Updated Review

Saudi Textbooks 2022–23
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Main Findings

- Findings show continued curricula reform toward moderation, openness, and peaceful development through a step-by-step process.
- Almost all previously identified problematic examples regarding Jews and Christians in Islamic Studies textbooks were removed.
- Negative portrayals of infidels and polytheists have been toned down; some problematic examples remain, for example in the approach to perceived heretical practices associated with the Shi'a and Sufism.
- The trend of removing problematic examples of jihad and martyrdom, as seen in previous reports, has continued. This year, almost all problematic issues have been removed.
- The importance of peace and tolerance is further highlighted in textbooks, particularly in newly introduced textbooks. These include two new “Critical Thinking” textbooks.
- Considerable improvement has been noted with regard to gender issues; a traditional approach to gender roles is maintained.
- A significant amount of homophobic content has been removed in recent years.
- Some cultural practices are delegitimized, including imitation of the opposite sex, tribal medicine ("sorcery"), agnosticism, and animism. Students are now instructed to report "sorcerers" to the official authorities.
- New content criticizes radical religious ideologies: these include both extremist religious groups, including Hezbollah, ISIS, al-Qaeda, and Houthi militias, and atheism. Chief among these groups is the Muslim Brotherhood, considered an incendiary terrorist organization.
- The portrayals of Israel and Zionism have demonstrated slight progress; several problematic examples which still appear in some textbooks were removed from a new social studies textbook.
Introduction

The Saudi school curriculum has been reviewed by IMPACT-se since the early 2000s. The September 11 attacks led to rising interest in textbooks. Questions were raised, in the region and beyond, over the role of school education in radicalizing the Saudi nationals from whose ranks most of the hijackers and Osama bin Laden himself emerged. Since then, the Saudi government has gradually reshaped the curriculum, balancing openness and tolerance with deeply-rooted Wahhabi religious values and traditions.

Curriculum reform is the product of several motivations and currents. The Saudi blueprint for national change, known as Vision 2030, includes educational reforms and is based on a realization that to meet ensuing challenges and lessen dependence on fossil fuel revenue, the country needs to develop a highly educated, open-minded, entrepreneurial, and patriotic citizenry. No nation can overly rely on foreign workers and foreign powers for its prosperity and security and radical ideologies and policies are self-defeating for peace and prosperity.

The February 2020 IMPACT-se report titled “The Winding Road to a New Identity: Saudi Arabian Curriculum 2016–19” identified this process, but noted that highly problematic content still remains: Qur’anic surahs, hadiths, and religious interpretations still incited against the non-Muslim Other; conservative ideas were applied to women and gender identity; textbooks commonly promulgated antisemitic tropes; and there remained a strong emphasis on jihad war and the virtue of martyrdom.

Subsequent IMPACT-se reports (December 2020, September 2021, and June 2022) revealed significant improvements to Saudi textbooks. Our previous reports observed that while the Saudis’ progress in moderating their school curricula was aligned with their Vision 2030 aspirations, the process of content reform nonetheless reflected a “back-and-forth pendulum” movement of simultaneous removal and reincorporation of problematic examples. That said, highly inflammatory hadiths and texts perpetuating the deterministic view of Jews and Muslims being interlocked in everlasting conflict were removed, alongside other antisemitic tropes, as well as graphic passages condemning homosexuality and sodomy, and divine punishment in Hell for apostates and infidels. While the previous reports

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have occasionally identified remaining problematic content concerning such matters (particularly in Islamic references to Jews and Christians, gender issues, and the delegitimization of Israel and Zionism), IMPACT-se has overall found a positive trend of considerable improvement in most textbooks. Given this fluctuating attitude, our previous report advised that “a more coherent and holistic educational approach” be adopted. Significantly, this annual 2022-23 update review demonstrates that the current Saudi curriculum reflects a reasonably consistent step-by-step progress and improvement (excepting the attitude toward “sorcerers”).

The 2022-23 school year also saw a structural change in the Saudi curriculum, as it transitioned from a semester system to a three-term system, similar to that of the UAE. This entailed a move from two textbooks for a single grade and subject – one for each semester – to three textbooks, or in some cases, one textbook divided into three terms. High school textbooks, however, have not been divided into semesters, and therefore were not affected by this change. At the same time, many textbooks, especially high school textbooks, have been shortened, and the number of materials taught has decreased significantly. The removal of problematic content found in previous years may thus have been a result of this decrease.

Some new textbooks were introduced this year, including a “Critical Thinking” textbook that supplemented another parallel textbook introduced last year. New textbooks for the second year of high school were introduced under the high school “Pathways System” (niẓām al-masārāt), which has entered its second year. The “Pathways System” is one of two systems of high school education, the other being the “Courses System,” (niẓām al-muqarrarat) which has been in effect for several years.

This annual update review, which has examined changes made to more than 80 textbooks from the 2022-23 Saudi curriculum and more than 180 textbooks from previous curriculum, indicates further progress and improvement in all fields of study.

As noted, the area that saw the most significant positive change was criticism of Christians and Jews in the early Islamic period in Islamic Studies textbooks. Almost all examples portraying Christians and Jews in a negative manner in these textbooks were removed from 2022-23 editions. Many problematic interpretations offered by Islamic Studies textbooks of Quranic verses and oral traditions (hadith), which contain accusations against Christians and Jews, were removed. Such interpretations, for example, accused these groups of plotting against Islam, and of distorting their own scriptures. Overall, 12 problematic examples from our previous report were removed. In contrast, 2021-22 saw partial removals or substitutions of explicit references to Christians and Jews using implicit terms (such as “previous nations”), whereby the reference to them is nonetheless understood in the Qur’anic context. Prominent examples removed from 2022-23 textbooks include: God’s punishment of turning some of them into apes and pigs because they worshipped the devil; the falsification of the words of God in their scriptures; branding the belief in Jesus’s divinity as heresy; and implying that Jews and Christians are the enemies of Islam. This is a continuation of the trendline seen in previous reports of removing hateful content, including an example that

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5 “Problematic content” includes violence or incitement to violence; hatred of the Other; and radical, inappropriate or disturbing content.
implies that Zionism uses the media, money, politics, drugs, and women, to achieve its goals.\(^6\)

Some progress has been made in the textbooks' understanding of what they perceive as heresy, namely the beliefs and practices of infidels, polytheists, and Shi'is. Four examples were removed, and 12 were moderated. In some cases, content describing infidels (i.e., non-Muslims) as immoral and deserving of horrible punishment in Hell was removed from Islamic Education textbooks. In other cases, textbooks replaced the term “infidels” (kuffār), which carries strong negative connotations, with more vague terms such as “deniers” (mukaddibūn), or lengthy explanations referring to “those who do not believe in God and Muhammad.” Despite the seemingly softer language, these examples still convey the message that non-Muslims could be punished by God for their disbelief. Nonetheless, 13 problematic examples are still found in the textbooks, including one first grade textbook stating that “any other religion [than Islam] is false,” and another textbook teaching that infidels will be punished in Hell for all eternity. Popular practices such as “sorcery” are delegitimized, and students are now even instructed to report “sorcerers” to the official authorities. Furthermore, atheists are described as people with “souls that the devil has taken over.” The attitude towards Shi'ism, which is never expressed explicitly, is somewhat ambiguous. Accordingly, the invective directed at practitioners of tomb visitations (ziyārāt) – a significant religious tenet for Shi'is and Sufis – as “of evil nature” was removed, but condemnation of the practice as polytheism (shirk) is still evident. Other remaining problematic examples include the labeling of beliefs and practices commonly associated with the Shi'a (though the association is not explicitly designated), particularly concerning the extreme veneration and worshipping of the Shi'i Imams (“Al al-Bayt”, the Household of Muhammad).

The trend of moderating problematic content on jihad and martyrdom has continued from last year. Most of the previously identified problematic examples of jihad and martyrdom had already been removed in 2021-22, including an entire textbook unit on violent jihad to spread Islam, and protect Muslim lands. The current report identified one example removed in the 2022-23 curriculum, one remaining, and four altered. For instance, a removed example from a high school textbook stated that martyrdom is a “godly gift and a divine honor.” Furthermore, textbooks removed descriptions of absolving all the sins of the martyrs, as well as descriptions of jihad as “the epitome of Islam,” but still referred to the latter as the act “dearest to Allah.”

The 2022-23 curriculum promotes the importance of peace and tolerance. The new “Critical Thinking” textbooks introduced over the past two years promote dialogue with and respect toward the Other, as well as values of peace and tolerance. The promotion of peace is also evident in a number of textbooks that portray Islam as a religion of peace and demonstrate how key pacts and agreements between the early Muslims and non-Muslims were formulated under the auspices of Islam. For instance, a newly-added example teaches that “Islam [brings] the message of peace,” and provides eight examples of historic pacts between Muhammad and other non-Muslim communities (such as the Contract of Medina with the Jews, the Agreement with the Jews of Khaybar, the Peace of Najran with the Christians, and two reconciliation agreements with Arab tribes). Among the reasons for these

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\(^6\) Hadith (2), Grades 10-12 (Humanities), 2019, p. 256.
agreements are “consolidating partnerships between the followers of religions and cultures in common affairs,” and “inculcating values of human coexistence.”

We have also noted progress on gender issues, but further work yet remains. Almost half of the examples mentioned in the previous report were removed, and students are taught about women’s contribution to the Saudi workforce and society. Compared to the previous report, nine problematic examples were removed, one has been altered, and six examples remain in the 2022-23 curriculum. Among the removed examples are texts perpetuating man’s superior role over women according to Islam, and the prohibition of appointing women as judges (qadi). In addition, “Life and Family Skills” textbooks for elementary school that were previously intended for girls are now intended for both genders, and no longer teach stereotypical gender roles for women. Nonetheless, limited and traditional gender roles are still being taught, as some textbooks identify “strength and roughness” as male traits, and “softness, kindness, and tenderness” as female traits. In another instance, students are taught that women should not attract “the attention of strangers.”

The 2020 report identified significant progress concerning sexual orientation. This included the removal of highly inflammatory statements which condemned homosexuality, deemed their “crime of sodomy” punishable by death, and described homosexuality as the cause of disease and calamity. Such material is quite scant in the 2022-23 curriculum, largely continuing the progress indicated in previous reports. While problematic content still exists, there seems to be an attempt to sift it out. For instance, a reference to homosexuality as an act of sodomy was removed from one textbook, but it was left unchanged in a parallel textbook. Textbooks still prohibit the imitation of the opposite sex, explaining that Muhammad cursed those who do so.

The portrayal of Israel and Zionism seems to have demonstrated slight progress compared to other themes; however, several problematic examples which appear in parallel textbooks were removed in a new social studies textbook, which may signal future positive change. Continued non-recognition of Israel, its omission from maps, and its frequent depiction as an occupying enemy state remains. Israel’s impetus for engaging in the Six-Day War is explained through Zionism’s fundamental goal being expansionism and the taking over of religious sites. Whereas previously, in 2017 editions, Israel was referred to by name,7 in editions since 2019, Israel is often referred to as “the Zionists,” “the Zionist entity,” etc., not recognizing its existence. Most examples hostile to Israel are found in a “Courses System” social studies textbook, including the description of Zionism as a colonial and racist European movement aimed at expelling Palestinians from their homes. In contrast, a 2017 textbook, which is no longer taught, defined it more neutrally as a movement aimed “at unifying the Jews of the Diaspora and settling them in Palestine.”8

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7 Social Studies, Grades 10–12 (Courses System), 2022, pp. 70 – 71. (Previously - Social Studies, Grades 10 - 12 (Joint Track), 2021, pp. 70 – 71; Previously - Social Studies, Grades 10 - 12 (Joint Track), 2019 - 2020, pp. 69 - 70; Social Studies, Grades 10 - 12 (Joint Track), 2017, pp. 140 - 41.)
8 Social Studies, Grades 10–12 (Courses System), 2022, p. 64. (Previously – Social Studies, Grades 10–12 (Joint Track), 2021, p. 64.)
Nonetheless, the aforementioned recently introduced “Pathways System,” parallel to the former “Courses System,” reveals some improvement. A sentence falsely accusing Israel of initiating the 1969 arson in the Al-Aqsa Mosque, which exists in the “Courses System” textbook, was removed from an existing paragraph in the “Pathways System” textbook. Moreover, a reference to Israel as “the Zionist enemy” has been replaced with “the Israeli Occupation,” expressing a slightly lesser degree of animosity. Notably, in this textbook, first introduced in 2022-23, these examples were removed or modified, alongside an entirely removed chapter on the Palestinian Cause. Albeit still on a minor scale, the modifications made in this newly introduced textbook are an encouraging sign that progress may include attitudes toward Israel and Zionism.

The textbooks’ outlook on foreign and domestic issues seems to include a new focus on maintaining the stability of the Saudi regime, by tackling concepts that may pose challenges to it. New content published this year contains material that exemplifies the decisive authority of the Saudi ruler and centers its criticism on various separatist movements and modernist trends. These movements include the Muslim Brotherhood, Hezbollah, ISIS, al-Qaeda, and Houthi militias, all of whom are accused of promoting terrorism and extreme religious thought. There is a major emphasis on criticizing the Muslim Brotherhood, which is described as a terrorist organization purporting to represent Islam but in fact is detrimental to religion, spreading chaos and implementing illegitimate methods such as warping the minds of the youth to draft them into its ranks.

On the other hand, criticism is also directed at revolutionary and separatist non-religious movements and trends, which promote atheism and promiscuity. Likewise, in one Islamic Studies textbook, the legitimacy of the Arab Spring revolutions is questioned by accusing terrorist organizations of “playing a great part in inciting them.” Notably, the criticism and implied animosity toward the Persians and the Ottomans, two major historical enemies of Saudi Arabia, has effectively seen no change of consequence, in comparison to the previous report. The textbooks emphasize that the Ottomans were prime enemies of the first two Saudi states; they are predominantly delegitimized as “aggressors” (mutadah) who neglected their protection of Islam's holy sites. Iran is largely marginalized in terms of its central role in the Middle East (the Persian Gulf is presented as the ‘Arab Gulf’), while also implicitly criticized in texts showing the Saudi intervention against Iran and the Houthis in Yemen's civil war. Islamic historical animus toward Persia is maintained through claims that the assassination of the second caliph was a Persian conspiracy.

The curriculum improvement explored in this review demonstrates that the Kingdom of Saudi Arabia is proceeding with the adoption of peace and tolerance standards in its textbooks. Saudi efforts to reform the curriculum reveal a reasonably consistent step-by-step approach in many school subjects, and one therefore hopes that the approach will be applied to the handful of problematic content remaining in some textbooks. Alongside modifications to textbooks, it may be beneficial to introduce additional content which supports international standards. Given Saudi Arabia’s leading position in the Muslim world, the reform of Saudi curricula sends a strong and encouraging message for curriculum improvement for other Muslim-majority countries.

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9 IMPACT-se, “Textbook Analysis Methodology”.
https://www.impact-se.org/methodology-2/
Examples are organized into sections by themes, with each section detailing lessons that have been removed, altered, remaining intact, and newly added, in that order. Each example includes a reference, a short contextual analysis, and an image of the lesson as it appears in the textbook, followed by a direct translation of the Arabic text.
**Christians and Jews**

**Content Removed**


**Removed:**

A lesson on Qur’anic verses, according to which some Jews and Christians worship idols and Satan, and some Jews were turned into apes and pigs by God, was removed in 2022, after it had already been moderated in 2021. In the 2022 edition, the passages referring explicitly or implicitly to Jews and Christians were entirely removed.

In 2020, students were taught Qur’anic verses according to which some Jews and Christians worship idols and Satan, and some Jews were turned into apes and pigs by God. Although the 2021 edition mentioned that one of the verses refers to “previous nations” instead of “Jews” as in 2020, it could still be interpreted as referring to Jews. Students were also taught another Qur’anic verse, according to which some People of the Book (Christians and Jews) worship idols and Satan.

<table>
<thead>
<tr>
<th>2020</th>
<th>2021</th>
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<tbody>
<tr>
<td><strong>Tawhid, Grade 7, Vol. 1, 2020, p. 102</strong></td>
<td><strong>Islamic Studies – Tawhid, Hadith and Sira, Fiqh and Suluk</strong>, Grade 7, Vol. 1, 2021, p. 64</td>
</tr>
</tbody>
</table>

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

God has informed in his noble book that idolatry [ṣīrāk] has occurred among previous nations, and the Prophet has informed that this nation will follow the practices of former nations, and therefore idolatry will occur in this [Islamic] nation, and we must beware of it.

God has informed in his noble book that idolatry [ṣīrāk] has occurred among previous nations:

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

God Almighty’s saying:

“Have you not seen those who were given a portion of the Scripture, who believe in idols and Satan and say about the
The evidence regarding the occurrence of idolatry among previous nations is:

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

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

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

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

*Red font* indicates removed content.
*Yellow highlight* indicates altered content.
2. *Islamic Studies—Tawhid (2)*, Grades 10–12 (Joint Track), 2021, p. 49; (Previously—*Tawhid [2]*, Grades 10–12 [Humanities], 2020, p. 49.)

**Removed:**

A lesson about “deviation regarding the divine books,” which taught that “some” Jews and Christians falsified Allah's words, was removed. The lesson also described infidels as denying all of Allah's words. Part of a Qur'anic verse that accuses Jews and Christians of killing prophets who came before Muhammad had already been removed in the 2021 edition.

<table>
<thead>
<tr>
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<tr>
<td><em>Tawhid (2)</em>, Grades 10–12 (Humanities), 2020, p. 49.</td>
<td><em>Islamic Studies—Tawhid (2)</em>, Grades 10–12 (Joint Track), 2021, p. 49.</td>
</tr>
</tbody>
</table>

**Descriptions of Deviation Regarding the Divine Books.** Sects have deviated from the Divine Books, among them are:
The First: Infidels and Philosophers, who denied all of them. The Second: Jews and Christians, who believed in some of the books and disbelieved in the rest of them, and who falsified some of what Allah sent down. The Almighty said: “When it is said to them: ‘Believe in what Allah has revealed,’ they reply, ‘We only believe in what was sent down to us,’ and they deny what came afterwards, though it is the truth confirming their own Scriptures! Ask [them, O Prophet], ‘Why then did you kill Allah’s prophets before, if you are [truly] believers?’” [Al-Baqarah: 91]

*Red font* indicates removed content.
*Yellow highlight* indicates altered content.
*Green font* indicates added content.
Removed:

A text that implicitly accused Jews of deviating from God's religion, and a Qur'anic verse discussing the Israelites who “sold their souls,” were removed from the 2022 edition of the textbook. A direct reference to Jews, accusing them of deviating from God's religion and accepting sorcery, with an ambiguous reference to “some” nations, had been removed in the 2021 edition.

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<td><strong>Tawhid (1), Grades 10–12 (Joint Track), 2020, p. 150.</strong></td>
<td><strong>Islamic Studies—Tawhid (1), Grades 10–12 (Joint Track), 2021, p. 150.</strong></td>
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</table>

Sorcery and all that is related to it:
The phenomenon of sorcery is known to every nation. **For instance, the Jews** who deviated and rejected the book of Allah Almighty [the Torah], and accepted sorcery. The Almighty said when describing them: “They [instead] followed the magic promoted by the devils during the reign of Solomon. Never did Solomon disbelieve, rather the devils disbelieved. They taught magic to the people, along with what had been revealed to the two angels, Hârût and Mârût, in Babylon. The two angels never taught anyone without saying, “We are only a test [for you], so do not abandon [your] faith.” Yet people learned [magic] that caused a rift [even] between husband and wife; although their magic could not harm anyone except by Allah’s Will. They learned what harmed them and did not benefit them - although they already knew that whoever buys into magic would have no share in the Hereafter. Miserable indeed was the price for which they sold their souls, if only they knew!” [Al-Baqarah, 102]

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

**Removed:**

A paragraph from a high school Islamic Studies textbook, which has been removed from the 2022 edition, presented Islam’s interaction with intercultural relations as a cause for deviation from Islamic law and scripture. The intercultural influences chiefly follow the ideas of neighboring nations, of philosophical works, and of newly converted Muslims who did not forgo their prior beliefs. As such, in 2021 the reference to the influence of philosophical works was removed, but a statement was added to the general discussion on new converts plotting against Islam and Muslims - stated to be People of the Book, namely Christians and Jews.

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**2020**

<table>
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<tr>
<th>Islamic Studies - Tawhid (1), Grades 10-12 (Joint Program), 2020, p. 37.</th>
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<td>The external reasons [for deviation from Islam] may be summarized in the following factors:</td>
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<td>1 - Some ignorant Muslims are influenced by neighboring nations, and follow their cultures and religious ideas, particularly after the expansion of Islam and the widespread conquests.</td>
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<tr>
<td>2 - The translation of deviant philosophical works, whose study and expounding has been encouraged.</td>
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<tr>
<td>3 - The conversion of some members of other religions into Islam, who did not forgo their previous premises and beliefs.</td>
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<td>2 - The conversion of some members of other religions into Islam, who did not forgo their previous premises and beliefs.</td>
</tr>
<tr>
<td>3 - Some people, guided by personal interests entering Islam with the intention of plotting and tricking Islam and the Muslims, bringing about dubious religious arguments.</td>
</tr>
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The Almighty said: “A group among the People of the Book said, “Believe in what has been revealed to the believers in the morning and reject it in the evening, so they may abandon their faith.” (Al Imran, 72.)

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

**Removed:**

An entire passage teaching that Jesus (Isa, in Islam) is not the son of God, nor does he have God-like abilities "as claimed by the Christians," was removed. This passage was taught as an explanation for verses from the Maryam Surah. The phrase “as claimed by the Christians,” which portrayed Christian beliefs as false, was added in the 2021 version, after the 2019 version had only alluded to “some” people holding this belief, and in 2020 the reference to any other group was entirely removed.

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*Red font* indicates removed content.  
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6. *Islamic Studies— Tawhid (2)*, Grades 10 - 12 (Joint Program), 2021, p. 51; (Previously - *Tawhid [2]*, Grades 10–12 [Humanities Track], 2020, p. 51.)

**Removed:**

The 2022 edition of this Islamic Studies textbook removed an accusation that Jews and Christians added falsehoods to their scripture regarding the prophets. The textbook also removed a hadith added in the 2021 edition, which describes Muhammad’s anger with Umar for reading him a book he had received from members of the People of the Book (i.e., Christians and Jews,) where he orders Umar to never ask them about anything. This was followed by a question, also removed in 2022, asking students about their position on the Torah and Gospel “that are widespread in our times,” implying that they are to stay away from them, as the Torah and Gospel were falsified by Jews and Christians.
Types of Content Found in the Scriptures of the People of the Book

There are three types of content found in the People of the Book’s scriptures:
1. True content, which the Qur’an and the Sunnah proved is true, such as the message about our prophet, Muhammad.
2. False content which the Qur’an and Sunnah proved is false, such as the falsehoods concerning some of God’s prophets which they [the Jews and Christians] added to their scripture.
3. Content where we don’t know whether it’s true or false. This content is neither proved nor denied by the Qur’an and the Sunnah.

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

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

Removed:

An example that implicitly criticized Jews and Christians regarding their beliefs about Jesus was removed in the new 2022 edition of this Islamic Studies textbook (previously in the 2020 edition). Students are taught a hadith that discusses the Islamic belief that Jesus (Isa) was Allah's servant and messenger, as previous editions added the interpretation that this hadith is a response to “extremists” who “claimed his divinity to exceed that of Allah's,” and “primitives” who “denied his prophethood.” The 2021 edition omitted a reference to “extremist Christians” and “primitive Jews,” while the new 2022 edition removed this criticism entirely, leaving only the hadith.

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### The Eighth Virtue: Entering Heaven

Whoever testifies to tawhid and acts according to it by performing acts of worship and avoiding the grievous and destructive sins, he will enter Paradise. Whoever testifies to tawhid but falls short in doing it, then he is under the will of Allah, whereas Allah will punish him or forgive, meaning that he will go to Paradise, for the excellence of tawhid. This proves the greatness of the virtue of tawhid.

Proof for this: the hadith of Ubada bin as-Samit, who reported that the Prophet said: "If anyone testifies that there is no god but Allah alone, who has no partner, that Muhammad is His servant and messenger, that Jesus is Allah's servant and messenger, His
Proof for this: the hadith of 'Ubada bin as-Samit, who reported that the Prophet said: “If anyone testifies that there is no god but Allah alone, who has no partner, that Muhammad is His servant and messenger, that Jesus is Allah’s servant and messenger, His word which he cast into Mary and a spirit from Him, and that paradise and hell are real, Allah will cause him to enter paradise no matter what he has done.”

