Problematic Content in the 2017–20 Qatari School Curriculum
Grades 1–12

Selected Examples

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Jews and Antisemitism

1. *Social Studies, Grade 11*, Vol. 2 (Advanced), 2017, p. 14. Students are taught the antisemitic trope that Jews run the global economy. Supposedly, the Jews exploited the economic crisis following the First World War and “stirred” Britain’s policy for their self-interest due to their control of the global economy.

2. *Social Studies, Grade 12*, Vol. 1 (Advanced), 2017, pp. 95, 114. Jews are blamed for the rise of the Nazi Party—and their own ruin. They manipulated financial markets following the First World War and were responsible for the general downturn in the economy, all the while accumulating wealth for themselves. This resulted in the emergence of the Nazi Party that “cancelled the Jews’ rights,” since “they had a large impact on Germany’s downfall during the First World War.”
3- **In Germany:**

- Germany’s national pride was damaged in the treaties that followed the First World War... it was not able to pay the reparations that were forced upon it; the Jews manipulated its financial markets and achieved excessive wealth at the expense of its poor economical state.
- The National Nazi Party emerged, which adopted the ideology of its leader Adolf Hitler, which was expressed by:
  
  - Cancelling the Jews’ rights, as they had a large impact on Germany’s downfall during the First World War.

1- **With its principles, the Nazi Party was focused on:**
  
  a- Canceling the Jews’ rights.

3. **Social Studies, Grade 12, Vol. 1 (Advanced), 2017, pp. 25–26.**

Students are taught how the Zionist movement benefitted from the First World War in a long and embroiled discussion of the Balfour Declaration. They learn that Britain sent the Balfour Declaration to “one of the rich Jewish leaders in Britain” along with the claim that “capitalist-Jewish support” helped Zionist ambitions. The text then explains Britain’s motives in issuing the declaration, explaining that the British wanted “Jewish financial and political support”; to use the Jews’ power in the USA; and “to shatter the Arab world to pieces.”
b- The 1917 Balfour Declaration:
The First World War benefited the Zionist movement by having support from all sides, while making promises to it in exchange for capitalist-Jewish support for this side or that side. The movement worked in every direction in order to achieve its goals, whoever the victor might be, while its efforts to achieve the Zionist ambitions were concentrated on the USA and Britain. Distinctively, Britain took the initiative, and issued a declaration on November 2, 1917, when it promised to establish a national home for the Jews in Palestine. This declaration came in the form of a letter that was sent from Britain’s Foreign Secretary Balfour to Lord Rothschild, one of the rich Zionist leaders in Britain.

Britain’s Motives in Issuing the Balfour Declaration: There are many opinions regarding the motives to issue this declaration including:
1- The Allies’ wish to achieve both financial and political support from the Jews.
2- Exploiting the Jews’ economic and political influence in the USA to impel it to enter the war alongside the Allies.
3- To turn Palestine which borders the Suez Canal, to a British region of influence, so it will be a shield that protects its center in Egypt.
4- The declaration aimed at shattering the Arab world to pieces; damaging its elements, its unity, its prosperity, and its strength; and at keeping it weak, following the transplant of a foreign entity at its heart, which is fatally allied with the colonial powers.

The Jews tried to kill Jesus.
In a chapter about Isa’s (Jesus’) life, Jews are portrayed as sinners who practice polytheism, ignored his preaching, and conspired to kill him. (Note that in Islamic Education, Grade 8, Vol. 1, 2019, p. 107, the same theme of rejection of Christ appears.)
**His [Isa’s] Mission and Message:**
- The Sons of Israel were deeply in error, as they deviated from the truth that Musa [Moses] came with. So, Allah sent them His Prophet Isa to return them to the true religion. Our Lord Isa preached his people to worship Allah alone, he delivered them Allah Almighty’s commands and he demanded that they become pure by worshiping the Exalted Allah.

... 
**The Sons of Israel’s Attitude to the Preaching of Allah’s Prophet Isa:**
- Allah’s Prophet Isa preached his people to worship Allah alone, and he started arguing with them and explaining them their corrupt behavior and the polytheism they are performing. However, most of them accused Isa of lying, and only a few believed in him.
- Isa continued to preach his people to [worship] Allah until they got tired of him, so the Jewish leaders met and said: ‘We fear he will corrupt our religion and that the people will follow him...’

5. **Social Studies, Grade 11, Vol. 2 (Advanced), 2017, p. 19.**
Jews infiltrate Congress and have “vast influence in the USA”. The text explains that in order to gain US support to establish the Jewish state, Jews “infiltrated to the decision-making centers, such as the American Congress, using their active propaganda and vast influence in the USA”.

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**The Role of the USA in Supporting the Establishment of the Jewish State, Before 1948:**
- The Jews exploited the transfer of the global center of power from Britain to the USA during the Second World War and after it, as they infiltrated the decision-making centers, such as the American Congress, using their active propaganda and vast influence in the USA. This was clearly evident in the following developments:
  1- The Biltmore Conference was held in 1942 and issued several declarations in favor of the Jews, including: unconditionally opening the doors of immigration to Palestine, and establishing a Jewish army.
  2- The USA applied pressure on the member states of the UN to support its resolution to partition Palestine in 1947, whereas the Arabs rejected the resolution.

Jews are warmongers.

When discussing possible reasons for America’s involvement in the First World War, the text concludes that Zionist pressure applied on the American administration played a significant role.

The United States’ Attitude toward the War:

The USA had been following the policy of neutrality ever since the beginning of the twentieth century, but its attitude changed and it entered the war alongside the Allied states in 1917, for the following reasons:

5- Zionist pressure that was applied on the American administration to make it participate in the war alongside the allied states.

3- The USA’s union with the allied states during the First World War is attributed to:
   a- The Mexican threat to America’s interests in Europe.
   b- The Zionist pressure on the American administration.
   c- The existence of a secret agreement between the United States and Germany.
   d- The conflict between the American interests and those of the Western European states.


Jews kill prophets.

When teaching about the Prophet Daoud (Biblical: David), the text states that Jews are evil and have bad morals. They commit sins and act against David and the other Prophets, sometimes even killing them.
The story of Daoud and his people the Sons of Israel:
It is known that the Sons of Israel denied their prophets and killed some of them, due to their bad morals. They accused the Prophet of Allah Daoud of obscene false deeds, all due to their lies and slander against him. So, He cursed those of His people who disbelieved. The Almighty said: (‘Cursed were those who disbelieved among the Children of Israel by the tongue of Daoud and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed’) [Al-Ma’idah, 78] . . . .

The Messengers of Allah Almighty and His Prophets have been afflicted by people denying them and abusing them, verbally and physically. With your friends, write the most prominent afflictions caused to the following Prophets: Muhammad, Isa [Jesus] and Musa [Moses].

Usable lessons:
2. The Sons of Israel falsely deny their Prophets.

Students are encouraged to avoid any resemblance to the Jews within their Islamic practice.
In a chapter about the Qur’anic Al-Jumu’ah Surah, students are taught to criticize the Jews for deviating from the Holy Book and for denying the signs of Allah.

‘The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey that carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people’ [Al-Jumu’ah, 5].

After memorizing the aforementioned Ayahs, write the Ayahs that demonstrate the following meanings:

- Performing deeds in accordance with what the Muslim knows of his religion, while not resembling the Jews.

Students are taught that Jews have no religious or historical connection to the land of Israel. An explanation of Palestine’s history discusses the Zionist movement, which is defined as “a hostile political movement that is founded on settler, racist, and colonial principles, and that is based on false historical and religious claims.”

**The Formation of the Zionist Movement:**

*The Zionist Movement: A hostile political movement that is founded on settler, racist and colonial principles, and that is based on false historical and religious claims, for the purpose of establishing a national home for the Jews in Palestine.*


Jews have no claim to the land of Israel. Biblical Jews were “invading immigrants” who established a state in a section of the land for a limited period of time before being killed or forced to flee by the Romans, thus disconnecting between the Jews and Palestine. The text questions the Jewishness of today’s Jews, determining that not all are descendants of the ancient Children of Israel, but instead are descendants of Jews who “blended.” Eastern European Ashkenazi Jews are descendants of the Khazars.
Arabian Palestine in Ancient History:
1- Historical facts prove that the Arab population of Palestine settled in it over five thousand years ago, meaning before the Jews entered Palestine. This disproves the Jews’ claims that they their presence dates back to before the Arabs.
2- When the Jews entered Palestine as invading immigrants, its population was Arab Canaanites who had built prospering cities in it.
3- The Jews only established a state in the inner regions of Palestine, which lasted for a limited period of time.
4- There is no legal or historical document that grants the right to the Jews in Palestine; they just established a state for a short period of time (in ancient times).
5- Palestine was subjected to an invasion by the Greeks, and then by the Romans who obliterated the Jews. Those of them who remained, fled to Egypt, Iraq and other places, and their connection to Palestine was cut off.
6- Throughout history, the Arab presence in Palestine remained continuous, and the Arabs continued to be the overwhelming majority in the land, as their presence was reinforced with the Islamic conquest that colored the land with Arab characteristics regarding language, culture, history, and destiny.
7- The Jews persistently claim that they are pure Semitic descendants of the Children of Israel, but the truth is that not all Jews are from the Children of Israel or the Semites. Throughout history their ancestry had blended, and Judaism embraced Semitic and non-Semitic populations. The biggest conversion wave to this religion was the conversion of the Khazars to Judaism, who are the direct ancestors of the Jews of Eastern Europe.

