Review of Changes and Remaining Problematic Content in Qatari Textbooks 2021-22 Fall Editions Grades 1–12

Updated Selected Examples

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For word

Researching antisemitic incitement in the Middle East can get rather gloomy, given how prevalent it is in that part of the world. As such, it can be a real delight to welcome positive developments to report when they do occur, especially in places where one might not necessarily have expected them. To some degree, that appears to be what is going on with Qatar’s latest government-published textbooks for school children.

Looking back, it was not too long ago when IMPACT-se’s CEO Marcus Sheff and I wrote in an op-ed for Newsweek that “Qatar’s textbooks are on par with those issued by Iran, Saudi Arabia and the Palestinian Authority as the worst in the region, and perhaps the world, with regard to government-published anti-Semitism and other forms of hate.” But since then, Qatar’s books have somewhat improved. They still have a long way to go when it comes to removing hateful content and consistently teaching tolerance, and yet the improvements that have occurred over the last two academic years in Qatar are still a pleasant surprise. For example, while Egypt and Kuwait are still using textbooks this fall semester which explicitly claim that Jews are inherently treacherous, in the last few months Qatar and Jordan each have excised similar passages from their government-published textbooks for the fall of 2021.

Geostrategically, Qatar is the Arab state that is most supportive of the Muslim Brotherhood, and as such it seems a rather unlikely place for government-published textbooks to be moving in a relatively more tolerant direction. Indeed, Qatar’s state-owned television network Al Jazeera remains a routine source of anti-American and antisemitic vitriol across the region. Senior preachers at Qatar’s state-run grand mosque have a long record of antisemitic bigotry, and the Middle East’s most antisemitic major union of imams is headquartered in Doha and reportedly funded by the state. The terribly antisemitic terrorist organization Hamas routinely looks to Doha as its strongest backer in the Arab world.

So it’s remarkable and somewhat encouraging that Qatar has started to excise some of the antisemitic passages in its textbooks. For example, it has removed a passage which taught that Zionism “strives to rule the world and control it.” And it has reduced problematic passages with regard to martyrdom and violent jihad – such as removing a passage that referred to jihad as “the peak” of Islam.

However, such progress remains incomplete at best. For example, an eighth-grade Islamic Education textbook still teaches that the people of Moses “preferred falseness over truth and deviated from their righteous path.” An eleventh-grade textbook from the same subject defines Palestine as the entire territory between the Jordan River and the Mediterranean Sea, forbids Muslims from conceding any inch of that land, and calls for its forcible “liberation.” Another suggests that “the sublime purpose of jihad” is to convert non-Muslims or to conquer them. And another current textbook alludes to Judaism and Christianity as “divine religions [which] became corrupted” and purportedly allow the worshipping of idols.

Furthermore, it is currently impossible to determine the status of many of the antisemitic passages that Sheff and I previously highlighted because those were from spring semester
textbooks that have yet to be published for the present academic year. That is why it is so important that this IMPACT-se report also includes an appendix identifying the problematic passages from Qatar’s spring 2020-21 textbooks that should ideally be eliminated from the upcoming term’s textbooks. By doing so, this report provides the most comprehensive picture so far of Qatar’s textbooks this school year, including what has changed, what has not, and what remains to be determined.

As such, this report is an outstanding representation of IMPACT-se’s distinctive methodology. Despite the enormous logistical burden of doing so, they always strive to show the most comprehensive picture of peace and tolerance issues in a given country’s curriculum, even if it means studying dozens – and in some cases hundreds – of textbooks in order to do so. Journalists, scholars, and policymakers interested in understanding the incomplete positive change in Qatar’s textbooks today have no more thorough resource in English or in Arabic than this very IMPACT-se report. They would do well to read it closely – as would officials in Doha.

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Collage of fall edition Qatari school textbooks for 2021-22
Preface

The Qatari curriculum is of particular interest as an expression of this small and dynamic country’s positioning, straddling the dividing line between radicals and moderates in the region.

The Qatari enigma was the focus of IMPACT-se’s August 2020 report (covering 2016–20), but we were only partially successful in solving that riddle. We concluded that the Qatari curriculum appears to be in a period of transition, moving in a direction leading from jihadi radicalism toward open engagement with the world. Yet, while changes seen in the curriculum point to a process of reassessment, they are partial and reversible, we concluded.

We also speculated that, looking back at decades of poor education, the Qataris supported radicals because they were radicals. One does not expose young children to a radical curriculum written by radical individuals unless one is a radical themself.

In a second, updated edition, of the report published in June 2021, we invited David B. Roberts to write a foreword examining our findings from the perspective of international relations studies. 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." Some Qatari elites have harbored extremist views over the decades, "whether they picked them up from the education curricula or elsewhere." (pp. 13–14)

The present updated review of selected examples suggests that substantial improvements have been registered in the new textbooks prepared for the first semester of the current academic year. In fact, one particularly worrisome textbook—a 2017 Social Studies book—was removed from the curriculum altogether. Its contents were transferred to two textbooks taught over both semesters, of which only the first semester’s textbooks have been revised and improved. Textbooks for the second semester have not yet been issued, so the question of the direction of travel and Qatar's educational worldview remains open.

Nevertheless, our findings suggest that IMPACT-se's assessment that the Qatari curriculum appears to be in a phase of transformation is largely supported by the current review. We are looking forward to more improvement in the upcoming editions of the Qatari textbooks.

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Many individuals contributed to this report, led by our IMPACT-se team members, including Ariel Brodkey, Asher Spekterman, Itam Shalev, Raquel Benaim, IMPACT-se’s COO Arik Agassi and CEO Marcus Sheff.

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**Introduction**

The present new *Review of Changes and Remaining Problematic Content in Qatari Textbooks 2021-22: Updated Selected Examples* focuses on the Qatari curriculum's first semester (Fall Edition). This review follows an earlier review published by IMPACT-se in April of this year which covered problematic examples in Qatar's curriculum for the full school year of 2020-21, selected from both the first and second semesters (published in September 2020 and January 2021).

IMPACT-se has published two full reports on this curriculum entitled *Understanding Qatari Ambition: The Curriculum 2016–20* in **August 2020**,\(^1\) followed by an updated version in **June 2021**\(^2\) (in cooperation with the Henry Jackson Society), that included a methodological discussion and a foreword by Dr. David B. Roberts. We recommend that readers consult these reports; they provide discussion in understanding the strategic impact of education on international relations.

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The current interim review, containing selected examples, covers all the textbooks for the first semester of the 2020–21 academic year and provides findings on changes for the better in Qatari education. It includes confirmation of the removal of a 2017 Grade 11 Social Studies textbook, about which we had many misgivings. The textbook was used in Qatari schools in 2018–19 and 2019–20, but is no longer in use. Its material migrated into two history and geography textbooks, omitting some problematic material.

This review details many changes in Qatar's first semester’s curriculum (examples that were removed, altered, or remained). We are left with the impression that the trend is mostly positive. There are, however, some qualifications.