1. When the Prophet says in the hadith, “that Muhammad is His servant and messenger,” this is a response to two groups: extremists and primitives. The extremists are those who raised him above his status that Allah Almighty gave him, and the primitives are those who denied his prophethood and abandoned faith in him and in what he brought.

So, him saying “His servant” is a response to the extremists, and him saying “and His messenger” is a response to the primitives.

2. And when he says, “that Jesus is Allah’s servant and messenger”, this is a response to two groups: extremists and primitives. The extremist Christians are those who claimed his divinity to exceed that of Allah’s, and the primitive Jews are those who denied his prophethood.

So, him saying “Allah’s servant” is a response to the extremists, and him saying: “and his messenger” is a response to the primitives, as the belief of Muslims in Jesus is that he is the servant of Allah and His messenger.

Proof for this: the hadith of 'Ubada bin as-Samit, who reported that the Prophet said: “If anyone testifies that there is no god but Allah alone, who has no partner, that Muhammad is His servant and messenger, that Jesus is Allah’s servant and messenger, His word which he cast into Mary and a spirit from Him, and that paradise and hell are real, Allah will cause him to enter paradise no matter what he has done.”

1. When the Prophet says in the hadith “that Muhammad is His servant and messenger,” this is a response to two groups: extremists and primitives. The extremists are those who raised him above his status that Allah Almighty gave him, and the primitives are those who denied his prophethood and abandoned faith in him and in what he brought.

So, him saying “His servant” is a response to the extremists, and him saying “and His messenger” is a response to the primitives.

2. And when he says, “that Jesus is Allah’s servant and messenger”, this is a response to two groups: extremists and primitives. The extremists are those who claimed his divinity to exceed that of Allah’s, and the primitives are those who denied his prophethood.

So, him saying “Allah’s servant” is a response to the extremists, and him saying: “and his messenger” is a response to the primitives, as the belief of Muslims in Jesus is that he is the servant of Allah and His messenger.

* Red font indicates removed content.
* Yellow highlight indicates altered content.
8. *Islamic Studies - Tawhid (2), Grades 10–12 (Courses System), 2022, p. 32.* (Previously - *Tawhid (2), Grades 10–12 (Humanities), 2021, p. 50.*

**Removed:**

The textbook no longer teaches that the Bible and the New Testament were falsified by the Jews and the Christians, but rather focuses on the idea that they are revelatory scriptures. The 2022 edition has removed all references to the idea of falsification [*taḥrīf*], and now teaches that these books are divine books a Muslim must believe in, but that they were nullified by the Qur’an. The 2021 edition taught that the Bible and the New Testament (with a greater emphasis on the Bible) were sent down by Allah but were eventually "*overtaken with corruption*" and falsified by the Jews and Christians.

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<tr>
<th>2021</th>
<th>2022</th>
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<tbody>
<tr>
<td><em>Tawhid (2), Grades 10–12 (Humanities), 2021, p. 50.</em></td>
<td><em>Islamic Studies - Tawhid (2), Grades 10–12 (Courses System), 2022, p. 32</em></td>
</tr>
</tbody>
</table>

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

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

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

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

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

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

**Activity:** We will write the answer, so it will be part of the lesson: Another proof from the Noble Qur’an that explains the corruption of the Torah.

*Red font* indicates removed content.

*Green font* indicates added content.

*Yellow highlight* indicates altered content.

**Removed:**

A Qur’anic verse comparing Jews to “a donkey carrying books” for failing to abide by the Torah and God was removed in this 2022 edition. Past editions of the textbook further stated that the Jews pretend to be God’s favorites, meaning that they falsely claimed to be safe from God’s punishment in the afterlife. It was explained that the Qur’an challenges the Jews to wish for death, arguing that they will not do so precisely because they know they are lying, implying that God will indeed punish the Jews after death. The verses, as well as all passages explaining them, were entirely removed in 2022.


**Removed:**

In a lesson on literature in Islamic history, the 2022 edition of this textbook removed references to Jews and infidels, now only discussing prohibited types of poetry in a general manner. Students were previously taught that the Jews wrote poems satirizing Muhammad, and that infidels wrote poems calling to fight against Islam, and that these were the reasons behind Muhammad’s ban on their poetry.
4- Preventing what violates the values of Islam or what fights against Allah, His Messenger, and the Muslims: including poetry that criticizes and fights the Muslims...

*Red font indicates removed content.

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

Removed:

In 2022, an entire lesson which included a paragraph teaching that true Jews and Christians are those who have not distorted their scriptures and accepted Muhammad's prophecy, thus alluding to the Islamic belief that Jews and Christians falsified their divine books to remove references to Muhammad's prophecy, was removed.

4- Those who truly follow Judaism and Christianity are those who follow their book without distorting or concealing. This leads them to believe in the message of Muhammad, for this is featured in their books.
12. *Islamic Studies - Tawhid (1)*, Grades 10-12 (Joint Program), 2021, pp. 188-190.  
(Previously: *Tawhid [1]*, Grades 10–12 [Joint Program], 2020, pp. 188-190.)

**Removed:**

A lesson including a paragraph which criticized Christianity for viewing Jesus as divine, with the textbook referring to this as an exaggeration (ǧulūw) and a deviation from “the correct belief,” was entirely removed.

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The Holy Qur’an mentions the concept of exaggeration twice, and in both times the discourse is directed at Christians. One of those instances is when the Almighty says:  
“O People of the Book! Do not go to extremes regarding your faith; say nothing about Allah except the truth. The Messiah, Jesus, son of Mary, was no more than a messenger of Allah and the fulfilment of His Word through Mary and a spirit from Him. So, believe in Allah and His messengers and do not say, “Trinity.” Stop! - for your own good. Allah is only One God. Glory be to Him! He is far above having a son! To Him belongs whatever is in the heavens and whatever is on the earth. And Allah is sufficient as a Trustee of Affairs.” (An-Nisa, 171.)

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

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

   The Prophet said: “Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Messenger.”

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**Removed:**

The textbook removed an implicit reference to Christians and Jews as enemies of Islam, as a part of an explanation on Qur’anic verses, and the lesson was entirely removed in the 2022 edition. The verses accuse Jews and Christians of trying to convert Muslims to their religions, and the explanation given by the textbook discusses “enemies of the Islamic religion” who try to convert Muslims, therefore implying that Christians and Jews are enemies of Islam. In the 2019 textbook, the criticism was directed explicitly against “Christians and Jews,” and the 2020 and 2021 editions changed it to “enemies of the Islamic religion,” possibly trying to avoid criticism against these groups, but in practice describing them as enemies of Islam.
... and never will the Jews or the Christians approve of you until you follow their religion "Say, Indeed, the guidance of Allah is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper. . ." (Al-Baqarah 119–123)

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

14. **Islamic Studies - Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 6, Vol. 1, 2021, p. 28.** (Previously: **Tawhid, Grade 6, Vol. 1, 2020, p. 32.**) **Removed:**

Students were taught a verse and a hadith according to which the Jews and the Christians are polytheistic, as “they take their rabbis and monks as lords.” In a chapter on types of polytheism, it was taught that one of the categories is obedience to people who change God’s laws. A verse about Jews and Christians who take their scholars as lords, and a hadith regarding this verse, were given as an explanation for this type of polytheism.
Second part: idolatry in obedience:
The meaning of this is: obeying people who permit what God forbade, or forbid what God permitted.
For example: obeying rabbis and monks and replacing God's laws and rules. This obedience is counted as worshipping them, and God has referred to it as idolatry, as the following evidence teaches us:
The evidence: that this is idolatry is [the hadith] that Adi ibn Hamit narrated: “I heard the Prophet recite: “They have taken their rabbis and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.” I said: “We [Christians] do not worship them.” [The Prophet Muhammad] said: “Do they not forbid what God permitted, and you consider it forbidden, and permit what God forbade, and you consider it permitted?” I said: “Yes.” And he said: “This is worshipping them.”*
* [...] “Rabbis”: the scholars of the Jews. “Monks”: Christian worshipers [sic].

15. *Islamic Studies - Tawhid (I), Grades 10-12 (Joint Program), 2021, p. 167. (Previously: *Tawhid [I], Grades 10–12 [Joint Program], 2020, p. 167.)*

**Removed:**
A lesson that discussed Muhammad's dealings with “infidels” identified Jews as infidels, featuring a hadith about Muhammad's armor being mortgaged to a Jew after his death. The context of the lesson appears to imply that this example should be viewed positively as a non-violent interaction between Muslims and Jews. However, the fact that Jews are equated with the term “infidel,” and the antisemitic stereotype of Jewish people handling loans and debts, may have dimmed this positive messaging.

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

- Aisha reported: “When the Messenger of Allah died, his armor was mortgaged to a Jew for thirty Sa’s of barley.”
Anyone who contemplates upon the Prophet’s biography can see how his life’s circumstances changed between peace and war, wealth and poverty, and safety and fear; he was established in his homeland, then abandoned it for God’s sake and migrated away from it. His loved ones and friends died between his hands. The infidels hurt him in all sorts of ways: they accused him of lies, mocked him, and kept people away from his path. They prompted him to leave his homeland, and declared war against him. They incited people to open hostilities against him and join forces against him, invaded his adopted home in order to destroy it, bury his religion alive and eradicate him. They, being his enemies, made common cause against him with the Jews and Hypocrites in Medina, and with the plots they had concocted against him; they double-crossed him, breached the treaty they had made with him, allied with the idolaters to fight him, and endeavored to treacherously murder him in secret. Nevertheless, he did nothing but bear it all with patience as God had commanded [...]

Removed:
Jews and Christians are criticized for having "destroyed and distorted" the Torah and Gospel received by God, as students are taught that Allah revealed the Qur'an while ensuring its preservation from distortion and alteration, "unlike the previous books, which Allah had entrusted to the hands of its owners." Students are tasked with finding evidence in the Qur'an that affirms this notion.

The Noble Qur'an is the Prophet's greatest miracle, and it is the last book that Allah Almighty revealed to one of the prophets. Allah Almighty has ensured that it is preserved from distortion and alteration, unlike the previous books, which Allah had entrusted at the hands of its owners, and they destroyed and distorted it.

- Read verses 30-50 of the al-Ma'idah Surah and extract from them proof that Allah Almighty entrusted the preservation of the previous books to the hands of their owners.

The Almighty said:

18. Islamic Studies - Fiqh (2), Grades 10-12 (Joint Program), 2021, p. 262.

Removed:
An Islamic Studies textbook removed a hadith and a Qur'anic verse teaching that the People of the Book (Christians and Jews) should be fought against until they pay the Jizya tax. The textbook previously provided these quotations as an example for cases in which Quranic verses give more specific information regarding a certain hadith. The hadith previously quoted teaches that Prophet Muhammad said he was "commanded to fight the people until they testify that there is no god but Allah and I am his messenger", meaning until they accept Islam. The verse previously quoted teaches that the People of the Book should be fought against until they pay the Jizya tax. It should be noted that the textbook only quoted a part of the verse, and therefore did not explicitly mention the People of the Book; however, it is well known that they are those who pay the Jizya, so it is easily understood by students that the verse refers to these groups.
The fourth case: Specifying the Sunnah with the Quran, such as Muhammad’s saying: “I have been commanded to fight the people until they testify that there is no god but Allah and I am his messenger,” which is specified by the words of God: “until they pay jizyah with their own hands while they are subdued.”


**Removed:**

A Grade 8 Islamic studies textbook removed a hadith criticizing a group of Christians for erecting tombs with portraits of their saints. A chapter warning against holding extreme beliefs on saints previously contained a hadith explaining how Muhammad condemned the practice of Abyssinian Christians, who erected places of worship above the tombs of saints, including portraits of those saints. According to the hadith, Muhammad said: “For God those are the worst among creation.” The textbook then states in its own words that these people have committed two sins – that of worshiping graves, and that of drawing portraits of saints.

2: Narrated ‘Aisha: When the Prophet became ill, some of his wives talked about a church which they had seen in Abyssinia, and it was called Mariya. Umm Salma and Umm Habiba had been to Abyssinia, and both of them narrated its (the church’s) beauty and the pictures it contained. The Prophet raised his head and said, “Those are the people who, whenever a pious man dies amongst them, make a place of worship at his grave and then they make those pictures in it. For God those are the worst among creation.” These people combined two deviations from the right path: that of the graves, and that of the statues.
In an explanation to Quranic verses, the textbook generally characterizes Jews and Christians as “arrogant” in denying true belief in Allah, with the exception of some who choose the righteous path – implied to be that of Islam.

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

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

21. Social Studies, Grade 8, Vol 1-3, 2022, p. 73. (Previously - Social Studies, Grade 8, Vol 1, 2021, p. 73)

A Grade 8 social studies textbook teaches that one of the reasons for the downfall of the Ottomans is "the control of non-Muslims over the influential positions in the state." This implies that non-Muslims in the Ottoman empire, likely referring mostly to Christians and Jews, were not loyal to it, and possibly even tried to harm it from within.

Following are some of the most important factors for the downfall of the Ottoman state:
1 – Disregarding Islamic Shari'a, the control of non-Muslims over the influential positions in the state, and the spread of practices not sanctioned by the Shari'a. [...]
Throughout this textbook, students are taught that Jews and Christians have distorted, “altered, changed, detracted, and added lies and falsehood” to the Bible and the Gospel. The textbook explains that one purpose of the Qur'an is to argue with Jews and Christians by “affirming the distortion of their books,” as it “challenges them with regards to what existed in their books before they distorted and falsified them.” Notably, the idea that Jews and Christians falsified their scriptures was removed in other textbooks (see examples 2, 6, 8, 11, and 17 in this report).
Benefits of Qur’an’s Stories:
The Qur’an’s stories have many benefits, among the most important of which are the following:
5. It Confronts the People of the Book by arguing that they concealed the evidence and guidance revealed therein, and it challenges them with regards to what existed in their books before they distorted and falsified them, as with the Almighty’s saying: “All food was lawful for the children of Israel, except what Israel made unlawful for himself before the Torah was revealed. Say, ‘Bring the Torah and read it, if your claims are true.’” (Ali Imran, 93).

23. Qur’anic Sciences, Grades 10-12 (Courses System), 2022, p. 90; Qur’anic Sciences, Grades 10-12 (Pathways System), 2022, p. 86. (Previously - Qur’anic Sciences, Grades 10-12 (Courses System), 2021, p. 90)

Remaining:
In a lesson on the different types of Quranic argument against unbelievers, the textbook gives an example of a verse, which according to the textbook's authors “refutes the Jews’ lie.” The verse quoted criticizes the Jews for hiding a part of their scripture, and for claiming that God has revealed nothing to any human being. By choosing a verse which criticizes the Jews as an example, and by describing the verse as refuting “the Jews' lie,” (wording which does not appear in the verse itself) the textbook may foster a negative portrayal of Jews as a whole.

Examples of Argument and Dialogue in the Qur’an:
1. Obliging the addressee to ask himself questions about what he believes to be true, so he acknowledges what he is denying: such as Allah’s saying in refuting the Jews’ lies: “And they have not shown Allah His proper reverence when they said, ‘Allah has revealed nothing to any human being.’ Say, ‘Who then revealed the Book brought forth by Moses as a light and guidance for people, which you split into separate sheets—revealing some and hiding much? You have been taught what neither you nor your forefathers knew.’ Say, ‘Allah!’ Then leave them to amuse themselves with falsehood.” (Al-An'am, 91).
Remaining:

In a high school textbook, an entire chapter devoted to World War II fails to mention the Holocaust.

Lesson 14: World War II 1939-1945 (p. 126 [2021], 127 [2022])

[Left to right] - Stalin, Hitler, Mussolini, Lenin (p. 127 [2021], 128 [2022])

[Left to right] - The German Attack on Russia; Japanese Victories in the Pacific Ocean (p. 130 [2021], 131 [2022])
[Left to right] - The Meeting of King 'Abd al-'Aziz and Prime Minister Winston Churchill in 1364 AH/1945 CE
The Meeting of King 'Abd al-'Aziz and US President Franklin Roosevelt in 1364 AH/1945 CE
(p. 130 [2021]. 131 [2022])
Infidels, Polytheists, and Shi‘is

Content Removed


Removed:

In an example from the 2022 textbook, any designation of infidels and hypocrites, as well as their punishment, has been removed. As such, students are left with the benefits of monotheism, whereby any denigration of non-monotheists is implicit at best. In 2021, students were taught the benefits of monotheism, where infidels and hypocrites (people who pretend to be Muslims) “will be disgraced” on the Day of Resurrection.

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Those who profess belief in the unity of Allah will be honored on the Day of Resurrection, whereas the infidels and hypocrites will be disgraced. Allah Almighty said: “On that Day some faces will be bright while others gloomy. To the gloomy-faced it will be said, “Did you disbelieve after having believed? So, taste the punishment for your disbelief.” As for the bright-faced, they will be in Allah’s mercy, where they will remain forever.” (Al ‘Imran, 106-107.)
After summarizing Qur'anic verses, students were taught that the verses encourage denouncing polytheists and "exposing their ignorance and erroneous minds."

4. Refuting idolatry, denouncing idolaters, and exposing their ignorance and erroneous minds.

A chapter about the Qur'anic al-Baqarah Surah stated that infidels insist on "unbelief and disbelief"; therefore, Allah has denied faith from entering their hearts, and dictated that their ultimate fate is torture in Hell.

Then, the Exalted Allah mentions descriptions of the faithful and of the infidels, as Allah Almighty informs . . . and that the infidels do not make use of the warnings and cautions, but instead they insist on unbelief and disbelief. So, because of this, Allah put a mark on their hearts so faith does not make its way into them, and therefore their fate will be agony in Hellfire.

**Removed:**

An example completely removed in 2022 asked students to explain why painful punishment is necessary for "the infidels" in the 2021 edition, as opposed to 2020, in which they were to explain why "idolaters" shall receive such punishment.

<table>
<thead>
<tr>
<th>2020</th>
<th>2019; 2021</th>
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<tbody>
<tr>
<td>☺ عاقبة الشرك العذاب الأليم يلزم الكافرين ☺</td>
<td>☺ يلزم الكافرين العذاب الأليم يلزم الكافرين ☺</td>
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<tr>
<td>b. The idolaters' outcome is painful punishment, because ...............</td>
<td>b. Painful punishment is necessary for the infidels, because ...............</td>
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*Yellow highlight* indicates altered content.

29. *Islamic Studies - Tawhid (1)*, Grade 10-12 (Joint Program), 2021, p. 167-169
(Previously: *Islamic Studies - Tawhid (1)*, Grade 10-12 (Joint Program), 2020, p. 164; *Islamic Studies - Tawhid (1)*, Grade 10-12 (Joint Program), 2019, p. 164; *Islamic Studies - Tawhid (1)*, Grade 10-12 (Joint Program), 2018, p. 164)

**Removed:**

A statement from a high school Islamic Studies textbook which prohibited showing loyalty to infidels (*kuffar*) was removed. While the 2019 edition included a clear prohibition of loyalty to infidels, the 2020 and 2021 editions only retained the more subtle prohibition of supporting the infidels out of love for their religion, and against one's Muslim homeland and rulers - considered a major act of unbelief rendering one a non-Muslim. All editions emphasize that aversion and hatred toward heresy and its people do not necessitate being
unrighteous and unfair toward them. They also emphasize that Muslims should only fight those who fight against them.

Islam established values that show people what is right in their dealings with one another, and rules and principles based on equity and justice, the Almighty said: “Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair.” [60: 8]

Righteousness, equity, and benevolence do not necessitate support and loyalty, just as aversion and hatred against heresy and its people do not necessitate being unrighteous, irreverent and unfair toward them, and God has ordered in his book to be righteous with people who don’t fight [against Muslims], as in the above-mentioned verse.

What is the meaning of supporting the infidels?
The intention is being a supporter of the infidels out of love for their religion, against his Muslim homeland and its guardians. That is an act of Major Unbelief which renders one a non-Muslim.

**Removed:**

Students were taught not to resemble polytheists, as Muslims cannot pray during sunrise and sunset because this is when polytheists perform their religious rituals. This is supported by a hadith that explains how, during sunrise, the sun rises “*between the horns of the devil, and the infidels prostrate themselves to it at that time.*” The example was removed from the 2022 edition.

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**The Wisdom Behind the Forbiddance to Pray During Forbidden Hours:**

2. To avoid resembling the polytheists, who worship the sun at sunrise and sunset, for Muhammad said: “Observe the Morning Prayer, then stop praying when the sun is rising till it is fully up, for when it rises it comes up between the horns of the devil, and the infidels prostrate themselves to it at that time.”

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**Content Altered**


**Altered:**

A lesson on heaven and hell states that anyone who does not believe in God and his prophet Muhammad will be sent to Hell. This is a slight change from the 2021 edition, in which people of Hell were said to be "*every infidel and hypocrite,*" whereas it has now been replaced with "*anyone who does not believe in God, and turns away from his religion and the message of his Prophet [Muhammad].*" Although the word infidel, which carries negative connotations, is no longer used, the meaning remains, as there is no significant difference between people who do not believe in Muhammad’s prophecy – i.e., non-Muslims – and the term "*infidels.*" In addition, the textbook also still explains that those who practice polytheism will be sent to Hell.
Altered:

In this 2022 textbook, students are taught through Qur’anic verses and their interpretation that unbelievers will be dragged to Hell on their faces, “humiliating them and rewarding them for their choice to arrogantly refuse faith.” A hadith added for further explanation was removed, but the rest of the content remains. In addition, in 2022 the term “infidels” was modified to “whoever does not believe in God and accepts the truth.” In doing so, the textbook tones down the religious invective of punishable categories (infidels), but the text nevertheless implies that non-Muslims (i.e., whoever does not accept the Qur’an or believe in Allah) are doomed to Hell. This content was removed in 2020 but then reinstated in 2021, along with the added hadith to illustrate the point.
"Those who will be dragged into Hell on their faces" – They are those who will be carried on their faces to Hell; “will be in the worst place” – the worst residence; “and are farthest from the Way.” – they are on the farthest path from the truth.

Anas reported that a person asked: “Oh Messenger of Allah, how will the infidels be gathered on their faces on the Day of Resurrection?” Thereupon he said: “Is He Who is powerful to make them walk on their feet not powerful enough to make them (crawl) upon their faces on the Day of Resurrection?”

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

*Red font indicates added content.
*Green font indicates added content.
Altered:

Students are no longer taught that those who perform the popular Muslim tradition of visiting tombs of sacred figures (ziyārah) are “of evil nature,” [shirār l-khulq] and that they were cursed by Muhammad. A unit condemning this practice was significantly shortened, removing passages describing those who perform it as “of evil nature”, and saying that those who “treat tombs as mosques” were cursed by Muhammad. However, the textbook still condemns this practice, with particular emphasis on unlawful innovations (bida’) pertaining to it. A major shi’i tenet is the visitation (ziyara) of the graves of the imams. Notably, the 13th century scholar Ibn Taymiyya, one of the foremost formulators of the Hanbali school which is prominent in Saudi Arabia, strictly forbade the practice of ziyara. Visitation of tombs can also be considered a Sufi tenet. By describing this practice as polytheistic, the textbook implies that those who practice it are doomed to Hell, as polytheists are taught elsewhere in the textbook to be punished in Hell.
Lesson Four: Tomb Visitation and Treating Tombs as Mosques (2)

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

The Curse on Those Who Treat Tombs as Mosques:

2. The hadith of Ibn 'Abbas who said: The Messenger of God cursed women who visited graves, people who treat tombs as mosques, and those who light lamps there.

Kinds of Tomb Visitation:

1. Legal visitation: the visitation aimed at heeding the warnings of and remembering the Afterlife, or visiting the dead to pray for them.
2. Forbidden visitation: such as tomb visitations by women.
3. Heterodox visitation: such as tomb visitations to supplicate God Almighty, claiming that they are superior [locations] for supplications, or to supplicate God by virtue of the dead.
4. Idolatrous visitation: such as visitations to graves to supplicate the dead instead of God, and appeal for their aid, or to circumambulate the tombs in reverence, etc.

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

Altered:

A chapter about polytheism determines that those who practice it are not a part of Islam, and will be sent to Hell for eternity if they do not repent. The 2022 edition removed the reference to Hell, stating instead that the punishment is to be regarded among the losers (khasirin).

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

1. In the world: He is part of the greater idolatry that was taken out of the religion of Islam, because he worships anyone but Allah.
2. In the afterlife: if he dies as an idolater without repented, then he is regarded among the companions of the Hellfire for all of eternity. Proof for this is God Almighty’s saying: “And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.” (Al ‘Imran 3: 85)

[Caption reads: “I will be wary of idolatry”]

*Yellow highlight* indicates altered content.
*Red font* indicates added content.
Altered:

In 2022, a chapter teaching about the Day of Resurrection has toned down references to the disgrace of infidels, for example by changing one reference from “infidels” to “wrongdoers.”

