed thirty-eight Israelis including thirteen children on a civilian bus, is celebrated in an Arabic reading comprehension text for Grade 5 students. The text exalts her and the terror attack as an act of “heroism,” describing how the massacre made her memory “immortal” in the “hearts and minds” of Palestinians. After reading, students are instructed to copy and rewrite sentences praising her “pure blood.” The lesson notably does not present Palestinian women’s commitment to their people in ways other than through violence.

The text presents a falsified version of the event, exonerating Al-Mughrabi of any wrongdoing and quoting her as saying she had no wish to kill the passengers on the bus. It further claims that Israeli forces killed both her and the hostages with “airplanes and tanks.” In reality, Al-Mughrabi and her accomplices deliberately killed multiple people, including American photographer Gail Rubin, long before they were engaged by Israeli security forces. Those forces primarily consisted of Israeli civilian police, who possessed neither tanks nor airplanes. Additionally, Ehud Barak, whom the textbook credits with overseeing the Israeli “attack” on the bus, was actually studying in the US at the time; among other factual errors.

[p.63]

دَلالُ الْمُغْرَبِي

(فريق التأليف)

يَمِينُ يَدِي النَّصْرُ

تَحْفَلُ تَارِيخُنَا الْفِلَسْطِينِي بِكَثِيرٍ مِنْ أَسْمَاءِ الشُّهَدَاءِ الَّذِينَ قَدَّمُوا أَرْوَاحَهُمْ فِدَاءً لِلْوَطَنِ، مِنْهُمْ الشَّهِيدَةُ دَلالُ الْمُغْرَبِي الَّتِي سَطَّرَتْ بِضَالِهَا صُورَةً مِنْ صُورِ الشُّجَاةِ وَالْبُلُوغَةِ؛ مَا جَعَلَ ذِكْرَهَا حَالِدًا فِي قُلُوبِنَا وَعُقُولِنَا. وَالنَّصْرُ الَّذِي بَيْنَ أَيْدِينَا يَتَحَدَّثُ عَنْ طَرَفٍ مِنْ مَسِيرَةِ بِضَالِهَا.



About the text

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

[p.64]



القراءة

في مُحَيِّمٍ صَبْرًا، أَحَدِ مُحَيِّمَاتِ اللُجُوءِ فِي بَيْرُوتِ النَّازِفِ أَلَمًا؛
 نَتِيجَةُ التَّكْبَةِ، وَلِدَتِ الْقَائِدَةُ الْمُنَاصِلَةُ دَلَالُ الْمُغْرَبِي، وَبَعْدَ مُرُورِ قُرَابَةِ
 عَشْرِينَ عَلَى مَوْلِيدِهَا لَبَّتْ نِدَاءَ الْوَطَنِ الْمُسْتَغِيثِ.

رَكِبَتْ دَلَالُ الْبَحْرَ، تَقُودُ مَجْمُوعَتَهَا الْفِدَائِيَّةَ، مَجْمُوعَةً دَيْرِ يَاسِينَ،
 كَانُوا ثَلَاثَةَ عَشَرَ فِدَائِيًّا، وَعَلَى عَادَةِ الْبَحْرِ، تَارَةً يَرْضَى، وَتَارَةً يَغْضَبُ،
 تَارَتْ أَمْوَاجُهُ، وَقَلْبَتْ زُورَقُهُمُ الْمَطَاطِي، فَفَرَّقَ بَطْلَانٌ مِنَ الْمَجْمُوعَةِ،
 وَظَلَّ الْبَقِيَّةُ يُصَارِعُونَ الْمَوْجَ، وَيَتَشَبَّهُونَ بِالْقَارِبِ حَتَّى تَرَاءَتْ لِلْقَائِدَةِ
 وَمَجْمُوعَتِهَا أَضْوَاءُ السَّاحِلِ الْفِلَسْطِينِيِّ، فَتَسَلَّلُوا إِلَى الشَّاطِئِ، فَتَبَسَّمَتْ
 لَهُمُ الْحُقُولُ وَالْبَيَارَاتُ.

أَطْلَقَتْ دَلَالُ يَدَيْهَا عَلَى حَقْفَةٍ مِنْ تُرَابٍ وَطَنِيهَا الدَّامِي، وَاشْتَمَّتْهَا
 بِشَغَفٍ، ثُمَّ انْتَهَزَتْ اللَّحْظَةَ الْحَاسِمَةَ، فَاعْتَرَضَتْ هِيَ وَمَجْمُوعَتُهَا
 إِحْدَى الْحَافِلَاتِ الْمُتَّجِهَةِ إِلَى خَيْفَا وَأَعَادَتْ مَسَارَهَا بِاتِّجَاهِ يَافَا،
 صَعِدَتْ إِلَيْهَا دَلَالُ بِشْمُوحٍ، وَقَالَتْ مُخَاطِبَةً مَنْ فِيهَا: «نَحْنُ لَا نُرِيدُ
 قَتْلَكُمْ، نَحْنُ جِئْنَا لِنُخَلِّصَ إِخْوَانَنَا الْأَشْرَى فِي سُجُونِكُمْ مِنْ بَرَاثِنِ
 الْأَشْرِ، نَحْنُ شَعْبٌ يُطَالِبُ بِحَقِّهِ فِي وَطَنِهِ الَّذِي سَرَقْتُمُوهُ»، وَأَخْرَجَتْ
 مِنْ حَقِيصَتِهَا عِلْمَ فِلَسْطِينَ، قَبَلَتْهُ، ثُمَّ عَلَّقَتْهُ دَاخِلَ الْحَافِلَةِ.

عَلِمَتْ قُوَّاتُ الْإِخْتِلَالِ بِأَمْرِ الْحَافِلَةِ الَّتِي وَصَلَتْ إِلَى مَنَاطِقَةِ (سَيِّدِنَا
 عَلِيٍّ)، وَكَلَّفَتْ فِرْقَةً خَاصَّةً مِنَ الْجَيْشِ يَقُودُهَا (إِبْرَاهِيمُ بَارَاك) بِمُهَاجِمَةِ
 الْحَافِلَةِ بِالرُّشَاشَاتِ وَالْقَذَائِفِ، مُسْتَخْدِمِينَ الطَّائِرَاتِ وَالدَّبَابَاتِ، وَقَتْلَ
 كُلِّ مَنْ فِيهَا، وَهُوَ مَا يُعْرَفُ بِسِيَاسَةِ الْأَرْضِ الْمَحْرُوقَةِ، فَقَتِلَ عَدَدٌ كَبِيرٌ
 مِنَ الرُّكَّابِ؛ وَارْتَفَتْ دَلَالُ شَهِيدَةً هِيَ وَثَمَانِيَّةٌ مِنْ رِفَاقِ مَجْمُوعَتِهَا
 الْأَبْطَالِ الَّذِينَ مَا زَالَتْ جَسَامِينُهُمْ مَحْجُوزَةً فِي مَا تُسَمِّيهِ سُلْطَاتُ
 الْإِخْتِلَالِ (مَقْبَرَةُ الْأَرْقَامِ) حَتَّى الْيَوْمِ، فِيمَا نَجَا فِدَائِيَّانِ.

لَقَدْ أَعَادَتْ دَلَالُ لِدَيْرِ يَاسِينَ جُزْءًا مِنْ حَقِّهَا، وَرَوَتْ أَرْضَ فِلَسْطِينَ
 بِدِمَائِهَا الرَّيْجِيَّةِ؛ لِتُزَيَّرَ تَارِيخًا ثَائِرًا لَنَ يَسْتَكِينِ.

- عَقْدَيْنِ: مُتْنَى عَقْدٍ، وَهُوَ عَشْرُ سَنَوَاتٍ.
- لَبَّتْ: اسْتَجَابَتْ.
- الْمُسْتَغِيثِ: طَالِبِ النُّجْدَةِ.
- أَطْلَقَتْ: ضَمَّتْ.
- بِشَغَفٍ: بِحُبٍّ.
- لَنَ يَسْتَكِينِ: لَنَ يَذِلَّ.

Reading

In Sabra Refugee Camp, one of Beirut's refugee camps that is bleeding in pain – as a result of the Nakba – the fighting commander, Dalal al-Mughrabi, was born. Roughly two decades after her birth, she answered the distress call of the Motherland. Dalal sailed the sea, leading her squad of fedayeen, the Deir Yassin squad. They were thirteen fedayeen fighters, and as usual, the sea was sometimes relaxed, sometimes angry. The waves raged, and their rubber boat flipped over, leaving two of the squad heroes to drown. The rest battled the waves, and clung on to the boat until the lights of the Palestinian coast appeared before the commander and her squad. They snuck their way onto the shore, and the fields and orchards smiled before them.

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

The Occupation forces learned that the bus had arrived in the vicinity of Sayyidna Ali [near Herzliya, Israel]. They dispatched a special military team led by Ehud Barak to attack the bus with bullets and bombs, using airplanes and tanks, and kill all those inside. [...] Dalal rose to Heaven as a martyr, along with eight of her companion heroes. Their remains are held in what the Occupation authorities call "numbered cemeteries" until this very day, while two fedayeen fighters escaped. Dalal restored some justice for Deir Yassin, and watered the land of Palestine with her pure blood, to shine a history of revolution that will not yield.

[p.66]

الفهم والتحليل واللغة:

أولاً- نُجِيبُ عَنِ الْأَسْئَلَةِ الْآتِيَةِ:

- ١- نُكْمِلُ الْفَرَاقَاتِ فِي الْجُمْلِ الْآتِيَةِ بِمَا يُنَاسِبُهَا:
أ- وُلِدَتْ دَلَالُ الْمُغْرَبِيِّ فِي ____ .
ب- اسْمُ الْمَجْمُوعَةِ الَّتِي قَادَتْهَا دَلَالُ الْمُغْرَبِيِّ مَجْمُوعَةُ ____ .
ج- غَرِقَ مِنْ أَفْرَادِ الْمَجْمُوعَةِ قَبْلَ الْوُصُولِ إِلَى السَّاحِلِ الْفِلَسْطِينِيِّ ____ .
- ٢- كَمْ كَانَ عُمُرُ دَلَالِ الْمُغْرَبِيِّ عِنْدَمَا اسْتُشْهِدَتْ؟
- ٣- أَيْنَ نَزَلَتْ دَلَالُ وَمَجْمُوعَتُهَا؟
- ٤- نُوَضِّحُ الْهَدَفَ مِنْ قِيَامِ دَلَالٍ وَمَجْمُوعَتِهَا بِتَنْفِيزِ الْعَمَلِيَّةِ .
- ٥- مَا نَتِيجَةُ الْمُوَاجَهَةِ الَّتِي دَارَتْ بَيْنَ قُوَاتِ الْاِخْتِلَالِ وَالْمَجْمُوعَةِ الْفِدَائِيَّةِ؟

ثانياً- نَفَكِّرُ، وَنُجِيبُ عَنِ الْأَسْئَلَةِ الْآتِيَةِ:

- ١- مَا مَعْنَى تَسْوِيَةِ مَجْمُوعَةِ دَلَالِ الْفِدَائِيَّةِ مَجْمُوعَةَ دَيْرِ يَاسِينَ؟
- ٢- كَيْفَ أَعَادَتْ دَلَالُ وَمَجْمُوعَتُهَا لِدَيْرِ يَاسِينَ جُزْءاً مِنْ حَقِّهَا؟
- ٣- عَلَامَ يَدُلُّ قَوْلُ دَلَالٍ: "نَحْنُ لَا نُرِيدُ قَتْلَكُمْ"؟
- ٤- لِلْمَرْأَةِ الْفِلَسْطِينِيَّةِ دَوْرٌ فِي مُقَاوَمَةِ الْمُحْتَالِّ، كَيْفَ تَجَلَّى ذَلِكَ فِي النَّصِّ؟

Part 1: Let's answer the following questions:

1. Let's fill in the gaps in the following sentences in an appropriate manner:

A. Dalal Al-Mughrabi was born in ____.

B. The squad which Dalal Al-Mughrabi led was called the ____ squad.

C. Before arriving at the coast of Palestine, ____ squad members drowned.

2. How old was Dalal al-Mughrabi when she became a martyr?

3. Where did Dalal and her squad land?

4. Let's state the objective for which Dalal and her squad carried out the operation.

5. What was the outcome of the confrontation which took place between the Occupation forces and the fedayeen squad?

Part 2: Let's think, and answer the following questions:

1. What is the significance of Dalal's squad of fedayeen fighters being called "Deir Yassin squad"?

2. In what way did Dalal and her squad restore some justice for Deir Yassin?

3. What does Dalal's statement, "We do not wish to kill you," show?

4. Palestinian women have a role in resisting the Occupier, how is that manifested in the text?

[p.74]

عَلَامَاتُ الْإِعْرَابِ الْأَصْلِيَّةُ
مُراجَعَةٌ

◀ **أَوَّلًا- نَقْرُؤُ الْفِقْرَةَ الْآتِيَةَ، وَنَمْلَأُ الْجَدُولَ بِمَا هُوَ مَطْلُوبُ:**

رَكِبَتْ دَلَالُ الْبَحْرِ، تَقُودُ مَجْمُوعَتَهَا الْفِدَائِيَّةَ، وَعَلَى عَادَةِ الْبَحْرِ؛ تَارَةً يَرْضَى، وَتَارَةً يَغْضَبُ،
ثَارَتْ أَمْوَاجُهُ، وَقَلَبَتْ زُورَقَهُمُ الْمَطَاطِي، فَفَرَّقَ بَطْلَانٍ مِنَ الْمَجْمُوعَةِ، وَظَلَّ الْبَقِيَّةُ يُصَارِعُونَ
الْمَوْجَ، وَيَتَشَبَّثُونَ بِالْقَارِبِ حَتَّى تَرَاءَتْ لِلْقَائِدَةِ وَمَجْمُوعَتِهَا أَضْوَاءُ السَّاحِلِ الْفِلَسْطِينِي، فَتَسَلَّلَتْ
الْمَجْمُوعَةُ إِلَى الشَّاطِئِ...، وَتَبَسَّمتْ لَهُمْ بَيَّارَاتُ الْبُرْتُقَالِ.

الْأَسْمَاءُ الْمَرْفُوعَةُ	الْأَسْمَاءُ الْمَنْصُوبَةُ	الْأَسْمَاءُ الْمَجْرُورَةُ

Basic Inflection Suffixes**Review**

Part 1: Let's read the following passage, and fill in the table as required:

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

Nouns in the nominative – Nouns in the accusative – Nouns in the genitive

[p.77]

الْخَطُّ:

◀ نَكْتُبُ مَا يَأْتِي بِخَطِّ النَّسْخِ، وَنُرَاعِي كِتَابَةَ حَرْفِي: ر، ز.

وَرَوَتْ دَلَالُ أَرْضِ فَلَسْطِينَ بِدِمَائِهَا الزَّكِيَّةِ، لِتُزْهِرَ تَارِيخُهَا ثَائِرًا لَنْ يَسْتَكِينَ.

Calligraphy:

Let's write the following in calligraphy, paying attention to how we write the letters Rā' (ر) and Zāy (ز):

Dalal watered the land of Palestine with her pure blood, to shine a history of revolution that will not yield.

Example 16

Arabic Language, Grade 5, 2024 Gaza Educational Package, p. 11. (Textbook - Arabic Language, Vol. 1, Grade 5, 2020, p. 20)

Another Grade 5 Arabic Language educational package textbook teaches grammar using a passage that glorifies Dalal al-Mughrabi, the perpetrator of the 1978 Coastal Road Massacre (see above). One of the figures praised in the passage is 'Izz al-Din al-Qassam, the founder of the Palestinian *jihadist* movement. The passage also celebrates non-Palestinian figures from Islamic history, such as Khalid ibn al-Walid (conqueror of Roman Syria), Tariq ibn Ziyad (conqueror of Visigoth Spain) and Qutuz (defender of Egypt against the Mongols), all of whom are primarily known for their military exploits against non-Muslims. These figures, including al-Mughrabi, are collectively presented as "the crown of the nation and the title of its glory."

التَّدرِيبَاتُ:

أَوَّلًا- نَقْرَأُ الْفِقْرَةَ الْآتِيَةَ، وَنَسْتَخْرِجُ مِنْهَا الْأَسْمَاءَ (الْعَلَمَ، وَالضَّمِيرَ):

نَحْنُ لَا نَنْسَى خَالِدَ بْنَ الْوَلِيدِ، وَأُمَّ عُمَارَةَ، وَخَوْلَةَ بِنْتَ الْأَزْوَارِ، وَطَارِقَ بْنَ زِيَادٍ، وَصَلَاحَ الدِّينِ الْأَيُّوبِيِّ، وَقُطُزَ، وَعُمَرَ الْمُخْتَارِ، وَعِزَّ الدِّينِ الْقَسَّامِ، وَدَلَالَ الْمَغْرِبِيِّ، وَيَاسِرَ عَرَفَاتٍ، فَهَؤُلَاءِ جَمِيعًا تَاجُ الْأُمَّةِ، وَعُنْوَانُ الْمَجْدِ، وَهُمْ خَيْرُ مَنْ جَادَ، وَخَيْرُ مَنْ أَعْطَى.

Practice:

First – We will read the following paragraph and extract from it nouns (including proper names and pronouns): Who among us will forget Khalid ibn al-Walid, Umm Ammarah, Khawlah bint al-Azwar, Tariq ibn Ziyad, Saladin, [Saif ad-Din] Qutuz, Omar Al-Mukhtar, Izz Al-Din Al-Qassam, Dalal al-Mughrabi, and Yasser Arafat? They are the crown of the nation and the title of its glory. They are the best among the generous and the best among the giving.

Example 17

Arabic Language (1): Reading, Grammar, Prosody and Expression (Academic Track), Grade 12, 2024 Gaza Educational packages, pp. 56-58 (Textbook— Arabic Language (1): Reading, Grammar, Prosody and Expression (Academic Track), Grade 12, 2020, pp. 84–87)

A poem in a Grade 12 Arabic Language textbook conveys the message that the Palestinian refugee experience can only be rectified through the refugees' physical return, potentially by violent means. The poem, written by Egyptian poet Hashim Al-Rifa'i (1935–1959) and titled "A Refugee's Will," is narrated from the perspective of an aging Palestinian Arab refugee who, on his deathbed, recounts the loss of his childhood home in Haifa—now a city in Israel—presumably in the aftermath of the 1948 Arab-Israeli War. The speaker implores the son to return to Haifa, rhetorically asking, "how long will you leave [our homeland] at the tips of spears?" and poetically imagines Haifa as gazing back at them with "rebuke" (*itāb*), expressing guilt for not taking action sooner. The speaker then suggests that the son may "come to [Haifa] one day with the weapon in your hand," implying that Palestinian refugees' return can or should involve the use of violence; this point is possibly reiterated by the textbook's follow-up question which asks, "How will the Palestinian refugee return to his homeland?" for which one reasonable answer is "with a weapon in his hand." While the poem does not directly mention Israelis, it alludes to antagonists who "have driven [the Palestinian refugee] out," calling them "the criminals" (*al-junāt*) and describing them inhumanely as "not shed[ding] any tears." The context of Haifa leaves no ambiguity as to whom these "criminals" refer, reinforcing a highly negative perception of Israeli Jews.



حيفا تئنّ أما سمعت أنيس حيفا؟
وشممت عن بُعد شذا الليمون صيفا
تكي إذا لمحت وراء الأفق طيفا
سأله عن يوم الخلاص متى؟ وكيف؟
هي لا تريدك أن تعيش العمر صيفا

فؤادك الأرض التي غدت صبا
وتؤد يوماً في شباك أن تراك
لم تنيها إناك أهوال المصائب
تنو ولكن ملء نظرتها عذاب

إن جنتها يوماً وفي يدك السلاح
وطلعت بين ربوعها مثل الصبا
فاهتف: سلمي سنع الزواي والبساط
إني أنا الأمن الذي طمّدت الجراح
لبيك يا وطني العزيز المستباح

لا تكتنّ فما بكث عين الجناة
هي قصة الطغيان من فجر الحياة
فارجع إلى بلد كسور أبي خصاة
قد كثر أرجو أن أموت على نراه
أمل ذوى ما كان لي أمل سواة

البطاح: جمع بطحاء، وهي تيسل
الوادي.
المستباح: المنتهك.
ذوى: ذل.

A Refugee's Will

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

[...]

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

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

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

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

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

المناقشة والتحليل:

- ١- تنقل الشاعر بين الماضي والحاضر، نذكر أمثلة، موضحين سبب ذلك.
- ٢- نوضح الصورتين الفنييتين فيما يأتي:
 أ- وحطام قلب عاش مشبوب القلب.
 ب- بجني السنا.
- ٣- نوضح دلالة ما يأتي:
 أ- دفنت أخاك بلا كفن.
 ب- فارجع إلى بلد كُنوز أبي حصاه.
 ج- فإذا نفضت غبار قبري عن يدك.
- ٤- هل كان الشاعر موفقاً في تقمص شخصية اللاجئ؟ نوضح ذلك.
- ٥- نعدّد خمسة من مخيمات اللجوء خارج الوطن.
- ٦- كيف يعود اللاجئ الفلسطيني إلى وطنه؟

Discussion and Analysis

[...]

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

Example 18

Arabic Language (1): Reading, Grammar, Prosody and Expression, Grade 11, 2024 Gaza Educational packages, pp. 58–61 (Textbook— Arabic Language (1): Reading, Grammar, Prosody and Expression, Vol. 2, Grade 11, 2019, pp. 34–38).

A poem used to teach advanced Arabic, “Red [Bloody] Tuesday,” glorifies death through three Palestinian men who were hanged by the British Mandate in 1930 after being accused of murdering innocent unarmed Jews during the 1929 Arab riots in Palestine. The poem specifically praises the way in which the three condemned men faced death with active joy and anticipation, a point that the textbook highlights, describing it as part of what makes them “heroes.” This framing strongly encourages students to adopt a similar mindset.

الثلاثاء الحمر

(إبراهيم طوقان)

بين يدي النص

إبراهيم عبد الفتاح طوقان (١٩٠٥ - ١٩٤١م)، شاعر فلسطيني، وُلِدَ في مدينة نابلس، نشأ في أسرة مُحِبَّةٍ للعلم والأدب، واشتهر بقصائده الوطنية، والاجتماعية، والسياسية، وقد جمعت أخته فدوى أشعاره في ديوانٍ أسمته (ديوان أخي إبراهيم).

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

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

Red Tuesday

[...] In this text, the poet immortalizes the three martyrs: Fu'ad Hijazi, Muhammad Jamjoum, and 'Ataa al-Zeer, who were executed by the British Mandate authorities in Acre Prison, after the Al-Buraq Uprising of 1929. He praises the bravery of the three heroes, as they race one another to reach the gallows first, painting this scene skillfully in his words.



الثلاثاء الحمراء

- غرى الجبال: المشائق.
- أغزل: صرخ بصوت عالٍ.
- الليل أكدر: ذو كآبة وحن.
- الميول: آلة الخفر.
- أسمال: بالية.

