

# **The City of Jerusalem in the Palestinian Authority Schoolbooks in UNRWA Use**

**By**

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## **Introduction**

This research discusses the image of the city of Jerusalem as revealed in the Palestinian Authority's schoolbooks currently used in UNRWA's schools in the West Bank, the Gaza Strip and East Jerusalem. Seventy textbooks for grades 1-10 in the subjects of Arabic, Islamic Education, Christian Education (for Christian students in the Palestinian school system), National Education, Social Studies, Geography and History were examined for the purpose of this study. These are the most updated versions, mostly published in 2020 (see the List of Sources at the end of this study).

Jerusalem's image, as reflected in the books is strongly one-sided, in sharp contrast to its image in the Israeli schoolbooks, which emphasize its holiness to the three monotheistic religions and treat its Arab inhabitants as the city's integral part (see in the Appendix). The PA textbooks used in UNRWA's schools never mention the fact that Jerusalem is a city holy to Jews as well, alongside its sanctity to Muslims and Christians. Nor are Jews mentioned as part of this city's history or as its legitimate inhabitants in any of the schoolbooks examined for the purpose of this study (as well as PA schoolbooks for grades 11 and 12 which are not included in UNRWA schools). There are even expressed denials of these facts in the books, thus falsifying both history and reality.

Following are exemplary references to Jerusalem taken from the books and analyzed by categories:

## **The City's Name**

The name used in the books is "Al-Quds", which is the most prevalent name for Jerusalem in Arabic. It often appears in the books in its more official version "Madinat Al-Quds" – "the City of Jerusalem" – which is, actually, an ancient Arabic translation of the Hebrew term "Ir Ha-Qodesh" – "the City of Holiness". Jerusalem

has two other names in Arabic. One – "Bayt Al-Maqdis",<sup>1</sup> which has been taken originally from the Hebrew term "Beyt Ha-Miqdash" – "the House of the Sanctuary", that is, the Temple, is often used in the schoolbooks in the adjective form as "Jerusalemite" (*Maqdisi*). The other name – "Urushalim" – is used by the Arabic-speaking Christian churches. This is the city's name in the Arabic New Testament. The only PA schoolbooks that use this name, alongside "Al-Quds", are Christian Education textbooks.<sup>2</sup>

It seems that the absence of the name "Urushalim" from the other books emanates from the political problem it raises for the PA, as it is widely used by various Israeli bodies in their Arabic messages, mostly in the official combined phrase of "Urushalim – Al-Quds. Accordingly, the PA textbooks tend to ignore this name completely. This trend reaches its peak in a piece reviewing Jerusalem's names throughout history which "skips" from the name "Jebus" of the 11<sup>th</sup> century BC directly to the name "Aelia [-Capitolina]" given to the city by the Roman Emperor Hadrian in 2<sup>nd</sup> century CE. Thus, a huge gap of over a thousand years has been created, "hiding" the city's Jewish history during those years and also "erases" the name "Jerusalem" itself, which has been used globally for ages in various forms:

“The city of Al-Quds was known by the name Jebus, after the Arab Jebusites who built it 5,000 years ago. When the Romans occupied it, they called it by the name Aelia. Later, it came to be known as Al-Quds and Bayt al-Maqdis, after the Muslims conquered it at the hands of [Caliph] Umar Bin al-Khattab in the year 637...”  
(*Geography and Modern and Contemporary History of Palestine*, Grade 10, Part 1 (2020) p. 43)

عُرِفَتْ مَدِينَةُ الْقُدْسِ بِاسْمِ مَدِينَةِ (يَبُوس)؛ نَسَبَةً إِلَى الْعَرَبِ الْيَبُوسِيِّينَ الَّذِينَ بَنَوْهَا قَبْلَ ٥٠٠٠ سَنَةٍ، وَعِنْدَمَا احْتَلَّهَا الرُّومَانُ أَطْلَقُوا عَلَيْهَا اسْمَ (إِيلِيَاء)، ثُمَّ أَصْبَحَتْ تُعْرَفُ بِالْقُدْسِ، وَبَيْتِ الْمَقْدِسِ بَعْدَ أَنْ فَتَحَهَا الْمُسْلِمُونَ عَلَى يَدِ الْخَلِيفَةِ عُمَرَ بْنِ الْخَطَّابِ عَامَ ٦٣٧ م / ٥١٥ هـ، وَدَخَلَهَا بِنَفْسِهِ، وَتَسَلَّمَهَا مِنَ الرُّومَانِ وَأَعْطَى الْأَمَانَ لِلْمَسِيحِيِّينَ فِيهَا، مِنْ خِلَالِ الْعَهْدَةِ الْعُمَرِيَّةِ.

It should be noted that the source of the Arabic name "Urushalim", much the same as the current Hebrew name "Yerushalayim", or the Biblical "Yerushalem", is the ancient Canaanite name of this city. One of the PA schoolbooks indeed refers to that ancient name:

"The Jebusites were one of the Canaanite tribes that lived in Palestine. Their capital was the ancient city of Al-Quds which they named Urusalem, after the Canaanite city's god." (*Social Studies*, Grade 6, Part 1 (2020) p. 51).

وَالْيَبُوسِيُّونَ مِنَ الْقَبَائِلِ الْكَنْعَانِيَّةِ الَّتِي سَكَنَتْ فِلَسْطِينَ، وَكَانَتْ عَاصِمَتَهُمْ مَدِينَةُ الْقُدْسِ الْقَدِيمَةِ الَّتِي أَسَمَوْهَا مَدِينَةَ (أُورُوشَالِيم)؛ نَسَبَةً إِلَى إِلِهِ الْمَدِينَةِ الْكَنْعَانِيَّةِ. أَمَّا اسْمُ فِلَسْطِينَ

<sup>1</sup> *Islamic Education*, Grade 10, Part 1 (2020) p. 43.

<sup>2</sup> For example: "Al-Quds (Urushalim)" – *Christian Education*, Grade 3 (2019) p. 122.

Again, in the same book: "...Ursalem (Al-Quds), which means the god of peace among the Canaanites..." (p. 52)

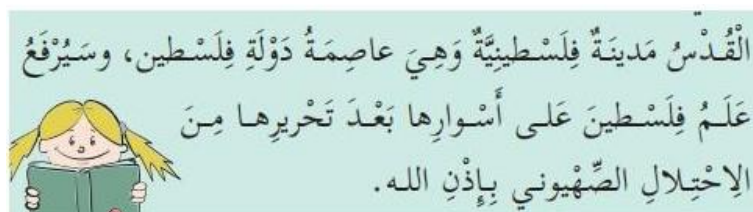
، وَأُورُسَالِيمَ (الْقُدْسُ)، وَتَعْنِي إِلَهَ السَّلَامِ عِنْدَ الْكَنْعَانِيِّينَ؛

Accompanying this text is a polemic piece against the Jews regarding this issue: "The Zionist occupation has given these Canaanite names to its own settlements, and [thus,] has stolen the Palestinian national heritage and history and forged it" (*ibid*).

وَسَمَّى الْاِحْتِلَالُ الصَّهْيُونِيُّ هَذِهِ الْأَسْمَاءَ الْكَنْعَانِيَّةَ لِمُسْتَوْطِنَاتِهِ، وَسَرَقَ التُّرَاثَ وَالتَّارِيخَ الْوَطَنِيَّ  
الْفِلَسْطِينِيَّ، وَزَوَّرَهُ.

## Jerusalem's Political Status

Jerusalem is presented in the PA textbooks used in UNRWA's schools as a city belonging to the Palestinians alone<sup>3</sup> and as the capital city of the state of Palestine under occupation: "Al-Quds is a Palestinian city and the capital of the State of Palestine. Palestine's flag will be hoisted on its walls after its liberation with God's permission (*National and Social Upbringing*, Grade 3, Part 1 (2020) p. 27).



That idea is expressed many times in the books to the extent indoctrination.<sup>4</sup>

It should be noted in this context that the PA considers itself a state by all means placed under occupation. This notion is expressed in all its schoolbooks of which the issuing body is stated to be "the State of Palestine", rather than the Palestinian Authority:

<sup>3</sup> In language exercises:

"4. The children called: Al-Quds is ours..." (*Our Beautiful Language*, Grade 3, Part 1 (2020) p. 152)

"7. Al-Quds is ours" (*The Arabic Language*, Grade 7, Part 2 (2020) p. 120).

<sup>4</sup> Example: "It is our right to visit Al-Quds because it is the capital of our state, Palestine" (*National and Social Upbringing*, Grade 3, Part 1 (2020) p. 31).