The example states that infidels “do not have any good deeds at all,” and that on the Day of Resurrection, people will be divided into categories of believers and infidels, with Allah punishing all the infidels while saving the righteous believers.

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

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

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

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

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* Red font indicates added content.
* Green font indicates added content.
Altered:

In a lesson teaching Qur’anic verses which discuss the fate of wrongdoers in Hell, much of the graphic descriptions of their experience in Hell has been removed, as well as most references to infidels. The 2022 version still teaches the verses, but does not give detailed explanations of the infidels’ punishment, and instead focuses on the reward of the believers. Although most references to infidels were removed from the text, the unit’s title is still “The State of Infidels on the Day of Resurrection”. The textbook’s 2021 edition described the “infidels” burning in Hell in graphic detail, explaining that this is their deserved punishment. Students were taught Qur’anic verses according to which people who refute or mock Islamic beliefs will burn in hell, and their apologies will not be accepted. The textbook then explained the verses, saying that infidels will rightfully deserve this punishment, and that the flames of Hellfire will burn and mutilate their faces.

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

God Almighty said:

“So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another. And those whose scales are heavy [with good deeds] - it is they who are the successful. But those whose scales are light - those are the ones who have lost their souls, [being] in Hell, abiding eternally. The Fire will sear their faces, and they therein will have taut smiles.

[It will be said]. “Were not My verses recited to you and you used to deny them? They will say, “Our Lord, our wretchedness overcame us, and we were a people astray. Our Lord, remove us from it, and if we were to return [to evil], we would indeed be”
smiles. [It will be said], “Were not My verses recited to you and you used to deny them?” They will say, “Our Lord, our wretchedness overcame us, and we were a people astray. Our Lord, remove us from it, and if we were to return [to evil], we would indeed be wrongdoers.” He will say, ‘Remain despised therein and do not speak to Me. Indeed, there was a party of My servants who said, “Our Lord, we have believed, so forgive us and have mercy upon you, and You are the best of the merciful. But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them. Indeed, I have rewarded them this Day for their patient endurance - that they are the attainers [of success].”’

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

The verses teach us the following:
- On the day of Resurrection, people will be presented with scales on which their deeds will be weighed, and those whose scales will be heavy will be saved, and those whose scales will be light will lose and be destroyed.
- The people of Hell will be humiliated in Hell, and its flames will injure their faces, and their lips will shrivel and reveal their teeth in a repulsive sight.

We learn from the verses:
- The people of Hell will apologize for their bad deeds, and their apology will not be accepted, because the time for it will have passed.
- Some of the most shameful deeds of the Infidels that they deserve to be suffering for, are: calling false that which is true, and mocking the believers.
- The believers will be rewarded with everlasting bliss ...

*Red font* indicates removed content.
Students are taught that polytheists shall spend all eternity in Hell after they die. The 2022 edition adds a Qur'anic verse stating that God does not forgive polytheism (Al-Nisa', 4: 48). This addition not only solidifies the judgment in the Qur'an, thereby granting it further legal legitimacy, but also makes explicit the notion that there will be no forgiveness for polytheism—in spite of the existence of other lessons teaching that polytheists may be forgiven if they repent before death.

He who dies as an idolater enters Hellfire:
If a person dies an idolater, God will not absolve him of the act. This is indicated by the saying of God Almighty: “Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills” (Al-Nisa 4: 48)
He who dies while associating with Allah Almighty by Greater idolatry shall be in Hellfire for eternity. Proof for this is in the Hadith of Abdullah ibn Mas’ud, about the Prophet who said: “Whoever dies while still invoking anything other than Allah as a rival to Allah, will enter Hellfire.”

*Green font* indicates added content.
38. *Islamic Studies—Tawhid (1)*, Grades 10-12 (Courses System), 2022, pp. 74-75; *Islamic Studies—Tawhid (1)*, Grades 10-12 (Pathways System), 2022, pp. 74-75. (Previously - *Islamic Studies - Tawhid (1)*, Grades 10 - 12 (Joint Track), 2021, p. 140.)

**Altered:**

Students learn that polytheism is dangerous, as it is the “most heinous” of sins. However, while the 2021 edition also taught that those who practice it will be punished with eternity in Hell, this was removed in 2022.

<table>
<thead>
<tr>
<th>2021</th>
<th>2022</th>
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<tbody>
<tr>
<td><em>Islamic Studies - Tawhid (1)</em>, Grades 10 - 12 (Joint Track), 2021, p. 140.</td>
<td><em>Islamic Studies—Tawhid (1)</em>, Grades 10 - 12 (Courses System), 2022, pp. 74-75.</td>
</tr>
</tbody>
</table>

The Danger of Idolatry:

- Idolatry is the greatest and most heinous of sins in the eyes of Allah Almighty, as inserted in a Hadith of ibn Mas’ud, who said: “O Messenger of Allah, what is the worst sin? He said: “Setting up a rival to Allah, though it is He who created you.” The rival is the associate.
- Allah will not forgive those who die as idolaters . . .
- Idolatry necessitates eternal damnation in Hellfire, and the impossibility of entering Paradise . . .

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**Altered:**

An explanation of one of the articles of faith in Islam - the belief in the Day of Judgement - describes Hell as “the home of painful punishment,” specifically reserved for “deniers.” The term “deniers” was added in 2022 instead of “infidels and hypocrites [Muslims whose faith is insincere].” Although the textbook seemingly no longer teaches that infidels will be
punished in Hell, the term “deniers” can likely be understood as referring to those who deny Muhammad’s prophecy – i.e. non-Muslims.

<table>
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<tr>
<th>2021</th>
<th>2022</th>
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Hell, which is the home of painful punishment, is prepared for the Infidels and Hypocrites.

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**Altered:**

In 2022, an example on swearing by Allah was slightly improved by removing the title of the paragraph and the conclusion of the hadith. Therefore while problematic notions remain, they become more vague. The 2021 edition taught students that it is better to lie in swearing by Him, than to sincerely swear by other deities, thus presenting polytheism as worse than lying.

<table>
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<tr>
<th>2021</th>
<th>2022</th>
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</table>

The Sin of idolatry is Greater than the Sin of Lying

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

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In a passage on different types of polytheism practiced nowadays, the acts of worshiping graves of righteous people and of praying to the dead were removed. These acts are common throughout the Islamic world and were described in previous years as polytheistic, while polytheism is condemned elsewhere in the textbooks as punishable by Hellfire. Therefore, many Muslims who perform these actions were until now indirectly described as polytheists who will be punished in the Hereafter. It should also be noted that the practice of visitation of graves of righteous people is commonly seen as a Shi'i and Sufi tenet, and therefore it is possible that the 2021 textbook was implicitly criticizing these groups.

Nevertheless, students are taught about other practices that are prevalent nowadays in the Islamic world and are taught to be polytheistic, such as worshiping stars, genies, prophets, rocks and trees, and engaging in sorcery. Consequently, those who perform these actions are still indirectly described as polytheists who will be punished in the Hereafter. In addition, the acts of worshiping graves and praying to the dead are still alluded to, as praying and prostrating for anything other than God is mentioned as part of the polytheistic acts prevalent nowadays.

It should be noted that the example was moved from the Grade 4 textbook to the Grade 6 textbook, as a part of an entire chapter on polytheism that was moved.

<table>
<thead>
<tr>
<th>2021, Grade 4</th>
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<tbody>
<tr>
<td><strong>Some of those who are worshiped by polytheists:</strong></td>
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<tr>
<td>- Prophets.</td>
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<td>- Tombs of righteous people.</td>
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<tr>
<td>- Genies.</td>
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<tr>
<td>- Rocks.</td>
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<td>- Trees.</td>
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<td>- Stars.</td>
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<tr>
<td><strong>Manifestations of Polytheism:</strong></td>
</tr>
<tr>
<td>The polytheism currently practiced by polytheists is the same polytheism practiced by polytheism in ancient times. Its manifestations are as follows:</td>
</tr>
<tr>
<td>1. <strong>Praying to the dead.</strong></td>
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<tr>
<td>2. Worshipping anything but Allah by prostrating to it.</td>
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<tr>
<td>3. Slaughtering sacrifices to other gods.</td>
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<tr>
<td>4. Engaging in sorcery, such as worshiping demons [or others] besides Allah.</td>
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</tbody>
</table>


<table>
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<tr>
<th>2022, Grade 6</th>
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<tbody>
<tr>
<td><strong>Some of those who are worshiped by polytheists:</strong></td>
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<tr>
<td>- Prophets.</td>
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<td>- Genies.</td>
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<tr>
<td>- Rocks.</td>
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<tr>
<td>- Trees.</td>
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</table>

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A hadith teaching that adultery and apostasy are justified reasons for killing a person was removed. The textbook, however, still teaches that killing a person is allowed under certain circumstances, but that this should only be determined by a legal ruling of the justice system. It should also be noted that the new 2022 textbook edition teaches that “killing a Muslim is forbidden” except for in certain cases, instead of “killing an inviolable soul”, possibly implying that killing non-Muslims is less morally reprehensible than killing Muslims.

<table>
<thead>
<tr>
<th>2021</th>
<th>2022</th>
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<tbody>
<tr>
<td><em>Tafsir (1), Grades 10 - 12 (Joint Track), 2021, p. 210.</em></td>
<td><em>Tafsir (1), Grades 10 - 12 (Courses System), 2022, p. 134.</em></td>
</tr>
</tbody>
</table>

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

5- The ruler of the Muslims and his vicegerent are the ones who issue and execute legal rulings. **Individuals are not allowed to execute these rulings.**

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Altered:

In 2022, Qur’anic verses that explicitly state that infidels will not receive Allah’s mercy and will suffer for all eternity in Hell are remaining; however, the sentence following them was removed. As such, Hell is no longer explicitly mentioned (it is implied in the expression “the worst abode”). In light of this change, the conclusion which appeared in the omitted sentence is now an implicit message which students may be able to derive from the Qur’anic text.

In 2021, students were taught these verses. Furthermore, the verses criticize infidels for being “prideful of this worldly life” with its “fleeting enjoyment” instead of thinking about the afterlife.

<table>
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<tr>
<th>2021</th>
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<tr>
<td><em>Islamic Studies - Tafsir (1), Grades 10 - 12 (Joint Track), 2021, pp. 147-148.</em></td>
<td><em>Islamic Studies - Tafsir (1), Grades 10 - 12 (Courses System), 2022, p. 98.</em></td>
</tr>
</tbody>
</table>

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

1. Disbelief is the cause for being thrown out of Allah’s mercy and for eternal damnation in Hell

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Altered:

Students are taught a Hadith about “the seven destructive things,” which include polytheism and sorcery. Both are considered to be great sins, and Muslims are ordered not to follow in the footsteps of infidels and polytheists and to avoid these practices at all costs. In the 2022 edition, students are not only taught to beware of sorcerers, but also to report sorcerers to the authorities, to expose them to the public.

<table>
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<tr>
<th>2021</th>
<th>2022</th>
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<tr>
<td>Hadith (1), Grades 10 - 12 (Joint Track), 2021, pp. 96–98.</td>
<td>Islamic Studies - Hadith (1), Grades 10 - 12 (Courses System), 2022, pp. 64–65.</td>
</tr>
</tbody>
</table>

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

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

6. Sorcery is among the most grievous of the Great Sins, as it happens with the sorcerer’s submission to demons, who do not aid him for his sorcery until he disbelieves Allah Almighty, including attaching to anything other than Allah Almighty, causing harm to people, corrupting the land, and unjustly consuming wealth. The Muslim must beware of sorcery in all its forms, and he must warn [others] of sorcerers, and of joining them or cooperating with them in any way.

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The 2022 edition of a Grade 9 Islamic Studies textbook no longer contains a section which designated death as a form of punishment, in a lesson warning students against the mockery of Islam (considered an act of disbelief which entails a humiliating punishment). Whereas in 2020 the passage explained that those who had mocked Muhammad and harassed him were punished in this world and awaited humiliation in the afterlife, in 2021 the passage stated that they were “killed in this world.” In 2022, the entire section on the mockery of the enemies of Muhammad was removed from the textbook.

2021 (also 2019) | 2022
---|---

The Retribution for Those Who Mock Religion

Whoever mocks Allah Almighty, the Prophet Muhammad’s Sunnah, or any religious ritual, has committed infidelity, no matter if he was being serious or joking.

Allah’s course of action regarding the mockers is hurrying to punish them in this world, just as what happened to the enemies of the messengers when they denied and mocked them, as they were struck with punishment in this world before the afterlife. The Almighty said: “Messengers had already been ridiculed before you, but those who mocked them were taken by what they used to ridicule.” [Al-An’am, 10].

The enemies of the Messenger of Allah had mocked him, ridiculed him, denied him, and harassed him, so they were killed in this world, with humiliating punishment awaiting them in the afterlife. The Almighty said: “Only the one who hates you is truly cut off.” [Al-Kawthar, 3].

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The below textbook outlines the reasons for which the worshiping of saints and pious figures is wrong. In the 2020 and 2021 editions, the term used for describing the wrong reasons – that they are taken as “intercessors” to God – is *shufa‘a*, commonly used by Shi‘is and Sufis to describe the unique role of the imams or Sufi saints, respectively. However, in 2022 any explicit reference to the term has been removed, while criticism of the act remains nonetheless in general terms, namely those of seeking agency and proximity as extensions of God.

**Why worshiping saints and pious individuals is wrong:**

**God Almighty has clarified that worshiping saints and individual figures, considering them as intercessors to God Almighty, is wrong for several reasons, including:**

1. Saints and individual figures worship God Almighty to gain proximity to Him and ingratiate themselves with Him. So, how can ingratiation and proximity to God Almighty be sought through them?

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Content Remaining

47. *Islamic Studies*, Grade 1, Vol. 2, 2022, p. 20; (Previously - *Islamic Studies*, Grade 1, Vol. 2, 2021, p. 12.)

Remaining:

In a Grade 1 Islamic Studies textbook, students are taught that Islam is the only true religion and that all other religions are false. Bolstered by a Qur’anic verse (3: 85), the lesson teaches first-grade students that non-Muslims are “in Hell among the losers.”

Islam is the true religion
Any religion other than Islam is false
I shall not desire a religion other than Islam
The proof [for this] is the words of God Almighty: “and whoever desires other than Islam as religion – never will it be accepted from him, and he, in the Hereafter, will be among the losers.”


Remaining:

Students are taught that Muslims must not kill people except in cases where the judicial authority allows it, as a part of an explanation of the Qur’anic Al-Furqan Surah. This was improved in 2021, as the 2020 edition taught that leaving Islam and adultery are justified reasons for leaders to kill people. The example still teaches that killing people is something that a Muslim is allowed to do in certain cases.
### 2020

**Islamic Studies—Tafsir, Hadith, Tawhid, Fiqh, Grade 8, Vol. 2, 2020, p. 44.**

| 2- They must not kill an infallible soul except by right, such as if it leaves Islam, kills a forbidden soul with no right, or engages in adulterous relations with a married person. This is for the leader, not individuals. |

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### 2021; 2022


| 2- They must not kill a soul Allah has prohibited to kill except by right, meaning by Sharia law issued by the judicial authority. |

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**49. Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5, Vol. 1-3, 2022, p. 143.**


**Remaining:**

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

### 2020

**Islamic Studies—Hadith and Sira, Tawhid, Fiqh and Suluk, Grade 5, Vol. 2, 2020, p. 97.**

| The meaning of submission is: professing belief in the oneness of Allah, obeying Him, and avoiding disobeying him. |

*Yellow highlight* indicates altered content.

### 1999; 2021; 2022

**Islamic Studies—Tawhid, Hadith and Sira, Fiqh and Suluk, Grade 5, Vol. 2, 2021, p. 17.**

| The meaning of submission is: yielding to Allah by professing belief in His oneness, complying with Him by obeying Him, and absolving oneself from idolatry and its people.  
3. Absolving oneself from idolatry and its people: I shall disown idolatry and well as those who worship other deities besides Allah. |

*Yellow highlight* indicates altered content.

*Green font* indicates added content.
Remaining:

Students are taught that prophets were sent by Allah to convince people to worship Him alone, warning that whoever worships other deities will have Allah's discontent and be sent to Hell. This was reintroduced in 2021, after it was removed in 2020, and now remains in the 2022 edition.

<table>
<thead>
<tr>
<th>2020</th>
<th>2019; 2021; 2022</th>
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Allah has sent to every nation a messenger who calls upon them to two matters, which are:
1. Worship Allah alone.
2. Stay away from worshiping false gods.
Evidence of this is the Almighty saying: *“We surely sent a messenger to every community, saying, “Worship Allah and shun false gods.”* (An-Nahl, 36.)

Allah Almighty has sent to every nation a messenger who calls upon them to:
1. Worship Allah alone.
2. Stay away from worshiping false gods (false gods are whatever is worshiped other than Allah if he is pleased.)
   * They would deliver good news of Allah’s mercy and paradise to those who professed belief in the unity of Allah and obeyed Him.
   * They would warn of Allah’s discontent and Hell to those who associated other gods with Allah and disobeyed Him.
Evidence of this:
The Almighty saying: *“(All were) messengers delivering good news and warnings so humanity should have no excuse before Allah after the messengers. And Allah is Almighty, All-Wise.”* (An-Nisa, 165.)

*Yellow highlight* indicates altered content.
*Green font* indicates added content.
Students learn from the textbook's interpretation of a Qur'anic verse that “idolatry is the greatest sin” against which Allah has warned mankind. The textbook promises punishment for those who worship other deities besides Allah. Another verse used to exemplify this was removed in 2022, but the text remained mostly unchanged.

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

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When summarizing verses from the Ash-Shu'ara Surah, students are taught that infidels will not benefit from signs and omens telling them to change their ways. Instead, they will “learn their lesson” through “severe punishment” (instead of “calamities and danger” in 2019). Slight, inconsequential changes were made in 2022.
<table>
<thead>
<tr>
<th>Year</th>
<th>Book</th>
<th>Page</th>
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<tbody>
<tr>
<td>2020</td>
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<tr>
<td>2022</td>
<td>Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh, Grade 8, Vol. 3, 2022, p. 65</td>
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**Remaining:**

Extreme beliefs known to be adopted by some Shi'a and Sufis are labeled “idolatry,” which is condemned elsewhere in the textbooks as punishable by Hellfire. The chapter on holding extreme beliefs (ghuluww, often understood as “heterodoxy”) concerning the family of the Prophet (Al al-bayt) contains a section delineating examples of several beliefs that are labelled as signs of idolatry (shirk). Notably, al al-bayt is a term commonly used by Shi'is to refer to themselves and the imams (Ali ibn Abi Talib and his 11 descendants). The examples include praying for al al-bayt for salvation instead of God, claiming that they hold powers and knowledge usually reserved for God or the prophets. Although the previous pages explain that the term al al-bayt refers to all members of the family of the Prophet (such as his wives and other prominent figures), the popular practices and beliefs explained in this section and the subsequent page (on the visitation of tombs of saints) indicate a strong relation to Shi'ism and Sufism.

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[Lower text in yellow indicates altered content]
Holding extreme views on Al al-bayt

Holding extreme views on Al al-bayt (household) of the prophet, such as elevating them above their proper degree in which God had designated them, is among the causes of idolatry. Some people have held extreme views about them, and they became [essentially] idolaters. Some examples [of these beliefs] include:

1. Supplicating them instead of God, and seeking in them refuge against hardships [...] 
2. Claiming that they have the ability to influence and manage creation [...] 
3. Claiming that they know the Unseen [knowledge reserved explicitly for God] or that they know the future until the Day of Resurrection [...] 


Remaining:

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


Remaining:

While interpreting Qur’anic verses, students learn how the polytheists are “deviating from the truth” in assuming that entities other than Allah can serve to protect them. The idols’ failure to protect the polytheists is compared to a spider’s web failure to protect the spider. This example was restored in 2021 after it had been previously omitted, and now remains in the 2022 edition.

Explanation of the idolaters deviating from the truth, as they have taken protectors other than Allah. They do not repel anything from them, just as the spider’s web does not repel anything from it — warmth or coldness or anything else.

**Remaining:**

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

3. The deviation of the idolaters and their ill deeds, as they profess belief in Allah Almighty in times of distress and then associate with Him in times of prosperity.


**Remaining:**

When summarizing verses from the Qur'anic Luqman Surah, polytheism is deemed the greatest sin, and an act of aggression against Allah and His religion.

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


**Remaining:**

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

It should be noted that the example was moved from the Grade 4 textbook to the Grade 6 textbook in 2022, as a part of an entire chapter about polytheism that was moved.
The Consequences of idolatry:
1. Allah doesn’t forgive it.
   Allah Almighty said: “Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills.” (An-Nisa [The Women], 48)

2. Idolatry makes all deeds worthless, meaning: it cancels them.
   Allah Almighty said: “But if they had associated others with Allah, then worthless for them would be whatever they were doing.” (Al-An’am [The Cattle], 88)

3. The idolater will be in Hell for all of eternity.
   Allah Almighty said: “Whoever associates others with Allah [in worship] will surely be forbidden Paradise by Allah. Their home will be the Fire. And the wrongdoers will have no helpers.” (Al-Mai‘dah [The Table Spread], 72)


Remaining:
A summary of verses from the Al-Furqan Surah teaches that taking other deities besides Allah is “the greatest injustice.” The text further explains that these deities do not have any power. The 2022 edition was slightly altered, with a description of polytheism as “most severe falsehood” being removed.

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<th>2021</th>
<th>2022</th>
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The greatest injustice and *most severe falsehood* is taking other deities alongside Allah, as they do not create, do not benefit nor cause harm, and do not give or take life.

*Red font* indicates removed content.
Students learn that hell is a place of “ultimate disgrace” that was specifically built and reserved as a place for the infidels who deny Allah, His laws, and His messengers, thus implying Jews and Christians.

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

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

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

Every Muslim must believe in the existence of Hellfire...

The Almighty said: “And fear the Fire, which has been prepared for the disbelievers.” [Al Imran, 131]

In a chapter entitled “Cautiousness of Polytheism,” students are taught a hadith about “the seven destructive things,” which include polytheism and sorcery.

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

**Remaining:**

In a lesson on the Al ‘Imran Surah taken from a high school Islamic Studies textbook, it is explained that polytheists carry fear in their hearts in this world, and in the afterlife their abode will be in Hell.

We will throw terror into the hearts of those who disbelieve, because they attribute to God partners for which He revealed no sanction. Their lodging is the Fire. Miserable is the lodging of the evildoers”.

The idolaters’ state in this world is having their hearts struck with fear, and in the Afterlife their [final] abode is Hell.


**Remaining:**

Students are taught that those who deny Allah will receive an eternal punishment that will destroy them in this world and in the afterlife. As of 2021, the textbook clarifies again that this warning is targeted against infidels, after being removed in 2020.
<table>
<thead>
<tr>
<th>2019</th>
<th>2020</th>
<th>2021; 2022</th>
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“Say, You would not matter to my Lord were it not for your faith.” – He will not pay attention to you or take an interest in you if you do not worship him, believe in him, and call only to him; “But now you have denied, so the torment is bound to come.” You – meaning the infidels – have denied, so your denial will be the cause for a punishment that will adhere to you, never leave you, and destroy you in this world and the afterlife.

“Say, ‘You would not matter to my Lord were it not for your faith.’ – He will not pay attention to you or take an interest in you if you do not worship him, believe in him, and call only to Him; “But now you have denied, so the torment is bound to come.” You have denied, so your denial will be the cause for a punishment that will adhere to you, never leave you, and destroy you in this world and the afterlife.

“Say, ‘You would not matter to my Lord were it not for your faith.’ – He will not pay attention to you or take an interest in you if you do not worship him, believe in him, and call only to Him; “But now you have denied, so the torment is bound to come.” You – meaning the infidels – have denied, so your denial will be the cause for a punishment that will adhere to you, never leave you, and destroy you in this world and the afterlife.

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*Green font* indicates added content.

64. *Islamic Studies - Tawhid (1)*, Grade 10-12 (Courses System), 2022, p. 46 (Previously: *Islamic Studies - Tawhid (1)*, Grade 10-12 (Joint Program), 2021, p. 82; *Islamic Studies - Tawhid (1)*, Grade 10-12 (Joint Program), 2020, p. 82

Remaining:

When teaching the conditions of the *Shahada* (the affirmation of the belief that “there is no God but Allah”), a high school Islamic Studies textbook teaches that those who do not accept the premise of this statement are doomed to Hell.

**Conditions (There is no god but Allah)**

3 - Acceptance of this word and what it requires outwardly and inwardly.