مقدمة

لما تعرضت نجومك المنحوس وتزحت بغرى الجبال رؤوس
 نأخ الأذان وأغزل التافوس فالليل أكدر والتهار غبوس
 طفقت تتور عواصف وعواطف
 والموت حيناً طائف أو خاطف

والميول الأبدى يمعن في القرى ليردهم في قلبها المنحجر
 ضاق البريد وما تغير حال والذل بين سطورنا أشكال
 خسرائنا الأرواح، والأموال وكرامة -يا حسرتا- أسمال!

الساعات الثلاث

الساعة الأولى

أنا ساعة النفس الأريئة الفضل لي بالأسبقية
 أنا بكر ساعات ثلاث كلها رمز الحمية
 أودعت في مهبج الشبيبة نفحة الروح الوفية
 لا بد من يوم لهم يسقي العدا كأس المنية
 قسماً بروح (فؤاد) تصعد من جوانحه زكية
 عاشت نفوس في سبيل بلادها ذهبت ضحية

[Excerpts]

First Hour

[...]

I have been placed in the hearts of the youths / to breathe life into true souls
 There is no doubt that a day will come for them / whereupon they shall feed the Enemies
 from the cup of death

I swear on the soul of Fu'ad, rising, pure, from his sides
 Long live the souls who go as sacrifice for the sake of their country

Second Hour

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

Third Hour

I am the hour of the steadfast man / I am the hour of the great heart

[...]

My hero is stronger when he meets death than the greatest of rocks
 Gladly he anticipates his demise / marvel at death in happiness!
 I swear on your soul, 'Ataa: / I swear on the Paradise of the Almighty King

[...]

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

السَّاعَةُ الثَّانِيَّةُ

أنا ساعة الرجل العنيد أنا ساعة البأس الشديد
 أنا ساعة الموت المشرف كل ذي فعل مجيد
 بطلني يُحطِّمُ قيده رمزاً لتحطيم القيود
 زاحمتُ مَنْ قبلي لأسبقها إلى شرف الخلود
 قسماً بروح (محمّد): تلقى الردى حلّ الوود
 قسماً بأمرك عند موتك وهي تهتِفُ بالتشيد
 وتُرى العزاء عن ابنها في صيته الحسَن البعيد
 ما نال مَنْ خدَمَ البلادَ أجلٌ من أجر الشهيد

السَّاعَةُ الثَّالِثَةُ

أنا ساعة الرجل الصَّبور أنا ساعة القلب الكبير
 رمزُ الثَّباتِ إلى التَّهْلِيهِ في الخطير من الأمور
 بطلني أشدُّ على لقاء الموت من صمِّ الصَّخُورِ
 جَدْلَانْ يرتقب الردى فاعجب لموت في سرور!
 قسماً بروحك يا (عطاء): وجنّة الملك القدير
 وصغارك الأشبال تبكي اللَّيْلَ بالدَّمْعِ الغزير
 ما أنقذ الوطنَ المُفْدَى غيرُ صبارِ جُورِ

خاتمة

أجسادهم في تربة الأوطان أرواحهم في جنّة الرّضوان
 وهناك لا شكوى من الطُّغيان وهناك فيضُ العفو والغفران

• جَدْلَانْ: فرّخ، مسرور.

Understanding and Comprehension:

4- Who are the martyrs who are praised for their heroism by the poet?

5- Cite the verse in which the poet demonstrates the way in which the hero faces death.

Discussion and Analysis:

2- The poet mentions the three martyrs' eagerness to be the first to reach martyrdom. Determine what indicates this in the poem.

3- The poem illustrates scenes from the three heroes' execution. How do these scenes come across?

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

Example 19

Arabic Language, Grade 9, 2024 Gaza Educational packages, p. 62 (Textbook— Arabic Language, Vol. 1, Grade 9, 2020, p. 98)

An Arabic spelling exercise for Grade 9 is taught using a graphic poem by Syrian poet Adonis (b. 1930), which describes the “strewn remains of women and children splatter[ing] the streets of the city.” The exercise specifically directs students’ attention to the word “strewn remains” (*ashlā*’), highlighting how its spelling changes when inflected according to different noun cases.

الْهَمْزَةُ وَفَقَّ الْحَرَكَةُ الْإِعْرَابِيَّةُ

فِي مَشْهَدٍ مُؤَلِمٍ، نِسَاءً وَأَطْفَالٌ تَتَنَاضَرُ أَشْلَاؤُهُمْ فِي شَوَارِعِ الْمَدِينَةِ.
وَأَقُولُ أَنَا الرِّوَايَةُ:
هَكَذَا يَنْسِجُ الزَّمَانُ خُطَاهُ بِأَشْلَائِهِمْ
وَيَمْسَهُ أَشْلَاءُهُمْ
طُرُقًا لِيُخْطَاهُمْ.

Placing the Hamzah Diacritic in Accordance with Inflectional Suffix Vowel

I will read:

In a painful scene, the strewn remains of women and children splatter the streets of the city.

And I tell the story:

This is how time weaves its steps with their remains,

And it paves with their remains

Roads for their steps.

- Adonis

Example 20

Arabic Language, Grade 10, 2024 Gaza Educational packages, pp. 52-55 (Textbook— Arabic Language, Vol. 1, Grade 10, 2020, pp. 131–135)

A Grade 10 Arabic lesson includes a nationalist poem with highly confrontational and potentially violent connotations. The poem, written by Israeli-Palestinian poet and politician Tawfiq Ziad (1929–1994) and titled “Here We Stay” describes the speaker’s defiance in the face of an unnamed adversary, understood to be Israeli Jews, and his determination to remain on his land. The speaker promises to be “in [their] throats, like a piece of glass” and “a vortex of fire [in their eyes]” and tells his antagonists to “go drink the seawater,” establishing a singularly hostile dynamic. The speaker further describes his people experiencing “a red inferno” and declares “with pure blood, we do not spare,” a phrase that can be interpreted as a call for Palestinians to shed their blood, act ruthlessly toward the enemy, or both. The poem ends with an implicit threat, urging “the oppressor [...] review his calculation” with the warning that “every action has a reaction.” After reading the poem, the textbook tests students’ comprehension with questions that amplify its more combative and emotive aspects: it describes the conflict in the poem as taking place “between the tyrannical Occupier, who came to steal and kill, and the owner of the land, who defies death to defend it,” simultaneously demonizing Israeli Jews as fundamentally malevolent while encouraging Palestinian students to consider death for their country. The poem also references locations within internationally recognized Israeli territory—the cities of Lod, Ramla, and the Galilee region—which the textbook unambiguously claims as “Palestinian cities.”

Separately, the textbook introduces the poem with a brief biography of Tawfiq Ziad—highlighting that he spent time in Israeli prison, served as Mayor of Nazareth, and was known for his activism against “the Zionist Occupation.” In this account, the textbook conspicuously omits key aspects of Ziad’s political career, including his tenure as a Member of the Knesset (the Israeli legislature), where he represented his community as part of the Israeli Communist Party. It also fails to acknowledge his lifelong advocacy for Arab-Jewish coexistence and cooperation, and his staunch support for a Two-State Solution.¹⁵ The textbook does not even recognize that he was an Israeli citizen. A valuable opportunity is missed here, to expose Palestinian students to the reality of Palestinian-Arab citizens of Israel, their unique perspectives, challenges, and complex identity.

[See images on the next page.]

¹⁵ For further reading on Ziad, his life and views, see: Tamir Sorek, *The Optimist: A Social Biography of Tawfiq Zayyad* (Stanford, CA: Stanford University Press, 2020).

[p.52]

هنا باقون

بَيْنَ يَدَيِ النَّصْرِ:

تَوْفِيقُ زِيَادٍ شَاعِرٌ فَلَسْطِينِيٌّ، وُلِدَ فِي مَدِينَةِ النَّاصِرَةِ عَامَ ١٩٢٩م، وَتَلَقَّى تَعْلِيمَهُ فِي مَدَارِسِهَا، ثُمَّ سَافَرَ إِلَى مَوْسْكُو لِيُدْرِسَ الْأَدَبَ السُّوفِيَّيَّ.

شَغَلَ مَنَصِبَ رَئِيسِ بَلَدِيَّةِ النَّاصِرَةِ فِي الْفَتْرَةِ مِنْ ١٩٧٦ إِلَى ١٩٩٤م، وَظَلَّ فِي مَنَصِبِهِ هَذَا حَتَّى وَفَاتِهِ عَامَ ١٩٩٤م فِي حَادِثٍ سَرِيرٍ. وَتَبَلُّوْرَتْ شَخْصِيَّتُهُ الشَّعْرِيَّةُ مُبَكَّرًا، وَأَصْدَرَ ذَوَاوِينَ شِعْرِيَّةً عِدَّةً، مِنْهَا: (سُجُنَاءُ الْحُرِّيَّةِ)، وَ(أَشَدُّ عَلَى أَيَادِيكُمْ)، وَمِنْهُ أُخِذَتْ هَذِهِ الْقَصِيدَةُ.

نَاضَلَ مِنْ أَجْلِ حُقُوقِ شَعْبِهِ وَوَطَنِهِ، حَيْثُ عَانَى فِي سُجُونِ الْإِخْتِلَالِ، لَكِنَّهُ بَقِيَ صَامِدًا فِي أَرْضِهِ وَوَطَنِهِ، وَفِي هَذِهِ الْقَصِيدَةِ عَبَّرَ عَنْ صُمُودِ شَعْبِهِ وَتَشَبُّهِهِ وَالْبَحَامِيهِ بِأَرْضِهِ، وَرَفْضِهِ لِلْإِخْتِلَالِ الصَّهْيُونِيِّ.

Here We Stay

About the text:

Tawfiq Ziad is a Palestinian poet, born in Nazareth in 1929. He pursued his studies at Nazareth schools, and then travelled to Moscow to study Soviet literature. He filled the post of mayor of Nazareth in the period between 1976–1994, and remained in office until he passed away in 1994 in a traffic accident. His poetic personality was crystallized early on, and he published several anthologies of poems, including: *Prisoners of Freedom* and *I Clasp Your Hands*, where the following poem was taken from.

He struggled for the rights of his people and country. He languished in the Occupation prisons, yet remained standing strong in his land and country. In this poem, he expresses his people's strong standing and tenacious attachment to their land, and his opposition to the Zionist Occupation.

[pp. 53-54]

هنا باقون

كَأَنَّا عِشْرُونَ، مُسْتَحِيلٌ
فِي اللَّذَّةِ وَالرُّمْلَةِ، وَالْجَلِيلِ
هنا... عَلَى صُدُورِكُمْ، بَاقُونَ كَالْجِدَارِ
وَفِي خُلُوقِكُمْ
كَقِطْعَةِ الرُّجَاجِ، كَالصَّبَّارِ
وَفِي غَيْرِيكُمْ
زَوْبَعَةٌ مِنْ نَارٍ

هنا على صدوركم باقون كالجدار
 نجوع... نغرى... نتخذى
 نثيد الأشعار
 ونملأ الشوارع الغضاب بالمظاهرات
 ونملأ الشجون كبرياء
 ونصنع الأطفال... جيلاً ثائراً .. وراء جبل
 كأننا عشرون مستحيل
 في اللد، والرملة، والجليل
 * * *

إنا هنا باقون
 فلنشربوا البحرا
 نحرس ظل التين والزيتون

ونزرع الأفكار كالخمير في العجين
 برودة الجليد في أعصابنا
 وفي قلوبنا جهنم الخمر
 إذا غلبتنا نغصير الصخر
 ونأكل التراب إن جعنا .. ولا نرحل
 وبالدّم الزكي لا نبحل .. لا نبحل
 هنا لنا ماضي .. وحاضر .. ومستقبل
 كأننا عشرون، مستحيل
 في اللد، والرملة، والجليل
 * * *

يا جذرنا الحي تبت
 واضربي في **القاع** يا أصول
 أفضّل أن تراجع المضطهد الجساث
 من قتل أن **ينفيل الدولاب**
 لكلّ فعل ردّ فعلي: اقراوا
 ما جاء في الكتاب
 كأننا عشرون، مستحيل

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

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

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

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

[p.55]


الفهم والتحليل واللغة


أولاً- نحيب عن الأسئلة الآتية:

١- نحيب يـ (نعم) أمام العبارة الصحيحة، ويـ (لا) أمام العبارة غير الصحيحة، فيما يأتي:

أ- () الفكرة العامة التي تدور حولها القصيدة هي إصرار الشعب الفلسطيني على البقاء في أرضه.

ب- () يتمثل الصراع في القصيدة بين المحتل المستبد الذي جاء لينهب ويقتل، وصاحب الأرض الذي يستعيت في الدفاع عنها.

ج- () العاطفة التي تطفئ على القصيدة هي العاطفة الدينية.

د- () جاءت الفاظ الشاعر وصوره ترجمته صادقة لشعوره وإحساسه.

هـ- () أخذت قصيدة (هنا باقون) من ديوان سجناء الحرية.

٢- كيف عبّر الشاعر عن بقائه وتجدّده في أرضه؟

٣ وَرَدَ فِي الْقَصِيدَةِ أَسْمَاءُ مَدِينٍ فِلَسْطِينِيَّةٍ، نَذْكُرُهَا.

٤ هُنَاكَ رِسَالَةٌ فِي نِهَايَةِ الْقَصِيدَةِ إِلَى الْمُحْتَطِلِينَ، نُبَيِّنُ فَحْوَى هَذِهِ الرِّسَالَةِ.



◀ ثَانِيًا- نَفَكِّرْ، ثُمَّ نُجِيبُ عَنِ الْأَسْئَلَةِ الْآتِيَةِ:

١ ماذا أفاد التَّكَرُّارُ فِي: «لَا نَبْخُلُ .. لَا نَبْخُلُ .. لَا نَبْخُلُ»؟

٢ إلامَ تَرْمُزُ شَجَرَتَا التَّيْنِ وَالزَّيْتُونِ فِي الْقَصِيدَةِ؟

٣ يَسْتَوْجِبُ الْبَقَاءُ فِي الْأَرْضِ وَالصُّمُودُ فِيهَا تَضَحِيَّاتٍ جَمَّةً، نُبَيِّنُ ذَلِكَ فِي صَوِّهِ فَهْمِنَا النَّصِّ.

Comprehension, Analysis and Language

Part 1: Answer the following questions:

1. Write "Yes" before correct statements, and "No" before incorrect statements:

[...]

B. () The conflict in the poem is between the tyrannical Occupier, who came to steal and kill, and the owner of the land, who defies death to defend it.

[...]

3. In the poem, names of Palestinian cities appear. Let's list them.

4. At the end of the poem there is a message to the Occupiers. Let's explain the meaning of this message.

Part 2: Let's think, and then answer the following questions:

[...]

3. Staying and standing strong on the land requires plentiful sacrifices. Let's explain this in light of our understanding of the text.

Dehumanization and Demonization of Israel

Example 21

Arabic Language, Grade 7, 2024, pp. 72-74 (Previously: Arabic Language, Vol. 2, Grade 7, 2020, p. 43)

Grade 7 students are taught a graphic story that glorifies a willingness to die for Islam in the face of torture and encourages them to associate this message with accusations that Israel tortures Palestinian prisoners. The text, which originates in Islamic tradition, recounts the tale of Abdullah ibn Hudhafah Al-Sahmi, an early Muslim who refused the Byzantine emperor's demands to abandon Islam, even under threat of agonizing death. The textbook describes the protagonist's steadfastness as he is "crucified," and his compatriots are thrown into a pot of boiling oil. He is quoted as saying, "death is preferable to me a thousand times than what you people call me to do." When he himself is condemned to die, Abdullah expresses no fear, only regret that he does not have "a number of souls, as numerous as the hairs on my body" to sacrifice "for the sake of God" (fi sabīl Allāh). At the end of the story, the Byzantine emperor is so impressed by Abdullah's convictions that he lets him go, and the Muslims celebrate him as hero – solidifying the notion that he should be seen as a positive role model. The textbook then poses comprehension questions that focus on the story's violent aspects, asking students to imagine themselves in Abdullah's position and describe the forms of torture depicted. Furthermore, the textbook seemingly takes the opportunity to encourage antipathy toward non-Muslims, as it asks students to contrast "how prisoners are treated in Islam, with how they are treated by non-Muslims," implying that the story may serve as example of how non-Muslims typically treat prisoners, and suggest their moral inferiority to Muslims. Moreover, the textbook connects the story to the present-day conflict by asking students to discuss why Israel "uses various forms of torture against prisoners," creating an association between Israel and the medieval torture methods depicted in the story and identifying Palestinian prisoners in Israeli prisons with the brave Abdullah, who refused to renounce Islam.

[pp.72-73]

عَبْدُ اللَّهِ بْنُ حُدَافَةَ السَّهْمِيِّ



في خلافة عُمرَ بنِ الخطَّابِ (رضي الله عنه) في السنة الثامنة عشرة للهجرة، بعث عُمرُ جيشاً يخرب الروم، فيه عبدُ اللَّهِ بنُ حُدَافَةَ السَّهْمِيِّ، وكانَ قَصَصُ عَظِيمِ الرُّومِ قَدْ **تَنَافَسَتْ** إِلَيْهِ أَهْبَارُ جُنُودِ السَّيْلِيِّينَ، وَمَا يَنْخَلُوعُونَ بِهِ مِنْ صِدْقِ الْإِيمَانِ، وَرُسُوحِ الْعَقِيدَةِ، وَاتِّبَاحِ عَاصِيِ النَّفْسِ فِي سَبِيلِ اللَّهِ وَرَسُولِهِ، فَأَمَرَ رِجَالَهُ إِذَا **طَفَرُوا** بِأَسْمٍ مِنْ أَشْرَى السَّيْلِيِّينَ أَنْ يَأْتُوهُ بِهِ حَيًّا، وَشَاءَ اللَّهُ أَنْ يَنْقُصَ الطَّلُفُ أَسِيرًا فِي أَيْدِي الرُّومِ، فَمُخَلَّوَةٌ إِلَى مَلِكِهِمْ، وَقَالُوا لَهُ: إِنَّ هَذَا مِنْ أَصْحَابِ تَحْشِيدِ السَّيْلِيِّينَ إِلَى دِينِهِ قَدْ وَقَعَ أَسِيرًا فِي أَيْدِيهِمْ، فَأَتَيْنَاهُ بِهِ.

نَظَرَ مَلِكَ الرُّومِ إِلَى عَبْدِ اللَّهِ طَوِيلًا، ثُمَّ بَاذَرَهُ قَاتِلًا، إِيَّاهُ أَغْرَضَ عَلَيْهِمْ أَشْرًا.

- قَالَ: وَمَا هُوَ؟

- أَفَرَحْتُمْ عَلَيَّ أَنْ لَتَرْتُمْ دِينَكُمْ، فَإِنِ فَعَلْتُ **عَلَيْكُمْ سَيِّئًا**،

لَعَنِي سَيِّئًا، أَلَمْ تَلِكْ سَرِيعًا.

وَأُتْرِثَتْ مَمْلُوكًا، فَقَالَ عَبْدُ اللَّهِ فِي حَزْمٍ وَأَلْفٍ وَثِيَابٍ: هَهَاهُنَا ، إِنَّ الْخَيْرَ أَكْثَرُ إِلَيَّ أَلْفَ مَرَّةٍ مِمَّا تَدْعُونَنِي إِلَيْهِ.	عَلَيْكَ: مَمْلُوكًا، أَلْفًا: مَرَّةً، وَخَيْرًا. هَهَاهُنَا: أَيْ هُنَا، مَعِي، بَيْنِي (هَذَا).
فَقَالَ قَيْسَرٌ: إِنِّي لَأُرَاكَ رَجُلًا شَهِيمًا، فَإِنِ اجْتَنَبْتَ إِلَيَّ مَا أُعْرِضُهُ عَلَيْكَ أَتُزَكِّيكَ فِي أَمْرِي، وَفَاسَتْكَ شَهَامَتِي، فَتَسْتَمِ الْأَسِيرُ الْمُتَكَبِّرُ بِقِيَمِهِ، وَقَالَ: وَاللَّهِ، لَنُؤْخِضَنَّكَ جَمِيعَ مَا تَلْبِثُ، وَجَمِيعَ مَا تَلْكُنُهُ الْعُرَى عَلَى أَنْ أَرْجِعَ عَنْ دِينِ مُحَمَّدٍ طَرَفًا هَبْنِي مَا فَطَنْتَ.	طَرَفًا: عَنِ، لِنَعَةِ، وَلَدُلًا عَلَى الْمُزَعَّةِ.
فَقَالَ قَيْسَرٌ: إِذَا أَفْطَنْتَ. قَالَ: أَتَيْتَ وَمَا تُرِيدُ، ثُمَّ أَمَرَ بِوَفْقِيَّتِهِ، فَلَمْ يَتَرَاجَعْ عَنْ مَوْفِقِهِ هَذَا أَتْلُوهُ ، ثُمَّ دَعَا بِغَدِيرٍ عَظِيمَةٍ، فَضَبَّ فِيهَا الرِّجْلَ، وَرَبَعَتْ عَلَى الْأَمْرِ حَتَّى غَلَّتْ، ثُمَّ دَعَا بِأَسِيرَيْنِ مِنَ أَشْرَى الشَّامِ، فَأَمَرَ بِأَعْيِجِمَا أَنْ يُلْقَى فِيهَا فَاقْبَضَا، ثُمَّ أَفْطَنَتْ إِلَى عَبْدِ اللَّهِ، وَدَعَا إِلَى تَرْكِ دِينِهِ مِنْ جَدِيدٍ، فَكَانَ أَشَدَّ إِيَّاهُ مِنْ قَبْلُ.	عَدَّ أَتْلُوهُ: بِقَدَرِ طَرَفِ الْإِسْمِ.
فَلَمَّا تَبَيَّنَ شَيْءُهُ، أَمَرَ بِوَفْقِيَّتِهِ فِي الْغَدِيرِ الَّتِي أُلْقِيَ فِيهَا صَاحِبُهُ، فَلَمَّا دُفِنَ بِهِ، دَنَعَتْ غِدَادُهُ، فَقَالَ رَجُلٌ قَيْسَرُ لِلْمَلِكِ: إِنَّهُ قَدْ بَكَى، فَطَنَّ أَنَّهُ خَافَ وَجُرْعًا ، وَقَالَ: رُدُّوهُ إِلَيَّ، فَلَمَّا مَثَلَ بَيْنَ يَدَيْهِ، عَرَضَ عَلَيْهِ تَرْكُ دِينِهِ مِنْ جَدِيدٍ، فَرَفَعَهُ الْعَرْشَ، فَقَالَ: وَبَحْثُكَ ، فَمَا أَلَدِي أَيْبَاكَ إِذَا؟	إِيَّاهُ: رَفْعًا.
قَالَ: أَيْبَاكَ أَنِّي قُلْتُ فِي نَفْسِي: تُلْقَى الْآنَ فِي هَذِهِ الْغَدِيرِ، فَتُغْرَسُ نَفْسُكَ، وَقَدْ كُنْتُ أَتَشَبَّهُ أَنْ يَكُونَ لِي بَعْدُ مَا فِي جَسَدِي مِنْ شَعْرِ أَمَامَ نَفْسِي كُلِّهَا فِي هَذِهِ الْغَدِيرِ فِي سَبِيلِ اللَّهِ.	خَرَجَ: قَبْلَ.
فَقَالَ الْمَلِكُ قَيْسَرُ: هَلْ لَكَ أَنْ تُلْقَى رَأْسِي، وَأَعْلَى عُنُقِكَ ؟ فَقَالَ لَهُ عَبْدُ اللَّهِ: وَعَنْ جَمِيعِ أَشْرَى الشَّامِ أَيْضًا.	وَبَحْثُكَ: كَلِمَةُ رَجُلٍ.