And in language exercises:

"2B. Al-Quds is the capital of the State of Palestine" (*Our Beautiful Language*, Grade 4, Part 2 (2020) p. 154)

"Al-Quds is the flower of [all] cities and our eternal capital" (*The Arabic Language*, Grade 5, Part 1 (2020) p. 79)

"2. Al-Quds is the capital of Palestine" (*The Arabic Language*, Grade 6, Part 2 (2020) p. 22).

And more:

"The Palestinian Basic Constitutional Law determines that Palestine is Arab and Al-Quds is its capital..." (*Social Studies*, Grade 6, Part 1 (2020) p. 79).

"[The PA emblem]

The State of Palestine

The Ministry of Education and Higher Education"

(*Our Beautiful Language*, Grade 1, Part 1 (2020) the cover's upper part).



It should also be mentioned that the schoolbooks never say that the boundaries of this perceived state end in the 1967 lines. On the contrary, Israel's pre-1967 territory is defined as the territory of Palestine occupied by the Zionists in 1948:

"The following chart clarifies the numbers of the Palestinians in 2015 according to the Palestinian Bureau of Statistics:

| <u>Region</u>                                  | <u>Number of Inhabitants</u> |
|--|------------------------------|
| The West bank and the Gaza Strip               | 4,750,000                    |
| <b>Inside the territories occupied in 1948</b> | 1,470,000                    |
| In the Arab states                             | 5,460,000                    |
| In Foreign [that is, non-Arab] states          | 685.000                      |

I will arrange the regions where Palestinians are found in a descending order according to the inhabitants' numbers:

[Four empty squares]

(*Mathematics*, Grade 4, Part 1 (2020) p. 2. **Emphasis added**).

٥ الجدول الآتي يوضح أعداد الفلسطينيين في العام ٢٠١٥م، حسب مركز الإحصاء الفلسطيني:

| المنطقة                        | عدد السكان |
|--------------------------------|------------|
| الضفة الغربية وقطاع غزة        | ٤٧٥٠٠٠٠    |
| داخل الأراضي المحتلة عام ١٩٤٨م | ١٤٧٠٠٠٠    |
| في الدول العربية               | ٥٤٦٠٠٠٠    |
| في الدول الأجنبية              | ٦٨٥٠٠٠٠    |

أرتب مناطق تواجد الفلسطينيين تنازلياً حسب أعداد السكان:

## Jerusalem's Territory

According to the schoolbooks, Jerusalem's territory includes East Jerusalem only, namely, the part that was under Jordanian rule until June 1967. Paradoxically, and contrary to the official PA doctrine expressed in the schoolbooks, that the occupation of Palestine by the Zionists began in 1948, the occupation of Jerusalem itself is "postponed" to the year 1967, thus ignoring the Arab neighborhoods of western Jerusalem that had been occupied in 1948 (such as Qatamon, Sheikh Badr, etc.):

"The Zionist gangs managed in 1948 to take control of the larger part of Palestine and completed their dominance over it in 1967. The Zionist forces entered Al-Quds..." (Social Studies, Grade 7, Part 1 (2020) p. 60, and see also Social Studies, Grade 7, Part 2 (2020) p. 46).

تمكنت العصابات الصهيونية سنة ١٩٤٨م من الاستيلاء على الجزء الأكبر من فلسطين، وأكملت سيطرتها عليها سنة ١٩٦٧م، ودخلت القوات الصهيونية القدس، ومنذ ذلك الوقت، بدأ

And again, "Following the war of 1967 the city of Al-Quds fell under Zionist occupation and it still suffer from its arbitrary measures and occupation-oriented policy" (Geography and Modern and Contemporary History of Palestine, Grade 10, Part 1 (2020) p. 43).

It seems that the reason of this paradox is the PA's desire to use this part of the city's history between 1948 – 1967 as "point zero", to which things should return, because it is the only period in Jerusalem's history in which there were no Jewish inhabitants in the Old City, and in East Jerusalem in general; there were no active Jewish places of worship there; and Jews were not allowed to visit their holy places there.

## Jerusalem's Inhabitants

Jerusalem's inhabitants in this specified territory are Palestinian Arabs only:

"...Al-Quds has Arab roots. Muslims and Christians were living there by virtue of contract and alliance in peace and purity, loving one another and cooperating with one another in defense against oppression and in deterring the aggressors" (*The Arabic Language – the Academic Track*, Grade 10, Part 1 (2020) p. 20).

The Jews in East Jerusalem, to which they have returned after their expulsion from their old neighborhoods there in 1948, are described in the schoolbooks as "occupiers", "infiltrators",<sup>5</sup> "foreigners", "pretenders [as inhabitants]",<sup>6</sup> "enemies" and "tyrants",<sup>7</sup> but they are mainly referred to as "settlers": "The settlements in the section of Al-Quds: The settlement in the city of Al-Quds is represented by the settler neighborhoods at the city's heart and the settler belts that stretch east and west of the city in order to achieve numerical superiority by the settlers and to isolate Al-Quds from its suburbs and from the other Palestinian cities" (*Geography and Modern and Contemporary History of Palestine*, Grade 10, Part 2 (2020) p. 48).

The PA schoolbooks' main thesis in this context is that "since the occupation of the city of Al-Quds, the capital of Palestine, it has been exposed to a huge settlement campaign on the part of the Zionist occupation and the settlers, in order to expel its Arab and Muslim citizens so that it would become a Jewish city" (*Islamic Education*, Grade 5, Part 1 (2020) p. 98, and see a similar accusation in *Geography and Modern and Contemporary History of Palestine*, Grade 10, Part 1 (2020) p. 47).

منذ احتلال الصهاينة لمدينة القدس عاصمة فلسطين، وهي تتعرض لحملة استيطانية كبيرة من جيش الاحتلال الصهيوني والمستوطنين؛ لطرد مواطنيها العرب والمسلمين، لتصبح مدينة يهودية.

A question in another book (the student should answer by "right" or "wrong"):

"E. The Zionist occupation strives to empty the city of Al-Quds from its Palestinian people and to make the Jews reside there instead of them" (*Islamic Education*, Grade 5, Part 1 (2020) p. 100).

The "Judaization" of Jerusalem, according to the schoolbooks, had begun already earlier, during British Mandatory times, with the appointment of the first High Commissioner, the Jewish Herbert Samuel:

"During his time Al-Quds witnessed the first Judaization signs, when the cornerstone for the Hebrew University was laid in Jerusalem in 1918 on the initiative of the Zionist Movement. It was opened in 1925" (*Geography and Modern and Contemporary History of Palestine*, Grade 10, Part 1 (2020) p. 103).

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<sup>5</sup> *Our Beautiful Language*, Grade 4, Part 1 (2020) p. 54.

<sup>6</sup> *The Arabic Language – the Academic Track*, Grade 10, Part 1 (2020) p. 18.

<sup>7</sup> *The Arabic Language – the Academic Track*, Grade 10, Part 1 (2020) p. 21.

وفي عهده، شهدت القدس معالم التهويد الأولى، حيث وضع حجر الأساس للجامعة العبرية في القدس عام ١٩١٨م بمبادرة من الحركة الصهيونية، وتم افتتاحها عام ١٩٢٥م.

This piece completely ignores the fact that at that time, in fact, beginning in the 1880s under Ottoman rule, the Jewish inhabitants were a majority in Jerusalem and resided in large numbers in its eastern parts, including the Muslim neighborhoods.

It is also claimed in this context that Jewish synagogues were opened in the Old City of Jerusalem only after 1967, whereas in fact they had been existing there for hundreds of years and then destroyed during the Jordanian rule there between the years 1948–1967:

"...They opened Zionist synagogues in the Old City of Al-Quds..." (*Social Studies*, Grade 7, Part 1 (2020) p. 60).

## Jerusalem's History

According to the PA schoolbooks in UNRWA use, the city of Jerusalem was established by Arabs, that is, by Canaanites and Jebusites who are considered nations of Arabian origin:

"Al-Quds is an Arab city built by our Arab ancestors thousands of years ago" (*National and Social Upbringing*, Grade 3, Part 1 (2020) p. 29).

الْقُدْسُ مَدِينَةٌ عَرَبِيَّةٌ بَنَاهَا أَجْدَادُنَا الْعَرَبُ مِنْذُ آلَافِ السِّنِينَ.

