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

Annual review

June 2022
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Foreword

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

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

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

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

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

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

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

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

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

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

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

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

Eldad J. Pardo PhD
Director of Research, IMPACT-se
June 26, 2022
Christians, Jews, and Antisemitism

Content Removed

   **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.

   (Previously—*Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh, Grade 7*, Vol. 2, 2020, p. 67.) 
   **Removed:**
   Jews are no longer characterized as disobedient. In a section interpreting verses from the Qur’anic At-Taghabun Surah, text was removed which explained that while true believers are good and abide by Allah and Muhammad, Jews are seen negatively for doing the exact opposite.

<table>
<thead>
<tr>
<th>2020</th>
<th>2021</th>
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<tr>
<td>2. Listening to Allah and His Messenger and obedience to them are characteristics of the true believer, whereas disobedience is the characteristic of the Jews who Allah Almighty said about them: “They say, ‘We listen, and we disobey.’” (An-Nisa [The Women], 46)</td>
<td>2. Listening to Allah and His Messenger and obedience to them are characteristics of the true believer.</td>
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</tbody>
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*Red font* indicates removed content.
4. **Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh, Grade 7, Vol. 2, 2020, p. 142.**

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

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

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

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

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

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.

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<td>Visiting them and their sick to invite them to Islam:</td>
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<td>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.’</td>
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**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?
### Cases of divine protection to the Prophet in Medina:

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<td>Children were taught an antisemitic account of a Jewish woman poisoning and attempting to kill the Prophet, Muhammad. While based on established Islamic oral tradition (hadith), this portrayal is primarily rejected in mainstream Islam as unsubstantiated hearsay. The paragraph was removed from the 2020 textbook.</td>
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| 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.”  
* Abd al-Rahman ibn Khanbash al-Tamimi narrated… |

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2 Removed for September 2020
Forbidden Amity

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

The Reason why Taking the Infidels’ Side is Forbidden

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

1. The infidels are the enemies of God. God makes his enmity to them known in many Verses, such as: . . .

2. Taking the infidels’ side leads to acceptance of their unbelief, which in turn negates one’s acceptance of God as God, Islam as faith and Muhammad as God’s Messenger.

3. The infidels are the enemies of Islam and its people. The Almighty said: “Oh you who believe, do not take the Jews and the Christians as allies, they are allies of each other, and whoever among you takes them as allies is surely one of them, indeed God does not guide the evildoers.” . . .

4. Taking the infidels’ side causes one to rely on them and come to their aid, which in turn brings about God’s punishment and wrath. . . .

3 Removed for September 2020
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 īsra’īliyyāt, Israelite traditions. It was explained that these traditions indirectly cause divisions within the Islamic nation (ummah).

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

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

The text condemned Jewish religion as “negligent” [tafrīṭ] and Christian religion as “excessive” [ghulīw], 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.

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4 Removed for September 2020
5 Removed for September 2020
The Temple Mount was equated with the Al-Aqsa Mosque, as the Jews were accused of desecrating it by turning it into a marketplace for lending and exchanging money. The Jews were also blamed as a collective for killing Jesus’s disciples, Zechariah (Zakarya) and John (Yahya) the Baptist, as well as attempting to kill Jesus (‘Isa) himself. Finally, it was stated that the Jews had lost interest in the Al-Aqsa Mosque/Temple Mount - implying that their present-day claims to it are fabricated - and that the Western Wall is the wall to which Muhammad tied his beast Al-Buraq to, thus claiming that site as Islamic.

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

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

6 Removed for September 2020
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.

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.
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.

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

### 2020

**Tawhid, Grade 8, Vol. 1, 2020, p. 21.**

 técnico es un carácter, que es propiedad de una persona. Sería un error pensar que.

> 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.*

### 2021

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

 técnico es un carácter, que es propiedad de una persona. Sería un error pensar que.

> 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.*

*Red font indicates removed content.

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

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

### 2019

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

> غزوة الخندق (9هـ)

*Battle of the Trench (5 AH): A group of Jews incited the infidels of Quraysh and other tribes to attack the Muslims.*

*Red font indicates removed content.

*Green font indicates added content.

### 2020-2021

**Social Studies, Grade 7, Vol. 2, 2020-2021, p. 46.**

> غزوة الخندق (9هـ)

*Battle of the Trench (5 AH): Cause of the Battle: The Quraysh and other tribes set out to attack the Muslims.*

*Red font indicates removed content.

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

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

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

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

**Removed:**

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

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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.)

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⁹ Removed for September 2020

**Removed:**

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

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<th>Year</th>
<th>Textbook Title</th>
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<td>2019</td>
<td><em>Tawhid, Grade 9,</em> Vol. 2, 2019</td>
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<td>2020</td>
<td><em>Islamic Studies—Tawhid, Hadith and Sirah, Fiqh and Suluk, Grade 9,</em> Vol. 2, 2020</td>
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<td>2021</td>
<td><em>Islamic Studies—Tawhid, Hadith and Sirah, Fiqh and Suluk, Grade 9,</em> Vol. 2, 2021</td>
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1. Mocking God Almighty. For example: *the Jews*, who say that God’s hands are tied.