In comparison to last years’ fall semester textbooks for 2020-21, three of the problematic examples presented in this review in relation to Jews and antisemitism were removed, while six remained. In relation to the presentation of *jihad*, two problematic examples were removed while six remained. In the case of discussion about infidels and polytheists, two examples were removed, and eleven remain. In problematic descriptions of Israel and Zionism, two examples were removed while the other seven remain.

Troubling examples such as blaming the Jews for lying and murdering prophets were removed (Example 1 below), as were antisemitic tropes, such as Jewish global domination and Jews bearing responsibility for the rise of the Nazi party (Examples 4–7). Particularly problematic examples regarding Israel and Zionism, two examples were removed while the other seven remain.

Furthermore, some examples attacking Christians, infidels and polytheists were removed (Examples 30–31).

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Teachings about Jihad and martyrdom are somewhat toned down, but they are still encouraged in some cases (Examples 19–20). One particular case, an example that described jihad as the “peak” of Islam, was removed altogether (Example 23). Cases of praising modern-day jihadists around the world were also removed (Examples 21–22).

While all the removed examples cited in this review are indeed no longer taught, that does not mean that the problematic content represented by these examples has been altogether removed.

A call not to resemble the Jews and other theological attacks remain (Examples 14–15). Religious studies continue to spread false information (Example 17) and criticize Jews against the backdrop of early Islamic history (Example 18). Jews are still blamed for preferring life over death (Example 24). Direct praise for jihad and martyrdom remains as well (Examples 25–29). Many examples criticizing infidels and polytheists remain (Examples 33–42). Specific mention of Heavenly Faiths (Judaism and Christianity) corrupting holy texts remain (Example 33). Other textbooks continue to foment hatred toward Israel or deny its existence on maps (Examples 52–58). To effectively meet the standards of cultural tolerance, all problematic content needs to be removed.

In addition, some of the removed content is survived by identical or similar content, which is taught in second semester textbooks that have not yet been revised for the 2021-22 school year, which carry the same messages, themes, or rhetoric. We provide an appendix of the selected problematic examples from the second semester (not covered by this review), with the clear caveat that new upcoming-semester textbooks have not yet been published. We hope the new books will be improved. If indeed, textbooks for the second semester will show similar improvement and the remaining troubling material in the first semester is also removed, the overall picture may indicate significant change, but this is too early to determine.

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In conclusion, this review is cautious not to overlook the many positive changes seen in the Qatari curriculum. Problematic examples have been removed from these textbooks, yet many unsettling examples still exist. The second semester will bring greater clarity as to the direction of travel.

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3 For instance, one eleventh-grade textbook, which had contained the conspiracy theory that Israeli authorities were behind the 1969 Al-Aqsa Mosque arson, was removed [Social Studies, Grade 11, Vol. 2 (Advanced), 2017, p. 33], but another textbook for the twelfth grade retains the same accusation – this time directed at “the Jews” [History, Grade 12, Vol. 2 (2020-2021), p. 155]. Similarly, content presenting the 1917 Balfour Declaration – the first recognition of Jewish self-determination in Palestine by the international community – as a cynical act motivated by British imperialist greed and “Jewish influence” in the US, was removed from one book [Social Studies, Grade 12, Vol. 1 (Advanced), 2017, pp. 25–26] but retained in another [History, Grade 12, Vol. 2, 2020-2021, p. 20]. Another example defining Zionism as “a hostile political movement that is founded on settler, racist, and colonial principles” was also removed [Social Studies, Grade 11, Vol. 2 (Advanced), 2017-2018, pp. 13-14] but retained in another using a slightly toned-down definition “the Zionist movement: It is a racist political movement which aspires to gather the Jews of the world and to establish a homeland for them in Palestine” [History, Grade 12, Vol. 2, 2020-2021, p. 16].
Jews and Antisemitism

Examples removed or altered


**Removed:**
Jews kill prophets, lie and have bad morals.

When teaching about the Prophet Daoud (Biblical: David) and the Jewish people, the text begins by stating that “It is known that the Sons of Israel denied their prophets and killed some of them, due to their bad morals.”

**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.

**Altered:**
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.

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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 Hayayy 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.

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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.

**Altered:**

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.

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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.

*Yellow highlight* indicates altered content.

**Removed:**

Students are taught the antisemitic trope that Jews run the global economy. Supposedly, the Jews exploited the economic crisis following the First World War and “stirred” Britain’s policy for their self-interest due to their control of the global economy.

**Britain’s Role in Establishing the Jewish State, 1916–1939:**

Britain underwent a financial crisis during the First World War, so the Jews exploited the situation, especially since they controlled approximately the (entire) global economy, and through this they could stir the countries’ policies according to their own personal interests.

5. **Social Studies, Grade 11, Vol. 2 (Advanced), 2017-2018, p. 19.**

**Removed:**

Jews infiltrate Congress and have “vast influence in the USA.” The text explains that in order to gain US support to establish the Jewish state, Jews “infiltrated to the decision-making centers, such as the American Congress, using their active propaganda and vast influence in the USA.”

**The Role of the USA in Supporting the Establishment of the Jewish State, Before 1948:**

- The Jews exploited the transfer of the global center of power from Britain to the USA during the Second World War and after it, as they infiltrated the decision-making centers, such as the American Congress, using their active propaganda and vast influence in the USA. This was clearly evident in the following developments:

  1- The Biltmore Conference was held in 1942 and issued several declarations in favor of the Jews, including: unconditionally opening the doors of immigration to Palestine, and establishing a Jewish army

  2- The USA applied pressure on the member states of the UN to support its resolution to partition Palestine in 1947, whereas the Arabs rejected the resolution.
Jews are blamed for the rise of the Nazi Party—and their own ruin. They manipulated financial markets following the First World War and were responsible for the general downturn in the economy, all the while accumulating wealth for themselves. This resulted in the emergence of the Nazi Party that “cancelled the Jews’ rights,” since “they had a large impact on Germany’s downfall during the First World War.”

3- In Germany:

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

1- With its principles, the Nazi Party was focused on:

  a- Canceling the Jews’ rights.
Students are taught how the Zionist movement benefitted from the First World War in a long and embroiled discussion of the Balfour Declaration. They learn that Britain sent the Balfour Declaration to “one of the rich Jewish leaders in Britain” along with the claim that “capitalist-Jewish support” helped Zionist ambitions. The text then explains Britain’s motives in issuing the declaration, explaining that the British wanted “Jewish financial and political support”; to use the Jews’ power in the USA; and “to shatter the Arab world to pieces.”

b- The 1917 Balfour Declaration: The First World War benefited the Zionist movement by having support from all sides, while making promises to it in exchange for capitalist-Jewish support for this side or that side. The movement worked in every direction in order to achieve its goals, whoever the victor might be, while its efforts to achieve the Zionist ambitions were concentrated on the USA and Britain. Distinctively, Britain took the initiative, and issued a declaration on November 2, 1917, when it promised to establish a national home for the Jews in Palestine. This declaration came in the form of a letter that was sent from Britain’s Foreign Secretary Balfour to Lord Rothschild, one of the rich Zionist leaders in Britain.