It is never said in any book that Jerusalem used to be the capital of Israel under Kings David and Solomon and, later, the capital of the Kingdom of Judea and, later, the capital of the Hasmonean and Herodian kingdoms. It is never said that Jews ever inhabited it.

Even the textbooks of Christian Education that describe the events in Jerusalem related to Jesus Christ, or events of the "Old Testament" period, never say that the people who inhabited Jerusalem were Jewish. They use terms such as "the people" without mentioning their national or religious identity. A textbook for grade 7 mentions "the Jews' priests" alongside "the people" who demanded that the Roman governor crucify Jesus Christ,<sup>8</sup> but this is an isolated case.

Not only do the schoolbooks completely ignore Jerusalem's Jewish history. They further deny that fact – there and in other parts of the country:

"The **Zionist occupation** has targeted our history and our Palestinian existence; it turns the facts and the historical realities upside down, forges and falsify them, and

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<sup>8</sup> *Christian Education*, Grade 7 (2019) p. 126.

weaves a forged history that would fit its goals and intents. Therefore, we must be aware of our history and know the truth of the events that took place on our soil, so that we could distinguish between right and wrong and learn the lessons that would enable us to build our future and establish our independent state with Al-Quds as its capital" (*Social Studies*, Grade 6, Part 1 (2020) p. 22).

يستهدفُ الاحتلالُ الصهيونيُّ تاريخنا ووجودنا الفلسطيني، فيقومُ بقلبِ الحقائقِ والوقائعِ التاريخيةِ، وتزويرِها وتحريفِها، وينسجُ تاريخًا مزيفًا يوافقُ أغراضه ومآربه؛ لذا علينا أن نعي تاريخنا، ونقفَ على حقيقة ما وقعَ من أحداثٍ على أرضنا، حتى نُميِّزَ الصوابَ مِنَ الخطأ، ونأخذَ العِبَرَ والدروسَ التي تمكَّننا مِنْ بناءِ مستقبلنا، وإقامةِ دولتنا المستقلة، وعاصمتها القدس.

And more explicitly:

"...[The occupier] has built for himself an artificial entity that derives its identity and the legitimacy of its existence from fairy tales, legends and phantasies; and has tried in various methods and ways to create living material evidence for these legends, or archaeological [and] architectural proofs that would attest to their correctness and authenticity, but in vain" (*Arabic Language – the Academic Track*, Grade 10, Part 2 (2020) p. 68)

أرضه، وشرّدَ أبنائه، ونهَبَ تراثه، وشوّه هويته، وبنى لنفسه كياناً مُصطنعاً يستمدُّ هويته، وشرعيته وجوده مِنْ حكايات، وأساطير، وأخيلة، حاولَ بأساليبٍ وطرقٍ شتى إيجادَ شواهدٍ ماديّةٍ حيّةٍ على هذه الأساطير، أو أدلّةٍ أثريّةٍ معماريّة، تُثبتُ صحتها ومصادقيتها، ولكنّ دونَ جدوى.

Moreover, according to the schoolbooks, the Jews appropriate for themselves the heritage of others and impose their own identity on it:

"...Theft of the Palestinian heritage by the Zionist occupation and its forgery as if it is part of its own heritage, and naming of many archaeological sites with Hebrew names in order to hide the Palestinian national identity" (*Social Studies*, Grade 9, Part 2 (2020) p. 77).

العراق، وقيام الاحتلال الصهيوني بسرقة التراث الفلسطيني وتزويره على أنه من تراثه، وتسمية كثير من المواقع الأثرية بأسماء عبرية بهدف طمس الهوية الوطنية الفلسطينية.

"[The Zionists] have removed several stones from the wall of Al-Quds and replaced them with other ones carrying Zionist signs and forms" (*Social Studies*, Grade 7, Part 1 (2020) p. 60).

"...The Hebrew letter that threatens the nature of its [Jerusalem's] culture..." (*The Arabic Language – the Academic Track*, Grade 10, Part 1 (2020) p. 18).



## Jerusalem's Religious Status and the Holy Places

According to the PA textbooks in use in UNRWA schools, Jerusalem is a holy city to Muslims and Christians only: "Al-Quds is a city holy to Muslims and Christians" (*National and Social Upbringing*, Grade 3, Part 1 (2020) p. 29). Jews are not mentioned in this context, neither here nor in any other place in the schoolbooks:

الْقُدْسُ مَدِينَةٌ مُقَدَّسَةٌ عِنْدَ الْمُسْلِمِينَ وَالْمَسِيحِيِّينَ.

And in the following assignment:

"6. I will explain the following:

Al-Quds has an enormous religious importance among Muslims and Christians" (*Geography and Modern and Contemporary History of Palestine*, Grade 10, Part 1 (2020) p. 49).

Jerusalem is mentioned as a city holy to Muslims and Christians in a more detailed manner, ignoring its holiness to Jews again:

"I have learned:

The city of Al-Quds is regarded as a blessed land. God has blessed it and its environment. The Al-Aqsa Mosque is [found] there – the first one of the two directions of prayer [it was later replaced by Mecca], as well as the second mosque of the two [according to Muslim belief, it was built after the mosque of Mecca] and the third sanctuary [after Mecca and Medina]. [This is the place] to which the Messenger [i.e., Muhammad] was made to travel in his nocturnal journey and there he began his ascendance to the Upper Heavens [according to Muslim belief]. The city of Al-Quds harbors many archaeological sites of civilization and holy religious places, of which the most important ones are [the following]:

First – The Al-Aqsa Mosque (the Qudsi [Jerusalemite] Noble Sanctuary):<sup>9</sup>

The name 'Al-Aqsa Mosque' encompasses the whole Qudsi Sanctuary within the walls and everything within it. Its surface, measuring 144 dunums, includes [the following]:

1 – The Southern Mosque, the structure of which dates back to the Umayyad period, the time of Caliph Abd al-Malik bin Marwan, 798 CE, as emphasized by several historians.

2 – The mosque of the Dome of the Rock, which was built at the time of Caliph Abd al-Malik bin Marwan above the noble rock from which Prophet Muhammad ascended to the Upper Heavens" (*Geography and Modern and Contemporary History of Palestine*, Grade 10, Part 1 (2020) p. 44).

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<sup>9</sup> The Noble Sanctuary – *Al-Haram Al-Sharif* – was throughout hundreds of years the official Arabic name of the Temple Mount. Since some years ago, it has been pushed aside within a deliberate cognitive campaign aiming at making the name "Al-Aqsa" encompass the Temple Mount in its entirety, in order to increase its sanctity in the framework of the struggle to prevent Jews from entering it. The original Al-Aqsa Mosque has thus become "the Southern Mosque" alongside the Dome of the Rock.

أنا تَعَلَّمْتُ:

تُعَدُّ مدينة القدس أرضًا مباركة، بارك الله فيها وما حولها، فيها المسجد الأقصى: أولى القبلتين، وثاني المسجدين، وثالث الحرمين، إليه أُسْرِي بالرسول محمد صلى الله عليه وسلم، ومنه بدأت رحلة معراجه إلى السماوات العُلى. وتحتضن مدينة القدس العديد من المعالم الحضارية الأثرية، والأماكن الدينية المقدسة، ومن أهمها:

### أولاً- المسجد الأقصى (الحرم القدسي الشريف):



المسجد الأقصى

يطلق اسم المسجد الأقصى على كلِّ منطقة الحرم القدسي المحاطة بالسور وما في داخله، وتبلغ مساحتها (١٤٤) دونمًا، وتشمل ما يأتي:

١- الجامع القبلي، الذي يعود بناؤه الحالي، إلى العهد الأموي، زمن الخليفة عبد الملك بن مروان عام ٧٠٨م، كما يؤكّد بعض المؤرخين.

٢- مسجد قبة الصخرة الذي بُني زمن الخليفة عبد الملك بن مروان عام ٦٩١م فوق الصخرة المشرفة التي عرج منها النبي محمد، عليه الصلاة والسلام، إلى السماوات العُلى.

The following text discusses other parts on Temple Mount accompanied by photographs. Following are those of "the Southern Mosque" (the historical Al-Aqsa Mosque) and the Mosque of the Dome of the Rock (p. 45):



مسجد قبة الصخرة



الجامع القبلي

"Second – the Church of the Holy Sepulcher:

The city of Al-Quds is considered one of the holy places among Christians, because there are several churches there, of which the most famous is the Church of the Holy Sepulcher built by the Roman Emperor Constantin and his mother Helene in 335 CE.

