Review of Changes and Remaining Problematic Content in 2021–2022 Qatari Textbooks

Annual Report
(Fall & Spring Editions)

Selected Examples

July 2022

www.impact-se.org
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Introduction

The State of Qatar is a small and dynamic country, straddling the borderline between clashing ideologies and trends in the Middle East and the Gulf region. One of the world’s wealthiest states, Qatar aspires to become a regional and global hub with a highly visible profile, specializing in media, education, sports, the knowledge economy, transportation and diplomacy. At the same time, it continues to face internal challenges, as close to 90% of the population, by some estimates, do not possess citizenship, while its minority citizenry is only allowed limited political rights. External challenges also abound, in part resulting from Qatar’s consistent engagement with hardline Islamist actors, and its conflicting interests vis-à-vis its neighbors, Iran, and the West.

Curricula often reveal the contours of how a given nation sees itself, the Other, and hopefully, a future direction for the society. Thus, a curriculum translates into a national project – a survey of sorts – that may reflect the intentions of a nation, but possibly goes far beyond. IMPACT-se’s goal is to provide an assessment by analyzing as many textbooks as possible using international standards based on UNESCO and UN declarations and other recommendations and documents on education for peace and tolerance.

IMPACT-se has published two full reports on the Qatari curriculum, one in August 2020, followed by an updated version in June 2021 (in cooperation with the Henry Jackson Society), that included a methodological discussion and a foreword by Dr. David B. Roberts. The foreword elucidated the pragmatic perspective of Qatari policies, yet surmised that “even if the critical links and rationales underpinning Qatar's foreign policies are pragmatic and geostrategic in nature, generations of teaching such extreme and relatively extreme sentiments has surely had some impact, somewhere, on the decision-making chain.” Our qualified review of 314 textbooks for the calendar years 2016–2020 determined that the Qatari curriculum did not yet meet international standards, and reflected in many ways the same overall tension facing Qatar’s leadership: between Qatar’s Islamist affiliations, and its desire to be seen as an open, neutral and progressive leader in the Gulf region. Textbooks taught Qatari children to accept others different than themselves and advocated for peace; at the same time, they echoed antisemitic canards and reinforced the Qatari regime’s support for Islamist militant groups. While the curriculum emphasized nationalist identities over tribal affiliations, it was also influenced by pan-Islamic and pan-Arab nationalism as well as elements of Salafism and the Muslim Brotherhood. A slight movement away from radical jihadism was observed, however, and Qatar’s curriculum remained heavily influenced by Western educators, displaying the Qatari gift for embracing contradictions.

On the basis of these in-depth studies, in April 2021, IMPACT-se published a review of remaining problematic examples identified in Qatari textbooks for the 2020–2021 schoolyear.3 A second review was published in December of that year, with a foreword by Dr. David A. Weinberg, for the 2021–2022 schoolyear, covering fall semester textbooks only.4 Both reviews found that the majority of problematic material which had been identified in the original studies remained, particularly as pertaining to the textbooks’ coverage of Jewish faith and history, treatment of non-Muslims, attitude towards violent jihad, and the Arab-Israeli conflict. At the same time, the latter review found that a substantial number of problematic examples, from a variety of subjects, textbooks, and topics, had been removed or were no longer taught. This included one whole 2017 social studies textbook (see selected examples from this textbook in the appendix on p. 87). Thus, a generally positive trendline was observed.

This updated review of the Qatari school curriculum covers all textbooks published for the 2021–2022 schoolyear from grades 1–12. It includes both fall and spring semester textbooks, and as such it incorporates and builds on the December 2021 review cited above. The review lists examples of material found to be in violation of international standards of peace and tolerance education according to IMPACT-se assessment (see methodology on p. 102). It includes examples that have been removed, moderated or altered, as well as those which are remaining, meaning they have been left unchanged. A total of 88 examples are listed in this review, taken from 54 textbooks, 27 of which are still taught (see list of quoted textbooks on p. 104).

The review reveals that the positive trend identified in previous research is maintained, but the pace is slow. Qatari textbooks still do not fully meet UNESCO standards, but they are closer than ever before. The greatest degree of progress was observed in removing material containing anti-semitic content. Minor progress was also made in reducing hate towards non-Muslims and encouragement to violent jihad. Israel continues to receive disproportionate attention, but the hostile tone has been lowered.

Much explicit anti-semitic and anti-Jewish content has been removed in 2021. Some of this change may be seen in one twelfth-grade history textbook, which was edited to discard the libel that a 1969 arson attack in the Al-Aqsa Mosque in Jerusalem was perpetrated by “the Jews” – a conspiracy theory circulating in many Arab societies – as well as statements such as “the Jews lack the characteristics of a nation”, and “[the Jews] refused to integrate” in European society, as justification for their own persecution. Separately, an Islamic Education textbook no longer teaches that “treachery and treason are among the traits of the Jews”.

Remaining antisemitic content, meanwhile, largely consists of two types. The first is religiously-motivated polemic, found in Islamic contexts, teaching that Jews are materialistic and arrogant in their beliefs (to be contrasted with Muslims), that they are disobedient to God, and are inherently hostile to Islam and Muslims. The second type of antisemitic content, which remains prevalent in Qatari textbooks, is employed to promote an Arab nationalist narrative in the context of the Arab-Israeli conflict. This includes flat denial of Jewish historic ties to the region of Israel/Palestine, a tendential portrayal of Jewish self-determination as unjustifiable, racist, and cynical, and a conspicuous lack of information which may foster empathy or understanding of the Jewish experience, such as the history of the Jews in the Arab and Islamic world, or the Holocaust.

Violent jihad and glorification of martyrdom remain a feature of the Qatari curriculum. The textbooks primarily offer violent interpretations of jihad, involving war against enemies of the Faith, and/or self-sacrifice and death. This sort of jihad is described as “the peak of Islam”, and is held up as a key principle to be learned in a wide variety of contexts within Islamic studies. This includes multiple surahs from the Qur’an, as well as historic Islamic figures and events, such as Ali bin Abu Talib, or the Battle of Khaybar, all of which are employed to teach the importance of violent jihad. However, examples of jihad in a modern context – specifically, relating to the Israeli-Palestinian conflict – have been reduced. These include removing a lesson on Ahmed Yassin, the founder and spiritual leader of the Hamas movement, about attacks on Jews led by Izz ad-Din al-Qassam - founder of the jihadi movement in Palestine, after whom the Hamas military wing is named - and encouraging students to “sacrifice” for their homeland “against any external enemy” in a section on the Palestinian First Intifada.

The present curriculum displays little change in its attitude towards non-Muslims. With a small number of exceptions, most instances of content identified as carrying hateful potential towards non-Muslims were retained in 2021. Islamic Education textbook frequently refer to non-Muslims using terms with strong negative connotations in the Arabic language, like “infidels” (kuffār) and “polytheists” (mušrikūn). Such people are described as sinful, immoral, and deserving of horrible punishment; this punishment is occasionally specified to be eternal torture in Hellfire. Students are also warned that non-Muslims may persuade them to abandon their religion, and thus discouraged from befriending them. Non-Islamic beliefs are also portrayed negatively – usually being simply labeled “false” – though one example, which attempted to contrast the tolerance of Islam with the alleged intolerance of Christianity, has been removed.

Israel and the Arab-Israeli conflict remain a focus of disproportionate interest in Qatari textbooks. A consistent pro-Arab, anti-Israel nationalist narrative is employed, portraying Israel and Israelis as a malevolent force, devoid of human motivations and undeserving of

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empathy, contrasted with the unquestionably just Palestinian Arab cause. In service of this narrative, Qatari students are still taught historically dubious or unfounded ideas, such as the myth that the ancient Canaanite people, who inhabited present-day Israel/Palestine, were Arabs. Violence against Israel continues to be legitimized and sometimes glorified, both in historic and contemporary contexts. In addition, the internationally recognized pre-1967 territory of Israel is labelled “Occupied Palestine”. Muslim obligations toward Palestine include to “exert any effort” to liberate Palestine from “the Occupation,” while “not conceding on any part of Palestine, for it is an Arab, Islamic land.” This line seems to suggest that Islam requires the reconquest of all territory that Israel currently controls, not just those which it captured in 1967. Moreover, this outlook is also applied in opposition to Arab-Israeli normalization and peacemaking, asking students for “ideas to protect Palestine” against “normalization and its various forms” with Israel. This contradicts Qatar’s stated policy that it seeks peace with Israel upon the achievement of a two-state solution to the Israeli-Palestinian conflict.

On the other hand, the 2021–2022 curriculum displays a diminished tone of hostility towards Israel compared to previous years. The history textbook for the 12th grade – devoted in part to teaching the history of the Arab-Israeli conflict – has largely ceased the use of the antagonistic term “Zionist Entity” to refer to Israel, and began calling the country by its own name. Hamas, a US- and EU-designated Palestinian terrorist group considered close to the Qatari government, is no longer openly supported in textbooks. A history textbook no longer tries to prove “the falsity” of the Balfour Declaration. Zionism is no longer defined as a “racist political movement,” but is now simply a “political movement.” A lesson on the Second Intifada (2001–2004) removed a piece on Muhammad Al-Durra as an example for the “crimes” of “the Zionist Occupation” and how it causes harm to the Palestinians – “especially children.” Multiple instances of material teaching hostility to Israel, from diverse topics and subjects, have been removed or moderated.

It remains to be seen whether the positive trend identified in this review will continue in the coming years. The quantity of problematic material maintained in the present Qatari curriculum is substantial, and is unlikely to be ameliorated instantaneously. While the Qatari government’s incentive to improve is not always clear, it is hoped that the considerable achievements already made reflect a genuine desire for long-term change.

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6 This may be a misunderstanding of a linguistic theory which holds that the historic homeland (Urheimat) of Semitic languages, including the Canaanite language(s), was located somewhere in the Arabian Peninsula. However, this theory is not accepted by most historic linguists, and using the textbooks’ logic would imply that all speakers of Semitic languages, Jews included, are Arabs.

Jews and Antisemitism

Examples removed or moderated


Removed:
A history lesson about Nazi ideology no longer states that Nazis hated Jews “for they are the reason for Germany’s defeat,” implying that the Jews, as a people, were the actual cause for Germany’s defeat in World War One. However, the textbook still recognizes Jews as a source of Nazi hatred without acknowledgement of the Holocaust and the systematic, state-sponsored persecution and murder of six million Jewish men, women, and children by the Nazi regime and its allies.

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In light of the economic and political crises [afflicting Germany after WWI], the National Socialist Workers’ Party emerged, and came to be known as the Nazi Party, led by Adolf Hitler.

[Photo of Hitler]

Adolf Hitler, leader of the German Nazi Party

B. Principles of the Nazi movement:
1. Viewing the Aryan race as the master race.
2. Veneration of leadership: for the leader is the representative of all the people; viewing the individual as a servant of the state.
3. Complete state supervision of economic activity.
4. Hatred of Jews: for they are the reason for Germany’s defeat.

[...]
5. Hatred of the Communist party.

Add to your knowledge:

Nazism: a movement which believes in the superiority of the German Aryan race to all other human races, and considers their leader, Hitler, to be the representative of the entire people, and the individual to be a servant of the state.
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.
Although the treachery of Jews from the tribe of Banu Nadir is still taught as one of the reasons for the Battle of the Trench, a statement that generalized this claim to include Jews as a whole, was removed in 2021: A “useable lesson” at the end of the chapter explaining that “treachery and treason are among the traits of the Jews” was altered to expressing “the danger of treachery and treason” in general. Though this represents a slight moderation of the passage, repetitive reference to hostile factions in Islamic history as “the Jews” creates a link between their Jewish identity and their hostility to Islam, implying that Jews and Muslims are natural enemies. The authors could have highlighted the objective circumstances, factors, and interests that led to conflict between early Islam and the various non-Islamic forces of ancient Arabia. Another way would be to de-emphasize the Jewish identity of Banu Nadir and other Jewish actors in the history of early Islam, without concealing their Jewish identity.

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**Moderated:**

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### 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. Treachery and treason are among the traits of the Jews.