And denouncing wrongdoings, for God Almighty has informed that whoever rejects this sentence will go to hell. [Allah] be praised said: [Allah will say to the angels,] “Gather [all] the wrongdoers along with their peers, and whatever they used to worship instead of Allah, then lead them [all] to the path of Hell. [As-Saffat 22-23]
Remaining:

A lesson on atheism teaches students that it is more common among non-Muslims because of their “pride and arrogance.” Despite acknowledging that there are atheist Muslims, the text explains that this occurs only in “souls that the devil has taken over.” Students also learn that both communication with atheists and psychological disorders are causes of atheism: atheism is presented as dangerous to society because it destroys families and leads to “moral corruption, and the abundance of crime in society.”

[... ] It [atheism] is common among non-Muslims for many reasons, among the biggest of them are pride and arrogance, as the Almighty said: “And, although their hearts were convinced the signs were true, they still denied them wrongfully and arrogantly.” (Al-Naml, 14.) And the Almighty said: “it is Allah’s signs that the wrongdoers deny” (Al-An’am, 33.)

The more people distance themselves from the revelation that Allah has sent down to His messengers, the more atheism spreads. That is why it is very common in the lands of non-Muslims, as it has establishments that support and aid it. This rarely appears among Muslims, in an individual and abnormal capacity, in souls that the devil has taken over by spreading whispers and false doubts and by deviating from the guidance of the Qur’an and the Sunnah in dealing with these delusions. These are unstable tendencies that have appeared in [different] stages in their lives, to the point that the thought of atheism has become mere imitation, without evidence or proof.

Reasons for Atheism:
The most important reasons for atheism:
1. Weak faith in Allah Almighty and distance from the Prophet’s way.
2. Lack of knowledge in the Sharia [ ... ]
3. Being Exposed to suspicions by reading the writings of skeptics and liars, which mislead thought and shake the conscience with misguided thought, especially on social media.
4. Sitting with atheists, communicating with them, and showing admiration for them, because they spread their intellectual poison to the receiving side.
5. Psychological disorders that make bad thoughts take control over a person and mislead him, until he reaches a state of doubt and confusion.

The Danger of Atheism to the Individual and Society
Atheism has great risks, some of which are:
1. Being distant from Allah Almighty, His Messenger, and His religion.
2. Having the nerve to criticize Islamic legal conventions, and slander others.
3. Being hardhearted and selfish in dealing with others.
4. Destroying the family, having its essence shaken and put in disorder.
5. Spreading of moral corruption, and the abundance of crime in society.
6. Anxiety and psychological conflict.
**Jihad and Martyrdom**

**Content Removed**

66. *Fiqh (2), Grades 10–12 (Joint Track), 2021, p. 263.* (Previously—*Fiqh (2), Grades 10–12 [Humanities], 2020, p. 263.)*

**Removed:**

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

**Content Altered**


**Altered:**

A text describing violent jihad as the “climax of Islam” was removed in 2022 from a lesson on jihad. The textbook teaches a hadith that presents *jihad* as the action “dearest to Allah.” There is also no discussion on the spiritual and peaceful forms of *jihad,* and only violent *jihad* is discussed. Students are taught that only the ruler can declare *jihad,* and that Saudi Arabia’s war against the Houthis is a form of *jihad,* and thus is justified and even encouraged under religious law. This illustrates the Saudi Sunni outlook of *jihad* against the Shi’a, albeit a defensive rather than an offensive description. In the 2021 edition, a text teaching that jihad specifically means “fighting the enemies for the protection of religion, land, and worshipers” was removed.
Abdullah ibn Mas’ud reported: “I asked the Prophet which action is dearest to Allah and He replied: “Prayer at its proper time.” He asked: “What came next?” He replied: “Kindness to parents.” He asked: “What came next?” He replied: “Jihad in Allah’s path.” He said: “He told me of them, and if I had asked for more, he would have told me more.”

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

The Almighty said: “Fight in the cause of Allah [only] against those who wage war against you, but do not exceed the limits. Allah does not like transgressors.” [Al-Baqarah: 190]

3- Jihad for the sake of Allah: It is the climax of Islam, and what brings Muslims might and triumph. It depends on the approval of the ruler of the Kingdom’s political and military establishments, and on the call of the Custodian of the Two Holy Mosques to those among the Islamic forces. Examples of jihad that the Kingdom currently experiences include our brave soldiers’ fighting against the enemy Houthis militias, in order to defend the Kingdom and the Custodian of the Two Holy Mosques, and to protect the spirit of the citizens and residents.
68. *Islamic Studies - Tafsir (2), Grades 10 - 12 (Courses System), 2022, p. 48.* (Previously - *Tafsir (2), Grades 10 - 12 (Joint Track), 2021, p. 75*)

**Altered:**

A hadith describing the martyrs' rewards in Paradise was removed in 2022. The removal of the flowery description of the martyrs' reward reads as an attempt to somewhat downplay its charm and appeal; however, a sentence explaining that martyrs are "*alive with their Lord and sustained by Him*" is still taught.

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<table>
<thead>
<tr>
<th>2021</th>
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<tr>
<td><em>Tafsir (2), Grades 10 - 12 (Joint Track), 2021, pp. 75, 133.</em></td>
<td><em>Islamic Studies - Tafsir (2), Grades 10 - 12 (Courses System), 2022, p. 48.</em></td>
</tr>
</tbody>
</table>

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

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69. *Islamic Studies - Tafsir (2), Grades 10 - 12 (Courses System), 2022, p. 88.* (Previously - *Tafsir (2), Grades 10 - 12 (Joint Track), 2021, p. 133*)

**Altered:**

Students are no longer taught that martyrdom is a "*godly gift and a divine honor*" reserved only for the best of His servants, as presented in an interpretation of Qur'anic verses. However, these Qur'anic verses, one of which teaches that God will destroy the disbelievers, are still taught.
“Similar situations came to pass before you, so travel throughout the land and see the fate of the deniers. This is an insight into humanity - a guide and a lesson to the God-fearing. Do not falter or grieve, for you will have the upper hand, if you are believers. If you have suffered injuries (at Uhud), they suffered similarly (at Badr). We alternate these days among people so that Allah may reveal the believers, choose martyrs from among you - and Allah does not like the wrongdoers— and distinguish the believers and destroy the disbelievers.” (Al Imran, 137-141.)

**Takeaways and lessons:**

6- Comprehending the lessons of defeats...

7- Martyrdom for the sake of Allah is a godly gift and a divine honor that Allah bestows upon His best servants.

8- Injustice is a reason for one’s destruction...

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70. *Islamic Studies - Hadith (1),* Grades 10 - 12 (Courses System), 2022, p. 66. (Previously - *Hadith (1),* Grades 10-12 (Joint Track), 2021, p. 99; *Hadith [1]*, Grades 10-12 [Joint Track], 2020, p. 99.)

**Altered:**

A paragraph which discussed both violent and non-violent *jihad* was removed in 2022, as the lesson was made significantly shorter. Following a hadith about “the seven destructive things,” which include fleeing from the battlefield, students are taught that if the Saudi king calls on people to fight, it is forbidden to flee the battlefield. The textbook therefore links the Islamic idea of *jihad* to the Saudi state, presenting its wars as holy religious wars.
12. Jihad in Islam is a general term that contains several meanings that revolve around the expression “exerting effort,” whatever its positive theme may be. This includes seeking knowledge and sustenance, bringing oneself to do good, to abandon evil, and to spend money. This also includes the meaning of fighting, which Allah Almighty legitimized to protect lawful rights and freedoms. Allah Almighty said: “Fight in the cause of Allah [only] against those who wage war against you, but do not exceed the limits. Allah does not like transgressors.” [Al-Baqarah: 190]

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

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

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*Green font indicates added content.
Content Remaining


Remaining:

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

[...] “And who does more wrong” – meaning: no one does more wrong; “Than those who fabricate lies against Allah” – than those who claim that Allah has a partner, or that Allah commanded vile deeds, or those who falsely claim the Prophesy; “or reject the truth after it has reached them?” – or reject what Allah sent through His messenger Muhammad; “Is Hell not a home for the disbelievers?” – Hell is the residence for those who disbelieved in Allah; “As for those who struggle in Our cause” – meaning, those who strived in obeying Allah, waged jihad against their enemies, and supported their religion; “We will surely guide them along Our Way” – We will bring them to the path that leads us; “And Allah is certainly with the good-doers.” – with victory, support, and guidance.
Gender

Content Removed

72. *Life Skills and Family Education, Grades 10-12 (Courses System), 2022, p. 35.* (Previously *Life Skills and Family Education, Grades 10-12 (Joint Track), 2021, p. 35.*)

Removed:

The example made a distinction between men and women in Islam, stating that although they both have rights and obligations, men are superior to women and are responsible for them. Students are now only tasked with explaining the duties and rights of men and women in the household.

<table>
<thead>
<tr>
<th>2021</th>
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<tbody>
<tr>
<td><strong>Life Skills and Family Education, Grades 10 - 12 (Joint Track), 2021, p. 35.</strong></td>
<td><strong>Life Skills and Family Education, Grades 10 - 12 (Courses System), 2022, p. 35.</strong></td>
</tr>
</tbody>
</table>

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

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

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73. Hadith (1), Grades 10 - 12 (Joint Track), 2021, p. 184. (Previously - Hadith [1], Grades 10 - 12 [Joint Track], 2020, p. 188.)

Removed:
Students were taught that women are not allowed to travel independently unless they are accompanied by their husbands, or a relative they cannot marry (Mahram). The chapter containing this was entirely removed from the 2022 textbook.

74. Hadith (2), Grades 10–12 (Humanities), 2021, p. 145 (Previously- Hadith (2), Grades 10–12 (Humanities), 2020, p. 145)

Removed:
Students are taught that within an Islamic marriage, a wife is never allowed to let anyone enter the husband's house without his permission. It should be worth emphasizing that the phrasing of the sentence refers to "his" house and not "their" house. The chapter containing this was entirely removed from the 2022 textbook.

75. Islamic Studies - Fiqh (3), Grades 10 - 12 (Courses System), 2022, p. 76. (Previously - Fiqh (3), Grades 10 - 12 (Optional Track), 2021, p. 76.)
A paragraph teaching that women “cannot” be appointed as judges and that “their power is canceled and rulings invalid” was removed in the 2022 textbook. The justification given for this assertion was a hadith saying that people under a female ruler “will never be successful.”

The conditions the judge must have:

<table>
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<tr>
<th>Third: Islam...</th>
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<td>Fourth: Justice...</td>
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<th>2021</th>
<th>2022</th>
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<tbody>
<tr>
<td>Fiqh (3), Grades 10 - 12 (Optional Track), 2021, p. 76.</td>
<td>Islamic Studies - Fiqh (3), Grades 10 - 12 (Courses System), 2022, p. 76.</td>
</tr>
</tbody>
</table>

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76. *Islamic Studies - Fiqh (1)*, Grades 10-12 (Joint Program), 2021, pp. 32-33.

**Removed:**

The lesson titled "Criteria for Choosing a Wife," including an example where students were presented with hadiths that detail criteria for selecting the right bride, was entirely removed in 2022. The criteria included that she must have wealth and proper rank, obey the husband, and not go against his wishes.

![Hadith Image]

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

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

- Prophet Muhammad said: "The best woman is the one who makes him happy when he looks at her, obeys him when he commands her, and she does not go against his wishes with regard to herself nor her wealth."

77. *Islamic Studies – Tafsir (1)*, Grades 10-12 (Courses System), 2022, p. 120. (Previously: *Islamic Studies – Tafsir (1)*, Grades 10-12 (Joint Track), 2021, p. 187.)

**Removed:**

This high school Islamic Studies textbook no longer teaches that fornication and homosexuality are forbidden because they constitute monstrous atrocities (*fawahish*). While past editions of this textbook taught this as a part of summary of the main ideas of a Qur’anic verse, this edition removed the reference to fornication and homosexuality, now speaking about the prohibition of committing atrocities in a more vague manner.

It should be noted that the parallel 2022 textbook of the Pathways System did not remove the reference to fornication and homosexuality (*Islamic Studies - Tafsir (1)*, Grades 10-12 (Pathways System), 2022, p. 91).
### 2021; 2022 Pathways System textbook

*Islamic Studies - Tafsir (1), Grades 10-12 (Joint Track),* 2021, p. 187; *Islamic Studies - Tafsir (1), Grades 10-12 (Pathways System),* 2022, p. 91.

**Takeaways from the verses:**

3. Prohibiting *fornication and sodomy [homosexuality]* and any other monstrous atrocity, hidden or evident.

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**Family Education, Grade 1, Vol. 2, 2019, pp. 26, 35, 44.**

**Removed:**

In 2022, the restructured Life and Family Skills textbook removed all of the following references to gender stereotypes. A first-grade exercise asked students to categorize items of clothing as “girls’ clothing” or “boys' clothing.” This arbitrary distinction not only contributed to unnecessary and potentially damaging gender stereotypes; it also had little basis in reality, as many of these items are seen worn by people of either gender across the Arab and Muslim world, not to mention in other cultures. The same textbook also asked female students to indicate where their “mother prepares food,” a reference to the kitchen, and showed an illustration of a woman preparing food – both insinuating that food preparation is a woman’s task.

(p. 26)
79. Hadith (1), Grades 10 - 12 (Joint Track), 2021, p. 146. (Previously - Hadith [1], Grades 10 - 12 [Joint Track], 2020, p. 147.)

Removed:

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

Following this, chastity has other applications, including:

a. . . .

b. A Muslim woman’s refrain from adorning herself and from being submissive in speech.
Family Education textbooks, which were previously intended only for girls, are now intended for both genders. As a result, many stereotypical gender roles that were previously taught only for girls, such as doing laundry, brushing one's hair, and cleaning the house, are now taught for both genders. For example, illustrations featuring girls brushing their hair and cleaning the house are now joined by similar illustrations of boys.

2021

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2022

Make sure [feminine] to brush your hair every day.

I will make sure [gender neutral] to brush my hair every day.

(Bottom right): Tick the box for the right posture while cleaning, and mark “X” for the incorrect posture, with an explanation.
Removed:

The 2022 version of a textbook teaching hadiths for high school omitted a comment stating that some Islamic scholars recommend giving male children twice as many gifts as female children. The previous version of the textbook even went as far as to call this recommendation the more “probable” interpretation of the Prophet Muhammad’s words, in contrast with a dissenting view that gifts should be divided equally regardless of gender. With this discussion removed entirely, the textbook now simply accepts the Prophet’s position that children’s gifts should be divided equally without mention of gender, or any other consideration.

*Red font indicates removed content. 
*Green font indicates added content.
Content Altered


**Altered:**

Grade 3 students of Islamic Studies are taught that, as Muslims, they should adhere to a specific, modest clothing etiquette. Students are told that a man must not resemble a woman in his attire, and vice versa. Notably, while this idea existed in 2021 and remains in 2022, a removed passage from 2021 instructed students not to wear the clothing of non-Muslims. While the removal of the passage improved the lesson in the sense of tolerance and prejudice toward non-Muslims, it is still lacking in open-mindedness toward gender roles.

<table>
<thead>
<tr>
<th>2021</th>
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<tbody>
<tr>
<td><em>I take pride in my humble national clothing,</em> and <em>I will not resemble a non-Muslim.</em></td>
<td><em>I take pride in my humble national clothing.</em></td>
</tr>
<tr>
<td><em>It is forbidden for men to imitate women and for women men, as if men should imitate women in their clothing, or women should imitate men in theirs.</em></td>
<td><em>It is forbidden for men to imitate women and for women men; as if men should imitate women in their clothing, or women should imitate men in theirs.</em></td>
</tr>
</tbody>
</table>

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

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

- It is forbidden for a man to imitate a woman with her own clothing or with her characteristics, such as imitation of her voice.
- It is forbidden for a woman to imitate a man with his own clothing.
- Imitating women leads to bad consequences for a man, as he becomes accustomed to femininity, which is contrary to the strength and masculinity he is created with by Allah.
- If a woman becomes accustomed to imitating a man in dress, she will have abandoned her innate femininity, kindness, and tenderness.
• It is forbidden for a man to imitate a woman with her own clothing or with her characteristics, such as imitation of her voice.
• It is forbidden for a woman to imitate a man with his own clothing.
• Imitating women leads to bad consequences for a man, as he becomes accustomed to femininity, which is contrary to the strength and masculinity he is created with by Allah.
• If a woman becomes accustomed to imitating a man in dress, she will have abandoned her innate femininity, kindness, and tenderness.

Prove:
- Exaggeration and excessive tenderness is not suitable for men.
- Roughness and severity do not suit women.

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**Altered:**

When teaching a hadith about the virtue of nurturing daughters and sisters, a Grade 9 Islamic studies textbook explains that Islam cares for all women, granting them their proper status and rights. In addition, it is explained that an intelligent, rational person rejoices at the birth of a girl, and does not prefer males over females. Moreover, the 2022 edition omitted the comment that kindness toward daughters and sisters must coincide with the Sharia, and that what contradicts the Sharia is not considered an act of kindness (for instance, granting leniency with regards clothing, and not dressing modestly).
Islam cares for women, whether they are mothers, wives, daughters or sisters, granting them their proper status and their rights.

Caring for daughters and sisters, and being kind to them and loving them is a great virtue, and that is a path to entering Heaven.

A rational person rejoices at the arrival of a girl and is pleased with that, and does not prefer males over females in upbringing and kindness, for all are gifts from God and the grace of God.

This kindness must coincide with the Sharia. What contradicts the Sharia is not considered an act of kindness, such as: not teaching them what they must know in matters of religion, and being lenient with clothing, since they need to be dressed modestly.

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Altered:

In a Grade 4 Islamic Studies lesson on the proper conduct towards one's wife, the 2022 edition removed an ambiguous question requiring students to identify "Raising the voice and hitting the wife" as either aligned with or contrary to the Prophet's conduct. Given that the lesson presented the Prophet as a role model for respectful conduct toward his wives (such as assisting them in housework), the lesson is likely intended for students to identify the above behavior as contrary to Muhammad's conduct. Omitting this question may thus reflect an attempt to dispel any ambiguity surrounding this issue, removing any space for answers that reflect the opposite, intolerant conduct.
His [Muhammad’s] service to them [his wives]
The Prophet used to perform some of the housework and assist his wives. ‘A’isha was asked: “what would the Prophet do in the house?” she responded: “he would help his wives, and when he would hear the call to prayer [adhan] he would leave to pray.”

<table>
<thead>
<tr>
<th>Action</th>
<th>Alignment with Prophet’s dealings with his wives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calling the wife by her preferred name</td>
<td>Aligns with the Prophet’s dealings with his wives</td>
</tr>
<tr>
<td>Making coffee and serve it to the wife</td>
<td>Aligns with the Prophet’s dealings with his wives</td>
</tr>
<tr>
<td>Raising the voice and hitting the wife</td>
<td>Contrary to the Prophet’s dealings with his wives</td>
</tr>
<tr>
<td>Preventing the wife from visiting her family</td>
<td>Contrary to the Prophet’s dealings with his wives</td>
</tr>
</tbody>
</table>

His [Muhammad’s] service to them [his wives]
The Prophet used to perform some of the housework and assist his wives. ‘A’isha was asked: “what would the Prophet do in the house?” she responded: “he would help his wives, and when he would hear the call to prayer [adhan] he would leave to pray.”
This Grade 6 social studies textbook teaches that Saudi Arabia's Vision 2030 reform emphasizes the important role of Saudi women in bolstering Saudi society and its economy. The text also teaches that Saudi Arabia seeks to provide women with greater opportunities, and to increase the rate of women's participation in the labor market.

Saudi Arabia's Vision 2030 has many expected results, the most important of which are:

... The rate of women's participation in the labor [market]: today: 22%. 2030: 30%
Remaining:

Students are taught that adopting the appearance of people from other religions is prohibited – a command added in 2021. In addition, the textbook teaches that imitation of the opposite sex is a major sin, and that those who commit it will be cursed. This content appeared in 2019, was removed in 2020, has been reinserted in 2021, and still appears in the current 2022 textbook.

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

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

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

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

Activity 1:
What are the consequences of men wearing women’s clothes?

Second: No imitation of another gender in clothes:
The Prophet forbade men to be like woman in his appearance, just as he forbade woman to be like a man in her appearance. It is reported that Ibn Abbas said: “The Messenger of Allah has cursed men who imitate women and women who imitate men.”

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

As for the woman, if she gets used to imitating the man in clothing, she leaves behind the softness, kindness, and tenderness that are innate in her.
89. *Islamic Studies - Hadith (2)*, Grades 10-12 (Courses System), 2022, pp. 82-83. (Previously - *Islamic Studies - Hadith (2)*, Grades 10-12 (Joint Program), 2021, pp. 102-103.)

**Remaining:**

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

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

7. The hadith warns women against being lenient with maintaining their modesty, or against doing or showing something that invites men to be seduced by them, in addition to imitating men.

90. *Islamic Studies - Tafsir (1)*, Grades 10-12 (Pathways System), 2022, p. 91. (Previously: *Islamic Studies - Tafsir (1)*, Grades 10-12 (Joint Track), 2021, p. 187.)

**Remaining:**

This high school Islamic Studies textbook teaches that fornication and homosexuality are forbidden because they constitute monstrous atrocities (fawahish), as a part of the summary of the main ideas of a Qur’anic verse.

It should be noted that the parallel textbook of the Courses System removed the reference to fornication and homosexuality (*Islamic Studies - Tafsir (1)*, Grades 10-12 (Courses System), 2022, p. 120). This may indicate an attempt to sift out homophobic statements, albeit partially successful as they have seemingly survived in some passages, as demonstrated in this textbook.
Takeaways from the verses:

3. Prohibiting fornication and sodomy [homosexuality] and any other monstrous atrocity, hidden or evident.

91. *Fiqh (3), Grades 10 - 12 (Courses System), 2022, p. 22.* (Previously - *Fiqh (3), Grades 10 - 12 (Optional Track), 2021, p. 22.*

**Remaining:**

A chapter on Islamic law, with regards the family structure, reinforces patriarchal gender roles, stating that women must obey men as they are their guardians. This structure is presented as integral to successful married life.

The Seventh Distinguishing Quality [of Islamic laws regarding the family structure]: Shariah has given men guardianship over women in what is right... It has commanded the woman to obey him in what is right, and all of this is in order for marital life to go on in the best way possible... The Almighty said: “Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially.” [An-Nisa: 34]...
92. *Islamic Studies - Hadith (2)*, Grades 10-12 (Courses System), 2022, pp. 79-80.  
(Previously - *Islamic Studies - Hadith (2)*, Grades 10-12 (Joint Program), 2021, pp. 97, 99.)

**Remaining:**

Students are taught that imitating the opposite gender is “among the greatest of sins” in Islam, as it is considered a “deviation... from human nature.” This is supported by a prophetic hadith, stating that Allah curses such people.

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

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


**Remaining:**

Students are taught that Muslim women are to dress modestly in a way that does not show their body features, so as not to attract “the attention of strangers,” suggesting that women are to blame for such attention. The text also states that Muslim women cannot dress like men.
The Muslim woman’s Dress:
Allah has prescribed for the Muslim woman to be modest in her dress in order to protect herself, and preserve her humility. Therefore, a woman should observe the following in her dress:
1. It must cover her body.
2. The dress should not be an adornment in itself, attracting the attention of strangers.
3. The dress should not be transparent.
4. It should be wide and conceal the size of body parts.
5. It should not resemble men’s clothing.
6. The clothes should not be perfumed.

94. Islamic Studies - Hadith (2), Grades 10-12 (Courses System), 2022, p. 80 (previously - Islamic Studies - Hadith (2), Grades 10-12 (Courses System), 2021, p. 99; Islamic Studies - Hadith (2), Grades 10-12 (Courses System), 2020, p. 99; Islamic Studies - Hadith (2), Grades 10-12 (Courses System), 2019, p. 103)

Remaining:
Students are taught that imitating the opposite gender is “among the greatest of sins” in Islam, as it is considered a “deviation from normality.” This is supported by a prophetic hadith, stating that God curses such people.

Imitating the opposite sex, that is to say, that young men take on the resemblance of women and act softly like them, and the young women who behave like men. That conduct is legally forbidden, because it is a deviation and an inversion of innate characteristics, and a thing preventing each of the sexes from performing its true role in life, and because it entails bad effects on the individual and the community. Islam has therefore taken a strict line in preventing it, and classifying it among the gravest sins. According to a hadith by Ibn Abbas, saying: “the Messenger of God has cursed men who imitate women and women who imitate men.”


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

Remaining:

A restrictive prohibition on women not stomping their feet, removed in 2021 after appearing in 2020, was reinstated in 2022. According to an interpretation of a Qur’anic verse (24: 31) which is understood as a prohibition on women “not stomp their feet to make known what they conceal of their adornment,” women are forbidden to stomp their feet in the presence of strangers, so as to prevent their anklets from drawing the attention of strangers to their legs.