The Church of the Holy Sepulcher is considered one of the most important churches in the world, because thousands of Christians visit it and making pilgrimage to it every year. This church is distinguished by its beautiful architecture and decorations. It also includes the Holy Sepulcher" (*Geography and Modern and Contemporary History of Palestine, Grade 10, Part 1 (2020) pp. 45-46*).

## ثانياً- كنيسة القيامة:

تُعدُّ مدينة القدس من الأماكن المقدسة عند المسيحيين، حيث يوجد فيها عدد من الكنائس، أشهرها كنيسة القيامة التي بناها الإمبراطور الروماني قسطنطين، وأتمه الملكة هيلانة عام ٣٣٥م.

٤٥



كنيسة القيامة

تُعدُّ كنيسة القيامة من أهمِّ الكنائس في العالم، حيث يزورها، ويحجُّ إليها آلاف المسيحيين من مُختلف أنحاء العالم كلَّ عام، وتمتاز هذه الكنيسة بجمال هندستها المعمارية، والزخارف التي تزيئها، كما تحتضن القبر المقدس.

It seems that the reason for the PA schoolbooks' focusing on Jerusalem's sanctity to Muslims and Christians only, while ignoring its holiness to Jews, emanates from the need to present it to the students as an Arab city exclusively. The following language exercise well clarifies that:

"A4. The Dome of the Rock and the Church of the Holy Sepulcher have implanted Al-Quds' Arab character" (*The Arabic Language*, Grade 8, Part 1 (2020) p. 54).

Not only do the PA schoolbooks not mention the existence of Jewish holy places in Jerusalem. In one case, when the Western Wall is mentioned, it is claimed that this place – which has been holy to Jews since the destruction of their temple in 70 CE – is holy to Muslims alone. The photograph of this place, which accompanies the text, is cut in a way that prevents us from seeing the Jews who pray there:

"Al-Buraq Wall

Illumination: The Al-Buraq Wall is thus named after Al-Buraq [the divine beast] that carried the Messenger [Muhammad] in the Nocturnal Journey [from the mosque of Mecca to Al-Aqsa Mosque in Jerusalem, according to Muslim belief]. Al-Buraq Wall is part of the western wall of Al-Aqsa Mosque. Al-Aqsa Mosque, including the wall, is a Palestinian land and the Muslims' exclusive right" (*Islamic Education*, Grade 5, Part 1 (2020) p. 63).



### حائط البراق

إضاءة: سُمِّي حائطُ البراقِ بهذا الاسم؛ نسبةً إلى البراقِ الَّذي حملَ الرَّسولُ ﷺ في رحلةِ الإسراءِ والمعراجِ، وحائطُ البراقِ جزءٌ من السورِ الغربيِّ للمسجدِ الأقصى، والمسجدِ الأقصى بما فيه السورِ أرضٌ فلسطينيةٌ وحقٌّ خالصٌ للمسلمين.

Furthermore, it is claimed that the Western Wall is not really holy to the Jews but they rather use it within their campaign to Judaize Jerusalem. Thus, among the accusation directed at the "Zionist occupiers" of Jerusalem after 1967, there are the following ones:

"Targeting the historical sites in the city of Al-Quds, like preventing the restoration of the archaeological sites, carrying out excavations under them, sweeping of the historical Muslim graves, and following a policy of Judaization and forgery regarding many of its historical and religious sites. Among the examples of that – the taking over of Al-Quds' citadel [David's Tower], which the Zionist occupation has used as a museum of its, and the Al-Buraq Wall that constitutes the western part of Al-Aqsa Mosque, which they named 'the Wall of the Weeping Place', although it is known that it was not holy to them before the Ottoman conquest [of the country – 1517] and their interest in it has increased with the development of the Zionist movement"

(*Geography and Modern and Contemporary History of Palestine*, Grade 10, Part 2 (2020) p. 110).<sup>10</sup>

<sup>10</sup> "The Wall of the Weeping Place" – *Ha'it Al-Mabka* – is the traditional Arabic name of this place, alongside the other name *Ha'it Al-Buraq*. The mere existence of this name throughout the years signifies a clear Arab recognition of its holiness to Jews for ages, because Jews only have mourned there. The text here raises an absurd claim that this traditional Arabic name is actually a Jewish invention officially sanctioned after 1967, while there is no such name in Hebrew for the Western Wall. There is another Hebrew name – "the Wall of the Tears", but there is no Arabic equivalent for this name.

استهداف المعالم التاريخية في مدينة القدس، مثل: منع ترميم المعالم الأثرية، والقيام بالحفريات أسفلها، وتجريف المقابر الإسلامية التاريخية، وأتباع سياسة التهويد والتزوير للعديد من المواقع التاريخية والدينية فيها، ومن الأمثلة على ذلك السيطرة على قلعة القدس، واستخدامها للاحتلال الصهيوني متحفاً خاصاً به. وحائط البراق الذي يشكل الجزء الغربي من المسجد الأقصى المبارك وسموه (حائط المبكى)، مع العلم أنه لم يكن مقدساً عندهم إلا بعد الفتح العثماني وزاد إهتمامهم به مع تطور الحركة الصهيونية.

The following is a text in one of the schoolbooks followed by a question to be answered by the student by "right" or "wrong":

"...They have made the Al-Buraq Wall the Wall of the Weeping Place..." (*Social Studies, Grade 7, Part 1 (2020) p. 60*).

"4. The Israeli occupation have changed the name of Al-Buraq Wall into the Wall of the Weeping Place" (*Social Studies, Grade 7, Part 1 (2020) p. 61*).

In view of all this, it is clear that none of the PA schoolbooks in UNRWA use does mention the Jewish temple that used to be there, except some of the Christian Education textbooks that mention the Temple (*Al-Haykal* in Arabic) several times, in the context of the visits made to this place by Jesus Christ and his parents, as well as by his disciples.<sup>11</sup>

## Jerusalem's Present Situation and its Dangers

The Palestinian schoolbooks in UNRWA use emphasize that the city of Jerusalem, described as the most important Palestinian city, which has enormous religious importance to the whole Muslim world, is under foreign occupation:

"3. Al-Quds is occupied" (Language exercise, *The Arabic Language, Grade 5, Part 2 (2020) p. 79*).

One of the books even uses the term "Nakbah" which denotes a colossal disaster as the one befell upon the Palestinians in 1948, according to their common narrative:

"...The disaster [*Nakbah*] of Jerusalem..." (*The Arabic Language, Grade 7, Part 1 (2020) p. 67*).

نَكْبَةُ الْقُدْسِ

The schoolbooks also accuse "the foreign occupier" of taking actions that threaten Jerusalem's Arab and Muslim character. Among them – damaging Islamic sites, expelling its Arab inhabitants or preventing their return to the city, seizing houses or destroying them, destroying whole neighborhoods (adjacent to the Western Wall), imposing high taxes upon the inhabitants, forcing them to emigrate, increasing the

<sup>11</sup> For example, *Christian Education, Grade 8 (2019) p. 162*.

Jewish presence in the city, isolating the city from its Arab environment by establishing Jewish settlements surrounding it, by building a wall around it (following suicide terror attacks against Jewish civilians) and by creating check points that prevent the inhabitants of adjacent Arab areas from entering the city, or limit that. In short, actions aiming at the city's Judaization:

"O God, guard Al-Quds and Palestine against the Judaization by the occupiers" (Language exercise, *The Arabic Language*, Grade 9, Part 1 (2020) p. 83).

اللَّهُمَّ احْفَظِ الْقُدْسَ وَفَلَسْطِينَ مِنْ تَهْوِيدِ الْمُحْتَالِينَ .

Special emphasis is put on what is described as the damage caused to Al-Aqsa Mosque, one of the Muslims' most sacred places: Carrying out excavations underneath it that lead to cracks in its structure, imposing restrictions on Muslim worshipers trying to enter it, allowing Jewish "settlers" to enter its area, etc. Contrary to past practice, the books no longer blame "the Zionists" for the arson that took place in the mosque in 1969, but rather for not protecting it against such an occurrence under their legal obligation as an occupying power.