Britain’s Motives in Issuing the Balfour Declaration: There are many opinions regarding the motives to issue this declaration including:

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

Jews have no claim to the land of Israel. Biblical Jews were “invading immigrants” who established a state in a section of the land for a limited period of time before being killed or forced to flee by the Romans, thus disconnecting between the Jews and Palestine. The text questions the Jewishness of today’s Jews, determining that not all are descendants of the ancient Children of Israel, but instead are descendants of Jews who “blended.” Eastern European Ashkenazi Jews are descendants of the Khazars.

Arabian Palestine in Ancient History:
1. Historical facts prove that the Arab population of Palestine settled in it over five thousand years ago, meaning before the Jews entered Palestine. This disproves the Jews’ claims that they their presence dates back to before the Arabs.

2. When the Jews entered Palestine as invading immigrants, its population was Arab Canaanites who had built prospering cities in it.

3. The Jews only established a state in the inner regions of Palestine, which lasted for a limited period of time.

4. There is no legal or historical document that grants the right to the Jews in Palestine; they just established a state for a short period of time (in ancient times).

5. Palestine was subjected to an invasion by the Greeks, and then by the Romans who obliterated the Jews. Those of them who remained, fled to Egypt, Iraq and other places, and their connection to Palestine was cut off.

6. Throughout history, the Arab presence in Palestine remained continuous, and the Arabs continued to be the overwhelming majority in the land, as their presence was reinforced with the Islamic conquest that colored the land with Arab characteristics regarding language, culture, history, and destiny.

7. The Jews persistently claim that they are pure Semitic descendants of the Children of Israel, but the truth is that not all Jews are from the Children of Israel or the Semites. Throughout history their ancestry had blended, and Judaism embraced Semitic and non-Semitic populations. The biggest conversion wave to this religion was the conversion of the Khazars to Judaism, who are the direct ancestors of the Jews of Eastern Europe.
Students are taught about the “Judaization” of Jerusalem and the “aggression” of the Jews against the holy Muslim sites of Jerusalem in a poem that encourages the Arab nation to “lend their cannons” to the Palestinian struggle.

The poem uses violent imagery, such as “the waterfall of blood” and “the elderly accompanying children to death.” It includes pictures of Palestinians with flags torching fires and throwing rocks and a caricature of an orthodox Jew contemplating the destruction of Al-Aqsa. Students learn that they must assist the Palestinian people against “the filth of the aggressors and their heinous actions.” The text also instructs students to search for more information about the attempts to Judaize Jerusalem and its holy sites.
A Letter from the Guardians of the Al-Aqsa Mosque, by Abd al-Ghani at-Tamimi

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

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

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

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

Shedding Light on the Text:

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

Preparation and Arrangement:
Using the center of information sources in your school and the internet, search about the attempts to Judaize Jerusalem and the aggression against its holy sites, then summarize in your notebook the views that you found.
Students are taught that Palestine was occupied by “Zionist gangs” who violated its holy sites. Students are instructed that “global forces” allowed Zionists and Jews to occupy the land, lending to the antisemitic trope of a global Jewish conspiracy. A map of the Islamic world shows Palestine with no Israel—referred to only as disconnecting Arab countries in Africa from Arab countries in Asia.

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

2- What is the extent of the possibility to move by land between the Arab homeland’s Asian and African countries, in light of Israel’s occupation of Palestine?


Jewish nationhood is denied.

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

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.
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.
Examples Remaining


Remained:
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. ......
Remained:

Students are encouraged to avoid any resemblance to the Jews.

In a chapter about the Qur’anic Al-Jumu’ah Surah, students are taught to criticize the Jews for deviating from the Holy Book, for denying the signs of Allah and to not resemble the Jews within their Islamic practice.

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

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

...  

- Performing deeds in accordance with what the Muslim knows of his religion, while not resembling the Jews.
Jews prefer falseness over truth, were punished by Allah for deviation, rejected Jesus and are likened to infidels and polytheists, who are “wicked sinners.”

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

- What is the Lesson of the Mentioned Story?

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

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

- How Did Isa ibn Maryam Give His Announcement to the Sons of Israel?

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

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

- What is the forbidden exultation in the noble Ayah?

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

- The forbidden exultation in the noble Ayah is the exultation of grandiosity, arrogance, boastfulness, and disregarding the people.

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

**Historical Truth:**

Historical studies prove that the first ones who settled in Palestine are the Canaanites, and this was before the birth of Christ by six thousand years. They are an Arab tribe that moved to Palestine from the Arabian Peninsula, and Palestine was named with their name after they moved to it (Canaan). As for the Jews, they first entered into Palestine about 600 years after the entrance of Ibrahim (Abraham), at which point they entered it around 1400 years before the birth of Christ.

Thus, the Canaanites are the ones who entered and settled in Palestine before the Jews by 4,500 years, and this proves the Arabs’ right to Palestine, whether from the legal-religious perspective as well as from the aspect of who was the first resident and owner of the land.

Based on the historical truth you have in your hands, how is the Arabs’ entitlement to the land of Palestine proved?........................................................................................................
Students are asked how a small group of people (Jews) can be a threat to Muslims. A chapter about the historical Battle of Khaybar describes Jews in detail as treacherous haters of Islam and Allah and as a threat to Muslims; they are weak cowards who prefer to hide in their fortresses rather than fight. For this reason, the text states that Muhammad ordered the punishment of the Jews for betraying the Muslims.

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

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

He [Muhammad] ordered his Companions to go to Khaybar in order to punish the Jews there for their treachery against the Muslims, and to put an end to the danger they posed to the Islamic state.
Jihad, Martyrdom and Violence

Examples removed or altered


**Altered:**
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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<th>2020-2021</th>
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I will examine what was said by the great Companion Abd Allah ibn Rawahah, and then I will answer:
‘O my soul, death is inevitable, so you had better be martyred. Now I will experience the inevitability of death. What you have cared for so long is finally yours. So go ahead, for if you follow these two heroes, you will be guided to the way of Paradise.’

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

I will explain for my friends: the intention behind Abd Allah ibn Rawahah saying: ‘we will fight for one of the two rewards: victory or martyrdom.’

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.’

*Yellow highlight* indicates altered content.
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.

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

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


Removed:
When teaching about Muslim minorities around the world, this textbook discusses the launch of the Kashmiri jihad movement and its military activity, through which “the jihadi warriors were able to kill more than twenty-six thousand Hindu soldiers,” thereby commending the killing of one’s enemies through jihad.