Abdullah ibn Hudhafah Al-Sahmi

During the reign of the Caliph Umar ibn Al-Khattab, God be pleased with him, in year 19 of the Hijrah [640 AD], Umar sent an army to wage war against the [Byzantine] Romans, which included Abdullah ibn Hudhafah Al-Sahmi. [...] God willed for the hero to fall prisoner in the hands of the Romans, and they carried him to their King. [...]

The Roman King [sic] eyed Abdullah at length, and then spoke first: "I have an offer for you."

"What is it?" asked [Abdullah].

"My offer to you, if you abandon your religion, is to free you. [...]"

Abdullah said [...]: "Unacceptable. Death is preferable to me a thousand times than what you people call me to do."
[...]

"Then I shall kill you," said the Emperor.

"As you wish," said [Abdullah]. At [the Emperor's] command, [Abdullah] was crucified, but he would not concede his position one bit. [The Emperor] then summoned a massive cauldron, had oil poured inside, and then had it placed over a fire until the oil boiled. Thereafter, he summoned two of the Muslim prisoners and, at his command, one of them was thrown inside. He then turned to Abdullah and called him to abandon his religion one more time, but he resisted even more strongly than before.

When [the Emperor] became frustrated with [Abdullah], he ordered him thrown into the same cauldron his friend was thrown into. But as he was being lead there, [Abdullah's] eyes began to shed tears. [... The Emperor] offered him to abandon his religion once more, but he declined the offer. "Damn you!" yelled the Emperor. "Why were you crying, then?!"

"I cried," Abdullah explained, "because I said to myself: you are now going to be thrown into this cauldron, but [only] your own soul is going. I wished to have had a number of souls, as numerous as the hairs on my body, to be thrown into this cauldron, all for the sake of God."
[...]

[p.74]

ثَانِيًا. تَفَكَّرْ، وَتُجِيبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ:	
١- كَيْفَ تَتَصَرَّفُ لَوْ كُنَّا مَكَانَ عَبْدِ اللَّهِ بْنِ حُذَافَةَ السَّهْمِيِّ؟	
٢- يَسْتَعْجِدُ الْإِحْتِلَالُ الصَّهْيُونِيِّ أَلْوَانًا مِنَ الْعَذَابِ بِحَقِّ الْأَشْرَى وَالْأَسِيرَاتِ فِي مَجْرُوهُ، نُوضِّحُ ذَلِكَ.	
٣- نُوَاظِنُ بَيْنَ مُعَامَلَةِ الْأَشْرَى فِي الْإِسْلَامِ، وَالْأَشْرَى عِنْدَ غَيْرِ الْمُسْلِمِينَ.	
٤- مَا الدَّرُوسُ الْمُسْتَفَادَةُ مِنْ هَذَا النَّصِّ؟	
٥- اسْتَخْدَمَ قَيْسَرُ نَوْعَيْنِ مِنَ الْعَذَابِ بِحَقِّ عَبْدِ اللَّهِ، وَأَمْرَى الْمُسْلِمِينَ، نُوضِّحُهُمَا.	

Part 2: Let's think, and answer the following questions:

1. How would we behave if we were in place of Abdullah ibn Hudhafah Al-Sahmi?
2. The Zionist Occupation uses various forms of torture against male and female prisoners in its prisons. Let's explain that.
3. Let's compare between how prisoners are treated in Islam, and how they are treated by non-Muslims.
4. What lessons can be learned from the text?
5. The Emperor used to forms of torture against Abdullah and the Muslim prisoners. Let's explain what they are.

Example 22

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

A reading comprehension exercise features a story about a Palestinian boy who was seriously maimed by an Israeli sniper. The story, which opens with an image of an IDF soldier pointing his gun next to a one-eyed recently injured child, tells the tale of Yusuf who loses sight in one eye after being struck by a bullet in the back of the head during a confrontation with IDF forces. The text employs extremely violent and emotive language to describe how Yusuf was injured and the long-term suffering he endures as a result. At the end of the section, comprehension questions accuse the IDF of injuring many children, reinforcing an altogether demonic image of the IDF.

قَنَاصٌ يَخْطِفُ بَصَرَهُ



يَتَن يَدَي النَّص:

رَكِي الْعِلَّةَ أَخَذَ كِتَابَ الْبَصَرِ الْقَصِيرَةِ فِي فَلَسْطِينَ، وَلِدَ فِي مَخْتَمٍ (جَبَالِيَا) بِقَطَاعِ غَزَّةَ عَامَ ١٩٩٥، لَأُسْرَةٍ مُجْبِرَتٍ مِنْ (يَسَا) عَامَ ١٩٤٨ م. مِنْ مَجْمُوعَاتِهِ الْقَضَائِيَّةِ: الْخَطْفُ، وَالْخَيْلُ لَا يَأْتِي، وَغَرْمَا. وَقَدْ وَافَقَتِ النَّبِيَّةُ إِلَهَ مَرْمِي غُصَّالِي عَامَ ٢٠٠٨ م.

يُحَادِلُ الْكَاتِبُ فِي هَذِهِ الْمَقْسَةِ أَنْ يُتَرِّقَ مَا تَعْرِضُ لَهُ أَسْفَالُ فَلَسْطِينَ مِنْ جَرَائِمَ وَخَشِيئَةٍ عَلَى أَيْدِي جُنُودِ الْإِحْيَالِ فِي الْإِتِفَاقَةِ الْأُولَى، إِذْ وَاجَهَ الْأَطْفَالُ بِأَحْلَامِهِمُ الصَّغِيرَةَ الْجُنُودَ الْمُتَجَسِّمِينَ بِالشَّيْخَةِ الثَّقِيلَةِ؛ مَا أَدَّى إِلَى اسْتِشْهَادِ بَعْضِهِمْ، وَإِصَابَةِ بَعْضِهِمْ الْآخِرَ بِإِعْقَابَاتٍ، كَمَا حَدَثَتْ مَعَ يُوْسُفَ الَّذِي فَقَدَ عَيْنَهُ الْيَسْرَى جُرْأَةً شَطَطَةٍ خَطَفَتْ نَوَازِمَهَا، وَأَضْعَفَتْ نَوَازِ الْعَيْنِ الْآخَرَى؛ فَتَحَوَّلَتْ أَشْرَافُهُ إِلَى تَوَابِيحٍ تُجَسِّدُهَا الْعَيْنُ الرَّجَائِيَّةُ الْمُرَوَّغَةُ مَكَانَ الْعَيْنِ الْمُنْقَلِقَةِ.

The Sniper Stole His Sight:

...

In this story, the writer tries to describe the savage crimes that Palestinian children were exposed to by Occupation soldiers during the First Intifada, when the children, equipped with their small dreams, faced armed soldiers with heavy armor. Some were martyred, and others were injured. It happened to Yusuf, who lost his left eye due to a sliver that blinded it, and impaired vision in his other eye. Now, his dreams have turned into nightmares that carry the image of the glass eye that he was fitted with in the place of the lost eye...

طَرَفَ الْمُخَيَّمِ مِنَ النَّاحِيَةِ الشَّمَالِيَّةِ، إِطَارَاتٌ مُشْتَغَلَةٌ، هُتَافَاتٌ،
عَرَبَةٌ مَقْلُوبَةٌ، بَرَامِيلُ فَارِغَةٌ، ثَمَّةٌ مَجْمُوعَةٌ مِنَ الصَّبِيِّينَ يَحْمِلُونَ حِجَارَةً
وَحَصَى فِي أَكْفُهُمُ الطَّرِيقَ، نِدَاءَاتٌ، أَبْوَاقُ سَيَّارَاتٍ إِشْعَافٍ، رَصَاصٌ
يَتَنَاثَرُ حَوْلَ الْفَتِيَّةِ، الْجُنُودُ يَتَمَتَّرُونَ خَلْفَ حَوَاجِزٍ إِسْمَنِيَّةٍ بَعِيدَةٍ،
مَسَافَةً لَا تَصِلُهَا حِجَارَةُ الصَّبِيِّينَ، هَدِيدُ طَائِرَةٍ، رَشَقَاتُ رَشَاشٍ، قَنَاصٌ
يَحْتَمِي بِسَاتِرٍ بَاطُونٍ، يُوزَعُ رَصَاصَاتِهِ، وَيَنْثُرُهَا نَاجِيَةَ الْفَتِيَّةِ.
الْمَكَانُ مَكْشُوفٌ، يَنْبُطِحُ الْفَتِيَّةُ عَلَى الْإِسْفَلِ، يَحْتَمُونَ
بِحِجَارَةِ الرُّصِيفِ، يُفْتَشُونَ عَنْ ظِلٍّ وَغُطَاءٍ، رَصَاصُ الْقَنْصِ يَمُرُّ
مِنْ قُبُورِ زُؤُوسِهِمْ، يُحَاوِلُونَ الْإِحْتِمَاءَ بِأَيِّ شَيْءٍ، يَتَشَبَّهُونَ بِصَفْحَةِ
الشَّارِعِ، يَتَوَقَّفُ الرِّصَاصُ قِوَانِي، يَرْفَعُ يَوْسُفُ رَأْسَهُ، يَنْتَسِمُّ خَبْرًا،
رَصَاصَةٌ تَسْتَقِرُّ فِي رَقَبَتِهِ، سَطْلِيَّةٌ تَقْتُلُ عَيْنَهُ، صُرَاحٌ، أَصَابُهُ تَتَشَبَّثُ
بِالْهَوَاءِ، حَشْرَجَةٌ، يَنْقَلِبُ عَلَى جَنْبِهِ، يَتَرَاحَى، تُغَادِرُهُ الْمَرْتَبَاتُ.

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

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

لَمْ يَعُدْ يَوْسُفُ ذَلِكَ الْغُلْفَى الَّذِي كَانَ يَكْفِيهِ الْإِثْبَاءُ إِلَى شَرْحِ الْمُعَلِّمِ، كَيْ يَخْجِرَ مَرْتَبَةً مُتَقَدِّمَةً
تَيْنَ أَوَائِلِ الصَّفِّ، تَرَاجَعَ تَرْبِيئُهُ، لَمْ يَعُدْ كُرَّةُ الْقَدَمِ الَّتِي كَانَتْ تَرْفُدُ إِلَى جَانِبِ وَسَادِيهِ تُرَاوِدُ خَيَالَهُ،
الْبَتْعَدَتْ عَنْ عَيْنِهِ أَلْعَابُ (الْأُنَارِي)، أَصْبَحَ كُلُّ هَمِّهِ الْآنَ الْإِيتَاعُ عَنْ بَاقِي أَقْرَانِهِ، تَحَوَّلَتِ الصُّورَةُ أَمَانَةً
إِلَى خَيَالٍ، كُلُّ أَخْلَابِهِ الْآنَ مَخْصُورَةٌ فِي تَغْيِيرِ بِلَاقِ الْعَيْنِ الرَّجَاجِيَّةِ الَّتِي زَادَ عُمرُهَا عَلَى الْعَامَتَيْنِ، حَتَّى
الدَّوَاءُ الَّذِي حَمَلَهُ أَبُوهُ مِنْ مُسْتَشْفَى الرِّيَاضِ الْخَاصِّ بِتَنْظِيفِ بَاطِنِ الْعَيْنِ نَقِدَ، وَلَمْ تُجِدْ مُحَاوَلَاتِ الْأَبِ
نَفْعًا فِي سَبِيلِ إِجْرَادِهِ أَوْ تَوْفِيرِهِ.

فَهَلْ يُمَكِّنُ أَنْ يَحُوزَ عَلَى عَيْنِ رَجَاجِيَّةٍ أُخْرَى تَتَنَاسَقُ مَعَ هَيْئَةِ عَيْنِهِ الْبَاقِيَةِ الَّتِي بَدَأَ الضَّوُّ يَنْحَسِرُ
عَنْهَا شَيْئًا قَسِيئًا؟

مَنْ يُعِيدُ إِلَيْهِ الْأَجْبِيحَةَ الَّتِي فَارَقَتْهُ، وَالشُّوَارِعَ الَّتِي غَادَرَتْهُ؟

مَنْ يُعِيدُ النَّوْرَ إِلَى عَيْنَيْنِ اغْتَالَهُمَا قَنَاصٌ بِحَتْمِي بِالطَّائِرَةِ وَالرَّشَاشَاتِ وَسَوَائِرِ الْبَاطُونِ؟!

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

Who will return the wings he lost, and the streets that abandoned him? Who will return the light to the eyes assassinated by a sniper, who defends himself with warplanes, machine guns, and concrete shelters?

المناقشة والتحليل:

- ١- كَانَ لِيُوسُفَ أَحْلَامُهُ الطُّفُولِيَّةُ قَبْلَ الْإِصَابَةِ كَبَقِيَّةِ أَطْفَالِ الْعَالَمِ، لَكِنَّ فَقْدَ عَيْنِهِ جَعَلَهُ يَحْلُمُ بِأَشْيَاءَ أُخْرَى، نُوَضِّحُ تِلْكَ الْأَحْلَامَ.
- ٢- نَعْرِضُ كَثِيرٌ مِنْ أَطْفَالِ فِلَسْطِينِ لِلْإِعَاقَةِ نَتِيجَةً لِإِصَابَتِهِمْ بِرِصَاصِ جُنُودِ الْاِخْتِلَالِ، مَا وَاجِبُنَا نَحْوَهُمْ؟

Discussion and Analysis

1. Yusuf had childhood dreams before his injury, like the rest of the children in the world, but the loss of his eye made him dream of other things. Explain what those dreams are.
2. Many of the Palestinian children became disabled as a result of their injuries from shooting from the occupation soldiers. What is our duty towards them?

Example 23

Arabic Language, Grade 9, 2024 Gaza Educational packages, pp. 53-56, 58-59 (Textbook— Arabic Language, Vol. 1, Grade 9, 2020, pp. 86–90, 94)

A Grade 9 reading comprehension lesson features a violent text that uses graphic language to describe a Palestinian fisherman being shot dead by Israeli soldiers. The text, titled “The Fall Migration of the Seagulls” and written by Palestinian writer Uthman Abu Jahjuh (1951–2009), tells the story about a Palestinian fisherman and his son, presumably during the time of the Israeli military occupation of the Gaza Strip (1967–1993), who struggled to return to shore before curfew, due to difficulty untangling a fishing net. A “Zionist officer” catches them violating curfew and subjects them to physical abuse before imposing a harsh punishment for their tardiness—a month-long ban from earning their livelihood at sea. Enraged by the unjust decision, the father assaults the Israeli soldiers with his boat rudder, prompting them to shoot him dead and imprison his son for five years. The text graphically describes “the fountain of blood which burst from [the father’s] chest” and “the henna [red]-stained sand embrac[ing] his falling, seawater drenched body.” The textbook’s follow-up questions summarize the supposedly fictional story as “showcas[ing...] the oppression of the Occupation,” but does not attempt to shed light on the story’s historical context nor does it question the wisdom of attacking armed soldiers. The textbook then repeats the confrontational message of the text in example sentences inspired by the story to teach Arabic grammar.

[pp.53-55]

زَلَفَ: صَدَفَ مَعَرٌ عَلَى الشَّاطِئِ.

الْمُعْتَصِفَةُ: لَعْنَةُ شَعْبَةٍ تَدُلُّ عَلَى التَّحَدُّ عَنِ الْمَجْهُولِ (الاستغابة).

الطَّيْبُ: غُلُقُ الشَّيْءِ أَوْ الشَّرِّ بِالصُّحُورِ (فِي لَعْنَةِ الصَّيَادِينَ).

مُعْتَمًا: لَانْمًا بِشِدَّةٍ.

يَبُلَّةٌ: لَدَافَةٌ مِنَ الْخُيُوطِ (فِي لَعْنَةِ الصَّيَادِينَ).

هَاجِرَةُ النَّوْزِ الْخَرِيفِيَّةُ

عُثْمَانُ أَبُو جَحْجُوح

عَاوِذَةُ حَنِينٍ عَارِمٍ وَشَوْقٍ طَارِعٍ؛ لِيَعُودَ إِلَى الْبَحْرِ، وَيَجْلِسَ فِي الْمَكَانِ نَفْسِهِ، فَتَجَرُّهُ الْجَرَّاحَاتُ لِمَنْزِلِ اللَّحْظَةِ وَكَأَنَّهَا دَائِمًا، فَتَسْمَتُ الْهَوَاءَ الْخَرِيفِيَّةُ مَا زَالَتْ تَلِدُ رُغُوفَ النَّوْزِ خَلَوِيَّةَ الشُّكْلِ، وَتُرْبِلُهَا صَوْتُ الْجَنُوبِ، مَا وَالَ مَوْجُ الْبَحْرِ يَرْزُقِيهِ الشُّخْتَاؤُ بِاللُّؤْلُؤِ الْأَتَيْعِيِّ يَلَاغِيهِ زَلَفُ الشَّاطِئِ لَعْنَةُ (الْمُعْتَصِفَةِ).

وَقَرَمِشَ الشَّمْسُ بِخُمْرِهِ الْمَائِلَةِ لِلْإِمْفِرَارِ، لَا يُخْرِيشُ لِقَاءَهُ إِلَّا غَيْمَاتٌ تَمُرُّ مِنْ حِينٍ لآخر، حَمَلَتْ مَعَهَا طَيْفَ الْبَدْوِ، فَتَشْتَمُ بَقَرًا الْغَائِيخَةَ، وَيَتَرَحَّمُ عَلَيْهِ. تَدَاخَلَتِ الْأَلْوَانُ فِي الْأَفْقِ الْمُعَانِي لَصَفْحَةِ الْمَاءِ، فَدَحْنَتْ رَأْسَهُ كَأَنَّهَا صَخْرَةٌ صَمَاءٌ، تَحْمِلُكَ الصَّخْرَةُ الَّتِي عَلِقَ بِهَا يُؤْمِنُ بِشَرِّكَ الصَّنَارِ، يُؤْمِنُهَا تَوَخَّدَتْ زُرْقَةُ السَّمَاءِ يَرْزُقُهُ الْبَحْرُ؛ لِتَسْتَقْبِلَ أَجْبَحَةَ النَّوْزِ الَّتِي تُشَارِكُ الصَّيَادِينَ صَبْدَهُمْ فِي هَذِهِ الْأَيَّامِ مِنْ كُلِّ عَامٍ، بِمَنَاطِرِهَا السَّاجِرَةِ، وَهِيَ تَغْطِشُ فِي الْمَاءِ وَتَخْرُجُ وَفِي مَنَاقِبِهَا الشَّمْسُ، فَوُجُودُ النَّوْزِ عَلَى صَفْحَةِ الْمَاءِ فَأَلَّ خَيْرٌ؛ لِأَنَّهُ يَدُلُّ عَلَى وُجُودِ الشَّمْسِ فِي تِلْكَ الْمُنَاطِقَةِ.

مَا أَلْعَنَكَ مِنْ شَرِّكَ! أَهَذَا وَقْتُ الشَّطْبِ؟

لَقَدْ نَأَخَرْنَا، قَالَهَا سَعِيدٌ مُحَاجِبًا الشَّرِّ، وَمُلْتَقِنًا لَوَالِدِهِ يَطْلُبُ مِنْهُ سِكْنًا لِيَقْطَعَهُ، فَرَدَّ أَبُوهُ مُعْتَمًا: أَتَدْرِي كَمْ تَمْسُ (يَبُلَّةٌ) خِيطَانِ (الْيَلُونِ) وَ(دَرَنَةِ) الصَّنَابِيرِ؟

- إِنْ دَعَانِي أَعْطِشَ إِلَهِي.

- يَا لَكَ مِنْ مَتَابٍ قَلِيلِ الْخَيْرَةِ.

طَلَّ سَعِيدٌ الَّذِي لَمْ يَتَعَدَّ الْعِشْرِينَ صَامِتًا، فِي حِينٍ تَاتَعَ أَبُوهُ قَائِلًا: سَتَكُونُ بَدِيلًا عَنِ الشَّمْسِ؛ سَيُزَيِّقُ الصَّنَارُ جَسَدَكَ، وَيَجْعَلُكَ مُلْعَمًا لَهُ.



- سَأَتَّبِعُ عَنْهُ.

- وَالصَّخْرَةُ يَا شَاطِلُ؟

- أَخْرِصِ الْآلَا...

- عِنْدَ الْجَرَصِي يَنْقُذُ الْهَوَاءَ مِنْ صَدْرِكَ.

أَمْسَكَ أَبُو خَيْطَ أَوَّلَ الشَّرِكِ، فَأَخَذَتْ يَدَاهُ تَرْتَجِفَانِ جِزْصاً عَلَى الشَّرِكِ، وَخَوْفاً مِنَ انْتِهَاءِ الْوَقْتِ، فَالْصَّبِيُّ بِمَوَاعِيدَ لَمْ يَغْرِفْهَا الصَّبَاوَنَ مِنْ قَبْلِ، وَمَنْ يَتَأَخَّرُ عَنْ مَوْعِدِ الْخُرُوجِ الْمُخَدَّوْ لَا يَغْلَمُ مَا يَلْحَقُ بِهِ مِنْ عَذَابِ إِلَّا اللَّهُ، خَيْثُ كَانَ الصَّبَاوَنَ مِنْ خَوْلِهِمْ قَدْ عَادَرُوا الْبَحْرَ.

يَا اللَّهُ!.. يَا اللَّهُ!... الْأَوَّلَى طَلَعَتْ... وَرَأَاهَا الثَّانِيَةُ.

وَبِحِشْرَةِ الدَّهْرِ وَمُسْتَبْرِهِ، وَمُنَاعَاةِ الْبَحْرِ، أَخْرَجَ أَبُو شَرِكِ الصَّبَارَ مِنْ تَطْبِيعِهِ سَالِماً؛ وَمَا أَنْ انْتَهَى مِنْ ذَلِكَ حَتَّى أَخْبَرَهُ فَرَضُ الشَّمْسِ الْمَائِلِ لِلْغُرُوبِ أَنَّ مَوْعِدَ الْخُرُوجِ لِلْبَرِّ قَدْ مَرَّ عَلَيْهِ سَاعَةً.

- كَمْ عَذَابُ الشَّمَكَاثِ يَا أَبِي؟ سَأَلُ سَعِيدَ الْبَذَّةِ وَهُوَ يُصَارِعُ الْبُجْدَاثَ.

- مِنْ رَضِي بِقَلِيلِهِ عَائِشَ، رَدَّ عَلَيْهِ أَبُوهُ.