**Removed:**

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

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<th>Year</th>
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<td>2020</td>
<td><em>Hadith and Sira, Grade 6,</em> Vol. 1, 2020</td>
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<td>2021</td>
<td><em>Islamic Studies—Tawhid, Hadith and Sirah, Fiqh and Suluk, Grade 6,</em> Vol. 1</td>
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Aisha, may Allah protect her, the wife of the Prophet, reported: “A group of Jews came to Allah's Messenger and said: ‘as-sama alaykum [poison be upon you]!’ Aisha, may Allah protect her, said in response: ‘I understood that, so I said ‘as-sama 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!’”

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.”

\(^{10}\) Removed for September 2020

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

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

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

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\textsuperscript{11} Removed for September 2020
Students are taught Quranic verses according to which some Jews and Christians worship idols and Satan, and some Jews were turned into apes and pigs by God. Although the 2021 edition mentions that one of the verses refers to “previous nations” instead of “Jews” as in 2020, it is still potentially understood by students that it refers to Jews.

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

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

### 2020

**Tawhid, Grade 7, Vol. 1, 2020, p. 102**

God has informed in his noble book that polytheism [ṣūr] has occurred among previous nations, and the Prophet has informed that this nation

### 2021

**Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 7, Vol. 1, 2021, p. 64**

God has informed in his noble book that polytheism [ṣūr] has occurred among previous nations:

The occurrence of polytheism [ṣūr] among previous nations, and people of this nation following them:

God has informed in his noble book that polytheism [ṣūr] has occurred among previous nations, and the Prophet has informed that this nation

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

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18
will follow the practices of former nations, and therefore polytheism will occur in this [Islamic] nation, and we must beware of it.

The evidence regarding the occurrence of polytheism among previous nations is:

God Almighty has said:
"Have you not seen those who were given a portion of the Scripture, who believe in idols and Satan and say about the disbelievers." These are better guided than the believers as to the way?"

... God Almighty has said:
"Say, Shall I inform you of [what is] worse than that as penalty from Allah? [It is that of] those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of Satan. Those are worse in position and further astray from the sound way."

... If those who were given a portion of the Scripture [Jews and Christians] believed in idols and Satan, as it is said in the first verse, and if among the Jews there were people who worshiped Satan, as it is said the second verse... then this will also happen in this [Islamic] nation.

The evidence that this nation will act as previous nations acted is the hadith of Abu Sa'id al-Khudri: The Prophet has said: You would tread the same path as was trodden by those before you inch by inch and step by step so much so that if they had entered into the hole of the lizard, you would follow them in this also. We said: Allah's Messenger, do you mean Jews and Christians (by your words "those before you")? He said: Who else?

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*Red font* indicates removed content.

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

<table>
<thead>
<tr>
<th>2020</th>
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</thead>
<tbody>
<tr>
<td><strong>Tawhid (2), Grades 10–12 (Humanities), 2020, p. 49.</strong></td>
<td><strong>Islamic Studies – Tawhid (2), Grades 10–12 (Joint Track), 2021, p. 49.</strong></td>
</tr>
<tr>
<td>Sects have deviated from the Divine Books, among them are:</td>
<td>Sects have deviated from the Divine Books, among them are:</td>
</tr>
<tr>
<td>The First: Infidels and Philosophers, who denied all of them.</td>
<td>The First: Infidels and Philosophers, who denied all of them. The Second: Jews and Christians, <strong>some of which</strong> believed in some of the books and disbelieved in the rest of them, and who falsified some of what Allah sent down.</td>
</tr>
<tr>
<td>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]</td>
<td>The Almighty said: “When it is said to them: ‘Believe in what Allah has revealed,’ they reply, ‘We only believe in what was sent down to us,’ and they deny what came afterwards, though it is the truth confirming their own Scriptures!” [Al-Baqarah: 91]</td>
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*Green font* indicates added content.

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

<table>
<thead>
<tr>
<th>2019</th>
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<th>2021</th>
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<tbody>
<tr>
<td>The Miracles of Jesus: 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>The Miracles of Jesus: 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>
<td>The Miracles of Jesus: After people believed in him, some of [Jesus’s] nation conspired against him, because of his truthfulness and miracles. Thus, they attempted to kill him; however, God rescued him from their hands, and brought him up to Him.</td>
</tr>
</tbody>
</table>

*Yellow highlight indicates altered content.*
*Green font indicates added content.*
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>
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<tbody>
<tr>
<td>**Islamic Studies—**Tawhid (I), Grades 10–12 (Joint Track), 2020, p. 150.</td>
<td>**Islamic Studies—**Tawhid (I), Grades 10–12 (Joint Track), 2021, p. 150.</td>
</tr>
</tbody>
</table>
| Sorcery and all that is related to it: The phenomenon of sorcery is known to every nation. | 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] |}

*Yellow highlight indicates altered content.*

*Green font indicates added content.*
Content Made Worse


**Made worse:**

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

<table>
<thead>
<tr>
<th>2020</th>
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<tbody>
<tr>
<td><strong>Tawhid (I), Grades 10-12 (Joint Program), 2020, p. 37.</strong></td>
<td><strong>Islamic Studies - Tawhid (I), Grades 10-12 (Joint Program), 2021, p. 37.</strong></td>
</tr>
<tr>
<td>1. People entering Islam to plot against it, and Muslims.</td>
<td>1. People entering Islam to plot against it, and Muslims.</td>
</tr>
<tr>
<td>2- Some people, guided by personal interests, entering Islam with the intention of plotting and tricking Islam and the Muslims.</td>
<td>4- Some people, guided by personal interests, entering Islam with the intention of plotting and tricking Islam and the Muslims, bringing about dubious religious arguments. The Almighty said: “A group among the People of the Book said, ‘Believe in what has been revealed to the believers in the morning and reject it in the evening, so they may abandon their faith.” (Ali Imran, 72.)</td>
</tr>
</tbody>
</table>

*Green font* indicates added content.

27. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2021, pp. 82-83.*

(Previously—*Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh, Grade 9, Vol. 2, 2020, p. 54; Tafsir, Grade 9, Vol. 2, 2019, p. 29.)

**Made worse:**

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

<table>
<thead>
<tr>
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<th>2021</th>
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<tbody>
<tr>
<td><strong>Tafsir, Grade 9, Vol. 2, 2019, p. 29.</strong></td>
<td><strong>Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh, Grade 9, Vol. 2, 2020, p. 54.</strong></td>
<td><strong>Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 2, 2021, pp. 82-83.</strong></td>
</tr>
<tr>
<td>1. Replying to those who say that Isa is God or the son of God.</td>
<td>2- Replying to those who claim that Isa is God or the son of God.</td>
<td>4- Replying to those who say that Isa is God or the son of God.</td>
</tr>
<tr>
<td>3- Proof that Isa is a creation of God and not a deity.</td>
<td>3- Proof that Isa is a creation of God and not a deity.</td>
<td>3- Proof that Isa is a created being and not a deity as claimed by the Christians.</td>
</tr>
</tbody>
</table>

*Red font* indicates removed content.

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

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<tbody>
<tr>
<td><strong>Tawhid [2], Grades 10–12</strong> [Humanities Track], 2020, p. 51.</td>
<td><strong>Islamic Studies - Tawhid (2), Grades 10-12</strong> (Joint Program), 2021, p. 51</td>
</tr>
</tbody>
</table>

Types of Content Found in the Scriptures of the People of the Book

There are three types of content found in the People of the Book’s scriptures:

1. True content: […]
2. False content: […]
3. Content which we don’t know if it’s true or false: […]

Jabir bin Abdullah reported: “Umar came to the Prophet with a book he received from some of the People of the Book and read it to the Prophet. He got mad and said: ‘Are you in a state of confusion, bin Khattab? By Him in Whose Hand my soul is, I have brought them to you white and pure. Do not ask them about anything, for if they tell you the truth you will disbelieve it, and if they tell you a falsehood you will believe it. By Him in Whose Hand my soul is, even if Moses were alive he would feel it absolutely necessary to follow me.’”

In light of this hadith, what is your position toward the Torah or the Gospel that are widespread in our times?

*Green font indicates added content.*
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.

**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 challenges the Jews to wish for death, arguing that they will not do so precisely because they know they are lying. The implied meaning is that God will indeed punish the Jews after death.

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.

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

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

4- Those who truly follow Judaism and Christianity are those who follow their book without distorting or concealing. This leads them to believe in the message of Muhammad, for this is featured in their books.
The Holy Qur’an mentions the concept of exaggeration twice, and in both times the discourse is directed at Christians. One of those instances is when the Almighty says: “O People of the Book! Do not go to extremes regarding your faith; say nothing about Allah except the truth. The Messiah, Jesus, son of Mary, was no more than a messenger of Allah and the fulfilment of His Word through Mary and a spirit from Him. So, believe in Allah and His messengers and do not say, ‘Trinity.’ Stop! - for your own good. Allah is only One God. Glory be to Him! He is far above having a son! To Him belongs whatever is in the heavens and whatever is on the earth. And Allah is sufficient as a Trustee of Affairs.” (An-Nisa, 171.)

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

1- Exaggeration in belief: Exceeding the limits of the correct belief to other forms of deviation, including:
   - Exaggeration regarding Jesus, elevating him to degree of divinity.

The Prophet said: “Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Messenger.”
Although an interpretation to a Qur’anic surah changed criticism of “Christians and Jews” to a general criticism of “enemies of Islam” in 2019, the Qur’anic surah itself, which still exists in 2020, expresses criticism towards Christians and Jews.

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

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

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

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

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

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

Second part: Polytheism in obedience:

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

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

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

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

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

- Aisha reported: “When the Messenger of Allah died, his armor was mortgaged to a Jew for thirty Sa’s of barley.”
Infidels, Polytheists, Apostates and Non-Muslims

Content Removed


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

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.

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

“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.


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]
41. Hadith and Islamic Culture (3), Grades 10–12, Level 5 (Literature and Qur'an), 2019, pp. 143–45.¹⁴

Removed:

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

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>معناها</th>
<th>الكلمة</th>
</tr>
</thead>
<tbody>
<tr>
<td>يقرَّب أن تدعو فرق الكثير وأمَّم الضلالاء بعدمهم بعضهم بعضًا إلى مقاتلكم وكمشكم.</td>
<td>يوشك الأمم أن تدعوا عليكم</td>
</tr>
</tbody>
</table>

Nations will soon summon one another to attack you

Soon, unbelieving groups and misguided nations will call on each other to fight you and break your might.

