A FURTHER STEP FORWARD
Review of Changes and Remaining Problematic Content in
Saudi Textbooks 2021–22

September 2021
(Updated)
Contents

1 Foreword by Dr. Eldad J. Pardo
3 Introduction
5 Christians, Jews and Antisemitism
   Removed
16 Altered
20 Remaining
24 Infidels, Polytheists, Apostates and Non-Muslims
24 Removed
27 Altered
28 Remaining
39 Jihad and Terrorism
39 Removed
45 Altered
46 Remaining
49 Gender
49 Removed
49 Remaining
56 Israel and Zionism
56 Removed
59 Remaining
69 Iran
69 Altered
70 Remaining
73 Methodology
75 List of Textbooks
Foreword

This update of our ongoing research on the Saudi curriculum is clear in its findings: A dramatic leap forward has been documented along the moderating path that we have identified in recent years.

As noted in our major report “The Winding Road to a New Identity,”¹ covering the 2016–20 academic years, gradual improvements appeared in the last several semesters, in secular and lower grades. Since then, the trajectory has become more well-defined, encompassing the entire curriculum.

Some concerns in relation to international standards remain, in particular when it comes to gender, Israel and punishment-based faith. Yet, the current update seems to provide answers to our methodological dilemma—do the positive and gradual evolutionary changes vindicate the problematic elements that linger on? In our previous report, we asked whether, a long and slow process is preferable to a fast-paced one. We speculated that an abrupt change may lead to unexpected consequences if it threatens worldviews and destroys the perceived legitimacy of the institutions that hold society together.

A country cannot develop and overcome economic and social challenges by fomenting hate toward the Other at home and abroad while clinging to extremist traditionalism in gender and other areas. Some democratization, openness and social mobility are essential. Rigidity and hate for the Other will not serve to unlock the potential of a nation, while respect for others is key to prosperity and security, opening doors of trade and cooperation and allowing the free flow of ideas and resources.

In our 2016–20 Saudi report, we noted that while the Saudis seem determined to solve their economic problems through Vision 2030, a pendulum effect was apparent in the education sector. Four years of back-and-forth changes in the curriculum covering a full spectrum of ideas—from radicalization and moderation; the harshness of punishments and threats; women's empowerment; attitudes toward Israel, Turkey and Iran; Western culture; minorities, the religious Other and sexual identity; martyrdom and jihad versus life as central values; Islam and nationalism; families, tribes and the nation—to openness and consultation as opposed to authoritarianism and obedience.

Regardless of this pendulum effect, we demonstrated that most changes have led toward moderation. It was and continues to be encouraging that the focus of students is on prosperity through hard work, rather than incitement or preparation for war. We cautiously speculated that given the demands of society, it would be much harder to turn back from the positive steps that have been made.

With the publication of this new update, the Saudi educational curriculum appears to be sailing on an even keel toward its stated goals of more moderation and openness. Society remains traditional but there is substantial mitigation of hate and phobias directed against foreign and internal actors. The changes seem to reflect the maturation of an inner process, and not just a reluctant response to pressure from the outside or urgent security needs. We believe that Saudi Arabia is seeking a place in a region that hopes to resemble a family of sharing and cooperating nations.

The curriculum is free of ultra-religious and ultra-nationalist imperial dreams characterizing some state and non-state actors in the region. One cannot but be impressed by the painstaking efforts of Saudi educators, their respect for tradition and their determination to lead their country—slowly but surely—away from religious radicalism to a society that truly embraces international standards of peace and tolerance. We trust they are able to continue along this path.

Eldad J. Pardo PhD  
Director of Research, IMPACT-se  
September 19, 2021
Introduction

IMPACT-se has researched and revisited the Saudi Arabian school curriculum since the early 2000’s. Saudi textbooks became a topic of increased concern in the wake of the 9/11 attacks; as most of the hijackers and Osama bin Laden himself were Saudi nationals, questions emerged about the role that school education may have played in their radicalization. Since then, internal and external forces have gradually reshaped the curriculum in an effort to modernize, while grappling with deeply rooted sentiments and Wahhabi religious traditions. In the February 2020 report: “The Winding Road to a New Identity: Saudi Arabian Curriculum 2016-19,” IMPACT-se found indications of this process, but also observed that textbooks still contained highly problematic content and tended toward featuring surahs, hadiths, and religious interpretations that evoke hostility towards the non-Muslim Other. Attitudes toward women and LGBTQ persons remained highly conservative; profoundly antisemitic tropes were commonplace, and overall, there remained a strong emphasis on jihad war and the virtue of martyrdom.

A follow-up IMPACT-se report in December 2020 identified significant improvements to Saudi textbooks. Among the problematic examples removed was an infamous hadith about a great war between Jews and Muslims being inevitable in which the Muslims will kill the Jews; historically, this hadith has been used to promulgate antisemitic attitudes in the Muslim world, so its removal was noteworthy. Other removed examples included a text describing nefarious means utilized by “Zionist forces,” such as money, women and drugs, echoing a well-known antisemitic trope. Remarkably, a graphic passage condemning homosexuality and stating that gay people should be punished by death for performing the “crime of sodomy,” was removed. Also removed was a passage that attributed disease and calamity to homosexuality. An example discussing apostasy, describing it as punishable by death and eternity in Hell, was taken out of the textbooks along with a passage that described “faith’s firmest bond” as being hostile towards infidels.

However, problematic content remained in the curriculum and the December 2020 report outlined several examples of enduring antisemitism, religious intolerance, glorification of jihad, and more. A short report by the NGO Human Rights Watch in February 2021 referenced this study in relation to both the improvements and remaining problems in the curriculum.

This review of Saudi textbooks from the second semester of 2020–21 and the first semester of the 2021–22 school year shows that the trend of significant improvement continues in several key areas. It also includes analysis of content from nine textbooks intended for use throughout the year that were discontinued, which was found by IMPACT-se only after the

---

3 “Problematic content” includes violence or incitement to violence; hatred of the Other; and radical, inappropriate or disturbing content.
publication of the December 2020 report. Since the previous review, twenty-two anti-Christian and antisemitic lessons were either removed or altered. The same can be said for five lessons about infidels and polytheists. An entire textbook unit on violent jihad to spread Islam and protect Muslim lands—which had previously detailed circumstances to justify jihad while praising it as an act of piety—was removed. A small sample of lessons referring to Iran were analyzed and found that the level of animus expressed toward the modern country and Persia fluctuates; it is possible changing geopolitical circumstances influence the way ancient Persian history is taught year to year.

Several lessons that explicitly blamed “the Jews” as a collective for attacking Muslims and Muhammad were altered, instead attributing responsibility to Arabian tribes and in some cases removing them altogether. References to forbidding friendships with Jews and Christians, referred to as “infidels,” as they are “enemies of God,” were removed, as well as a lesson condemning Judaism as “negligent” and Christianity as “excessive.” Another passage about “a group of Jews” who curse Muhammad was replaced with a hadith that highlights the Prophet’s generosity and tolerance without mentioning Jews at all. Also removed were a series of ahistorical and harmful assertions, such as Jewish connections to the Temple Mount being fabricated by rabbis and the idea that the mount has always been the site of a mosque. Similarly, other lessons removed insisted “the Jews” attempted to destroy the Al-Aqsa Mosque and aimed to remove the Islamic character from the city of Jerusalem. Most of the examples that were removed or moderated in the curriculum in relation to antisemitism and jihad were flagged by IMPACT-se in previous reports and example lists.