Following are some typical examples:

"I have learned:

The Zionist occupation has pursued a policy of obliterating the Arab and Islamic characteristics of Palestine in general and of Al-Quds in particular. The Zionists started to change the city's Arab and Islamic identity and transform it into [one of] a Zionist character. They confiscated the Palestinian land and built settlements on it, imposed restrictions on the Palestinian inhabitants in order to force them to leave Al-Quds and bring settlers instead of them, demolished houses, caused the residents to emigrate, took away their identity cards, separated Al-Quds from its Arab environment, annexed the Islamic sites to the list of the Zionist heritage [items] and transformed the Al-Buraq Wall [*Ha'it Al-Buraq*] into the Wall of the Weeping Place [*Ha'it Al-Mabka*], destroyed the Mughrabi Neighborhood and changed its Arab and Islamic nature, removed several stones from Al-Quds' wall and replaced them by other ones carrying Zionist signs and forms, opened Zionist synagogues in the Old City of Al-Quds, carried out excavations underneath Al-Aqsa Mosque, and they are trying earnestly these days to take control of the Noble Jerusalemite Sanctuary by allowing the Zionist settlers to enter it daily in preparation for full domination over it and the prevention of any Islamic connection to this holy place for the Muslims" (*Social Studies*, Grade 7, Part 1 (2020) p. 60).

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

"I have learned:

Since the Zionist Occupation captured the city of Al-Quds in 1967, it has tried to take control of it, Judaize it, empty it of its Palestinian citizens and increase the number of settlers therein. In order to achieve that, it has used many measures and methods against its inhabitants, such as:

- The policy of settlement and land confiscation, seizure of houses, evacuation of their residents and their transformation into settler neighborhoods, in addition to the demolition of houses and neighborhoods – such as the Mughrabi Neighborhood, and the imposition of restrictions, taxes and high fees for construction licenses.
- Building the racist annexation and expansion wall that has isolated the city of Al-Quds and its suburbs from the rest of the Palestinian territories and restricted the Palestinians' freedom of entering it.
- The recurring break-ins into Al-Aqsa Mosque, digging tunnels underneath it and under the neighborhoods of the Old City, which has placed them under the threat of collapse. The Zionist Occupation also establishes Jewish religious institutions and archaeological museums in order to change the city's Arab and Islamic characteristics.
- The control over education by means of interference in the curricula and their distortion, introducing changes therein in order to empty them of their religious and national dimensions and the gradual application of the Israeli curricula in the Arab schools.<sup>12</sup>
- The limitation of freedom of worship by Palestinian Muslims and Christians and the obstruction of their access to their holy places, such as Al-Aqsa

<sup>12</sup> The Municipality of Jerusalem tried to extract materials deemed inciting from the PA curriculum in Arab schools it finances in East Jerusalem, but probably failed. On the other hand, there is a growing trend by East Jerusalem schools to adopt, partly sometimes, the Israeli curriculum, at the request of the students' parents who want their children to continue their higher studies at Israeli universities.

Mosque and the Church of the Holy Sepulcher" (*Geography and Modern and Contemporary History of Palestine*, Grade 10, Part 1 (2020) pp. 47-48).

"The occupation conducted a census of the Jerusalemite citizens in the city of Al-Quds in 1967 and determined that the right of permanent residency of the Palestinians in Al-Quds is only for those included in the census. In this way, the Jerusalemite Palestinians who were abroad at the time of the census became foreigners to their homeland Al-Quds, and subsequently – their property became subject to expropriation. In addition to this, Israeli government offices were transferred to the city.

In 1980, the occupation published the Al-Quds Law which established the union of Eastern and Western Al-Quds and declared it as its capital. It also separated the city of Al-Quds from its Arab surroundings by building the racist annexation and expansion wall and imposed restrictions on the entry of the people of the West Bank and the Gaza Strip into it since 2002" (*Geography and Modern and Contemporary History of Palestine*, Grade 10, Part 2 (2020) p. 38).

"Also, the Al-Aqsa Mosque is still in great danger due to the collapse of the ground and cracks in its squares as a result of the excavations carried out by the Israeli occupation under the Al-Aqsa Mosque.<sup>13</sup>

We will watch the video, in the attached disc, on the dangers of the Zionist occupation's excavations under the Al-Aqsa Mosque" (*Islamic Education*, Grade 5, Part 1 (2020) p. 98).

كما أن المسجد الأقصى لا يزال في خطر كبير؛ بسبب الانهيارات الأرضية، والتشققات في ساحاته، نتيجة الحفريات التي يقوم بها الاحتلال الإسرائيلي أسفل المسجد الأقصى.

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



"We will watch the video clip in the attached disc on the prevention of prayer in the Al-Aqsa Mosque.

Do you know:

The Israeli occupation authorities prevent the Palestinians from reaching Al-Aqsa Mosque, and they also prevented the call to prayer in the city of Al-Quds" (*Islamic Education*, Grade 5, Part 1 (2020) p. 99).

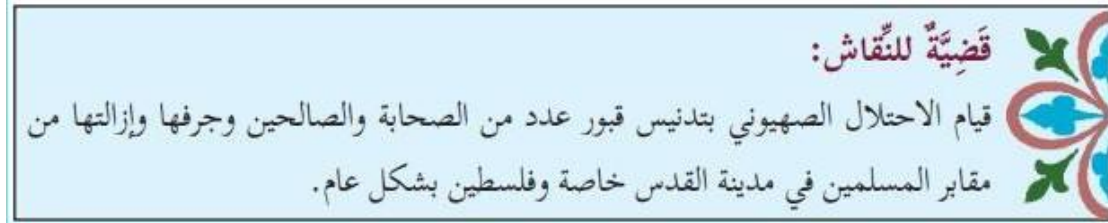
"A case for discussion:

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<sup>13</sup> The Israel archaeological excavations were not carried out under the Temple Mount but rather on its southern and western sides. The construction works under the Temple Mount were done by the Muslim Waqf authorities in order to create an additional praying space under the mosque.



The Zionist occupation defiles the graves of the companions of the Prophet and the righteous ones, sweeps them up and removes them from among the Muslim graves in the city of Al-Quds in particular and in Palestine in general" (*Islamic Education*, Grade 5, Part 2 (2020) p. 71).



"2. I will write a report about the Zionist occupation's role in changing the nature of the city of Al-Quds and its Judaization" (*social Studies*, Grade 5, Part 2 (2020) p. 39).

"...the heart of Palestine [Jerusalem] remained beating and spreading life and love to all, until the hand of barbarism extended to it again and threw it under the Zionist occupation, which is trying to Judaize it stone by stone and to make its identity disappear, to lay siege to it economically and socially, to force its people to emigrate, and apply all forms of humiliation and oppression against them, such as demolishing houses, confiscating property, closing institutions, building the wall, restricting of worship and attacking the holy places" (*The Arabic Language*, Grade 7, Part 1 (2020) p. 14).

وَبَقِيَ قَلْبُ فَلَسْطِينَ يَخْفِقُ، وَيَفِيضُ حَيَاةً وَمَحَبَّةً لِلْجَمِيعِ، حَتَّى  
 امْتَدَّتْ إِلَيْهَا يَدُ الْهَمْجِيَّةِ مَرَّةً أُخْرَى؛ فَأَوْقَعَتْهَا تَحْتَ الْاِحْتِلَالِ  
 الصَّهْيُونِيِّ الَّذِي يَسْعَى لِتَهْوِيدِهَا حَجْرًا حَجْرًا، وَطَمَسَ هُويَّيَهَا،  
 وَحَصَارَهَا اِقْتِصَادِيًّا وَاجْتِمَاعِيًّا، وَتَهْجِيرَ أَهْلِهَا، وَمُمَارَسَةَ كُلِّ أَشْكَالِ  
 الْإِذْلَالِ وَالتَّضْيِيقِ عَلَيْهِمْ: مِنْ هَدْمِ اللَّيُوتِ، وَمُصَادَرَةِ الْمُمْتَلِكَاتِ،  
 وَاقْفَالِ الْمُؤَسَّسَاتِ، وَبِنَاءِ لِجِدَارِ، وَالتَّضْيِيقِ عَلَى الْعِبَادَاتِ،  
 وَالْاِعْتِدَاءِ عَلَى الْمُقَدَّسَاتِ.

The introduction to an article reproduced in a lesson titled "Al-Quds is Palestine's Spirit":

"The article before us is a religious-national article that presents the status of Al-Quds and its sanctity and the greedy ambitions of the enemies towards it throughout the ages... The article calls attention to the dangers that surround Al-Quds, such as the foreign foci that overlook its valleys and suffocate its breath, the foreign wall that surrounds its space, the barriers that limit its movement and the Hebrew letter that threatens the nature of its culture. But it is al-Quds, an original and sacred land that

spits out the evil of foreigners and pretenders" (*The Arabic Language – the Academic Track*, Grade 10, Part 1 (2020) p. 18).