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 “dread of 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.

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¹⁴ Removed for September 2020
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.”

The Sorcerer’s Punishment in the World:

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.

Proof to this is as follows:

1. Sorcery is infidelity and an abandonment of the religion of Islam. Therefore, scholars mentioned it in the subject of apostasy. The apostate’s punishment is death. Proof to this: The Hadith of Abdullah ibn Abbas about the Messenger of Allah, who said: ‘He who converts his religion—kill him.’
A lesson teaches that Muslims must harbor hate towards “infidels” and never take their side, as hostility to infidels constitutes “the firmest bond of faith.”

Lesson Eight: Taking the Side of Infidels

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

Preface:

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

15 Removed for September 2020
Content Improved


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

<table>
<thead>
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<tbody>
<tr>
<td>لا يقتل الناس الذين جعلوا الله أصنامًا إلا بإحسان، وإن أسلمو تابعًا لله، أو أحسن لم يدخل زنى، أو أبى</td>
<td>لا يقتل الناس الذين جعلوا الله أصنامًا إلا بإحسان، وإن أسلمو تابعًا لله، أو أحسن لم يدخل زنى، أو أبى</td>
</tr>
<tr>
<td>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.</td>
<td>2- They must not kill a soul Allah has prohibited to kill except by right, meaning by Sharia law issued by the judicial authority.</td>
</tr>
</tbody>
</table>

*Yellow highlight indicates altered content.

Content Made Worse


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

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>معنى الإسلام، هو: توحيد الله وطاعة فتطلب من الأبدان.</td>
<td>The meaning of submission is: yielding to Allah by professing belief in His oneness, complying with Him by obeying Him, and absolving oneself from polytheism and its people.</td>
</tr>
<tr>
<td>The meaning of submission is: professing belief in the oneness of Allah, obeying Him, and avoiding disobeying him.</td>
<td>3. Absolving oneself from polytheism and its people: I shall disown polytheism and well as those who worship other deities besides Allah.</td>
</tr>
</tbody>
</table>

*Yellow highlight indicates altered content.
*Green font indicates added content.
### Made worse:

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

<table>
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\[
\text{وَكُلٌّ نَّاسٌ قَدْ بَعَثَ اللَّهُ إِلَيْهِمْ رَسُولاً بِهِمْ إِلَىٰ أَمْرِهِمْ قَالُوا:}
\text{"تَوَلَّىُواَ اللَّهَ وَرَجَّهُ."}
\]  

Evidence to this is the Almighty saying: **“We surely sent a messenger to every community, saying, ‘Worship Allah and shun false gods.’” (An-Nahl, 36.)** |
| **Allah Almighty has sent to every nation a messenger, who calls upon them to:**  
1. Worship Allah alone.  
2. Stay away from worshipping false gods.  
Evidence to this: **The Almighty saying:** **“(All were) messengers delivering good news and warnings so humanity should have no excuse before Allah after the messengers. And Allah is Almighty, All-Wise.”** (An-Nisa, 165.) |

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

[Surah 26, Verse 213: “So do not ever call upon any other god besides Allah, or you will be one of the punished.” – Do not worship any deity other than Allah, or He will strike you with the punishment he sent down upon those who worshipped others besides Allah. This teaches us that: Polytheism is the greatest sin, which Allah has warned worshippers and even prophets against. Even more so, He told His messenger: “If you associate others, your deeds will certainly be void and you will truly be one of the losers.” (Az-Zumar, 65.)

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

<table>
<thead>
<tr>
<th>2019</th>
<th>2020</th>
<th>2021</th>
</tr>
</thead>
<tbody>
<tr>
<td>When the signs and omens will intensely appear, they will no help those who persist on infidelity and intransigence, as they will only learn their lesson through calamities and danger, while at the same time faith will not help them.</td>
<td></td>
<td>When the signs and omens will intensely appear, they will no help those who persist on infidelity and intransigence, as they will only learn their lesson through severe punishment, while at the same time faith will not help them.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>2019</th>
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<th>2021</th>
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</table>

The evil from which He warned the [Islamic] Nation is: Polytheism, disobeying Allah, and doing whatever Allah detests and prohibits.
Through Qur’anic verses and their interpretation, students are taught that infidels will be taken to Hell on their faces, “humiliating them and rewarding them for their choice to arrogantly refuse faith.” This content was removed in 2020 but reinstated in 2021, along with an added hadith to illustrate the point.

<table>
<thead>
<tr>
<th>Year</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>2019</td>
<td><em>Tafsir, Grade 8, Vol. 2, 2019, pp. 40-41</em></td>
</tr>
<tr>
<td>2020</td>
<td>(Removed)</td>
</tr>
<tr>
<td>2021</td>
<td><em>Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 2, 2021, p. 93</em></td>
</tr>
</tbody>
</table>

“Those who will be dragged into Hell on their faces” – They are those who will be carried on their faces to Hell; “will be in the worst place” – the worst residence; “and are farthest from the Way.” – they are on the farthest path from the truth.

The Ayah teaches us:

That on the Day of Resurrection, the infidels will be carried on their faces to Hell, humiliating them and rewarding them for their choice to arrogantly refuse faith.