   I shall summarize the positions that indicative what is to be benefited from the Battle of the Trench, through the following axes:

   4. The danger of treachery and treason.

**Moderated:**

In 2021, a section praising the steadfastness of the Prophet Muhammad altered a sentence about him being “exposed to attempts to kill him from the Jews, several times.” The sentence now does not relate to Jews in general, but specifically limits these attempts to the Jewish Banu Nadir tribe. Though this represents a slight moderation of the passage, repetitive reference to hostile factions in Islamic history as “the Jews” creates a link between their Jewish identity and their hostility to Islam, implying that Jews and Muslims are natural enemies.

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**2020–2021**


Examples of the steadfastness of the prophets, peace be upon them:

When we talk about steadfastness, prophets appear at the forefront of those who are steadfast. The steadfastness of the Messenger of Allah Muhammad regarding the tribulations he was subjected to:

Besides Fatima, all of his children died in his lifetime, as well as his spouse Khadijah, his uncle, and his grandfather, who were the closest to his heart. His tribe outcast him and his relatives caused him harm, such as Abu Lahab and his spouse, the carrier of kindling.

He was forced to emigrate from Mecca, the land most loved in his heart, to Medina, where he was exposed to attempts to kill him from the Jews, several times.

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**2021–2022**


Examples of the steadfastness of the prophets, peace be upon them:

When we talk about steadfastness, prophets appear at the forefront of those who are steadfast. The steadfastness of the Messenger of Allah Muhammad regarding the tribulations he was subjected to:

Besides Fatima, all of his children died in his lifetime, as well as his spouse Khadijah, his uncle, and his grandfather, who were the closest to his heart. His tribe outcast him and his relatives caused him harm, such as Abu Lahab and his spouse, the carrier of kindling.

He was forced to emigrate from Mecca, the land most loved in his heart, to Medina, where he was exposed to attempts to kill him from the Jews of the Banu Nadir.

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*Yellow highlight* indicates altered content.
Removed:
This Qatari textbook falsely accused “the Jews” of setting fire to the Al-Aqsa Mosque in 1969. Falsely attributing this terrible crime to Jews has contributed to acts of violence – and even killings – against Jews in the decades since. This text blamed the Jews collectively for the fire, and then mentioned the Australian perpetrator, but inexcusably failed to clarify the fact that he was Christian, not Jewish person. The text also failed to mention that the Australian perpetrator was arrested and prosecuted by Israeli authorities, and that he was diagnosed with a mental illness but spent the rest of his life behind bars. As a result, the antisemitic libel was promoted rather than challenged by the text, unfairly scapegoating Jewish people for a terrible crime in 1969 against an Islamic holy site that they did not actually commit.

The Formation of the Organization of Islamic Cooperation:
• The Islamic states held a summit in Rabat, The Moroccan Kingdom, on 25 September 1969, in order to discuss the Jews’ crime of setting fire to the Al-Aqsa Mosque. Among the consequences of the Islamic summit was the formation of the Organization of Islamic Cooperation.
• In 1970, the first Islamic conference for ministers of foreign affairs was held in Jeddah, Kingdom of Saudi Arabia. The conference decided to form a general secretariat that its headquarters will be in the city of Jeddah, Kingdom of Saudi Arabia, and it will be led by a Secretary-General of the organization.

Add to your information:
The Torching of the Al-Aqsa Mosque:
On 21 August 1969, an Australian fundamentalist named Michael Dennis set fire to the Al-Qibli Mosque in the Al-Aqsa Mosque. The fire consumed everything in the mosque, including the archeological Minbar known as the Salah ad-Din al-Ayyubi Minbar. The fire also threatened the dome of the archaeological mosque. This crime generated a wave of rage across the Islamic world, as the repercussions of the crime included the holding of the first Islamic summit in Rabat, Morocco.
Moderated:
The textbook no longer tries to prove “the falsity of Balfour’s Promise” (the Balfour Declaration), and has omitted the claim that Jews do not have the characteristics of a nation. The text also removed a sentence stating that Britain issued the Declaration so it can take over Palestine “through the Jewish presence in it.” However, students are still taught other geopolitical motives for Britain to produce the proclamation, such as the British currying favor with the Jews in America and Russia for their influence in these states. This represents the idea that support for Jewish and Zionist causes cannot be driven by human empathy, but only by amoral, cynical interests, in contrast to the Palestinian cause.

B- Balfour’s Promise of 1917:
This is a pledge issued by Britain’s Foreign Secretary, Balfour, for the Zionist movement, about establishing a national home for the Jews in Palestine. Britain was motivated to issue it because of:
1. Britain’s need for Jewish influence to compel the US to participate in the First World War on the side of Britain and its allies (which actually happened in 1917).
2. Britain’s wish to control Palestine, in order to protect Britain’s center in Egypt.
3. Gaining the affection of the Jews in Russia and compelling them to pressure it to carry on in the war.
4. Imposing British control on Palestine through the Jewish presence in it. Add to your information:

The falsity of Balfour’s Promise: Balfour’s Promise lacked historical, legal, and ethical foundations, for the following reasons: 1. Britain did not own Palestine to promise the Jews the establishment of a home for them in it. 2. The statement made the Jews the natives, even though they were 8% of the population of Palestine at the time of the issuing of the declaration. 3. 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 consist of one nationality. There are English Jews, German Jews, and French Jews.

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**Moderated:**
A section on the “Jewish Question” no longer teaches that hostility toward Jews in Russia began after their refusal to integrate into society and choice to isolate themselves, thus implying they are to blame for the rise of European antisemitism. Now, the textbook simply states that “the Jews began feeling persecuted in Eastern Europe.” However, the use of “they began feeling” might still open the door to the possibility that antisemitism is self-inflicted or the Jews’ imagination.

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B- The Creation of the Jewish Question:

**The Jews refused to integrate into Russian society and imposed on themselves isolation, forming a group called “Hovevei Zion.”** The hostility toward them increased after being accused of murdering the Tsar of Russia Alexander II in 1881. [...]  

*Yellow highlight* indicates altered content.
Facing “the Jewish enterprise” was replaced with facing “the consequences of Balfour’s Promise,” thus removing a direct denial of the Jewish people’s right to self-determination in the land, making it more subtle and indirect. In addition, a picture of a Palestinian flag waving over the Dome of the Rock was replaced with an ordinary aerial photo of the Temple Mount. However, the hostile approach towards the realization of Jewish self-determination remains.

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- How did Theodor Herzl and Arthur Balfour participate in establishing the State of Israel on the land of Palestine?
- I will draw conclusions regarding methods of facing the Jewish enterprise on the land of Palestine following WWI.

*Yellow highlight* indicates altered content.

**Moderated:**

Students are no longer taught that the Jews were to gain the most from colonial plans to establish a buffer state, which would separate the Asian and African regions of the Arab world, thus preventing Arab unity and ensuring their weakness. However, choosing to present this plan in the context of the Israeli-Palestinian conflict still contributes to the narrative that global support for Jewish and Zionist causes is cynical and not motivated by human empathy.

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<td>C- The Idea of the Buffer State: The idea of “the Buffer State” appeared in the London Colonial Conference (1905-1907), as the delegates proposed to form this state as a human barrier in the east of the Mediterranean Sea, as it will divide the Arab homeland to two parts: one Asian and one African, preventing its unity and ensuring its weakness. Those who were to benefit most from this plan were the Jews.</td>
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**Removed:**

This textbook removed an exercise which instructed students to think of solutions that Arabs could have used to stop “Jewish influence.” Instead, students are to read and discuss the International Day of Solidarity with the Palestinian People.

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<td>Benefiting from the past: [...] Suggest solutions the Arabs could have used to stop Jewish influence.</td>
<td>Second Activity: Read and discuss: The International Day of Solidarity with the Palestinian People: [...]</td>
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**Moderated:**

An antisemitic trope that the Jews influence elections has been removed, as the passage no longer states that Harry Truman became president “with Jewish support” following his attendance at a “Zionist conference.” However, it is still taught that the foundation of Zionist policy is based on tying its goals with the United States because of its “ability to control the direction of global politics,” thus painting Jewish self-determination as a global anti-Arab conspiracy.

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<td><strong>A - The Role of the USA in Supporting the Zionists:</strong> During WWII, the Zionist organization laid the foundations for its policy, which is based on the following:</td>
<td><strong>A - The USA and the Zionist Movement:</strong> During WWII, the Zionist organization laid the foundations for its policy, which is based on the following:</td>
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<td>• Replacing Britain with the US, because of the US’s ability to control the direction of global politics and to control the fate of the Middle East.</td>
<td>• Replacing Britain with the US, because of the US’s ability to control the direction of global politics.</td>
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<td>• Linking American interests with Zionist goals, placing all the Zionist means in service of the American war effort against the German Nazis, and supporting the American interests in the Middle East, especially following the appearance of oil.</td>
<td>• Linking American interests with Zionist goals, placing all the Zionist means in service of the American war effort during the war, and supporting the American interests in the Middle East, especially following the appearance of oil.</td>
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The 1942 Baltimore Conference:
This is a Zionist conference that was held in the American city of Baltimore, and it was attended by representatives of Zionist organizations and by members of the American Congress, including Harry Truman, who became president of the US (1945-1950) with Jewish support.

The most important resolutions of the conference:

- Establishing a Jewish state.
- Forming a Jewish military force with its own flag.
- Opening the door to unrestricted Jewish immigration to Palestine.
- Cancelling the 1939 Third White Book.
- Granting the Jewish Agency administrative and regulatory rights in Palestine, in preparation for the Jews receiving matters of control and administration in it.

*Yellow highlight* indicates altered content.
*Red font* indicates removed content.
 Examples Remaining


**Remaining:**
A history textbook devoted to teaching about WWII fails to mention the Jewish Holocaust, Nazi policy against Jews in Germany and elsewhere, or the antisemitic components of Hitler’s ideology. Instead, the textbook presents an image and explanation of Mein Kampf and vaguely alludes to Hitler’s “racist ideas.”

Values I learn:
Resist racial discrimination in all its forms, using peaceful methods.
Hitler’s methods in implementing his Nazi policy:
These methods may be elucidated through the following chart:
Organizing the youth and teaching them the nationalist, racist principles of Nazi theory.
Unifying the country’s economic policy, to allow the government control over production and distribution.
Taking control of the German regular military, to be subject to Hitler’s command.
Eliminating national leaders Hitler considered to be political rivals, and abolishing political parties.
Embarking on a purification campaign across Germany, where moderate members of his party were eliminated.
[...]
Read the following historic text, then answer:
[Photo of the cover of Mein Kampf] Picture of the book “My Struggle”
All schools and universities across all levels of education in Germany were transformed in accordance with Nazi ideology. Hitler’s book, “My Struggle,” became the official manifesto of the education system, and as their guidebook in the field of pedagogy. Most of the teachers were Nazis, and the government worked to affirm Hitler’s racist ideas.
What is your opinion of Hitler’s policy? ......
Evaluate Nazi ideology in light of human rights. ......

**Remaining:**

A lesson teaching the first verses of Al-Saff Surah from the Qur’an offers the narrative that Jews are evil, as it evokes messages whereby Jewish people are forever cursed by Allah to never accept the truth of Islam, which is why they consistently reject Islam. The lesson focuses on Moses and Jesus, both Islamic prophets who were initially rejected by their people, according to the Qur’an. The textbook informs students that Allah punished “Moses’s nation” for rejecting him, by taking from them the ability to accept divine guidance. Immediately afterwards, the lesson speaks of “the Children of Israel” rejecting Jesus and his prophecy of the coming of Muhammad, who was likewise rejected by “them”. The lesson concludes by stating that “none is more evil” than people who “have been invited to Islam and rejected it”, though the relevant Qur’anic verse only condemns people “who invent lies about Allah when being invited to Islam”.

There is no attempt made to contextualize the Qur’anic message as being relevant to a particular time and place.

“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, even though 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. Here the Justice of Allah becomes clear: He does not lead a nation astray at first; He shows them the way, and if they choose to stray, He punishes them.

“And [mention] when Isa, the son of Maryam, 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.’”

- **What Did Jesus, Son of Mary, Inform the Children of Israel of?**

Allah reminds the Believers about what happened to Jesus with the Children of Israel when he explained to them that he is the Allah’s Messenger 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 [Muhammad] 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.

“And who is more unjust than one who invents about Allah untruth while he is being invited to Islam. And Allah does not guide the wrongdoing people.”