عُلَمَاءِ الْأُمَّةِ وَأَدْبَائِهَا، وَتُنَبِّهُ الْمَقَالَةُ إِلَى الْمَخَاطِرِ الَّتِي تُحْدِقُ بِالْقُدْسِ، كَالْبُؤْرِ الدَّخِيلَةِ الَّتِي تُطَلُّ عَلَى بَطَاحِهَا وَتَخْنُقُ أَنْفَاسَهَا، وَالْجِدَارِ الْغَرِيبِ الَّذِي يُطَوِّقُ مَدَاهَا، وَالْحَوَاجِزِ الَّتِي تُحَدُّ مِنْ حَرَكَتِهَا، وَالْحَرْفِ الْعِبْرِيِّ الَّذِي يُهَدِّدُ طَابِعَ ثِقَافَتِهَا، لَكِنَّهَا الْقُدْسُ أَرْضٌ أَصِيلَةٌ مُقَدَّسَةٌ؛ تَلْفِظُ خَبَثَ الْغُرَبَاءِ وَالْأَدْعِيَاءِ.

And in the context of the arson case at the Al-Aqsa Mosque by an eccentric Australian Christian tourist in 1969:

"Activity 5: We will look at the picture and then perform the following:

[Photographs of the fire incident]

1. We will describe what we see in the picture.
2. We will discuss the Zionist occupation's responsibility for the defense of the holy places, such as the setting of the Southern Mosque [Al-Aqsa Mosque] at the Al-Aqsa Mosque [the Temple Mount] on fire on 21.8.1969" (*Social Studies*, Grade 7, Part 2 (2020) p. 46).

نشاط (٥): نلاحظ الصورة، ثم نقوم بما يأتي:



١. نصف ما نشاهده في الصورة.

٢. نناقش مسؤولية الاحتلال الصهيوني عن حماية الأماكن المقدسة، كإحراق المسجد القبلي في المسجد الأقصى بتاريخ ٢١/٨/١٩٦٩م.

"We will put together a mock court in which we will judge the Zionist occupation for its violations of the Palestinian heritage" (*Social Studies*, Grade 9, Part 2 (2020) p. 82).

One of these elements appear in schoolbooks for the younger ages: the need to stick to Jerusalem and never leave it. In a book for grade 2 there is a story accompanied by

pictures about a family in Jerusalem that the occupation demolished its house. Following are two of the four pictures appearing there – the family in its house before it was demolished and the act of demolition:



At the end of the story the mother shouts: "we will stay in Al-Quds and shall never leave, whatever they do to us!" (*Our Beautiful Language*, Grade 2, Part 2 (2020) p. 28. The pictures are on p. 26).

A poem appears in the same book and titled "I Shall Not Leave" conveys the same message:

"No, I shall not leave, no, no

I shall not surrender, no, no..." (*Our Beautiful Language*, Grade 2, Part 2 (2020) p. 34).

### **Spur to Action**

The PA schoolbooks in UNRWA use leave a clear impression that the above-described situation cannot stay for long. That is expressed, for example, by a poem by Nizar Qabbani titled "O My Al-Quds":

"O, Al-Quds, O, city of sorrows

O, big tear roaming in the eyelids

Who will stop the aggression?

Against you, O pearl of the religions?

Who will wash the blood from the walls' stone?

Who will save the New Testament?

Who will save the Koran?

Who will save the human being?" (*The Arabic Language*, Grade 8, Part 1 (2020) p. 52).

يا قُدْسُ .. يا مَدِينَةَ الأَحْزَانِ  
يا دَمْعَةً كَبِيرَةً تَجُولُ فِي الأَجْفَانِ  
مَنْ يوقِفُ العُدْوَانَ  
عَلَيْكَ، يا لُؤْلُؤَةَ الأَدْيَانِ؟  
مَنْ يَغْسِلُ الدِّمَاءَ عَن حِجَارَةِ الجُدْرَانِ؟  
مَنْ يُنْقِذُ الإنجِيلَ؟  
مَنْ يُنْقِذُ القُرْآنَ؟ ...  
مَنْ يُنْقِذُ الإنسانَ؟

Another expression of this notion:

"The height of the tragedy in the Palestine problem is the tragedy of Al-Quds, because it constitutes – in its holy places, buildings, stones, alleys and memories – historical and cultural symbols that cannot be forgotten. Al-Quds will remain the axis of the struggle and the greatest challenge to all of us. There will be no peace and stability in the region without Al-Quds. She is a spirit and a part of faith... She will not be defiled by the enemies' filth and her arm will not endure the chains of the tyrants. This is Al-Quds... She is the spirit of Palestine and there is no life for a body without spirit." (*The Arabic Language – the Academic Track, Grade 10, Part 1 (2020) p. 21*).

إنَّ قِمْةَ المَأْسَاةِ فِي قَضِيَّةِ فِلَسْطِينِ هِيَ مَأْسَاةُ القُدْسِ؛ لِأَنَّهَا تُشكِّلُ بِأَمَاكِينِهَا المُقَدَّسَةِ، وَأَبْنِيَّتِهَا، وَحِجَارَتِهَا، وَأَرْقِيَّتِهَا، وَذِكْرِيَّاتِهَا، رُموزاً تاريخيةً وَحَضَارِيَّةً لا يُمكنُ أَنْ تُنسى، وَستبقى القُدْسُ مِحْوَرِ الصِّراعِ وَالتَّحَدِّيِ الأَكْبَرِ لَنَا جَمِيعاً، فَلا سَلامَ، وَلا اسْتِقْرَارَ فِي المَنْطِقَةِ دُونَ القُدْسِ، إِنَّها رُوحٌ وَجُزْءٌ مِن عَقِيدَةٍ، وَإِنَّها لِحَضارَةٍ تَلِيدَةٍ، وَتاريخٍ مُشرقٍ بِالعطاءِ، لا تُلوُّها قُدْرَةُ الأَعْداءِ، وَلا يَحْتَمِلُ زَنْدُها سَلايِلُ المُسْتَبِيدِينَ، فَهِيَ القُدْسُ، وَلَها مِن اسْمِها نَصيبٌ، إِنَّها رُوحُ فِلَسْطِينِ، وَلا حَياةَ لِجَسَدٍ بِلا رُوحِ.

Indeed, a recurring motif in the schoolbooks is the duty of each and every individual towards Jerusalem and Al-Aqsa Mosque. This issue first appears as a question and, later, the answer is given with more and more details.

"3. What is your duty towards Al-Quds?" (*Our Beautiful Language, Grade 3, Part 1 (2020) p. 134*).

"3. What is my duty towards the city of Al-Quds?" (*Islamic Education, Grade 3, Part 2 (2020) p. 42*).

"Lesson 3: The City of Al-Quds the Capital of my Homeland Palestine

It is expected from the students at the end of the lesson to be able:

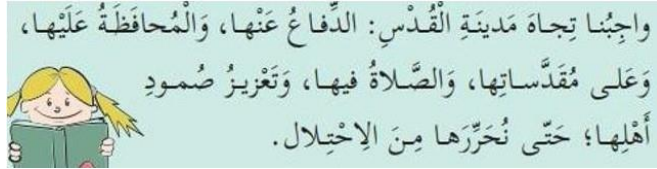
-To know that Al-Quds is the capital city of Palestine

-To draw conclusions regarding the importance of Jerusalem

-To color the pictures related to Al-Quds

-To clarify their duties towards Al-Quds..." (*National and Social Upbringing*, Grade 3, Part 1 (2020) p. 25).

"Our duty towards the city of Al-Quds: To defend it, to protect it and its holy places, to pray in it and to strengthen the steadfastness of its people until we will liberate it from the occupation" (*National and Social Upbringing*, Grade 3, Part 1 (2020) p. 31).



A question in this context:

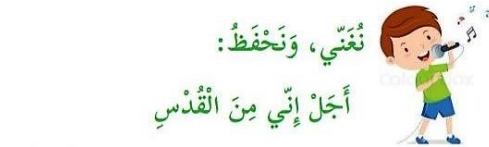
"3. I will discuss my duty towards the city of Al-Quds" (*National and Social Upbringing*, Grade 3, Part 1 (2020) p. 37).

In a higher grade the issue of self-sacrifice is added, in a poem's verse (marked in red) titled "Yes, I am from Jerusalem":

"...I am from her, even if the flag of misery has landed on her

I am from her and I will redeem her by [my] property and soul

I will not accept her humiliation by occupiers and infiltrators" (*Our Beautiful Language*, Grade 4, Part 1 (2020) p. 54).