[God Almighty said: women should] “not stomp their feet to make known what they conceal of their adornment” - women shall not stomp their feet when walking, resonating the sound of their concealed adornments, such as anklets and the likes of it, so that it will not attract the gazes of men.

This teaches:
• The prohibition for women to stomp their feet when walking in front of strangers, so that the sound of their concealed adornments will not be heard.

Remaining:

In a lesson about obedience from a Grade 9 Islamic studies textbook, students are taught that the wife must obey her husband. This is illustrated in a hadith stating that women must receive her husband’s permission before fasting (an optional fast), or allowing others to enter “his house.”

The wife obeying her husband: [the Prophet] said “It is not lawful for a woman to observe an optional fast without the permission of her husband when he is at home. Nor should she allow anyone to enter his house without his permission.”

New Content


New:

In a lesson dedicated to spending free time in a useful way, third grade students are presented with an exercise on doing house chores that their mother instructs or prohibits them from doing. The mother is described of being in charge of the house chores, in addition to the fact that all featured pictures show a girl undertaking them.

Draw a [circle] under the photos of chores that my mother wishes me to do,
And a [square] under the photos of chores that I want to do,
And a [triangle] under the photos of chores that my mother prohibits me from doing.
Israel and Zionism

Content Removed


Removed:

In a lesson on poetry, the 2022 textbook omitted the subject “opposing the Jewish settlement of Palestine” from the examples of patriotic poetry, and removed the paragraph about political poetry. Students were taught different types of poetry, including patriotic poetry, exemplified by the subject “opposing the Jewish settlement of Palestine,” and political poetry, which was exemplified by the subject “the Jews’ occupation of the holy land.”

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

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

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

*Red font indicates removed content.*
100. *Geography, Grades 10 – 12 (Courses System),* 2022, pp. 239 – 240. (Previously: *Geography, Grades 10 – 12 (Humanities,)* 2021, pp. 239 – 240)

**Removed:**

Two maps in a geography textbook, which previously labeled Israel as Palestine, now do not display the names of any country, including Israel. Nonetheless, other maps in this textbook and others still label Israel as Palestine.

<table>
<thead>
<tr>
<th>2021</th>
<th>2022</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Geography, Grades 10 - 12 (Humanities,)</em> 2021, pp. 239 – 240.</td>
<td><em>Geography, Grades 10 - 12 (Courses System),</em> 2022, pp. 239 – 240.</td>
</tr>
</tbody>
</table>

101. *Social Studies, Grades 10-12 (Joint Program),* 2021, p. 79.

**Removed:**

A task which was removed in the new 2022 edition instructed students to disprove “one of the Zionist claims regarding their right to the Arab land of Palestine,” thus teaching that the Jews have no right – historical or religious – to self-determination in the land.

2. Students will mention one of the Zionist claims regarding their right to the Arab land of Palestine, and they will respond to it.
Removed:

A high school social studies textbook for 2022 no longer contains a section describing the positive results of the First Intifada. Between 2019-2021, the textbooks presented the positive results of the Intifada, which included increased international sympathy toward the Palestinians, the exposure of the “falsified democracy” of the “Zionist enemy,” ending the Palestinian dependence on the Israeli economy, and negative net migration rate from Israel. In removing this section, the positive representation of the Intifada, which is built on violent uprisings against Israelis, has been significantly moderated.

Repercussions of the Intifada

The losses caused by the Intifada notwithstanding, it marked serious achievements and profits which are summarized in the following:

- Increasing international sympathy with the Palestinian people and particularly solving the issue of Palestine.
- Revealing the falsified democracy maintained by the Zionist enemy.
- Ending the Palestinian economy’s dependence on Zionist economic institutions, and establishing an alternative Palestinian economy.
- Beginning of negative emigration from Israel.
Content Altered


Altered:

This high school social studies textbook has somewhat moderated the terminology used to refer to Israel, replacing references to the country as “the Zionist enemy” with “the Israeli occupation army.” The textbook also removed references to Israel as “the Israeli enemy,” replacing them with “the Israeli occupation,” and the term “the Zionists” was replaced with “the Israelis,” or “the Israeli occupation army.” These changes, which were made throughout the textbook, partially reduce the animosity and non-recognition of Israel expressed elsewhere in the textbook. It should be noted, however, that the new textbook uses the terms “the Israeli occupation army” and “Israeli occupiers” in the context of the 1948 War, implicitly delegitimizing the existence of the State of Israel.

2021 Edition, pp. 34-37: The term “the Zionist enemy” is marked in red.

2021 Edition, p. 67: The term "the Zionists" is marked in red.

Altered:
This Social Studies textbook no longer propagates the myth that the 1969 Al-Aqsa Mosque arson was a conspiracy perpetrated by Israel. The textbook removed a sentence teaching that the Organization of Islamic Cooperation was established following “the criminal arson that was perpetrated in the blessed Al-Aqsa Mosque... by Zionist actors in the occupied city of Jerusalem.” However, the textbook still teaches that the OIC’s purpose was to use “every means – political and military – to liberate Jerusalem from the Israeli Occupation,” implying that the liberation of Jerusalem is a noble cause.

It should be noted that the equivalent textbook from the Courses System still accuses Israel of perpetrating the arson (Social Studies, Grades 10–12 (Courses System), 2022, p. 170).

The Organization (of Islamic Cooperation) was established in Rabat, the Kingdom of Morocco, on 12 Rajab, 1389 AH (25 September, 1969) on the occasion of the first conference of leaders of the Islamic world, which was held in the Moroccan capital.

The leaders of the Islamic world who met in Rabat were able to establish their unity, form a consensus, and mobilize the necessary force to confront this blatant aggression. In that meeting, the Organization was established, with its charter containing a guarantee to use every means – political and military – to liberate Jerusalem from the Zionist Occupation.

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

105. **Social Studies, Grade 10-12 (Courses System), 2022, p. 65** (previously in **Social Studies, Grade 10-12, (Joint track), 2021, p. 65**)

**Altered:**

A passage entitled the “British Mandate for Palestine,” in the 2022 edition of a high school social studies textbook was changed from the previously titled text “The Attempt to Create the Zionist Entity.” (2021). The 2022 edition also mitigated the British involvement in the process, while downplaying tropes associated with Jewish control over state apparatuses and the economy. Statements pertaining to the British “appointing a great number of Jews to high-ranking positions”, “facilitating affairs for the Jews to organize themselves and train to use firearms,” and “supporting the Jews economically and militarily” were removed. The 2022 edition also removed a statement that the first High Commissioner of Palestine Herbert Samuel was a Jew. Although he was in fact Jewish, the removal may signify an
attempt to divert the focus from Jewish-British involvement in the establishment of the state of Israel, and mitigate antisemitic tropes. The textbook still contains the false claim that Britain forced Palestinian [Arabs] to sell their agricultural lands to "the Jews."

The Attempt to create the Zionist entity:
After WWII ended, and Britain and its allies emerged victorious, and the League of Nations accepted the British Mandate for Palestine, which was affirmed in the San Remo conference of 1338 AH/ 1920 AD, Britain began to carry out its plans to implement the Balfour Declaration by establishing a Zionist entity in Palestine. Following are some of the measures that Britain has taken to achieve this:
- It appointed the British Jewish Herbert Samuel as the first British High Commissioner for Palestine, who had made great efforts to help the Jews to establish their national homeland in Palestine.
- It established a Jewish agency to participate in the rule over Palestine, in 1340 AH/1922 AD.
- It appointed a great number of Jews to high-ranking positions.
- Forced the Palestinian families to sell their farming lands to Jews.
- Facilitated affairs for the Jews to organize themselves and train to use firearms.
- Supported the Jews financially and militarily.

British Mandate for Palestine
After WWII ended, and Britain and its allies emerged victorious, and the League of Nations accepted the British Mandate for Palestine, which was affirmed in the San Remo conference of 1338 AH/ 1920 AD, Britain began to carry out its plans to implement the Balfour Declaration by establishing a Zionist entity in Palestine. Following are some of the measures that Britain has taken to achieve this:
- It appointed the British Herbert Samuel as the first British High Commissioner for Palestine, who had made efforts to help the Jews to establish their national homeland in Palestine.
- It established a Jewish agency to participate in the rule over Palestine, in 1340 AH/1922 AD.
- Forced the Palestinian families to sell their farming lands to Jews.

*Yellow highlight* indicates altered content.  
*Red font* indicates removed content.
An image of the Al-Aqsa Mosque, describing it as being located “in the city of Jerusalem in Palestine,” was removed in the 2022 edition. However, a chapter about the Umayyad dynasty still includes a picture of the White Mosque, located in “Ramlah in Palestine,” rather than in Israel (the city, located near Tel Aviv, was established in the 8th century during of the Ummyad era as the capital of Jund Filastin, the military district of Palestine, in the Bilad al-Sham province).

Altered:

An image of the Al-Aqsa Mosque, describing it as being located “in the city of Jerusalem in Palestine,” was removed in the 2022 edition. However, a chapter about the Umayyad dynasty still includes a picture of the White Mosque, located in “Ramlah in Palestine,” rather than in Israel (the city, located near Tel Aviv, was established in the 8th century during of the Ummyad era as the capital of Jund Filastin, the military district of Palestine, in the Bilad al-Sham province).

107. *Social Studies*, Grades 10-12 (Courses System), 2022, p. 68. (Previously - *Social Studies*, Grades 10-12 [Joint Program], 2021, p. 68.)

Altered:

The title of a lesson on the Arab-Israeli wars and Saudi Arabia’s stance on the conflict was altered in the new 2022 edition, with its reference to “the Zionist entity” removed, and its focus shifted to the Arabs’ “support of the Palestinian Cause.” Despite this, the lesson itself still remains the same.
Content Remaining

108. *Social Studies, Grades 10–12 (Courses System), 2022, p. 72 (Previously - Social Studies, Grades 10–12 (Joint Track), 2021, p. 73.)*

Remaining:

Students are taught that “Zionists” deliberately tried to burn down the Al-Aqsa Mosque in 1969. As is well-documented, an Australian Christian fundamentalist tourist named Denis Rohan was in fact responsible for the attack.¹⁰ It should be noted that the parallel social studies textbook in the Pathways System removed the entire chapter addressing the Palestinian cause, which included this example. In addition, the Pathways System textbook specifically removed another example which blamed Israel for the arson (*Social Studies, Grades 10–12 (Pathways System), 2022, p. 113*).

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

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Remaining:

Zionism is defined as a racist European movement that aims to expel Palestinians, and establish a Jewish state by force. Interestingly, another textbook from 2017, which was not republished, defined Zionism more neutrally as a movement that aims to unify the Jews of the Diaspora in Palestine.

It should also be noted that the parallel social studies textbook in the Pathways System removed the entire chapter addressing the Palestinian cause which included this example.

<table>
<thead>
<tr>
<th>2017</th>
<th>2022</th>
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<tbody>
<tr>
<td><em>Social and National Studies 2, Grades 10–12, Level 2, 2017, p. 46.</em></td>
<td><em>Social Studies, Grades 10–12 (Courses System), 2022, p. 64.</em></td>
</tr>
</tbody>
</table>

Concepts and Terms

Zionism: Named after Zion, a mountain in Jerusalem, it is a Jewish political movement, European in its origins and beginnings, which aims at unifying the Jews of the Diaspora and settling them in Palestine. From this movement the establishment of their state resulted in the land of Palestine in 1948.

*Red font* indicates removed content.

*Green font* indicates added content.
110. **Social Studies**, Grades 10–12 (Courses System), 2022, p. 170. (Previously - **Social Studies**, Grades 10–12 (Joint Program), 2021, p. 169.)

**Remaining:**

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

It should be noted that in the equivalent textbook from the Pathways System, this example was altered, and now omits the accusation that Israel perpetrated the arson (**Social Studies**, Grades 10–12 (Pathways System), 2022, p. 113.).

111. **Social Studies**, Grade 7, Vol. 1, 2022, p. 70.

**Remaining:**

In a passage on Islamic architecture and the historical construction of fortresses and citadels, students are taught that the city of Acre is part of Palestine, not Israel.
Students are taught that Israel’s reasons for starting the Six-Day War were expanding its borders, taking over Islamic and Christian holy sites in Jerusalem, and taking over oil wells in the Sinai Peninsula. While these accusations remain in the 2022 textbook, a sentence suggesting that another Zionist motive to start the war was to raise Israeli morale was removed.

It should be noted that the parallel social studies textbook in the Pathways System removed the entire chapter addressing the Palestinian cause, which included this example.

### 2021

**Social Studies, Grades 10–12 (Joint Track), 2021, p. 70.**

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

*Red font* indicates removed content.

### 2022

**Social Studies, Grades 10–12 (Courses System), 2022, p. 70.**

The reason for war was to achieve Zionism’s fundamental goals, to expand their territories and take over the Islamic and Christian holy sites in Jerusalem, as well as taking control over oil wells in the Sinai Peninsula. For these reasons, the Zionist enemy used Egypt’s decision to close the Straits of Tiran to Israeli ships as an excuse to attack . . .

*Red font* indicates removed content.
113. *Social Studies, Grades 10–12 (Courses System), 2022, p. 75.* (Previously - *Social Studies, Grades 10 - 12 (Joint Track), 2021, pp. 75 - 76.)

**Remaining:**

Students are taught about the “Israeli enemy” in the context of the “Separation Wall.” It should be noted that the parallel social studies textbook in the Pathways System removed the term “the Israeli enemy” in this paragraph, replacing it with “the Israeli occupation.” (*Social Studies, Grades 10–12 (Pathways System), 2022, p. 30.*

**Remaining:**

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

**2019**

**2020; 2021; 2022**

Remaining:

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

![Map of Saudi Arabia with Israel's existence ignored](image1.png)


Remaining:

Israel's existence is ignored in maps throughout this textbook. The entire territory of is labeled “Palestine,” with no country name or delineation lines for Israel's presence. Yet, the current map is vividly colored, avoids pan-Arab and pan-Islamic indications and projects a more diversified region.

![Map of Middle East with Israel's existence ignored](image2.png)

[Map key: light green:] Arab Countries
[Green:] Islamic Countries

**Remaining:**

Israel is not included on maps of the region that are used to show Saudi Arabia’s demography, mineral extraction sites, and airports and ports. States bordering or adjacent to Saudi Arabia are labeled, though not delineated, except Israel. Instead of Israel, the word “Palestine” is placed in the same area.

![Map of the Middle East with labels and borders.]


**Remaining:**

Descriptions of the Jordan Valley, the Jordan River, and the Dead Sea present all three as being located between Jordan and Palestine, avoiding Israel's geographical presence.

![The Jordan Valley map.]

**The Jordan Valley:**

[…] The valley is located along the Jordan River, between Jordan and Palestine. It includes the Dead Sea.

119. *Social Studies*, Grades 10–12 (Courses System), 2022, pp. 56, 60, 87; *Fiqh (1)*, Grades 10 - 12 (Courses System), 2022, p. 13; *Geography*, Grades 10 - 12 (Courses System), 2022, p. 198; *Social Studies*, Grade 5, Vol. 1-3, 2022, p. 69; *Social Studies*, Grade 9, Vol. 1-3, 2022, pp. 214, 215, 218, 219. (Previously - *Social Studies*, Grades 10 - 12 (Joint Track), 2021, p. 87; *Fiqh (1)*, Grades 10 - 12 (Joint Track,) 2021, p. 13; *Geography*, Grades 10 - 12 (Humanities,) 2021, p. 198; *Social Studies*, Grade 5, Vol. 1, 2021, p. 55; *Social Studies*, Grade 9, Vol. 1, 2021, pp. 120 - 21, 125, 156.)
Remaining:

Israel is erased from maps in geography, social studies, and Islamic jurisprudence textbooks. The maps label the entire territory of Israel, the Palestinian Authority and Hamas-controlled Gaza as “Palestine.”

120. *Geography, Grades 10–12 (Courses System), 2022*, p. 204. (Previously - *Geography, Grades 10–12 (Humanities), 2021*, p. 204.)

Remaining:

A world language map suggests that Arabic is the only language in the Middle East and MENA regions, disregarding Hebrew, Turkish, Persian, Kurdish, Amazigh, and other languages.

121. *Geography, Grades 10–12 (Courses System), 2022*, pp. 198, 221; *Social Studies, Grades 10–12 (Courses System), 2022*, p. 58.

Remaining:

In a few instances, maps demarcate the Green Line (or the 1949 Armistice demarcation lines), implicitly recognizing the existence of two separate political entities (one of which is Israel). These maps do not, however, mention Israel in name. The demarcation of the Green Line seems to be unintentional, as most maps, sometimes even in adjacent pages, do not show it.

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

**2017 Edition:**
Yellow highlight indicates that the word “Israel” has been deleted, or replaced with “Zionist,” in the 2019 edition.

**2019, 2020, 2021, 2022 Editions:**
The word “Zionist,” marked in red, is now used instead of “Israel.”

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11 This change can be seen also in more pages in the textbook: Social Studies, Grades 10–12 (Courses System), 2022, pp. 32, 33, 35, 36, 39, 40, 59, 63.
Remaining:

The following photos, entitled “Construction of the Occupier Jews’ Settlements in Palestine,” accompany a text describing how the British Mandate helped the Zionist movement form a national homeland. Settlements were built after 1967, and the West Bank Barrier at the beginning of the twenty-first century, decades after the end of the British Mandate in May 1948.

It should be noted that the parallel social studies textbook in the Pathways System removed the entire chapter addressing the Palestinian cause which included this example.

Remaining:

Students are taught that the Jews “did not have independent rule in Palestine except for 90 years during the time of David and Solomon.” The text ignores Jewish regimes and major collective-presence periods throughout history in which various types and degrees of Jewish/Israeli self-rule or full independence were practiced.

Remaining: (Arabic script)
A Brief Overview of the History of Palestine:

Palestine has been an Arab land since the Semitic migrations from the Arabian Peninsula. The Canaanites dwelled there and lived there for more than 1,500 years, and they fully ruled it. That is why Palestine is referred to by archeologists as the Land of Canaan, after the Canaanites.

The Prophet of Allah Joshua, son of Nun, led the Children of Israel (the Jews) after the Prophet of Allah Moses, and brought them into Palestine. Then came the Prophet of Allah David, who triumphed against Goliath, King of the Canaanites, and after David’s death, the Prophet of Allah Solomon took over.

When Solomon passed away, the State was torn apart, it became weak, and it was taken over by neighboring states, as this was followed by them rooting them out and scattering them all over. The Jews did not have independent rule in Palestine except for 90 years during the time of David and Solomon.

Following this, Palestine became subjected to Persian rule, then to the Greeks, the Arab Nabataeans, and the Romans. In the year 16H/637AD, the Islamic conquest arrived in Palestine during the reign of Caliph Umar bin Al-Khattab, as Jerusalem surrendered, and Palestine returned to being Arab and Islamic from that point on until this day.

When the Crusades arrived in the Levant, they took over Jerusalem. In the year 583H/1187AD, the Muslims won the Battle of Hattin, led by Saladin, and they entered Jerusalem after 91 years of Crusader occupation. The Muslims allowed the Jews to live in Palestine as citizens under Islamic sovereignty, a situation that remained so during the reign of all the Muslim states until the end of WWI, in which the Allies prevailed against the Turks and their German allies.


**Remaining:**

Students are taught that in 1948, "the establishment of the occupying state of Israel was announced." This rendering ignores the fact that Israel has been from its inception an internationally recognized independent state.

وفي 1948/5/15 انسحب بتخطيط بالمتحدة من فلسطين، وأعلن قيام دولة إسرائيل المحتلة.

On 15/5/1948, Britain withdrew from Palestine, and the establishment of the occupying State of Israel was announced.
The below example depicts Zionists before the establishment of Israel as cunning and devious. Students are taught that Haim Weizmann, a prominent Zionist leader and future President of the State of Israel, tried to bribe King Ibn Saud to “abandon the issue of Palestine,” and not be “a major obstacle to the Zionist movement’s ambitions.” The textbook describes Ibn Saud’s response, who considered Weizmann’s “criminal audacity” as despicable and vile.

What are the contents of this letter?
As a result of King Abdulaziz’s strong position during the beginning of the Second World War, Haim Weizmann, head of the World Zionist Organization, sent a request through one of the Europeans to King Abdulaziz, to abandon the issue of Palestine in exchange for a large sum of money, because he and the Kingdom of Saudi Arabia constitute a major obstacle to the Zionist movement’s ambitions.
What was King Abdulaziz’s response?
King Abdulaziz’s response arrived: There is personal hostility between me and Weizmann, because he had the criminal audacity to offer me despicable payment for me to be a traitor to my religion and my country. Is there any greater viliness or meanness than this?!

Students are taught that “the occupying Zionist enemy” builds settlements in the Negev, the only land passageway between Egypt and the Arabian Peninsula. Thus, Israel is presented as an entity that severs the connection between Arab lands. The textbook refers to “settlements” Israel builds in the Negev, even though it is part of Israel proper, designated in UN Resolution 181.

The Negev is the only land passageway between Egypt and the northern part of the Arabian Peninsula. Because of its important location, the occupying Zionist enemy established its settlements there.
A passage praising the importance of olive trees in Palestinian culture and its economy teaches students that the Palestinians suffer because “Occupation forces” cut down olive trees and “destroy the region,” indicating that this is a wide-scale policy executed by Israel.

### Enrichment Information:

Olive trees are considered among the most important agricultural crops in Palestine, as Palestinian olive oil is considered of the finest quality. The Palestinians face suffering due to the Occupation forces that cut down olive trees and destroy the region.

A high school social studies textbook teaches about the 2018 Jerusalem Summit hosted by Saudi Arabia, recognizing “occupied East Jerusalem” as the capital of the Palestinian State. This is remarkable, since specific reference to East Jerusalem, as opposed to Jerusalem in general, is rare to find in textbooks of Arab countries.

Jerusalem Summit of 1439AH/[2018AD]

King Salman ibn ‘Abd al-‘Aziz declared the 29th Arab summit of 29 Rajab 1439 [= 15 April 2018] in the city of Dhahran “the Jerusalem Summit,” clarifying that “Palestine and its people are in the conscience of all Arabs and Muslims.” The concluding speech of the summit contained a validation of the centrality of the Palestinian Cause to the entire Arab nation, and the validation of the Arab identity of occupied East Jerusalem, the capital of the state of Palestine [...]

**Social Studies, Grades 10-12 (Courses System), 2022, p. 62.**

**Remaining:**

A passage praising the importance of olive trees in Palestinian culture and its economy teaches students that the Palestinians suffer because “Occupation forces” cut down olive trees and “destroy the region,” indicating that this is a wide-scale policy executed by Israel.
Regional and Domestic Issues

Content Removed


Removed:

An exercise excluding Iran from a chart showing the nations bordering the Strait of Hormuz was removed in the textbook’s 2022 edition. While the 2017 edition did mention Iran as one of the countries bordering the Strait of Hormuz, the 2019-2021 editions excluded Iran from the list, and now the 2022 edition does not mention the names of countries bordering the Strait at all.

|--------------|------------------------|--------------|

Complete the following chart by filling in the straits and canals of the Arab and Islamic Worlds:

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

<table>
<thead>
<tr>
<th>The Strait or the Canal; Connecting; Bordering States</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hormuz; The Arabian Gulf with the Sea of Oman; Oman and Iran</td>
</tr>
</tbody>
</table>

*Red font* indicates removed content.
Removed:

In a 2022 high school social studies textbook, a passage was removed from a section on “the war against terrorism.” The text previously (2019, 2020, 2021) explained that Saudi Arabia suffered from acts of terrorism, including suicide attacks that led to the killing of innocent people, and explicitly condemned such acts according to the principles of Islam. The remaining passages thus focus on manifestations of Islamic extremism (the ghulat and the Kharijites who assassinated the third and fourth caliphs ‘Uthman ibn ‘Affan and ‘Ali ibn Abi Talib) in early medieval history, as well as the Saudi Arabia’s role in establishing the Islamic Military Alliance (which has 41 member states) to fight terrorism in 2015. The following text and translation come from the removed section:

In our contemporary history, groups and factions with extreme ideologies and practices have appeared, performing deeds that resulted in disasters and calamities. In the wake of the wars and displacement that some Islamic countries have seen, extremists have appeared, purporting to elevate Islam and the Muslims. But they brought about suicide and the murder of Muslims, asylum seekers, and innocents. The Kingdom of Saudi Arabia, like other countries who suffered from the terrorism of extremists, saw how they carried out bombings, destruction, and the killing of innocents [...].