- **What is the Punishment on Those who Say Lies about Allah?**

The Noble Verse makes it clear that none is more evil, or further from the Right Path, than those who have been invited to Islam and rejected it, and invent lies about Allah, by ascribing to Him a partner. [...]

A chapter about the Battle of Khaybar, fought between the Muslim forces of the Prophet Muhammad and the Jewish Arabian tribe of Banu Nadir, may be perceived as a deliberate choice to promote a narrative which portrays Jewish people as inherently hostile to Islam and Muslims. The text underscores the Jewish identity of the Jewish Arabian tribe of Banu Nadir, consistently referring to them as “the Jews of Banu Nadir” or simply “the Jews”. Students are asked how a small group of people [Jews] can be a threat to Muslims. A repeated emphasis on the Jewish nature of historical enemies of Muslims – especially when those enemies are described as traitors and/or cowards, as in this context – conveys the message that those adversaries’ Jewish identity was central to their hostility, de-emphasizing more rational factors, such as the tribal politics of 7th-century Arabia.

Khaybar: An agricultural, fortified city, which is located about 165 kilometers north of Medina. When the Prophet expelled the Jews of Banu Nadir from Medina in the year 4 AH [626 AD], 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.
Remaining:
In a chapter about the life of the Islamic prophet Isa (Jesus), it is taught that the Israelites sought to kill him, by handing him over to the Romans to be crucified. This represents an adaptation of the traditional antisemitic Christian position, that the Jews are responsible for the killing of Jesus, and is not supported by the cited Qur’anic quotation.

[Isa’s] Mission and Message:
- The Children of Israel were deeply in error, as they deviated from the Truth that Musa had brought. So, Allah Almighty 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 Children of Israel’s Attitude to the Preaching of Allah’s Prophet Isa:
- Allah’s Prophet Isa called upon his people to worship Allah alone, and he started arguing with them and explaining to 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 call the wrongdoers among his people to return to Allah until they got tired of him and wanted to kill him. They exhausted every method to achieve their goal: they incited the Romans against him and tried to hand him over to his enemies to crucify him, but Allah saved his prophet Isa from them and raised him to heaven. The Almighty said: “And [the People of the Book] did not kill [Jesus], nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise.” [4:157–158]

**Remaining:**

Students are taught that the Jews “fled” from Palestine following the Roman invasion of 63 BCE, and in doing so “their connection to Palestine was severed”. This is followed by a timeline of historical events in Palestine which dubiously describes the ancient Canaanites as “Arabs”, followed by questions which encourage students to deduce that Arabs were present in the land before the Jews, thus refuting any Jewish claim to it.

In ancient times, Palestine was subjected to external invasion. The last example of this was the Romans’ invasion in 63 BCE, in which they destroyed Jerusalem, and the Jews who remained in it fled to Egypt, Iraq, the Arabian Peninsula, and the rest of the world. Thus, their connection to Palestine was severed.

Look at the following timetable of the most important historical events in Palestine, throughout historical times:

- The Arab Canaanites immigrate to Palestine – 2800 BCE.
- The Jews (the Children of Israel) enter Palestine – 1190 BCE.
- The foreign (Roman) occupation of Palestine – 63 BCE.
- The Arab-Islamic liberation of Palestine – 636.

Using the timetable, answer:

- Who was first present in Palestine – the Arabs or the Jews? Support your opinion with proof.
- Using the internet, write an historical article that, through the use of evidence, proves the historical right of the Arabs in Palestine.
Remain:
An Islamic education lesson teaches as fact ("historic truth") false claims that are intended to discredit Jewish claims to indigeneity in the region of Israel/Palestine. The lesson teaches the unfounded idea that the ancient Canaanites, who inhabited present-day Israel and Palestine in the Bronze Age before the ancient Israelites, were Arabs. More specifically, the Canaanites are described as “an Arab tribe” who “originated in the Arabian Peninsula”. The lesson also falsely claims that the (“Arab”) Canaanites were the first inhabitants of the region, which in fact had been continuously inhabited for tens of thousands of years by that point.

Historic 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 [as Canaan]. As for the Jews, they first entered into Palestine about 600 years after the entrance of 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 may we prove that Arabs have the best claim to the land of Palestine?
Remain:

Ancient Jewish Arabian tribes who waged war and conflict against the Prophet Muhammad are introduced and referred to in this lesson as “the Jews”. This well-known motif ties those ancient tribes’ hostility toward Islam to their Jewish identity, and informs a wider narrative that sees the Jews as an eternal enemy of Muslims and Arabs. In addition, many of the actions attributed to the Jewish tribes in this lesson – such as lying, scheming and spreading discord – conform to traditional antisemitic stereotypes.

However, the Jews did not stay true to the articles of the Covenant, and turned to inducing dispute and tribalism. 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. Examples of this are:

First: The Banu Qaynuqa:

a. Their Breach of the Covenant:

- The Jews of the Banu Qaynuqa tribe did not stay true to the Covenant the Messenger arranged with them, nor did they fulfill their commitments as 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.
Remaining:
An explanation of Palestine’s religious significance discusses its importance to Islam and Christianity, while ignoring its significance to Judaism. The text teaches that “the hearts of Christians and Muslims are attached to the land of Palestine”, but says nothing about Jews. A new passage added in the textbook’s new edition (translation colored in green) hails Islamic-Christian coexistence in Jerusalem, emphasizing the existence of religious brotherhood in Palestine, which is manifested “in mosques and churches embracing each other”. As Judaism is omitted from this portrayal, it is understood that Jews and Judaism have no part in Jerusalem or the Holy Land, and cannot be lived alongside with.

Palestine has religious importance. This is because it is:
- A holy land in which the blessed Al-Aqsa Mosque is located: the Muslims’ first direction of prayer, the second mosque built on earth, the third of the two holy mosques, and the destination of the Prophet Muhammad’s night journey, from which he ascended to the sky.
- The land of the prophets; on its land many prophets lived and died, and it is the cradle of the Lord Messiah, peace be upon him.
- It has the most famous holy cities: Jerusalem, in which the Church of the Holy Sepulcher is located, and Bethlehem.

Therefore, the hearts of Muslims and Christians are attached to the land of Palestine. Since ancient times, Jerusalem has been considered a model of Islamic-Christian coexistence. It was, and still is, a meeting place of civilizations, and religious brotherhood in Palestine is manifested in mosques and churches embracing each other, in a scene rarely seen in the world.

*Green font indicates added content.*
Second: The Banu Nadir:

a. Their Breach of the Covenant:
- The Banu Nadir tribe conspired against the Prophet and wanted to kill him by dropping a rock on him when he sat under their wall. But when one of them climbed to drop the rock, the angel Jibreel came down to inform the Prophet of their intentions. [...] 

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.

Bonus: When the Muslim army went to besiege the Banu Qurayza tribe, the Banu Qurayza sent one of their men to spy around the fort that the Prophet designated to protect the women and the children, to expose their weaknesses and report back to the Jews, but Safiyya, the Messenger’s aunt, killed him.

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

**Remaining:**

A lesson about the Al-Jumu‘ah Surah from the Qur’an chooses to focus on a specific verse (62:5), which accuses the Jews of failing to uphold the Torah they were given by Allah. The lesson takes this verse to teach students to specifically avoid “resembling Jews”, as an intrinsic part of proper adherence to Islamic teaching. The lesson does not explain, however, what “resembling Jews” means or how to avoid it, or why resembling Jews should be avoided in particular.

Other ideas the lesson derives from the same verse are “all in the Universe praise Allah Almighty” and “the Prophet’s Mission is one of the greatest blessings on the [Islamic] Nation”, both of which are ideas represented by numerous other verses in the Qur’an.

‘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:
- All in the Universe praise Allah Almighty.
- One of the greatest blessings on the [Islamic] Nation is the Mission of the Prophet, peace be upon him.
- Performing deeds in accordance with what the Muslim knows of his religion, while not resembling the Jews.
Remaining:
Students are no longer presented with different sects of Judaism, which included extremist Pharisees, rejectionist Sadducees, and intolerant, aggressive Zealots, categories taken from the inaccurate writings of a Roman Jewish historian. However, antisemitic myths are still taught in this lesson, such as that the Jews worship the Golden Calf, that they revere a character called Uzayr, that they believe themselves to be God’s own children, and that they look down on all other people.

What happened to their thoughts and beliefs:
Jews are originally the People of the Book and monotheism, but their beliefs went through changes and alterations. Examples of this are:

1. They turned to anthropomorphism, as they took the calf as an idol for them after they left Egypt.
2. They took Ezra, or “Uzair,” as the son of God. He was the one who discovered Musa’s Torah after it was lost, according to their claims.
3. They believe that reward and punishment are given in this world, with reward being victory and support, and punishment being loss, humiliation, and enslavement, as well as [believing] that they will not be punished in the Afterlife, except for only a few days, the number of days they worshipped the calf, for they are the sons of God Almighty and His most beloved, and they are God’s chosen people.
4. For them, the Talmud occupies a very important place, which exceeds that of the Torah.

Among the Jewish factions:

1. The Pharisees: meaning extremists, who are called spiritual authorities or rabbis. They are
monks who do not marry, but they preserve their doctrine by adoption, while believing in the resurrection, in angels, and in the afterworld.

2- The Sadducees: a name made of opposites, for they are famous for rejection, as they reject the resurrection, judgment, heaven, and hell, they reject the Talmud, as well as rejecting the angels and the awaited Messiah.

3- The Zealots: They are close to the Pharisees in their thought, but they were characterized by aggression and intolerance towards other Jewish factions.

His most beloved, and they are God’s chosen people.

4- For them, the Talmud occupies a very important place, which exceeds that of the Torah.

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**Remaining:**
The lesson teaches the Al-Jumu’ah Surah from the Qur’an, implicitly criticizing Jews for being materialistic in their attachment to life, and for not placing importance on the afterlife like Muslims. The first message the Surah conveys is that the “Jews covet life in this world”, not realizing that “death is the end of all living things”. The textbook does not attempt to contextualize this antisemitic message, explain its importance for understanding the text, how it applies in practice, or why it is specifically directed at Jews.

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].
A passage about Jerusalem mentions its holy sites – the Al-Aqsa Mosque, the Church of the Holy Sepulcher, and the Dome of the Rock – while purposefully ignoring any Jewish holy site in the city, or the city’s importance for Judaism and Jewish history.

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 whose 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 . . .
**Jihad, Martyrdom and Violence**

Examples removed, moderated or altered


**Altered:**

A section on the Palestinian First Intifada (1987–1993) no longer encourages students to “sacrifice” for their homeland “against any external enemy.” The textbook also removed a violent photo of Palestinians throwing rocks against the backdrop of smoke, and replaced it with a photo of a Palestinian protest. The text further clarifies where the Intifada took place, as instead of describing how it spread to “every town, village, and refugee camp in Palestine,” it now generally states that it spread “to the West Bank.” New added text notes that the Intifada was comprised of “popular resistance and peaceful demonstrations” led by religious scholars, political leaders, the youth, and women.

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1- The First Palestinian Intifada, 1987 (the Stone Intifada):
The Intifada is a form of spontaneous popular Palestinian protest against the policies of the Occupation. The First Palestinian Intifada is called “the Stone Intifada,” because the stones were the tool of attack and defense that the Palestinians used against the Israeli army. The Intifada started in the Gaza Strip on 8 December 1987, and then spread to every town, village, and refugee camp in Palestine.

Values I learn:
Make sure to defend your homeland and sacrifice for it against any external enemy.

*Yellow highlight* indicates altered content.
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*Green font* indicates added content.

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1- The First Palestinian Intifada, 1987:
The Intifada is a form of spontaneous popular Palestinian protest against the policies of the Occupation. The First Palestinian Intifada is called “the Stone Intifada,” because the stones were the tool of attack and defense that the Palestinians used against the Israeli army. The Intifada started in the Gaza Strip on 8 December 1987, and then spread to the West Bank. This Intifada stood out by popular resistance and peaceful demonstrations. Religious scholars – both Muslim and Christian – led the demonstrations, as well as the national political leadership, youth, and women, aligning itself with the historical context of the Palestinian resistance.

**Removed:**
An explanation on the attacks led by Izz Ad-Din Al-Qassam (1882–1935) and his group against the British and Jews in Palestine glorified Al-Qassam’s violent death, presenting it as the first step toward the 1936–1939 Great Arab Revolt.