The Launch of Jihad in Kashmir:
- The Kashmiri jihad movement was launched in 1990, and by the beginning of the twenty-first century the movement had already gained one achievement after the other, despite difficulties and obstacles and despite the Indian government’s actions of suppression and aggression in order to eliminate it. The movement’s most important achievements include:

4- At the military level, the movement was successful in recruiting people and ignited the spirit of jihad in them. Furthermore, during this period of time, the Jihad warriors were able to kill more than twenty-six thousand Hindu soldiers, in addition to destroying a lot of important military equipment, such as tanks, military cars, and ammunition.
Martyrdom and jihad are modelled after Izz ad-Din al-Qassam, founder of the jihadi movement, after whom the Hamas military wing is named. He is glorified as a symbol of determination and courage. His death “ignited the ember of jihad” and “kindled the spirit of self-sacrifice.”

The Sheik Izz ad-Din al-Qassam Uprising of 1935:
Izz ad-Din al-Qassam founded the jihadi movement in Palestine. He started to spread awareness between people, and he had great popularity. When the Young Men’s Muslim Association was founded in 1928, he was elected to lead it. Its goal was jihad and resistance against the British and the Jews. In the middle of 1935, Al-Qassam’s group began carrying out armed operations, some of them in the Marj Ibn Amir region [the Jezreel Valley] and its neighboring areas. The uprising moved to the woods of Ya’bad, near Jenin, where a battle took place between the jihadi warriors and the British forces, which used different types of weapons. The fighting lasted for many hours and ended with the martyrdom of Sheik al-Qassam and a number of his friends.

This event heavily shook the land and it had a deep impact on all of Palestine. Soon enough, Al-Qassam became a symbol of sacrifice for his will and determination. His martyrdom ignited the ember of jihad, Al-Qassam’s uprising kindled the spirit of self-sacrifice, and it paved the road to the Great Palestinian Revolt of 1936.

 Removed:
While using prophetic hadiths to teach Arabic, students are taught that jihad is the “peak” of Islam and “the highest and most paramount of the qualities of religion.”

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

The peak of its hump: The peak of the aforementioned matter. The peak of the camel: its hump and above. ‘The peak of its hump is jihad’ means: Jihad is the highest and most paramount of the qualities of religion.

Examples remaining


 Remained:
Jews are criticized for relying on this world and for not wishing for death. Verses from the Qur’anic Al-Jumu’ah Surah, which students are instructed to memorize, include direct criticism against the Jews for preferring “to live in this world,” rather than being concerned with the inevitable death of all living things. This both attacks Jews and teaches students that Islam encourages its believers to prefer death to life.

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

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

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

The Beginning of the Fighting and the Fall of the Fortifications:

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

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

I will explain: using the previous passage, the sublime purpose of jihad for the sake of Islam……………………………………………………………………………………………….
Remained:
The value of self-sacrifice (martyrdom) for the sake of Islam is taught. Historical Islamic figure Ali bin Abi Talib is famed for his military successes against the polytheists and the Jews, and he is glorified for killing many of them. “The usable lessons: 3. Self-sacrifice for the sake of defending religion.”

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

The usable lessons:
1. Self-sacrifice for the sake of defending religion.

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

- What are the most important qualities for which Murad is characterized?
Remained:
The following interpretations of Qur’anic verses from the As-Saf Surah expand upon the rewards waiting for those who wage *jihad* in the name of Allah. Followers are encouraged to wage war and sacrifice their lives and property in the name of *jihad*, for doing so will abolish all their sins, give them victory upon their enemies, and grant them happiness in the afterlife.

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

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

Allah explained that this victorious, profitable transaction is faith in Allah and in His Messenger, and jihad for the sake of Allah Almighty; for the victory of His religion by sacrificing wealth and lives for Allah Almighty. This is best for you more than the transaction of the fleeting world.

‘He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. And [you will obtain] another [favor] that you love—victory from Allah and an imminent conquest; and give good tidings to the believers.’

Whoever makes a transaction with Allah Almighty of faith and jihad for His sake, will be forgiven for his sins and will be admitted to a garden with rivers and pleasant dwellings. This is the reward to whoever achieves this great attainment. Then, another favor [that will be given] to you—believers and jihad warriors—that you love, is victory from Allah and an imminent conquest for your benefit; this meaning the conquest of Mecca, the admission of people to the religion of Allah in multitudes, and good tidings to the believers—*O Muhammad*—by this reward and by this favor.
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.
3. The invitation to the victory of the religion of Allah Almighty and the elevation of His word; following the example of the Messengers, may peace be upon them.
4. The support of Allah to the people of faith and their victory upon the people of infidelity; for the truth is always clear and is supported by Allah.


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

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

Self-evaluation:
To what degree will I implement the moral skills and values that appeared in the field of Sira?
- I will follow the example of the Messenger of Allah in his steadfastness and jihad—Always/Sometimes/Rarely.
- I will defend the truth [i.e., Islam] with all the power I have—Always/Sometimes/Rarely.
Christians, Infidels and Polytheists

Examples removed


Removed:
An Arabic language exercise selectively chooses 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 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 includes 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.
Examples remaining


**Remained:**
A grammar exercise instructs students that infidels will be sent to hellfire. The exercise asks students to analyze verbs that appear in an extract from a play; however, the sentence “Allah send the infidels to Hellfire” is inserted despite not appearing in the play.

2- من معنى (عرض) حسب سياقها فيما يلي:

- قال تعالى: ﴿تُسَعَىَ عَرَضُ أَيْحَيَّةٍ إِلَيْهِ ﴾[النساء: 94].
- يقول الملك "سليمان": "إذا لم تأتي هذه الملكة إليها، وتعرض أمرها علي...
- عرض له رأي.
- عرض الله الكفائر على النار...

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

[...]
- Allah exposed the infidels to the fire.


**Remained:**
Christianity and Judaism are corrupted religions that include themes of paganism.

يغبّ الله تعالى رسوله محمدًا ﷺ برسالة الإسلام إلى البشرية كافةً: لإنقاذها من ظلمات الجهل والشرك إلى نور العلم والتوحيد، ومن ضيق الدنيا سعياً، ومن عبادة العباد إلى عبادة الله تعالى. فقد انتشرت الوثنية وعمّ الشرك معظم أجزاء المعمورة، وحُرقت الأديان السماوية ودفعت فيها العقائد الوثنية الباطلة. أما في جزيرة العرب فقد عبدت القبائل أصنامًا وأوثاناً من الحجارة وغيرها.

Allah Almighty sent His Messenger Muhammad with the message of Islam to the entirety of humanity, in order to bring them from the shadow of ignorance and polytheism to the light of knowledge and Tawhid (the oneness of Allah), from the narrowness of the world to its width, and from worshiping idols to worshiping Allah Almighty. Idol worshipping and paganism had spread all over the world, and the heavenly religions (i.e., Christianity and Judaism) became corrupted and idol worshipping principles entered in them. In the Arabian Peninsula, the tribes worshipped idols and statues from rock and other materials, and they abandoned the religion of Ibrahim [Abraham].
Remained:
Students are taught that Allah makes believers hate infidelity, since it angers Him. This instills a belief in students that whoever practices infidelity to Islam is automatically to be hated, since this is Allah’s decree.