The kingdom hastened to stand by different countries to face and fight this disease by every means possible, and declare that Islam is free from these [terrorist] acts, and that it is a religion of love and peace [...]
Removed:
A section was removed from a 2022 high school Islamic Studies textbook on the oath of allegiance to the ruler (bay’a). The 2021 edition had accused modern separatist groups and organizations of promoting harmful ideas on this oath of allegiance, and its impact on the homeland’s political affairs. The removed text specifically identified the following as wrong perceptions of allegiance: the role of the so-called “secret guide” [of the Muslim Brotherhood (allegedly the true leader who clandestinely controls the operations of the organization and instructs the general guide)]; the Shi’i perceptions of governance (the preeminent authority of the Hidden Imam over the Islamic community); and Western democratic systems of governance, including holding elections. The text construed the three as negative and illegitimate manifestations of Islamic governance, which stem from foreign propagators of “political Islam.”

The removed text construes these conceptualizations of governance as un-Islamic, criticizing them for impairing on the allegedly true Islamic conceptualizations of the pledge and its role in facilitating governance in the Muslim homeland.

[Partial Translation]
The oath of allegiance [bay’a]... is one of the most important elements of the system of government for any country. It is one of the most important factors for its stability and development.

... In the era of the modern nation-state, theorists and sheikhs of internationalist groups and separatist sects have attempted to construe the meaning of allegiance in accordance with their orientations. Sometimes they establish the meaning of allegiance to strengthen the relative position of a hidden guide [murhids], and sometimes to propagate a hidden Imam, and at other times to propagate Western democracy and elections. In so doing they use theories of the political Islam that is managed by secret groups and organizations from outside the country, while laboring to confirm that their groups and organizations or [ideological] school deserve loyalty above that to their homeland or its ruler [...] And these [groups] have attempted to impose their religious mandate on the [general] understanding of the pledge of allegiance and the homeland [...]

2021 and 2022 textbooks describe the Ottomans as the enemies of the Saudi state. Maintaining this message, 2022 textbooks systematically describe the Ottomans as “aggressors” (muʿtadi), instead of the term “ghazi”, which can be understood both in the negative sense of invaders, but also in a positive Islamic sense as someone engaged in holy war. This change was probably intended to prevent this ambiguity, thereby removing any trace of Islamic legitimacy from the Ottomans, and in turn increasing that of the Saudis who fought them. While explicit criticism against modern Turkey was not identified, the overall negative portrayal of the Ottomans as “aggressors” may potentially extend to modern Turkey. Notably, the aggression of the Ottomans is demonstrated in the text, relating how they fired cannons at the holy land of Medina during the Battle of Medina in 1227AH/1812AD. The Ottomans continued to fire their cannons even after a ceasefire had been called, resulting in more fatalities.

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

*Partial translation*

**Battle of Holy Medina**

The Saudi defending forces [Murabitun] and people showed extreme courage in protecting Holy Medina. But the huge numbers of the invading [ghaziya] forces and their wickedness in having no respect for the sanctity of the city where the Prophet’s mosque and shrine exist, led the Saudis to surrender. They did this on the condition that [the Ottomans] would not damage the city or harm its inhabitants. The invading forces did not comply with the treaty, and after entering [the city] began firing cannons to kill more.

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Noteworthy Content

133. *History, Grades 10-12 (Courses System), 2022, p. 110; Social Studies, Grade 6, Vol. 1-3, 2022, p. 45.* (Previously - *History, Grades 10-12 (Humanities Track), 2021, p. 109; Social Studies, Grade 6, Vol. 1, 2021, p. 43.)

**Altered:**

Changes made include:

- The Ottomans are described as the enemies of the Saudi state.
- 2022 textbooks systematically describe the Ottomans as “aggressors” (muʿtadi), instead of the term “ghazi”, which can be understood both in a negative sense of invaders, but also in a positive Islamic sense as someone engaged in holy war.
- This change was probably intended to prevent the ambiguity, thereby removing any trace of Islamic legitimacy from the Ottomans, and in turn increasing that of the Saudis who fought them.
- While explicit criticism against modern Turkey was not identified, the overall negative portrayal of the Ottomans as “aggressors” may potentially extend to modern Turkey.
- The aggression of the Ottomans is demonstrated in the text, relating how they fired cannons at the holy land of Medina during the Battle of Medina in 1227AH/1812AD. The Ottomans continued to fire their cannons even after a ceasefire had been called, resulting in more fatalities.
The End of the First Saudi State:
The Imam Abdullah bin Saud was a brave leader who faced the enemies with great courage with his loyal men, but the armies of the invader [ghaziya] Ottoman state sent by the Ottoman Wali of Egypt, Muhammad Ali, were huge...

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


Altered:
A Grade 6 social studies textbook contains graphic illustrations of battles that ensued between the Saudis and the Ottomans. The Saudis generally wear green uniforms (green is widely recognized as a symbol of Islam), as opposed to the red Ottomans. The illustrations in 2019 contained graphic imagery of explosions, firing guns and canons towards soldiers and horses, and setting them on fire. However, since 2020, the illustrations visualizing the battle and the violence were removed or made smaller. Nonetheless, in the texts that the illustrations accompany as early as 2019, the Ottomans are demonized and portrayed as cruel invaders and occupiers who perpetrate bloodshed, torture, and merciless killing.

<table>
<thead>
<tr>
<th>2019</th>
<th>2020 (p. 55), 2021 (p. 46), 2022 (p. 47)</th>
</tr>
</thead>
</table>

Illustration of the Saudi heroine Ghaliya al-Buqmiyya commanding the battle against the invading Ottoman forces.

Illustration of one of the battles of Asir and Wadi Zahran

Illustration of the firing battle in al-Dar‘iya
The alliance of the Saud family with Wahhabism stands at the core of Saudi Arabia’s religious and political legitimacy. Yet, the designation of Saudi Arabia as a “Wahhabi state” is seen here as a distortion and denigration—a propaganda ploy by the Ottomans. In the 2022 version, it is added that the Ottomans’ ploy was motivated by their dislike of the perceived lofty status of the first Saudi state in the Arab and Islamic world, which is owed to the fact that they brought stability and prosperity to the Arabian Peninsula, security to the pilgrimage routes, and took care of the Two Holy Mosques.

*Green font indicates added content.*

136. *Islamic Studies - Tawhid (1),* Grade 10-12 (Courses System), 2022, pp. 101, 103-104 (previously: *Islamic Studies - Tawhid (1),* Grade 10-12 (Joint Program), 2021, p. 209; *Islamic Studies - Tawhid (1),* Grade 10-12 (Joint Program), 2020, p. 208, 211; *Islamic Studies - Tawhid (1),* Grade 10-12 (Joint Program), 2019, p. 207; *Islamic Studies - Tawhid (1),* Grade 10-12 (Joint Program), 2018, p. 207)
In a chapter on the pledge of allegiance to the Muslim ruler, students learn that it is a sin to incite and rebel against the Saudi ruler, or to insult him. Instigating verbal, written, or armed challenges against him is strictly forbidden, as it encourages people to disobey or attack him. The passage also states that all must obey him in “pleasant and unpleasant situations, in times of hardship and ease.”

The 2021 edition taught that rebellion is forbidden even if the ruler does something non-permissible, a statement which was not reiterated in the 2022 edition.

Students are taught to be kind to household workers, Muslim, and non-Muslim alike, in a lesson on how Muhammad treated those who took care of him. The textbook explains that it is wrong to hit or insult maids and servants if they make a mistake, while it is twice emphasized that treating one with kindness is also relevant for non-Muslim workers.
We learn so we can do:

- I will smile at the maids and servants and greet them.
- I will avoid giving work to the maids and servants if they are ill.
- If I buy food, I will buy some also for the maids who are with me.
- I will avoid insulting or hitting the maids if they make a mistake.

Activity 1
I will identify the wrong situation and explain how it can be corrected:

- A cup fell from the maid’s hand, so the house owner began shouting at her and cursing her.
- The household driver became ill, so my father took him to the doctor.
- After the party in the house ended, the family all came together to help the maid.
- The father hit the household driver because he crashed into another car.
- When Eid came, my father bought the household driver new clothes for him to wear in Eid.
- Only being kind and polite toward the Muslim employee.

1. One of them has told you: “Being kind is only for the Muslim employees.” I will explain my opinion regarding this sentence, while providing evidence.

The portrayal of Iran appears to have been moderated in 2020, as the textbook’s reference to the Persian “occupation” in the Arabian Peninsula was removed and replaced with a neutral description of the Sassanid dynasty, based on Persia vying for control of the region with the Byzantine Empire. The 2017 version pointed to Persian “influence” in the Arabian Peninsula.
Foreign powers influenced parts of the Arabian Peninsula during the mission of our Prophet Muhammad including the influence of the Persians which spread to the Eastern Coast and Yemen.

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

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


A map of the Arabian Peninsula acknowledges the name of every country, except Iran and Israel.
In a lesson on the remit of national security services, a Grade 7 social studies textbook explains that Saudi Arabia calls for moderation in worship, sayings, and actions, in order to protect against the dangers of extremism, terrorism, fanaticism, atheism, and challenges to Islam. While the text acknowledges the importance of tackling extremist behavior, it also warns students against the dangers of atheism, and any challenge to Islam.

Protection of Thought:
That is the protection of human thought, intellect, and understanding from deviation and rebellion against the middle way, and moderation in terms of faith, politics and Being. [It is also] the protection of [man] from extremism, exaggeration, atheism, challenging Islam or the Qur’an or the prophetic Hadith, or the persona of the Prophet.
The state has taken means to verify the protection of thought, including:
1. Creating programs to fight errant and deviant thought that destabilizes security.
2. Sending religious scholars to advise those who harbor this thought.
3. Propagating the moderate way in acts of worship, sayings, and deeds, which is a divine Islamic plan.

Did you know?
Terrorism:
Any act of violence or threat to any purpose, committing an individual or collective criminal project. It aims to spread fear among people and harm them and endanger their lives and security, or their shared or personal belongings, or security forces.

Deliberate presentations of selective historical animus toward Iran and Persia are demonstrated. The following is a description of the assassination of Umar ibn Al-Khattab, one of the most powerful Muslim caliphs in history who conquered Persia, by a captive Persian soldier. While this murder was possibly related to an argument about money, the narrative presents it as a Persian conspiracy.
The “majus” [pejorative for Zoroastrian] from the Land of Persia [bilad fars] plotted to murder the Caliph Umar ibn Al-Khattab, who spread Islam across Persia and Al-Sham [Levant, greater Syria] to take revenge against him. They sent Abu Lu’lu’ah Fairuz Al-Majusi, who worked at the service of one of the Sahaba [The Prophet’s friends]. He stabbed Caliph Umar while he was beginning his dawn prayer at the Prophet’s Mosque [Al-Masjid an-Nabawi] in Holy Medina.


A lesson on the Gulf Cooperation Council (GCC) emphasizes the unity between residents of the GCC countries in terms of religion, origin, language, history, traditions and customs, and economic activity.

**Shared Features:**
The residents of the GCC countries enjoy shared features that have added to their unity and made them one nation. Among the most important of these features are:
1- Their religion is one, which is Islam. This is one of the most prominent features.
2- They have one origin: they belong to Arab tribes that originate from the Arabian Peninsula.
3- Their language is one, which is the Arabic language.
4- Their countries are neighbors and overlook the Arabian Gulf.
5- They share a common history.
6- Their traditions and customs are close to each other.
7- Their economic activity – both in the past and present – is similar.

143. **History**, Grades 10-12 (Courses System), 2022, p. 106 (Previously: **History**, Grades 10-12 (Humanities Track), 2021, p. 105; **History**, Grades 10-12 (Humanities Track), 2020, p. 98; **History**, Grades 10-12 (Humanities Track), 2019, p. 98)

The Ottomans are portrayed as the Saudi state’s most prominent enemy, who while trying to eliminate the Saudi state neglected their protection of holy sites, resulting in the theft of valuable items that have religious significance, such as the Ka’ba’s Black Stone.

**The Ottoman state is considered to be among the most prominent enemies of the first Saudi state. It has worked and made every effort to eliminate the Saudi state from the moment it annexed the Hijaz and committed itself to the honor of performing the service [khidma sahīha] of the Two Holy Mosques properly. The Ottoman state therefore neglected the Two Holy Mosques and was unable to achieve security in the Holy Land. Moreover, the Two Holy Mosques were exposed to several incidents, including the theft of a piece of the Black Stone and some belongings of the Prophet’s Chamber.**
Students are taught some of the GCC’s political and military achievements, which include “permanent support for the Palestinian issue, in all international forums,” support for the sovereignty of Iraq and Yemen, the establishment of the Peninsula Shield Force, a joint defense agreement for the GCC countries, and more.

Examples of the GCC’s Achievements:

Political Achievements:
- Fulfillment of Arab and Islamic solidarity.
- Permanent support for the Palestinian issue, in all international forums.
- Support of Iraq and Yemen’s unity, stability, and sovereignty.

Military and Security Achievements:
- Establishment of a unified military force for quick intervention, called “The Peninsula Shield Force.”
- A joint defense agreement for the GCC countries.
- Cooperation in the fields: war on terror, war on drugs, criminal investigation, and traffic.

An enrichment section teaches students that the “Arabian Gulf” is the only correct appellation for the body of water east of Saudi Arabia, and that referring to it as the “Persian Gulf” can only be the result of “some countries trying to spread” this nomenclature, because it contains an “anti-Arab bias.” Thus, rather than understanding that different nations may have different names for locations, students are led to believe that there is a conspiracy - implicitly driven to serve Iran - to disown the Arabs from the Gulf.
Ancient sources refer to the Arabian Gulf by many names [...] The Greek [sic] historian, Pliny [the Elder] called it the Gulf of Arabs, which constitutes its earliest documented name in history books. Some countries try to spread the name “Persian Gulf”, since this name is common in recent Western sources. Yet, this designation is recent and incorrect; it is inapplicable for a gulf surrounded by Arabs from the western side - in the form of the states of the Arabian Gulf - and from the eastern side, inhabited as it was by many Arab tribes. It also does not occur in historical nomenclature; rather, it contains an anti-Arab bias.

A high school history textbook presents Saudi foreign policy, and particularly the policies of King Salman, as one that preserves stability in the region— which includes containing terrorism and radicalism. This position is given as justification for the controversial Saudi intervention in Yemen's civil war, the Houthis reportedly being supported by Iran; it can also be seen as an attempt to counterbalance the equally controversial Iranian infiltration of that Arab country.

The Political Level:
Foreign policy during King Salman ibn Abd al-Aziz’s rule became active and influential, the result of its status, capabilities and origins [Saudi Arabia]. The Saudi stance followed the direction to maintain legitimacy in Yemen, fighting terrorism and extremism, and supporting international efforts to strengthen stability in the Arab region.

[Translation of text under photo]: King Salman ibn Abd al-Aziz is awarded the Order of [the Federal Republic of] Nigeria.
In a chapter on the fourth Caliph Ali Ibn Abi Talib, Islamic extremists are condemned. Although the chapter addresses a historic sect in a general manner, it compares the extremist sect of Kharijites who killed Ali to “the Kharijites of the present,” implicitly Islamic extremists. The textbook teaches that both Kharijites and Islamic extremists rebelled against rulers, killed Muslims, declared Muslim scholars as infidels, and created chaos in the Islamic world. Students are then asked to compare modern terrorism perpetrated by Islamists to the actions of the Kharijites. The textbook therefore condemns Islamic extremists, using an infamous historic sect as a comparison, and teaches that rebellion against rulers (implicitly including Saudi rulers) is forbidden and leads to chaos.

Kharijites [...] 
Their characteristics: religious excess; disobeying the ruler.
The similarities between the Kharijites of the past and [the Kharijites of] the present: 
1 – They disobeyed the orders of the rulers. 
2 – They declared scholars, rulers, and those who oppose them as infidels. 
3 – They killed Muslims. 
4 – They spread chaos and destruction in the lands of Muslims and others.

4 – The Muslims have suffered from the deviation of some of their people, who committed acts of terror to frighten Muslims. What are the similarities between them and the Kharijites of the past?
A Grade 9 Islamic Studies lesson teaches students to beware of "deviant groups" such as Hezbollah, Al-Qaeda, ISIS, and the Tablighi Jamaat, as they exploit religion for their own interests. Special attention is given to the Muslim Brotherhood, which is accused of contradicting Islam and fomenting conflict, with the sole purpose of seizing power. The text also states that extremist terrorist groups under the Muslim Brotherhood “wreaked havoc in the country and among the people, as known and evident in crimes of violence and terrorism around the world.”
New:

In a new Critical Thinking textbook, critical thinking is propagated as a method for maintaining proper moral values, and preventing the dissolution of Saudi values, and the infiltration of elements of foreign culture. This is demonstrated in a chapter on making decisions, recounting a story of a Saudi trainee pilot who, upon realizing that the plane was about to crash, decided against the judgment of his American instructor (who ejected himself from the plane) and crashed the plane into the sea instead of a populated area, thereby saving many lives. While the text demonstrates the positive outcome of the Saudi trainee who sacrificed his life, it nonetheless contains the negative implication of the American instructor's decision based on a wrong, foreign set of values.

Due to technical issues during the drill flight, the plane experienced a sudden accident [...] 
Instructor Seth [Sash]: lets jump with the ejection seats [...] 
Second lieutenant Fahad: Impossible, because the plane will explode, and as you can see, the area is heavily populated. 
Instructor Seth [Sash]: We must leave the plane or else we will both crash. 
The instructor ejected from the plane and found himself outside of it, while second lieutenant Fahad directed the plane toward the beach, and with declining speed it crashed into the sea, whereupon he [Fahad] died.

New:

The importance of implementing critical thinking is described as crucial to strengthening ties between the Saudi individual and his religious and national responsibilities, as well as preventing extremist and detrimental thinking. The text considers as terrorist groups "the Muslim Brotherhood and their followers, or those who agree with them, for instance the Sururiyun [a Saudi salafist movement], al-Qaeda, al-Jihad, al-Takfir wa-l-Hijra."
The skills of critical thinking assist in doing away with the line of bigotry, as they include: the ability to implement reason and thought; distinguishing between one's feelings toward a situation and the extant information about it; refraining from passing quick judgment based on other views and without scrutiny; the will to connect premises and conclusions; inclining to understand relations between things in proper context. These skills prevent the individual from becoming an extremist and a bigot, for the application of critical thinking effectively renders him opposite and impervious to extreme or generally bigoted thought. Moreover, critical thinking pushes him closer to his national and religious obligations. Critical thinking skills cause the citizen to reject erroneous thought and terrorist movements and groups, and to discover the dogmatic and intellectual perversions of extremist groups, such as the terrorist Muslim Brotherhood and their followers, or those who agree with them, for instance the Sururiyun [a Saudi salafist movement], al-Qaeda, al-Jihad, al-Takfir wa-l-Hijra.

151. Critical Thinking, Grade 10-12 (Pathways System), 2022, pp. 118, 127, 147.

New:

In the Critical Thinking textbook, several texts are dedicated to presenting the Muslim Brotherhood as terrorists errant in their behavior. For instance, they are accused of harming the internal unity of the Muslim community, attempting to take over the rule of the state, having no interest in promoting Islamic values, and seducing children to join their organization, exploiting them for their nefarious ideals.

Anything that affects unity in respect of Muslim rulers, such as spreading doubts and [wrong] ideas, or establishing groups that require a pledge of allegiance [to their leader], loyalty or promise to [maintain] propaganda and order, or anything of the sort, is forbidden according to the Qur'an and the way of the Prophet. The Muslim Brotherhood are at the forefront of these groups of which we warn. It is a deviant group, laboring to oppose and rebel against rulers, instigate civil wars in countries, and shake the [foundations of] coexistence in the homeland [...]
Grooming in the Muslim Brotherhood group begins at a young age, so that it is easier to train and control their wishes and feelings and "play" with their emotions. The group abducts with the young to beaches, resorts, ball courts, summer centers and graveyards, and once the children and the group’s followers gullibly swear allegiance to them, it is impossible for them to discuss, argue or ask questions. More so, they can only follow orders without contemplation, as the group begins giving secret directives which they cannot divulge [to anyone]. (p. 127)

[Partial Translation]
What is the implicit goal of the terrorist group the Muslim Brotherhood? And what are their methods for influencing young men and women to turn them from moderation to extremism and violence? And what is our national role - as critical thinkers - in unveiling their falseness during each stage of drafting followers? [...]
This textbook establishes the importance of building a strong and vigilant mind that can face "corrupt ideas" which are prevalent at this age of acculturation, as students are encouraged to fortify their national identity while at the same time not "confining oneself or dissolving into the cultures of others." The textbook explains that the explosion of information on social media holds many benefits, but also many risks in the form of misinformation and negative ideas, some of which are "created by foreign security institutions that are hostile toward the Kingdom," further validating the need to be perceptive and aware of these problems.

**Staying Away from Exaggeration and Fighting Extremism or Dissolving into the Cultures of Others:**
Organizing [one’s] thinking is part of firmly establishing society’s values, which are built on tolerance, respect for the Other, and creative cooperation for the sake of building the future. In addition, the skills of thinking allow the individual to use his mind to face the changes that are happening in the world, in a variety of fields, and immunize himself against corrupt ideas. This especially applies to the openness of the media, as the borders have vanished, and the process of acculturation has gone beyond countries and nations. This requires fortifying the national identity, and thus it becomes necessary to develop an alert, free, and discerning mind, as well as choosing what suits it and what suits the public interest, without confining oneself or dissolving into the cultures of others.

I Will Read (1)
Our current time is characterized by an explosion of knowledge and an unprecedented openness between countries and human societies. Despite the benefits and advantages that come with this openness, it is also accompanied by many deceptions, problems, and excessive slogans. This is due to the media and digital revolution, and due to the openness of its means and tools, as it has become a tool the enemies of the homeland might exploit to spread poison through fake messages and inappropriate values, because the lower the level of the individual’s awareness, the easier it is to influence him more deeply. This requires being vigilant of such malicious attempts and improving the ability to treat and use our mind when it comes to false arguments and excessive slogans it carries. That is, by rejecting and overcoming them, as well as by noticing that the negative ideas that are being spread, some of which are common on social media, are actually deceptive opinions that have no evidence to back them up. Furthermore, some of them are opinions, plots, and claims created by foreign security institutions that are hostile towards the Kingdom. Therefore, we need to be fully aware and know how to accurately and carefully distinguish between opinions and truth, by raising the following reflective questions:
New:
In a high school Islamic Studies textbook, a chapter on the dangers of terrorist thought compared atheist ideology to religious extremist terror groups, including, for instance, the Muslim Brotherhood, al-Qaeda, ISIS, Hezbollah, Al-Jihad Al-Islami, Ansar-Allah (the Houthis) and Al-Sururiya (dubbed a Khawarij group). Moreover, homosexuality and atheism are considered “sexual perversions” and associated with the immoral conduct of non-religious groups, whom the textbook equates on the same level as terror organizations. The textbook features moral disintegration and promiscuity as one of the dangers of seemingly non-religious “errant” groups. Notably, on the following page, a relevant saying by King Salman ibn ‘Abd al-Aziz is also featured, in which he juxtaposed religious extremists with “moral disintegrators.” The textbook furthermore instructs students to answer the question as to why the government has refused to “legalize homosexuality and sexual perversions.”

The Kinds of Errant Parties and Groups:
There are two kinds of errant parties and groups:
1. The first kind - purportedly religious but in fact are the opposite.
2. The second kind - purportedly non-religious, laboring under the guise of “liberty,” but concealing atheism and disintegration of safeguarded values and morals.

Examples [of the first kind]: The Muslim Brotherhood, al-Qaeda, ISIS, Jabhat al-Nusra, Hezbollah, the Houthis, the Sururiyya. (p. 111)
The Dangers of errant parties and groups externalizing non-religious [elements] (right to left)
Dispersing atheism [...] Exploring the principles of Islamic Religion
Exalting atheist figures, calling to follow their example, and promulgating their thought
Dispersing moral disintegration and promiscuousness

Our message to everyone is that there is no place among us for extremists who consider moderation as moral disintegration, using our tolerant religion to realize his goals; and there is no place for moral disintegrators who consider our war against extremism a means to disseminate moral disintegration and to use our religion’s facilitating nature to realize his goals [...] King Salman ibn ‘Abd al-‘Aziz Al Saud.

Activity:
Why has the Kingdom of Saudi Arabia declared in the United Nations its utter refusal to the demand to legalize homosexuality or sexual perversions? What does this position indicate?
New:

A high school Islamic Studies textbook, lay out inherent dangers of “errant” groups, which in this context includes both religious terrorist factions and atheists. Specifically, however, the textbook blames the [radical Islamic] “errant” groups in perpetrating "armed rebellion, mayhem, loss of security, expelling Muslims from their lands, and appointing enemies as rulers over them" mainly in the context of the "so-called" Arab Spring revolutions. The text further blames these groups for the negative consequences of the revolutions. As such, the textbook delegitimizes the Arab Spring movements, implying that despite the participation of many non-religious (and certainly non-terrorist) factions, they were set in motion by terror organizations.