3. The 1935 Sheik Izz ad-Din al-Qassam Revolt:

- *The Sheik Izz ad-Din al-Qassam movement was founded in 1925, and it spread in northern Palestine.*
- *It participated in the 1929 Buraq Uprising, executing armed operations against the Jews and the occupation.*
- *The leader of the revolt, Sheik Izz ad-Din al-Qassam, was martyred in a military confrontation in the woods of Ya’bad, near Jenin, in 1935. This martyrdom laid the groundwork for the Great Revolt in Palestine in 1936, which the al-Qassam movement had a great role in igniting it.*
Moderated:
A quote celebrating and glorifying the inevitability of death and martyrdom was replaced in 2021 with a Qur’anic verse about Muhammad being sent to mankind as a “deliverer of good news and a warner.” The chapter, which discusses the historical Battle of Mu’tah, still encourages following 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.

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Allah Almighty said: “We have sent you only as a deliverer of good news and a warner to all of humanity” [Saba: 28].

- Who is being addressed to in this noble Ayah?
- What does the noble Ayah indicate?

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.’

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*IYellow highlight* indicates altered content.
Students no longer learn about Ahmed Yassin (1937–2004), the founder and spiritual leader of the Hamas movement, who was presented in the textbook as a martyr and leader of the Palestinian resistance. His assassination was discussed right after mentioning his efforts to establish good relations with the Palestinian Authority and Arab countries, thus depicting his death as a loss for the entire region. In general, the mentioning of Palestinian martyrdom during the Intifada was replaced with simply mentioning their death.

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**Sheikh Ahamed Yassin:**

Sheikh Ahamed Yassin was born in 1938. He studied at Al-Azhar University in Cairo, and rose to fame with the 1987 Palestinian Intifada, where he became the leader of a new Palestinian organization: the Palestinian Resistance Movement – Hamas. He sought to establish good relations with the National Palestinian Authority and other Arab countries. In March 2004, he was assassinated in a missile attack launched by Israeli warplanes.

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*Yellow highlight* indicates altered content.

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Examples remaining


**Remaining:**
The lesson teaches that a woman’s fundamental purpose is to raise children to sacrifice their lives, in what is understood to be to be violent jihad, rather than to be productive and faithful Muslims. In a chapter about classical Islamic figure Nusaybah bint Ka‘b, she praises the fact that she raised her children “to love jihad”, pointing out that her three children later “died as martyrs for the sake of Allah Almighty”. The lesson describes this sort of upbringing as “optimal”.

**Umm Umarah—Role Model for Women Raising Sons:**
Nusaybah bint Ka‘b performed her role of raising her children in the optimal manner; she raised them to love Islam and to love jihad in order to elevate the words “there is no God beside Allah”; and to give up all that is theirs for the sake of Allah. The books of the Prophet’s biography teach us that her three children died as martyrs for the sake of Allah Almighty.


**Remaining:**
This passage teaches, based on a verse from Al Imran Surah, that God will reward men and women who fought and died for Islam, and will grant them entry to Paradise.
The lesson does not attempt to caution that dying as a result of violent struggle should not be considered the utmost objective, and students are offered no alternative interpretations of this Qur’anic verse.

“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 Allâh, and Allâh has with Him the best reward.’”

Allah responded to the believers’ prayers that he will not allow the effort of a righteous deed to be lost, whether it was a male or a female. […] Those who left their homes to please Allah,
those who were expelled from their homes, those who were harmed for their obedience to their Lord and their worship of Him, 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 those sins into account. He will allow them to enter into gardens, beneath which rivers flow as a reward from Allah. Allah has the best rewards.


Remaining:
This text concludes by asking students what “the sublime goal of jihad in Islam” is to deduce from the events of the Battle of Khaybar, fought between the Muslim forces of the Prophet Muhammad, and the Jewish Arabian tribe of Banu Nadir; based on the text, the answer appears to be to bring non-Muslims to convert under threat of violence. Furthermore, the text underscores the Jewish identity of the latter, consistently referring to them as “the Jews”, thus essentializing their hostility to Muslims as one derived from their Jewish identity.

The Beginning of the Fighting and the Fall of the Fortifications:
The Jews fled to their fortifications and entrenched in them, because their habit is to not 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 will not come back until it is conquered for Him.” (narrated by 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 goal of jihad for the sake of Islam……………………………………………………………………………………………….
Remaining:
A lesson about celebrated Islamic figure Ali bin Abu Talib, cousin and son-in-law of the Prophet Muhammad, glorifies his killing of non-Muslim polytheists and Jews, as a major testament to his excellence as a human being. To emulate Ali, one of the lessons students are encouraged to take from his character is the value of sacrificing their lives for Islam.

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. He faced and killed many polytheist warriors, such as Walid ibn Utbah in the Battle of Badr, Amr ibn Abd al-Wudd in the Battle of the Trench, and Jewish horseman Marhab in the liberation of Khaybar.

Lessons Learned:
[...] 3. Self-sacrifice for the sake of defending religion.
 Remaining: 
A history lesson about Ottoman Sultan Murad I (reigned 1362–1389), who died in battle while fighting the Christian Serbians in present-day Kosovo, includes a short excerpt from his will, where he asks Allah to let him “drink from the cup of martyrdom” in return for military victory for Islam. Immediately afterwards, students are prompted to deduce from this text what the key positive qualities of the Sultan’s personality are. As a result, students learn that death in battle for Islam is the true marker of a great figure, rather than leadership, military, or administrative capabilities.

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 and gratitude be to Him, for I will have died having seen the victory of the army of Islam [...]”

- What are the most important positive qualities for which Murad I is characterized?

**Remaining:**

The textbook’s interpretation of Qur’anic verses from the As-Saff Surah expand upon the rewards awaiting those who perform violent jihad against “the Enemies of the Faith”. Students are thus 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 certain victory, and grant them happiness in the afterlife; they are also led to see the world as full of “enemies” of Islam.

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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 with 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.
4. 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.
5. The support of Allah to the people of Faith and their victory upon the people of Infidelity; for the truth is always clear and granted victory.
A summary of Qur’anic verses from the As-Saf Surah was altered in 2021 to replace text that urged “combat for the sake of Allah” with text urging “jihad for the sake of Allah.” Eighth-graders are still taught that Allah loves jihad warriors who fight for His sake, and that Allah defends Islam against the infidels who unite against it.

*Rhema Bearing*:

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 jihad 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.

*Yellow highlight* indicates altered content.
Christians, Infidels and Polytheists
Examples removed or moderated


Removed:
An Arabic language exercise selectively chose a Qur’anic verse that discusses measures of extreme violence towards Jews and Christians to teach grammar. The full verse [Al-Ahzab, 26] is as follows: “And He brought down those from the People of the Book who supported the enemy alliance from their own strongholds, and cast horror into their hearts. You (believers) killed some, and took others captive.”

Rules of the Direct Object
Read the following examples, and then answer the following questions:
6- The Almighty said: “and cast horror into their hearts. You (believers) killed some, and took others captive.” [Al-Ahzab: 26.]


Removed:
An Arabic language exercise included the phrases “Allah unleashed punishment upon the infidels” and “the mother of the martyr shed a tear of joy on her cheek.”

What meaning of the word “Arsala” is the same as the meaning expressed in the author’s writing?
- Allah sent the Messengers to guide the people.
- Allah unleashed punishment upon the infidels.
- The judge shared his opinion on the issue.
- The mother of the martyr shed a tear of joy on her cheek.

**Removed:**

While describing the challenges facing Muslim minorities, Qatari textbooks portrayed Christianization as a major threat, describing it as a “political and colonial movement,” especially in Africa.

---

c- **Attempts to Convert Religion:**

Muslim minorities are subjected to attempts to Christianize them and to convert their religion, especially in the continent of Africa.

**Concepts I learn:**

*Christianization* is a religious-political-colonial movement that aims at spreading Christianity among various nations in general, and among Muslims in particular.

---


**Removed:**

Instead of learning that Islam is an intrinsically tolerant religion in contrast to Christianity, and that “of any organized attempt to force the acceptance of Islam on the non-Muslim population... we hear nothing,” students are now taught Islam’s peaceful acceptance of non-Muslim throughout its history, as the text states that “Islam recognizes that the different shapes, colors, and beliefs of people are a divine practice and wisdom.” This is exemplified with the Constitution of Medina, which established the relations between the Muslims and the Jews in Medina. Students are then instructed to come up with ideas how to change any negative perspective non-Muslims might have on Islam, followed by another task to create an online magazine to raise awareness to minorities.

---

<table>
<thead>
<tr>
<th>2020–2021</th>
<th>2021–2022</th>
</tr>
</thead>
</table>

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**2020–2021**

- **Concept of the Lesson:**
  - *A translation of the religions in the frame of the concept*.
  - *The concept of the translation of the frame of the religion in the political*.
  - *The concept of the translation of the frame of the religion in the cultural*.
  - *The concept of the translation of the frame of the religion in the social*.
  - *The concept of the translation of the frame of the religion in the economic*.

**2021–2022**

- **Concept of the Lesson:**
  - *A translation of the religions in the frame of the concept*.
  - *The concept of the translation of the frame of the religion in the political*.
  - *The concept of the translation of the frame of the religion in the cultural*.
  - *The concept of the translation of the frame of the religion in the social*.
  - *The concept of the translation of the frame of the religion in the economic*.

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45
The Issue of the Lesson: Islam’s Tolerance in Dealing with Minorities

Sir Thomas Arnold writes in his book “The Preaching of Islam”: In view of the toleration thus extended by the Muslims to their Christian subjects in the early period of the Islamic rule, the common hypothesis of the sword as the factor of conversion seems hardly satisfactory… But of any organized attempt to force the acceptance of Islam on the non-Muslim population, or of any systematic persecution intended to stamp out the Christian religion, we hear nothing. Had the caliphs chosen to adopt either course of action, they might have swept away Christianity as easily as Ferdinand and Isabella drove Islam out of Spain, or Louis XIV made Protestantism penal in France.

- Compare how Islam deals with minorities to how some governments deal with Muslim minorities.

- How can a Muslim minority change the perspective of non-Muslims toward Islam?

- Design an online magazine to raise awareness to Muslim minorities and ways of supporting them.

The Issue of the Lesson
Islam’s Tolerance in Dealing with Minorities

The religion of Islam has known peaceful coexistence and moderation with the Other ever since its inception in Mecca, when the Muslims were a minority. It has also known it in Medina, when they became the majority and had an independent entity, as the first thing the Prophet did when arriving in Medina – after building the mosque and the brotherhood between the immigrants and the Ansar – was to draw up the treaty with the Jews who lived in Medina, which had rules and principles that secure justice and equality among people, and that people of all kinds can enjoy rights and freedoms of all kinds. The Prophet emphasized the Muslim’s fair treatment of a non-Muslims while giving them their rights. In addition, Umar’s Assurance – written by the Caliph Umar ibn al-Khattab to the people of Aelia, in which he reassured them regarding their churches and properties – is one of the most important documents that organize the relations between religions, as it clarifies the humanity of Muslims and their respect for all nations and faiths. What the Prophet and Caliph Umar Ibn al-Khattab did was the Islamic State’s first practical application of coexistence with other non-Muslims, proving that Islam recognizes that the different shapes, colors, and beliefs of people are a divine practice and wisdom. The Almighty said: “Had your Lord so willed, He would have certainly made humanity one single community, but they will always differ.” (Hud: 118.)

- How can a Muslim minority change the perspective of non-Muslims toward Islam?

- Design an online magazine to raise awareness to minorities.

*Yellow highlight* indicates altered content.
*Red font* indicates removed content.
Examples remaining


**Remain:**
A grammar exercise asks students to analyze verbs that appear in an extract from a play. An example of usage for the verb *`araḍa* (“to present, expose”) is “Allah exposed the Infidels to the Hellfire”, despite the fact that this sentence does not appear in the play.

2- *Explain the meaning of “`araḍa” according to its context, as following:*

- Allah exposed the Infidels to the Hellfire.


**Remain:**
A passage condemns Christianity and Judaism as religions which “*have been corrupted*”, and that polytheistic elements “*have been inserted into them*”; polytheism, meanwhile, is treated as a form of “*ignorance*” which is “*false*”. While this is a part of Islamic dogma, using this strongly negative language in a school textbook cultivates feelings of religious supremacy and deep intolerance of people with differing religious beliefs.