The Ayahs discuss the importance of verifying information, so no one would be unjustly wronged. They also discuss the importance of remedy between believers, and that in Allah Almighty’s grace to us, He made us love faith and hate infidelity and sin.

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

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

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

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

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

Among the Conditions of the Requirement of Zakat:

1. Islam: Do not give zakat to infidels.
Interpretations of Qur’anic verses from the Luqman Surah conclude that polytheism is one of the most grievous sins that corrupt mankind and results in punishment from Allah. Sixth-graders are also taught to disobey their parents if they try to influence them to become polytheists or infidels, or make them commit other sins.

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

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

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

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

**Some of the Usable Lessons from these Noble Ayahs:**

3. Warning against polytheism and explaining that it corrupts the soul.
Polytheists are evil and commit the greatest sin imaginable. Muslims are warned to be wary of polytheists so as not to be tempted into their bad ways, as polytheism will lead to “eternal fire.”

- One does not know a sin that has a vow like polytheism, for it is one of the greatest sins and follows with one of the worst punishments. Is there a worst injustice than polytheism and adopting a ruler other than Him?

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

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

Surah al-Taghabun is a Medinan Surah and has 18 verses. It is named al-Taghabun because it deals with the damage caused to infidels on the Day of Resurrection and is a warning about infidelity and its consequence.
A chapter about death explains two possible infinite outcomes one can achieve when dying: the believer shall reside in Heaven with a tranquil mind; an infidel will suffer in Hell and be humiliated.

**The State of Mankind in the Face of Death:**

Mankind, at death, faces two states:

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

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

**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.

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

**The state of the believer while facing death:**

**The state of the Infidel while facing death:**
An entire chapter about polytheism characterizes it as consisting of two different types; both are considered wrong and severe in the eyes of Allah, with one resulting in exclusion from religion and eternity in Hell. The polytheists’ violent fate is supported by prophetic hadiths that emphasize the fact that polytheists will go to Hell for steering away from Allah’s path and Islam, encouraging students to keep a distance from the polytheist ‘Other.’

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

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

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

**From the Prophetic Sunnah:**
The Holy Prophetic Sunnah includes many hadiths that warn against polytheism and the badness of its punishment and its impact on he who performs it, among them: Abdallah Bin Masud said: “The Prophet said: ‘Whoever dies while still invoking anything other than Allah as a rival to Allah, will enter Hell (fire). And I [Abdallah] said: ‘Whoever dies without invoking anything as a rival to Allah, will enter Paradise.’”

**Comparison between Greater and Lesser Polytheism:**

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<thead>
<tr>
<th>Lesser Polytheism (Left)</th>
<th>Greater Polytheism (Right)</th>
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<tr>
<td>Will not exclude from religion</td>
<td>Will exclude from religion</td>
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<tr>
<td>He will be in the fire forever, if he enters it</td>
<td>He will be in the fire forever</td>
</tr>
<tr>
<td>Under Allah’s will, 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>
Remained:
Interpretations of verses from the Qur’anic Al-Isra Surah warn infidels and polytheists who do not believe in faith, the afterlife, and the Day of Resurrection, that they shall receive painful punishment and anguish in Hell.

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

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

- **Quality one: the guidance:**

- **Quality two: the preaching:**

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

Contemplation:

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

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

The Usable Lessons from the Noble Ayahs:

1. Among the qualities of the noble Qur’an is that it is a book that guides all of mankind, and it is a book that preaches to the believers and that warns the infidels.

**Remained:**
An entire chapter in this textbook thoroughly discusses the topic of infidelity, which is presented as the opposite of faith. It is split into two categories—Greater Infidelity and Lesser Infidelity; the first will spend eternity in Hell, the fate of the second will ultimately be decided by Allah.

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

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

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

**Among the Example of Lesser Infidelity:**
This is all the sins that were mentioned in the Qur’an or the Sunnah as infidelity. However, whoever practices it is not excluded from Islam, and he is under Allah’s will, whether He wants to punish him or forgive him. He also might be given intervention by intercessors.
Infidelity of grace; fighting a Muslim; swearing by other than Allah Almighty.
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 are taught that Israel has no right to exist. The rest of the exercise is entirely unrelated to Israel and this sentence appears with no context.

لا أحقية لإسرائيل في شبر واحد من الأراضي الفلسطينية.

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


Removed:
The terms “brave” and “remarkable” are used to describe the firing of thousands of rockets by Hamas into civilian populations, forcing “Zionist citizens to enter the shelters” and stopping “airplane traffic to and from Israel.”

The Israeli Aggression against Gaza During July-August of 2014 (the Most Barbaric Aggression):
- On 7 July 2014, the Israeli forces started a war against the Gaza Strip, which lasted fifty-one days, in order to eliminate the Palestinian resistance, under the claim that rockets were launched from the Gaza Strip.
- The Israeli planes dropped hundreds of tons of bombs and missiles on the Strip.
- The Palestinian resistance bravely faced the aggression. It launched an opposing operation called “the Eaten Straw” and it showed great and remarkable endurance and excellence.
- The resistance presented several surprises, such as rockets that reached the majority of the occupied territories, which forced the majority of the Zionist citizens to enter the shelters, while also stopping the airplane traffic to and from Israel.

Removed:

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

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


Removed:

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

The Formation of the Zionist Movement:
The Zionist Movement: A hostile political movement that is founded on settler, racist and colonial principles, and that is based on false historical and religious claims, for the purpose of establishing a national home for the Jews in Palestine.
The Zionist movement is defined as “a hostile political movement that is founded on settler, racist and colonial principles, and that is based on false historical and religious claims.” The text discusses Theodor Herzl’s efforts to “allure” Sultan Abdul Hamid II to allow the Jews to move to Ottoman Palestine. The passage states that the Sultan rejected Herzl’s offer.

**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 are (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.

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**Removed:**
Discussing the Second World War’s impact on the Arab world, the text states that one of the outcomes of the war was the USA and USSR’s adoption of “the idea of establishing a racist Zionist state in Palestine.”

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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.
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 provides a lengthy explanation regarding the falsity of the Balfour Declaration and why the British had no legal, historical, or moral right to issue the declaration “that turned Palestine into a homeland for the Jews.” The text attacks Jewish aspirations to the land and their connection to it.

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, buy 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.
Examples remaining


**Remained:**

Rejection of Arab-Israeli peacemaking and normalization. Students are asked in a subsection titled “The duty of Muslims towards Palestine, Jerusalem and Al-Aqsa Mosque.” to suggest a list of “ideas to protect Palestine, Jerusalem, and the Al-Aqsa Mosque” against “normalization and its forms” with Israel and against its “efforts to Judaize the land and holy places”.