كَانَ الشَّاطِلُ يَقْتَرِبُ مِنَ **الْفُلُوكَةِ الْمُتَأَرِّجَةِ** مَا تَبَيَّنَ الْمَوْجُ وَتَبَيَّنَ ارْتِعَاشَاتِهِ، وَكَانَ أَبُوهُ قَدْ فَقَدَ الشَّيْطَرَةَ عَلَى ذَقِيقِهَا، فَقَدَّقَتْهُ الْمَوْجَةُ الْأَخِيرَةَ إِلَى زَمَلِ الشَّاطِلِ الَّذِي التَّمَسَّ لَهُمُ الْعُدْرَ، لَكِنَّ الْأَوَامِرَ جَاءَتْ سَرِيعَةً وَمُتَلَاحِقَةً وَنَشَطَ رَحَابُ مِنَ السَّمَائِمِ، وَالْكَمَابِ، وَزَخَالَاتِ (الْبَسَاطِي)، حَتَّى الْفُلُوكَةُ لَمْ تَسْلَمْ، فَكَادَتْ الْوَالِهَا تُخْرِجُ مِنْ صَفْحَتِهَا.

أَمْسَكَ سَعِيدٌ قَدَمَ أَخِيهِمْ، لَكِنَّ الرُّكْلَةَ كَانَتْ شَدِيدَةً، فَحَاوَلَ أَبُوهُ يُلْخِيهِوَالِي شَيْئِهَا مَلُوحَةً الْبَحْرِ **وَأَتَوَاهُ أَنْ يَوْسُخَ الْأَمْرَ:**

الأنواء: مفردها النوة، النظرة الشديدة.

- هُوَ... الشَّرِكُ... وَالصَّخْرَةُ...

لَكِنَّ الْأَمْرَ كَانَ صَعْبَ التَّوَضُّعِ، فَالْفَرَقُ كَثِيرٌ بَيْنَ مَنْ يَأْكُلُ الشَّمَكَ، وَبَيْنَ مَنْ يَصِيدُهُ.

- اسْكُتْ... اسْتَعِجْ... مَمْنُوعٌ دَعْوِلُ الْبَحْرِ شَهْراً كَابِلاً. قَالَ ذَلِكَ الصَّابِطُ السَّهْبَوِيُّ، وَهُوَ يَقِفُ بِمِوَعَةٍ وَنَشَطَ خُرَابِيهِ **الْمُدْجَجِينَ** بِضُفُوفِ الْعَذَابِ، يَلُوكُ الْقَرَارَ بِسِرْوَةٍ شَدِيدَةٍ أَغَاطَلَتْ الْبَحْرَ، فَانْفَجَرَ كَثْرَكَانِ هَائِجٍ، وَغَابَ

المدجج: المشغل والمثقل بالصلاح.



الشَّاطِلُ بِكُلِّ مَا فِيهِ وَمَا عَلَيْهِ، فَقَفَزَتْ وَنَشَطَ سَوَادُ الْقَرَارِ صَوْرُ الْإِخْوَةِ الصُّغَارِ، وَشَبَّهَ الْوَالِدُ، وَشَرِكُ الصَّبَارِ الْعَالِي بِالصَّخْرِ، وَلَبِثَ الثَّوَارِسُ عَلَى صَفْحَاتِ الْمَوْجِ، وَقَضَرُ مَدَّةِ الصَّبْدِ الْخَرِيفِيِّ، وَتَقَافَزَتْ فِي يَدِهِ غَصَا الدَّقَّةِ الشَّيْ تَلَقَّفَهَا أَبُوهُ مُشْفِفاً عَلَيْهِ لِشَيْئِهَا يَاهُوعِ صَاحِبِ الْقَرَارِ.

- ثَلَاثُونَ يَوْماً يَا طَالِمْ! سَاعَةً مِنَ التَّأَخِيرِ تَغِي فِي مَذْهَبِكُمْ شَهْراً؟! هَلْ أَصْنَحُ الْبَحْرَ...؟

لَكِنَّ نَافِوَةَ الدَّمِ الْمُتَفَلِّجَةِ مِنْ صَدْرِهِ كَانَتْ أَسْرَعَ مِنْ أَنْ يُكْمِلَ سُؤَالَهُ، فَاحْتَضَنَ الزَّمَلُ الْمَفْرُوشَ بِالْجِثَاءِ جَسَدَهُ الصَّرِيحَ وَالتَّغْسُولَ بِمَاءِ الْبَحْرِ، وَكَانَ الْفَقْعُ الْخَدِيدِيُّ هُوَ الْمَاعِغُ الْأَوَّلُ طَلَبَهُ خَمْسِي سَنَوَاتٍ مِنْ رُكُوبِ الْبَحْرِ وَمَدَّ شَرِكُ الصَّبَارِ.

كَادَ (الزَّلَفُ) يَخْتَرِقُ شَرَايِنَ رُلْدٍ سَعِيدٍ، الَّذِي هَامَ مَعَ رُغُوبِ الثَّوَارِسِ الْبَيْضَاءِ، يَنْجَرُّ عِلْقَمَ الْمَأْسَاءِ، مُخْلِفاً **أَحَادِيدَ** اشْتَلَّتْ زَمَلُ الشَّاطِلِ، فَتَسَلَّلَتْ إِلَيْهِ مَوْجَةٌ تَخِيلُ

أحاديذ: مفردها أجدود، وهو حق في الأرض.

دِفءَ الْعَاشِقِ مِنْ وَشَطِ تَهَادِي أَجْبِيخَةِ الثَّوَارِسِ، الَّتِي مَا رَأَتْ تَمُرُّ بِالْمَسْكَانِ، وَتَبْعَتْ مُوسِيقَى الْعُودَةِ مَعَ تَسْمَاتِ الْأَصِيلِ إِلَى قَدَمَتِهِ؛ لِتُخَلِّصَهُ مِنَ اجْتِرَارِ الْأَلَمِ وَاعْتِصَارِ الْكَتَابَةِ. مَسَحَ عَيْنَيْهِ، وَمَضَى إِلَى الْبَحْرِ. وَقَفَتْ، وَدَّ لَوْ يَذْفِنُ الْآلَمَةَ فِيهِ، لَكِنَّهُ الْخَسَى، وَغَسَلَ وَجْهَهُ، وَمَضَى صَوْتُ بِرَاعِ الْفُلُوكَةِ الْمُتَرَنَّعِ فَوْقَ اللَّجَّةِ.

(See translation on the next page)

The Fall Migration of the Seagulls
By Uthman Abu Jahjuh

He was beset once more by intense longing, by overflowing yearning to return to the sea and sit in the same place [...]

"Damn you, net! This is no time to be caught!"

"We are running late," said Sa'id, addressing the fishnet, and turning to his father to ask him for a knife to cut it. His father responded harshly.

"Do you have any idea how much it costs to buy a bundle of nylon threads and a dozen fishhooks?!"

"Then let me dive down to it."

"Oh, you are such an inexperienced fisherman."

[...]

His father grabbed the line of the first fishnet. His hands began to tremble in effort for the fishnet, and in fear for the time running out. Fishing is subject to deadlines fisherfolk have never known before, and whoever misses the appointed time to leave – God knows what punishment he will suffer. As such, the fishermen around had already left the sea.

"Come on, come on! The first one is out... and now the second!"

[...]

The beach drew near the boat as it rocked between the waves and [the father's] trembling. His father had lost control of the rudder and was catapulted by the last wave onto the beach sand, which begged for them to be forgiven. But orders came in rapidly and in quick succession, amidst a downpour of insults, blows and boots kicking. Even the boat was not spared, and its boards almost broke free of the frame.

Sa'id grabbed the foot of one of them, but the kick was ferocious. His father, whose beard had turned white by the sea salt and rain, tried to explain the situation: "He... the net... and... the rock..."

But the matter was difficult to explain, and the difference is great between those who eat the fish, and those who fish them.

"Shut up! Hear me well: entering the sea is banned for a whole month." Thus said the Zionist officer, standing unsteadily amidst his guards, who were armed with all kinds of torment. He chewed his decision with a freezing coldness, angering the sea, which erupted as a volcano. The beach, and all that was in and on it, melted away, and amid the decision-makers images emerged, of the young brothers, the father's white hair, the fishing net clinging to the rocks, the seagulls playing on the waves, and the brief fall fishing season. The rudder stick, which his father had been clutching out of fear for his son, leapt into his hand to be landed on the forehead of the decision-maker.

"Thirty days, you tyrant! One hour late means a month for you people?! Are you making the sea your –"

But the fountain of blood which burst from [his father's] chest was faster than his question could be finished. The henna-stained sand embraced his falling, seawater drenched body. And the iron cage was the first reason, in five years, [Sa'id] could not set out to sea and cast the fishnets.

[...] He wiped his eyes and walked to sea. He stood, wishing he could bury his pain underwater; but instead, he bent down, washed his face and carried on in the direction of the boat sail, lying above the depth of the sea.

[pp.55-56]

المناقشة والتحليل:

- ١- ماذا قصد الكاتب بقوله: الفرق كبير بين من يأكل السمك، ومن يصيده؟
- ٢- ماذا نفهم من رد الأب: من زحني يقليله عاش؟
- ٣- ما زال صيادو الأسماك في غزة غرضة غرضة لمعوقات كثيرة في صيدهم، لئلا أنهم تلك المعوقات.

- ٤- نضع دائرة حول رمز الإجابة الصحيحة:
- أ- قصة (هجرة النورس الخريفية) إشارة إلى ظلم:
- ١- الصياد. ٢- الاحتلال. ٣- الأب. ٤- البحر.

Discussion and Analysis:

1. What did the author intend by saying: "The difference is great between those who eat the fish, and those who fish them."

[...]

3. Gaza fishermen still face many obstacles in their fishing work. Let's clarify what some of those key obstacles are.

4. Circle the correct answer:

A. The story "The Fall Migration of the Seagulls" showcases the oppression of: 1. The fisherman. 2. The Occupation. 3. The father. 4. The sea.

[pp.58-59]

مَصْدَرُ الْمَزِيدِ

نَقْرَأُ الْأَنْبِيَاءَ الْآتِيَةَ، وَنَلَاحِظُ الْكَلِمَاتِ الَّتِي تَحْتُمِلُ خُطُوءًا:

مَصَادِرُ الثَّلَاثِيِّ الْمَزِيدِ بِحَرْفِ

- ١- تَمَكَّنَ الصَّيَادُ مِنَ إِخْرَاجِ الشَّرِكِ وَإِعَادَتِهِ إِلَى مَكَانِهِ.
- ٢- كَانَ الْأَمْرُ ضَعْفَ الشَّوْصِجِ بَيْنَ الصَّيَادِ وَالْمُحَلِّلِينَ لِاخْتِلَافِ الثَّرِيَةِ.
- ٣- نَعَذَّ جَوَارِ الصَّيَادِ مَعَ جُنُودِ الْإِحْيَالِ لَنَيْبَتِ الْمَشَاجِرَةِ.

مَصَادِرُ الثَّلَاثِيِّ الْمَزِيدِ بِحَرْفَيْنِ أَوْ ثَلَاثَةٍ

- ١- كَانَ انْفِجَارُ الْبَحْرِ كَالْبُرْكَانِ.
- ٢- حَاوَلَ مَسْعِدٌ أَنْ يَتَخَلَّصَ مِنْ اجْتِرَارِ الْأَلَمِ.
- ٣- مَالَ قُرْصُ الشَّمْسِ لِلْإِضْفِرَارِ.
- ٤- رَفَضَ الصَّيَادُ الْإِسْتِسْلَامَ لِلْقَرَارِ الْجَائِرِ.

أ-

- ١- حَدَثَتِ الْمُشْكِلَةُ بِسَبَبِ تَأَخُّرِ الصَّيَادِ.
- ٢- تَقَافَرُ الْأَسْمَاكِ يَجْلِبُ الثَّوَارِسَ.

ب-

مَصْدَرُ الرَّبَاعِيِّ الْمَزِيدِ بِحَرْفِ

- أَدَّى الْقَرَارُ الْجَائِرُ إِلَى تَمَلُّلِ الصَّيَادِ وَغَضَبِهِ.

Grammar

Expanded Gerund Forms

Let's read:

Let's read the following examples, and notice the underlined [sic] words:
Triradical gerund forms with one extra letter

1. The fisherman managed to take out the net and put it back into its place.
2. The situation was difficult to explain between the fisherman and the Occupiers, because of the different cultures.
3. After the fisherman's dialogue with the Occupation soldiers, a confrontation broke out.

Triradical gerund forms with two or three extra letters

A. [...]

4. The fisherman refused to give in to the unjust decision.

[...]

Quadri radical gerund forms with one extra letter:

- The unjust decision made the fisherman disgruntled and angry.

Example 24

Arabic Language, Vol. 1, Grade 8, 2020, pp. 46–49 (Previously—*Arabic Language*, Vol. 1, Grade 8, 2019, pp. 46–49)

A reading comprehension exercise titled “A Letter from a Palestinian Little Girl to Children of the World” features highly emotional and graphic portrayals of violence against children that demonize Israel. The text presents shocking, sensationalized imagery, including rifle bullets piercing children’s ears, children’s faces deformed, toys being “ripped apart,” the sun veiled in darkness, roses and butterflies “killed” in gardens, etc. These fairytale-like acts of evil are explicitly attributed to “the Occupation.” The comprehension exercises that follow the passage ask students to thoroughly describe in detail the pain inflicted upon children by Israel and to explain the imagery of violence, pain, and death presented in the text.



A Letter from a Palestinian Girl to the Children of the World (Samih al-A'raj)



I am a Palestinian girl.

[...] Since I was born they have assassinated my childhood. They tore my doll apart, so I hid it in my heart. Since I was born the bullets' whistle has pierced my ears and blackness has covered everything around me. I see crying eyes: This is a martyr's mother, this is a prisoner-of-war's daughter, this is a missing person's sister, this is a child deformed by a bomb, his toy killed, his eye stolen, as was his heart and his joy. Sadness has found its way into his heart like joy never will. And this is a young woman who has lost her husband, and sorrow has dug in her cheeks the furrows of despair [...]

[Center:]

Since I was born I have seen our fields subjected to appropriation and our alleys closed off. Death and soldiers march there. I see the ruins of demolished houses whose stones have been dispersed in all directions and underneath them the children's memories and the birds' dreams still sigh.

[...] I dreamed that we had a school where I would not be afraid to be stepped on by a boot of a usurping soldier [...]

[...] Why did they slaughter my childhood in front of my eyes and kill the rose in the fields? Why did they kill the butterflies in our gardens and frighten the birds? Why did they veil the sunlight, spread darkness and block the roads?

الفهم والاستيعاب

- نَضَعُ دَائِرَةً حَوْلَ رَمْزِ الإِجَابَةِ الصَّحِيحَةِ:
أ- "مُنْذُ وُلِدْتُ اغْتَالُوا طُفُولَتِي" تَعْنِي أَنَّ الْإِغْتِيلَ:

١- أُعْطِيَ الطِّفْلَةَ حَقُوقَهَا كُلُّهَا. ٢- التَّرَمُّ بِالْإِغْلَانِ الْعَالَمِيِّ لِحَقُوقِ الْأَطْفَالِ.
٣- قَتَلَ الطِّفْلَةَ الَّتِي كَتَبَتِ الرِّسَالَةَ. ٤- حَبَسَ عَلَى الطِّفْلَةَ الْفِلَسْطِينِيَّةَ، وَخَرَمَهَا مِنْ طُفُولَتِهَا.

المناقشة والتحليل

١- نُعَبِّرُ عَنْ مُعَانَاةِ الْأَطْفَالِ الْأَمْرَى فِي سُجُونِ الْمُخْتَلَيْنِ.

Understanding and Comprehension

1-Place a circle around the correct answer

A- "Since I was born they murdered my childhood" means that the Occupation:

1- [...]

2- [...]

3- Killed the child that wrote the letter

4- The Occupation oppressed the Palestinian girl and deprived her of her childhood.

Discussion and Analysis

1- We will describe the suffering of the children imprisoned in the Occupation's prisons.

Example 25

Noble Hadith and its Sciences, Grade 12 [Shar'i Stream], 2024 Gaza Educational packages, p. 30
(Previously: *Noble Hadith and its Sciences, Grade 12 [Shar'i Stream], 2021, p. 30*)

Students are introduced to a Hadith calling on Muslims to care for the weak in society. The textbook interprets this message as referring to people with disabilities, teaching the importance of caring for them. However, the textbook then takes this opportunity to inform students that Palestine has more disabled people than anywhere else in the world, all because of Israel.

والفقير. أما في فلسطين فإن نسبة الإعاقة ٤ ٪، وإن ٤٨ ٪ منهم دون سن الثامنة عشرة، وأن نسبة الإعاقات في فلسطين تعد الأعلى على مستوى العالم، والسبب في ذلك هو الاحتلال الإسرائيلي وممارساته القمعية.

In Palestine, the rate of disability is 4%, 48% of which are under 18. The rate of disabilities in Palestine is considered the highest in the world, and the reason for that is the Israeli occupation and its oppressive activity.

Example 26

Our Beautiful Language, Grade 2, 2024 Gaza Educational packages, p. 15 (Textbook— Our Beautiful Language, Vol. 1, Grade 2, 2020, p. 44)

A poem calling on Grade 2 students to “give [their] spirits [or life] to the Revolution” shows a boy and girl in what appears to be a scout's uniform with a path leading to the Al-Aqsa Mosque in Jerusalem in the background. These young children commit themselves to “carry the flame of the Revolution”—a term often used by Fatah and other certain Palestinian organizations to describe their activities—to Haifa and Jaffa, cities located within Israel proper. Depending on interpretation, this poem may be seen as a call on children to sacrifice their life in potentially militant activity towards Israel, and the textbook does not attempt to invalidate this interpretation.



The Children of Palestine
I am a lion cub, I am a flower/We gave our spirits to the Revolution [thawrah]
Our grandfathers built houses/for us in our free land
I am a lion cub, I am a flower/we carried the flame of the Revolution
To Haifa, to Jaffa / to Al-Aqsa, to [the Dome of] the Rock.

Example 27

Arabic Language, Grade 5, 2024 Gaza Educational packages, pp. 40-41 (Textbook— Arabic Language, Vol. 1, Grade 5, 2020, pp. 83–84)

Graphic descriptions of the Nakba are used to teach Grade 5 students Arabic through stories depicting corpses of friends, body parts of neighbors, panic and pain. In the text, a Palestinian refugee describes parting with “the corpses of my friends, and the body parts of my neighbors” and witnessing his homeland being overrun by “the Enemies.” However, the refugee swears he will “return” to “raise the flag of Palestine ... on our green hills.”

القراءة

أجلس كل صباح هنا على باب هذا الشَّيْخ، أُنْقِذُ مِنْ يَدَيْهِ، وَأَتَأْخُذُ بِهَا إِلَى هَذَا، إِلَى سَفَدٍ، فَأَجِدُ نَفْسِي وَهَذَا أَمَامَ عَيْنَيْ دَارِي مُشْتَوِّعاً كُلَّ مَا فِيهَا عِنْدَ اللَّهِ حَتَّى عَوْدَتِي، لَنْ تَطُولَ لِحْزَتِي، هَكَذَا أَخْبَرَنِي أَسَدَادِي، فَقَدْ لَزِمْتُ كُلَّ مَا أَحَبُّ دَاخِلَ دَارِي، وَأَقْلَقْتُ بِهَا، وَوَضَعْتُ الْبَيْتَ فِي جَيْبِي، وَخَشَلْتُ وَكَلْبَتِي، عَادَتْ سَفَدٌ رَقِماً عَنِّي، وَقَلِي عَنِّي بِالْفَرْعِ وَالْحَتَرِ وَالْأَلَمِ.

تَرَكْتُ خَلْفِي جُثثَ أَسَدَاتِي، وَأَقْلَاعَ حِرَاتِي، لَمْ أَسْتَطِعْ دَفْنَهُمْ، فَانْكَرْتُ بِرُكْعَتِي، وَالْخَوْفِ بِنَفْسِي الْوَجُودِ، وَالْأَلَمِ بِتَقْصِيرِ الْفُلُوتِ، وَلَنْ نَسِرَ عَلَى عَجَلِي.

لَمْ أَكُنْ أَطْلُمُ أُنْسِي سَائِضٌ فِي دَارِ غَيْرِ دَارِي، وَأُنْسِي سَائِجٌ لَوْلَا فِي بُلْعِي نَشْتَتِي مُخْلِمٌ لِاجْتِنَابِي، لَمْ أَكُنْ أَطْلُمُ أُنْسِي سَائِجٌ مِمَّا دَارِي تَحْتَ وَسَادَتِي لِأَخْزَرِ مِنْ بَيْتِي سَفَدٌ، لَمْ أَكُنْ أَطْلُمُ بِأَنَّ الْوَجُودَ سَتَكُونُ جُوداً، مُغْلَقَةً بِالْكَذِبِ.

كُنْتُ أَرَى زَحْفَ الْأَعْدَاءِ بِخَنَاقٍ وَطَنِي، وَكَلْبَتِي كُنْتُ أَخْبَرْتُ نَفْسِي أُنْسِي سَاعُودَ، مَرَّتِ الْأَيَّامُ، وَتَوَلَّتِ السَّاعَاتُ، وَأَنَا لَمْ أَكُنْ أَقْبَعُ فِي شَيْءٍ لِاجْتِنَابِي، أَقْبَعْتُ عَلَى نَاصِيَةِ الْخَلْمِ وَالْقَائِنِ، فَأَنَا عَلَى نَفَقِ بَالَا سَعُودَ، سَعُودَ مَعَ السُّودِ الْمُحَلَّقَةِ، سَعُودَ مَعَ الرِّيحِ الْعَائِيَةِ، سَعُودَ إِلَى الْكَرْمِ وَالزَّيْتُونِ، سَعُودَ لِرَفْعِ عَلَمِ فَلَسْطِينَ، إِلَى جَانِبِ زَهْرَةِ الْحَتَرِ عَلَى زَوَايَا الْخَضِرَاءِ.


الْوَحْدَةُ الرَّابِعَةُ

الدَّخْرَى الَّتِي لَنْ تَمُوتَ

بَيْنَ يَدَيِ النَّصْرِ

(فريد النابغ)

لَعَدُ الْكَلْبَةِ الَّتِي خَذَلَتْ لِلشَّعْبِ الْفِلَسْطِينِيِّ عَامَ أَلْبٍ وَتَسْجِيعَةٍ وَلَمَائِيهِ وَأَرْبَعِينَ أُمَّ النَّاسِي، فَقَدْ وَدَّتْ كَثِيرًا مِنَ الْمَصَائِبِ مِنْ قَهْجِرٍ، وَغَدَمٍ لِلْمُتَدَنَّيِّ وَالْقُرَى وَالْبُيُوتِ، وَقَلِي وَتَرْوِجٍ، وَجُوعٍ وَمَرْسٍ وَقَلَمٍ...، وَعَلَى الرُّفْعِ مِنْ مَرُورٍ عَشْرَاتِ السَّنِينَ عَلَيْهَا، فَإِنَّهَا لَنْ تَكْسِبَنَا مَدَنًا وَفَرَانًا الَّتِي هَجَرْنَا مِنْهَا، وَكَلَّمَا مَرَّتِ الْأَيَّامُ إِزْدَادَ الشَّوْقِ وَالْأَمَلِ بِالْعَوْدَةِ إِلَيْهَا، وَالشَّعْلِ الَّذِي سَقَرُوهُ يَرَوِي لَنَا جِكَابَةَ لَاجِنِي.