Similarly, the second text blames these [radical Islamic] errant movements for inciting to [organize] “strikes, protests, gatherings and collective statements.”

[Among the inherent dangers of terrorist organizations:]

5 - Inciting to [organize] strikes, protests, gatherings and collective statements. (p. 114)

6 - Armed rebellion, mayhem, loss of security, expelling Muslims from their lands, and appointing enemies as rulers over them, similar to what occurred in the so-called Arab Spring revolutions. These errant [terrorist] groups and parties played a great part in inciting them. The ensuing killings and destruction, and the loss of lives and of development efforts, [all] resulted from them igniting the flames of riot and cooperating with their homelands’ enemies abroad. (p. 118)
In a Grade 11 hadith textbook, the promotion of peace among all factions of society is presented as vital for social coherence. A poster presents various contracts that Muhammad and the Muslims made with Jews, Christians, and Arab tribes as examples of peace-making. Interestingly, the agreement following the Muslims’ military expedition to the Jewish fortress in Khaybar is mentioned as an example of promoting peace, despite the fact that the expedition included laying a siege on the fortress and forcing the Jews to surrender. As such, not only are pacts with Jews, Christians and Arabs are portrayed in a positive light, they furthermore gain religious legitimacy and an exemplary status.

Islam [brings] the Message of Peace (in above right corner)
Actual examples of Peace and Harmony
“The Prophetic Agreements and Contracts”
1. Contract of Medina
2. Agreement of Hudaybiyya
3. Reconciliation of Banu Damra
4. Reconciliation of Juhayna tribe and Bani Madlig
5. Peace of Najran
6. Alliance of the virtuous (hilf al-judul)
7. Agreement of Aqaba (Aila)
8. Agreement of Khaybar
The key reasons for these agreements:
Consolidating partnership between the followers of religions and cultures in common affairs
Inculcation of values of human coexistence
Creating alliances and protecting common interests and values
Securing legal rights and liberties “and therefore human dignity”
Endeavoring [to secure] peace and stability.

12 New for 2022
Acknowledging that coexistence and dialogue are basic human needs, the Critical Thinking textbook explains that the Saudi government is adamantly supportive of the notion that Saudi youth should become familiarized with different cultures, for the sake of mutual understanding and coexistence.

[Partial Translation]

... The Kingdom of Saudi Arabia has stressed via several cultural and social channels, the importance that the youth should become familiarized with the thinking methods of other peoples, in order to deepen the communication between various cultures and reach the stage of mutual cultural understanding and coexistence.

... Human beings may bring destruction to everything on this planet, but they are also capable of making it an oasis of peace and serenity, where followers of religions, [religious] schools and philosophies may coexist and cooperate with one another with respect. And they would overcome problems through dialogue, not violence [...].

A lesson on the concept of thinking inserts an enrichment section which aims at "highlighting manifestations of coexistence and tolerance," as well as establishing dialogue and "positive mutual understanding" between Saudis and other societies, in search of cultural common ground.
Enlightenment:
The Salam Project for Cultural Communication was founded as a national project to spread the culture of cultural communication, accompanying the Kingdom’s Vision 2030, and guided by the two axes: an ambitious homeland and a vibrant society. This, by observing the Kingdom’s intellectual status and highlighting manifestations of coexistence and tolerance.
Salam is a purposeful and beneficial platform for dialogue, open communication, and positive mutual understanding between Saudis and other societies, for the purpose of identifying the human and cultural common ground that exists between everybody.


In a social studies textbook, students are taught that calm and peaceful conversation is intrinsic to Islamic culture, featuring an image of children from different cultures and religions sitting around a table, smiling and conversing. The text calls to avoid any "bigotry and conflicts" during conversations, inserting Qur’anic verses that justify having discourse with one another.

Conversation:
This is an exchange of words between two or more parties on a certain topic, in order to enrich knowledge and ideas. It is preferable that it is done calmly, while avoiding bigotry and conflicts.

[Caption of picture:] An activity in the King Abdulaziz Center for National Dialogue.

The word “conversation” appears in the Noble Qur’an on more than one occasion, such as in the Almighty’s saying: “And he had other resources. So, he boasted to a companion of his, while conversing with him” (Al-Kahf, 34), “His companion replied, while conversing with him” (Al-Kahf, 37), and in the Almighty’s saying: “Indeed, Allah has heard the argument of the woman who pleaded with you concerning her husband, and appealed to Allah. Allah has heard your exchange. Surely Allah is All-Hearing, All-Seeing.” (Al-Mujadila, 1.) This proves that conversation is one of the cornerstones of Islamic culture, as it stems from the message of Islam, its guidance, the nature of its education, and the essence of its culture.
159. *History, Grades 10-12 (Courses System),* 2022, p. 76 (Previously: *History, Grades 10-12 (Humanities Track),* 2021, p. 76; *History, Grades 10-12 (Humanities Track),* 2020, p. 69; *History, Grades 10-12 (Humanities Track),* 2019, p. 69)

Students are taught about the historical Constitution of Medina that was signed between Muhammad and Medina’s Jewish tribes, which established peace, security, rights, and freedoms for both parties. The textbooks state that this constitution proves the tolerant nature of Islam.

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In a Grade 8 Life and Family Skills textbook, students learn that one characteristic of "the perfect personality" is applying Islamic ethics to the treatment of others, "including non-Muslims," so that they see "the beautiful image of Islam." Other characteristics include speaking to others with respect, and appreciation and forgiving others’ mistakes.

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**The Constitution organized the relations between Jews and Muslims [in Medina] to live in peace, [whereby they shall] receive all their rights, be obliged to refrain from aiding their [respective] enemies, prioritize finding solutions to political disagreements, as well as the relations between members of society and the ruling authority.**

It is related in the Constitution: “Jews have their religion, and the Muslims have their religion - [this applies to] their allies and their patrons - but whoever acts unjustly and sins will only destroy himself and his agnates.” This indicates the tolerant nature of Islam and the Muslims, and the necessity to abide by contracts that serve all and enable the ruling authority to manage its responsibilities.

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**The Perfect Personality**

3- Talking to others with respect and appreciation, each according to their age and status, while looking at the person who is speaking, so he feels important.

5- Showing tolerance and forgiveness to a person who is wrong. The Almighty said: “and pardon others. And Allah loves the good-doers.” (Ali Imran, 134).

[...]

7- Relying on Islamic ethics when dealing with everyone, including non-Muslims, so that the beautiful image of Islam is reflected on them.
Critical thinking is introduced through the character of Galileo Galilei. The textbook explains that Galileo was shunned during his time for producing work that contradicted popular sentiments, and his story is used to articulate the value of thinking critically and tolerating the ideas of others — even if they see the world differently. Most of the text was altered, but its subject and message remain.

2021

Critical Thinking, Grade 9 (Tracks System), 2021, p. 22.

I shall read:
The astronomer, physicist, and mathematician, Galileo Galilei was able to design the telescope, which was better than the optical instruments that were used in his time. After observing the motion of the stars through the telescope, he made a discovery that contradicted the dominant perception at that time about the motion of stars, and therefore he faced a great deal of criticism in that time. [...]
I shall read (2):
Freedom of speech and criticism is one of the priorities of our tolerant Islamic sharia. Its rulings and intentions are derived from this freedom, within the framework of integrity, national responsibility, and self-accountability, as well as the rights of others, as Allah Almighty observes over words and deeds. Practicing criticism and speech necessitate personal and public obligations and responsibilities, as well as fundamental conditions to ensure the protection of national security and public order, respect for others’ rights or reputation, or public decency. Therefore, freedom of speech is not absolute, and it has limits, including:
1. It cannot harm the principles and rulings of the tolerant Islamic sharia.
2. It cannot harm our rulers, may Allah protect them, our wise leaders, may Allah support them, and the motherland, its symbols, and its history.
3. It cannot harm the institutions of the State, its public policies, and decisions.
4. It cannot incite hatred on a religious or sectarian basis, or racial and regional discrimination in all its forms.
5. It cannot attack people or public institutions by means of slander, insult, vilification, or defamation.

163. Critical Thinking, Grade 9, 2022, p. 254. (Previously - Critical Thinking, Grade 9, 2021, p. 254; Critical Thinking, Grades 10-12 (Tracks System), 2021, p. 254)

An exercise in deduction inserts a paragraph that teaches students that people must accept themselves and the world as a prerequisite for world peace. Students must ponder difficult questions, such as “How can world peace be achieved?” that force young people to consider the world around them, and how they interact with it.

2021

Critical Thinking, Grades 10-12 (Tracks System), 2021, p. 22.

2022

Critical Thinking, Grade 9, 2022, p. 24.

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

The Claim's Field of Activity:
The Deductive Form of the Claim:

If we accept ourselves, and understand, accept, and respect other cultures, then we will have achieved proper change that brings prosperity to all of mankind. This is the only way in which the principle of world peace can be achieved.

The Claim's Field of Activity:
The Deductive Form of the Claim:

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

164. *Islamic Studies - Tawhid (1)*, Grades 10-12 (Courses System), 2022, p. 120.

In a high school Islamic Studies textbook, a chapter on terrorist organizations presents a list of constructive ways to avoid the dangers which these organizations pose to society. One strategy is to continue cooperating and coexisting with non-Muslims, in sharp contrast with the policies of these groups. Plausibly, the introduction of this new content seeks to legitimize Saudi Arabia’s relations with Western organizations.

Embracing a moderate line in dealing and coexisting with non-Muslims, contrary to the [conduct] of the errant [terrorist] parties and groups.


A lesson in a Grade 6 Islamic studies textbook is dedicated to the Prophet Muhammad's positive treatment of non-Muslims, and teaches students to act kindly toward them. The lesson teaches that Muhammad did not wish to harm non-Muslims even when they fought him; he respected his pacts with them, and acted kindly toward them. A few hadiths are offered as examples for this positive treatment: students are taught that they should treat non-Muslims kindly, as Muhammad did. However, the textbook also teaches them to pray for non-Muslims to receive “guidance,” implicitly toward Islam; this carries on the one hand a non-violent message, but on the other, implies that other religions are false religions.

The chapter previously removed a hadith about a group of Jews who cursed Muhammad, to which he responds with tolerance. Another hadith which taught that Muhammad visited a Jewish boy on his deathbed, advising him to convert to Islam to avoid being punished in Hell, was previously shortened, removing the problematic message, and has now entirely been removed.
The prophet's manner in treating non-Muslims
He forgave them although he was able to [harm] them.
...

He kept his pacts and agreements with them.
...

Treating them well and praying for them that they receive [divine] guidance.
Narrated Abu Huraira:
Tufail bin `Amr came to Allah's Messenger and said, "O Allah's Messenger! [The tribe of] Daws has disobeyed and refused [to embrace Islam], therefore, invoke Allah's wrath for them."
and the people said: "[The tribe of] Daws are destroyed." He said, "O Allah! Guide the [tribe of] Daws and let them come to us."

Refraining from harming them
Ibn Mas'ud reported: "I can still recall as if I am seeing the Messenger of Allah resembling one of the Prophets whose people scourged him and shed his blood, while he wiped blood from his face, he said: "O Allah! Forgive my people, because they certainly do not know."
We learn to implement:
- I will treat non-Muslims well.
- I will be sincere when I talk to and make promises to non-Muslims.
- I will pray for the non-Muslim that he will receive [divine] guidance, and I will not mock anyone.
Altered:

Students are taught that it is absolutely forbidden to point a weapon at other people, whether seriously or in jest, as well as shooting at weddings and driving cars in an irresponsible manner.

In the 2022 edition, in contrast to the previous edition, there is no specific reference to the prohibition of pointing a gun at a Muslim, although the hadith itself seems to refer to Muslims, and not people in general. In addition, although the hadith mentioned that the punishment for pointing a gun at another person is Hell, the explanation in the 2022 version omits that.
Abu Huraira reported the Messenger as saying: “None of you are to point a weapon at his brother, for he does not know whether perhaps the devil may draw it out while it is in his hand, as a result of which he will fall into a pit in hell.”

- One way that leads to killing and bloodshed is carrying a weapon and pointing it at people, whether intentionally or jokingly.
- It is clearly prohibited to intentionally point a weapon at a Muslim, for he wants to kill or injure a Muslim, both of which are serious. However, it is also prohibited to do this jokingly, because it terrifies and frightens the Muslim.
- If the prohibition is limited to merely pointing with a weapon, being a reason for entering Hell, then how about those who think it is allowed to shed blood, kill innocent people, terrorize those who are safe, and be corrupt? That is a great evil and a big sin, and he who does it is in great danger.
- A reasonable person avoids pulling out a weapon and raising it in front a person.
- It is dangerous to joke with cars and play around with them in front of others, or to use weapons and shoot ammunition at weddings, because this leads to the loss of lives, disabilities, and terrorizing those who are safe.

*Red font* indicates removed content.


Removed:

In a Grade 7 Islamic Studies textbook, a section prescribing the beating of children over 10 years old who fail to perform prayers was removed from a chapter on prayer in the 2022 edition. The 2021 edition had stated that parents should beat children over 10 years old who fail to perform the prayer, strengthening the argument with a hadith. In 2022, the part of this hadith that refers to beating was omitted, as was the explanation of the duty of parents to beat their children in this context.
Legal consequence of the five prayers

They are enjoined on a child who reaches 7 years of age, for him to become accustomed to this great act of worship. And his parents will beat him when he is 10 years of age if he fails to perform it.

According to a hadith transmitted by Abd Allah b. ’Amr, that the prophet said: “Command your children to perform Salat (prayer) when they are seven years old.”

*Red font indicates removed content.

168. Islamic Studies - Fiqh (2), Grades 10-12 (Humanities Track), 2021, pp. 257, 269.

Removed:

In 2022, the below textbook removed two quotations of a Quranic verse that states: “As for the thief, the male and the female, amputate their hands.” The verse was quoted twice as an example of issues concerning the understanding of Quranic verses based on grammatical issues. In one case, the textbook also explained in its own words that, based on the Quranic verse, the amputation of thieves' hands is obligatory, without explaining whether this ruling is relevant in modern times. The 2022 textbook removed this verse, leaving other examples for the issues taught, possibly in order to avoid discussion of violent punishment.
Textual formulas of generalization:
Generalization is understood according to the meaning of Arabic expression in many forms, including:

2 – Words made definite by the article which indicates inclusion, and words made definite by the construct state – whether singular or plural – for example:

The Almighty’s saying: “As for the thief, the male and the female, amputate their hands.” [Al-Ma’ida Surah, 38]

Cases of generalization and limitation
The Almighty’s saying: “As for the thief, the male and the female, amputate their hands.” ... the word “hands” is unlimited in the first verse... the ruling regarding the first verse is that the amputation is obligatory... the Sunnah explains that the amputation is from the wrist.
New:
A Grade 3 Life and Family Skills textbook mentions that one of the criteria for choosing friends is the degree of their adherence to religion, as well as their genealogy.

How do I choose my friends?
We choose our friends according to specific standards whose importance differs among individuals.
[Center then clockwise]
Religious adherence; affinity and genealogy; […]
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.\(^{14}\)

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.\(^{15}\)

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.\(^{16}\)

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.\(^{17}\)

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\(^{14}\) 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.

\(^{15}\) 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.


\(^{17}\) As defined in Article 4 of the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), adopted by the United Nations General Assembly Resolution 2106 (XX) on December
The curriculum should develop capabilities for non-violent conflict resolution and promote peace.\textsuperscript{18}

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.\textsuperscript{19}

The curriculum should foster equality, mutual respect, and should aim for equal representation between individuals regardless of their gender identity. It should also refrain from language, content, and imagery that depicts limiting and/or exclusionary gender roles.\textsuperscript{20}

The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation.\textsuperscript{21}

The curriculum should educate for sound and sustainable economic conduct and preservation of the environment for future generations. It should encourage regional and local cooperation to that effect.\textsuperscript{22}

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

\textsuperscript{20} The preamble to the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, notes the Convention on the Elimination of Any Form of Discrimination against Women and emphasizes respect for human rights and fundamental freedoms for all, without distinction as to gender.

\textsuperscript{21} Based on Resolutions 32/2 (adopted June 30, 2016) and 17/19 (adopted July 14, 2011) of the UN Human Rights Council, and numerous UN General Assembly resolutions expressing concern and condemnation of laws and practices around the world which target individuals based on their gender identity and/or sexual orientation for discrimination, violence, and even extrajudicial, summary or arbitrary executions—all of which contradict the most basic principles of the UN and have no place in education.

\textsuperscript{22} 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
List of Textbooks

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

Grade 1

Grade 2

Grade 3

*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.*

Grade 4

**Grade 5**

**Grade 6**

Grade 7

**Grade 8**

**Grade 9**
Grades 10-12

211. Arabic Language (1)—Language Competencies, Grades 10–12 (Joint Track), 2021.
212. Arabic Language (1), Grades 10–12 (Courses System), 2022.
213. Arabic Language (1.1)—Language Competencies, Grades 10–12 (Pathways System), 2021.
214. Arabic Language (1.1)—Language Competencies, Grades 10–12 (Pathways System), 2022.
216. Arabic Language (1.2)—Language Competencies, Grades 10–12 (Pathways System), 2022.
218. Arabic Language (2)—Language Competencies, Grades 10–12 (Joint Track), 2021.
219. Arabic Language (2)—Language Competencies, Grades 10–12 (Courses System), 2022.
220. Arabic Language (2.1)—Language Competencies, Grades 10–12 (Pathways System), 2022.
221. Arabic Language (2.2)—Language Competencies, Grades 10–12 (Pathways System), 2022.
222. Arabic Language (3)—Language Competencies, Grades 10–12 (Joint Track), 2020.
223. Arabic Language (3)—Language Competencies, Grades 10–12 (Joint Track), 2021.
224. Arabic Language (3)—Language Competencies, Grades 10–12 (Courses System), 2022.
227. Arabic Language (4)—Language Competencies, Grades 10–12 (Courses System), 2022.
228. Arabic Language (5)—Literature Studies, Grades 10–12 (Humanities), 2020.
230. Arabic Language (5)—Literature Studies, Grades 10–12 (Courses System), 2022.
236. Arabic Language (7)—Language Studies, Grades 10–12 (Courses System), 2022.
238. Critical Thinking, Grades 10-12 (Pathways System), 2022.
239. Fiqh (1), Grades 10–12 (Joint Track), 2020.
244. Fiqh (7), Grades 10–12, Level 6 (Science and Administration), 2019.
247. Geography, Grades 10–12 (Courses System), 2022.
257. History, Grades 10–12 (Courses System), 2022.
259. Islamic Studies—Fiqh (1), Grades 10–12 (Joint Track), 2021.
260. Islamic Studies—Fiqh (1), Grades 10–12 (Courses System), 2022.
262. Islamic Studies—Fiqh (2), Grades 10–12 (Courses System), 2022.
263. Islamic Studies—Fiqh (3), Grades 10–12 (Joint Track), 2021.
264. Islamic Studies—Fiqh (3), Grades 10–12 (Courses System), 2022.
265. Islamic Studies—Hadith (1), Grades 10–12 (Joint Track), 2021.
266. Islamic Studies—Hadith (1), Grades 10–12 (Courses System), 2022.
268. Islamic Studies—Hadith (1), Grades 10–12 (Pathways System), 2022.
269. Islamic Studies—Hadith (2), Grades 10–12 (Joint Track), 2021.
270. Islamic Studies—Hadith (2), Grades 10–12 (Courses System), 2022.
273. Islamic Studies—Tafsir (1), Grades 10–12 (Courses System), 2022.
274. Islamic Studies—Quran and Tafsir, Grades 10–12 (Pathways System), 2022.
276. Islamic Studies—Tafsir (1), Grades 10–12 (Courses System), 2022.
278. Islamic Studies—Tafsir (2), Grades 10–12 (Joint Track), 2021.
279. Islamic Studies—Tafsir (2), Grades 10–12 (Courses System), 2022.
280. Islamic Studies—Tawhid (1), Grades 10–12 (Joint Track), 2021.
281. Islamic Studies—Tawhid (1), Grades 10–12 (Courses System), 2022.
283. Islamic Studies—Tawhid (2), Grades 10–12 (Joint Track), 2021.
284. Islamic Studies—Tawhid (2), Grades 10–12 (Courses System), 2022.
289. *Quranic Sciences*, Grades 10–12 (Courses System), 2022.
Appendices

Content Removed Before 2020


A 2017 social studies textbook described Jews as having a “treacherous and perfidious nature,” teaching that the Jews of ancient Medina tried to fight Muhammad and Islam by any means possible. The textbook did not address the Medina conflicts as a historical episode in a particular context; rather, Jewish treachery is assumed to be eternal and still relevant. This is clear from a question about a country that “still suffers from the treachery of Jews.”

Regardless of the treaty, the Jews succumbed to their treacherous and perfidious nature, and returned evil for good. They rejected the message of Muhammad even though they knew it was truthful. They began to alienate people from Islam and cast doubt on its origins and teachings. They even claimed that paganism was better [than Islam] and they did not leave any means to fight Islam and the Muslims without resorting to it.

2 – Which country still suffers from the treachery of Jews?

2. *Islamic Studies - Tafsir (1)*, Grades 10-12 (Joint Program), 2018

An interpretation of a Qur’anic Surah, removed in 2019, encourages students to expose the false beliefs of the People of the Book [Christians and Jews] and to fight them, so that they pay the *jizya* [non-Muslim tax].

6. Exposing the People of the Book, demonstrating their false beliefs, and encouraging them to fight them so they pay the *jizya*.
This high school textbook from 2017 taught that Islam is a middle way between “exaggeration and alienation” - Christianity, which worships Jesus as God, and the Jews, who killed their prophets and renounced their religion. The text further stated that God has cursed the Jews and Christians for disobeying Him.

The religion of the prophets is a middle way between exaggeration and alienation. The Christians have exaggerated by glorifying Jesus and worshiping him as God. They originated [a heretic] monasticism depriving the goods, preventing pleasures, and destroying life. And from the Jews there was alienation and inattention, and the killing of the prophets, and renunciation of their religion. Allah has cursed the former [Jews] among them and the subsequent [Christians], in the sayings of their prophets, because of their disobedience, failing to denounce evil, and because of their inclination to the infidels [kuffar], tending, defending and protecting them from the jihad of the faithful believers.

In 2018, a sentence was removed from a high school textbook on Islam teaching that a person who mocks God or the Prophet Muhammad is an apostate who should be killed unless he repents. Instead of this sentence, the 2019 edition teaches that such a person should be judged according to the Shari’a, without mentioning any particular punishment.

This infamous hadith teaches students about an inevitable war between Muslims and Jews. Muslims will kill the Jews. Even rocks and trees will join in the attacks.

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5-Fighting the Jews: Reported by Abu Hurairah: The Messenger of Allah had said: "The Hour of Resurrection will not come until the Muslims fight the Jews. The Muslims will kill them, and when a Jew would hide behind a rock or a tree, the rock or the tree would say: 'O Muslim, O worshipper of God! There is a Jew behind me; come and kill him,' except the salt bush (Gharqad), which is one of trees of the Jews."

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A Grade 6 Islamic Education textbook teaches a hadith about a group of Jews wishing death upon the Prophet by greeting him with "As-Sam Alaykum!" ['Death be upon you!] instead of "As-Salam Alaykum!" ['Peace be upon you!']. Paradoxically, this is presented as an example of the Prophet's generosity and tolerance: after his wife Aisha curses them in return, he asks her not to reply harshly, and explains he had answered in kind, "And upon you!," thus cursing them without using harsh language himself.

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Extra information:
Transmitted by Aisha: "[Several] Jews came to the Prophet and said to him, "As-Sam Alaykum"! [Death be upon you!]. He replied, "And upon you." Aisha said to them, "Death be upon you, and may Allah curse you and shower His wrath upon you!" Allah's Messenger said, "Be gentle and calm, O Aisha! Be gentle and beware of being harsh and of saying evil things." She said, "Didn't you hear what they said?" He said, "Didn't you hear what I replied (to them)? I have returned their statement to them, and my invocation against them will be accepted but theirs against me will not be accepted."
In a high school Islamic Studies textbook, an activity on the Al-Aqsa Mosque, removed in 2020, instructed students to provide three examples of attempts to destroy and judaize the mosque.

**Activity 1:**
The Al-Aqsa Mosque is subjected today to the Israeli occupation, and was exposed to a number of attempts to destroy and judaize it. Collaborate with your colleagues to state three Zionist attacks against it.