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 monotheism, from the narrowness of the world to its breadth, and from worshiping idols to worshipping Allah Almighty. Idol worshipping and paganism had spread all over the world, and the heavenly religions [i.e. Christianity and Judaism] were corrupted and false idol worshipping principles were inserted into them. In the Arabian Peninsula, the tribes worshipped idols and statues from rock and other materials, and they abandoned the religion of Abraham.
Based on an interpretation of Surah 49 (Al-Hujurat), students are taught that Allah blesses Muslims by making them hate infidelity (kufr), since it “angers Allah”. This lesson thus compels students to harbor hate and intolerance toward non-Muslims and their beliefs, and to feel ashamed if they do not possess such hatred.

The Ayahs discuss the importance of verifying information, so no one would be unjustly wronged. They also discuss the importance of reconciliation 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 your disbelief, defiance and disobedience. Those are the [rightly] guided.” [49:7].

It is in Allah’s mercy towards the believers’ worship 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.” [49:8]

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.

**Remaining:**

Students are taught that polytheism is “the greatest sin” (*huwa akbaru ḍ-ḍunūb*), and that those who partake in it may expect the worst punishment – namely, spending eternity in Hellfire. Furthermore, Muslims are warned to be constantly wary of polytheism so as to “avoid falling into it”, which may be understood to mean that contact with polytheists can result in Muslims abandoning their religion.

This lesson inspires deep intolerance of non-Muslims – who are implied here to be worse than any criminal and encourages students to adhere to their religion out of fear, rather than love.

- We do not know of a sin that carries a punishment with it quite like polytheism, for it is the greatest sin and follows with the worst punishments. Is there a worst injustice than polytheism and adopting a Lord 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.” [4:48]

- Polytheism has a danger that transcends the worldly life and could place its owner eternally in Hellfire, and every Muslim must be aware of it, to be cautious of it, and to avoid falling into it.
Remain:
Fourth graders are taught that on the Day of Resurrection, believers will go to Heaven and “wicked infidels” go to Hell.
Implying that infidels are inherently wicked may lead students to believe that all non-Muslims are people of bad morals and their natural enemy, and will be punished horribly. This contradicts lessons elsewhere in the Qatari curriculum, which stress the high value Islam places on tolerance toward other religions.

**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.

Remain:
In how it interprets a verse from the Qur’anic Al-Israa Surah, the textbook forbids showing any kind of “inclination” towards infidels and polytheists, promising doubled punishment both in life and in death.
As the lesson does not clarify what is meant by “inclination”, the text can be interpreted to mean that students should shun and hate non-Muslims, for fear of being punished.

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

Allah Almighty tells His Prophet that if he felt but the slightest inclination toward the infidels, God forbid, his punishment would have been doubled in life and doubled in death; he would not have found anyone to help him in the world and protect him from the punishment in the afterlife.

**Remaining:**
A chapter about the importance of zakat (charity) dictates that it is not imposed on “infidels”, rather than simply non-Muslims.

**Among the Conditions under which Zakat is Obligated:**
1. Islam: Zakat is not imposed on an infidel.


**Remaining:**
Students are taught to have a negative opinion of non-Muslims in a grammar exercise, which inserts a passage from what appears to be a poem, in which Islam is praised and infidelity (kufr) is viewed as “foul”.

<table>
<thead>
<tr>
<th>المتعجب منه</th>
<th>الفاعل</th>
<th>فعل المتعجب</th>
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1- Define the exclamation verb, its subject, and the object to which the exclamation is aimed at:

*a* - O, how many brothers there are when you count them, but in times of trouble they are few.

*b* - O, how great it is when religion and the world meet together, and how foul are men’s infidelity and bankruptcy.

*c* - Respect he who remembers the Qur’an by heart!
Remain:
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 Almighty is the one who ordered them to do so, though Allah Almighty does not order immorality.
Remain ing:
The sixth-grade textbook’s interpretation of Qur’anic verses from the Luqman Surah teaches that polytheism is one of the worst sins (min ‘a’zami ḍunūbi) that a human can commit—an idea not mentioned in the cited Qur’anic verse—and that it “wrongs the soul,” and results in punishment from Allah. Students are also taught to disobey their parents if they try to influence them to become polytheists or “infidels.” Such content fosters deep fear and intolerance of non-Muslims.

“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.’” [31:13].
- 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.” [31:15]
- 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 wrongs the soul.
Remainder:


Polytheism is described as the greatest sin, punishable with an eternity in Hell. Without clarification as to how this may apply (or not) in modern life, this passage could contribute to feelings of hatred, intolerance, or enmity toward adherents to non-monotheistic religions.

Sins are of different levels; there are small ones; there are big ones; and there are the most grievous ones, like polytheism, disobeying parents, and giving false testimony in human law.

- 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.” [31:13] 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.” [4:48] 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.
A chapter about death explains two possible infinite outcomes one can expect when dying: Muslims ("Believers") will reside in Heaven with a tranquil mind; non-Muslims ("Infidels") will suffer in Hell and be humiliated. Students are made to internalize this idea by creating a table comparing the fate of Muslims and non-Muslims after dying.

This sort of content inspires deep fear of death and of having one’s personal beliefs questioned or explored, and potentially encourages intolerance of non-Muslims, who are understood here to be needing salvation from horrible suffering if they do not accept Islam.

**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.'" [41:30]

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.’" [6:93]

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

**The People of Faith:** Peace and tranquility; cleansed mind; good news of Heaven.
**The People of Infidelity:** fear and anxiety; destruction of the soul; threat of hellfire.

**The state of the Believer while facing death:**
**The state of the Infidel while facing death:**
Remaining:
This textbook dedicates an entire chapter to polytheism and its evil nature in the eyes of Islamic teaching. The chapter characterizes polytheism as consisting of two types, with varying severity, both considered immoral, and both resulting in divine punishment. This sort of content encourages students to believe they must be intolerant of non-Muslims, and perceive this to be a central aspect of Islamic faith.

Types of Polytheism:
Polytheism is of two major types, and each one includes its own categories:
Greater Polytheism: Creating a peer for Allah, the One Who created you. This type of polytheism excludes one from Islam and places them in Hellfire for eternity.
Lesser Polytheism: It has come to be known in a few hadiths as “hidden polytheism”; this will not exclude one from Islam.

From the Prophetic Sunnah:
The Noble Sunnah of the Prophet includes many hadiths that warn against polytheism and the severity of its punishment and its impact on whoever perpetrates 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 Hellfire forever, if he enters it</td>
<td>He will be in Hellfire forever</td>
</tr>
<tr>
<td>Under Allah’s will, whether He wants to punish or forgive him</td>
<td>He is forbidden to enter Heaven</td>
</tr>
<tr>
<td>Under Allah’s will, whether He wants to punish or forgive him</td>
<td>No forgiveness until repentance</td>
</tr>
<tr>
<td>Only polytheistic action nullified</td>
<td>All actions nullified</td>
</tr>
</tbody>
</table>
Remain: An entire chapter in this textbook is dedicated to the topic of infidelity (kufr), which is presented as the opposite of Islamic faith. It is split into two categories, with varying levels of severity, both considered immoral, and both resulting in divine punishment. This content encourages students to believe they must be intolerant of non-Muslims, and perceive this to be a central aspect of Islamic faith.

The Definition of Infidelity [kufr]:
Literally: to hide and cover up.
Meaning: words, deeds, or opinions that contradict faith.

Types of Infidelity:
Infidelity is divided to two categories:
Greater Infidelity (exclusion from community of believers)
Lesser Infidelity (infidelity without infidelity)

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 Hellfire.
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.
Israel and Zionism

Examples removed, moderated or altered


Removed:
A lesson on the Second Intifada (2001–2004) inserted a piece on Muhammad Al-Durra as an example for the “crimes” of “the Zionist Occupation” and how it causes harm to the Palestinians – “especially children.” The text emphasized that such acts go against any international law, encouraging students to respect the rights provided by international documents.

The Palestinian child Muhammad Al-Durra is considered a symbol of the Second Intifada, as the whole world witnessed the crime committed by the Occupation’s soldiers. However, this did not prevent the Occupation from continuing its crimes against the Palestinian people until now – especially [against] children – in disregard of every international norm and law.

*The Child Muhammad Al-Durra*

- Watch the video that is in the following link: [scan VR code for link]
- Discuss civil rights at times of conflict and crisis.
- Explain the Zionist Occupation’s actions and the extent of their compatibility with international laws and rights regarding children.

Values I learn:

Make sure to respect international documents at times of war and international conflict.
Moderated:

Hamas, recognized as a terrorist organization by the US, EU, Japan and a number of other countries, is no longer described as a legitimate “Islamic resistance” movement which seeks to “oppose the Zionist project.” The textbook also removed a photo of former Qatari Emir Hamad bin Khalifah visiting Hamas leaders in the Gaza Strip. However, a photo of Qatari Emir Tamim bin Hamad meeting Hamas leader Ismail Haniyeh is maintained, where the latter is described as one of the “leaders of the Palestinian national action.”

**History, Grade 12, Vol. 2, 2020–2021, p. 89.**

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His Majesty, Sheikh Tamim bin Hamad Al Thani

**His Majesty the Emir Father, Sheikh Hamad bin Khalifa Al Thani, visiting the Gaza Strip in October 2012**

Add to your knowledge

**Hamas movement:**

Is one of the movements of Islamic resistance against the Zionist Entity in Palestine. It was founded in December 1987 by Sheikh Ahmad Yasin, with the goal of opposing the Zionist project, liberating Palestine, including its Islamic and Christian holy sites, and establishing a sovereign Palestinian state.

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*Red font* indicates removed content.

*Green font* indicates added content.

**Removed:**

Zionism is no longer defined as a “**racist political movement,**” but is now simply a “political movement.” The new edition also specifies Zionism’s goal to create a Jewish state **“in Palestine.”**

<table>
<thead>
<tr>
<th>2020–2021</th>
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<table>
<thead>
<tr>
<th>Zionism</th>
<th>Zionism</th>
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<tbody>
<tr>
<td><em>Its Definition</em></td>
<td><em>Its Definition</em></td>
</tr>
<tr>
<td><em>It is a racist political movement aiming to gather the Jews of the world and create a homeland for them.</em></td>
<td><em>It is a political movement aiming to gather the Jews of the world and create a homeland for them in Palestine.</em></td>
</tr>
</tbody>
</table>

*Red font* indicates removed content.

*Green font* indicates added content.

56. **History, Grade 12, Vol. 2, 2020–2021, p. 49.**

**Removed:**

The text taught students that former Israeli Prime Minister Menachem Begin was “pronounced” of the Deir Yassin Massacre, presented as a quote as part of a lesson on the results of the 1948 Arab-Israeli War.

**Enrichment:** Read and draw conclusions:

Menachem Begin, Prime Minister of the Zionist Entity, was proud of the Deir Yassin Massacre, and he considered it an important cause in the creation of the Jewish state and the deportation of the Arabs. He said: “The Arabs were struck with boundless and intense terror after [hearing] the news of Deir Yassin, and they started fleeing to save their lives. Therefore, Deir Yassin, and what was published about it, both helped paving the road to our victory in decisive battles in the battlefield, which had a profound impact on the hearts of the Arabs, equaling six regiments of soldiers.”
Arabic language was taught through praising Palestinian poetry that emphasizes violent themes of struggle, sacrifice, liberation of holy places and protecting Palestine “whether in life or death.”

Furthermore, contemporary Arab literature supported the concept of commitment with experiments of patriotic, nationalistic, and social literature. One can say: the greatest example in this regard is the literature of the Palestinian resistance, especially because the Palestinian issue is an issue of many dimensions: national, Arab, Islamic, and global. Hence, the literature of the resistance—for the most part—has been successful in forming a self-committed, aesthetically innovative attitude. Egyptian poet Ali Mahmoud Taha, in many poems, invigorates and illustrates the struggle of the Palestinian people and its sacrifices with its Arab and Muslim brothers, in order to liberate the holy places. We quote from them with him saying:

“Brother, o’ proud Arab, today is the day, not tomorrow Palestine, our chests will protect you, whether in life or in death.”