[Left side]

Reading

I sit every morning here, at the camp's gate, living [through] my memories that have never left me for years. They come to me every day, take me by the hand there, to Safed. I find myself standing in front of my house's doorstep, entrusting in Allah's hands everything in it until my return. My sojourn in exile will not be long—so I was told by my grandparents.

I left everything I loved inside my house, closed its door, put the key in my pocket and carried my memories with me. I left Safed against my will with my heart full of panic, bewilderment and pain. I left behind the corpses of my friends, and the body parts of my neighbors. I could not bury them; everyone was running, fear covered the faces, the pain breaking the hearts, and we were walking in a hurry.

I did not know then that I would get older in a house that is not my own and that I would bring my children to the world in a place called 'refugee camp.' I did not know that I would hide my house's key under my pillow for over sixty years. I did not know that the promises would be empty and shrouded with lies.

I could see the swarm of the enemies sweeping my country, but I was telling myself I would return. The days went on, and the years passed, and I remained in the refugee camp. I stood in the corner of the dream, fighting, confident that we will return, we will return with the hovering eagles, we will return with the mighty wind, we will return to the vineyard and the olives, we will return, to raise the flag of Palestine, alongside the flower of the anemone, on our green hills.

Example 28

Our Beautiful Language, Grade 4, 2024 Gaza Educational packages, pp. 42-26 (Textbook— Our Beautiful Language, Vol. 1, Grade 4, 2020, pp. 57–59, 62–63)

A Grade 4 Arabic reading textbook uses highly emotive imagery to teach about the 1948 Palestinian Nakba and Palestinian refugees' right of return to their former homes in what is now Israel. In a short text, a Palestinian refugee living in Lebanon recounts her childhood experience of fleeing her home in Jaffa (now part of Tel Aviv), describing explosions caused by “the Zionist gangs” and “hearing screams from every direction.” Her father forces her to abandon her doll in an orchard and he takes her to Lebanon. The story ends with the refugee declaring she “shall definitely return [to Jaffa], no matter how long it takes.” The trauma conveyed in the account is reinforced by accompanying images of frightened children, burning homes and an abandoned doll, all seemingly designed to elicit an emotional response from students. The message of Palestinian refugees' return to their former homes is further reinforced in comprehension exercises following the text, one of which asks students to consider how this could be accomplished in practice.

دُمِيَّةٌ حَسَنَةً

نَقْرَأُ:

جَلَسَتِ الْحَاجَّةُ حَسَنَةُ وَغَوْلُهَا أَشْفَادُهَا فِي مَحْتَمٍ عَنِ الْخَلْقِ فِي لَيْلَانٍ، فَقَالَ لَهَا خَفِيفُهَا مَحْمُودٌ: حَدِّثِيَا عَنِ النَّكْبَةِ يَا جَدِّي، فَأَتَخَذَتْ مِنْ عَيْنِهَا دُمْعَةً، وَقَالَتْ: كُنْتُ حَيَاتِي بِتُتْ يَشْعُ سَبِينِ، وَالْفَضْلُ رُبْعِ، فَخَرَجْتُ مَعَ صَدِيقَاتِي إِلَى تَبَارُزٍ جَمِيلٍ فِي بَابَا، وَعِدْمَا نَعْمَا مِنَ اللَّعِبِ، جَلَسْنَا تَحْتَ شَجَرَةٍ تَزْنَعَالٍ كَبِيرَةٍ، فَقَالَتْ صَدِيقَتِي فَاطِمَةُ: هَيَّا نَصْنَعْ دُمِّيَّةً مِنَ الْقَمَاشِ.

وَبَيْنَمَا كُنَّا نَصْنَعُ الدُمِّيَّةَ، سَمِعْنَا انفجاراتٍ كَثِيرَةً قَامَتْ بِهَا الْعَصَابَاتُ الْمُشْهُورِيَّةُ أَتَاءَ هُجُومِهَا عَلَى الْمَدِينَةِ، وَسَمِعْنَا صِيَاحًا مِنْ كُلِّ مَكَانٍ، وَجَاءَ أَهْلُنَا يَتَخَوَّنُونَ عَنَّا، فَجَذَبَنِي أَبِي بِسُرْعَةٍ، فَأَخَذْتُ أَصْبَحِي: أَبِي، دُمِّيَّةِي دُمِّيَّةِي!! وَلَكِنْ أَبِي غَضِيَ بِي مُسْرِعًا إِلَى الْجِهَةِ الشَّرْقِيَّةِ مِنَ الْمَدِينَةِ.

وَجَاءَ بِنَا أَبِي إِلَى هُنَا، وَلَمْ يَخْطُرْ بِأَلِي أَنْ غُرُنْتُنَا سَتَقُولُ إِلَى هَذَا الْحَدِّ، وَمَا رَأَيْتُ أَنْظِيرُ الْيَوْمَ أَعُودَ فِيهِ، لِأَحْمِلَ صُنْعَ الدُمِّيَّةِ تَحْتَ التُّرْتَالَةِ، وَيَأْذِنَ اللَّهُ سَنَعُودُ حَقْمًا، وَإِنْ طَالَ الزَّمَنُ.




Hasnah's Doll
Let's read:

Hajjah Hasnah sat with her grandchildren around her in Ain al-Hilweh Refugee Camp in Lebanon. Her grandson Mahmud said to her: “Tell us about the Nakba, grandma.” A tear dropped from her eye and she said, “I was nine years old at the time, and it was springtime. I went out with my friends to a nice orchard in Jaffa. When we grew tired of playing, we sat under a big orange tree, and my friend Fatimah said, ‘Let’s make a rag doll.’”

“While we were making the doll, we heard many explosions, made by the Zionist gangs during their attack on the city [Jaffa], and we heard screams from every direction. Our parents came looking for us, and my father pulled me away quickly. I started to yell, ‘Daddy, daddy, my doll, my doll!’, but my father took me hurriedly away to the eastern side of the city.

“My father brought us here [to Lebanon], and I never would have thought that our exile would last this long. I am still waiting for the day in which I will return, to finish making the doll under the orange tree. With God’s help, we shall definitely return, no matter how long it takes.”



- ١- ما سَبَبُ بَقَاءِ يَوْمِ النَّكْبَةِ رَاسِخاً فِي ذِهْنِ الْحَاجَّةِ حَسَنَةَ؟
- ٢- لِمَاذَا لَمْ تَفْقِدِ الْحَاجَّةُ حَسَنَةَ الْأَمَلِ بِالْعُودَةِ؟
- ٣- كَيْفَ يُمَكِّنُ أَنْ نُحَقِّقَ حُلْمَ الْعُودَةِ؟

Let's think:

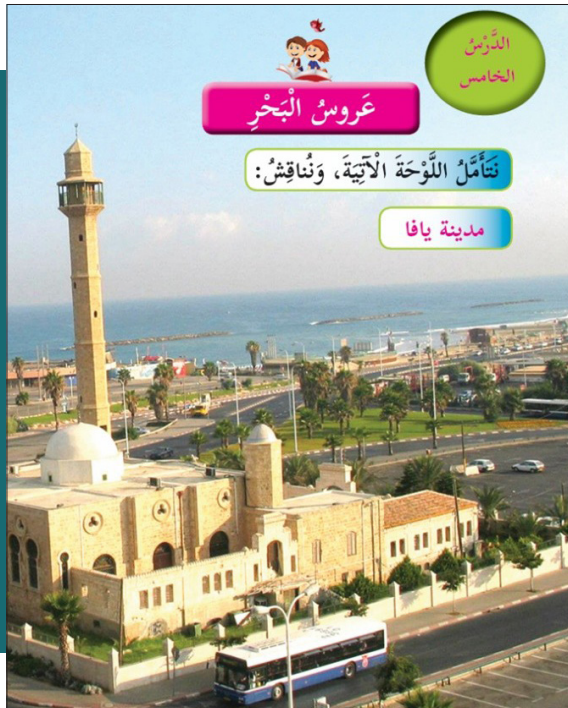
1. What is the reason that the day of the Nakba remains imprinted on Hajjah Hasnah's mind?
2. Why did Hajjah Hasnah not lose the hope of returning?
3. How can we realize the dream of return?

Non-Recognition of Israel and its Erasure from Maps

Example 29

Our Beautiful Language, Grade 3, 2024 Gaza Educational packages, pp. 38–41 (Textbook— Our Beautiful Language, Vol. 1, Grade 3, 2020, pp. 105–108)

A Grade 3 Arabic textbook dedicates a lesson to Jaffa—now part of Tel Aviv, Israel's largest city—teaching that it is an indisputably “Palestinian city.” The short text in the lesson does not mention that Jaffa is an internationally recognized Israeli city, or that the majority of its inhabitants are Jews. Instead, the lesson describes “the sound of church bells embracing the sound of the call to prayer in mosques,” praising Christian-Islamic religious coexistence in the city while conspicuously ignoring its ancient Jewish community. Additionally, the city's foundation is a-historically attributed to “the ancient Arabs,” who are framed as “your [i.e. the Palestinian students'] ancestors,” in what appears to be a deliberate effort to delegitimize any non-Palestinian Arab claim to the city.



Let's consider the following picture, and discuss:
The City of Jaffa

Reading
Bride of the Sea
Let's read:

I am Jaffa, Bride of the Sea; I am a Palestinian city. I was built by your ancestors, the ancient Arabs, six thousand years ago, on the shores of the Mediterranean Sea. I was their gate to the outside world, and ships still dock at my harbor. In my orchards, citrus fruits and other fruits are grown; my oranges are some of the finest in the world. A tourist visiting me will see historical sites, and old city quarters such as Ajami neighborhood. He will also be delighted to hear the sound of church bells embracing the sound of the call to prayer in mosques. He will pray at the Hassan Bek Mosque, and spend a pleasant time on my beautiful beach.

Example 30

Our Beautiful Language, Grade 4, 2024 Gaza Educational packages, pp. 23-27 (Textbook— Our Beautiful Language, Vol. 1, Grade 4, 2020, pp. 34–37)

Students are taught that the security barrier between the Palestinian territories and Israel not only restricts Palestinians movement within their communities but also prevents them from returning to the homes they lost in 1948, in what is now modern-day Israel. Grade 4 students are presented with a story and accompanying images about a young girl playing with flowers and butterflies who flies over the wall to see areas in Israel proper, such as the Jezreel Valley and Mount Carmel. At the end of the story the girl declares “Inevitably we will return!” and students are asked how they could remove the wall. The story is preceded by a two-page illustration depicting the view from behind the wall.



زَهْرَةُ الْخَنَازِيرِ

كانت ليلى تلعب بين أزهار الخنزور في الحقول الجميلة، تلاحق الفراشات الملونة، وتلعب تلاحق على وسلة الجدران الإسمنتية، فتوقفت خائفة، لا تعرف ماذا تفعل، رأت زهرة خنوز وحيدة عند أسفل الجدار. انزعجت من الفراشات وفكرت: لماذا هي وحيدة هكذا؟

أجاب الفراشة البيضاء: لأن الجدار يفصلنا ونحن أعمى.

انزعجت الفراشات ليلى أنها تريد أن تلتصق بها! إررى الحقول خلف الجدار.

تعبت ليلى، وقالت: لكن كيف؟

الفراشات: نظروا خلف الجدار.

طارت ليلى مع الفراشات، وقالت: ما أشبه هذه الحقول! وما لوتها؟

الفراشة الصفراء: هذا سهل مزج ابن عاص.

ليلى: وما اسم ذلك الجبل؟

الفراشة البيضاء: اسمه الكرمل، وتقع في مدينة حيفا.

وقد أن يعلو الطلوع، راقبت الفراشات ليلى إلى تيهها.

تذكرت ليلى الفراشات، وقالت لهم: خذوا شعور.

١- ماذا قالت ليلى للفراشات بعد عودها إلى التيه؟

٢- ماذا تقول الجدار بالشيء إلى ليلى؟

٣- كيف تريد الجدار؟

٤- أنتنق العزة من الشمس.

Leila was playing among the anemone flowers in the beautiful fields, chasing the colorful butterflies. She continued running until she reached a concrete wall. She then stood sad, not knowing what to do. She saw a lonely anemone flower at the foot of the wall, came closer to the butterflies and whispered: 'Why is she so lonely?'

The blue butterfly said: 'Because the wall separates it from its sisters.'

The butterflies told Leila that they wanted to take her with them so that she would see the fields beyond the wall.

Leila was amazed and said: 'But how?'

The butterflies: 'We will fly together beyond the wall.'

Leila flew with the butterflies and said: 'How beautiful these fields are, and how wide they are!'

The red butterfly: 'This is the Valley of Jezreel [Marj Ibn Amer in Arabic].'

Leila: 'And what is the name of that mountain?'

The white butterfly: 'Its name is Carmel and it is located in the city of Haifa.'

Before dark, the butterflies accompanied Leila to her home.

Leila thanked the butterflies and told them: 'We shall definitely return.'

6- What did Leila say to the butterflies after she returned home?

1- What does the wall represent in Leila's view?

2- How would we remove the wall?

Example 31

Geography, Grade 11, 2024 Gaza Educational packages, p. 47 (Textbook— *Geography*, Vol. 1, Grade 11, 2020, p. 103)

A map of the Arab world in a Grade 11 Geography textbook erases Israel, presenting its entire internationally recognized territory as Palestinian. The map does not show the Green Line, instead presenting Israel proper, the West Bank, and the Gaza Strip as one territory, labelling all of it "Palestine."



Map number 3: The distribution of natural and human phenomena
3- Lets draw the lesson from the text.

Example 32

National and Life Education, Grade 2, 2024 Gaza Educational packages, p. 5.

Grade 2 students are asked to connect the dots to draw a map of Palestine which erases Israel from existence. The map describes the entire territory between the Jordan River and the Mediterranean Sea as Palestinian, including Israel proper. The map therefore does not acknowledge the State of Israel's existence.

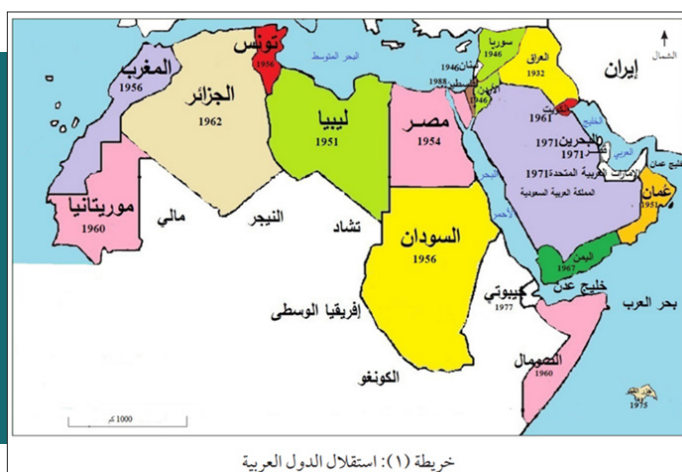


Activity (1): The map of my homeland:
I will connect the dots to get the map of Palestine, and then I will color it.

Example 33

History, Grade 11, 2024 Gaza Educational packages, p. 50.

In a map showing the year of independence of every Arab country as part the de-colonialism movement in the Arab world, Palestine's name is mentioned beside the year 1988 (the year of the PLO's official declaration of independence) and painted in brown. Palestine is represented as encompassing all lands of British-mandatory Palestine, including the territory of the State of Israel in its pre-1967 borders. This map does not acknowledge the State of Israel and perpetuates a non-tolerant and uninclusive approach to peaceful conflict resolution.

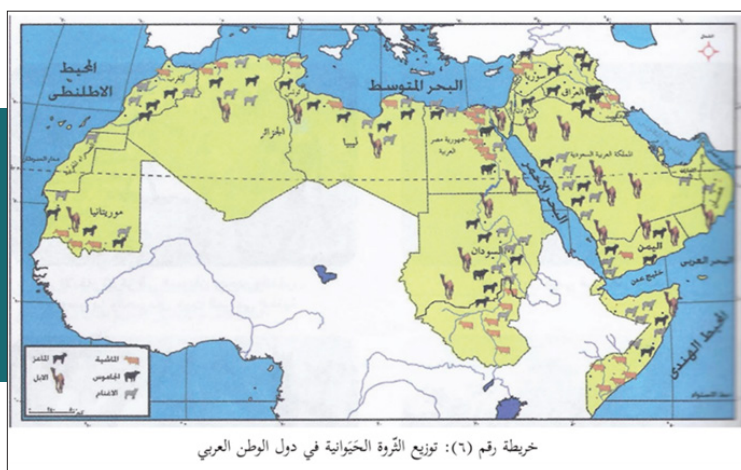


Map 1: The Independence of Arab Countries
[In brown color:] Palestine 1988
3- Lets draw the lesson from the text.

Example 34

Geography, Grade 11, 2024 Gaza Educational packages, p. 51.

In a chapter on various types of maps, the following map of the livestock distribution in the Arab world is included. Palestine is presented as occupying all lands of former British-mandatory Palestine, including the territory of the State of Israel in its pre-1967 borders. This expresses non-recognition of Israel, effectively erasing it from existence.



Map number 6: The distribution of livestock in the countries of the Arab homeland

Gender

Example 35

Noble Hadith and its Sciences, Grade 12 [Shar'i Study Track], 2024 Gaza Educational packages, p. 4 (Textbook: Noble Hadith and its Sciences, Grade 12 [Shar'i Study Track], 2021, p. 4)

Students are taught a Hadith stating that Muslims will imitate other nations, with women not covering their faces given as an example and described as contradictory to Islamic laws.

كما سلكت الأمة مسلكاً خطيراً في تقليد الغرب في بعض السلوكيات التي تتناقض وتتعارض مع الإسلام، ومن ذلك خروج المرأة المسلمة سافرة متبرجة مقلدة بذلك المرأة في الغرب. وكل ذلك مصداق للحديث النبوي الشريف الذي ينبئنا ﷺ بوقوعه قبل أكثر من أربعة عشر قرناً من الزمان.

The [Islamic] nation went in a dangerous road of imitating the West in some manners that are contradictory and incompatible with Islam. One of these manners is that women go out with their faces uncovered and adorn themselves, thus imitating western women. All this approves the Prophet's noble Hadith in which Muhammad has prophesied this over 14 centuries ago.

Section 2: Frontal Instruction Capacities and Educational Content

The education sector in Gaza has faced significant challenges since Hamas's October 7, 2023 attack on Israel. The ensuing war has created an acute need for psychological support among students and has resulted in a loss of critical learning time, while extensive damage to school buildings has led to a shortage of safe learning spaces. In response, various initiatives have been launched to restore access to education at different levels. These efforts range from formal education programs led by governmental bodies—such as Hamas's Education Directorates¹⁶ and the Palestinian Authority Ministry of Education¹⁷—to international organizations such as UNRWA and UNICEF.¹⁸ Additionally, privately organized initiatives and humanitarian-supported learning spaces have been organized, including the Oman-funded Mazoon Knowledge School¹⁹ and smaller community-led initiatives, such as tent-based classes.²⁰ Each initiative purports to provide structured academic instruction, whether through traditional schooling, remote-learning, or informal education programs, while also addressing the psychosocial needs of students affected by the conflict.

In an official document issued by the Palestinian Ministry of Education on February 22, 2025, and posted the next day on Facebook on the West Gaza Education Directorate page, preparations were outlined to ensure that the 2024/2025 school year would begin on February 23, 2025, in the Gaza Strip, either through on-site physical schools or online digital schools.²¹ All schools in Gaza are required to adhere to the curricula and textbooks published online by the Palestinian Ministry of Education's official website.²² The designated school locations will be used for active teaching until no later than July 17, 2025—at which point construction and preparation for more suitable educational facilities are expected to be completed. Students who wish to enroll in an online digital school, may do so by registering through an online weblink²³ or by downloading the "WISE School" mobile app via another weblink²⁴.

Here are some administrative points regarding the students' return to school that appeared in the document: (See next page)

16 See for instance enrollment announcements published by the education directorates of Khan Younis and Rafah, respectively: <https://www.facebook.com/share/19BY2p4jx2/?mibextid=wwXlfr>; <https://www.facebook.com/share/18YP67Z3zN/?mibextid=wwXlfr>

17 برنامج تعليمي خاص لطلبة غزة يدمج العامين الدراسيين في واحد ("A special educational program for Gaza students combines the two academic years into one"), The Palestinian Information Center website in Arabic, 15/09/2024, <https://palinfo.com/news/2024/09/15/912920>

18 See for example the following statements: <https://www.unrwa.org/newsroom/news-releases/gaza-strip-unrwa-launches-%E2%80%9Cback-learning%E2%80%9D-activities>; <https://www.unicef.org/sop/stories/gazas-children-are-seeing-their-schools-destroyed-unicef-has-them-back-classrooms>

19 "After a year of Israel's 'educationicide', first school in Gaza reopens for 1,500 displaced students", The New Arab website, 05/11/2024, <https://www.newarab.com/news/after-year-first-school-reopens-gaza-1500-students>

20 <https://t.me/hpress/345593>; <https://x.com/BloomingZahra/status/1834631320871575625>

21 Facebook post titled: "An Announcement from the Ministry of Education & Higher Education concerning the Beginning of the New School Year of 2024-2025", West Gaza Directorate of Education, February 23, 2025: <https://www.facebook.com/share/p/1643vjNPFB/>; Facebook post - "Important Notice", Palestinian Ministry of Education in Gaza, February 21, 2025. https://www.facebook.com/Palestinian.MOE/posts/pfbid022JtDkiVY2GCzU36SEVIHUTTfHxhw6xcevai37Nk4j4xOZ7dFRXYEAVa3fgrGPfZ9I?_tn_=%2CO*F

22 PA Minsitry of Education. <https://www.moe.edu.ps/gaza/subjects>.

23 PA MOE online support site. <https://support.inspirete.net/>

24 WISE School App. Google Play. Released on April 19, 2023. https://play.google.com/store/apps/details?id=com.wise_edu.madhabib.

- Students who were enrolled for the previous school year of 2023/2024 will automatically continue to their respective next class, and students who do not have a designated class will be assigned a class according to their age group until further notice.
- All schools must designate and prepare a suitable location to move into. Due to the shortage of school buildings and classrooms, classes will be held in two shifts of three days each, preferably divided into one shift of all-boys and one shift of all-girls. Every half-weekly shift is then divided into a maximum of three daily turns (7AM to 9:50AM, 10AM to 12:50PM, and 1:00PM to 3:50PM), each turn divided into four periods of a 40-minute class and a 10-minute recess halfway.
- All age groups are bound to receive a total of 12 weekly classes of subjects: *Arabic*, *English*, and *Mathematics* for everyone; in addition to that, *Science* for classes 3 to 10; *Physics*, *Chemistry*, and *Biology* for classes 11-12 on the scientific branch; and alternatively *History* and *Geography* for classes 11-12 on the literary branch.