As the Kingdom continues on the path toward modernization, such reforms are welcome transformations that will support the Vision 2030 initiative and potentially contribute to Saudi Arabia’s international standing. Problematic content persists in Saudi textbooks in many important areas. Little progress has been made in terms of challenging conservative views on gender since the last report was published. A handful of examples of antisemitism and religiously intolerant lessons are still present, as are ahistorical and dubious claims about Israel. Changes to the Saudi curriculum will not take place overnight, but the pace at which it has been amended in the span of one year is a dramatic leap forward. This review therefore offers an exciting insight into a long-awaited development that could produce a ripple effect in other Muslim majority countries.

Examples are organized into sections by themes, with each section presenting lessons that have been removed, altered, and remaining intact in that order. Each example includes a reference, a short contextual analysis and an image of the lesson as it appears in the textbook, followed by a direct translation of the Arabic text. This list is more exhaustive than any IMPACT-se has compiled on Saudi textbooks thus far, with the hope that it may be viewed by the relevant authorities as a sort of “checklist” for more future revisions that will serve to further align the curriculum with international standards of peace and tolerance in education.
Christians, Jews and Antisemitism


**Removed:**

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

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

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


**Removed:**

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

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

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

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

<table>
<thead>
<tr>
<th>2020</th>
<th>2021</th>
</tr>
</thead>
</table>

**Visiting them and their sick:**

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

**Red font** indicates removed content.


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

**Think:** Despite making his case to them, the People of the Book refused to recognize the Prophet’s status as Messenger and the Qur’an that was revealed to him. In your assessment, what prevented them from having Faith and entering Islam?
5. **Tawhid (5), Grades 10–12, Level 5 (Science and Administration), 2019, pp. 151–52.**
   (Also in **Tawhid (3), Grades 10–12, Level 5 (Literature and Qur‘an), 2019, pp. 221–22.**)

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

---

The Reason why Taking the Infidels’ Side is Forbidden

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

1. The infidels are the enemies of God. God makes his enmity to them known in many Verses, such as: . . .
2. Taking the infidels’ side leads to acceptance of their unbelief, which in turn negates one’s acceptance of God as God, Islam as faith and Muhammad as God’s Messenger.
3. The infidels are the enemies of Islam and its people. The Almighty said: ‘Oh you who believe, do not take the Jews and the Christians as allies, they are allies of each other, and whoever among you takes them as allies is surely one of them, indeed God does not guide the evildoers.’ . . .
4. Taking the infidels’ side causes one to rely on them and come to their aid, which in turn brings about God’s punishment and wrath. . . .
6. Hadith and Islamic Culture (5), Grades 10–12, Level 5 (Science and Administration), 2019, p. 13. (Also in Hadith and Islamic Culture (3), Grades 10–12, Level 5 (Literature and Qur'an), 2019, p. 13.)

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

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


Removed:
Children were taught an antisemitic account of a Jewish woman poisoning and attempting to kill the Prophet Muhammad. This portrayal, while based in established Islamic oral tradition (hadith), is largely rejected in mainstream Islam as unsubstantiated hearsay.

In Medina:
Anas narrated that a Jewish woman brought poisoned mutton to the Messenger of God, and he ate of it. She was then brought to the Messenger of God who asked her about it. She replied, ‘I intended to kill you.’ ‘God would not give you control over that,’ he said, or perhaps: ‘God would not give you control over my fate.’ ‘Should we not kill her?’ asked [the Prophet’s Companions], but he told them: ‘No.’

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

<table>
<thead>
<tr>
<th>2020</th>
<th>2021</th>
</tr>
</thead>
</table>

---

**Fourth: Obeying others than Allah in permitting what is forbidden or forbidding what is permitted.** Legislation is Allah Almighty’s right, so it is not allowed to obey anyone in permitting what Allah has forbidden or by forbidding what Allah Almighty has allowed, whether they are scholars, rulers, heads of tribes and so forth, because this is picking them up as deities while excluding the Exalted Allah, and this is part of the Greater Polytheism. This type of polytheism is called: the polytheism of obedience.

Adi ibn Hatim reported: “I came to the Prophet while I had a cross of gold around my neck. He said: ‘O Adi! Remove this idol from yourself!’ I heard him recite from Surah Bara’ah: ‘They have taken their rabbis and monks as well as the Messiah, son of Mary, as lords besides Allah, even though they were commanded to worship none but One God. There is no god [worthy of worship] except Him. Glorified is He above what they associate [with Him]’” He said: ‘As for them, they did not worship them, but when they made something lawful for them, they considered it lawful, and when they made something unlawful for them, they considered it unlawful.’”

---

Red font indicates removed content.
Greed font indicates added content.
9. Hadith and Islamic Culture (3), Grades 10–12, Level 5 (Literature and Qur’an), 2019, p. 162. (Also in Hadith and Islamic Culture (5), Grades 10–12, Level 5 (Science and Administration), 2019, p. 110.)

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

**First:** Islam is the Middle Way between Excess and Strictness

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

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

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

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

4. The Muslim’s beliefs take the middle path regarding the prophets of God, His messengers, and His books. They believe in all of them, unlike the Christians who go too far in their regard of Jesus, and the Jews who accused him of lying and fought him.
11. Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 1, 2021, p. 28

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

<table>
<thead>
<tr>
<th>2020</th>
<th>2021</th>
</tr>
</thead>
<tbody>
<tr>
<td>An inshi ṯī Ṵaḥra ʾl-ʾreṣāla ṭawḥīd, wa ṭuḥma ṭibāṣara.</td>
<td>An inshi ṯī Ṵaḥra ʾl-ʾreṣāla ṭawḥīd, wa ṭuḥma ṭibāṣara.</td>
</tr>
<tr>
<td>رَسُولِ اللَّهِ صلى الله عليه وسلم، الَّذِي عَيْنَى بِنَبِيّ كَذَٰلِكَ نَبِيُّ مُنبِئٍ عَلَى الْمَعْلُومِ.</td>
<td>رَسُولِ اللَّهِ صلى الله عليه وسلم، الَّذِي عَيْنَى بِنَبِيّ كَذَٰلِكَ نَبِيُّ مُنبِئٍ عَلَى الْمَعْلُومِ.</td>
</tr>
<tr>
<td>And this is in the Hadith on the authority of the first (Abu Hurairah) who related that the Messenger of Allah said: ‘By Him in Whose Hands my soul is, surely the son of Mary will soon descend amongst you and will judge mankind justly . . .’ This Hadith contains a response to two groups: The first are the Jews who claimed to have killed Isa, and the second are the Christians who claimed that Isa is a god.</td>
<td>And this is in the Hadith on the authority of the first (Abu Hurairah) who related that the Messenger of Allah said: ‘By Him in Whose Hands my soul is, surely the son of Mary will soon descend amongst you and will judge mankind justly . . .’</td>
</tr>
</tbody>
</table>

Red font indicates removed content.