Jewish nationhood is denied.
Jews do not have the characteristics of a nation, share any connection to each other, nor do they have a shared history, a cultural heritage, or shared customs and traditions.

The concept of a national homeland for the Jews is contradictory to the reality of the Jews in the world, as they do not have the characteristics of a nation that make them consisting of one nationality. There are English Jews, American Jews, French Jews, Russian Jews, Ethiopian Jews, and so on, who had spread all over the world for over a thousand years, and do not share any connection, nor do they have a shared history, a cultural heritage, or shared customs and traditions.
Jews seek to end Islam and betrayed Muhammad.

An entire chapter about Muhammad’s covenant with the Jewish tribes in Medina is mostly dedicated to describing the ways in which the Jewish tribes breached the covenant and betrayed the Muslims. The Jews are depicted in this chapter as hostile enemies who sought to kill Muhammad “to bring the Muslims’ downfall and the end of Islam.” There is no attempt made to contextualize or mitigate this with reference to Jews in modern times.

[Left column:]

However, the Jews did not commit to the articles of the Covenant and turned to inducing tribal dispute and fanaticism. A sect of them even betrayed the Muslims in the darkest and most severe circumstances, as they sought to bring the Muslims’ downfall and the end of Islam. An example of this is:

First: The Banu Qaynuqa:

a. Their Breach of the Covenant:

- The Jews of the Banu Qaynuqa did not commit to the Covenant the Messenger arranged with them, nor did they fulfill their commitments that were defined in the Covenant.
- They took up hostile attitudes toward the Messenger and the Muslims, they were furious and envious when the Muslims won in Badr, and they declared their hostility toward the Muslims. The Prophet gathered them in their market in Medina and advised and warned them that he will strike them the same way he struck the Quraysh in Badr, but in response to the Prophet, they challenged him and threatened him.
Second: The Banu Nadir:
  a. Their Breach of the Covenant:
  - The Banu Nadir conspired against the Prophet and wanted to kill him by throwing a rock at him when he sat under their wall . . .
  b. The Messenger’s Response:
  - The Banu Nadir fled to their forts and asked for aid from the hypocrites and the Banu Qurayza, but they did not help them.
  - Allah struck fear into the hearts of the Banu Nadir and they surrendered.

[Right column:]

Third: The Banu Qurayza:
  a. Their Breach of the Covenant:
  - When the confederates gathered to invade Medina (during the Battle of the Trench), the Banu Qurayza breached their Covenant with the Muslims and joined the confederates.

Enrichment: When the army of the Muslims went to besiege the Banu Qurayza, the Banu Qurayza sent one of their men to spy around the fort that the Prophet designated to protecting the women and the children, so he would expose their flaws and report back to the Jews, but Safiyya, the Messenger’s aunt, killed him.

The Lessons Learned from the Surah:
  2- Allah strikes fear in the hearts of the enemies to help His Prophet.

Students are taught that Jews are treacherous and betrayed Muhammad. The treachery of the Banu Nadir Jews is one of the reasons for the Battle of the Trench. They were resentful toward Muhammad and Islam, so they incited multiple tribes to form a coalition against the Muslims, including the Jews of the Banu Qurayza tribe, who had a covenant with the Muslims. The “useable lesson” from this is that Jews are treacherous and betrayers.
**Reasons for the Battle of the Trench:**

1. **The Jews of Banu Nadir Incited the Tribes to Wage War against the Muslims.**

   In the fourth year since the Hegira, the Prophet banished the Jews of Banu Nadir from enlightened Medina to Khaybar as a result of their treachery and betrayal, and their hearts continued to boil with resentment against the Messenger of Allah and his Dawah, so they plotted to take revenge.

   The leaders of Banu Nadir, led by Huyayy ibn Akhtab, set out to the Arab tribes, and incited them to join in invading the Muslims, and they went to the Quraysh and agreed with them to wage war against the Muslims . . .

   During this difficult time, the Jews of Banu Qurayza breached their covenant with the Muslims and announced their joining to the Confederates, so the Muslims were surrounded on all sides.

   **The Usable Lessons:**

   4. **The treachery and betrayal of the Jews.**


   Students are asked how a small group of people (Jews) can be a threat to Muslims.

   A chapter about the historical Battle of Khaybar describes Jews in detail as treacherous haters of Islam and Allah and as a threat to Muslims; they are weak cowards who prefer to hide in their fortresses rather than fight. For this reason, the text states that Muhammad ordered punishment of the Jews for betraying the Muslims.

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**Khaybar:** An agricultural, fortified city, which is located about 165 kilometers north of enlightened Medina. When the Prophet expelled the Jews of Banu Nadir from enlightened Medina in the year AH 4, this brought much sorrow to the Jews. They became resentful towards the Muslims, and Khaybar became a danger that threatens the safety of the Muslims.

In your opinion, how can a small group of people, who are far away from Medina, be a threat to the state of the Muslims?

*He [Muhammad] ordered his Companions to go to Khaybar in order to punish the Jews there for their treachery against the Muslims, and to put an end to the danger they posed to the Islamic state.*
Students are taught about the “Judaization” of Jerusalem and the “aggression” of the Jews against the holy Muslim sites of Jerusalem in a poem that encourages the Arab nation to “lend their cannons” to the Palestinian struggle. The poem uses violent imagery, such as “the waterfall of blood” and “The elderly accompanying children to death.” It includes pictures of Palestinians with flags torching fires and throwing rocks and a caricature of an orthodox Jew contemplating the destruction of Al-Aqsa. Students learn that they must assist the Palestinian people against “the filth of the aggressors and their heinous actions.” The text also instructs students to search for more information about the attempts to Judaize Jerusalem and its holy sites.
A Letter from the Guardians of the Al-Aqsa Mosque, by Abd al-Ghani at-Tamimi

Lend us your cannons for a day, and not your tears
Lend us and remain in your positions
Sons of Islam! Our pain is still your pain
Our deaths are your deaths

We see in you a womb
Do we cut it off and it cuts us off?!
God forbid! The qualities of Islam
Forbid you and forbid us.
Lend us your cannons for a day, and not your tears
Lend us and remain in your positions
Do you wait for the Al-Aqsa Mosque’s existence to be obliterated?
And for us to be obliterated?

My brother, for Allah’s sake, tell me when will you be angry?
When things holy to us are violated?
When our landmarks are ripped apart, won’t you be angry?
When our gallantry is killed, when our honor is crushed
When our resurrection will happen, won’t you be angry?
Tell me, when will you be angry?
When our resources are robbed, when our institutes fall apart
When our mosques are destroyed and the Al-Aqsa Mosque remains

You saw there are horrors
You saw the waterfall of blood
The elderly accompanying children to death
You saw the colors and shapes of defeat

Shedding Light on the Text:
In this part of the poem, the poet addresses the Arab people and calls them to save Jerusalem and its [Palestinian] people from the filth of the aggressors and their heinous actions. He cries and agonizes over the Arab people’s firmness and indifference toward their Palestinian brothers and toward what is sacred to them. He is hopeful that the Arab and Islamic Nation will return to be a powerful nation that protects what is sacred to it.

Preparation and Arrangement:
Using the center of information sources in your school and the internet, search about the attempts to Judaize Jerusalem and the aggression against its holy sites, then summarize in your notebook the views that you found.
Jews prefer falseness over truth, were punished by Allah for deviation, rejected Jesus and are likened to infidels and polytheists, who are “wicked sinners.”

“...And [mention, O Muhammad], when Musa said to his people, O my people, why do you harm me while you certainly know that I am the messenger of Allah to you’? And when they deviated, Allah caused their hearts to deviate. And Allah does not guide the defiantly disobedient people.

- What is the Lesson of the Mentioned Story?

Allah reminds the believers of Moses’s reproach to his people who hurt him with their words and actions, although they knew he is a Messenger of Allah Almighty! [Allah also reminds] how, when they deviated from the truth, He punished them with what they deserved, and deviated their hearts from accepting the righteous path; because they preferred falseness over truth and deviated from the righteous path.

“And [mention] when Isa, the son of Mary, said, ‘O Sons of Israel, indeed I am the Messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.’ But when he came to them with clear evidence, they said, ‘This is obvious magic.’”

- How Did Isa ibn Maryam Give His Announcement to His People?

Allah reminds the believers about what happened to Isa with the Sons of Israel when he explained to them that he is the Messenger of Allah to them and not a god, that he confirms the Torah that was sent down to Musa and announced His arrival, and that he announces Ahmad (Muhammad) as the last prophet and messenger. When the Prophet came and performed the miracles that prove the truth of his Message, they disbelieved him, described him as a sorcerer, and described the noble Qur’an as clear magic.

Zionists want to rule the world.

Zionism is defined in this Islamic studies textbook as a racist movement that aims to achieve Jewish global dominance. This definition appears without any context in a chapter about Judaism and Christianity which discusses the deviations that these religions took from the one true religion of Islam.

Enrichment: Zionism is a radical racist political movement, which aims at establishing a state for the Jews in Palestine, in an effort to take over and rule the world.


In a verse from the Qur’anic Al-Qasas Surah, a rich Jew is rebuked for his arrogance and tyranny.

1- “Indeed, Qarun was from the people of Moses, but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men; thereupon his people said to him, ‘Do not exult.’ Indeed, Allah does not like the exultant.”

- What is the forbidden exultation in the noble Ayah?