In a public speech for the reopening of the new 2024-2025 school year in Gaza on February 23, 2025, Dr. Mahmud Matar (د. محمود مطر), the Vice-Director for Pedagogic Affairs and a representative of the Gaza Ministry of Education—stated that the school year would begin smoothly in all designated locations despite significant obstacles. The speech was attended by Hamas Gaza Ministry of Education officials, and was referred to in a Facebook post on the profile of the West Gaza Education directorate head. Dr. Matar estimated that approximately 93% of school facilities had been destroyed. While teaching remained limited to a small number of empty rooms, he stated that classrooms would gradually move to be located in cleared schoolyards or temporary classroom tents. He also stressed that insisting on opening the 2024-2025 school year was intended to send a message of resilience and perseverance in the face of destruction²⁵.

As part of the PA Government's 48th session press release, issued on February 25, 2025, the PA government announced its intention to let the PA Ministry of Education to continue running the online digital schools covering more than 290,000 students from the Gaza strip, maintain 680 on-site teaching locations under the supervision of the PA Ministry of Education; provide thousands of tablet computers; and ensure suitable location with internet access for the administration of general yearly high school exams in the near future.²⁶ The press release was published the next day on Facebook by the PA Ministry of Education & Higher Education.

On February 23, 2025, the Palestinian education authorities officially opened the 2024-2025 school year in the Gaza Strip. This seemingly small occasion garnered significant attention from both local and regional media channels given the Toufan al-Aqsa / Iron Swords War between Hamas and Israel, which had disrupted education for nearly a year.

²⁵ Facebook post titled "The Ministry of Education announces the beginning of the exceptional school year in Gaza despite the obstacles", West Gaza Directorate of Education, February 23, 2025: <https://www.facebook.com/share/p/15aXBPJXNw/>.

²⁶ Facebook post sharing the PA Government's 48th session press release, Palestinian MOE, February 26, 2025: <https://www.facebook.com/share/p/1BAoHdwAYv/>.

One of the major challenges resulting from the war, according to Assistant Undersecretary to the Education Minister in Gaza, Dr. Mahmoud Matar, was that 93% of school buildings in the Gaza Strip sustained damage and were deemed unfit for use.²⁷ Nonetheless, in-person education resumed, despite major obstacles that remain unanswered in the logistical, pedagogical, psychological and other aspects that affect the daily lives of both students and staff.

Media coverage of the school reopening documented partially destroyed buildings, opening ceremonies, and classroom activities, including subjects taught, textbooks, and educational materials. Footage revealed that schools in the Gaza Strip continue to use the old official Palestinian Authority textbooks, likely preserved by students and staff or salvaged in various ways, rather than the special condensed editions compiled as part of educational packages designed to compensate for the academic loss of the 2023-2024 school year. Notably, Palestinian Authority textbooks materials were documented not only as hard copies, but also as posters displayed on the classroom walls. Additionally, some unofficial materials were observed, primarily workbooks compiled by teachers as supplementary tools to reinforce classroom instructions. As for content, examples documented in the media included both “neutral” and biased content in relation to the Israeli-Palestinian conflict and problematic topics that may be linked to violence, intolerance, and the likes. These elements appeared both in official textbooks and the educational materials—including posters, graffiti inscriptions of martyrs' names and texts written on chalkboards.

This section of the report examines examples of teaching materials, content, and activities documented in four different schools in the Gaza Strip: the Muscat Girls' High School in Al-Nuseirat Refugee Camp, Al-Nasr Elementary School in Gaza City, Rufayda Al-Aslamiyya Girls' High School in Deir al-Balah, and the Al-Safa wal-Marwa School in Khan Younis. In these case studies, teaching materials are identified and analyzed. In cases where official textbooks—were used, selected additional examples have been included to highlight the continued use of the same problematic materials that were in circulation before the war in the Gaza Strip and surrounding areas.

²⁷ Facebook post, مديرية التربية والتعليم غرب غزة (The West Gaza Education Directorate) Facebook page, 23/02/2025, <https://www.facebook.com/dirwest/posts/pfbid02LWiR6Hj99orGyF55ZFQdpZ7hrM8QV9MuCY7u8bUC4snyw4FARNgKMtAkzcst9BpDI>

Case Studies

Muscat Girls' High School, Al-Nuseirat

Muscat Girls' High School is one of 11 projects constructed in the Gaza Strip with Omani funding, including a total of five schools. It opened in December 2018 in Al-Nuseirat Refugee Camp during a ceremony attended by various educational and business figures, including Ayman Al-Yazouri, Assistant Undersecretary for Higher Education at the Ministry of Education in Gaza. When it first opened, the school included 20 classrooms, as well as libraries and laboratories.²⁸

On February 15, 2025, after a prolonged hiatus of approximately a year and a half, primarily due to the war in the Gaza Strip, Muscat Girls' High School resumed operations and began the 2024-2025 school year. Social media posts documenting the school's reopening featured photos of various lessons. Based on this visual documentation, it appears that the school did not sustain severe damages, likely due to its location, where Israeli forces did not conduct extensive ground maneuvers. Some of the photos taken at Muscat High School show that instruction is based on PA textbooks, alongside internal materials presumably compiled by schoolteachers.²⁹



The school's courtyard from photographed from different angles



Damage caused to the school during the war

28 ثابت يفتتح مدرسة "مسقط" الثانوية في النصيرات ("Thabet opens Masqat High School in Al-Nuseirat"), *Dunya al-Watan* website, 06/12/2018, <http://bit.ly/2rq2o7b>; X (Twitter) tweet, @Rassd_Oman, 08/12/2018, https://x.com/Rassd_Oman/status/1071268540135686144

29 X (Twitter) tweet, @NieuwsuitIsrael, 16/02/2025, <https://x.com/NieuwsuitIsrael/status/1891103153120022999> Additional photos from the school: Facebook post, نيفين ابو هرييد (Niveen Abu Harbid), 15/02/2025, <https://www.facebook.com/niveenharbid/posts/pfbid0Xh6LnsNTbv1BhPqiO4ZXVYo43X9TAcRdosFBUPvMUraQkiwC2Qm7nms46upPxUQul>; Gazze'de yaklaşık bir buçuk yıl ardan sonra eğitime dönüş ("Return to education in Gaza after nearly a year and a half"), *The Star* website, 19/02/2025, <https://www.star.com.tr/foto-galeri/gazze-de-yaklask-bir-bucuk-yil-ardan-sonra-egitime-donus-galeri-721866>



One of the lessons in Muscat school. The orange book on the desk (circled) is a grade 12 *Mathematics* textbook.

One of the photos taken in Muscat high school shows the textbook *Arabic Language (1): Reading, Grammar Rules, Prosody and Expression* (Academic Track) used by Grade 12 students to learn Arabic grammar and literature.



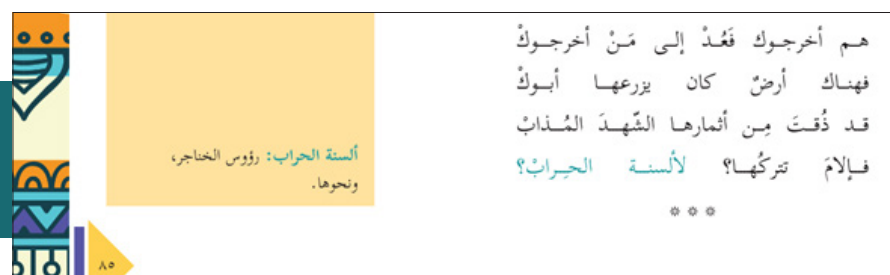
An Arabic grammar lesson for Grade 12 based on official textbooks

The book *Arabic Language (1): Reading, Grammar, Prosody and Expression* (Academic Track) includes content that is problematic to teach as it pertains to different negative aspects of the Israeli-Palestinian conflict. Herein are two such distinctive examples:

(See images on the next page)

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

A poem in a Grade 12 Arabic Language textbook conveys the message that the Palestinian refugee experience can only be rectified through the physical return of refugees, potentially by violent means. The poem, penned by Egyptian poet Hashim Al-Rifa'i (1935–1959) and titled “A Refugee’s Will,” is written from the perspective of an aging Palestinian Arab refugee who, on his deathbed, tells his son about losing his childhood home in Haifa – now a city in Israel – presumably in the aftermath of the 1948 Arab-Israeli War. The speaker implores his son to return to Haifa, rhetorically asking him “how long will you leave [our homeland] at the tips of spears?” and poetically imagines Haifa as gazing back at them with “rebuke” (*itāb*), expressing guilt for not taking action sooner. The speaker then suggests that the son may “come to [Haifa] one day with the weapon in your hand,” implying that the return of Palestinian refugees can or should involve violence. This idea is possibly reiterated in a follow-up question which asks, “How will the Palestinian refugee return to his homeland?” for which one reasonable answer is “with a weapon in his hand.” While the poem does not directly mention Israelis, it does allude to antagonists who “have driven [the Palestinian refugee] out,” calling them “the criminals” (*al-junāt*) and describing them inhumanely as “not shed[ding] any tears.” Given the context of Haifa there is no ambiguity about who these “criminals” are, reinforcing a highly negative perception of Israeli Jews.



حيفا تينّ أما سمعت أنيس حيفا؟
 وشممت عن بُعد شذا الليمون صيفاً
 تكي إذا لمحت وراء الأفق طيفاً
 سألته عن يوم الخلاص متى؟ وكيف؟
 هي لا تريدك أن تعيش العمر صيفاً

 فوراك الأرض التي غدت صباك
 وتود يوماً في شبابك أن تراك
 لم تنسها إياك أهوال المصائب
 تنو ولكن ملء نظرتها عتاب

 إن جنتها يوماً وفي يدك السلاح
 وطلعت بين ربوعها مثل الصباح
 فاهتف: سلمي سمع الروابي والبصباح
 إني أنا الأمس الذي طمّدت الجراح
 ليك يا وطني العزيز المستباح

 لا تكتفين فما بكت عين الجناة
 هي قصة الطغيان من فجر الحياة
 فارجع إلى بلد كنوز أبي حصاة
 قد كنت أرجو أن أموت على ثراه
 أمل ذوى ما كان لي أمل بسواه

البصباح: جمع نطحاء، وهي منسبل
 الوادي.
 المستباح: المنتهك.
 ذوى: ذل.

A Refugee's Will

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

[...]

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

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

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

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

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

المناقشة والتحليل:

- ١- تنقل الشاعر بين الماضي والحاضر، نذكر أمثلة، موضحين سبب ذلك.
- ٢- نوضح الصورتين الفنيين فيما يأتي:
أ- وحطام قلب عاش مشبوب القلب.
ب- يجني السناء.
- ٣- نوضح دلالة ما يأتي:
أ- دفنت أحالك بلا كفن.
ب- فارجع إلى بلدك كنوز أبي حصاه.
ج- فإذا نفضت غبار قبري عن يدك.
- ٤- هل كان الشاعر موفقاً في تلمس شخصية اللاجئ؟ نوضح ذلك.
- ٥- نعدّد خمسة من مخيمات اللجوء خارج الوطن.
- ٦- كيف يعود اللاجئ الفلسطيني إلى وطنه؟

Discussion and Analysis

[...]

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

Arabic Language (I): Reading, Grammar, Prosody and Expression (Academic Track), Grade 12, 2020, pp. 38-41

Death is glorified as a positive goal and is encouraged for the sake of protecting Jerusalem. A story titled "Jerusalem - A Compass and Glory" praises Jerusalem's "fragrant young people" [an Islamic traditional characteristic of martyrs] and "knights" who "go to their death with a smile." It accuses Israel of "Judaizing" Jerusalem in an attempt to change the city's identity, while de-legitimizing Jewish heritage and denying Jewish historical past in it. The Jews' notions of their historical ties to Jerusalem in particular are described as "baseless claims," "superstitions," "legends," "illusions," and "distorted narratives." The conflict is presented as one between the indigenous inhabitants of Palestine and a foreign settler.

الوحدة ٤

القدس بوصلة ومجد



على امتداد الوقي والقداسة، لغدت عاصمة فلسطين المقدسة شاهدة وشهيدة، وبذبح الفلث على عاتقها، يلمم دمه الذي تساقط عند كل خطوة بعد غياب، كل الشك يتركها القلب، إلا القدس، ولها نغمه، تفيض على شرفها الموسمي بهام وسلاية، ولشرايح ألوانها للشعاع منظومة لا تنفك الشجاعة، هي الوثبة لداريها الذي يأبى الاستسلام والخروج والتسليم.

إنها الأم المتكافرة، تنرف على مدار الوقت، لكنها ههنا أن تسلم نفسها للتكفير. تتجرف سورها كتقرب طهر، وأبى أن تدور، يتركها الفراء قضاها على روحها، وما زالت تتدّ لمانين عاماً لنشدّ قضاها على قضاها، وتنادي لإفطس أقداسها، وتنادي بإفطس من العدا، وتكبر من المسود والإباء والتحمدي، وهي تقوى نذّ لمة على قدر الله؟ وهل يستطع الفراء الفراء ستمها بأعت سطوها. أن يندلوا قلب الأم عن أبنائها؟ وهي التي تعرفهم بسمهم، وإن خسر الأعداء في تاريخها أباديد كادبة، وأعداءات بائلة، وأعداء غرق زارها قرأ شرمها، وولها عذوماً بالدفو والتضربوت.

الأنهات من طول الشجر، وكيف تنام؟ وهي التي تتجرف كل مسام أجبر كوجاهها، ولأوي إلى كلف الوطن الحزين، أشطرب معها فبها الزاحين، وفراسها الذين يمتدون الفكة في خذاهم، ولتضربون إلى خلتهم بابسهم.

لنعدّ يركبها زربلاً وإبهالاً، وإبهالاً في القين؛ لأنها الوقي الذي لا ترقبه سياسة الأمر الواقع، ولا تلبه أشور لنشدّ غدا، ولا تقرب لمدام غدا.

في القدس يلمّ التاريخ سابعاً بخلفه الذي لا يهالها الشك، ولا ترقبها الشرفات ولا الأساطير. أسوطها ترقب بالحيفة، ولتوشها لظلم فزان كل شرج، وتكثرت كل لكة، فتتجلى القدس مدينة عريضة مؤسدة إلى أن تهرث الله الأرض ومن عليها.

وبوها، التلّ في وهي الأمة مقدسة لرقع عن بؤس الأمر الواقع، والتزويد المشوّهة، والتاريخ المغشّ، ولقصة العراء الذين لا يركب جهداً في زريف التاريخ، وتسوق الأوهام، وإطلاق العنان لألات التمار كفي لمدو المعاصرة، وتستطع الساعين إلى أرض تفيض لباً وعسللاً عند كانت وما زالت تلمي بإطلاقها للشفاة على هذه الأرض، ولتدو أرقها عتبة وربعة ووزار، فهي العبيّة على الرضوح، وإن أن زارها ذات يوم تحت أقدام العراء.

• في حلة، لقف القدس شاهدة وشهيدة، شاهدة لرقب الأعداء من مؤتها، ولشهادة لشهي ياتها الذين يدعون عهد أبي بعدها.

١- يتم أقرى قادة الاحتلال المستوطنين ليشجيعهم على القدوم إلى فلسطين؟
٢- كيف يعمل الاحتلال على تشويه جغرافية القدس؟

نشاط:

تكتب تقريراً عن أبرز انتهاكات الاحتلال بحق التعليم في مدينة القدس.

(See translation on the next page)

[Left Side:]

Unit 4: Jerusalem - A Compass and Glory

Palestine's sacred capital stands as a witness and a martyr

[...]

She is the struggling mother that bleeds all the time but never succumbs to the invaders. She wraps herself with her wall like a costume of purity and refuses to die. The invaders tighten their grip upon her soul, but she - for fifty years now - has tightened her grip over their grip... Will the foreign invaders be able - whatever their power - to make a mother forget her sons? She knows them by their features, even though the enemies dig in her history false [archaeological] excavations with baseless claims and build on her soil a false heritage and a reality supported by force and tyranny...

[Right Side:]

... She wraps herself with her latest wounds every night and finds a shelter inside the homeland's sad cave accompanied by her fragrant [Islamic traditional characteristic of martyrs] young people... who go to their death with a smile.

...Because she is the consciousness that cannot be distorted by the policy of fait accompli and cannot be annulled neither by the [separation] walls that are built here nor by the Judaization [activity that takes place] there.

History is reflected in Jerusalem, shining with its facts that are not mixed with doubt and neither falsified by superstitions nor by legends. Her markets tell the truth and her ornaments silence every claimer and expose every liar. Jerusalem is revealed as a faithful Arab city until the end of history...

She will remain in the nation's consciousness as a sanctified one, high above the misery of the fait accompli, the distorted narratives and the usurped history, and [above] the grip of the invaders who do not spare an effort to falsify history, market illusions and set loose the destruction tools in order to distort history... She is undefeatable, even if her soil is lying for a day or two under the invaders' feet...

In the sentence: 'Jerusalem stands as a witness and a martyr' [shahedah and shahidah in Arabic] - Witness: observing the events around it. Martyr: sacrificing her sons who defend her, i.e., herself.

4- With what did the heads of the Zionist Occupation tempt the settlers in order to encourage them to come to Palestine?"

5- How does the occupation distort the geography of Jerusalem?

Activity: let us write a report on the Occupation's most prominent abuses of the right to education in Jerusalem.

Al-Nasr Elementary School, Gaza City

On February 23, 2025, the opening day of the 2024-2025 school year in the Gaza Strip, a festive ceremony was held in the courtyard of Al-Nasr school in western Gaza City. The event was covered by various media channels, including the Qatar-based Al-Jazeera channel.³⁰ Some of the young students were holding white signs, some of which were decorated with texts in Arabic that may be considered inflammatory.



The ceremony in the courtyard of Al-Nasr school



The text on the right banner held by a Gazan girl is taken from a poem by the renowned Palestinian poet Mahmoud Darwish: "A homeland with the scent of"

³⁰ "The North Gaza Directorate announces the resumption of the educational process in a number of schools", "Al-Jazeera Arabic" YouTube channel, 23/02/2025, <https://www.youtube.com/watch?v=FbplzugSzVc>; "Al-Nasr School opens in Gaza as a post-war educational model", "Palestine Today channel – Reports" YouTube channel, 23/02/2025, <https://www.youtube.com/watch?v=pCtBq-MfZoc>; "Schools reopen in Gaza after 1.5 years", "Real Time News" YouTube channel, 24/02/2025, https://www.youtube.com/watch?v=611_hJXoJlc; Facebook post, مديرية التربية والتعليم, غرب غزة (The West Gaza Education Directorate) Facebook page, 23/02/2025, <https://www.facebook.com/dirwest/posts/pfbid02LWiR6Hj99orGyF55ZFQdpZ7hrM8QV9MuCy7u8bUC4snyw4FARNgKMTAkzcst9BpDI>



Text on the banner: “Palestine is a mother that gives birth only to heroes”



Text on the banner: “We will live like hawks flying, and we will die like proud lions, we all are Palestine”



A banner of the “Urgent Relief for Gaza” project, initiated by the Turkey-based Hayat Yolu charitable organization, hung on the classroom wall.³¹ Note the gray screen on the left image, which divides the room into two classrooms.

³¹ More on the project, see on Hayat Yolu's official website: <https://hayat-yolu.org/donations-projects/emergency-aid-to-gaza>

In addition to the images from the ceremony, media platforms circulated photos from inside the classrooms. In some of the photos, a text in Arabic written on the chalkboard mentions the word “Flood” (Toufan), as an allusion to the war in the Gaza Strip, named by Hamas Toufan al-Aqsa (“Al-Aqsa Flood”).³² The entire text celebrates and glorifies the perseverance of Gazan Palestinians during the ongoing war, using praiseful phrases referring to Gaza, such as “you are history,” “you are glory” and “you are steadiness.” Moreover, the phrase “you are the toufan” exalts the war itself because of—and despite of—numerous atrocious actions committed on its course against thousands of Israelis, including violence, rape, torture, kidnap, murder, and desecration and mutilation of bodies in different manners, in addition to property destruction and looting.



Diana Abu Za'roura, a volunteer teacher in Al-Nasr School, standing next to the chalkboard.

Translation of the text written on the chalkboard:

Sunday, 23.02.2025

In the name of God, the Most Gracious, the Most Merciful

Stand up, O Gaza, and rise

You are history, you are the Toufan [flood]

You are the symbol for pride/resistance [al-'ibaa], you are glory

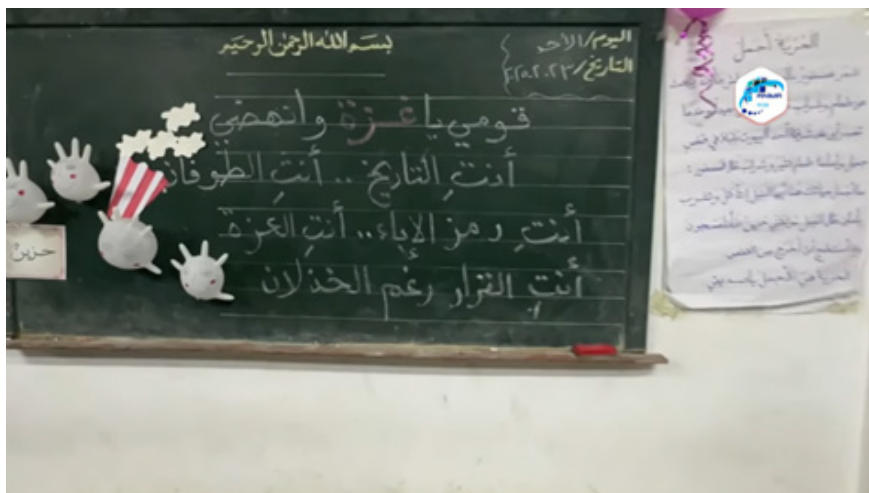
You are steadiness despite the setback.