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

**Hell**

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

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

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

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

**Restored:**

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

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


**Restored:**

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

<table>
<thead>
<tr>
<th>2019</th>
<th>2020</th>
<th>2021</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Say, You would not matter to my Lord were it not for your faith.” – He will not pay attention to you or take an interest in you if you do not worship him, believe in him, and call only to Him; “But now you have denied, so the torment is bound to come.” You – meaning the infidels – have denied, so your denial will be the cause for a necessary and perpetual punishment for you, which will destroy you in this world and the afterlife.</td>
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</tr>
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</table>

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

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

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

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

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

3. The deviation of the polytheists and their ill deeds, as they profess belief in Allah Almighty in times of distress and then associate with Him in times of prosperity. This is in accordance with their deeds, for he who is more worthy and is a better source of hope is the one who possesses benefit and repels harm.
The textbook condemns the popular Muslim tradition of visiting tombs of sacred figures (ziyārah). Whereas the 2019 iteration described those who perform this practice as “of evil nature” [širār l-xulq] - a term associated with Islamic eschatology and the end of human morals - the 2020 version moderated this statement, reducing it to teaching that it is a form of idolatry, forbidden by the Prophet Muhammad. However, the 2021 version restored the lesson’s message on the “evil nature” of those who engage in this practice.

**Restored:**

The Temptation of Tomb Worship:
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.

---

**2019**

**Lesson Four:** Glorification of Tomb Pilgrimage and Treating Tombs as Mosques (2)

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

**2020**

**The Temptation of Tomb Worship:**
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.

**2021**

**Lesson Four:** Tomb Pilgrimage and Treating Tombs as Mosques (2)

*Why those who treat tombs as mosques were evil natured in the eyes of God Almighty?*

*Red font* indicates removed content.

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

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

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

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

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

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

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

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

God Almighty said:

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

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

We learn from the verses:

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

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

The verses teach us the following:

[...]

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

**Remaining:**

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

---

He who dies as a polytheist enters Hellfire:

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

63. *Tawhid (1), Grades 10 - 12* (Joint Track), 2021, p. 140. (Previously - *Tawhid [1], Grades 10 - 12* [Joint Track], 2020, p. 140.)

**Remaining:**

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

---

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 . . .
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.

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

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

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

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


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

<table>
<thead>
<tr>
<th>2020</th>
<th>2019; 2021</th>
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</table>

b. **The polytheists’ outcome** is painful punishment, because ..........

b. Painful punishment is necessary for the infidels, because ............

*Yellow highlight* indicates altered content.


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

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

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

*The Sin of Polytheism is Greater than the Sin of Lying*

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


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

*Some of those who are worshiped by polytheists:*

1. Prophets.
2. Tombs of righteous people.
4. Rocks.
5. Trees.

**Manifestations of Polytheism:**

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

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

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

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]_


Remainder:

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._
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.

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

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

They also quoted Anas, who narrated that the Prophet said: “Going out in the morning in the cause of Allah, or in the evening, is better than the world and what is in it.”
77. Hadith (2), Grades 10–12 (Humanities), 2020, p. 172.

Removed:

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

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

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

Removed:

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

‘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.”

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16 Removed for September 2020
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]

**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.

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**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.’

**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.
Content Improved

(Previously—*Hadith, Grade 7*, Vol. 1, 2020, pp. 29–30.)

**Improved:**

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

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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.”

The meaning of *jihad* in shariah: Fighting the enemies for the protection of religion, land, and worshipers.

The Almighty said: “Fight in the cause of Allah [only] against those who wage war against you, but do not exceed the limits. Allah does not like transgressors.” [Al-Baqarah: 190]
| 3- Jihad for the sake of Allah: It is the climax of Islam, and what brings Muslims might and triumph. It depends on the approval of the ruler of the Kingdom’s political and military establishments, and on the call of the Custodian of the Two Holy Mosques to those among the Islamic forces. Examples of jihad that the Kingdom currently experiences include our brave soldiers’ fighting against the enemy Houthi militias, in order to defend the Kingdom and the Custodian of the Two Holy Mosques, and to protect the lives of the citizens and residents. |
| Mosques, and to protect the spirit of the citizens and residents. |

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

 [...] “And who does more wrong” – meaning: no one does more wrong; “Than those who fabricate lies against Allah” – than those who claim that Allah has a partner, or that Allah commanded vile deeds, or those who falsely claim the Prophesy; “or reject the truth after it has reached them?” – or reject what Allah sent through His messenger Muhammad; “Is Hell not a home for the disbelievers?” – Hell is the residence for those who disbelieved in Allah; “As for those who struggle in Our cause” – meaning, those who strived in obeying Allah, waged jihad against their enemies, and supported their religion; “We will surely guide them along Our Way” – We will bring them to the path that leads us; “And Allah is certainly with the good-doers.” – with victory, support, and guidance.
The textbooks praise those who sacrifice their lives as martyrs for Allah, namely in the battle for the faith, as featured in two interpretations of Qur'anic verses. Martyrdom for Allah is described as “a divine dignity.”

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)

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

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

Martyrdom for the sake of Allah is a godly gift and a divine honor that Allah bestows upon His best servants.
86. *Fiqh (2), Grades 10–12* (Joint Track), 2021, p. 263. (Previously—*Fiqh (2), Grades 10–12 [Humanities], 2020, p. 263.)*

**Remaining:**

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

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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.”