7. Isa will descend at the end of times and will rule by Muhammad’s Sharia. Abu Hurairah reported: “The Messenger of Allah said: ‘By Him in Whose Hands my soul is, surely the son of Mary will soon descend amongst you and will judge mankind justly . . .’”


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

أذكر كيف حفظ الله أنبيائه عليهم السلام في المواطن الآتية:

<table>
<thead>
<tr>
<th>كيف حفظهم الله</th>
<th>الأنباء عليهم السلام</th>
</tr>
</thead>
<tbody>
<tr>
<td>……………………..</td>
<td>……………………..</td>
</tr>
<tr>
<td>4. إعسَى ٱلرَّحْمَٰنُ ٱلرَّحِيمُ</td>
<td>عِيْسَى ٱلنَّبِيُّ عِلَمَ إِذًا ٱلرَّحِيمُ ٱلرَّحْمَٰنُ.</td>
</tr>
</tbody>
</table>

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

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

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

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

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

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

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

Schemes by the Enemies of Islam: there were people who entered Islam, who had no intention of having faith in it, whose sole intention was to destroy Islam and concoct schemes against it. Such was Abdullah ibn Saba, the Jew who entered Islam and spread discord against the Caliph ʿUthman ibn ʿAffan. The discord he led resulted in the murder of ʿUthman ibn ʿAffan, and the emergence of the Kharijites and the Rafidites [heterodox sects of Islam].
15. Hadith and Islamic Culture (3), Grades 10–12, Level 5 (Literature and Qur’an), 2019, p. 211.

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

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

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

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

...

**Removed:**
Jews and Christians were cursed by Muhammad for the worship of tombs, as seen in a hadith inserted into a chapter that forbids such a practice.

1. Jundub narrated that he heard the Prophet say: ‘Those who preceded you used to take the graves of their prophets and righteous men as mosques, but you must not take graves as mosques; I forbid you to do that.’

‘A’isha and ‘Abdullah ibn ‘Abbas narrated that when the Messenger of Allah became bedridden, he started applying a garment of his to his face, and when he felt hot and short of breath he took it off his face, saying: ‘God curse the Jews and the Christians for taking the graves of their prophets as places of worship. Beware of what they have done!’ (Otherwise, his own grave would have become a focus of attention, despite his fears that it would be made into a mosque.)


**Removed:**
Ridicule in religion was taught with a negative example of a statement attributed to “the Jews” that “God’s hands are tied.”

1. Mocking God Almighty. For example: the Jews, who say that God’s hands are tied.
A discussion on sects that deviated from the Divine Books removed part of a Qur'anic verse that stated that Jews and Christians killed prophets who came before Muhammad. The textbook now states that only “some” and not all the Jews and Christians falsified Allah’s words. Infidels and philosophers are also described in a negative context as denying all of Allah’s words.

**Descriptions of Deviation Regarding the Divine Books.**

Sects have deviated from the Divine Books, among them are:

**The First:** Infidels and Philosophers, who denied all of them. The Second: Jews and Christians, who believed in some of the books and disbelieved in the rest of them, and who falsified or hid away some of what Allah sent down.

The Almighty said: “When it is said to them: ‘Believe in what Allah has revealed,’ they reply, ‘We only believe in what was sent down to us,’ and they deny what came afterwards, though it is the truth confirming their own Scriptures! Ask them, O Prophet, ‘Why then did you kill Allah’s prophets before, if you are (truly) believers?’” [Al-Baqarah: 91]
19. Islamic Studies—Tawhid (1), Grades 10–12 (Joint Track), 2021, p. 150.

**Altered:**

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

<table>
<thead>
<tr>
<th>2020</th>
<th>2021</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Tawhid (1), Grades 10–12 (Joint Track), 2020, p. 150.</strong></td>
<td><strong>Islamic Studies—Tawhid (1), Grades 10–12 (Joint Track), 2021, p. 150.</strong></td>
</tr>
<tr>
<td>Sorcery and all that is related to it: The phenomenon of sorcery is known to every nation. For instance, the Jews who deviated and rejected the book of Allah Almighty [the Torah], and accepted sorcery. The Almighty said when describing them: “They [instead] followed the magic promoted by the devils during the reign of Solomon. Never did Solomon disbelieve, rather the devils disbelieved. They taught magic to the people, along with what had been revealed to the two angels, Hârût and Mârût, in Babylon. The two angels never taught anyone without saying, ‘We are only a test [for you], so do not abandon [your] faith.’ Yet people learned [magic] that caused a rift [even] between husband and wife: although their magic could not harm anyone except by Allah’s Will. They learned what harmed them and did not benefit them—although they already knew that whoever buys into magic would have no share in the Hereafter. Miserable indeed was the price for which they sold their souls, if only they knew!” [Al-Baqarah, 102]</td>
<td>Sorcery and all that is related to it: The phenomenon of sorcery is known to every nation in the past and present, as there are some of them who deviated from the religion of Allah as they saw fit, they rejected the truth of what Allah has revealed, and accepted sorcery. The Almighty said when describing them: “They [instead] followed the magic promoted by the devils during the reign of Solomon. Never did Solomon disbelieve, rather the devils disbelieved. They taught magic to the people, along with what had been revealed to the two angels, Hârût and Mârût, in Babylon. The two angels never taught anyone without saying, ‘We are only a test [for you], so do not abandon [your] faith.’ Yet people learned [magic] that caused a rift [even] between husband and wife: although their magic could not harm anyone except by Allah’s Will. They learned what harmed them and did not benefit them—although they already knew that whoever buys into magic would have no share in the Hereafter. Miserable indeed was the price for which they sold their souls, if only they knew!” [Al-Baqarah, 102]</td>
</tr>
</tbody>
</table>

*Yellow highlight* indicates altered content.

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

<table>
<thead>
<tr>
<th>2020</th>
<th>2021</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Hadith and Sira, Grade 6, Vol. 1, 2020, p. 101.</strong></td>
<td><strong>Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1, p. 99.</strong></td>
</tr>
<tr>
<td>Ibn Mas‘ud reported: “I can still recall as if I am seeing the Messenger of Allah resembling one of the Prophets whose people scourged him and shed his blood, while he wiped blood from his face, he said: ‘O Allah! Forgive my people, because they certainly do not know.’”</td>
<td>Aisha, may Allah protect her, the wife of the Prophet, reported: “A group of Jews came to Allah's Messenger and said: ‘as-sam alaykum [poison be upon you]!’ Aisha, may Allah protect her, said in response: ‘I understood that, so I said ‘as-sam alayku [and curse you too]!’’ She said: Allah's Messenger said: Be calm, O Aisha! Allah loves forbearance in all matters.’ I said, ‘O Allah's Messenger! Haven't you heard what they [the Jews] have said?’ Allah's Messenger said: ‘I have [already] said [to them] ‘and upon you!’’”</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>2019</th>
<th>2020</th>
</tr>
</thead>
<tbody>
<tr>
<td>Battle of the Trench (5 AH): A group of Jews incited the infidels of Quraysh and other tribes to attack the Muslims.</td>
<td>Battle of the Trench (5 AH): The Quraysh and other tribes set out to attack the Muslims.</td>
</tr>
</tbody>
</table>

Red font indicates removed content.
Green font indicates added content.