- Qarun was from the people of Moses who severely exceeded his own arrogance and tyranny against them. Allah Almighty gave Qarun a lot of money, to the point at which the keychain to his treasury was heavy to carry for many strong people. The wise men of his people cautioned him against acting in such arrogance and tyranny, for Allah Almighty does not like among His creation the arrogant people who do not thank Him for what He gave them.

- The forbidden exultation in the noble Ayah is the exultation of grandiosity, arrogance, boastfulness, and disregarding the people.
Jewish rights to Palestine are negated in a chapter about Palestine’s religious significance in Islam. In a section discussing the “historical truth,” students are taught that Jews are not indigenous to the land and rather came after the true indigenous people, and thus have no real right to the land. The text disconnects Jews from Ibrahim (Biblical: Abraham), teaching that they entered the land six hundred years after he did.

**Historical Truth:**

Historical studies prove that the first ones who settled in Palestine are the Canaanites, and this was before the birth of Christ by six thousand years. They are an Arab tribe that moved to Palestine from the Arabian Peninsula, and Palestine was named with their name after they moved to it (Canaan). As for the Jews, they first entered into Palestine about 600 years after the entrance of Ibrahim (Abraham,) at which point they entered it around 1400 years before the birth of Christ. Thus, the Canaanites are the ones who entered and settled in Palestine before the Jews by 4,500 years, and this proves the Arabs’ right to Palestine, whether from the legal-religious perspective as well as from the aspect of who was the first resident and owner of the land.

**Based on the historical truth you have in your hands, how is the Arabs’ entitlement to the land of Palestine proved?**

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نُثِبت الدراسات التاريخية أن أول من سكن فلسطين هم الكَنَعَانِيُونَ، وذلك قبل الميلاد بستة آلاف سنة، وهم قبيلة عربية قُبِلت إلى فلسطين من الجزيرة العربية، وسُمِيت فلسطين بعد قدومهم إليها باسمهم.
أما اليهود فكان أول دخولهم إلى أرض فلسطين بعد دخول إبراهيم، بما يقارب سنتين عام: أي أنهم دخلوها قبل الميلاد بحوالي ألف وأربعمئة عام.
فيكون الكَنَعَانِيُونَ بذلك قد دخلوا فلسطين وقطعوا بها قبل اليهود بأربعة آلاف وخمسمئة عام، وهذا يثبت حق العرب في أرض فلسطين، سواء من الناحية الشرعية الدينية أم من ناحية أقدمية السكن، وذلك الأرض.

من خلال الحقيقة التاريخية التي بين يديك، كيف تثبت أحقِّيَّة العرب في أرض فلسطين؟

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Students are taught that Palestine was occupied by “Zionist gangs” who violated its holy sites. Students are instructed that “global forces” allowed Zionists and Jews to occupy the land, lending to the antisemitic trope of a global Jewish conspiracy. A map of the Islamic world shows Palestine with no Israel—referred to only as disconnecting Arab countries in Africa from Arab countries in Asia.

The Palestinian Issue Until 1948:
Palestine is a wound that is dug deep in the body of the Arab and Islamic nation, as the matter revolves around a nation whose land was taken away from it by force, who was expelled from its houses, and whose holy sites were violated by Zionist gangs. The great global forces enabled them to occupy Palestine and gave them all the physical and moral support. Let’s learn together about the Palestinian issue since its beginning:

2- What is the extent of the possibility to move by land between the Arab homeland’s Asian and African countries, in light of Israel’s occupation of Palestine?
Zionists deliberately destroy Muslim and Christian holy sites in Jerusalem in an effort to Judaize the city and disconnect it from Islam and Christianity. The text visits the antisemitic myth of the “intentional torching of the Al-Aqsa Mosque by the Occupation authorities” in 1969 and digging under the Al-Aqsa Mosque.

The Zionist Attempts to Judaize Jerusalem:

Ever since ‘Israel’ occupied the city of Jerusalem, actions of Judaization were initiated at full throttle, and they never stopped. This is exemplified by a series of steps and laws, as below:

- The Palestinian citizens were forced to build residences outside the borders of the city of Jerusalem.
- Public facilities and services were Judaized, by removing the Arab administrations, transferring a part outside Jerusalem, and connecting the water and telephone lines to ‘Israeli’ regions.
- Religious Judaization, by destroying Islamic and Christian holy sites, by distorting the cultural nature of the city of Jerusalem, by clearing holy sites, and by eliminating the Islamic and Christian connections these sites have to the holy city. Examples of this are:
  a. The intentional torching of the Al-Aqsa Mosque by the Occupation’s authorities on August 21, 1969.
  b. The diggings around and under the Al-Aqsa Mosque, under the pretense of searching the temple that ‘Israel’ claims exists in the area of the Al-Aqsa Mosque.
  c. Changing the historical memory: many names of sites, streets, and squares inside the Old City were changed in order to impose a new religious and cultural identity, which correspond with the Jewish-religious concepts. The most prominent of these changes include the naming of Haram al-Sharif as ‘the Temple Mount’ and the naming of the Buraq Wall as ‘the Wailing Wall’.

- Judaizing education: the ‘Israeli’ authorities, ever since the first moment of the occupation of Jerusalem, sought to make the ‘Israeli’ educational curriculum the accepted curriculum in Jerusalem; it sought to cancel the Arab educational curriculum in the three stage of the state schools; it sought to take over the Palestinian archeological museum, to ban the trade of thousands of Arab and Islamic culture and science books, and to have total supervision over publishing [of books] and journalism.
Children are taught about Jerusalem as an entirely Arab city. The passage mentions its holy sites—the Al-Aqsa Mosque, the Church of the Holy Sepulcher, and the Dome of the Rock, while ignoring any Jewish holy sites or the city’s immense importance to Judaism.

The Word and the Sentence

The Adjective

Read the following paragraph and then answer what follows it:

Jerusalem is an Arab city, which includes the Al-Aqsa Mosque, the third holiest site and one of the mosques that people are drawn to. It has an ancient church that its keys have been carried by Muslims until this day; it is the famous Church of the Holy Sepulcher, and near it the Dome of the Rock Mosque was built . . .
The following interpretations to Qur’anic verses from the As-Saf Surah expand upon the awards waiting for those who wage *jihad* in the name of Allah. Followers are encouraged to wage war and sacrifice their lives and property in the name of *jihad*, for doing so will abolish all their sins, give them victory upon their enemies, and grant them happiness in the afterlife.

When Allah explained that the polytheists want to extinguish the light of Allah, he commanded the believers to strive against the enemies of the religion, and he called upon them to sacrifice their wealth and lives and perform *jihad* for the sake of Allah. He also explained to them that it is a profitable transaction to whoever wants happiness in both worlds [this world and the afterlife.] He said:

‘[It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you would know.’

Allah explained that this victorious, profitable transaction is faith in Allah and in His Messenger, and *jihad* for the sake of Allah Almighty; for the victory of His religion by sacrificing wealth and lives for Allah Almighty. This is best for you more than the transaction of the fleeting world.
'He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. And [you will obtain] another [favor] that you love—victory from Allah and an imminent conquest; and give good tidings to the believers.'

Whoever makes a transaction with Allah Almighty of faith and jihad for His sake, will be forgiven for his sins and will be admitted to a garden with rivers and pleasant dwellings. This is the reward to whoever achieves this great attainment. Then, another favor [that will be given] to you—believers and jihad warriors—that you love, is victory from Allah and an imminent conquest for your benefit: this meaning the conquest of Mecca, the admission of people to the religion of Allah in multitudes, and good tidings to the believers—O Muhammad—by this reward and by this favor.

[Right column:]
I will cooperate will my friends in filling the following table:
Future rewards
Immediate rewards

Among the Usable Lesson from the Noble Ayahs:
1. Faith in Allah and jihad for His sake are a profitable transaction for the believers.
2. Jihad brings future benefits in the form of forgiveness of sins, as well as immediate ones in the form of victory over the enemies.
3. The invitation to the victory of the religion of Allah Almighty and the elevation of His word; following the example of the Messengers, may peace be upon them.
4. The support of Allah to the people of faith and their victory upon the people of infidelity; for the truth is always clear and is supported by Allah.

Using prophetic hadiths to teach Arabic language, students are told that jihad is the “peak” of Islam and “the highest and most paramount of the qualities of religion.”

Then He said: ‘Shall I not inform you of the head of the matter, its pillar, and the peak of its hump?’ “I said: ‘Yes, O Messenger of Allah.’” He said: ‘The head of the matter is Islam, its pillar is the prayer, and the peak of its hump is jihad.’

The peak of its hump: The peak of the aforementioned matter. The peak of the camel: its hump and above. ‘The peak of its hump is jihad’ means: Jihad is the highest and most paramount of the qualities of religion.
Jews are criticized for relying on this world and for not wishing for death. Verses from the Qur’anic Al-Jumu’ah Surah, which students are instructed to memorize, include direct criticism against the Jews for preferring “*to live in this world,*” rather than being concerned with the inevitable death of all living things. This both attacks Jews and teaches students that Islam encourages its believers to prefer death to life.

The Al-Jumu’ah Surah is Medinan and has 11 Ayahs. These Ayahs from the Al-Jumu’ah Surah present the Jews’ determination to live in this world. The Ayahs also establish that death is the end of all living things, and that mankind shall find the result of his deeds in the Day of Resurrection . . .

“Say, ‘O you who are Jews, if you claim that you are allies of Allah, excluding the [other] people, then wish for death, if you should be truthful.’” But they will not wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers. “Say, ‘Indeed, the death from which you flee—indeed, it will meet you.’” Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do [Al-Jumu’ah, 6–8].