In addition, the poetry of commitment is also prominent with Fadwa Tuqan, who was innovative with the way she illustrated her emotions and approach to devotion to the homeland and to recalling the city of Jaffa. She said in a poem titled “I Shall Never Cry:”

“My heart was wondering: what did the days do to you, o home?
Did you hear anything since they left, did you hear any news?
They were here
Here they had dreams
Here they made plans of a bright future”

Regarding the poet Mahmoud Darwish, his poetry was colored entirely with nationalism, as through the poem of love, he managed to elevate himself toward symbolic horizons; being separated from what’s loved and longing for it became, with him, equivalent to longing for the land (Palestine.)

3- Commitment in contemporary Arab literature has been greatly associated with the resistance in Palestine. Explain this, stating your opinion regarding this association.

**Removed:**
In an exercise about gerunds, students were taught that Israel has no right to exist. The rest of the exercise was entirely unrelated to Israel and this sentence appeared with no context.

و- لا أحقىٍة لإسرائيل في شبر واحد من الأراضي الفلسطينية.

*f- Israel has no right to even one inch of the Palestinian lands.*


**Moderated:**
Students are no longer taught that after the 1947 Partition Plan for Palestine was issued, “Zionist gangs” performed “terroristic operations” against the Palestinians. However, the conflict that ensued in the region is still characterized as being “between the Arabs on one side, and the Jews and the British Occupation on the other”, furthering the dubious historic narrative that the Jews and the British administration were natural allies and conspired against the Arabs of Palestine.

<table>
<thead>
<tr>
<th>2020–2021</th>
<th>2021–2022</th>
</tr>
</thead>
<tbody>
<tr>
<td>After the Partition Plan was issued, confrontations began to increase between the Arabs on one side, and the Jews and the British Occupation on the other. Zionist armed gangs carried out terroristic operations against the Palestinian people, and events followed quickly, which ended with the establishment of Israel in 1948 and the Arabs entering the War of 1948.</td>
<td>After the Partition Plan was issued, confrontations began to increase between the Arabs on one side, and the Jews and the British Occupation on the other. Events followed quickly, which ended with the establishment of Israel in 1948 and the Arabs entering the War of 1948.</td>
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**Removed:**
An explanation about the balance of power in the 1948 Arab-Israeli War stated that “Jewish gangs” perpetrated crimes against humanity targeting the Palestinian people, including massacres.

*قمياث العصابات اليهودية بارتكاب جرائم إنسانية ومذابح يحق الشعب الفلسطيني، منها:
مذبحة دير ياسين*

Jewish gangs committed crimes against humanity and massacres against the Palestinian people, including the Deir Yassin Massacre.
Moderated:
References to Palestinians being “martyred” in the Second Intifada (2001–2004) have been removed, while the Palestinian rejection of the peace process at the time is acknowledged. However, suicide bombings and terrorist acts by Palestinians in the Second Intifada targeting Israeli civilians are still described as “armed operations” or “military operations”, and portrayed as a natural reaction to ongoing Israeli oppression. In addition, the textbook now claims that the Second Intifada brought about a wave of Israelis who refuse to serve in the IDF.

1987 First Palestinian Intifada
Stages: divided into:
* First stage: popular confrontations.
* Second stage: self-reliance.
* Third stage: use of armed operations.
Results:
Political: exemplified by:
* The US and Israel recognizing the existence of the Palestinian people.
* There can be no military solution.
* The 1948 Arabs [i.e. Israeli citizens] expressing solidarity with the Intifada.
Economic: exemplified by:
* Israel economically affected.
* Decrease in tax revenue [for Israel].
* Workers striking and refusing to work.
### 2000 Second Palestinian Intifada

**Events:** exemplified by:

* Shootings begin on 30 September.
* Occupation forces using helicopters and **increasing number of martyrs**.
* Bombing of the Palestinian Authority headquarters.
* Palestinians having no choice but to engage in military operations.
* Negotiations held on 21 January to save the peace process.

**Results:**

**For Palestinians,** exemplified by:

* Most Palestinian leaders eliminated.
* Withdrawal [of Israel] from the Gaza Strip.
* Numerous Palestinians becoming martyrs.
* Destruction of infrastructure.

**For Israelis,** exemplified by:

* Prestige of Israeli security collapsing.
* Tourism in Israel taking a hit.
* Loss of security and killing of numerous Israelis.

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**Red font** indicates removed content.

**Green font** indicates added content.

**Yellow highlight** indicates altered content.

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**Altered:**

Some modifications have been made to the lesson on the 1929 Palestine riots, termed “the Al-Buraq Uprising”, to change the focus from religious to political differences. Instead of falsely accusing the “Jews” of fabricating the sacred status of the Western Wall in Jerusalem, the textbook now confusingly accuses the “Zionists” of doing so, even though Zionism is not a religion. In addition, the riots are now taught to have started with “Arab” demonstrations, and not “Muslim” demonstrations. The textbook also removed the inflammatory accusation that the Jews “dared the Prophet in speech in front of the wall.” However, in a deviation from scholarly consensus, the textbook newly teaches that the riots targeted “Zionist gangs” and not “Jews” as a whole, even though most historians agree that the 1929 Arab rioters did, in fact, target Zionist and non-Zionist Jewish civilians indiscriminately.
### 2020–2021


The **1929 Al-Buraq Uprising:**
The Al-Buraq Uprising was the first uprising the included the entirety of Palestine, however it targeted only **Jews** and not the British.

The reasons for the uprising go back to:

**Look at the following form:**

**Reasons for the Al-Buraq Uprising:**
- The Jews’ attempt to turn the Buraq Wall to a Jewish Synagogue.
- The Jews gathering in front of the wall and raising the Jewish flag.
- The Jews daring the Prophet in their speech in front of the wall.
- Increasing the number of Jewish colonies and arming them against the Arabs.

**Enrichment Information:**
The Buraq Wall:
This is the western wall of the Noble Sanctuary of Jerusalem, as it is the wall that the Prophet Muhammad landed upon during the Night of Isra and Mi’raj, and to which he tied al-Buraq [his horse]. The Jews name the wall “the Wailing Wall.”

The Uprising’s Events:
The events started with **Muslim** demonstrations at the Al-Aqsa Mosque, protesting against the Jews.

The uprising took on an Islamic dimension, through the Muslims’ efforts to defend the Al-Aqsa Mosque.

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### 2021–2022

**History, Grade 12, Vol. 2, 2021–2022, p. 24.**

The **1929 Al-Buraq Uprising:**
The Al-Buraq Uprising was the first uprising the included the entirety of Palestine, however it targeted only the **Zionist gangs** and not the British presence.

The reasons for the uprising go back to:

**Look at the following form:**

**Reasons for the Al-Buraq Uprising:**
- The Zionists’ claiming that the Buraq Wall is a holy place for them.
- Raising the Zionist flag in front of the wall.
- Increasing the number of Zionist colonies and arming them against the Arabs.

**Enrichment Information:**
The Buraq Wall:
This is the western wall of the Noble Sanctuary of Jerusalem, as it is the wall that the Prophet Muhammad landed upon during the Night of Isra and Mi’raj, and to which he tied al-Buraq [his horse]. The Jews name the wall “the Wailing Wall.”

The Uprising’s Events:
The events started with **Arab** demonstrations at the Al-Aqsa Mosque, protesting against the Jews.

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*Yellow highlight* indicates altered content.
*Red font* indicates removed content.
*Green font* indicates added content.
The course of the 1973 Yom Kippur War no longer teaches that Israel recovered its lost territories in the Golan, as this content potentially recognized Israeli sovereignty in the Golan. In addition, students are no longer taught that while Egypt honored the ceasefire, Israel did not.

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Moderated:

In addition, the Syrian forces succeeded in penetrating the defense line of the Israeli forces in the Golan Heights, as fierce battles took place. However, the superiority of the Israeli Air Force enabled its forces to recover what they had lost in the Golan.

4- Ceasefire:
The UN Security Council convened on 23 October 1973 and issued Resolution 338, ruling a ceasefire. While Egypt honored the resolution, Israel did not, and it tried to storm the city of Suez. However, the Egyptian forces and the popular resistance stood up against it and stopped the attack.

*Yellow highlight* indicates altered content.

*Red font* indicates removed content.

**Removed:**
An entire section detailing the Egyptian-Israeli peace process, which emphasized how the Arab countries rejected it and suspended Egypt’s membership in the Arab League, has been greatly reduced to only mentioning the convening of the conference at Camp David, setting the stage for the 1979 peace treaty.

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**2020-2021**


1. On 9 November 1977, in the Egyptian People’s Assembly, late Egyptian President Anwar Sadat announced he is ready to visit Israel, in what was known as “The Peace Initiative.”

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**2021-2022**


In 1977, late Egyptian President Anwar Sadat announced he is ready to visit Israel, in what was known as “The Peace Initiative.”

**The United States held** the Camp David Conference in 1978, attended by Egyptian President Sadat and Israeli Prime Minister Menachem Begin. It concluded with setting a framework for peace in the Middle East.

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**1. The 1977 Peace Initiative:**

On 9 November 1977, in the Egyptian People’s Assembly, late Egyptian President Anwar Sadat announced he is ready to go to the Israeli Knesset in order to advance the peace process between Egypt and Israel, to take back the Arab territories, and to make use of victory in October 1973, in what was known as “The Peace Initiative.” Its objectives included:

- **a.** Establishment of a lasting, just, and total peace in the Middle East.
- **b.** Recognition of the legitimate rights of the Palestinian people.

**2. The 1978 Camp David Conference:**

American President Jimmy Carter called for the Camp David Conference with the aim of convening the peace initiative. The conference was held at Camp David, USA, in September 1978.
The conference was attended by Egyptian President Anwar Sadat and Israeli Prime Minister Menachem Begin. The conference concluded with setting a framework for peace in the Middle East, based on the following foundations:

- The complete withdrawal from Sinai, with Egypt exercising its full sovereignty over Sinai.
- Freedom of navigation for Israeli ships in the straits [of Tiran], the Gulf of Suez, and the Suez Canal.
- Normalization of relations between Egypt and Israel.
- Achieving the legitimate rights of the Palestinian people in determining the future of the West Bank and the Gaza Strip and establishing a complete autonomy.

The Consequences of the 1978 Camp David Conference:

1. Suspension of Egypt’s membership in the Arab League.
2. Transferring the League’s headquarters to Tunis instead of Cairo between 1979-1989.

Add to Your Knowledge

The Position of the Arab Countries on the Egyptian Peace Treaty with the Zionist Entity: Egypt’s signing of the peace treaty with the Zionist Entity in 1979 led to a great uproar in the Arab world, as most of the Arab countries condemned the treaty, and it also shook the Arab street. In November 1978, the Arab countries held a conference in Baghdad with the attendance of 10 countries, which decided to reject the agreement and boycott Egypt, with the exception of Oman, Somalia, and Sudan. “The Rejectionist Front” was formed under the leadership of Iraq, along with Syria, Libya, and Algeria, and the headquarters of the Arab League was moved from Cairo to Tunis. This was followed with the Tunis Summit that confirmed the continuation of the boycott and suspension of Egypt’s membership in the Arab League, and the appointment of Chedli Klibi as the first non-Egyptian Secretary General of the League.

*Yellow highlight* indicates altered content.
*Red font* indicates removed content.

**Moderated:**

In various places, this textbook replaced references to “the Zionist Entity” with “Israel,” thus granting a more substantial recognition of its existence and legitimacy. However, a one-sided, anti-Israel narrative still dominates, portraying Israel as a malevolent force devoid of human motivations, uniquely ascribing wanton violence to the Israeli side, and associating Israel with a global anti-Arab conspiracy.

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### Wars Between the Arabs and the Zionist Entity

*Its Parties:*

- **Arab States:**
  - Jordan
  - Palestine
  - Syria
  - Egypt
  - Lebanon

- **Zionist Entity:**
  - Israel

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### Wars Between the Arabs and Israel

*Its Parties:*

- **Arab States:**
  - Jordan
  - Palestine
  - Syria
  - Egypt
  - Lebanon

- **Israel:**

---

By the end of the unit, you will have learned:

- To explain the stages of the Zionist Entity’s expansion in taking over the Palestinian lands on a map.
- To make a connection between the British Mandate over Palestine and the declaration of the Zionist Entity’s establishment.
- To compare the peace negotiations between the Arab states and the Zionist Entity, using tables and timelines.
They are: [...] 