هارون هاشم رشيد

أَجَلٌ إِنِّي مِنَ الْقُدْسِ      وَفِيهَا قَدْ نَمَا عَرْسِي  
عَرِيقُ الْمَجْدِ وَالْأَنْسَا      بِ مَشْدُودٍ إِلَى الشَّمْسِ  
بِهَا أَخْتَالُ فِي الدُّنْيَا      وَأَمْشِي رَافِعَ الرَّأْسِ  
أَنَا مِنْهَا وَإِنْ حَطَّتْ      عَلَيْهَا رَايَةُ الْبُؤْسِ  
أَنَا مِنْهَا وَأَفْدِيهَا      أَنَا بِأَمْوَالِ وَالنَّفْسِ  
وَلَا أَرْضَى لَهَا ذُلًّا      لِمُحْتَلٍّ وَمُنْدَسِّ



And at Grade 5:

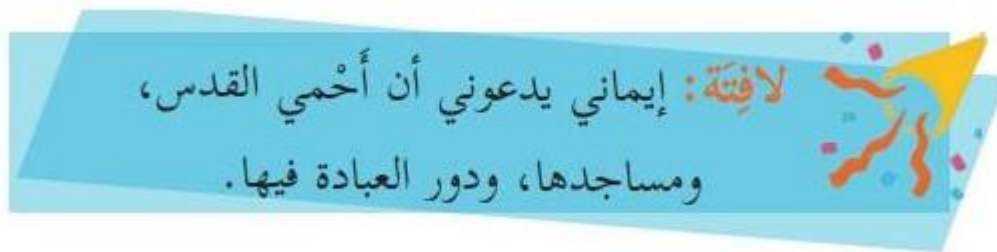
"Our duty towards Al-Quds and Al-Aqsa Mosque is to travel to it, protect it, defend it and sacrifice everything for them, as did Caliph Umar bin al-Khattab when he

conquered Al-Quds, and Salah al-Din al-Ayyubi [Saladin] when he liberated the Al-Aqsa Mosque, because Al-Aqsa Mosque is the cause of all of us and it is a huge trust tied to our necks until the Day of Resurrection" (*Islamic Education, Grade 5, Part 1* (2020) p. 98).

وواجبنا تُجاة القدس والمسجد الأقصى شدُّ الرِّحالِ إليه، وحمائته، والدِّفاعُ عنه، والتضحية  
بالغالي والنفيس فداءً لهما، مثلما فعلَ الخليفةُ عُمرُ بنُ الخطابِ عندما فتحَ بيتَ المقدسِ، وصلاحُ  
الدِّينِ الأيوبيِّ عندما حرَّرَ المسجدَ الأقصى، فالمسجدُ الأقصى قضيَّتنا جميعاً، وهو أمانةٌ عظيمةٌ في  
أعناقنا إلى يوم الدين.

Another piece in the same book:

"Poster: My faith calls me to protect Al-Quds, its mosques and the houses of prayer there" (*Islamic Education, Grade 5, Part 1* (2020) p. 99).



The related questions:

"Seventh question: What is my duty towards Al-Quds and Al-Aqsa Mosque and the other places of worship?" (*Islamic Education, Grade 5, Part 1* (2020) p. 101).

The tone becomes shaper in higher grades:

"The city of Al-Quds is in danger. Neglecting it is neglecting history, religion and culture and a crime against the past, present and future. The nation must rise from its fall in order to restore Al-Quds to what it was, in terms of power and dignity. Al-Quds is not just stones and alleys, it is not an ordinary city, like the rest of the cities, and not just a capital among capitals. No, it is the faith in the hearts, an engraving in the consciences, the blood in the veins and a radiation center that does not fade and does not go out. However long the night of occupation might last – it will pass and the dawn of freedom will break forth on [the city of] Israa [Muhammad's nocturnal journey to it from Mecca according to the Muslim tradition] and the captives, after the men who will be honest about what they pledged to God will respond to the call, so that Palestine will get back its heart that is beating life, love and tolerance" (*The Arabic Language, Grade 7, Part 1* (2020) p. 14).

إِنَّ مَدِينَةَ الْقُدْسِ فِي حَطَرٍ، وَالتَّفْرِيطُ فِيهَا تَفْرِيطٌ فِي التَّارِيخِ  
 وَالذِّينِ وَالْحَضَارَةِ، وَجَرِيمَةٌ بِحَقِّ الْمَاضِي وَالْحَاضِرِ وَالْمُسْتَقْبَلِ،  
 وَعَلَى الْأُمَّةِ أَنْ تَنْهَضَ مِنْ كَبَوْنِهَا؛ لِتُعِيدَ الْقُدْسَ إِلَى سَابِقِ عَهْدِهَا  
 مِنَ الْعِزَّةِ وَالكَرَامَةِ؛ فَالْقُدْسُ لَيْسَتْ حِجَارَةً وَأَزَقَّةً، وَلَا مَدِينَةً عَابِرَةً  
 كَسَائِرِ الْمُدِينِ، وَلَا عَاصِمَةً كَالْعَوَاصِمِ فَحَسَبُ، بَلْ هِيَ عَقِيدَةٌ  
 فِي الْقُلُوبِ، وَنَقْشٌ فِي الضَّمَائِرِ، وَدَمٌ فِي الْعُرُوقِ، وَمَرْكَزُ إِشْعَاعٍ  
 لَا يَذْوِي، وَلَا يَنْطَفِئُ، وَمَهْمَا طَالَ لَيْلُ الْاِحْتِلَالِ فَإِنَّهُ إِلَى زَوَالٍ،  
 وَسَيَبْرُغُ فَجْرُ الْحُرِّيَّةِ لِلْمَسْرِيِّ وَالْأَسْرَى، بَعْدَ أَنْ يُلَبِّيَ النَّدَاءَ رِجَالًا  
 صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ؛ لِيَعُودَ لِفِلَسْطِينَ قَلْبُهَا النَّابِضُ حَيَاةً  
 وَحُبًّا وَتَسَامُحًا.

The related questions:

"1. Neglecting the city of Al-Quds is neglecting religion, history and culture. We will clarify that.

2. What is our duty towards Al-Quds?" (*The Arabic Language*, Grade 7, Part 1 (2020) p. 16).

And a related language exercise: "The city of Al-Quds is in danger. Neglecting it is neglecting religion, history and culture and a crime against the past, present and future" (*The Arabic Language*, Grade 7, Part 1 (2020) p. 19).

A verse from a poem as a language exercise:

"Al-Quds' soil started asking my nation why its flags would not fly over it"

(*The Arabic Language*, Grade 7, Part 2 (2020) p. 48).

٣- أَضْحَى تُرَابُ الْقُدْسِ يَسْأَلُ أُمَّتِي لِمَ لَا تُرْفَرُ فَوْقَهُ رَايَاتُهَا؟

Some more exercises with the same message:

"B. Al-Quds will be returned to her sons' sovereignty" (*The Arabic Language*, Grade 8, Part 1 (2020) p. 76)

"3. Al-Quds will not remain in chains to infinity" (*The Arabic Language*, Grade 8, Part 2 (2019) p. 28).

"Be quiet, my little one, for Al-Quds returns | no matter how long the madness of death and nothingness might last" (*The Arabic Language*, Grade 9, Part 2 (2020) p. 108).

Lastly, a question following a piece about the liberation of Jerusalem from the Crusaders by Saladin:

"5. We will mention the ways that will guarantee, in our view, the liberation of Al-Quds from the occupiers" (*The Arabic Language – the Academic Track*, Grade 10, Part 1 (2020) p. 90).

## Conclusion

According to the PA schoolbooks in UNRWA use, Jerusalem is the "axis of the struggle" against the Jewish presence in the country. Eastern Jerusalem between the years 1948-1967 – a city without Jews, the Jewish history of which is ignored and the existence there of Jewish holy places is denied – is the model of the Palestinian vision for the whole country. The school children are called to materialize this vision, while emphasizing their religious duty towards the Islamic holy places in the city – to the point of self-sacrifice in the spirit of Jerusalem's liberators of the past, chief among them being Saladin.