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Thirteen-year-old students are encouraged to follow in Muhammad’s footsteps and perform jihad. They are taught a hadith that “the real life is the life of the hereafter.”

The Prophet was determined to encourage his companions [ansar] and elevate their spirits. Anas narrated: “The Messenger of Allah went towards the trenches and saw the muhajirun [migrants from Mecca] and the ansar digging in a very cold morning, as they did not have slaves to do that for them. When he noticed their fatigue and hunger he said, ‘O Allah! The real life is the life of the hereafter, so please forgive Ansar and the Migrants.’ They said in reply to him: ‘We are those who have given the pledge of allegiance to Muhammad to perform jihad as long as we live.’”

Self-evaluation:
To what degree will I implement the moral skills and values that appeared in the field of Sirah?
- I will follow the example of the Messenger of Allah in his steadfastness and jihad – Always/Sometimes/Rarely.
- I will defend the truth [i.e. Islam] with all the power I have. – Always/Sometimes/Rarely.
Death and martyrdom are celebrated and glorified in a chapter about the historical Battle of Mu’tah, which expresses the inevitability of death. Students are encouraged to follow in the footsteps of those who were martyred during the battle. The passage teaches that battle has only two possible outcomes: victory or martyrdom, with both being equally glorified and considered as rewards.

I will examine what was said by the great Companion Abd Allah ibn Rawahah, and then I will answer:
‘O my soul, death is inevitable, so you had better be martyred. Now I will experience the inevitability of death. What you have cared for so long is finally yours. So go ahead, for if you follow these two heroes, you will be guided to the way of Paradise.’

The stance was decided when Abd Allah ibn Rawahah said: ‘O nation, we will not fight the people with manpower or strength; we will fight for one of the two rewards: victory or martyrdom.’

I will explain for my friends: the intention behind Abd Allah ibn Rawahah saying: ‘we will fight for one of the two rewards: victory or martyrdom.’
A woman’s fundamental role is to raise children and teach them to love *jihad*.
This concept is taught in a chapter about an historical figure named Nusaybah bint Ka’ab, praising the fact that her three children “died as martyrs for the sake of Allah Almighty.”

Umm Umarah—Role Model for Women Raising Sons:
The Muslim woman—whatever her role in society may be—cannot neglect her fundamental role in life, which is raising her children. Nusaybah bint Ka’ab performed her role perfectly; she raised her children to love Islam and to love jihad in order to elevate the words “there is no God beside Allah”; she invested extensive efforts to spread the word of Tawhid; and the books of the Seerah [biography of the Prophet] teach us that her three children died as martyrs for the sake of Allah Almighty.

The value of self-sacrifice (martyrdom) for the sake of Islam is taught.
Historical Islamic figure Ali bin Abi Talib is famed for his military successes against the polytheists and the Jews, and he is glorified for killing many of them.

3. His bravery:
Ali was a role model of bravery, sacrifice, and courage, as witnessed by everyone who knew him. He participated in all the battles besides the Battle of Tabuk, by orders of the Prophet, and he faced and killed many polytheist warriors, such as Amr ibn Abd al-Wud in the Battle of the Trench, and Jewish warrior Marhab in the Battle of Khaybar.

The usable lessons:
3. Self-sacrifice for the sake of defending religion.
Martyrdom and jihad are modelled after Izz ad-Din al-Qassam, founder of the jihadi movement, after whom the Hamas military wing is named. He is glorified as a symbol of determination and courage. His death “ignited the ember of jihad” and “kindled the spirit of self-sacrifice.”

**The Sheik Izz ad-Din al-Qassam Uprising of 1935:**
- Izz ad-Din al-Qassam founded the jihadi movement in Palestine. He started to spread awareness between people, and he had great popularity. When the Young Men’s Muslim Association was founded in 1928, he was elected to lead it. Its goal was jihad and resistance against the British and the Jews.
- In the middle of 1935, Al-Qassam’s group began carrying out armed operations, some of them in the Marj Ibn Amir region [the Jezreel Valley] and its neighboring areas.
- The uprising moved to the woods of Ya’bad, near Jenin, where a battle took place between the jihadi warriors and the British forces, which used different types of weapons. The fighting lasted for many hours and ended with the martyrdom of Sheik al-Qassam and a number of his friends.
- This event heavily shook the land and it had a deep impact on all of Palestine. Soon enough, Al-Qassam became a symbol of sacrifice for his will and determination. His martyrdom ignited the ember of jihad, Al-Qassam’s uprising kindled the spirit of self-sacrifice, and it paved the road to the Great Palestinian Revolt of 1936.
Eighth-graders are taught that Allah loves *jihad* warriors who fight for His sake, and that Allah defends Islam against the infidels who unite against it.

The As-Saf Surah is a Medinan Surah, and it consists of fourteen Ayahs. It comes to emphasize the victory that Allah Almighty will grant to the religion of Islam over whatever spoils it. It also comes to encourage people to adopt means to reach an end that will bring such victory, as it warns the believers from breaking the promise, and stimulates them to stand up for the religion of Allah Almighty and to perform jihad for His sake.

The former noble Ayahs come to emphasize the victory that Allah Almighty will grant to the religion of Islam over whatever spoils it. It also comes to encourage people to adopt means to reach an end that will bring such victory, as it warns the believers from breaking the promise, and stimulates them to stand up for the religion of Allah Almighty and to perform combat for His sake.

Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.’

- *What is the wisdom behind comparing those who fight for the sake of Allah to a structure joined firmly?*

After the Exalted warned those who say what they do not do, it is followed by explaining who he loves – those who fight for the sake of elevating His religion, so much so that their firmness, unity, and undoubted truth make them a structure that is so strong, no one can destroy it.

**The Usable Lessons from the Noble Ayahs:**

3. The love of Allah toward those who wage jihad for His sake.
6. Allah defends his religion, even if the forces of infidelity unite against it.
Allah will reward men and women who fought and died for Islam and will enter them into Paradise.

Students are taught verses from the Qur’anic Ali Imran Surah; the textbooks do not offer any alternative modern interpretations.

The Almighty said: “And their Lord responded to them, ‘Never will I allow the work of [any] worker among you to be lost; whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed—I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward.’”

Allah responded to their prayers that he will not allow the effort of a righteous deed to be lost, whether it was a male of a female . . . . Those who fought and were killed for the sake of Allah to elevate His word—He will forgive them for their sins and will not take them into account, and He will allow them to enter into gardens beneath which rivers flow as a reward from Allah . . .

Jihad’s “sublime purpose” is the conversion of non-believers to Islam, used to justify Islamic violent conquest; if people will not join Islam, they are to be conquered.
The Beginning of the Fighting and the Fall of the Fortifications:

The Jews fled to their fortifications and entrenched in them, because they don’t usually engage in war. The Messenger and the Muslims had besieged them for a while, until he said: ‘Tomorrow I will give the banner to a person who is loved by Allah and his Messenger, and who loves Allah and his Messenger, and he won’t come back until it is conquered for Him.’ [Ahmad]

The following day, the Messenger of Allah gave the banner to Ali bin Abi Talib. He conquered it after he invited them to embrace Islam; as he executed the Prophet’s advice, who said: ‘Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels.’ However, they refused to embrace it, so the army of Muslims conquered their forts one by one. The first of their forts to be conquered was the fort of Na‘im, which was the most fortified of Khaybar’s forts.

I will explain: using the previous passage, the sublime purpose of jihad for the sake of Islam

34. Islamic Education, Grade 12, Vol. 1, 2019, pp. 77, 79.
In a chapter on jihad, martyrdom is described as the route to the “highest level of Heaven.” Martyrdom is glorified “for those who advance their soul through the path of defending the servants, the country, and religion.” The text explains that participation in fighting, with permission of the ruler, is “the highest type of jihad.”

انواع الجهاد:
1. الجهاد بالنفس: وهو بناء النفس والمشاركة الفعلية بالقتال وهو أعلى أنواع الجهاد والذين يكون كما ذكرناه باستفادة الحاكم للخروج القتال المعنوي.

فضل الشهادة:
أعد الله من يعدهم روح في سبيل الدفاع عن العباد والبردين فضل كبير وأجرًا عظيمًا.

ومن ذلك الفضل:
1. الشهيد في أعلى درجات الجنة، قال تعالى:
كُفِّرْنَا عَنْهُمْ دَارَ اللَّهِ وَهُدَى بِهِ الْمُبِينَ (سورة الناس)

2. يوافق الله الشهيد بحياة طيبة في الجنة وفجاه عليه رفقة مها، قال تعالى:
وَالَّذِينَ مُؤْمِنِينَ وَمُؤْمِنَاتٌ مُتَّقَاتٌ (سورة التوبة)

حكم الشهيد:
لا يعذب ولا يكذبن ولا يصلق عليه: تشكر شهادته في سبيل الله، وتكريما له.
ودليل ذلك ما ورد جاء، أن النبي ﷺ: «أمر بذبح شهيد أحمد بن سعد، ولم يعذب ولم يصلق عليه: رواه الحنفي».
وقال ﷺ: «لم يكن لناشم، فلأكن كن كن في سبيل الله إلا جاء يوم الغيامة يسل، لؤلؤ
النمل ورية ريح ألمٍّ». رواه السلف والحديث.
Types of Jihad:

Jihad is Divided into Two Types Regarding Their Means, among Them:

1- Jihad with the soul: It is the act of investing one’s soul in active participation in fighting. This is the highest type of jihad, which, as we remember, can only be performed under the ruler’s mobilization to go out and fight the aggressors.