**The duty of Muslims towards Palestine, Jerusalem and Al-Aqsa Mosque:**

I will suggest a number of ideas to protect Palestine, Jerusalem, and the Al-Aqsa Mosque, through the following axes:

- Exposing the Occupation’s efforts to Judaize the land and holy places.
- Legal actions to hold the Occupation’s leaders accountable.
- The position toward normalization and its forms.
Remained:

Students are taught that Islam demands the armed liberation of the entire territory of the "Occupation State" (the Israeli entity) after "the Zionists completed the occupation of Palestine in 1967." Students are presented with a list of Muslim obligations to protect Palestine, Jerusalem, and the Al-Aqsa, which include "exerting all designated efforts to liberate Palestine from the Occupation" while "not conceding on any part of Palestine, for it is an Arab, Islamic land." Israel is described as deliberately seeking to expel Palestinians from their land, Judaize it, and "obliterate its Arab and Islamic identity."

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3- Dividing Palestine and Announcing the Establishment of an Occupied State (The Israeli Entity):

In 1948, after the end of the British Mandate in Palestine, the Zionist State was announced, and the day became known as the "Nakba" [The Catastrophe].

In 1967, the Zionists completed the occupation of Palestine, and a new group of Palestinians were expelled to outside of Palestine. The Occupation still works to Judaize Palestine and obliterate its Arab and Islamic identity.

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 all designated efforts to liberate Palestine from the Occupation.

3- Supporting the Palestinian people politically, physically, and morally.

4- Not conceding on any part of Palestine, for it is an Arab, Islamic land.

5- Supporting and helping the children of the Holy Temple, strengthening them in their land, and confronting deportation plots that they are exposed to.
Remained:
The protection of Palestine and helping the Palestinian struggle is a religious duty to all Muslims. Israel is considered an evil aggressor that must be confronted and stopped at all costs; it is seen as a duty to educate children about the history of Palestine, connecting them to the struggle through their faith. The entire land is considered Islamic and Arab and no part of it can be surrendered.

The Duty of Muslims Regarding Palestine, Jerusalem and Al-Aqsa:
Regarding the Palestinian issue being wrapped in Islamic faith, Muslims have a number of obligations, among them:
1- Teaching Muslim children and educating them about the aspects of the Palestinian conflict, about the Zionist aggression against Palestine and Jerusalem, and connecting them to Palestine through faith.
2- Making every effort to liberate Palestine from the Occupation.
3- Aiding the Palestinian people politically, materially, and spiritually.
4- Not giving up any part of Palestine, because it is Arab-Islamic land.
5- Supporting and helping the people of Jerusalem, affirming [their rights] to the land, and confronting efforts to expel them.

بما أن قضية فلسطين مرتبطة بالعِقيدة: فإنَّ على المسلمين عددًا من الواجبات، منها:
1- تعلِّم أبناء المسلمين وتنقيهُم بِجوانب القضية الفلسطينية، والعدوان الصهيوني على فلسطين والقدس، وربطِ فلسطين ربطًا عقديًا.
2- العمل على بِنِد كل جُهد يُعْبَر على تحرير فلسطين من الاحتلال.
3- نُصرة الشعب الفلسطيني سياسيًا وعَدُّويًا وتعنيًا.
4- عدم التنازل عن أيُّ جزء من فلسطين، فهَيْ أرض عربية إسلامية.
5- دعم ومساندة أبناء بيت المقدس، والعُم على تَبْيِبهم في أرضهم، ومواجهة مخطَّطات التهجير التي يتعارضُون لها.
A geography textbook describes the Sea of Galilee as being in “Palestine,” despite it being located in Israel proper.

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

In an explanation of Palestine’s history, while the British are blamed for allowing Jewish migration to Palestine, the text goes on to describe that the Jews settled there and “set up terrorist gangs and committed dreadful massacres.”

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

**Remained:**
Israel is erased on maps that discuss the Arabian Peninsula’s geography and how a country’s geographic location affects its economy. Instead of Israel, “Palestine” is inserted.

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**Remained:**
In an Arabic Language textbook, a poem by Ali Mahmoud Taha entitled “Palestine” encourages students to defend Palestine and Jerusalem from “the oppressors.” The text regards Palestine as “the beating heart of the Arab-Islamic homeland,” and presents a brief history that demonizes Zionists as occupiers and enemies. The poem and following questions teach students about “drawing swords” to protect Palestine’s mosques and churches. Synagogues and Jewish holy sites in the land are not mentioned.
Palestine
Ali Mahmoud Taha

1- Brother, the oppressors crossed their limits, [so] jihad has become justified, and self-sacrifice too
2- Shall we let them usurp Arabism, the glory of fatherhood and dominion?
3- Without the clank of swords, they will never answer us with a voice or an echo
4- So, draw your sword from its sheath, and never put it back again
5- Brother, O’ proud Arab, today is the day, not tomorrow
6- Brother, the East came in the form of a nation that rejects deviation and revives the right path
7- Brother, we have a sister in Jerusalem for whom the butchers prepared their knives
8- Brother, rise to the direction of prayer, East and West, so we can protect the church and the mosque
9- Brother, if my blood flows in its moist soil and I clench my hand over its pebbles
10- Search for a free heart that refuses to be trampled by the enmity
11- And hold the flag of truth from a grip polished by war’s tumult and grew by the dew
12- Palestine, our chests will protect you, whether in life or in death

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

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

11- The poem carries clear historical references. Explain them.
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.¹

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

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

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

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

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

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

³ Based on Ibid., Articles III.6, IV.7 and VII.39; and on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 18.²


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.9

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.10

8. **SEXUAL ORIENTATION**: The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation.11

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.12

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9 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.

10 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.

11 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.

12 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 1

Grade 2

Grade 3
**Grade 4**


**Grade 5**


**Grade 6**


**Grade 7**


**Grade 8**


**Grade 9**


**Grade 10**

Grade 11


Grade 12

Appendix

Remaining Problematic Content in Qatari Textbooks
Spring Editions 2020-2021 - Grades 1–12

Jews and Antisemitism

A history lesson about Nazi ideology states that one Nazi principle was “hatred for 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. Yet as the US Holocaust Memorial teaches, “like other negative stereotypes about Jews, the stab-in-the-back legend was believed despite the fact that it was entirely untrue: German Jews had served in the German armed forces loyally, bravely, and out of proportion to their numbers in the population.” One way to fix this issue in the textbook would be to change that line of the text so that it instead reads “hatred for the Jews; for the Nazis spread a lie that Jews were the reason for Germany’s defeat.” This page could be improved further by noting what the Holocaust was and that it is a historical fact. For example, the “add to your knowledge” box that defines Nazism, which is fine, could be better used by instead having it say the following: “Add to your knowledge. The Holocaust: The Holocaust was the systematic, state-sponsored persecution and murder of six million Jewish men, women, and children by the Nazi regime and its allies.”
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.