**Altered:**
An explicit reference to Jews (banî Isrâ’îla, [children of Israel]) trying to kill the prophet Jesus (‘Isa) was replaced in 2020 with the more indirect “some of Jesus’s nation.”

<table>
<thead>
<tr>
<th>2019</th>
<th>2020</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the end, the infidels among the Children of Israel conspired against [Jesus], fearing that people will put their faith in him and start following him because of his miracles. Thus, they attempted to kill him; however, God rescued him from their hands, and brought him up to Him.</td>
<td>In the end, some of [Jesus’s] nation conspired against him, fearing that people will put their faith in him and start following him because of his truthfulness and miracles. Thus, they attempted to kill him; however, God rescued him from their hands, and brought him up to Him.</td>
</tr>
</tbody>
</table>

Yellow highlight indicates altered content.
Green font indicates added content.
Jews are characterized with disobedience. Interpreting verses from the Qur’anic At-Taghabun Surah, an out of context statement explains that while true believers abide by Allah and Muhammad, the Jews are portrayed negatively by doing the exact opposite.

٢- السمع والطاعة لله ولرسوله حاصل للمؤمن الحق، أما عدوم الطاعة فهو حاصل للهود الذين قال الله تعالى عليهم: {وَبَيِّنْنَا مَعَصْيَتَكُمْ وَعَذَابَكُمْ}. (١)  

٢- Listening to Allah and His Messenger and obedience to them are characteristics of the true believer, whereas disobedience is the characteristic of the Jews who Allah Almighty said about them: “They say, ‘We listen, and we disobey.’” (An-Nisa [The Women], 46)

Remaining:

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

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

٢- The enemies of Islam are not satisfied unless they reject the belief in Islam and follow their community. Whatever the Muslim offers to them, he will never achieve his satisfaction.
25. **Tawhid (2), Grades 10–12 (Humanities), 2021, p. 50.**

**Remaining:**

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

---

**The Books of the People of the Book.**

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

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

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

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

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

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

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

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

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

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


Remaining:
Jews are accused of describing Allah as poor and gloating about their own wealth, a standard antisemitic trope. In a passage describing different forms of atheism, one form is outlined as attributing false qualities to Allah with an example given of Jews saying, ‘Allah is poor; we are rich.’

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


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

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


**Removed:**
Students were taught that God forbids befriending, loving or supporting infidels, especially when that comes at the expense of Muslims.

Forbidden Amity
That means taking the infidels’ side, by loving them and aiding them against Muslims. As God said: ‘Let not believers take disbelievers as allies rather than believers. And whoever of you does that has nothing with God, except when taking precaution against them in prudence. And God warns you of Himself, and to God is the destination.’ (3:28) This is God’s prohibition on Believers from taking the infidels’ side in terms of affection and assistance.
31. Hadith and Islamic Culture (3), Grades 10–12, Level 5 (Literature and Qur'an), 2019, pp. 143–45.

Removed:

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

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

<table>
<thead>
<tr>
<th>معنیها</th>
<th>الكلمة</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُشْكَ النَّاسُ أن تَدْعُوْنَ هُزْمَكُمْ وتَمْهِدُواْ بَعْضَهُمْ بَعْضًا إِلَى مَقَاطِعَكُمْ وَكَسْرُ شُوَكَكُمْ.</td>
<td>يوشك الأمم أن تدعى عليكم</td>
</tr>
</tbody>
</table>

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

4. The hadith shows that the nations of the world, regardless of ethnicity or faith, would reign supreme over the Muslims if those become weak and devoted to this world, neglecting the sources of power.
Students were taught that sorcery is a form of infidelity, punishable by death. Students still learn that sorcerers will be punished, however the nature of this punishment is now vague and non-specific, as it shall be “according to the laws of Islamic Sharia.”

<table>
<thead>
<tr>
<th>2020</th>
<th>2021</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The Sorcerer’s Punishment in the World:</strong></td>
<td><strong>The Sorcerer's Punishment in the World:</strong></td>
</tr>
<tr>
<td>First: The sorcerer, who practices the sorcery of trickery and deception, both of which are infidelity, will be punished by death . . . The ruler or his deputy are the ones who have the responsibility of killing him.</td>
<td>The ruler or his deputy are the ones who have the responsibility of punishing the sorcerer according to the laws of Islamic Sharia, which made sure to discourage the sorcerer and prevent his harm and evil from reaching the people.</td>
</tr>
<tr>
<td>Proof to this is as follows:</td>
<td></td>
</tr>
<tr>
<td>1. Sorcery is infidelity and an abandonment of the religion of Islam.</td>
<td></td>
</tr>
</tbody>
</table>
| Therefore, scholars mentioned it in the subject of apostasy. The apostate’s punishment is death. Proof to this: The Hadith of Abdullah ibn Abbas about the Messenger of Allah, who said: ‘He who converts his religion—kill him.’ | }

Red font indicates removed content.

Yellow highlight indicates altered content.

Green font indicates added content.
The textbook condemns the popular Muslim tradition of visiting tombs of sacred figures (ziyārah). Whereas this textbook’s 2019 version described those who perform this practice as “of evil nature” [šīrār l-xulq]—a term associated with Islamic eschatology and the end of human morals—the 2020 version moderated this statement, reducing it to teaching that it is a form of idolatry, forbidden by the Prophet Muhammad.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tawhid, Grade 7, Vol. 2, 2019, p. 24</td>
<td>Lesson Four: Glorification of Tomb Pilgrimage and Treating Tombs as Mosques (2)</td>
</tr>
</tbody>
</table>

Those of evil nature in the eyes of God Almighty are those who treat tombs as mosques.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>The Temptation of Tomb Worship:</td>
</tr>
<tr>
<td></td>
<td>One of the surest ways leading to idolatry is the temptation of tomb worship, as excess in worship of the tombs’ owners is what led people to idolatry in both ancient and modern times. It is for this reason that the Prophet maintained the boundaries of monotheism, by forbidding us from turning his tomb into a celebration, that is: a place of gathering for worship, as tombs are not a place of worship.</td>
</tr>
</tbody>
</table>
A chapter about polytheism determines that those who practice it are not a part of Islam and will be sent to Hell for all eternity if they do not repent.

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

1. In the world: He is part of the greater polytheism that was taken out of the religion of Islam, because he worships anyone but Allah.

2. In the afterlife: his verdict in the afterlife is that if he dies being that [a polytheist] and he didn’t repent, then he will be among the companions of the [Hell]fire for all of eternity. Proof of this can be found in the words of Allah Almighty: ‘Indeed, he who associates others with Allah—Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.’ (Al-Ma’idah [The Table Spread] 72)

[Caption reads: “Beware of Polytheism”]

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

On the Day of Resurrection, a person will either be a doomed infidel, a believer who will be saved, or a believer who lacks a little bit of faith and has committed good deeds and bad deeds. It will be Almighty Allah’s will whether to punish or spare him. The Almighty Allah mentioned several situations the infidels and sinners will encounter on that day, as the Almighty said:

“Then on the Day of Resurrection He will disgrace them and say, ‘Where are my partners for whom you used to oppose [the believers]?’” Those who were given knowledge will say, ‘Indeed disgrace, this Day, and evil are upon the disbelievers’ (An-Nahl [The Bees] 27)

As to the infidels, their judgement doesn’t take into account one’s good deeds and bad deeds, because they don’t have good deeds at all. The Almighty said: ‘And we will regard what they have done of deeds and make them as dust dispersed.’ (Al-Furqan, [The Criterion] 23)


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

Then, the Exalted Allah mentions descriptions of the faithful and of the infidels, as Allah Almighty informs . . . and that the infidels do not make use of the warnings and cautions, but instead they insist on infidelity and disbelief. So, because of this, Allah put a mark on their hearts so faith does not make its way into them, and therefore their fate will be agony in Hellfire.
37. *Tawhid (2)*, Grades 10–12 (Humanities), 2021, p. 120.