Martyrdom:

The Grace of Martyrdom:
Allah prepares for those who advance their soul through the path of defending the servants, the country, and religion, for great grace and extreme pleasure. This grace includes:

1- The martyr will be in the highest level of Heaven. The Almighty said: ‘And whoever obeys Allah and the Messenger—those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions’ [An-Nisa, 69].

2- Allah will satisfy the martyr with a good life in Paradise and will provide him a good livelihood from it. The Almighty said: ‘And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision’ [Ali Imarn, 16].

The Verdict of the Martyr:
He [His body] will not be washed, he will not be wrapped in shrouds, and no one will pray for him, as a token of respect and honor for his martyrdom for the sake of Allah. Proof of this is what Jabir reported, in which the Prophet “ordered to bury the martyrs of Uhud with their blood, without washing them or praying for them.’ He said: “Wrap them up with their blood, for there is no wound incurred for the sake of Allah, but He will come on the Day of Resurrection bleeding with the color of blood, but its fragrance will be that of musk.”

Martyrdom for the sake of Islamic victory is glorified in a biographic section about Ottoman Sultan Murad. Students are provided with excerpts from his will in which he asks Allah to let him “drink from the cup of martyrdom” in exchange for a victory for Islam. There is no contextualization or mitigation for the modern era.

From the will of Sultan Murad:
‘I asked Allah to let me drink from the cup of martyrdom, if this means that Islam will be victorious by my martyrdom. Allah Almighty answered my wish, Praise be to Him and thanks to Him . . .’

- What are the most important qualities for which Murad I is characterized?
When teaching about Muslim minorities around the world, this textbook discusses the launch of the Kashmiri *jihad* movement and its military activity, through which “the jihadi warriors were able to kill more than twenty-six thousand Hindu soldiers,” thereby commending the killing of one’s enemies through *jihad*.

The Launch of Jihad in Kashmir:
- The Kashmiri *jihad* movement was launched in 1990, and by the beginning of the twenty-first century the movement had already gained one achievement after the other, despite difficulties and obstacles and despite the Indian government’s actions of suppression and aggression in order to eliminate it. The movement’s most important achievements include:
  4- At the military level, the movement was successful in recruiting people and ignited the spirit of *jihad* in them. Furthermore, during this period of time, the Jihad warriors were able to kill more than twenty-six thousand Hindu soldiers, in addition to destroying a lot of important military equipment, such as tanks, military cars, and ammunition.

Students are taught to criticize Sultan Al-Kamil’s decision to cease efforts to take over Jerusalem during the Sixth Crusade “after thousands of Muslims were martyred in the attempt to take it back.” The conclusion students are taught is that one must not neglect the homeland and must protect it “by property and spirit” to the very end, even if it involves dying for the homeland and becoming a martyr.

- How do you evaluate Sultan Al-Kamil’s position regarding the Sixth Crusader Campaign and his abandonment of Jerusalem, after thousands of Muslims were martyred in the attempt to take it back?

The homeland is security, so you must adhere to protect it, to not neglecting it, and to defend it by property and spirit.
Interpreting a verse from the Qur’anic Al-Isra Surah, the text forbids sympathizing with infidels and polytheists, promising doubled punishment both in life and in death.

*Then [if you had inclined to those who are blind in this life], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.*

- What will become of those who incline to the infidels and the polytheists?

Allah Almighty told His Prophet that if he felt nothing but sympathy toward the infidels, [God] forbid, his punishment would have been doubled in life in this world and in death; he would not have found anyone to help him in the world and protect him from the punishment in the afterlife.

Polytheists are evil and commit the greatest sin imaginable. Muslims are warned to be wary of polytheists so as not to be tempted into their bad ways as polytheism will lead to “eternal fire.”
One does not know a sin that has a vow like polytheism, for it is one of the greatest sins and follows with one of the worst punishments. Is there a worst injustice than polytheism and adopting a ruler other than Him?

The Almighty said: ‘Indeed, Allah does not forgive [a shared] association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly created a tremendous sin.’

Polytheism has a danger that transcends the worldly life and could place its owner in eternal fire, and every Muslim must be aware of it, to be cautious of it, and to avoid being impacted by it.


Tenth-graders are taught that infidels—Christians, Jews, and polytheists—will be punished on the Day of Resurrection with eternity in Hell. Other punishments for the infidels in the chapter are grief, humiliation and failures in belief and deeds.
The State of Mankind on the Day of Resurrection:
Mankind’s state on the Day of Resurrection differs depending on their beliefs and deeds during the life on this world. They are of two types:

Mankind on the Day of Resurrection is of Two Types: Believers and Infidels.

Second: The State of the Infidels:
1- They will curse themselves with grief when they exit the graves. The Almighty said: “And the Horn will be blown; and at once from the graves to their Lord they will hasten. They will say, ‘O woe to us! Who has raised us up from our sleeping place?’ [The reply will be], ‘This is what the Most Merciful had promised, and the messengers told the truth’” [Ya-Sin, 51–52].
2- They will be covered with humiliation by Allah Almighty’s punishment. Allah Almighty said: “But they who have earned [blame for] evil doings—the recompense of an evil deed is its equivalent and humiliation will cover them” [Yunus, 27].
3- Their faces will be blackened in disgrace of what they did. The Almighty said: “And on the Day of Resurrection you will see those who lied about Allah [with] their faces blackened. Is there not in Hell a residence for the arrogant” [Az-Zumar, 60].
4- Their deeds will fail: The good deeds the infidel presents in this world will not dismiss him from anything on the Day of Resurrection, because they are not for Allah. The Almighty said: “And We will regard what they have done of deeds and make them as dust dispersed.” [Al-Furqan, 23].
5- They will spend eternity in Hell. The Almighty said: “Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein” [Al-Bayyinah, 6].

41. Islamic Education, Grade 11, Vol. 1, 2019, p. 46.

Christianity and Judaism are corrupted religions that include themes of polytheism. Allah Almighty sent His Messenger Muhammad with the message of Islam to the entirety of humanity, in order to bring them from the shadow of ignorance and polytheism to the light of knowledge and Tawhid (the oneness of Allah), from the narrowness of the world to its width, and from worshipping idols to worshipping Allah Almighty. Idol worshipping and polytheism had spread all over the world, and the heavenly religions (i.e. Christianity and Judaism) became corrupted and idol worshipping principles entered in them. In the Arabian Peninsula, the tribes worshipped idols and statues from rock and other materials, and they abandoned the religion of Ibrahim [Abraham].
The polytheists are portrayed as liars and immoral people who commit obscenities and atrocities in an interpretation of a verse from the Qur’anic Al-A’raf Surah.

The Polytheists’ False Claims and the Response to Them:

“And when they commit an immorality, they say, ‘We found our fathers doing it, and Allah has ordered us to do it.’ Say, ‘Indeed, Allah does not order immorality. Do you say about Allah that which you do not know?’

This noble Ayah points to the atrocities and obscenities the polytheists commit, followed by the lying and false claim that Allah is the One who ordered them to do so, while Allah Almighty does not order immorality.

Students are taught that Allah makes believers hate infidelity, since it angers Him. This instills a belief in students that whoever practices infidelity is automatically to be hated, since this is Allah’s decree.
The Ayahs discuss the importance of verifying information, so no one would be unjustly wronged. They also discuss the importance of remedy between believers, and that in Allah Almighty’s grace to us, He made us love faith and hate infidelity and sin.

‘And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided’ [Al-Hujurat, 7].

... It is in Allah’s mercy towards the believers’ warship that He made them love faith and adorned it in their hearts, so their minds will incline to the truth and will stay away from infidelity, falsehood, sin, and everything that angers Allah ...

‘[It is] as bounty from Allah and favor. And Allah is Knowing and Wise’ [Al-Hujurat, 8].

This Ayah reminds the believers that Allah Almighty grants grace, nobility, and comfort, and that in His grace towards them, He sent them a Prophet to teach them, He made them love faith, and He made them hate infidelity and sin.

An interpretation of the Qur’anic Al-Layl Surah teaches that infidels who reject Islam and Allah will enter Hell and will violently suffer from “the punishment of the flaming and intense Fire.”

‘So I have warned you of a Fire which is blazing. None will [enter to] burn therein except the most wretched one, who had denied and turned away.’

Furthermore, the Exalted Allah warns people from the punishment of the flaming and intense Fire, which only the wretched infidel enters into, who did not adopt the message of the Messenger of Allah Muhammad, and who avoided believing in Allah Almighty.
Interpretations of Qur’anic verses from the Luqman Surah conclude that polytheism is one of the most grievous sins that corrupts mankind and results in punishment from Allah. Sixth-graders are also taught to disobey their parents if they try to influence them to become polytheists or infidels, or make them commit other sins.

“And [mention, O Muhammad], when Luqman said to his son while he was instructing him, ‘O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice’” [Luqman, 13].

- Then Allah Almighty tells us about Luqman’s devotion to his son and his righteous love toward him, as he advised him to worship only Allah Almighty and not associate anything with him or corrupt his soul with polytheism; because it is one of the most grievous sins that annihilates mankind and that deserves Allah Almighty’s punishment.

‘But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do’ [Luqman, 15].

- If parents order their children to perform polytheism, infidelity, or to commit sins, they must not obey them and disobey the Creator, but they are to obey them when it comes to righteous deeds and following the path of those who believe in Allah and the Tawhid [Oneness of Allah;] Allah will reward the people for their righteous deeds, or punish them for their evil deeds. One should not forget his parents’ authority, but instead respect them and do good by them, even if they try to have him practice polytheism.