[...] 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.

A history textbook presents Jews as exerting outsized, evil global influence. Students are inaccurately taught that the British were motivated to issue the Balfour Declaration in order to curry favor with the Jews in America and Russia. The text inaccurately states that the British needed “Jewish influence” in America to compel the US to join World War One. The text tries to prove the declaration’s falsity by denying Jewish nationhood, falsely and offensively teaching that Jews do not have the characteristics of a nation, nor do they have a shared history, a cultural heritage, or shared customs and traditions – which, for example, would be equally offensive and unacceptable if it were said in an Israeli textbook about the Palestinians (which it is not).
B- The 1917 Balfour Declaration:
This is a declaration 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 the Balfour Declaration:
The Balfour Declaration lacked historical, legal, and ethical foundations, for the following reasons:
2. Britain did not own Palestine to promise the Jews the establishment of a home for them in it.
3. 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.
4. 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.

The text objectionably teaches that Jews are hedonistic and believe they are supreme and that Judaism itself is a form of paganism. Different sects of Judaism are taught to include extremist Pharisees, rejectionist Sadducees, and intolerant, aggressive Zealots. These categories, taken from a Roman Jewish historian’s writings, have not been accurate for two thousand years. The main denominations of Judaism today are Orthodox, Conservative, and Reform.
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.

The Jews tried to kill Jesus.
In a chapter about Isa’s (Jesus’) life, most of the Jews (the Israelites) are portrayed as sinners who practice polytheism, ignored his preaching, and that the Jews collectively conspired to kill him, spreading the antisemitic myth that Jews as a whole are prophet killers.
His [Isa’s] Mission and Message:
- The Children of Israel were deeply in error, as they deviated from the truth that Musa [Moses] came with. 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 preached 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 preach at the wrongdoers among his people to [worship] Allah until they got tired of him and wanted to kill him. They did everything possible to achieve their goal, as 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.

Students learn highly antisemitic tropes that Jews control global politics and maliciously influence elections. The foundation of Zionist policy is inaccurately and objectionably described as being based on tying its goals with the United States because of its “ability to control the direction of global politics and to control the fate of the Middle East.” The passage states that Harry Truman became president “with Jewish support” following his attendance at a “Zionist conference,” which confirmed the policy of creating a Jewish state.
A- The Role of the USA in Supporting the Zionists:

During WWII, the Zionist organization laid the foundations for its policy, which is based on the following:

- 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.
- 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.

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.


Jews seek to end Islam and betrayed Muhammad.

An entire chapter about Muhammad’s covenant with the Jewish tribes in Medina is mostly dedicated to describing the ways in which the Jewish tribes breached the covenant and betrayed the Muslims, an approach to teaching the issue that several other Mideast governments choose to teach in a more positive way, focusing on the positive lesson of the charter itself and being careful not to generalize from particular tribes to all Jews. Yet “the Jews” are depicted in this chapter as a collective group of hostile enemies who sought to kill Muhammad “to bring the Muslims’ downfall and the end of Islam.” There is no attempt made to contextualize or mitigate this with reference to Jews in modern times.
However, the Jews did not commit to the articles of the Covenant and turned to inducing tribal dispute and fanaticism. A sect of them even betrayed the Muslims in the darkest and most severe circumstances, as they sought to bring the Muslims’ downfall and the end of Islam. An example of this is:

First: The Banu Qaynuqa:

a. Their Breach of the Covenant:
- The Jews of the Banu Qaynuqa did not commit to the Covenant the Messenger arranged with them, nor did they fulfill their commitments that were defined in the Covenant.
- They took up hostile attitudes toward the Messenger and the Muslims, they were furious and envious when the Muslims won in Badr, and they declared their hostility toward the Muslims. The Prophet gathered them in their market in Medina and advised and warned them that he will strike them the same way he struck the Quraysh in Badr, but in response to the Prophet, they challenged him and threatened him.

Second: The Banu Nadir:

a. Their Breach of the Covenant:
- The Banu Nadir conspired against the Prophet and wanted to kill him by throwing a rock at him when he sat under their wall . . .
b. The Messenger’s Response:
- The Banu Nadir fled to their forts and asked for aid from the hypocrites and the Banu Qurayza, but they did not help them.
- Allah struck fear into the hearts of the Banu Nadir and they surrendered.

Third: The Banu Qurayza:

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

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

The Applicable Lessons:
2- Allah strikes fear in the hearts of the enemies to help His Prophet.
Children are taught about Jerusalem as an entire Arab city. The passage mentions its holy sites—the Al-Aqsa Mosque, the Church of the Holy Sepulcher, and the Dome of the Rock, while ignoring any Jewish holy sites or the city’s immense importance to Judaism.

The Word and the Sentence

The Adjective

Read the following paragraph and then answer what follows it:

Jerusalem is an Arab city, which includes the Al-Aqsa Mosque, the third holiest site and one of the mosques that people are drawn to. It has an ancient church that its keys have been carried by Muslims until this day; it is the famous Church of the Holy Sepulcher, and near it, the Dome of the Rock Mosque was built . . .
Jihad, Martyrdom and Violence


According to this passage, a woman’s fundamental role is to raise children and teach them to love jihad. This concept is taught in a chapter about a historical figure named Nusaybah bint Ka‘ab, praising the fact that her three children “died as martyrs for the sake of Allah Almighty.” No effort is made in this regard to specify what kind of jihad is intended or that martyrdom is only a last resort, raising the risk that children could interpret this message to mean that dying as a result of violent struggle is preferable to peacebuilding, cooperation, and life.

Umm Umarah—Role Model for Women Raising Sons:

Nusaybah bint Ka‘ab performed her role of raising her children perfectly; she raised them to love Islam and to love jihad in order to elevate the words “there is no God beside Allah”; and to invest extensive efforts for the sake of Allah; and the books of the Prophetic biography [sirah] teach us that her three children died as martyrs for the sake of Allah Almighty.


This passage similarly teaches that Allah will reward men and women who fought and died for Islam and will enter them into Paradise, without contextualizing that dying as a result of violent struggle should not be considered the utmost objective. Students are taught verses from the Qur’anic Ali Imran Surah; the textbooks do not offer any alternative modern interpretations.

Allah responded to the believers’ prayers that he will not allow the effort of a righteous deed to be lost, whether male or female. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed—I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward.

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

Allah responded to 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 fought and were killed for the sake of Allah to elevate His word—He will forgive them for their sins and will not take them into account, and He will allow them to enter into gardens beneath which rivers flow as a reward from Allah...
Christians, Infidels and Polytheists

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

*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.