**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.

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


**Made worse:**

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

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<td>who imitate men.”</td>
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*Green font indicates added content.*

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

2019

Hadith and Sira, Grade 4, Vol. 2, 2019, p. 27.

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? . . .

2021


Second: No imitation of another gender in clothes:

The Prophet forbade man to be like woman in his appearance, just as he forbade woman to be like a man in her appearance. It is reported that Ibn Abbas said: “The Messenger of Allah has cursed men who imitate women and women who imitate men.”

It is not permissible for men to wear female clothing, and it is not permissible for women to wear male clothing. This prohibition includes both serious and jocular situations, as the Prophet threatened that whoever acts like this will be cursed with expulsion and banishment from the mercy of Allah Almighty, since this act has a negative impact on the impersonator, which is that a man gets used to tenderness and softness, instead of the strength and roughness with which he was created.

As to the woman, if she gets used to imitate the man in clothing, she leaves behind the softness, kindness, and tenderness that are innate in her.

Activity 1:
What are the consequences of men wearing women’s clothes?
Students are taught that adopting appearances of people from other religions is prohibited – a command not featured in 2020. In addition, the textbook inserts anti-LGBTQ content by forbidding Muslims from wearing clothes of the opposite sex. This content appeared in 2019, was removed in 2020, and has been reinserted in 2021.

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### 4. Women Imitating Men and Men Imitating Women:

It is forbidden for a woman or a man to imitate one another in their characteristics in terms of speech, movement, voice, dress, and appearance. This is an abominable prohibited matter that makes one be deserving of a curse, just as in the hadith of Ibn Abbas, who said: “The Messenger of Allah cursed men who imitate women, and women who imitate men.”

### 3. Imitating Non-Muslims:

It is not permissible for a Muslim to imitate non-Muslims in their own appearance and clothing. This prohibition is intensified if one mimics them in their worship and rituals. Evidence for this is the hadith of Ibn Umar, who said: “He said: ‘He who imitates a people is one of them.’”

### 4. Women Imitating Men and Men Imitating Women:

It is forbidden for a woman or a man to imitate one another in their characteristics in terms of speech, movement, voice, dress, and appearance. This is one of the major sins that make one be deserving of a curse, just as in the hadith of Ibn Abbas, who said: “The Messenger of Allah cursed men who imitate women, and women who imitate men.”

*Yellow highlight* indicates altered content.

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

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

Ibn Abbas narrated: “The Messenger of Allah cursed the men who imitate women and the women who imitate men.”

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

Prove:
- Exaggeration and excessiveness in tenderness is not suitable for men.
- Roughness and severity do not suit women.
Content Remaining

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

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

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

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

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

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

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

7. The hadith warns women from being lenient with their veil, or from doing or showing something that invites men to be seduced by them, in addition to imitating men.
95. *Hadith (1)*, Grades 10–12 (Joint Track), 2021, p. 184. (Previously - *Hadith (1)*, Grades 10–12 [Joint Track], 2020, p. 188.)

**Remaining:**

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

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.”
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.”

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.”

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

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

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

Prophet Muhammad said: “The best woman is the one who makes him happy when he looks at her, obeys him when he commands her, and she does not go against his wishes with regard to herself nor her wealth.”
Students are taught that imitating the opposite gender is “among the greatest of sins” in Islam, as it is considered a “deviation... from human nature” This is supported by a prophetic hadith, stating that Allah curses such people.

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

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

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

The Muslim woman’s Dress and Modesty:
Allah has prescribed for the Muslim woman to be modest in her dress in order to protect herself, maintain her honor, and preserve her humility. Therefore, a woman must observe the following in her dress:
1. It must cover her body.
2. The dress should not be an adornment in itself, attracting the attention of strangers.
3. The dress should not be transparent.
4. It should be wide and conceal the size of body parts.
5. It should not resemble men’s clothing.
6. The clothes should not be perfumed.
Gender stereotypes are reinforced through an example in a social studies textbook about budgeting. In the example, a boy and a girl must decide which product to buy, the more expensive or, the cheaper item. While the boy debates between two phones, the girl is shown as deciding between two handbags.

103. Hadith (1), Grades 10 - 12 (Joint Track), 2021, p. 146. (Previously - Hadith [1], 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.
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 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. . . .

17 Removed for September 2020
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 Israelis’ 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 Ayubids 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...
**Removed:**  
A chapter about the Al-Aqsa Mosque in Jerusalem—understood to refer to the whole Temple Mount—claimed that Jews and Christians only took interest in the site after Muhammad’s visit, implying that the site’s importance in those religions was fabricated to harm Islam.

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

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

**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

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

**Remaining:**

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

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

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

**Remaining:**

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

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

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

The leaders of the Islamic world who met in Rabat were able to establish their unity, form a consensus, and mobilize the necessary force to confront this blatant aggression. In that meeting, the Organization was established, with its charter containing a guarantee to use every mean – political and military – to liberate Jerusalem from the Zionist Occupation.
114. **Social Studies, Grades 10–12** (Joint Track), 2021, p. 70. (Previously- **Social Studies, Grades 10–12** (Joint Track), 2021, p. 70

**Remaining:**

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

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

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

**Remaining:**

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

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.
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.”