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

---

**Hellfire:**

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

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

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

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

---


**Remaining:**

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

---

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

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

**Remaining:**

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

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

1- Infidelity is the cause for being thrown out of Allah’s mercy and for eternal damnation in Hell.
Students are taught that polytheists shall spend all eternity in Hell after they die.

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

The Danger of Polytheism:
- Polytheism is the greatest and most heinous of sins in the eyes of Allah Almighty, as inserted in a Hadith of ibn Mas‘ud, who said: “O Messenger of Allah, what is the worst sin? He said: ‘Setting up a rival to Allah, though it is He who created you.’”
  The rival is the associate.
- Allah will not forgive those who die as polytheists . . .
- Polytheism makes spending eternity in Hellfire inevitable, while forbidding entrance to Heaven . . .
Remaining:
Students are given a Hadith about “the seven destructing things,” which include polytheism and sorcery. Both are considered to be great sins and Muslims are ordered not to follow in the footsteps of infidels and polytheists and to avoid these practices at all costs.

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

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

6. Sorcery is among the most grievous of the Great Sins, as it happens with the sorcerer’s submission to demons, who do not aid him for his sorcery until he disbelieves Allah Almighty, including attaching to anything other than Allah Almighty, causing harm to people, corrupting the land, and unjustly consuming wealth. The Muslim must beware of sorcery and of joining them or cooperating with them in any way.
43. Tawhid, Grade 7, Vol. 1, 2020, p. 83.  
Remaining:  
In a chapter entitled “Cautiousness of Polytheism,” students are taught a hadith about “the seven destructive things,” which include polytheism and sorcery.

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

Remaining:  
Polytheism is described as the greatest sin possible which is unforgivable by Allah and punished by an eternity in Hell. Hence, Muslims are to avoid taking on any characteristic of polytheists.

Allah Almighty does not forgive polytheism:
Polytheism is the greatest sin, thus Allah Almighty does not forgive it. The Almighty said: ‘Indeed, Allah does not forgive associating others with Him [in worship], but forgives anything else of whoever He wills. And whoever associates others with Allah has indeed committed a grave sin.’ (An-Nisa [The Women], 48) It is narrated on the authority of Jabir, that the Messenger of Allah said: ‘He who met Allah without associating anything with Allah entered Paradise and he who met Him associating [anything] with Him entered Fire.’

Warning about the characteristics of polytheists:
As Greater Polytheism results in Hell, many texts warn about it, describe the characteristics of those who practice it, order the Muslim to take on the characteristics of the people of Tawhid, and emulate their leader Muhammad.
Polytheism is described as the worship of graves, stars, genies, rocks, and trees. Rituals of polytheism are described as summoning the dead, prostrating to graves, slaughtering sacrifices for other gods and engaging in sorcery.

Some of those who are worshiped besides Allah:
1. Prophets, who are not satisfied with this polytheistic worship.
2. Righteous people, who are not satisfied with this polytheistic worship.
4. Rocks.
5. Trees.

Manifestations of Polytheism:
- Summoning the dead; they would say to the dead: ‘Sir, help me!’
- Prostrating to other gods and worshiping them, such as worshipping graves of prophets, righteous people, great people, etc.
- Slaughtering sacrifices to other gods, such as those who slaughter sacrifices for genies or for the dead.
- Engaging in sorcery, such as worshiping demons [or others] besides Allah.
Summarizing verses from the Qur’anic Luqman Surah, polytheism is deemed the greatest sin and an act of aggression against Allah and His religion.

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

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

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

The polytheists have no excuse to worship deities, as they know that they will neither cause harm nor be of help. And We have sent you [O Prophet] only as a deliverer of good news and a warner. (Al-Furqan [The Criterion], 56) Good news of Heaven for believers, and a warning of Hell for the polytheists.

b. The polytheists’ outcome is painful punishment, because …………………………...
Remaining:
Students are taught the dangers of polytheism and that those who practice it will be punished in Hell for all eternity. A Qur'anic verse referring to the People of the Book (i.e., Christians and Jews) being sent to Hell was replaced with an excerpt of a different verse which states that those who practice polytheism will be denied Paradise by Allah and their home will be Fire.

The Danger of Polytheism:
1. Allah doesn't forgive it. Allah Almighty said: 'Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills.' (An-Nisa [The Women], 48)
2. Polytheism makes all deeds worthless, meaning: it cancels them. The Almighty said: ‘But if they had associated others with Allah, then worthless for them would be whatever they were doing.’ (Al-An’am [The Cattle], 88)
3. Whoever practices it will be in Hell for all of eternity. Allah Almighty said: ‘Whoever associates others with Allah [in worship] will surely be forbidden Paradise by Allah. Their home will be the Fire.’ (Al-Ma’idah [The Table Spread], 72)

49. Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh, Grade 8, Vol. 2, 2020, p. 44.
(Previously—Tafsir, Grade 8, Vol. 2, 2019, p. 60.)
Remaining:
Students are taught that leaving Islam and adultery are justified reasons for leaders to kill people. Conclusions drawn from verses of the Qur’anic Al-Furqan Surah include the authorization to kill people if they leave Islam, unlawfully kill a person, or commit adultery.

2- لا يقتلن النفس المعصومة إلا بالحق ، لأن ترد بعد إسلامها، أو تقتل نفسها محرمة بغير حق، أو ترتي وتزني مع إحصان ، وذلك لولي الأمر ليس للأفراد .

2- They must not kill an infallible soul except by right, such as if it leaves Islam, kills a forbidden soul with no right, or engages in adulterous relations with a married person. This is for the leader, not individuals.
An explanation of one of the articles of faith in Islam—the belief in the Day of Judgement—describes Hell as “the home of painful punishment,” reserved specifically for infidels.

- Hell is the home of painful punishment, which was prepared for the infidels.
**Jihad and Terrorism**


**Removed:**

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

---

‘Abd al-Rahman ibn ‘Awf narrated:

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

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

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

I have been informed that he utters curses against the Messenger of God,’ he replied.

‘By Him in Whose Hands my life is, if I should see him, then my body will not leave his body, until one of us who is destined to die earlier dies!’

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

After a while I saw Abu Jahl walking amongst the people. ‘Look!’ I said. ‘This is the man you asked me about.’ They then attacked him with their swords and struck him to death.”
Removed:
An entire textbook unit about *jihad* was removed in 2020. This unit presented all types of *jihad* as “the climax of Islam,” including its violent aspects, which were taught to be performed for the purposes of spreading Islam and protecting Muslim lands. It was also explained that women can perform any type of *jihad* besides combat.