**The Zionist Entity** and the great powers: [...] 

Its Course: 
It is divided to: [...] 
3. Second Round: **the Jews occupied Palestine**. 
4. Second Truce: fortifying the Jews’ strongholds. [...] 

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*Yellow highlight* indicates altered content.
Examples remaining


Remaining:
In a subsection titled “The Duty of Muslims towards Palestine, Jerusalem and Al-Aqsa Mosque”, Qatari students are told in Islamic education that they should “exert any effort that would aid the liberation of Palestine from the Occupation” while “not conceding on any part of Palestine, for it is an Arab, Islamic land.”

This line seems to be asserting that Islam requires the reconquest of all the territory that Israel currently controls, not just those that it captured in 1967 as other textbooks consistently identify all Israeli territory as Palestinian. Instead, this outlook is then applied in opposition to positive Arab-Israeli relationships in the wider region, asking students for “ideas to protect Palestine, Jerusalem, and the al-Aqsa Mosque” against “normalization and its various forms” with Israel – and “expose the Occupation’s efforts to Judaize the land and the holy places” – invoking conspiracy theories surrounding alleged Israeli government plans to “Judaize” holy places in Jerusalem, such as the Al-Aqsa Mosque. Qatar’s stated policy is that it seeks peace with Israel upon the achievement of a two-state solution to the Israeli-Palestinian conflict. However, the school lessons cited above seem to undermine that goal by suggesting peace and coexistence may be impossible or even forbidden as the text conveys the idea that taking a public stance on the Israeli-Palestinian conflict is a key part of Islamic faith, thereby promoting a highly politicized and potentially incendiary version of religion.
The Muslims’ duty toward Palestine, Jerusalem, and Al-Aqsa:
Because the Palestinian issue is tied with the [Islamic] creed, Muslims have several duties, including:
1- Teaching and educating Muslim children about the aspects of the Palestinian issue and about the Zionist aggression against Palestine and Jerusalem, and connecting them to Palestine in terms of creed.
2- Exerting any effort that would aid the liberation of Palestine from the Occupation.
3- Supporting the Palestinian people politically, physically, and morally.
4- Not conceding any part of Palestine, for it is an Arab, Islamic land.
5- Supporting and backing the people of Jerusalem, and strive to secure them in their land, and face the expulsion schemes they face.

I will suggest a number of ideas to protect Palestine, Jerusalem, and the Al-Aqsa Mosque, through the following axes:
- Expose the Occupation’s efforts to Judaize the land and the holy places.
- Legal actions to hold the Occupation’s leaders accountable.
- Taking a stand on normalization and its various forms.


Remaining:
In this Islamic education textbook, students are told that Israel is deliberately seeking to expel Palestinians from their land, “Judaize” it, and “obliterate [Palestine’s] Arab and Islamic identity”. Students are asked to discuss among each other the “dangers” of the 1947 UN plan to partition Mandatory Palestine. The 1948 establishment of Israel is described as an “occupation”, with Israel referred to with a variety of terms such as “Occupation State”, “Zionist State”, and “Israeli Entity”, expressing non-recognition.

3- Partition of Palestine and the Declaration of Establishment of an Occupation State (the Israeli Entity):
In 1948, after the end of the British Mandate in Palestine, the Zionist State was declared, and that day became known as “Day of the Nakba [Catastrophe]”.
In 1967, the Zionists completed the occupation of Palestine, and a new batch of Palestinians were expelled out of Palestine. The Occupation still works to Judaize Palestine, and obliterate its Arab and Islamic identity.
I shall research the dangers brought about by the partition of Palestine, its Judaization and the expulsion of its people. I will discuss this with my group:

**Remaining:**

Learning about the 1917 Balfour Declaration (termed “Balfour’s Promise”), students are taught that the British government’s proposal of a Jewish national home in the region of Palestine was more than simply an apparent breach of British promises to Arab leaders, but was in fact “in violation of the truth and moral values” and constituted “an act of flagrant aggression against the Palestinians and their deeply rooted historic rights”. This language presents Jewish ties to the region as fictional or, at the very least, unworthy of mention or consideration, while also strongly implying that Jewish self-determination is fundamentally irreconcilable with Arab national rights. The text further explains that Britain made this pledge in order “to gain the Jews’ support during the war”, portraying the Jews and the British as historical co-conspirators against the Arabs, and makes the misleading and simplistic historical claim that the Balfour Declaration directly caused the 1948 Palestinian Arab loss of land and homes (Nakba).

It may be noted that the 2019 version of this text had significantly expanded content of problematic nature, much of which was removed in 2020. That included the antisemitic trope of Jewish power and influence in various countries as being a main motive for Britain in issuing the Declaration, a misquote of the Declaration which intentionally omitted the importance of maintaining the rights of existing non-Jewish communities in Palestine, and an entire section about “the falsity of Balfour’s Promise”, which expressly taught that Jews had no characteristics of a nation and that they do not have any legitimate claim to the land.

2. **Balfour’s Promise, 2 November 1917**

During WWI, Britain issued a declaration pledging the establishment of a national home for the Jews in Palestine, at the expense of the Arabs, the original owners of the land. The aim was for Britain to gain the Jews’ support during the war. As a result, Palestine was placed under the Mandate in 1920, and in 1948 Britain helped establish a Jewish state.

The Balfour Declaration incurred resentment in Arab countries, for it was effectively an act of flagrant aggression against the Palestinians and their deeply rooted historic rights in their homeland, in violation of truth and moral values, and in contradiction with agreements the English had made with the Arabs.

[Photo of Arab Palestinian refugees]

Balfour’s Promise was one of the causes of the Palestinian Nakba.

**Remaining:**
Infographics about Palestine under the British Mandate (1917–1948) teach students that the UK and the US supported the “Judaization of Palestine” in this period. Examples of “Judaization”, according to this textbook, include “establishing a military force for the Jews”, “supporting Jewish immigration”, appointing Jewish officials, and making Hebrew an official language.

This historic depiction ignores factors which led to Jewish migration and militarization in that period, such as antisemitism in Europe and Arab violence against Jewish civilians in Palestine, and likewise fails to mention British efforts to forcefully suppress both phenomena, rather insinuating that both are in fact products of a deliberate British colonialist project. Jewish self-determination is thus portrayed here as a façade for an imperialist conspiracy of world powers against the Arabs.

[Right to left:]
*The Judaization of Palestine*

**Represented by:**
- Appointing a Jewish High Commissioner for Palestine.
- Making most civil servants Jewish.
- Making Hebrew an official language.

**Results of the Colonialist Policy**

**Represented by:**
- Increasing the number of Jews in Palestine.
- The Jews receiving ownership over Arab lands.
- Establishing a military force for the Jews.

*The Role of the US in Supporting Zionism:*

*The US tied its interests with Zionism. In the Baltimore Conference, it supported Jewish immigration and the formation of a Jewish military force. In addition, it supported the 1947 Partition Plan for Palestine.*
Remain:

In an Arabic-language textbook, a poem by Ali Mahmoud Taha titled “Palestine” calls on Arab readers to commit violent jihad, “draw swords” and sacrifice their lives, in order to defend Palestine and Jerusalem from “the oppressors” and “the butchers”. The poem also pointedly references Jerusalem’s “churches and mosques”, ignoring the holy city’s significance to Judaism. The textbook follows with a brief history which claims that “the Zionists”, or “the Enemy”, have been “occupying” Jerusalem since 1948 – expressing non-recognition of Israel.

[Left:]

_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 the Arab essence, 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.

I- 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.

11- The poem carries clear historical references. Explain them.


Remaining:
The main takeaway students are taught from the history of Zionism is that they must reject “ideas which call for racial discrimination and the preference of one group over the other”, thus implying that Jewish nationalism is inherently and uniquely racist.

A- The Spread of Nationalism in Europe:
In the modern era, each European society formed its own nationalism, such as German and Italian nationalism, which helped the emergence of the Zionist movement and the thought of establishing their own nationalism and of gathering them in a specific land “Palestine.” Values that I learn:
I reject ideas that call for racial discrimination and for preferring one group of people over another.

**Remaining:**
Students are taught that Israel (“the Zionists” in previous editions) has “ambitions to expand and take over Arab territory” as an explanation of the cause of the 1967 war, downplaying the significant role that threats to wipe Israel off the map, repeated attacks on Israeli civilians, and a maritime blockade played in motivating Israel to take military action in that war, as well as the fact that Israel ceded much of the captured territory in the years following the war. Phrasing the lesson in this particular manner suggests that Israel’s aims today are still to take over Arab territory, adding to conspiracy theories about Jews and Israel, and making peace with Israel a pointless objective.

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A- Causes of the War:
Realizing the Zionists’ ambitions to expand and take over Arab territory.

*Yellow highlight* indicates altered content.


**Remaining:**
An explanation of Palestinian history misleadingly teaches that the 1917 Balfour Declaration (termed “Balfour’s Promise”) was the start of Jewish mass-migration to Palestine – supporting a historically dubious narrative that the UK government conspired with the Zionist movement to secure the establishment of a Jewish state in Palestine. The actual causes of this migration are not taught. According to the textbook, the only outcome of that migration was that the Jews of Palestine “set up terrorist gangs and committed dreadful massacres”, furthering the idea that Jewish people lack human motivations or morality.

2- The British Mandate:
Palestine remained under the British Mandate until 1948, as the British Foreign Minister, Balfour, gave the Jews a promise in 1917 that they could establish their state in Palestine, which was later called “Balfour’s Promise”. 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.
Students are taught that the First Intifada (1987–1993) made Israel realize that the conflict cannot be solved using force, thus leading to its recognition of the Palestinian people’s presence and signing of the 1993 Oslo Accords. The textbook does not mention that the Palestinians also pledged to abandon the use of violence and recognized Israel’s existence, thus implying that the violence that accompanied the Intifada was justified.

A- The Political Consequences:

• The US and Israel recognized the presence of the Palestinian people.
• The Israeli government realized that the conflict with the Palestinians cannot be resolved militarily.
• The Arabs of 1948 showed solidarity with the Intifada against the Israeli oppression.
• The 1993 Oslo Accords were signed and the Palestinian Authority was established.

Students learn that during the Second Intifada (2001–2004), Palestinians “resorted to military operations to face the Occupation’s crimes”, in reference to suicide bombings and other terror attacks against Israeli civilians which characterized that period. The lesson effectively legitimizes violence against civilians, in violation of international law and the Oslo Accords, while blaming Israel for presumably forcing Palestinian groups to resort to such methods.

• The Palestinian resorted to military operations in order to face the Occupation’s crimes.
• Israeli airplanes bombed the Palestinian Authority’s headquarters in Gaza and the West Bank.
Remaining:
Following a chapter about colonialism, which 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. There is no discussion about the limits of confrontation and the importance of peacemaking, for example, at what point negotiations toward a two-state solution represent an important avenue for achieving Palestinians’ legitimate rights and aspirations while living in peace with Israel and Jews.

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.

Remaining:
The internationally-recognized pre-1967 territory of Israel is labelled “Occupied Palestine” in maps outlining borders following the wars in 1948 and 1967. The map does not label the Jordanian and Egyptian occupation of the West Bank and the Gaza Strip in the 1949–1967 period.

[Map showing Palestine after the 1948 War]
[Map key: green:] West Bank and Gaza Strip
[Orange:] Occupied Palestine
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 that it is under “Israeli Occupation.” The narrative includes demonization of the Jews as perpetrators of crimes and occupiers of other peoples’ land. It would be less exclusionary to teach that Jerusalem has deep Arab influences and importance, is holy to both Arabs and non-Arabs, and that it should be justly ruled and accessible to all peoples.

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.

**Remaining:**
A geography textbook describes the Sea of Galilee as being in “Palestine”, despite it being located in internationally-recognized Israeli territory.

**Divisions of lakes according to formation**

[...]

[Left] C. Tectonic lakes
These form along fault lines, as is the case with the Dead Sea, Lake Baikal in Russia, and Lake Tiberias [the Sea of Galilee] in Palestine.


**Remaining:**
A map about the outcome of the 1948 Arab-Israeli War is titled “A Map of Occupied Palestine After the 1948 War”, and labels internationally-recognized Israeli territory (in orange) as “Occupied Palestine”. International law and UN resolutions which support Israel’s existence within that territory are ignored.