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

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


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

<table>
<thead>
<tr>
<th>2019</th>
<th>2020; 2021</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="1990s Satellite Image" /></td>
<td><img src="image2.png" alt="2020 Satellite Image" /></td>
</tr>
</tbody>
</table>

In the 1990s:
- The Green Line was a demarcation line that separated Israel from the West Bank and the Gaza Strip.

In 2020 and 2021:
- The Green Line has been removed, indicating a change in the political landscape.

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


**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. States bordering or adjacent to Saudi Arabia are labeled, though not delineated, except Israel. Instead of Israel, the word “Palestine” is placed in the same area.

![Map of the region showing countries bordering Saudi Arabia](image1)


**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.

![Map of the Jordan Valley](image2)

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*The Jordan Valley: [..] The valley is located along the Jordan River, between Jordan and Palestine. It includes the Dead Sea.*
122. *Social Studies, Grades 10 - 12* (Joint Track), 2021, p. 87; *Fiqh (1), Grades 10 - 12* (Joint Track,) 2021, p. 13; *Geography, Grades 10 - 12* (Humanities,) 2021, pp. 198, 239 - 40; *Social Studies, Grade 9*, Vol. 1, 2021, pp. 120 - 21, 125, 156. (Previously - *Social Studies, Grades 10–12* [Joint Track], 2020, p. 87; *Fiqh [1], Grades 10 - 12* [Joint Track], 2020, p. 5; *Geography, Grades 10 - 12* [Humanities], 2020, pp. 198, 239 - 40; *Social Studies, Grade 9*, Vol. 1, 2020, pp. 120 - 21, 125, 156.)

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


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

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

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

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

**2017 Edition:**
Yellow highlight indicates the word “Israel” has been deleted or replaced with “Zionist” in the 2019 edition.
2019, 2020, 2021 Editions:
The word “Zionist” marked in red is now used instead of “Israel.”


**Remaining:**
The following photos, entitled “Construction of the Occupier Jews’ Settlements in Palestine,” accompany a text describing how 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.
This textbook presents an image of the al-Aqsa Mosque, describing it as being located “in the city of Jerusalem in Palestine.” A chapter about the Umayyad dynasty includes a picture of the White Mosque, located in “Ramlah in Palestine,” rather than in Israel.

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

### Content Improved


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

<table>
<thead>
<tr>
<th>2017</th>
<th>2019</th>
<th>2020, 2021</th>
</tr>
</thead>
</table>

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.

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

B. Attempts by the Sassanid Empire in Persia and the Byzantine Empire to control the Arabian Peninsula.
Content Remaining


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


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

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

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Complete the following chart by writing the straits and canals of the Arab and Islamic Worlds:</td>
<td></td>
</tr>
<tr>
<td>[Table top row:] The Strait or the Canal; Connecting; Bordering States</td>
<td></td>
</tr>
<tr>
<td>[Second row:] Hormuz; The Arabian Gulf with the Sea of Oman; Oman and Iran</td>
<td></td>
</tr>
</tbody>
</table>

C. Fill in the straits and canals of the Arab and Islamic Worlds as specified in the first example of the following chart. [Table top row:] The Strait or the Canal; Connecting; Bordering States [Second row:] Hormuz; The Arabian Gulf with the Gulf of Oman; The Sultanate of Oman and the United Arab Emirates
New Content

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

**New:**

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

*Enlightenment:*

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

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


**New:**

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

*I shall read:*

The astronomer, physicist, and mathematician, Galileo Galilei, was able to design the telescope, which was better than the optical instruments that were used in his time. After observing the motion of the stars through the telescope, he made a discovery that contradicted the dominant perception at that time about the motion of stars, and therefore he faced a great deal of criticism in that time. […]
Students learn that the freedom of speech, including the freedom to criticize, constitutes “one of the priorities... of shariah”. The lesson clarifies that the freedom of speech does not grant one the freedom to slander, nor propagate hate speech and incitement. At the same time, however, the textbook also cautions that freedom of speech must not violate the principles of shariah law, nor may it offend the rulers, state institutions or policies.

I shall read (2):

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

1. It cannot harm the principles and rulings of the tolerant Islamic shariah.
2. It cannot harm our rulers, may Allah protect them, our wise leaders, may Allah support them, and the motherland, its symbols, and its history.
3. It cannot harm the institutions of State, its public policies, and decisions.
4. It cannot incite hatred on religious or sectarian basis, or racial and regional discrimination in all its forms.
5. It cannot attack people or public institutions by means of slander, insult, vilification, or defamation.
An exercise in deduction inserts a paragraph that teaches students that people must accept themselves and the world, being a prerequisite for world peace. Questions students must ponder are difficult such as “How can world peace be achieved?” that force young people to consider the world around them and how they interact with it.