This perception of Jerusalem in the schoolbooks is in need for a massive change. It would be normal on our part to accept and appreciate the adherence to Jerusalem expressed by its Arab residents, both Muslims and Christians, and even understand their grievances vis-à-vis measures taken by the Israeli authorities inside the city and around it. But one should not accept by any means the exclusion of the Jews from it in such an extremist manner that distorts both reality and history and prevents any future solution. The quoted piece from one of the PA schoolbooks – "There will be neither peace nor stability in the region without Al-Quds [Jerusalem]" (*The Arabic Language – the Academic Track*, Grade 10, Part 1 (2020) p. 21) – expresses exactly the Jews' feeling. A language exercise appearing there – "the Palestinians' hearts yearn to Al-Quds [Jerusalem]" (*The Arabic Language*, Grade 8, Part 2 (2019) p. 18) – has a similarly strong Jewish equivalent. The 19-year era of the Jordanian occupation of East Jerusalem (1948-1967), during which Jews were separated from their ancient capital, and from their holy places there, has ended with no return, and anyone wishing for peace in the Middle East, and the resolution of the conflict, should well internalize that – including UNRWA and the donor countries.

## Appendix: examples of references to Jerusalem in Israeli schoolbooks

Jerusalem is presented as a city holy to the three monotheistic religions:

"Jerusalem

One city, three religions

Jerusalem is the capital city of the State of Israel; its central government institutions are located therein: The Knesset [Israeli Parliament], government ministries and the supreme court. Jerusalem is not only a secular governmental center, but also a city holy to the three great monotheistic religions: Judaism, Christianity and Islam. Visitors from all parts of the world, who make a pilgrimage to their holy places, arrive there every year.



A street sign in Jerusalem [Picture of the sign in three languages]" (*A Very Good Word*, Grade 5, Part 2 – State Schools (Educational Technology Center, 2015), and see the additional discussion of the three monotheistic religions in Jerusalem on pp. 119-122).

# ירושלים

## עיר אחת, שלוש דתות

ירושלים היא עיר הבירה של מדינת ישראל, ובה ממוקמים מוסדות השלטון המרכזיים שלה: הכנסת, משרדי הממשלה ובית המשפט העליון. ירושלים אינה רק מרכז שלטוני-חילוני, כי אם גם עיר מקודשת לשלוש הדתות המונותיאיסטיות הגדולות: היהדות, הנצרות והאסלם. מדי שנה בשנה מגיעים אליה מבקרים מכל רחבי העולם, שעולים לרגל אל המקומות הקדושים להם.



▲ שלט רחוב בירושלים

Jerusalem is sacred to Muslims:

"On Jerusalem's Holiness to Muslims

The holiest cities in the Islamic religion are the cities of Mecca and Medina located in Saudi Arabia; Jerusalem is the third holy city. According to Muslim belief, Prophet Muhammad, founder of the Islamic religion, ascended to Heaven from the Temple Mount and was granted seeing God's presence. Since Muhammad's days, Muslims have continuously considered Jerusalem a holy city. Islam's two most important places [there] are the Dome of the Rock and Al-Aqsa Mosque. The Muslims call Jerusalem 'Al-Quds', that is, 'the holy (city)'. Since it became holy to Muslims, Jerusalem has become holy city to three religions: Judaism, Christianity and Islam. The holy places in Jerusalem often constitute a focus of friction. The Temple Mount, for example, where the Dome of the Rock is located, is the place where the Temple used to stand.

[A picture of the Dome of the Rock. The inscription below it says:]

One of the most impressive buildings that have been preserved from the ancient Islamic period is the Dome of the Rock. The Dome of the Rock stand above the Foundation Stone – the stone that, according to Jewish belief, was at the Holy of Holies in the Temple, and from it, according to Muslim belief, Prophet Muhammad ascended to Heaven. The picture shows the Dome of the Rock today." (*Researching a Country – Geography for Grade 6, State and State-Religious schools* (Educational Technology Center, 2015) p. 215)



אחד המבנים המרשימים שהשתמרו מהתקופה המוסלמית הקדומה הוא כיפת הסלע. כיפת הסלע ניצבת מעל "אבן השתייה" - האבן אשר על פי האמונה היהודית הייתה בקודש הקודשים בבית המקדש, ועל פי האמונה המוסלמית מסנה עלה הנביא מוחמד לשמיים. בתמונה: כיפת הסלע כיום.

#### על קדושתה של ירושלים למוסלמים

הערים הקדושות ביותר בדת האסלאם הן הערים מכה ומדינה, הנמצאות בערב הסעודית, וירושלים היא העיר השלישית בקדושתה. על פי האמונה המוסלמית, הנביא מוחמד, מייסד דת האסלאם, עלה לשמים מהר הבית וזכה להתגלותו של האל. מאז ימי מוחמד המשיכו המוסלמים לראות בירושלים עיר קדושה. שני המקומות החשובים ביותר לאסלאם הם כיפת הסלע ומסגד אל־אקצא. המוסלמים קוראים לירושלים "אלקודס", כלומר, "העיר הקדושה". מאז שקודשה גם למוסלמים, הייתה ירושלים לעיר קדושה לשלוש הדתות: ליהדות, לנצרות ולאסלאם. לעתים קרובות המקומות הקדושים בירושלים מהווים מוקד לחיפוכים. הר הבית, למשל, שעליו שוכנת כיפת הסלע, הוא גם המקום שבו עמד בית המקדש.

Reference to Jerusalem's Arab inhabitants:

"Jerusalem's population is diverse: It has a Jewish majority and a large Arab population; followers of various religions live in it – Jews, Muslims and Christians; and among the followers of the various religions there are secular and religious [people]. Each of the groups in the city has the right to observe its own customs and religious laws" (*Researching a Country – Geography for Grade 6, State and State-Religious schools* (Educational technology Center, 2015) p. 200).

התייחסות לתושבי ירושלים הערבים:



האוכלוסייה של ירושלים מגוונת: יש בה רוב יהודי ואוכלוסייה גדולה של ערבים; חיים בה בני דתות שונות – יהודים, מוסלמים ונוצרים; ובקרב בני הדתות השונות, יש חילוניים ויש דתיים. לכל אחת מהקבוצות שבעיר יש זכות לקיים את מנהגיה ואת מצוות הדת שלה.

**"Development in Eastern Jerusalem Neighborhoods.** Over 300,000 Arab inhabitants reside in Jerusalem's eastern part. The developmental level in most neighborhoods in the eastern [part of the] city is low in various fields: road infrastructure, pavements, water and sewage systems, the inhabitants' [level of]

employment and in the percentage of students who leave school. Throughout the years, the state authorities have acted with a view to improving this situation, but there is still need for extensive operations that require vast resources. Indeed, the government has lately approved a special plan for the development of East Jerusalem. For instance, the improvement of infrastructure, the development of employment opportunities and the promotion of health, education and welfare services for the inhabitants.

[A picture of part of an East Jerusalem neighborhood. The inscription underneath says:]

Wadi Al-Joz is a neighborhood in the eastern [part of the] city. Today, [many] garages and artisan shops are concentrated in the neighborhood. Many inhabitants of the eastern and western [parts of the] city arrive at this neighborhood's garages in order to repair their cars. About 15,000 inhabitants reside in this neighborhood (as of 2013). There are presently construction plans for this neighborhood, and new and modern construction is expected [to take place] there in the coming years" (*Researching a Country – Geography for Grade 6, State and State-Religious schools* (Educational Technology Center, 2015) p. 240).



ואדי אל-ג'וז הוא שכונה במזרח העיר. כיום מתרכזים בשכונה מוסכים ובתי מלאכה. רבים מתושבי מזרח העיר ומערבה מגיעים למוסכי השכונה כדי לתקן את מכוניתם. בשכונה מתגוררים כ-15,000 תושבים (נכון לשנת 2013). כיום יש תכניות לבנייה בשכונה, ובשנים הקרובות צפויה בה בנייה חדשה ומודרנית.

**פיתוח בשכונות שבמזרח ירושלים.** בחלקה המזרחי של ירושלים מתגוררים למעלה מ-300,000 תושבים ערבים. רמת הפיתוח של מרבית השכונות שבמזרח העיר היא נמוכה, בתחומים שונים: בתשתיות הכבישים, במדרכות ובמערכות המים והביוב, בתעסוקה של התושבים ובאחוז התלמידים הנושרים מבתי הספר. במהלך השנים פעלו רשויות המדינה לשיפור המצב, אך עדיין יש צורך בפעולות נרחבות, הדורשות משאבים רבים. ואכן, לאחרונה אישרה הממשלה תכנית מיוחדת לפיתוחה של מזרח ירושלים, למשל: שיפור התשתיות, פיתוח מקורות התעסוקה, וקידום שירותי הבריאות, החינוך והרווחה לתושבים.

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