*Figure 2:*
A Map of Occupied Palestine after the 1948 War
[Map key: orange:] Occupied Palestine

**Remaining:**
A map of the aftermath of the 1967 Six-Day War is titled “Map of the 1967 Aggression”, and internationally-recognized pre-1967 Israeli territory (orange) is labeled as “Occupied Palestine”. International law and UN resolutions which support Israel’s existence within that territory are ignored.

*Figure 4: Map of the 1967 Aggression*

[Map key: orange:] *Occupied Palestine*


**Remaining:**
Israel is erased from maps that discuss the Arabian Peninsula’s geography and how a country’s geographic location affects its economy. Internationally-recognized Israeli territory is labeled “Palestine”.

*Figure 3: Geography of the Arabian Peninsula*

**Remain**

Students are taught that the entire territory of Israel is Arab Palestine, and that “the global Zionist movement” denied the Palestinians of their rightful territory. The implication is that merely accepting Israel’s existence, in any territorial arrangement, would mean to concede to a global anti-Arab conspiracy.

The geography and history of Palestine attest that it is Arab and that it is a part of our Arab and Islamic homeland. Its cause occupies the mind of every Arab and Muslim, and history glorifies those who defended its Arab identity and held on to its soil. It is the cause of a homeland deprived of its territory by the global Zionist movement.

Let us learn about its geography, its historical roots, how it was deprived, and how its sons struggled until 1948.

**Palestine’s Geographic Location:**

*Figure 1: The Map of Palestine.*

*Figure 2: Palestine’s Location in the Arab Homeland.*

Palestine is located in West Asia, in the southern part of the Mediterranean Sea’s eastern shore. Its area is about 27 thousand km².
A lesson on colonialism teaches that settler colonialism must be rejected, as it is “among the most extreme forms of colonialism on nations, as residents from the colonial state are settled by force instead of the indigenous inhabitants”; however, as an example of settler colonialism, the textbook does not provide the obvious, major, consensual historical cases such as the United States, Canada or Australia, but rather chooses the “Zionist settlement in Palestine” as the only example of this phenomenon. This depiction not only delegitimizes Israel’s existence as a nation and encourages students to “reject” it – it effectively erases Jewish history and ties to the region of Palestine. Equivocating Israel with settler colonialism ignores the fact that the Jews do not possess a “colonial state” from which they immigrated to Palestine, that the Jews have had many motivations for moving to the region, that the Jews themselves are considered indigenous to the region, and that settling “by force instead of the indigenous inhabitants” is not a core tenet of mainstream Zionism. This flat denial of Jewish self-determination and identity constitutes antisemitism.

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 extreme forms of colonialism on nations, as residents from the colonial state are settled by force instead of the indigenous inhabitants. Examples: the Zionist settlement in Palestine. Values learned: Reject all forms of colonialism.

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It is possible to understand this phrase as a reference exclusively to Israeli settlement in the West Bank, however, this is rendered improbable by the fact that nowhere in the Qatari textbooks is the term “Palestine” limited to the West Bank and the Gaza Strip, nor is pre-1967 Israel treated as a legitimate nation.

**Remain:**

Israel is not included on a regional map of the Middle East and North Africa in a geography lesson about borders. Instead, the entire territory is labeled “Palestine”, in defiance of international resolutions affirming Israel’s existence and territory.

[Map key] Political borders

*Figure 13: Map of political borders of Arab countries*


**Remain:**

Students are taught that prior to the 1947 Partition Plan, Britain (and not Britain and the USA, as was taught in previous editions) prepared the Jews “politically, economically, and militarily”. Historically inaccurate, this statement adds to creating the notion that Jewish self-determination in Palestine was the product of a global anti-Arab imperialist conspiracy, rather than an authentic national movement.

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**B- The UN’s 1947 Resolution to Partition Palestine:**

After Britain and the US arranged the situation in Palestine and prepared the Jews politically, economically, and militarily, Britain decided to present the issue to the UN, *under the pretext* of deciding to end its mandate on Palestine.

*Yellow highlight* indicates altered content.
*Red font* indicates removed content.
Remaining:
At the end of a lesson about Palestine under the British Mandate (1917–1948), students are instructed to use their newly-learned material to prove that the British authorities deliberately sought to “Judaize” Palestine. This portrays Jewish self-determination as a façade for a British imperialist conspiracy of against the Arabs. Facts which may complicate this depiction, such as British attempts to forcefully suppress Jewish immigration to Palestine, are ignored.

Third question: With the use of evidence, prove the following statements:
1- Palestine has a religious status in the hearts of the Arabs and Muslims.
2- British policy has been based on Judaizing Palestine ever since declaring the mandate.

Remaining:
Students learn that the Second Intifada (2001–2004) resulted in the death of Palestinians as well as Israeli soldiers, but not the hundreds of Israeli civilians who were killed in Palestinian terror attacks and suicide bombings and who represented the majority of Israeli casualties in that time period. Instead, the textbook focuses on losses sustained by the Israeli economy and society, thus legitimizing Palestinian nationalist violence against civilians, termed “the Resistance”, as a successful and morally acceptable mode of operation.

The Second Intifada’s Consequences to the Israelis:
- The collapse of the Israeli sense of security under the weight of the Intifada.
- The death of many soldiers of the Occupation army due to raids of Palestinian cities and clashes with the Resistance.
- Israel’s economy was affected by the Intifada and stagnated.
- The failure of the policy of assassinations and targeting the leaders of Palestinian organizations.
- The spread of the phenomenon of refusal to do military service in the Israeli army, as well as desertion of it, due to the rise of the Palestinian Resistance.
Appendix: Removed 2017 Textbooks

The following is a list of selected examples taken from Qatari school textbooks for the 2017–2018 schoolyear. IMPACT-se has been able to verify that these textbooks were discontinued circa 2020 and their content has been either incorporated into other textbooks or eliminated entirely. As such, all the examples listed herein are marked as “removed”.

   Removed:
   Students were 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.

   Removed:
   Jews infiltrated Congress and had “vast influence in the USA.” The text explained 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.”

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 were 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.”

*Removed:

Removed:

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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.
Students were taught how the Zionist movement benefitted from the First World War in a long 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.
Removed:
Jews had 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 questioned 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 their presence dates back to before the Arabs.
2- When the Jews entered Palestine as invading immi grants, 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.
Students were taught about the “Judaization” of Jerusalem and the “aggression” of the Jews against the holy Muslim sites of Jerusalem in a poem that encouraged the Arab nation to “lend their cannons” to the Palestinian struggle. The poem used violent imagery, such as “the waterfall of blood” and “the elderly accompanying children to death.” It included pictures of Palestinians with flags torching fires and throwing rocks and a caricature of an orthodox Jew contemplating the destruction of Al-Aqsa. Students learned that they must assist the Palestinian people against “the filth of the aggressors and their heinous actions.” The text also instructed 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.

**Removed:**
Students were taught that Palestine was occupied by “Zionist gangs” who violated its holy sites. Students were 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 showed 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?


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

2- 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.

**Removed:**
Zionists deliberately destroyed Muslim and Christian holy sites in Jerusalem in an effort to Judaize the city and disconnect it from Islam and Christianity. The text visited 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.

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**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.
When teaching about Muslim minorities around the world, this textbook discussed 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.
Martyrdom and *jihad* were modelled after Izz ad-Din al-Qassam, founder of the *jihadi* movement, after whom the Hamas military wing is named. He was 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.
While using prophetic hadiths to teach Arabic, students were taught that *jihad* is the “peak” of Islam and “the highest and most paramount of the qualities of religion.”

*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.

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The terms “brave” and “remarkable” were 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.

**Removed:**

Israel seeks to destroy the Palestinian people. In an introduction to a section about the 1987 Palestinian Intifada, students were 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.


**Removed:**

Students were 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.
The Zionist movement was 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 discussed Theodor Herzl’s efforts to “allure” Sultan Abdul Hamid II to allow the Jews to move to Ottoman Palestine. The passage stated that the Sultan rejected Herzl’s offer.

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.

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

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**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.


**Removed:**
Discussing the Second World War’s impact on the Arab world, the text stated 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.”

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**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.

**Removed:**

Jews do not have the characteristics of a united nation since they were scattered around the world. As such, Palestine does not belong to the Jews who have no rights to it. A textbook unit about the First World War provided 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 attacked Jewish aspirations to the land and their connection to it.

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**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.
Methodology

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

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

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

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.

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.

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.

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

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9 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.

10 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.\(^{14}\)

7. **GENDER IDENTITY AND REPRESENTATION**: The curriculum should foster equality, mutual respect, and should aim for equal representation between individuals regardless of their gender identity. It should also refrain from language, content, and imagery that depicts limiting and/or exclusionary gender roles.\(^{15}\)

8. **SEXUAL ORIENTATION**: The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation.\(^{16}\)

9. **SOUND PROSPERITY and COOPERATION**: The curriculum should educate for sound and sustainable economic conduct and preservation of the environment for future generations. It should encourage regional and local cooperation to that effect.\(^{17}\)

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

\(^{15}\) 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.

\(^{16}\) Based on Resolutions 32/2 (adopted June 30, 2016) and 17/19 (adopted July 14, 2011) of the UN Human Rights Council, and numerous UN General Assembly resolutions expressing concern and condemnation of laws and practices around the world which target individuals based on their gender identity and/or sexual orientation for discrimination, violence, and even extrajudicial, summary or arbitrary executions—all of which contradict the most basic principles of the UN and have no place in education.

\(^{17}\) Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Articles III.6, and IV.7. On the imperative for developing “systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance,” see the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 4.2. On education for international cooperation, see also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principle II.
List of Quoted 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 is made to update reports to include any relevant material. For this report, IMPACT-se acquired a majority of the textbooks used in the Qatar curriculum. Any omitted 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 4
1. Arabic Language, Grade 4, Vol. 2, 2020-2021
3. Islamic Education, Grade 4, Vol. 2, 2020-2021

Grade 5
5. Islamic Education, Grade 5, Vol. 2, 2020-2021
7. Social Studies, Grade 5, Vol. 1, 2020-2021
8. Social Studies, Grade 5, Vol. 1, 2021-2022

Grade 6
10. Arabic Language, Grade 6, Vol. 2, 2021-2022
11. Islamic Education, Grade 6, Vol. 1, 2020-2021
12. Islamic Education, Grade 6, Vol. 1, 2021-2022
13. Islamic Education, Grade 6, Vol. 2, 2020-2021

Grade 7
15. Islamic Education, Grade 7, Vol. 1, 2020-2021
17. Islamic Education, Grade 7, Vol. 2, 2020-2021

Grade 8
19. Arabic Language, Grade 8, Vol. 1, 2020-2021
21. *Islamic Education*, Grade 8, Vol. 1, 2020-2021
22. *Islamic Education*, Grade 8, Vol. 1, 2021-2022

**Grade 9**
23. *Arabic Language*, Grade 9, Vol. 1, 2020-2021
25. *Islamic Education*, Grade 9, Vol. 1, 2020-2021
27. *Islamic Education*, Grade 9, Vol. 2, 2020-2021

**Grade 10**
31. *Islamic Education*, Grade 10, Vol. 1, 2020-2021
32. *Islamic Education*, Grade 10, Vol. 1, 2021-2022
33. *Islamic Education*, Grade 10, Vol. 2, 2020-2021
34. *Islamic Education*, Grade 10, Vol. 2, 2021-2022

**Grade 11**
40. *Islamic Education*, Grade 11, Vol. 1, 2021-2022
41. *Islamic Education*, Grade 11, Vol. 2, 2020-2021
42. *Islamic Education*, Grade 11, Vol. 2, 2021-2022

**Grade 12**
43. *Arabic Language*, Grade 12, Vol. 1, 2020-2021
44. *Arabic Language*, Grade 12, Vol. 1, 2021-2022
45. *Geography*, Grade 12, Vol. 1, 2020-2021
47. *Geography*, Grade 12, Vol. 2, 2020-2021
49. *History*, Grade 12, Vol. 1, 2020-2021
53. *Islamic Education*, Grade 12, Vol. 2, 2020-2021
2017 Books

Social Studies, Grade 12, Vol. 1 (Advanced), 2017-2018
Arabic Language, Grade 12, Vol. 2 (Advanced), 2017-2018
Social Studies, Grade 11, Vol. 2 (Advanced), 2017-2018