Some of the Usable Lessons from these Noble Ayahs:

3. Warning against polytheism and explaining that it corrupts the soul.
Fourth graders are taught that on the Day of Resurrection, believers will go to Heaven and “wicked infidels” go to Hell.

The Guide to the Judgment of Living Creatures on the Day of Resurrection:
The great Qur’an has many Ayahs that teach us that almighty Allah judges everyone on the Day of the Resurrection and that the loyal believers will be rewarded with Heaven and the wicked infidels will be rewarded with Hell.

Interpretations of Qur’anic verses from the Al-Mulk Surah praise Allah for His ability to punish the infidels, as the text states that if they don’t repent, they will be “swallowed by the earth” or have “a storm of stones” sent upon them, which will lead to their violent death.

‘Do you feel secure that He who [holds authority] in Heaven would not cause the earth to swallow you and suddenly it would sway’?
- It is part of Allah Almighty’s grace and mercy towards His creation that he can punish it for its infidelity, and that he can turn comfort to hostility. However, He is merciful and forgiving, and He warns them so they can repent. So, He speaks to them: Do you feel secure in Allah Almighty’s punishment that He would not cause the earth to swallow you? Suddenly, it would sway and kill you.

Or do you feel secure that He who [holds authority] in Heaven would not send against you a storm of stones? Then you would know how [severe] was My warning.’
- Do you feel secure that Allah Almighty’s punishment would not send upon you a wind that will pelt you with stones and kill you? O’ infidels, you will know that if the punishment occurs, its importance shall be that of a warning to you, but knowing so won’t help you at that time.

A chapter that teaches verses from the Qur’anic Surah “Fatir,” states in its introduction that those who deviate from Islam and become infidels will be rewarded with hellfire.

The Ayahs discuss Allah almighty’s kindness toward mankind and the cosmic manifestations that prove His glorified greatness. They emphasize that as mankind learns more about Allah Almighty’s lessons of morality, then his fear of Him grows, and so he does what He commands. At the same time, he will be granted Heaven and kindness, but if he deviates and disbelieves, then hellfire will be the reward.


Polytheism is the greatest sin, punishable with eternity in Hell.

1. ‘Polytheism.’

The greatest sin in disobeying Allah Almighty is associating another with Him in worship. The Almighty said: ‘Indeed, association [with Him] is great injustice.’ [Luqman, 13.] It is the harshest punishable sin that Allah Almighty will never forgive. The Almighty said: ‘Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills.’ [An-Nisa, 48.] This is the Greater Polytheism that will prevent whoever does it from entering Heaven and will [punish him with] eternity in hellfire.

The Lessons Learned from the Noble Hadith:
- Polytheism is the greatest sin that Allah Almighty does not forgive.

The Quraysh polytheists are referred to as evil infidels in this new 2019 section about the Battle of the Trench.

> ولولا الموقف البطولي لعلي بن أبي طالب الله رضي الله عنه، لاقتحم جيش المشركين المدينة على المسلمين بذلك العدد الهائل، وهكذا كانت هذه الواقعة من أهمّ عناصر النصر لمُعسكر الإيمان على مُعسكر الكفر والضلال.

*Without the heroic stance of Ali bin Abu Talib, the enormous army of polytheists would have stormed Medina and the Muslims. Therefore, this event was one of the most important causes of victory to the camp of faith over the camp of infidelity and deviation.*


An introduction to a chapter about the Qur’anic Al-Taghabun Surah begins with a warning against following infidels, as this path will lead to great suffering that all infidels are bound to experience.

> بين يدي الآيات الحكيمة:

> سورة الفجاء من السور المدنية، عدد آياتها 18 آية. وسميت بالفجاء لأنها تناولت الفجاء والعذاب الذي تجلي بالكافرين يوم القيامة وفي ذلك تحذيرًا من الكفر وما ينتج عنه.

*Surah al-Taghabun is a Medinan Surah and has 18 verses. It is named al-Taghabun because it deals with the damage caused to infidels on the Day of Resurrection and is a warning about infidelity and its consequence.*

52. **Islamic Education, Grade 9**, Vol. 1, 2019, p. 74.

A chapter about the importance of *zakat* (charity) dictates that it be denied to infidels.

> من شروط وجب الزكاة:

> الإسلام: فلا زكاة على كافر.

*Among the Conditions of the Requirement of Zakat:*

1. Islam: Do not give zakat to infidels.*
A chapter about death explains two possible infinite outcomes one can achieve when dying: the believer shall reside in Heaven with a tranquil mind; an infidel will suffer in Hell and be humiliated.

**The State of Mankind in the Face of Death:**
Mankind, at death, faces two states:

1. **The state of the believer in face of death:**
   He is surrounded with peace and tranquility, his spirit is cleansed, and the angels give him the good news, as the Almighty said: ‘Indeed, those who have said, ‘Our Lord is Allah’ and then remained on a right course—the angels will descend upon them, [saying], ‘Do not fear and do not grieve but receive good tidings of Paradise, which you were promised’” [Fussilat Surah].

2. **The state of the infidel in face of death:**
   He is surrounded by anxiety and fear, his soul is ruined, and the angels take his soul away with reprimand and threat; as Allah Almighty said: “And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands [saying], ‘Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allah other than the truth and [that] you were, toward His verses, being arrogant”’ [Al-An’am Surah].

**Question Three:** Compare the state of the believer to the state of the infidel in the face of death, using the following table:

<table>
<thead>
<tr>
<th>The state of the believer while facing death:</th>
<th>The state of the infidel while facing death:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peace and tranquility; cleansed mind; good news of Heaven.</td>
<td>fear and anxiety; destruction of the soul; threat of hellfire.</td>
</tr>
</tbody>
</table>
An entire chapter about polytheism characterizes it as consisting of two different types; both are considered wrong and severe in the eyes of Allah, with one resulting in exclusion from religion and eternity in Hell. The polytheists’ violent fate is supported by prophetic hadiths that emphasize the fact that polytheists will go to Hell for steering away from Allah’s path and Islam, encouraging students to keep a distance from the polytheist “Other.”

Types of Polytheism:
Polytheism is of two types, and each one includes its own categories:

**Greater Polytheism:** Creating a duplicate of Allah. This type of polytheism excludes one from Islam and places him in the fire for eternity.

**Lesser Polytheism:** It has come a few times to be known as Khafi Polytheism [swearing by the name of anyone not Allah and believing in superstitions], and this will not exclude you from Islam.

**From the Prophetic Sunnah:**
The Holy Prophetic Sunnah includes many hadiths that warn against polytheism and the badness of its punishment and its impact on he who performs it, among them:

Abdallah Bin Masud said: “The Prophet said: ‘Whoever dies while still invoking anything other than Allah as a rival to Allah, will enter Hell (fire). And I [Abdallah] said: ‘Whoever dies without invoking anything as a rival to Allah, will enter Paradise.’”

**Comparison between Greater and Lesser Polytheism:**

<table>
<thead>
<tr>
<th>Lesser Polytheism (Left)</th>
<th>Greater Polytheism (Right)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Will not exclude from religion</td>
<td>Will exclude from religion</td>
</tr>
<tr>
<td>He will be in the fire forever, if he enters it</td>
<td>He will be in the fire forever</td>
</tr>
<tr>
<td>Under Allah’s will</td>
<td>He is forbidden to enter Heaven</td>
</tr>
<tr>
<td>Under Allah’s will</td>
<td>No forgiveness until repentance</td>
</tr>
<tr>
<td>Only polytheistic action nullified</td>
<td>All actions nullified</td>
</tr>
</tbody>
</table>
Interpretations of verses from the Qur’anic Al-Isra Surah warns infidels and polytheists who do not believe in faith, the afterlife, and the Day of Resurrection, that they shall receive painful punishment and anguish in Hell.

'It indeed, this Qur’an guides [believers] to that which is most suitable and gives good tidings to the believers who do righteous deeds, that they will have a great reward. And to those who do not believe in the hereafter—We have prepared for them a painful punishment.' [Al-Isra, 9–10].

It is known that Allah – the Blessed and Almighty – has praised His honorable book, which is the noble Qur’an, and described it with three qualities:

- **Quality one:** the guidance: . . .
- **Quality two:** the preaching: . . .
- **Quality three:** the warning: it warns those who don’t believe in the afterlife and its rewards, by [declaring] that they will be severely punished in Hell.

Contemplation:

Allah—the Blessed and Almighty—has referred to the hereafter by mentioning some of the many matters that the infidels don’t believe in, because they are among the most important matters of faith that the polytheists denied, and because one must abide by the relativity between deeds and their rewards.

In your opinion, why do the infidels deny the Day of Resurrection?

The Usable Lessons from the Noble Ayahs:

1. Among the qualities of the noble Qur’an is that it is a book that guides all of mankind, and it is a book that preaches to the believers and that warns the infidels.
An entire chapter in this textbook thoroughly discusses the topic of infidelity, which is presented as the opposite of faith. It is split into two categories—Greater Infidelity and Lesser Infidelity; the first will spend eternity in Hell, the fate of the second will ultimately be decided by Allah.

The Definition of Infidelity:
Linguistic: speaking: to hide and cover up.
Meaning: words, deeds, or opinions that contradict faith.

Types of Infidelity:

Infidelity is divided to two categories:
Greater Infidelity [excluded from community of believers]
Lesser Infidelity [decided by Allah]

Among the Examples of Greater Infidelity:
There are several examples of infidelity: whoever meets Allah Almighty with one of them shall not be forgiven, intercession will not be of use to him on the Day of Resurrection, and he shall spend eternity in Hell.