Fourth graders are taught that on the Day of Resurrection, believers will go to Heaven and “wicked infidels” go to Hell. Describing all infidels as wicked is problematic because it may contribute to students believing that all non-Muslims are people of bad morals and their inherent enemy. This contradicts good lessons elsewhere in the Qatari curriculum about the high value Islam places on tolerance towards 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.
As part of the chapter on Muslim minorities around the world, students are shown an excerpt of a text which claims 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.” Qatari students are then asked to compare how Islam treats minorities with how Muslim minorities are treated in non-Islamic countries, and to raise awareness for ways to support Muslim minorities overseas. While it is true that some Christian-majority countries mistreat Muslim minorities, the same could be said of some Muslim-majority countries. Both are, of course, objectionable and unacceptable. But teaching this passage in a manner that suggests only one of these dynamics occurs could contribute to suspicion or enmity toward Christians or Christian-majority countries. It would be better to note both problematic trends, and to teach that all nations have a responsibility to fairly treat minorities who adhere to other religions.

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 non-Muslims’ perspective toward Islam?
- Design an online magazine to raise awareness about Muslim minorities and ways of supporting them.
In how it interprets a verse from the Qur’anic Al-Isra Surah, the text forbids sympathizing with infidels and polytheists, promising doubled punishment both in life and in death.

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

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

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

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

I- 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 ugly are men’s infidelity and bankruptcy.
c- Respect he who remembers the Qur’an by heart!
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, while Allah Almighty does not order immorality.

Polytheism is the greatest sin, punishable with eternity in Hell. Without more clear qualifiers, this passage could contribute to feelings of hatred, intolerance, or enmity toward Shiite Muslims or adherents to non-monotheistic religions.

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

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

**The Lessons Learned from the Noble Hadith:**

- Polytheism is the greatest sin that Allah Almighty does not forgive.
Qatari textbook falsely accuses “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 blames the Jews collectively for the fire, and then it mentions the Australian perpetrator, but inexcusably fails to clarify the fact that he was Christian, not Jewish, that he 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 is 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. Instead, the textbook should teach that Jews did not perpetrate the 1969 arson attack and that they have been unfairly scapegoated for the attack since then. This would also be ameliorated somewhat if the text could note that the site also has religious and historical importance for Jewish people and by asking the students how Muslim freedom of worship and sanctities can be protected from extremists, while also ensuring Jewish freedom of worship and sanctities can be protected.
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.


Students are taught that Zionists have ambitions to expand Israel to take over Arab lands as an explanation of the cause of the 1967 war, downplaying the significant role that threats to wipe Israel off the map, repeated attacks, and a maritime blockade played in motivating Israel to take military action. Furthermore, phrasing the lesson in this particular manner suggests that all Zionists today aim to take over Arab lands, adding to conspiracy theories about Jews and Israel and making peace harder to achieve while neglecting to acknowledge that Israel has made peace with Egypt and Jordan, recognizing their territorial sovereignty and foregoing claims against either of them.

A- Causes of the War:

Realizing the Zionists ambitions to expand and take over the Arab lands.
Israel is presented as the result of a settler form of colonialism that must be rejected, without noting that Jews also have longstanding historical, cultural, and religious ties to the region as well as non-malicious motivations for seeking a home there, not least centuries of being subjected to massacres and persecution. An explanation about colonialism discusses colonialism through settling, considered “among the most severe types of colonialism for a people, as residents from the colonial state settle there by force instead of the indigenous citizens.” The “Zionist settlement in Palestine” is offered as an example of this type of colonialism; students are encouraged to resist all types of colonialism, including Israel. No mention is made of the fact that there are different streams of Zionism, some of which support coexistence with Palestinians, and that, like Arabs, the Jews have religious, historical, and cultural connections to the land that go back very many centuries.

**Forms of Colonialism:**

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

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

- **Settlement:** considered among the most severe types of colonialism for a people, as residents from the colonial state settle there by force instead of the indigenous citizens. Examples: the Zionist settlement in Palestine.

Suicide bombings and terrorist acts by Palestinians in the Second Intifada targeting Israeli civilians are portrayed as a natural reaction to ongoing Israeli oppression describing terror acts as “armed operations” or “military operations” while blaming Israel for leaving Palestinians no choice but to engage in these activities. In short, violence by one side is legitimized by the text, even when it may involve terrorists targeting Jewish civilians for murder, while even legitimate armed force by Israel as an act of self-defense is presumably dismissed as constituting oppression.

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 [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.

Cities in Israel proper such as Tel-Aviv are presented as being located in “Occupied Palestine” in maps outlining borders following the wars in 1948 and 1967.

Students are taught that before 1948, the global Zionist movement “plundered” the land of Palestine, contributing to intolerant tropes about Jews as greedy and Zionists as inherently rapacious. In addition, geographical representations of Palestine describe it as encompassing the entire territory, denying the existence of Israel.

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 is employed by every Arab and Muslim, and history glorifies those who defended its Arab nature and adhered to its soil. It is the cause of a homeland that its land was plundered by the global Zionist movement, which established on it a national home for the Jews with the aid of the great powers.

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

Shape 1: The Map of Palestine.

Palestine’s Geographic Location:

Shape 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 size is about 27 thousand km².
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.”

![Map of political borders of Arab countries](image)

[Map key] Political borders
Figure 13: Map of political borders of Arab countries

An explanation of colonialism in the Arab world is accompanied by a map that includes the word “Palestine” but not Israel.

![Map of colonialism in Arab countries](image)

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 of the sort about Jews – a conspicuous and objectionable omission that could have harmful consequences.

Palestine has a religious status, because it is:
- A holy land that includes the blessed al-Aqsa Mosque; the Muslims’ first direction of prayer, the second mosque built on earth, and the third of the two holy mosques, (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 messiah.
- It has the most famous holy cities: Jerusalem and Bethlehem, the birthplace of the messiah, in which is the Church of the Holy Sepulcher.

Therefore, the hearts of Muslims and Christians are attached to the land of Palestine.


Following a chapter about colonialism that praises the Arab liberation movements, students are asked whether Palestinian resistance against “the Israeli Occupation” is legitimate or an act of violence. Students are led to the conclusion that violence is justified, presumably even when it involves acts of terrorism intentionally targeting Israeli civilians for murder. There also 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.
Students are taught that the Jewish connection to the land of Israel ended after the Roman invasion in 63 BCE which led the Jews to flee “to the rest of the world, thus severing their connection to Palestine.”

In ancient times, Palestine was subjected to external invasion, the last of which was the Roman 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 severing their connection to Palestine.

Hamas, recognized as a terrorist organization by the US, EU, Japan and a number of other countries, is described as legitimate “Islamic resistance” movement which seeks to “oppose the Zionist project.” The organization’s well-documented terrorist activity, including the targeting of civilians and violent confrontations with other Palestinian factions, is not mentioned, nor is its Islamic Brotherhood affiliation. Students are also shown photos of Qatari emirs Hamad bin Khalifah and Tamim bin Hamad meeting Hamas leader Ismail Haniyeh.

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

Grade 4

Grade 5

Grade 6

Grade 7

Grade 9

Grade 10

Grade 11

Grade 12