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

The Claim’s Field of Activity:
The Deductive Form of the Claim:
New:

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

(p. 94)

Freedom of Speech and Clash of Cultures

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

1. How do you interpret the newspapers’ insistence to re-publish the offensive pictures, despite the terrorist reactions that they brought about? Do you think that violence can be a way of correcting and reexamining a misunderstanding regarding the meaning of freedom of the press and freedom of speech? Being a critical thinker, what is the solution that you see fit?
The Custodian of the Two Holy Mosques, King Salman bin Abdulaziz, may Allah protect him, stated: “The Kingdom deeply condemns and denounces the terrorist acts that were perpetrated lately in France and Austria.” In addition, he – may Allah protect him – emphasized the Kingdom’s position, which strongly condemns the offensive drawings of the Prophet, and that even though freedom of speech is a moral value that spreads respect and coexistence between nations, it cannot be a tool for spreading animosity and a clash of cultures and civilizations. The Custodian of the Two Holy Mosques mentioned the importance of promoting rapprochement between the followers of religions and civilizations, of spreading the values of tolerance and moderation, and of rejecting every form of practice that produces animosity, violence, and extremism.

2. Using the position of the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz, may Allah protect him, I shall explain the morals of the critical thinker, who shows respect for the principles of freedom of the press and of speech on the one hand, and who also condemns violent and terrorist reactions on the other hand.

3. I shall write two messages: One to the journalist who dared against the Messenger of Allah, to explain to him, with rational arguments, that freedom of speech and freedom of the press have their limits, especially when it comes to that which is sacred to others. The second message will be to whoever takes the path of violence to confront the transgressions of speech against sacred matters, in order to convince him, with rationality and logic, that violence is not the appropriate solution.
Methodology

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

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

1. **RESPECT**: The curriculum should promote tolerance, understanding and respect toward the "Other," his or her culture, achievements, values and way of life.\(^{21}\)

2. **INDIVIDUAL OTHER**: The curriculum should foster personal attachment toward the "Other" as an individual, his or her desire to be familiar, loved and appreciated.\(^{22}\)

3. **NO HATE**: The curriculum should be free of wording, imagery and ideologies likely to create prejudices, misconceptions, stereotypes, misunderstandings, mistrust, racial hatred, religious bigotry and national hatred, as well as any other form of hatred or contempt for other groups or peoples.\(^{23}\)

4. **NO INCITEMENT**: The curriculum should be free of language, content, and imagery that disseminate ideas or theories which justify or promote acts and expressions of violence, incitement to violence, hostility, harm and hatred toward other national, ethnic, racial or religious groups.\(^{24}\)

5. **PEACEMAKING**: The curriculum should develop capabilities for non-violent conflict resolution and promote peace.\(^{25}\)

6. **UNBIASED INFORMATION**: Educational materials (textbooks, workbooks, teachers’ guides, maps, illustrations, aids) should be up-to-date, accurate, complete,

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\(^{21}\) As defined in the Declaration of Principles on Tolerance Proclaimed and signed by Member States of UNESCO on November 16, 1995, Articles 1, 4.2. See also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding Between Peoples (1965), Principles I, III. Universal Declaration of Human Rights (1948): Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups and shall further the activities of the United Nations for the maintenance of peace.

\(^{22}\) The goal of education for peace is the development of universally recognized values in an individual, regardless of different socio-cultural contexts. See Ibid., Article 6. See also, on exchanges between youth, the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principles IV, V.


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

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

7. **GENDER IDENTITY AND REPRESENTATION**: The curriculum should foster equality, mutual respect, and should aim for equal representation between individuals regardless of their gender identity. It should also refrain from language, content, and imagery that depicts limiting and/or exclusionary gender roles.\textsuperscript{27}

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

9. **SOUND PROSPERITY and COOPERATION**: The curriculum should educate for sound and sustainable economic conduct and preservation of the environment for future generations. It should encourage regional and local cooperation to that effect.\textsuperscript{29}

\textsuperscript{26} Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Article V.14.

\textsuperscript{27} The preamble to the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, notes the Convention on the Elimination of Any Form of Discrimination against Women and emphasizes respect for human rights and fundamental freedoms for all, without distinction as to gender.

\textsuperscript{28} Based on Resolutions 32/2 (adopted June 30, 2016) and 17/19 (adopted July 14, 2011) of the UN Human Rights Council, and numerous UN General Assembly resolutions expressing concern and condemnation of laws and practices around the world which target individuals based on their gender identity and/or sexual orientation for discrimination, violence, and even extrajudicial, summary or arbitrary executions—all of which contradict the most basic principles of the UN and have no place in education.

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

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

Grade 4

Grade 5
42. Social Studies, Grade 5, Vol. 1, 2021.

Grade 6
64. Social Studies, Grade 6, Vol. 1, 2019.
70. Tawhid, Grade 6, Vol. 1, 2019.

Grade 7

**Grade 8**

**Grade 9**

**Grades 10-12**

137. *Arabic Language (1)—Language Competencies*, Grades 10–12 (Joint Track), 2021.
156. *Fiqh (7)*, Grades 10–12, Level 6 (Science and Administration), 2019.
159. *Hadith (1)*, Grades 10–12 (Joint Track), 2020.
162. *Hadith and Islamic Culture (5)*, Grades 10–12, Level 5 (Science and Administration), 2019.
170. *Islamic Studies—Hadith (1)*, Grades 10–12 (Joint Track), 2021.
171. *Islamic Studies—Hadith (2)*, Grades 10–12 (Joint Track), 2021.
172. *Islamic Studies—Tafsir (1)*, Grades 10–12 (Joint Track), 2021.
175. *Islamic Studies—Tawhid (2)*, Grades 10–12 (Joint Track), 2021.