Excluded from the community; infidelity of denial; vanity and pride; infidelity of hypocrisy.

Among the Example of Lesser Infidelity:
This is all the sins that were mentioned in the Qur’an or the Sunnah as infidelity. However, whoever practices it is not excluded from Islam, and he is under Allah’s will, whether He wants to punish him or forgive him. He also might be given intervention by intercessors.

Infidelity of grace; fighting a Muslim; swearing by other than Allah Almighty.
A chapter about infidels warns of the dangers of accusing another Muslim of infidelity (takfir). It is considered a most heinous offence, since it destroys the life of the accused Muslim. This admonishment is evidence of the treatment of “infidels” in a Muslim society, which essentially excludes them from it, destroys their social status, and exiles them.

**Warning about Takfir:**
The subject of takfir is one of the greatest and most serious subjects, as it has dangerous results, such as forsaking the blood and property of a Muslim, having him divorce his wife, breaking the inheritance bonds between him and his relatives, and having Muslims view and degrade him, excluding him from his religion. Therefore came the prophetic warning not to hasten to declare another Muslim as an infidel. It is reported by Abdullah ibn Umar, that the Messenger of Allah said: “If a man says to his brother, ‘O infidel!’ Then surely one of them is such.”

**Sixth question:** Prove why it is forbidden to declare a Muslim an infidel without evidence.

Students are taught to have a negative opinion of infidels in a grammar exercise, which inserts a passage from what appears to be poem, in which Islam is praised and infidelity is viewed as “ugly.”

1- Define the exclamation verb, its subject, and the object to which the exclamation is aimed at:

a- Respect he who remembers the Qur’an by heart!
b- O, how great it is when religion and the world meet together, and how ugly are men’s infidelity and bankruptcy.
c- O, how many brothers there are when you count them, but their troubles are few.
Zionism

Israel seeks to completely destroy the Palestinian people.
In an introduction to a section about the 1987 Palestinian Intifada, students are taught that since its establishment, Israel has been working tirelessly to destroy the Palestinian people, to Judaize Palestine, and to obliterate organizations that care for anything related to the Palestinians.

The Palestinian Intifada of 1987:
Since the first day of its establishment, Israel has been working to eliminate the Palestinian people, to Judaize Palestine, and to obliterate any organization or establishment that seeks to elevate anything that is Palestinian. The courageous Palestinian people did not accept this and carried out the great Intifada of 1987.

60. Social Studies, Grade 11, Vol. 2 (Advanced), 2017, p. 32.
The terms “brave” and “remarkable” are used to describe the firing of thousands of rockets by Hamas into civilian populations, forcing “Zionist citizens to enter the shelters” and stopping “airplane traffic to and from Israel.”
The Israeli Aggression against Gaza During July-August of 2014 (the Most Barbaric Aggression):
- On 7 July 2014, the Israeli forces started a war against the Gaza Strip, which lasted fifty-one days, in order to eliminate the Palestinian resistance, under the claim that rockets were launched from the Gaza Strip.
- The Israeli planes dropped hundreds of tons of bombs and missiles on the Strip.
- The Palestinian resistance bravely faced the aggression. It launched an opposing operation called “the Eaten Straw” and it showed great and remarkable endurance and excellence.
- The resistance presented several surprises, such as rockets that reached the majority of the occupied territories, which forced the majority of the Zionist citizens to enter the shelters, while also stopping the airplane traffic to and from Israel.

The Zionist movement is defined as “a hostile political movement that is founded on settler, racist and colonial principles, and that is based on false historical and religious claims.” The text discusses Theodor Herzl’s efforts to “allure” Sultan Abdul Hamid II to allow the Jews to move to Ottoman Palestine. The passage states that the Sultan rejected Herzl’s offer. In reality the Sultan was initially willing to agree and negotiations progressed for a period of time.
The Formation of the Zionist Movement:
The Zionist Movement: A hostile political movement that is founded on settler, racist and colonial principles, and that is based on false historical and religious claims, for the purpose of establishing a national home for the Jews in Palestine.
- The Palestinian issue began with the emergence of Theodor Herzl, one of the Jews’ leaders and the founder of the Zionist movement, who took it upon himself to find a solution to the Jews’ problem in Europe while using his journalistic essays.

Sultan Abdul Hamid II’s Attitude toward the Zionist Movement:
In the year 1901, Herzl traveled to Istanbul and met with Sultan Abdul Hamid II. He tried to convince him to establish a colony for the Jews in Palestine, as well as trying to allure him with enormous amounts of money, which are estimated to be millions. Although the Ottoman Empire was experiencing a decline in its economy and was deeply in debt, the Sultan’s response was formidable, which was recorded for him by history. It was:
1. He completely refused Herzl’s offer and issued a law that subjects Palestine directly to him, where he personally looks after its administration.
2. He published a law that prevents Jewish collective immigration to Palestine, and that prevents visitors from staying in it for longer than three months, even those [who visit] individually.
3. The Sultan issued a decree that prohibits selling lands to Jews, even if they are among Palestine’s population.

Following a chapter about colonialism that praises the Arab liberation movements, students are asked whether Palestinian resistance against “the Israeli Occupation” is legitimate or an act of violence.
Students are led to the conclusion that violence is justified.

Third Activity: In your opinion, is the resistance of the Palestinian people against the Israeli Occupation considered a legitimate form of resistance, or an act of violence? Support your opinion with proof.
3- Dividing Palestine and Announcing the Establishment of an Occupied State (The Israeli Entity):

In 1948, after the end of the British Mandate in Palestine, the Zionist State was announced, and the day became known as the “Nakba” [The Catastrophe]. In 1967, the Zionists completed the occupation of Palestine, and a new group of Palestinians were expelled to outside of Palestine. The Occupation still works to Judaize Palestine and obliterate its Arab and Islamic identity.

- [I will search] about the dangers of dividing Palestine, Judaizing it, and expelling its inhabitants. I will discuss this with my group.

- Explain the Zionist Occupation’s abuses against the Palestinian people . . .

………………………………………………………………………………………….
The protection of Palestine and helping the Palestinian struggle is a religious duty to all Muslims. Israel is considered an evil aggressor that must be confronted and stopped at all costs; it is seen as a duty to educate children about the history of Palestine, connecting them to the struggle through their faith. The entire land is considered Islamic and Arab and no part of it can be surrendered.

Regarding the Palestinian issue being wrapped in Islamic faith, Muslims have a number of obligations, among them:

1. Teaching Muslim children and educating them about the aspects of the Palestinian conflict, about the Zionist aggression against Palestine and Jerusalem, and connecting them to Palestine through faith.
2. Making every effort to liberate Palestine from the Occupation.
3. Aiding the Palestinian people politically, materially, and spiritually.
4. Not giving up any part of Palestine, because it is Arab-Islamic land.
5. Supporting and helping the people of Jerusalem, affirming [their rights] to the land, and confronting efforts to expel them.
Israel is the result of a settler form of colonialism that must be rejected. An explanation about colonialism discusses colonialism through settling, considered “among the most severe types of colonialism for a people, as residents from the colonial state settle there by force instead of the indigenous citizens.” The “Zionist settlement in Palestine” is offered as an example of this type of colonialism; students are encouraged to resist all types of colonialism, including Israel.

**Forms of Colonialism:**

The world knew different forms of colonialism, the most prominent of which include:

- **Military**: one state taking over another one by force and robbing all its valuables by any means. Examples: the French occupation of Algeria.

- **Settlement**: considered among the most severe types of colonialism for a people, as residents from the colonial state settle there by force instead of the indigenous citizens. Examples: the Zionist settlement in Palestine.
In an explanation of Palestine’s history, while the British are blamed for allowing Jewish migration to Palestine, the text goes on to describe that the Jews settled there and “set up terrorist gangs and committed dreadful massacres.”

2- The British Mandate:
Palestine was overshadowed by the British Mandate until 1948, during which time the British Foreign Minister, Balfour, gave the Jews a promise in 1917 that they could establish their state in Palestine, which was later called the “Balfour Declaration.” Following this, thousands of Jews started to immigrate to Palestine and settle in it, where they formed armed terrorist Zionist gangs that killed Palestinians and committed dreadful massacres, which led to the displacement of many people from their homes.

A textbook unit about the First World War provides a lengthy explanation regarding the falsity of the Balfour Declaration and why the British had no legal, historical, or moral right to issue the declaration “that turned Palestine into a homeland for the Jews.” The text attacks Jewish aspirations to the land and their connection to it. Jews do not have the characteristics of a united nation since they were scattered around the world. As such, the land does not belong to the Jews who have no rights to it.
The Falsity of the Balfour Declaration:
The Balfour Declaration—which turned Palestine into a homeland for the Jews—lacked the legal, lawful, historical, and moral foundations. This is for many reasons, including:
1- Palestine did not belong to Britain, until it used it as it pleased and promised the Jews the establishment of a homeland for them in it. It promised a land that it does not own and possess to someone who has no right in it and does not deserve it.
2- The concept of a national home for the Jews contradicts the state of the Jews in the world, because they do not have the characteristics of a nation that make them into one nationality. There are English Jews, American Jews, French Jews, Russian Jews, Ethiopian Jews and so on, who have dispersed all around the world more than thousands of years ago. They have no connection, no shared history, no cultural heritage, and no shared customs and traditions.
3- The Balfour Declaration was not an international commitment, but only an act of affection and encouragement from a single player.
4- In his declaration, Balfour made the Jews the originals and fundamentals, knowing that at the time of the declaration in 1917, they did not constitute more than 7% of the population.