---

**Jihad**

Second [meaning]: Fighting for the sake of God. This meaning is the intended one [in the above text].

[... *jihad*] also includes combat prescribed by God Almighty to spread the Call to Islam, so that people may enter the religion of Islam for protection, security, and the fight against injustice, oppression and anarchy. However, [jihad] is not for aggression, as the extremists and radicals claim. [...]

Situations in which *jihad* is obligatory:

**Jihad becomes a personal obligation in three situations:**

First: If the enemy besieges or occupies the country.

Second: If the ruler commands *jihad*, as the Almighty said: ‘O believers! What is the matter with you that when you are asked to march forth in the cause of God, you cling firmly to your land?’ [9:38]

Third: If the Muslim is present at the field of battle, in which case he is not allowed to retreat and suffer defeat.

---

Ruling of *jihad* regarding women:

**Jihad in the sense of combat is not obligatory for women,**

The virtue of *jihad*:

**Jihad is the epitome of Islam, and amounts to a profitable trade with God.**

**Jihad for the sake of God includes:**
a. Fighting in defense of religion, one’s life or one’s family. The Prophet said: ‘He who is killed in defense of his religion is a martyr, he who is killed in self-defense is a martyr, and he who is killed in defense of his family is a martyr.’
b. Fighting in defense of a Muslim country, the Kingdom of Saudi Arabia, protecting it and its Islamic holy sites. The Almighty said: ‘How could we refuse to fight in the cause of God, while we were driven out of our homes and separated from our children?’ [2:246]


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

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

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

[...]

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

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

**Removed:**

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

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


**Removed:**

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

**Situations in which Jihad is Designated:**

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

1. If two ranks face each other, then those who are present are forbidden from retreating. The Almighty says: ‘O believers! When you face the disbelievers in battle, never turn your backs to them. And whoever does so on such an occasion—unless it is a maneuver or to join their own troops—will earn the displeasure of Allah, and their home will be Hell. What an evil destination!’ [Al-Anfal, 15–16]

2. If the infidels assault a specific land, then its people must fight them and protect it, for self-defense is a duty. The Almighty said: ‘Fight in the cause of Allah against those who wage war against you, but do not exceed the limits. Allah does not like transgressors.’ [Al-Baqarah, 190]
3. If the ruler mobilizes a nation, they are to comply. The Almighty says: ‘O believers! What is the matter with you that when you are asked to march forth in the cause of Allah, you cling firmly to the land? Do you prefer the life of this world over the Hereafter? The enjoyment of this worldly life is insignificant compared to that of the Hereafter. If you do not march forth, He will afflict you with a painful torment and replace you with other people. You are not harming Him in the least. And Allah is Most Capable of everything.’ [At-Tawbah, 38–39]

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

Removed:

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

When is Combat Considered Jihad for the Sake of Allah?

Combat does not exceed two goals:

1. It can be done to carry Allah’s command, to sacrifice for His sake, to spread the principle of the oneness of Allah, to protect the values of Islam and the Muslims’ land, and to elevate the word of Allah. This is jihad for the sake of Allah.

2. It can have a different goal, such as fighting out of valor, out of zeal, out of a sense of patriotism, in seeking of fortune, or other false slogans and beliefs. This is not for the sake of Allah. The Messenger of Allah was asked about who fights in the battlefield out of valor, or out of zeal, or out of hypocrisy, which of this is considered as fighting in the cause of Allah? He said: ‘He who fights in order that the Word of Allah remains the supreme, is considered as fighting in the cause of Allah.’
A text teaching that *jihad* specifically means “fighting the enemies for the protection of religion, land, and worshipers” was removed in 2021. Violent *jihad* is still presented as the “climax of Islam,” with no discussion of spiritual and peaceful forms of *jihad* being offered. Students are taught that *jihad* can only be declared by the Ruler, and that Saudi Arabia’s war against the Houthis is a form of *jihad*, and thus is justified and even encouraged religiously.

---

### Table of Changes

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2020</td>
<td>Abdullah ibn Mas’ud reported: “I asked the Prophet which action is dearest to Allah and He replied: ‘Prayer at its proper time.’ He asked: ‘What came next?’ He replied: ‘Kindness to parents.’ He asked: ‘What came next?’ He replied: ‘Jihad in Allah’s path.’ He said: ‘He told me of them, and if I had asked for more, he would have told me more.’”</td>
<td>Abdullah ibn Mas’ud reported: “I asked the Prophet which action is dearest to Allah and He replied: ‘Prayer at its proper time.’ He asked: ‘What came next?’ He replied: ‘Kindness to parents.’ He asked: ‘What came next?’ He replied: ‘Jihad in Allah’s path.’ He said: ‘He told me of them, and if I had asked for more, he would have told me more.’”</td>
</tr>
<tr>
<td>2021</td>
<td>The lawful meaning of <em>jihad</em>: Fighting the enemies for the protection of religion, land, and worshipers. The Almighty said: ‘Fight in the cause of Allah [only] against those who wage war against you, but do not exceed the limits. Allah does not like transgressors.’ [Al-Baqarah: 190]</td>
<td>3- Jihad for the sake of Allah: It is the climax of Islam, and what brings Muslims might and triumph. It depends on the approval of the ruler of the Kingdom’s political and military establishments, and on the call of the Custodian of the Two Holy Mosques to those among the Islamic forces. Examples of jihad that the Kingdom currently experiences include our brave soldiers’ fighting against the enemy Houthi militias, in order to defend the Kingdom and the Custodian of the Two Holy Mosques, and to protect the spirit of the citizens and residents.</td>
</tr>
</tbody>
</table>

---

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

Red font indicates removed content.

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

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

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

7–Martyrdom for the sake of Allah is a godly gift, a divine dignity, granted by Allah to the best of His worshippers.
60. Hadith (1), Grades 10–12 (Joint Track), 2021, p. 99. (Previously—Hadith [1], Grades 10–12 [Joint Track], 2020, p. 99.)

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

12. Jihad in Islam is a general term that contains several meanings that revolve around the expression ‘exerting effort,’ whatever its positive theme may be. This includes seeking knowledge and sustenance, bringing oneself to do good, to abandon evil, and to spend money. This also includes the meaning of fighting, which Allah Almighty legitimized to protect lawful rights and freedoms. Allah Almighty said: ‘Fight in the cause of Allah [only] against those who wage war against you, but do not exceed the limits. Allah does not like transgressors.’ [Al-Baqarah: 190]

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

13. If the Imam of the Muslims assigns a group to fight and calls upon them to perform jihad for the sake of Allah, they are forbidden from fleeing the battle, because this is among the greatest of sins, as it is fleeing from the battlefield, which is forbidden in this hadith. The Almighty said: ‘O believers! When you face the disbelievers in battle, never turn your backs to them. And whoever does so on such an occasion—unless it is a maneuver or to join their own troops—will earn the displeasure of Allah, and their home will be Hell. What an evil destination!’ [Al-Anfal: 15–16] This, with the exception of those who flee with the intention of deceiving the enemy, of moving between combat groups, or if the numbers of the enemy are more than twice the number of AD warriors.
61. *Fiqh (2), Grades 10–12* (Joint Track), 2021, p. 263. (Previously—*Fiqh (2), Grades 10–12 [Humanities], 2020, p. 263.)*

**Remaining:**

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

\[\text{ج} - \\
\text{تأمّل الأدلة الآتية وَبِئنَ ما فيها من الخصوص والعَوْمَم}:
\]

\[\text{1 - عن عبد الله بن عصرو بن العاص}\\
\text{عَنَّ رَسُولِ اللّهِ ﷺ}\\
\text{قال: }\\
\text{
\begin{align*}
\text{يَغْفِرَ لِلشَّهِيدِ كُل ذَنٌبِ إلا الْذَّنِبَ}\end{align*}
\text{الْذِّنِب}}
\]

C- Look at the following list and explain the [use of] specification and generality in them:

1- Abdallah ibn Amr ibn al-As reported about the Messenger of Allah, who said: 'All the sins of a martyr will be forgiven, except debt.'
Gender


Removed:
Wearing clothing of the opposite sex, even as a form of humor or theater, is prohibited.