A teacher using a hand puppet to teach the young students, standing next to the chalkboard with the problematic text

³² “Gaza schools reopen, embrace students for 1st time since outbreak of Israel genocidal war”, Ahram Online website, 24/02/2025, <https://english.ahram.org.eg/News/540988.aspx>; هكذا يصف معلمو وطلاب غزة عودتهم إلى الدراسة تدريجيا (“This is how Gaza teachers and students describe their gradual return to school”), Al-Jazeera website, 23/02/2025, <https://aja.ws/s6ixv4>


The white poster to the right of the chalkboard contains a text titled “Freedom is more beautiful,” which is taken from a Grade 2 Arabic textbook (see the images below).³³ This is a story about a free bird that becomes hungry and thirsty and, when stopping to rest, meets a nightingale in a cage. Although the nightingale has plenty of food and water, it is sad for losing its freedom. By asking students about how children of prisoners feel right after the text (see below), the story becomes a metaphor deliberately linked the emotionally charged issue of Palestinian prisoners. This is an integral part of the Israeli-Palestinian conflict. Although the question is considered an example of a real-life connection (RLC), the framing it generates to the text shifts the focus to conflict-sourced predicaments rather than adopting an approach of peaceful conflict resolution, and offering a peaceful vision for the future, providing the tools for peace-building, that is, a broader concept of “positive peace” that is an expression of the fundamental dignity of and respect for life.³⁴




The text mentioning “tufan” on the chalkboard (discussed above), and the story “Freedom Is More Beautiful” written on the white poster to the right

33 “The Ministry of Education in Gaza announces the start of the new school year”, Suhaib Ahmed YouTube channel, 24/02/2025, <https://www.youtube.com/watch?v=YjioBODM8Hs34>

34 Textbooks and Learning Resources: A Framework for Policy Development (Paris: UNESCO, 2014), p. 21. <https://unesdoc.unesco.org/ark:/48223/pf0000232222>



الْقِرَاءَةُ



نَقْرَأُ:

الْحُرِّيَّةُ أَجْمَلُ

شَعَرَ عُصْفُورٌ بِالْجُوعِ وَالْعَطَشِ، فَأَخَذَ يَنْحَثُ عَنْ طَعَامٍ
وَشَرَابٍ. طَارَ الْعُصْفُورُ بَعِيداً، وَعِنْدَمَا تَعَبَ، رَأَى عَلَى
شُرْفَةِ أَحَدِ الْبُيُوتِ بُلْبُلًا فِي قَفْصٍ جَمِيلٍ، وَأَمَامَهُ طَعَامٌ كَثِيرٌ
وَشَرَابٌ.


قَالَ الْعُصْفُورُ: مَا أَجْمَلُ حَيَاتُكَ هُنَا أَيُّهَا الْبُلْبُلُ! تَأْكُلُ
وَتَشْرَبُ بِأَمَانٍ. قَالَ الْبُلْبُلُ: وَلَكِنِّي حَزِينٌ؛ فَأَنَا مَسْجُونٌ،
وَلَا أَسْتَطِيعُ أَنْ أَخْرُجَ مِنَ الْقَفْصِ. الْحُرِّيَّةُ هِيَ الْأَجْمَلُ يَا
صَدِيقِي.

Freedom Is More Beautiful

A bird felt hungry and thirsty, so it started to look for food and drink. The bird flew far, and when it felt exhaustion, it saw on the balcony of one of the houses a nightingale in a beautiful cage, and in front of it was a lot of food and beverage.

The bird said: "What a beautiful life you have here, o nightingale! You eat and drink in safety." The nightingale said: "But I am sad, for I am imprisoned, and I cannot get out of the cage. Freedom is more beautiful, my friend."

Source: The original text "Freedom Is More Beautiful," in: *Our Beautiful Language*, Grade 2, Vol. 1, 2020, p.8.



نَفَكِّرُ

١ لماذا كَانَ الْبُلْبُلُ حَزِينًا؟

٢ أَيُّهُمَا أَفْضَلُ، حَيَاةُ الْبُلْبُلِ أَمْ حَيَاةُ الْعُصْفُورِ؟ لِمَاذَا؟

٣ مَا شُعُورُ أَبْنَاءِ الْأَسْرَى؟

Let's think

- 1) Why was the nightingale sad?
- 2) Which is better, the life of the nightingale or the life of the bird? Why?
- 3) What is the feeling of the sons of prisoners?

One of the posters hung on the classroom wall includes a text titled “The Bird” (circled in the next picture³⁵), which is taken from a Grade 2 Arabic Language textbook (see below.)



A large classroom divided by a screen into two smaller classrooms. The poem “The bird” (circled in red) is hung on the wall alongside other posters with educational materials

An Arabic reading comprehension lesson instructs students to sing a poem titled “The Bird,” which initially symbolizes peace and freedom, depicting a bird joyfully flying in the sky and creating melodies in a garden. However, the tone abruptly shifts as the bird expresses fear of imprisonment and chains, culminating in the phrase “Death to the jailer because he is spiteful.”

The explicit call for “Death to the jailer” constitutes incitement to violence, which UNESCO explicitly prohibits in educational materials.³⁶ Rather than promoting peace, the lesson uses emotive language and imagery, portraying a bird behind “bars and chains” to instigate feelings of persecution, fuel hate speech and perpetuate violence, reinforcing the conflict, instead of addressing it through dialogue.³⁷

For Grade 2 students (typically aged 7–8), introducing complex political symbols like the bird and its imprisonment is inappropriate. At this developmental stage, educational content should focus on foundational language skills and promote universal values like cooperation and empathy rather than divisive political narratives. Furthermore, not only is this content unsuitable for Grade 2 students, but it also deliberately introduces political, violent, and conflict-oriented messaging in a language lesson.³⁸

(See image on the next page)

35 Courtesy of Getty Images: “Palestinian Children Resume Classes in War-Damaged Gaza School Amid Ceasefire” (Photo by Majdi Fathi/NurPhoto via Getty Images), 26/02/2025, <https://www.gettyimages.co.uk/detail/news-photo/palestinian-children-attend-a-lesson-in-a-classroom-at-a-news-photo/2201467481?adppopup=true>

36 GEI, “Inception Report for a Study on Palestinian Textbooks,” 12 April 2019, pp. 20–21, deposited in UK Parliament Libraries 16 June 2020, ref. no. DEP2020-0322. <https://depositedpapers.parliament.uk/depositedpaper/2282265/files>.

37 Ibid., p. 166.

38 Mahatma Gandhi Institute of Education for Peace and Sustainable Development (MGIEP), “Textbooks for Sustainable Development: A Guide to Embedding,” UNESDOC Digital Library (2017), p. 41. <https://unesdoc.unesco.org/ark:/48223/pf0000259932>

نَغْنِي



العُصْفُورَةُ
أسعد الديري

عُصْفُورَةٌ مِنْ نَوْرٍ	تَطِيرُ فِي الْفَضَاءِ
تَقُولُ فِي سُورٍ	مَا أَجْمَلُ السَّمَاءِ!
تَأْتِي إِلَى الْبُسْتَانِ	كَئِ تَبْدِعُ الْأَلْحَانَ
عُصْفُورَةُ السَّلَامِ	تُعَانِقُ الْفَجَرَ
كَمْ تَعْشَقُ الْعَمَامَ	وَالْحُبَّ وَالْخَيْرَ
تَخْشَى مِنَ الْقُضْبَانِ	وَتَرْفُضُ الْقَيْودَ
الْمَوْتَ لِلْسَّجَانِ	لِأَنَّهُ حَقُودَ

We will sing:

The Bird - Asaad al-Deiri

A bird from light / flies in space

Saying happily / how beautiful is the sky!

It reaches the garden / to create fine melodies

A bird of peace / embraces the dawn

How it loves, clouds, / love and goodness

It fears [prison] bars / and rejects chains

Death to the jailer / because he is spiteful

Source: *Our Beautiful Language*, Grade 2, Vol. 1, 2020, p. 14.

Rufayda Al-Aslamiyya Girls High School, Deir al-Balah

The Rufayda Al-Aslamiyya High School for girls was opened in Deir al-Balah, in October 2016 in the central Gaza Strip, as part of a process initiated by the Hamas regime to construct schools. At its opening, the school comprised 24 classrooms, computer and science laboratories, a yard, a playground and other facilities.³⁹ More recently, the school's name came up on the news as a target of an Israeli airstrike on October 10, 2024, during the Toufan al-Aqsa / Iron Swords War in the Gaza Strip—an incident that was labelled “a massacre” by the Palestinians.⁴⁰

Rufayda Al-Aslamiyya was one of the schools that were documented on occasion of the opening of the 2024-2025 school year in the Gaza Strip on February 23, 2025. Documentation of the partially ruined school building included footage of different PA textbooks used for teaching, as well as the mention of the names of martyrs (shuhada) in graffiti inscriptions.⁴¹

One of the photos from Rufayda al-Aslamiyya high school shows the graffiti inscription “Martyr Salem Ruwayshid, may Allah accept you” written on a classroom wall (see below). Salem Ra’fat Abu Ruwayshid reportedly was a member in Izz al-Din al-Qassam Brigades, the Hamas military wing. He was killed in an Israeli airstrike on October 10, 2024, in Deir al-Balah Governorate during the Toufan al-Aqsa / Iron Swords War in the Gaza Strip.⁴²



The graffiti inscription “Martyr Salem Ruwayshid, may Allah accept you” sprayed on a classroom wall.

39 “الثانوية الأسلمية” رفيدة للبنات (“Education Ministry in Gaza opens “Rufaida Al-Aslamiya” Secondary School for Girls”), *Dunya al-Watan* website, 13/10/2016, <https://www.alwatanvoice.com/arabic/news/2016/10/13/978905.html>

40 “Israel commits new massacre in Rafidah School in Deir al-Balah, 26 dead and more than 92 wounded”, *Al-Quds* website in English, 10/10/2024, <https://www.alquds.com/en/posts/138022>; ““Endless trauma” as Israel bombs another school”, *The Electronic intifada* website, 11/10/2024, <https://electronicintifada.net/content/endless-trauma-israel-bombs-another-school/49356>

41 Gazze'de eğitim öğretim yeniden başladı (“Education resumes in Gaza”), *TRT Haber* website, 23/02/2025, <https://www.trthaber.com/foto-galeri/gazze-de-egitim-ogretim-yeniden-basladi/70202/sayfa-17.html>; Facebook post, مديرية التربية والتعليم - الوسطى (The Education Directorate – Al-Wusta [Directorate]) Facebook page, 27/02/2025, <https://www.facebook.com/www.wosta.edu/videos/545441611994699>

42 Additional information on Salem:

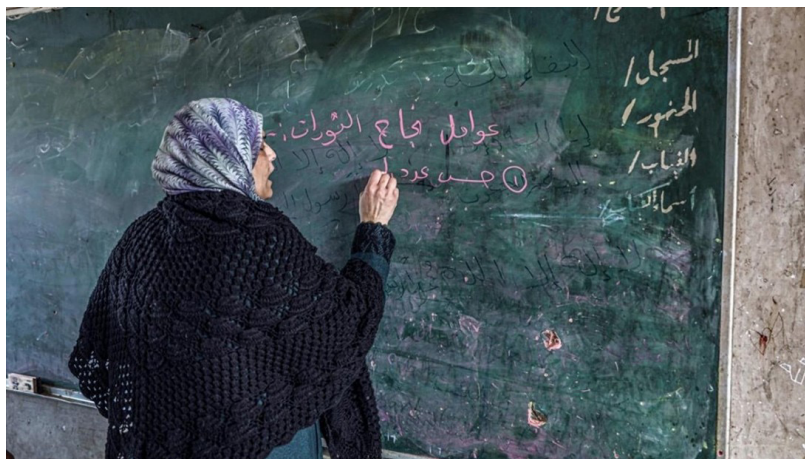
معلومات عن الشهيد/ سالم رأفت أبو رؤيشيد (“Information on the martyr Salem Ra’fat Abu Ruwayshid”), *Genocide in Gaza* website, no date, <https://gigaza.org/martyrs/%D8%B3%D8%A7%D9%84%D9%85-%D8%B1%D8%A3%D9%81%D8%AA-%D8%A3%D8%A8%D9%88-%D8%B1%D9%88%D9%8A%D8%B4%D8%AF>; X (Twitter) tweet, @moazhusam, 12/10/2024, <https://x.com/moazhusam/status/1845090764151267761>

Another documented graffiti inscription commemorated “the martyr Yasser al-Namrouti, may Allah accept you” (see the photo below). Yasser Ahmad al-Namrouti, nicknamed “Abu Mu’adh,” is considered the first “general commander,” i.e. the chief commander, of Izz al-Din al-Qassam Brigades, Hamas’ military wing, and one of its founders. He was killed during armed clashes with the Israeli army in Zeitoun neighborhood in Gaza city, on July 15, 2024.⁴³ The photo also shows Grade 12 *History* textbooks used by the students during a lesson.



History textbooks documented in a lesson for Grade 12. On the left wall, under the window, appears the graffiti inscription “The martyr Yasser al-Namrouti, may Allah accept you” (circled.)

Another photo from a *History* lesson shows the teacher writing on the chalkboard the studied topic, “the factors for the success of revolutions,” which appears in a PA Grade 12 *History* textbook.



A teacher writing in red chalk “the factors for the success of revolutions,” which is a topic in a Grade 12 *History* textbook

43 Additional information on Yasser al-Namrouti: ياسر النمروطي وعقب البدايات المشرفة (“Yasser al-Namrouti and the scent of shiny beginnings”), المركز الفلسطيني للإعلام (The Palestinian Information Center) website, 16/07/2023, <https://palinfo.com/news/2023/07/16/843783>; انفوجرافيك: الشهيد ياسر النمروطي القائد العام الأول للقسام (“Infographic: the martyr Yasser al-Namrouti, the first general commander of Al-Qassam [Brigades]”), Al-Resalah website, 17/07/2022, <https://alresalah.ps/p/264095>



A Grade 12 History class. the book held by one of the students (see examples from the textbook below)

History, Grade 12, 2021, pp. 40, 42-45:

Students are encouraged to engage in violent uprisings, as they learn in a chapter about uprisings that “the way to Palestine is neither far, nor near. It is in an uprising's distance.” A passage inserted alongside a picture of Palestinians holding assault rifles teaches that uprisings are intended to serve political, economic, and cultural goals, as they aim at improving society's reality. Inserting this image of armed militants next to a passage positively describing uprisings legitimizes the use of violence and armed conflict to achieve political goals. Although the chapter does mention peaceful uprisings, the pictures and the text put much more emphasis on violent and armed struggles. Palestinian students therefore learn that the road to achieving statehood is not through peace and negotiations but rather through violence and intifadas.

الوحدة الثانية:

ثورات شعبية



تفكر، وتأمل:

الطريق إلى فلسطين ليست بالبعيدة، ولا بالقرية، إنها بمسافة الثورة.



- تصف ما نشاهده في الصورة.
- إلى أي الثورات ترمز هذه الشخصيات الظاهرة في الصورة؟



شاهد التاريخ البشري اندلاع ثورات عديدة، منها ما يتعلق بالأوضاع السياسية، وبعضها الآخر امتد ليشمل التواحي الاقتصادية والثقافية، وهي في مجملها تهدف إلى تحقيق أفضل لواقع المجتمع، وتعد أحد أساليب التعبير الاجتماعي؛ لذا فإن دوافعها تختلف تبعاً للبيئة التي تظهر فيها، ولأهداف الثوار وملوحاتهم، وأيديولوجياتهم، أو منطلقاتهم الفكرية.

- نذكر أسماء ثورات شهدتها التاريخ في المجالات السياسية، والاقتصادية، والثقافية.
- نستنتج أساليب أخرى للتغيير الاجتماعي في المجتمع.

الدوافع السياسية:

تهدف إلى تغيير نظام الحكم في دولة ما بشكل جذري، تقوم بها الشعوب بقيادة بعض الأحزاب أو الشخص، أو المؤسسة العسكرية، إما للتحرر من الاستعمار، والاحتلال وتحقيق الاستقلال، كما في الثورات الشعبية على الدول المستعمرة، كالثورة السورية الكبرى سنة ١٩٢٥م، والثورة الفلسطينية الكبرى سنة ١٩٣٦م، وإما بهدف تغيير الأنظمة السياسية الوطنية الحاكمة، كثورات الشعوب على حكوماتها، كما حدث في دول أوروبا الشرقية سنة ١٩٨٩م في بلغاريا، ورومانيا، وهنغاريا، وأوكرانيا، التي رغبت في الانتقال من حكم الحرب الواحد إلى التعددية الحزبية، واقتصاد السوق الرأسمالي.

إنطلاقة سنة ١٩٨٨م، والثورة البوسنية سنة ٢٠١١م، التي أنهت حكم حسني مبارك. وقد تكون ثورات (حمراء) لكثرة النشطاء التي تسقط فيها، كالثورة الفلسطينية الكبرى ضد الأعداء البريطانيين والحركة الصهيونية التي سقط فيها الآلاف من الشهداء الفلسطينيين.

يمكن تلخيص أهمية الثورات في التغيير الجذري للنظم السياسية والاجتماعية والاقتصادية والثقافية، عن طريق تغيير أنماط الحياة الشائعة، وتحرير الفكر من العرافة والأسطورة، وبعث الثقة في الذات، بالقدرة على البناء والعطاء، والتخلص من الفقر والبؤس والظلم، والتحرر من الاستعمار والاحتلال، والتمتع بأحكاها كافة.

- نناقش لجوء الشعوب إلى الثورة.
- نبرأكم، ما الأهداف التي سعت إلى تحقيقها الثورة الفلسطينية المعاصرة؟

(See translation on the next page)

[Left]

Unit 2: Popular Uprisings

[Picture of a Palestinian throwing rocks with a fire near him]

Let us think and contemplate:

The way to Palestine is neither far, nor near. It is in an uprising's distance.

[Picture of masked protestors holding flags of Palestine, Egypt, and Tunisia, with smoke rising in the background]

- Let us describe what we see in the picture.

- What uprisings do the individuals in the picture refer to?

[Right]

[Picture of masked Palestinians holding assault rifles, with a caption that reads: "Palestinian rebels."]

Human history has seen the outbreak of many uprisings, some of which have to do with political circumstances, and some of which extend to include economic and cultural areas. In general, they seek to improve social reality, and are considered a method for social change. Therefore, their causes differ depending on the environment in which they appear, the goals and aspirations of the rebels, their ideologies and their intellectual premises. [...] Economic and social causes: [...] Political causes: [...]

As this example demonstrates, the *History* textbook for Grade 12 includes content that promotes hate, violence and intolerance instead of fostering peaceful content, or at the very least neutral content that directly relates to the textbook subject. Herein is another example selected and analyzed by IMPACT-se to support this argument:

History, Grade 12, 2021, pp. 95–98 (Previously—History, Grade 12, 2019, pp. 95–98)⁴⁴

A Grade 12 *History* lesson portrays the United States as an imperialistic power that exploited the 9/11 attacks to advance an expansionist agenda. The lesson appears as the final chapter of a unit on historical empires under the title “global hegemony” (al-haymanah al-‘ālamīyah), for which the US is the sole example. The lesson begins by posing the question of whether the US qualifies as an “empire” (imbarātūriyah), presenting arguments both for and against. However, the next page explicitly describes the US as a “great empire,” seemingly indicating the authors’ preferred answer. This discussion is further skewed by an accompanying cartoon, which depicts an American flag gripping the Earth, with its red stripes wrapped around the planet in a manner resembling octopus tentacles—a visual allusion to the use of octopus imagery in political art to symbolize “the inhuman spread of evil.”¹⁴⁷

The following pages further emphasize a critical view of the US, teaching that the US’s global hegemony manifests in frequent interference in the other countries’ affairs, control over oil, resources, economic dominance over impoverished nations under the guise of assistance, and the imposition of American culture and values on the world. While the US’s technological achievements, material power, and diversity are acknowledged, the lesson ultimately condemns the US for using these strengths to serve its amoral interests. In this portrayal, Americans are not recognized for their humanity, morality or positive contributions to the world. This critical narrative reaches its peak in the textbook’s treatment of the 9/11 attacks, which are referred to as simply “events” (aḥdāt); other than a photo showing an explosion at the World Trade Center towers, students receive no textual indication as to those events’ tragic or violent nature, their

44 As verified on 08/08/22, the example has remained unaltered on the Rawafed Educational Portal (<https://new.rawafed.edu.ps/ar/grade-books>) and Palestinian eLearning Portal (<https://elearn.edu.ps/>) websites, which contain the 2019-20 digital edition. The Palestinian Curriculum Development Center (http://www.pcdc.edu.ps/ar_new/index.php?p=textbooks) website contains no version of the textbook. The example was altered in the 2021-22 hard copy edition not found online, to discuss how 9/11 “affect[ed] the US foreign policy”, instead of how the US used 9/11 to “exploit” them.

perpetrators, background, or human cost. Instead, the textbook condemns the US for using these events as an “excuse” (*mubarrir*) to impose itself on international affairs, proclaiming that the US has become “the world’s policeman” and repeatedly invoking the 2003 invasion of Iraq as an expression of what it views as the US’s expansionistic policy. In fact, the lesson concludes by tasking students with creating a moot court scene and “put[ting] the US on trial for its crimes in Iraq,” ensuring a one-sided understanding of that conflict. Overall, the lesson portrays the US as a global force for ill and discourages students from sympathizing with it.

[p.95]



الدّرس الخامس: الهيمنة العالميّة (الولايات المتّحدة الأمريكيّة مثلاً)



التّهيئة الحافزة:

أطلق البعض مصطلح الإمبراطوريّة على الولايات المتّحدة الأمريكيّة منذ نهاية الحرب الباردة سنة ١٩٩١م؛ مدعين أنّها تنتهج سياسة قائمة على إجبار الدّول على الخضوع إلى إرادتها، سواء كان ذلك من خلال أدوات عسكريّة، أو اقتصاديّة، أو ثقافيّة، وهذه سياسات لا تمارسها إلا الإمبراطوريّة. ويدّعي البعض الآخر أنّ مصطلح (الإمبراطوريّة) قد انتهى منذ انهيار الإمبراطوريّة البريطانيّة، وأنّ الولايات المتّحدة الأمريكيّة لا تنطبق عليها مواصفات الإمبراطوريّة، معلّلين رأيهم بأنّ الولايات المتّحدة الأمريكيّة لم تمارس سياسات استعماريّة بالمعنى التقليدي، مثلما مارسته الإمبراطوريّات السّابقة لها.

● ما رأيك بهذين الادّعاءين؟ وكيف تردّ عليهما؟

مفهوم الهيمنة:

نشاط (١): نلاحظ الشّكل، ونستنتج، ثمّ نجيب:



● نَصِفْ ما نشاهده في الصّورة.

● ما المصطلح المناسب الذي يمكن أن يطلق على ما تمثله الصّورة؟

Lesson 5: Global Hegemony (the United States as Example)

[...]

Stimulating Warm-up:

Some have applied the term “empire” to the United States of America since the end of the Cold War in 1991, arguing that it follows a policy predicated on forcing states to submit to its will, whether through military, economic or cultural means, and that those policies are pursued by none other than empires.

Others have argued that the term “empire” ended after the fall of the British Empire, and that imperial descriptions do not apply to the US. They explain this by saying that the US has not pursued colonialist policies in the traditional sense, as those empires before it have.

* What is your opinion about these two arguments? How will you respond to them?

The Meaning of Hegemony:

Activity 1: Let’s observe the image, draw our conclusions, and then respond:

[Cartoon of an American flag gripping the Earth]

* Let’s describe what we see in the picture.

* What is the appropriate term which may be applied to what the picture represents?

[pp. 96-97]

● نوضح أشكال الهيمنة الأمريكية، ونعطي أمثلة من واقعنا المعاصر على كل منها.