68. Social Studies, Grade 12, Vol. 1 (Advanced), 2017, pp. 95, 114.
Discussing the Second World War’s impact on the Arab world, the text states that one of the outcomes of the war was the USA and USSR’s adoption of “the idea of establishing a racist Zionist state in Palestine.”

The Impact of the Second World War:
5- The United States, the Soviet Union and the European states adopted the idea of establishing a racist Zionist state in Palestine.

69. Social Studies, Grade 5, Vol. 1, 2019, p. 36.
Israel is omitted from an answer asking students what countries border the Arabian Peninsula to the north. Instead “Palestine” is given as an option.

2- The Arabian Peninsula is bordered by two Arab countries to the north.
A- Jordan and Iraq.        B- Lebanon and Jordan.
C- Syria and Lebanon        D- Palestine and Syria.
Israel is erased on maps that discuss the Arabian Peninsula’s geography and how a country’s geographic location affects its economy. Instead of Israel, “Palestine” is inserted.

71. Social Studies, Grade 9, Vol. 2, 2019, p. 120.
An explanation of colonialism in the Arab world is accompanied by a map that includes the word “Palestine” but not Israel.
In an Arabic Language textbook, a poem by Ali Mahmoud Taha entitled “Palestine” encourages students to defend Palestine and Jerusalem from “the oppressors.” The text regards Palestine as “the beating heart of the Arab-Islamic homeland,” and presents a brief history that demonizes Zionists as occupiers and enemies. The poem and following questions teach students about “drawing swords” to protect Palestine’s mosques and churches. Synagogues and Jewish holy sites in the land are not mentioned.
Palestine

Ali Mahmoud Taha

1- Brother, the oppressors crossed their limits, [so] jihad has become justified, and self-sacrifice too

2- Shall we let them usurp Arabism, the glory of fatherhood and dominion?

3- Without the clank of swords, they will never answer us with a voice or an echo

4- So, draw your sword from its sheath, and never put it back again

5- Brother, O’ proud Arab, today is the day, not tomorrow

6- Brother, the East came in the form of a nation that rejects deviation and revives the right path

7- Brother, we have a sister in Jerusalem for whom the butchers prepared their knives

8- Brother, rise to the direction of prayer, East and West, so we can protect the church and the mosque

9- Brother, if my blood flows in its moist soil and I clench my hand over its pebbles

10- Search for a free heart that refuses to be trampled by the enmity

11- And hold the flag of truth from a grip polished by war’s tumult and grew by the dew

12- Palestine, our chests will protect you, whether in life or in death

Palestine is the beating heart of the Arab and Islamic homeland. It is the nation’s past, present, and future, because of its holy religious status. Following its occupation by the Zionists in 1948, authors, sermon deliverers, and poets rushed to defend it, so their words will move the peoples’ consciences, and their determination will encourage its rescue from the claws of the enemy. These poets include the poet Ali Mahmoud Taha, who excelled in his talent and wrote this poem while encouraging both the Arab and Islamic worlds to defend Palestine and its holy sites.

2- How do we oppose the aggressors, according to the poet’s view?

1- Choose the correct answer from the following options:

a- What is the main idea the stanzas revolve around?
- Drawing the swords to fight the aggressors.
- Calling to liberate Palestine and the al-Aqsa Mosque.
- Noble life is better than humiliation and disgrace.
- Amazement by the Muslims’ neglect of the Palestinian issue.

1- The poem carries clear historical references. Explain them.
As an example of subliminal anti-Zionism, the Palestinian narrative is inserted in this linguistics textbook as a grammar exercise about agent nouns includes the sentence “the Palestinians are adhering to their land.”

1- Extract the agent noun from the following sentences, then write its 3-letter root from which it was derived, according to the table:

b. The Palestinians are adhering to their land.

A chapter about Ibrahim (Biblical: Abraham) uses the name “Palestine” as the place to which he emigrated, instead of using the region’s name at the time, “Canaan.” This gives the students the impression that the region was always named, “Palestine” and should always be referred to as such.

2. I will connect the right expressions:

Ibrahim emigrated

To the land of Palestine
Britain’s support of the Zionist cause and the illegal nature of the Zionist state are taught in a discussion about the Balfour Declaration. Students learn that the British hoped to direct Jewish immigration from Europe to Palestine and are presented with many reasons that negate the legality of the declaration, including the explanation that it was “a promise given from those who do not own [the land] to those who do not deserve it.”

Reasons for Britain’s Issuing of the Balfour Declaration:

2- Britain’s attempt to receive aid from the Jewish communities in the world during the First World War.

3- To put an end to the waves of Jewish immigration inside Europe, and to direct them to Palestine.

Reasons for the Falsity of the Balfour Declaration:

Experts in international law had refuted this British “declaration” and emphasized its falsity for many reasons, even though decades had already passed. The most important of these reasons include:

1- The declaration was issued in 1917, meaning a time when Britain did not have any legal connection to Palestine.

2- Britain occupied Palestine after the declaration was issued, while international law does not permit an occupation state to run the occupied territories.

3- The declaration gave Palestine to a group of people who do not own any title or right in receiving it, settling it, or occupying it (“a promise given from those who do not own to those who do not deserve it”).

Do you agree with this expression, which summarizes the falsity of the Balfour Declaration?

4- The declaration damaged the historical and national rights acquired by the residents of Palestine, as these residents have been living in Palestine for thousands of years, and the Allied states that won the First World War had recognized their right of self-determination and their right to choose the political and social regimes that suited them.

Students are (falsely) taught that, following the end of the Second Palestinian Intifada, Israel prevented medical supplies, food, and fuel from entering the Gaza Strip.

The Results of the Al-Aqsa Intifada:

4. Israel imposed an economic siege on the residents of the Strip, prevented medical supplies and food from arriving, and attacked members of the resistance and their leaders from the air.

However, the tension did not take attention away from Israel imposing an economic siege on the residents of the Strip, preventing medical supplies, food, and fuel from arriving, and bombing resistance fighters and their leaders from the air.


A poem in a sixth-grade *Arabic Language* textbook entitled “Jerusalem is Arab,” stresses Jerusalem’s Arab identity while denying its connection to Judaism. It claims that Palestine is an Arab country, its capital is Jerusalem and is under “Israeli Occupation.” The narrative includes demonization of the Jews as perpetrators of crimes and occupiers of other peoples’ land.
Poem—Jerusalem is Arab  
Harun Hashim Rasheed  

4- You are Arab, O Jerusalem, no matter how much they conspire for you in the shadows, make preparations, or disguise themselves  

7- They dream you will lose your sites, which were built by a great people, the best  

8- We are here, in Jerusalem, on top of its mountains and lowlands, for all eternity we camp out [in it]  

9- You will remain invincible as long as time, O Jerusalem, no matter how much they try or conspire  

Palestine is an Arab state and its capital is the city of Jerusalem. It is under the Israeli Occupation, which perpetrated brutal actions against its people, such as torturing, killing, and destroying homes. The occupier claimed that this land is the land of the Jews and that they own it, not the Arabs. In this poem, the poet demonstrates the falseness of this claim and emphasizes that Jerusalem is an Arab city, no matter how much the aggressors try to change this truth.
List of Analyzed Textbooks

The following Qatar curriculum textbooks were analyzed for the research in this study. The titles both here and referenced in the text have been translated into English to aid the reader. IMPACT-se typically researches all available textbooks used in a curriculum. If new textbooks or previously unavailable books become available after a report's publication, every effort will be made to update reports to include any relevant material. For this report, IMPACT-se acquired a large majority of the textbooks used in the Qatar curriculum. The remaining books were either unavailable or made unavailable for unknown reasons. We welcome any comments related to the acquisition of any omitted materials (http://www.impact-se.org/about-us/contact-us/).

Grade 1


Grade 2

27. Computing and Info Technology, Grade 2, Vol. 2 (Workbook), 2019

Grade 3


Grade 4


**Grade 5**


**Grade 6**

Grade 7


Grade 8

Grade 9

Grade 10
Grade 11


Grade 12

227. English, Grade 12 (Foundation), 2018.
228. English, Grade 12 (Foundation Workbook), 2018.
229. Information Technology, Grade 12, Vol. 2 (Technology Track), 2019.
237. *Social Studies*, Grade 12, Vol. 1 (Advanced), 2017
International Standards

IMPACT-se's research utilizes a content analysis research method to examine the textbooks according to the following criteria which is a condensed version of UNESCO’s 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.¹

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

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

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

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

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

² The goal of education for peace is the development of universally recognized values in an individual, regardless of different socio-cultural contexts. See Ibid., Article 6. See also, on exchanges between youth, the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principles IV, V.


6. **UNBIASED INFORMATION**: Educational materials (textbooks, workbooks, teachers’ guides, maps, illustrations, aids) should be up-to-date, accurate, complete, balanced and unprejudiced, and use equal standards to promote mutual knowledge and understanding between different peoples.\(^6\)

7. **GENDER**: The curriculum should foster equality and mutual respect between women and men. It should refrain from stereotyped gender roles.\(^7\)

8. **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.\(^8\)

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\(^6\) Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Article V.14.

\(^7\) The preamble to the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, notes the Convention on the Elimination of Any Form of Discrimination against Women and emphasizes respect for human rights and fundamental freedoms for all, without distinction as to gender.

\(^8\) Based on 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.