Men are not allowed to wear women’s clothing, such as: …… [image of a woman’s dress]
Women are not allowed to wear men’s clothing, such as: …… [image of a man’s robe]
This prohibition includes both serious and jocular situations. A man, for example, may not wear women’s clothing to amuse his friends, or for the sake of acting.
The Prophet mentioned a terrible threat on whoever does so: a curse. What is that curse? . . .

63. Hadith (I), Grades 10–12 (Joint Track), 2021, p. 146. (Previously—Hadith [I], Grades 10–12 [Joint Track], 2020, p. 147.)

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

Following this, chastity has other applications, including:
a. . .
b. A Muslim woman’s refraining from adorning herself and from being submissive in speech.
The text makes a distinction between men and women in Islam, stating that although they both have rights and obligations, men are superior to women and are responsible for them.

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

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

65. Hadith (I), Grades 10–12 (Joint Track), 2021, p. 184. (Previously—Hadith [I], Grades 10–12 [Joint Track], 2020, p. 188.)
Remaining:
Students are taught that women are not allowed to travel independently, unless they are accompanied by their husband or with a relative with whom they cannot marry (Mahram).

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

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

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


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

Third: She is not to allow anyone to enter his home except with his permission. He [Muhammad] said: ‘It is not lawful for a woman to fast without the permission of her husband, nor should she allow anyone to enter his house without his permission.’
Conservative gender stereotypes are reinforced in an image that shows a mother hanging laundry and cooking as her contribution to family life. The storyboard is centered around a family who are trying to save money to go on the *umra* trip (pilgrimage to Mecca outside the official hajj season). There is also a positive message of electricity conservation; however, the way that the mother is presented gives students the idea that domestic roles are the responsibility of women.
69. *Fiqh (3), Grades 10–12* (Optional Track), 2021, p. 76.

**Remaining:**

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

![Image](https://example.com/image.png)

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


**Remaining:**

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

![Budgeting Example](https://example.com/budgeting.png)
Remaining:

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

(Top Left): Washing socks:
1. We need: [pictures of laundry detergent, bucket of water, and a drying rack.]
2. Sewing holes, if there are any, so they don’t expand.
3. Dusting them.

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

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

(Bottom right): Mark ‘V’ for the right posture while cleaning, and mark ‘X’ for the incorrect posture, with an explanation.
Stereotypical gender roles are taught in textbooks that are only given to female students. They are taught about the importance of cleaning, implying that this is a woman’s job.

Cleanliness:
The cleanliness of the house is very important for the health of the family, for its appearance, and for its scent. Because of this, taking care of it is crucial, by following these steps: ventilating the rooms, organizing the furniture and dusting them, sweeping the floor, washing the floor, and closing the windows and curtains after some time.
In light of Jerusalem’s good virtues, its place in Islamic law and in the hearts of Muslims—and in recognition of its own sense of responsibility—the Permanent Committee for Scholarly Research and Fatwahs in Saudi Arabia follows with deep sorrow, and will keep following, aggressions and oppressive actions taken and being taken, as they intensify with each passing day, including families being taken out of their houses, the expulsion of thousands of people from their properties and the expropriation of their houses, farms and residences—all so as to allow the Jews to establish the illegal appropriations they call the ‘settlements’ on top of them, to attack religious worshippers, to build the Separation Fence, to harden the economic siege, to confiscate identification cards, to make arrests, to degrade the level of public services, to shut down charities, and to harass people in various different ways. There is no doubt that this is a crime, a form of oppression, and an injustice towards Jerusalem, the Al-Aqsa Mosque, and the people of Palestine. . . .
The textbook claimed that the Jewish Temple in Jerusalem is a politically motivated fabrication, and that the Temple Mount has always been occupied by a mosque. Israel and the Jewish people were accused of actively seeking to destroy the Al-Aqsa Mosque, remove Jerusalem’s Islamic character and rebuild the Temple, all as a primary directive.

The Jews’ Attempts to Demolish the Al-Aqsa Mosque and Build the Temple

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

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

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

Activity 2
Al-Aqsa Mosque is now under the Zionist Occupation. It was subjected to a number of attempts to destroy and Judaize it. Together with your classmates, find three examples of Zionist offenses against the Al-Aqsa Mosque, and three ways to support it.

[Top column, right to left:] Examples of Offenses by the Jews—Ways to Support Al-Aqsa
77. *Hadith and Islamic Culture (3), Grades 10–12*, Level 5 (Literature and Qur’an), 2019, p. 324.

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

The Al-Aqsa Mosque has its own place in the hearts of Muslims. The Prophet prayed in it as an imam to all the prophets, when he was taken to Jerusalem on a nightly journey before the Hijrah. In 15 AH, the Islamic conquests reached it and ‘Umar ibn Al-Khattab purified it of the Christians’ filth. Later, Saladin liberated it from the Crusaders, but then, as the Muslims weakened, it fell into the hands of the Zionist Occupation. The Kingdom of Saudi Arabia places Jerusalem and Palestine in its top priority, whether it is support of the Palestinian cause in international organizations, financial aid, or international and regional conferences and meetings—one of the most important of which was the Jerusalem Summit, held in Dhahran in 1439 AH [2018] and was headed by the Custodian of the Two Holy Mosques, King Salman ibn ‘Abd al-‘Aziz, may Allah protect him.

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

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

**Remaining:**
Israel is erased from maps in this geography textbook.

---


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

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


Remaining:
Israel’s existence is ignored on a map of Saudi Arabia’s mineral extraction sites. Instead, the word Palestine is written across the entire territory.

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

Remaining:
Israel is not included on maps of the region that are used to show Saudi Arabia’s demography, mineral extraction sites, and airports and ports. Instead of Israel, the word Palestine is written across the entire territory.
85. *Geography, Grades 10–12* (Humanities), 2021, p. 204.

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

86. *Social Studies, Grades 10–12* (Joint Track), 2021, p. 64.

**Remaining:**
Zionism is defined as a racist European movement which aims to expel Palestinians and establish a Jewish state by force.