تمارس الولايات المتحدة أشكالاً مختلفة من الهيمنة على العالم؛ لامتلاكها قدرات عسكرية، واقتصادية، وثقافية، وتكنولوجية جعلت منها إمبراطورية عظمى على الساحة الدولية، في ظل تراجع منافسيها، ومن هذه الأشكال:

- ١) **الهيمنة السياسية:** تميّزت الولايات المتحدة الأمريكية بهيمنتها على السياسة الدولية بشكل فعال منذ نهاية الحرب الباردة، وتعرّزت تلك الهيمنة مع حرب الخليج الثانية؛ إذ انفرادت في السيطرة على العالم في ظلّ نظام أحادي القطبية بعد تفكك الاتحاد السوفييتي، وتأكد دورها السياسي في قضايا دولية عديدة، واحتكار إدارة أزمات دولية، كالانحياز التام إلى جانب الاحتلال الصهيوني، وحرب الخليج الثانية سنة ١٩٩٠م، واحتلال العراق سنة ٢٠٠٣م، إضافة إلى التدخلات الأمريكية في الحراك العربي منذ نهاية عام ٢٠١٠م.
- ٢) **الهيمنة العسكرية:** تمتلك الولايات المتحدة الأمريكية مقومات عسكرية، جعلت منها أكبر قوة عسكرية في العالم؛ كما أنها تمكّنت من تأسيس ترسانة عسكرية ضخمة كمّاً ونوعاً من مختلف الأسلحة التقليدية والمتطورة، وهذا التفوق العسكري أتاح لها إمكانية الانتشار العسكري في مختلف أنحاء العالم.

٣) **الهيمنة الاقتصادية:** تستند الهيمنة الاقتصادية على مبدأ الحرية الاقتصادية، من خلال منظّمة التجارة العالمية، والمؤسسات المالية الدولية، والشركات متعددة الجنسيات التي تفرض على الدول الفقيرة والتامية نمطاً اقتصادياً واحداً؛ بذريعة مساعدتها في الخروج من عزلتها الاقتصادية، لكنّها في الحقيقة ترغب في جعل اقتصاديات هذه البلاد تابعة لها. كما تسعى الولايات المتحدة الأمريكية إلى السيطرة على مصادر النفط خارج حدودها، باعتبارها القوة الرئيسة المحركة للطاقة.

٤) **الهيمنة الثقافية:** تحقّقت قدرة الولايات المتحدة الأمريكية على استيعاب مختلف الثقافات والديانات، بامتلاكها تقنيات، وآليات ووسائل متعددة ومتطورة، تستغلّها بشكل فعال في فرض نمط حياتها، وقيمتها، وثقافتها، وتكريس استراتيجياتها البعيدة على الشعوب والقوميات والدول عن طريق وسائل الإعلام المختلفة.

٥) **الهيمنة التكنولوجية:** شهدت الولايات المتحدة الأمريكية تطوراً كبيراً في قدراتها التكنولوجية؛ إذ تُعدّ في مقدمة الدول الرأسمالية التي دشّنت ثورة المعلومات، وخاصة في المجالات العسكرية، وتكنولوجيا الفضاء، والاتصالات، والعقول الإلكترونية، والهندسة الوراثية، كما تحتلّ مركز الصدارة في الهيمنة على عالم التكنولوجيا من خلال امتلاكها، وإدارتها لمحرّكات البحث العلمي، وشبكات الإنترنت العالمية، وشبكات الاتصالات في العالم.

● نناقش المقومات التي مكّنت الولايات المتحدة الأمريكية من فرض هيمنتها على العالم.

Let's explain what the forms of American hegemony are, and give examples from our present-day reality for each of them.

The United States practices various forms of hegemony over the world, because it possesses military, economic, cultural and technological capabilities that have made it into a great empire on the world stage, against the backdrop of its rivals' decline. These forms [of hegemony] include:

1. Political hegemony: the US stands out for its hegemony over international politics in an active way since the end of the Cold War [...] its political role in many international issues is evident, as is its monopolistic management of international crises, such as its complete alignment to the side of the Zionist Occupation, the 1990 Second [i.e. First] Gulf War, and the 2003 occupation of Iraq, as well as American interferences in the Arab [political] movement since the end of 2010.

2. Military hegemony: the US possesses military factors that have made it the greatest military power in the world. [...]

3. Economic hegemony: [the US] economic hegemony relies on the principle of economic freedom, [and is implemented] by means of the World Trade Organization, international financial institutions and multinational corporations, who impose on poor and developing countries a single economic standard under the pretext of helping them supposedly emerge from economic isolation. In reality, [the US] seeks to render the economies of those countries subservient to itself. The US also strives to take over oil resources outside of its borders, seeing that it is the main driving force of energy.

4. Cultural hegemony: the US's ability to take in diverse cultures and religions is clear, as does the fact that it possesses various advanced techniques, tools and means, all of which it actively exploits to impose its way of life, values and culture, and to lay the foundation of its long-term strategy, on peoples, nations and countries, through various types of media.

5. Technological hegemony: the US has seen a great development in its technological capabilities [...]

Let's discuss the factors which have allowed the US to impose its hegemony on the world.

[pp. 97-98]

المواقف الرسمية والشعبية من الهيمنة الأمريكية:

نشاط (٣): نلاحظ، ونستنتج، ثم نجيب:



صورة (١): أحداث أيلول سنة ٢٠٠١ في الولايات المتحدة الأمريكية

- كيف أثرت الأحداث التي جسدتها الصورة على مسار السياسة العالمية؟
- كيف أثرت أحداث ١١ أيلول على سياسة الولايات المتحدة الأمريكية الخارجية؟

أعطت أحداث الحادي عشر من أيلول سنة ٢٠٠١، وما نجم عنها من تدمير برجَي التجارة العالميين في الولايات المتحدة الأمريكية، الميزر لتحلل الولايات المتحدة من التزاماتها، ولغرض أولوياتها على السياسة الدولية، واتخذت من شعار محاربة الإرهاب مبرراً للتدخل في الشؤون الداخلية لأي بلد يقع في دائرة الاهتمام الأمريكي، وأصبح مطلوباً من دول العالم كافة تقديم معلومات لأمريكا، وأن تعيد النظر في مناهجها الدراسية، والتعاملات المالية، وتعلن أنها ضد الإرهاب، وتوجيه سياساتها الإعلامية بما لا يتعارض مع سياسة الولايات المتحدة الأمريكية. كما منحتها حق التدخل في دول العالم؛ لسيطرتها وهيمنتها على الجميع، وتصبح شرطي العالم؛ خاصة بعد احتلالها أفغانستان سنة ٢٠٠١م، والعراق سنة ٢٠٠٣م.

ورغم ذلك، ثمة معارضا عديدة للهيمنة الأمريكية قائمة الآن في العالم على المستويين الدولي والشعبي، ومثال ذلك: كندا التي فرضت على إدارة الولايات المتحدة الأمريكية في اتفاقية التبادل التجاري الحر بينهما استبعاد كل الصناعات الثقافية والإعلامية من الاتفاقية، وأيضاً هناك إجماع في فرنسا على حماية اللغة والثقافة الفرنسية من التأثير الأمريكي.

كما أنّ سياسة الولايات المتحدة وجدت نفسها في مواجهة مباشرة مع كل القوى الاجتماعية والسياسية في العالم التي تعاني من الظلم والقمع والفقر، وانتشر في العالم تظاهرات واحتجاجات على السياسة والإدارة الأمريكية، مثلما حدث عندما قررت الولايات المتحدة غزو العراق، حيث اجتاحت العالم مظاهرات تندد بالحرب، كان أبرزها في فلسطين، ومصر، وفرنسا، وإسبانيا، والدنمارك، وغيرها. ورأت هذه الشعوب أنّ رفض الهيمنة الأمريكية ومقاومتها أمر ممكن ومهم، ويتوافق مع الميل التاريخي لتحول العالم في رفض الأحادية القطبية، وهذا ما يفسر محاولة روسيا إعادة الظهور كمنافس للولايات المتحدة الأمريكية في العالم، وظهر ذلك جلياً في الأزمة السورية منذ سنة ٢٠١١م، ورفض الصين، وكوريا الشمالية، وإيران، والبرازيل، وفنزويلا للهيمنة السياسية والاقتصادية والثقافية الأمريكية.

تُشكل محكمة صورية، نحاكم من خلالها الولايات المتحدة الأمريكية على جرائمها في العراق.

Official and Popular Positions on American Hegemony:

Activity 3: Let's observe, draw our conclusions, and then answer:

[Photo of 9/11 attack on New York City]

Image 1: the September 2001 events in the US

* In what way did the events embodied in the picture affect the trajectory of global politics?

* How did the events of September 11th affect the US foreign policy?

The events of September 11, 2001, and the resulting destruction of the Twin Towers of the World Trade Center in the US, gave the US the excuse to absolve itself of its commitments and impose its priorities on international politics. It took up the banner of the War on Terror as an excuse to interfere in the internal affairs of any country within the US's area of interest. All countries of the world were required to pass on information to America, to review their school curricula and their financial transactions, to declare that they are against terrorism, and to steer their media policies in such a way that does not contradict US policy. [9/11] also gave [the US] the right to interfere in the world's countries in order to spread its control and hegemony over everyone, while becoming the world's policeman, especially after its occupation of Afghanistan in 2001 and Iraq in 2003. Despite this, many instances of opposition to American hegemony have now arisen in the world, both on the international as well as the grass-roots level. For example, Canada forced the US administration, as part of the free trade agreement between the two nations, to exempt from the agreement all cultural and media industries, and there is also a consensus in France that French language and culture should be protected from American influence. In addition, US policy has found itself in direct confrontation with all the social and political powers in the world that suffer from injustice, oppression and poverty. Demonstrations and protests spread across the world against US policy and US administration; this is what occurred when the US decided to invade Iraq, when demonstrations against the war spread all over the world, most notably in Palestine, Egypt, France, Spain, Denmark and others. These nations saw that rejecting and resisting American hegemony is possible and an important matter, as it corresponds with historical tendencies where the world transformed in rejection of unipolarity. This explains Russia's attempt to re-emerge as a rival to the US in the world, which became evident in the Syrian crisis since 2011, and in China, North Korea, Brazil and Venezuela's rejection of American political, economic and cultural hegemony.

Let's form a moot court to put the US on trial for its crimes in Iraq.

Another textbook that was documented in use is Scientific Education (Human and Technological Sciences) for Grade 12:



The orange book held by one of the students: Scientific Education (Human and Technological Sciences), Grade 12

This Grade 12 Scientific Education textbook politicizes science to foster hostility toward Israel. The following example, selected and analyzed by IMPACT-se illustrates this point:

Scientific Education (Humanities and Technological Sciences), Grade 12, 2019, p. 69

As part of a discussion on DNA and fingerprinting, students are presented with a research question regarding Palestinian “martyrs” buried in Israeli sites for Palestinian militants. The textbook instructs students to investigate how fingerprints are used to identify the bodies of these “martyrs,” but fails to clarify that these cemeteries primarily contain the remains of Palestinian militants, not civilians. Additionally, the textbook refers to these burial sites as “Cemeteries of Numbers,” a term that implies Palestinian bodies are reduced to mere numbers rather than by name. This phrasing, coupled with the omission of critical context, falsely suggests that Israel, referred to as “the Occupation,” disrespects Palestinians. By presenting a misleading narrative within a scientific context, this textbook politicizes science and promotes hatred of Israel.

البصمة الوراثية

١- ابحث في ميزات إثبات النسب بواسطة مجموعات الدم (ABO) والبصمة الوراثية مبيناً الفرق بينهما.
٢- ابحث في دور البصمة الوراثية في التعرف على رفات الشهداء المحتجزة من قبل الاحتلال في مقابر الأرقام.

For research:

[...]

2. I will research the role of DNA fingerprinting in determining the identity of the martyrs' remains that are kept by the Occupation in the Cemeteries of Numbers.

Al-Safa wal-Marwa School, Khan Younis

In an attempt to give partial solution to the need for educational facilities and services in the Gaza Strip against the backdrop of the ongoing war against Israel, Al-Safa and Al-Marwa School was established in Khan Younis on the second half of December 2024 with the initiative and funding of the Sultanate of Oman, via the Al-Safa and Al-Marwa Charitable and Development Association.⁴⁵ A video that was uploaded on January 23, 2025, by a Palestinian Instagram account from Gaza shows the raising of the Palestinian next to two other flags: the flag of the Sultanate of Oman, and the school flag.⁴⁶



The Palestinian flag alongside the Omani flag and the Safa and Marwa School flag

On the same day (January 23, 2025), one month prior to the official opening of the 2024-2025 school year, the same Palestinian Instagram user uploaded a short video documenting young female students singing and dancing in Al-Safa wal-Marwa School in Khan Younis.⁴⁷ The documentation, possibly from the opening ceremony of the school, featured a dance by young female students, which promotes violence and hatred towards the Israeli Jewish "enemy," referred to as Zionist as well. In the video, the girls are seen wearing traditional Palestinian dresses and keffiyehs, and chanting a popular Palestinian resistance song titled "The Palestinian Declared it" (*A'alanha al-Filastini*).⁴⁸ The girls are seen happy and excited while chanting "we ignited the Intifada, with a stone and a knife," while making hand gestures mimicking rock throwing and throat slitting, and crossing their hands - a common symbol of resistance.

45 See for instance the following video on the association's Facebook page, 21/12/2024, <https://www.facebook.com/Saaffaamarwa/videos/1119212762994450/?rvid=JRDwXo3TimxCMzLn>. The Al-Safa and Al-Marwa The school's Facebook page: <https://www.facebook.com/people/%D9%85%D8%AF%D8%B1%D8%B3%D8%A9-%D8%A7%D9%84%D8%B5%D9%81%D8%A7-%D9%88%D8%A7%D9%84%D9%85%D8%B1%D9%88%D8%A9/61569375254672>

46 Instagram reel by @ahmed_zayed987, 23/01/2025, <https://www.instagram.com/reel/DFK8QN2oYYn>

47 The video: Instagram reel by @ahmed_zayed987, 23/01/2025, <https://www.instagram.com/reel/DFLDH8xoU3w>
Suggested reference with English translation: LinkedIn post by Michael Webster, 05/02/2025, https://www.linkedin.com/posts/websterlaw_those-little-palestinian-girls-imitate-slitting-activity-7292866931265548288-01Hv

48 For the full Arabic lyrics of the song, see: <https://www.eskchat.com/article-41134.html>

The girls enthusiastically sing "challenge accepted, where are the Zionist and the soldier?" symbolizing the undertaking of a challenge to potentially target Israelis, Jews, and others. Promoting this ceremonial act in school-like settings, by young girls, is both age-inappropriate and perpetuates conflict, intolerance, and promotion of violence.



School girls dancing in Al-Safa wal-Marwa School, performing the resistance sign (left image) and slitting the throat (right image) with their hands

Translation of the song sung by the students in the video:

*Palestinian.
Woe to my enemy.
We ignited the intifada.
With a stone and a knife.
Father, challenge accepted.
Where are the Zionist and the soldier?
Who in the world can overcome me
When I'm called 'Palestinian'.
Palestinian!*

Conclusion

The reopening of Gaza's schools has not restored normal education—it has further entrenched and institutionalized a system of radicalization. Students are not being taught peace, tolerance, or pathways to coexistence. Instead, they are immersed in an education that glorifies violence, justifies terrorism, and ensures that the next generation continues to be shaped by hatred and conflict.

In July 2024, the Palestinian Authority signed a Letter of Intent with the European Union, committing to curriculum reform and the removal of inciting content to align with UNESCO standards of peace and tolerance. However, the materials published for the 2024-2025 school year demonstrate a complete absence of such reforms. Despite having full control over the content of these newly created educational packages, the PA deliberately chose to retain and promote extremist narratives rather than implement meaningful changes. Instead of addressing the humanitarian and educational crisis in Gaza with necessary reforms, it has actively facilitated the radicalization of students, even in the wake of unprecedented suffering. Rather than mitigating incitement, the education system continues to reinforce messages of hatred, ensuring that another generation grows up believing that violence and *jihad* are legitimate paths forward. The failure to reform the curriculum is not an oversight but a deliberate policy choice. Despite receiving over 380 million euros from the European Union, funding that was intended to be conditional on meaningful reforms, the PA has used this support to sustain and deepen incitement rather than eliminate it. The return to in-person instruction has not resulted in a shift toward constructive learning, but instead facilitated the continuation of radical education—one that glorifies terrorism, erases Israel from maps, and indoctrinates children with messages of martyrdom.

Rather than leveraging international funding and the reopening of schools as an opportunity for meaningful change, the PA has chosen to reinforce and institutionalize extremism in Palestinian education. Despite the destruction, suffering, and loss endured by Gaza's population, the education system remains a tool for cultivating future generations steeped in violence rather than a bridge toward reconciliation. The continued prioritization of incitement over education not only betrays the commitments the PA made to international donors but also ensures that the cycle of conflict will persist, fueled by an education system designed to radicalize rather than educate.

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:



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)

1

Respect

The curriculum should promote tolerance, understanding and respect toward the “Other,” his or her culture, achievements, values and way of life. [1]

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. [2]

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. [3]

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. [4]

5

Peacemaking

The curriculum should develop capabilities for non-violent conflict resolution and promote peace. [5]

[1] 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.

[2] 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.

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

[4] 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.

[5] Based on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 9; and on the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 5.

6 Unbiased Information

Educational materials (textbooks, workbooks, teachers' guides, maps, illustrations, aids) should be up-to-date, accurate, complete, balanced and unprejudiced, and use equal standards to promote mutual knowledge and understanding between different peoples. [6]

7 Hate 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. [7]

8 Sexual Orientation

The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation. [8]

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. [9]

[6] 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.

[7] 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.

[8] Based on Resolutions 32/2 (adopted June 30, 2016) and 17/19 (adopted July 14, 2011) of the UN Human Rights Council, and numerous UN General Assembly resolutions expressing concern and condemnation of laws and practices around the world which target individuals based on their gender identity and/or sexual orientation for discrimination, violence, and even extrajudicial, summary or arbitrary executions—all of which contradict the most basic principles of the UN and have no place in education.

[9] 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 Analyzed Abridged Textbooks

Grade 1

1. *English Language*, Grade 1, 2024.
2. *Mathematics*, Grade 1, 2024
3. *National and Life Education*, Grade 1, 2024
4. *Our Beautiful Language*, Grade 1, 2024

Grade 2

5. *English Language*, Grade 2, 2024
6. *Mathematics*, Grade 2, 2024
7. *National and Life Education*, Grade 2, 2024
8. *Our Beautiful Language*, Grade 2, 2024

Grade 3

9. *English Language*, Grade 3, 2024
10. *Mathematics*, Grade 3, 2024
11. *Our Beautiful Language*, Grade 3, 2024
12. *Science and Life*, Grade 3, 2024

Grade 4

13. *English Language*, Grade 4, 2024
14. *Mathematics*, Grade 4, 2024
15. *Our Beautiful Language*, Grade 4, 2024
16. *Science and Life*, Grade 4, 2024

Grade 5

17. *English Language*, Grade 5, 2024
18. *Mathematics*, Grade 5, 2024
19. *Our Beautiful Language*, Grade 5, 2024
20. *Science and Life*, Grade 5, 2024

Grade 6

21. *English Language*, Grade 6, 2024
22. *Mathematics*, Grade 6, 2024
23. *Our Beautiful Language*, Grade 6, 2024
24. *Science and Life*, Grade 6, 2024

Grade 7

25. *English Language*, Grade 7, 2024
26. *Mathematics*, Grade 7, 2024
27. *Our Beautiful Language*, Grade 7, 2024
28. *Science and Life*, Grade 7, 2024

Grade 8

29. *English Language*, Grade 8, 2024

30. **Mathematics**, Grade 8, 2024
31. **Our Beautiful Language**, Grade 8, 2024
32. **Science and Life**, Grade 8, 2024

Grade 9

33. **English Language**, Grade 9, 2024
34. **Mathematics**, Grade 9, 2024
35. **Our Beautiful Language**, Grade 9, 2024
36. **Science and Life**, Grade 9, 2024

Grade 10

37. **Arabic Language**, Grade 10, 2024
38. **Arabic Language (Vocational Track)**, Grade 10, 2024
39. **Chemistry**, Grade 10, 2024
40. **English Language**, Grade 10, 2024
41. **Life Sciences**, Grade 10, 2024
42. **Mathematics**, Grade 10, 2024
43. **Mathematics (Vocational Track)**, Grade 10, 2024
44. **Physics**, Grade 10, 2024

Grade 11

45. **Arabic Language (1): Reading, Grammar, Prosody, and Expression (Academic Track)**, Grade 11, 2024
46. **Arabic Language (2): Literature and Rhetoric (Humanities and Sharia Tracks)**, Grade 11, 2024
47. **Chemistry (Science and Agriculture Tracks)**, Grade 11, 2024
48. **Christian Education**, Grade 11, 2024
49. **English Language**, Grade 11, 2024
50. **Geography**, Grade 11, 2024
51. **History**, Grade 11, 2024
52. **Islamic Education**, Grade 11, 2024
53. **Life Sciences (Science and Agriculture Tracks)**, Grade 11, 2024
54. **Mathematics (Entrepreneurship, Hotel, Home Economy and Agriculture Tracks)**, Grade 11, 2024
55. **Mathematics (Humanities and Shari'a Tracks)**, Grade 11, 2024
56. **Mathematics (Science and Industry Tracks)**, Grade 11, 2024
57. **Physics (Science and Industry Tracks)**, Grade 11, 2024
58. **Scientific Culture (Humanities Track)**, Grade 11, 2024
59. **Technology (Humanities, Shari'a Tracks, etc.)**, Grade 11, 2024
60. **Technology (Science and Industry Tracks)**, Grade 11, 2024

Grade 12

61. **Arabic Language (1): Reading, Grammar, Prosody, and Expression (Academic Track)**, Grade 12, 2024
62. **Arabic Language (2): Literature and Rhetoric (Humanities and Sharia Tracks)**, Grade 12, 2024
63. **Arabic Language (Vocational Track)**, Grade 12, 2024
64. **Chemistry (Science and Agriculture Tracks)**, Grade 12, 2024
65. **Christian Education**, Grade 12, 2024
66. **English Language**, Grade 12, 2024
67. **Geography**, Grade 12, 2024
68. **History**, Grade 12, 2024

69. *Holy Quran and its Sciences (Shari'a Track)*, Grade 12, 2024
70. *Islamic Education*, Grade 12, 2024
71. *Islamic Jurisprudence - Transactions (Shari'a Track)*, Grade 12, 2024
72. *Mathematics (Entrepreneurship, Hotel, Home Economy and Agriculture Tracks)*, Grade 12, 2024
73. *Mathematics (Humanities and Shari'a Tracks)*, Grade 12, 2024
74. *Mathematics (Science and Industry Tracks)*, Grade 12, 2024
75. *Noble Hadith and its Sciences (Shari'a Track)*, Grade 12, 2024
76. *Scientific Culture (Humanities Track)*, Grade 12, 2024
77. *Technology (Humanities, Shari'a Tracks, etc.)*, Grade 12, 2024
78. *Technology (Science and Industry Tracks)*, Grade 12, 2024