---

**Concepts and Terms**
**Zionism:** A Jewish racist political movement, European in its origins and beginnings, which aims to expel the Palestinian people and establish a Jewish state by force by encouraging Jewish immigration into Palestine. It was named after Mount Zion in Jerusalem.
Students are taught that “Zionists” deliberately tried to burn down the Al-Aqsa Mosque in 1969. As is well-documented, an Australian Christian fundamentalist tourist named Denis Rohan was in fact responsible for the attack.

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

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

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

b) Political poetry discusses the issues of Arab peoples and how they oppose colonialism, such as the Algerian revolt and the Palestinian issue and the Jews’ occupation of the holy land. The poetry centers on describing feelings of anger toward the occupation and depicting the agony and resistance.
89. *Social Studies, Grades 10–12* (Joint Track), 2021, p. 70.

**Remaining:**

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

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

90. *Social Studies, Grades 10–12* (Joint Track), 2021, pp. 70–71. (Previously—*Social Studies, Grades 10–12* (Joint Track), 2019–20, pp. 69–70; *Social Studies, Grades 10–12* (Joint Track), 2017, pp. 140–41.)

**Remaining:**

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

**2017 Edition:**

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

The following photos, entitled “Construction of the Occupier Jews' Settlements in Palestine,” accompany a text describing the ways in which the British Mandate helped the Zionist movement form a national homeland. Settlements were built after 1967 and the West Bank Barrier at the beginning of the twenty-first century, decades after the end of the British Mandate in May 1948.
92. Social Studies, Grades 10–12 (Joint Track), 2021, pp. 75–76.
Remaining:
Students are taught about the “Israeli enemy” in the context of the “Separation Wall.”

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

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

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

**Remaining:**

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

*The Jordan Valley:*

... The valley is located along the Jordan River, between Jordan and Palestine. It includes the Dead Sea.
### Iran


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

2019 Version:

![Map Showing Historical Rivalry](image)

**B. The Persians occupied parts of the Arabian Peninsula before Islam.**

2020 Version:

![Map Showing Rivalry](image)

**B. Attempts by the Sassanid Empire in Persia and the Byzantine Empire to control the Arabian Peninsula.**
Foreign powers influenced parts of the Arabian Peninsula during the mission of our Prophet Muhammad including the influence of the Persians which spread to the Easter Coast and Yemen.


**Remaining:**

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

Debtar al-majus min bilad Fars qatt al-khalifa 'Amr bin al-khatib al-dhul al-aslam fil-Fars wa-l-sham; anta 'amm al-farras al-farasa 'ama l-loo 'ama fihir dujar al-majus al-dhul al-aslam fil-Fars wa-l-sham; anta 'amm al-farras al-farasa 'ama l-loo 'ama fihir dujar al-majus.


Remainings:
The 2020 and 2019 editions of this textbook exclude Iran from a chart showing the nations bordering the Strait of Hormuz. Interestingly, the 2017 edition of the book mentioned Iran as one of the bordering states.

2020 Edition:

C. Fill in the straits and canals of the Arab and Islamic Worlds as specified in the first example of the following chart?

| C. ما مخلوق العالم العربي والإسلامي وقنواته كما هو موضح بمثال الأول في الجدول الأتى؟ |
|-------------------------------|-------------------------------|
| المحصلة أو القناة | الدول التي تطل عليه | يصل |
| الخليج العربي بحليج عمان | سلطنة عمان والإمارات العربية المتحدة | عمان |

71
Complete the following chart by writing the straits and canals of the Arab and Islamic Worlds:

Methodology

IMPACT-se applies methodological standards which are based on UNESCO and UN declarations, and international recommendations and documents on education for peace and tolerance (see notes). Our methodology is designed to consider every detail within the textbooks; it does not paraphrase, rely on interpretations, or attempt to illustrate preconceived notions.

The following is an updated, condensed version of the IMPACT-se UNESCO-derived standards for peace and tolerance in school education:

1. **RESPECT**: The curriculum should promote tolerance, understanding and respect toward the "Other," his or her culture, achievements, values and way of life.⁶

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.⁷

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.⁸

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.⁹

5. **PEACEMAKING**: The curriculum should develop capabilities for non-violent conflict resolution and promote peace.¹⁰

---

⁶ 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.

⁷ 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.


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.\(^{11}\)

7. **GENDER IDENTITY AND REPRESENTATION**: The curriculum should foster equality, mutual respect, and should aim for equal representation between individuals regardless of their gender identity. It should also refrain from language, content, and imagery that depicts limiting and/or exclusionary gender roles.\(^{12}\)

8. **SEXUAL ORIENTATION**: The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation.\(^{13}\)

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.\(^{14}\)

---


\(^{11}\) 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.

\(^{12}\) 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.

\(^{13}\) 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.

\(^{14}\) Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Articles III.6, and IV.7. On the imperative for developing “systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance,” see the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 4.2. On education for international cooperation, see also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principle II.
List of Textbooks

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

Grade 2

Grade 4

Grade 5

Grade 6
Grade 7

Grade 8

Grade 9

Grades 10-12
78. Arabic Language (1)—Language Competencies, Grades 10–12 (Joint Track), 2020.
79. Arabic Language (1)—Language Competencies, Grades 10–12 (Joint Track), 2021.
80. Arabic Language (2)—Language Competencies, Grades 10–12 (Joint Track), 2020.
81. Arabic Language (2)—Language Competencies, Grades 10–12 (Joint Track), 2021.
82. Arabic Language (3)—Language Competencies, Grades 10–12 (Joint Track), 2020.
83. Arabic Language (3)—Language Competencies, Grades 10–12 (Joint Track), 2021.
84. Arabic Language (4)—Language Competencies, Grades 10–12 (Joint Track), 2020.
85. Arabic Language (4)—Language Competencies, Grades 10–12 (Joint Track), 2021.
86. Arabic Language (5)—Literature Studies, Grades 10–12 (Humanities), 2020.
87. Arabic Language (5)—Literature Studies, Grades 10–12 (Humanities), 2021.
90. Arabic Language (7)—Language Studies, Grades 10–12 (Humanities), 2020.
91. Arabic Language (7)—Language Studies, Grades 10–12 (Humanities), 2021.
97. Fiqh (7), Grades 10–12, Level 6 (Science and Administration), 2019.
98. Geography, Grades 10–12 (Humanities), 2020.
100. Hadith (1), Grades 10–12 (Joint Track), 2020.
102. Hadith and Islamic Culture (3), Grades 10–12, Level 5 (Literature and Qur'an), 2019.
103. Hadith and Islamic Culture (5), Grades 10–12, Level 5 (Science and Admin.), 2019.
111. Islamic Studies—Hadith (1), Grades 10–12 (Joint Track), 2021.
112. Islamic Studies—Hadith (2), Grades 10–12 (Joint Track), 2021.
114. Islamic Studies—Tafsir (2), Grades 10–12 (Joint Track), 2021.
115. Islamic Studies—Tawhid (1), Grades 10–12 (Joint Track), 2021.
120. Social Studies, Grades 10–12 (Joint Track), 2021.
121. Tafsir (1), Grades 10–12 (Joint Track), 2020.
122. Tafsir (2), Grades 10–12 (Humanities), 2020.
125. Tawhid (1), Grades 10–12 (Joint Track), 2020.
126. Tawhid (2), Grades 10–12 (Humanities), 2020.