---

Propagating antisemitic myths, the student is required to fill in a table and explain how Zionism uses illicit means (money, politics, drugs, women and the media) to achieve its goals. The 2017 version of this textbook also included “family entertainment shows.”

**Activity 2:**
Explain how Zionism utilizes the following means to achieve its goals and realize its designs:
<table>
<thead>
<tr>
<th>No.</th>
<th>Means</th>
<th>Application Method</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Money</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Politics</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Women</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Drugs</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Media</td>
<td></td>
</tr>
</tbody>
</table>


The antisemitic trope that Israel is planning to expand from the Nile to the Euphrates to secure "Greater Israel" according to God's promise appears in this textbook. The 2019 version omits a third stage: "The global Jewish government, to control the entire world" that appeared previously.

The antisemitic trope that Israel is planning to expand from the Nile to the Euphrates to secure "Greater Israel" according to God's promise appears in this textbook. The 2019 version omits a third stage: "The global Jewish government, to control the entire world" that appeared previously.

Zionism’s claims to religious-historical rights are considered invalid by this textbook because the Jews refused to recognize the truthfulness of Muhammad. (It also claims that they distorted the Hebrew Bible, so it cannot be deemed a reliable source as to the ownership of "Palestine.")

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23 The third stage was removed from the 2019 edition; it last appeared in the 2018 textbook.
The Religious Claim to Jerusalem

Its content is the 'Divine Promise to the prophet of the Israelites—peace be upon them—entitling them and their offspring to possess what lies between the Nile and the Euphrates [Rivers].' But this—alleged—right falls [short]. That is because the Old Testament has proven to be distorted and it is not unlikely that these promises are included in the distortions within its books. And then, these promises—even if we assume their correctness—are conditional on obeying Allah. But they rebelled against Him and disobeyed Him. Among what they had been commanded: to recognize the truthfulness of the Prophet Muhammad, but they did not do so.


A chapter on the "Zionist Danger" deals with the historical legitimacy of the State of Israel, arguing that whatever right Jews may claim, the Arabs were the first to "settle in Palestine" and that their presence there was uninterrupted. It further argues that the Jews ruled the land through other empires, but this was resolved when Muslims conquered the Byzantines (Christian-Romans) and took the land.

This alleged [Jewish] right falls apart also because of the following:
A. The Arabs were the first to settle in Palestine, and their presence in it has not been cut throughout history until our present time.
B. Palestine was ruled by a series of states—the Egyptians, Iraqis, Persians, Greeks and Romans—and the Jews ruled it within the framework of these states. Its issue has been settled for the Muslims, who conquered Palestine while it had been under the rule of Christian-Romans, not the Jews.

The text warns Muslims against "resembling the people of Moses" because many envious Jews wanted believers to be unfaithful to Islam. This example is from the Qur’anic Al-Baqarah surah which has now been entirely removed.

The text warns about resembling the people of Moses when they asked their Prophet what should not be asked. Allah informed that many Jews wished that you would return to infidelity [kufr] because they are envious of the guidance and Islam. Ignore [them] until Allah will permit fighting and banishing them. Meanwhile, continue with your worshipping so you gain Allah’s reward.


The centrality of *jihad* war in Islam is uncontested. It is described as the climax of the Islamic faith, just like the camel's hump. This example is from the Qur’anic At-Tawbah (the Repentance) surah which has been entirely removed from the textbooks.

Jihad in the way of Allah is the climax of Islam [the peak of the hump of Islam]. Allah has mandated it to oppose anyone who lurks in the flanks of Muslims, which requires overall readiness and preparation for mobilization at any moment, if the ruler calls for it.


This passage is an incitement to hatred against gay men, stating they should be punished by death. The "crime of Sodomy" is graphically defined for high school students and includes specific prohibitions. This is from a particularly notable chapter about the penalties decreed by Islam for crimes such as apostasy, sodomy and homosexuality that has now been entirely withdrawn from the curriculum.
Sadomy [lawat] is a repugnant crime, a reprehensible sin that appeared among a former nation, the nation of Lot. Allah gave them a punishment no one else had received before, so they would become a lesson for those who came after them, and a deterrent for anyone whose innate human nature [fitra] degenerated, and his soul had tempted him to fall into this crime; he will be struck in the same manner as happened to them [nation of Lot, i.e., Sodom].

And [We had sent] Lot when he said to his people, 'Do you commit such immorality such as no one in creation [ever] committed before you? Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people.'

So when Our command came, we turned [the cities] upside down and rained down on them brimstones hard as baked clay, spread layer on layer. Marked as from your Lord: And Allah’s punishment is not far from the wrongdoers.

Definition of Sodomy
Male intercourse in the anus.

Several scholars of religion said that the punishment of sodomy is death. Both the one who does it, and the one to whom it is done, are to be killed, whether they are married or not.

Sheik of Islam, Ibn Taymiyya, may God have mercy on him, said: ‘The truth that the companions of the Prophet agreed upon, is: both the top one and the bottom one are to be killed, whether they are married or not.’ Adherents of the Sunnah have told about Ibn Abbas, may Allah Almighty be pleased with them, [who told] about the Prophet, who said: ‘Whoever you find doing the action of the people of Lot, kill the one who does it, and the one to whom it is done.’


Gay men are accused of being the main cause of calamities and disease. God, it is taught, will punish society with epidemics, and will spread diseases and disaster “if sodomy appears in society.” Homosexuality is cited as destroying morality and positive character. This example is from the same withdrawn textbook.
The Wisdom Behind Intensifying its [Sodomy’s] Punishment:
Allah forbade sodomy and intensified the punishment for it because of its negative effect on the individual and society:
It degenerates the innate human nature [fitra], it corrupts character, it eliminates decency and it destroys morality. It bequeaths depravity and wretchedness in the perpetrator’s soul, as it ends life and kills inner zealouhsess.
Whoever perpetrates this crime will continue throughout his life to be disgraced for it among people, and his shame won’t be able to be separated from his life until he dies. Its disgrace doesn’t affect only the perpetrator, but it extends also to include the entire family and tribe.
If sodomy appears in society, Allah will hurry to punish its population, which will result in catastrophes and illnesses, in the spreading of plagues and diseases, and in the predominance of injustice and corruption in the land.

16. Tawhid (1), Grades 10–12 (Joint Track), 2019, p. 163.

Hostility to infidels is "faith's firmest bond."

Adhering to believers and being hostile towards infidels is faith’s firmest bond, as the Almighty said: 'The best of the actions is to love for the sake of Allah and to hate for the sake of Allah'
Students are taught about apostasy, and that the punishment for it is death, disregarding any of his good deeds, and eternity in Hell. However, an apostate who wishes to repent will be able to return to his religion.²⁴

The Punishment of Apostasy in the World

The punishment of apostasy is death, as several texts in the Sunnah explain this verdict.

If an apostate asks to repent and maybe return to his religion, the door of repentance will open to him.

If he repents, Allah will forgive him for his sin and won’t deem his former deeds worthless.

His Punishment in the Afterlife

If the apostate dies, his punishment will be eternity in Hell and then his righteous deeds prior to his apostasy will be considered worthless, because the Almighty said: ‘And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever—for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.’ (Al-Baqarah [The Cow] 27)

This Tawhid textbook warns against participating in the festivals of infidels.

One of the severe cases of imitating infidels is participating in their holidays. This practice is one of the evillest, damaging and popular among the Muslims. Such participation is forbidden because it contains agreement to what is not our religion. These festivals are new innovations, which Allah forbade on His believing worshipers and described them as ‘Those who witness no falsehood.’ (Furqan [The Criterion] 25:72)

**Example Altered:**

Teaching high schoolers about sorcery, this textbook omitted in 2020 the explanation that convicted sorcerers could be condemned to execution for concocting "mixtures and medicines." The passage now is much more general and does not refer to any punishment whatsoever.

**2020 Version:**

*There are two types of sorcery:*

The first: being great infidelity if devils were the cause, who approach them with different kinds of oblations. The second: being infidelity that does not exclude one from the nation and it is the sorcery of charlatanism and swindling.

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**2019 Version:**

*There are two types of sorcery:*

The first: being infidelity if devils were the cause; therefore, the sorcerer will be killed for apostasy. His execution is entrusted to the ruler or whomever he assigns. The second: being infidelity that does not exclude one from the nation and it is the sorcery of charlatanism and swindling, which may include concoctions of mixtures and medicines. The punishment can be up to the level of killing because of its evil and harm on Muslims. His execution is entrusted to the ruler or whomever he assigns.

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25 This example remained in the 2020 edition of the textbooks but its content was moderated.
This textbook states that favoring human (or positive law—*al-qanun al-wadhī*) over sharia or doubting the more severe punishments (*hudud*) is considered infidelity.

Scholar researchers explained that judgment that is not in accordance to what Allah sent down is the greatest infidelity in the following situations:

1. Whoever fakes the right of legislation, analysis, and forbiddance . . . Whoever altercates with any of it is a polytheist.
2. Whoever prefers human law over the law of Allah Almighty.
3. Whoever compares the law of Allah Almighty to human law, and thinks they have similarities. This is the greatest infidelity, which is an apostasy . . .
4. Whoever believes that the law that Allah Almighty sent down isn’t obligatory and it includes free choice. This is the greatest infidelity . . .
5. Whoever believes that fulfilling the punishments (*hudud*) is barbaric and that it does not have a place in this age.

This religious studies textbook also proffers a negative definition of Zionism, stating that it is "a globally organized Jewish racist political movement."

The Definition of Zionism
Zionism: A globally organized Jewish racist political movement, which aims for the immigration of the Jews in the world into Palestine, and for making it a state for them.

Students are taught how to confront Zionism, including by refuting the rights of Jews in Palestine and defending the Palestinian people from "oppression, aggression, killing, displacement and humiliation" [by Jews]; Zionists are enemies of Muslim countries.

Attitude toward Zionism
Confronting Zionism requires a number of methods:
1. Refutation of Zionism’s claim over the right of Jews over Palestine.
2. Striving to support the Palestinian people, and defend it from oppression, aggression, killing, displacement and humiliation.
3. Islamic countries should empower themselves materially and morally to be delivered from the Zionists and their other enemies.


Zionism’s effects on the Islamic World include “wars and struggles that heavily damage society,” as well as slaughter and expulsion of Palestinians, occupying Al-Aqsa, Southern Lebanon and the Golan Heights.

Zionism’s effect on the Islamic World:
Among the most noticeable effects of Zionism on the Islamic world are:
1. Occupying Palestine, which includes the Al-Aqsa Mosque—[the destination of] the Messenger’s night journey, the first direction of prayer, and the third holy mosque.
2. Slaughtering and expelling the Palestinian people, as well as acting in the most racist way against those who preferred to stay in their homeland.
3. Occupying several other Arab territories, such as the Golan and Southern Lebanon
4. Wars and struggles that heavily damage society, development, and policy.
Colonialism includes "deporting the original inhabitants and their expulsion or extermination." One of the examples given is "the 'occupation' of the Land of Palestine.

<table>
<thead>
<tr>
<th>Type of colonialism</th>
<th>Definition</th>
<th>Examples</th>
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| Settler colonialism | Immigration of groups of residents from foreign powerful countries to weaker ones, in order to build colonial settlements for them, while deporting the original inhabitants and expelling / exterminating / integrating them into the new society. | - What the Spanish did to the native Americans in Central and South America, and the Portuguese that settled in Brazil and forced their culture and language upon them.  
- What the English did to the native Americans in North America and also in Australia.  
- The occupation of the Land of Palestine.  
- The European colonialism in Central Africa and Rhodesia (Zimbabwe.) |

Example Altered\(^{26}\):

A *hadith* about a wife who is stoned to death for committing adultery with her servant (who is punished with one hundred lashes and exile for one year, because he is unmarried) has been replaced in 2020 with a hadith about a thief who is punished by having his hand cut off.

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\(^{26}\) This example remained in the 2020 edition of the textbooks but its content was moderated.
2020 Version:

2. Abu Umayyah al-Makhzumi reported that a thief was brought to the Messenger of Allah and he admitted his crime, although the stolen goods were not found with him. The Messenger of Allah said to him: 'I do not think you stole them.' He said: 'Yes I did.' This was repeated twice or three times, so he ordered that his hand be cut off.

2019 Version:

2. Abu Huraira and Zaid bin Khalid al-Juhani reported the story of the servant that fornicated with the wife . . . in it, Allah's Messenger said: '. . . and, O Unais, go to this [man's] wife in the morning, and if she makes a confession, then stone her.' He [the narrator] said: 'He went to her in the morning and she made a confession. And Allah's Messenger made a pronouncement about her and she was stoned to death.'

Content Removed in 2021


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

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

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

Jews are no longer characterized as disobedient. In a section interpreting verses from the Qur'anic At-Taghabun Surah, text was removed which explained that while true believers are good and abide by Allah and Muhammad, Jews are seen negatively for doing the exact opposite.

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

*Red font* indicates removed content.


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

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

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

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

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


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

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

*Red font* indicates removed content.

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

*Think: Despite making his case to them, the People of the Book refused to recognize the Prophet’s status as Messenger and the Qur’an that was revealed to him. In your assessment, what prevented them from having Faith and entering Islam?*

32. **Hadith and Sira**, Grade 6, Vol. 2, 2019, p. 41

Children were taught an antisemitic account of a Jewish woman poisoning and attempting to kill the Prophet, Muhammad. While based on established Islamic oral tradition (hadith), this portrayal is primarily rejected in mainstream Islam as unsubstantiated hearsay. The paragraph was removed from the 2020 textbook.

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<th>2019</th>
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27 Removed for September 2020
In Medina:
* Anas narrated that a Jewish woman brought poisoned mutton to the Messenger of God, and he ate of it. She was then brought to the Messenger of God who asked her about it. She replied, “I intended to kill you.” “God would not give you control over that,” he said, or perhaps: “God would not give you control over my fate.” “Should we not kill her?” asked [the Prophet’s Companions], but he told them: “No.”

* Abd al-Rahman ibn Khanbash al-Tamimi narrated...

Cases of divine protection to the Prophet in Medina:
* Abd al-Rahman ibn Khanbash al-Tamimi narrated...


Remaining:
An explicit reference to Israelites (banī Isrā‘īl, [children of Israel]) trying to kill the prophet Jesus (‘Īsā) was replaced in 2020, 2021, and 2022 with the more indirect “some of Jesus’s nation.” However, students might still understand this as referring to Jews.

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<th>2019</th>
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The Miracles of Jesus: ....
In the end, the infidels among the Children of Israel conspired against [Jesus], fearing that people would put their faith in him and start following him because of his miracles. Thus, they attempted to kill him; however, God rescued him from their hands, and brought him up to Him.

The Miracles of Jesus: ...
After people believed in him, some of [Jesus’s] nation conspired against him, fearing that people would put their faith in him and start following him because of his truthfulness and miracles. Thus, they attempted to kill him; however, God rescued him from their hands, and brought him up to Him.

*Yellow highlight* indicates altered content.
*Green font* indicates added content.
34. Tawhid (5), Grades 10–12, Level 5 (Science and Administration), 2019, pp. 151–52. (Also in Tawhid (3), Grades 10–12, Level 5 (Literature and Qur'an), 2019, pp. 221–22.)

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

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

The Reason why Taking the Infidels’ Side is Forbidden
God Almighty forbids taking the infidels’ side for several reasons:
1. The infidels are the enemies of God. God makes his enmity to them known in many Verses, such as: . . .
2. Taking the infidels’ side leads to acceptance of their unbelief, which in turn negates one’s acceptance of God as God, Islam as faith and Muhammad as God’s Messenger.
3. The infidels are the enemies of Islam and its people. The Almighty said: “Oh you who believe, do not take the Jews and the Christians as allies, they are allies of each other, and whoever among you takes them as allies is surely one of them, indeed God does not guide the evildoers.” . . .
4. Taking the infidels’ side causes one to rely on them and come to their aid, which in turn brings about God’s punishment and wrath. . . .

35. Hadith and Islamic Culture (5), Grades 10–12, Level 5 (Science and Administration,) 2019, p. 13. (Also, in Hadith and Islamic Culture (3), Grades 10–12, Level 5 (Literature and Qur'an), 2019, p. 13.)

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

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28 Removed for September 2020
29 Removed for September 2020
5. To purify the mind and protect it from superstitions and Israelite traditions, which serve to corrupt both faith and practice, and weaken the mainstay of nations. They shatter the [Islamic] Nation into various sects and factions which do not make a distinction between truth and falsehood, thus making it easy prey for any man preaching error.

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

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

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


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

30 Removed for September 2020
31 Removed for September 2020
The Al-Aqsa Mosque is located in the southeastern part of Occupied Jerusalem, encompassing an area of 144,000 square meters. The first to build the Al-Aqsa Mosque was the Prophet of God, Abraham. . . . The Al-Aqsa Mosque was destroyed multiple times. When God sent Jesus, He commanded the Children of Israel to protect it, purify it and take care for it. However, they did not follow what He had commanded them, and continued to deviate from the right path. So numerous were their crimes, that they began to adulterate the very sanctity of the Al-Aqsa Mosque. They turned it into a marketplace for money changers and money lenders, and as a playground for pigeons. Their sinfulness grew even greater, as they killed Zechariah and John [the Baptist], and tried to kill Jesus.

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

A hadith stating that the Jews and the Christians “took their rabbis and monks as lords” - constituting a form of idol worship - was removed in 2021 from a section that teaches students not to obey anyone but Allah in deciding what is allowed and forbidden. Instead, the textbook inserts a different, general Qur'anic verse.
Fourth: Obeying others than Allah in permitting what is forbidden or forbidding what is permitted. Legislation is Allah Almighty’s right, so it is not allowed to obey anyone in permitting what Allah has forbidden or by forbidding what Allah Almighty has allowed, whether they are scholars, rulers, heads of tribes and so forth, because this is picking them up as deities while excluding the Exalted Allah, and this is part of the Greater Polytheism. This type of polytheism is called: the polytheism of obedience.

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

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

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

The Saudi curriculum presented Islam as a perfect middle ground between the extreme beliefs of the Jews and the Christians. Judaism was criticized for rejecting Jesus (‘Isa) and ascribing to God human attributes, while Christianity was criticized for equating Jesus with God.
A negative depiction of Jews and Christians has been removed in 2021, in which their claims regarding Jesus were refuted: the Jews, who claim to have killed him, and the Christians, who claim he is a god.

7. Isa will descend at the end of times and will rule by Muhammad’s Sharia. Abu Hurairah reported: “The Messenger of Allah said: By Him in Whose Hands my soul is, surely the son of Mary will soon descend amongst you and will judge mankind justly . . .” This Hadith contains a response to two groups: The first are the Jews who claimed to have killed Isa, and the second are the Christians who claimed that Isa is a god.

This textbook’s 2020 version removes the allegation that “a group of Jews” were the instigators behind the Battle of the Trench (626 AD), waged between Muslims and non-Muslim Arabians for control of Medina. The text now generally explains that the cause of the battle was the Arabian tribes’ offensive against the Muslims. It is worth noting that in this example, the word “infidels” was removed.
The Saudi textbook held a Jewish man responsible for the assassination the third caliph, 'Uthman ibn 'Affan (656 AD), by members of the heterodox Kharijite sect; a major event in Islamic history, and a milestone in the development of the Sunni-Shiite divide. The Jewish man, Abdullah ibn Saba, referred to as “this Jew,” was described as a liar and a traitor; he was blamed for spreading discord and disunity among the Muslim community and creating the major rifts that define Islam to this day - specifically, between Sunnis and Shiites.

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

32 Removed for September 2020
A description of the people who wronged and hurt Muhammad throughout his life included the Jews of Medina, who were accused of plotting against him, and potentially also of double-crossing him and breaching their agreements with him.
Jews and Christians were cursed by Muhammad for the worship of tombs, as seen in a hadith inserted into a chapter that forbids such a practice. The paragraph was removed from the 2020 textbook.

**Tawhid, Grade 7, Vol. 2, 2019, p. 26.**

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

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

*Red font* indicates removed content.

**Islamic Studies – Tawhid, Hadith and Sirah, Fiqh and Suluk, Grade 7, Vol. 2, 2021, p. 66.**

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

*Red font* indicates removed content.

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34 Removed for September 2020

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

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1. Mocking God Almighty. For example: the Jews, who say that God’s hands are tied.

Some examples of mocking God are as follows: Inappropriate sayings about God made by some fools.

1. Mocking God Almighty. For example: the saying that God’s hands are tied.


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

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35 Removed for September 2020
Aisha, may Allah protect her, the wife of the Prophet, reported: “A group of Jews came to Allah’s Messenger and said: ‘as-sam alaykum [poison be upon you]!”’ Aisha, may Allah protect her, said in response: ‘I understood that, so I said ‘as-sam alayku [and curse you too]!”’ She said: Allah’s Messenger said: Be calm, O Aisha! Allah loves forbearance in all matters.” I said, “O Allah’s Messenger! Haven’t you heard what they [the Jews] have said?” Allah’s Messenger said: “I have [already] said [to them] ‘and upon you!’”

Ibn Mas’ud reported: “I can still recall as if I am seeing the Messenger of Allah resembling one of the Prophets whose people scourged him and shed his blood, while he wiped blood from his face, he said: “O Allah! Forgive my people, because they certainly do not know.”

47. Hadith and Sira, Grade 6, Vol. 2, 2019, p. 42.36

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

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

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


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

36 Removed for September 2020
Allah Almighty does not forgive polytheism: Polytheism is the greatest sin; thus, Allah Almighty does not forgive it. The Almighty said: “Indeed, Allah does not forgive associating others with Him [in worship], but forgives anything else of whoever He wills. And whoever associates others with Allah has indeed committed a grave sin.” (An-Nisa [The Women], 48)

It is narrated on the authority of Jabir, that the Messenger of Allah said: “He who met Allah without associating anything with Him entered Paradise and he who met Him associating [anything] with Him entered Fire.”

Warning about the characteristics of polytheists:
As Greater Polytheism results in Hell, many texts warn about it, describe the characteristics of those who practice it, order the Muslim to take on the characteristics of the people of Tawhid, and emulate their leader Muhammad.


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

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

The Ayah proves:
The polytheists have no excuse to worship deities, as they know that they will neither cause harm nor be of help.

“And We have sent you [O Prophet] only as a deliverer of good news and a warner.” (Al-Furqan [The Criterion], 56) Good news of Heaven for believers, and a warning of Hell for the polytheists.
50. Tawhid, Grade 7, Vol. 2, 2019, p. 51.\(^{37}\)

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

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

51. Hadith and Islamic Culture (3), Grades 10–12, Level 5 (Literature and Qur'an), 2019, pp. 143–45.\(^{38}\)

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

Thawban, slave of the Prophet, narrated that the Prophet said: “Nations will soon summon one another to attack you, as people, when eating, invite others to share their dish. Will that be because of our small numbers at that time?” someone asked.

“No,” the Prophet replied, “You will be numerous at that time; but you will be scum and rubbish like that carried down by a torrent. God will remove the fear of you from the hearts of your enemy, and shove enervation into your hearts.”

“O Messenger of God, what is enervation?” someone asked.

The Prophet replied, “Love of this world and dislike of death.”

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\(^{37}\) Removed for September 2020

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<table>
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<tr>
<th>The Word</th>
<th>Its Meaning</th>
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<tbody>
<tr>
<td>Nations will soon summon one another to attack you</td>
<td>Soon, unbelieving groups and misguided nations will call on each other to fight you and break your might.</td>
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</table>

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

4. The hadith shows that the nations of the world, regardless of ethnicity or faith, would reign supreme over the Muslims if those become weak and devoted to this world, neglecting the sources of power.

52. *Islamic Studies—Tawhid, Tafsir, Hadith, Fiqh, Grade 9, Vol. 1, 2020, p. 65.*

Students were taught that sorcery is a form of infidelity, punishable by death. Students still learn that sorcerers will be punished, however the nature of this punishment is now vague and non-specific, as it shall be "according to the laws of Islamic Sharia."

<table>
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<th>2020</th>
<th>2021</th>
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The Sorcerer’s Punishment in the World:
First: The sorcerer, who practices the sorcery of trickery and deception, both of which are infidelity, will be punished by death . . . The ruler or his deputy are the ones who have the responsibility of killing him.
Proof to this is as follows:
1. Sorcery is infidelity and an abandonment of the religion of Islam. Therefore, scholars mentioned it in the subject of apostasy. The apostate’s punishment is death. Proof to this: The Hadith of Abdullah ibn Abbas about the Messenger of Allah, who said: ‘He who converts his religion—kill him.’

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

53. *Hadith (2), Grades 10–12 (Humanities), 2020, p. 171.*

In a chapter about *jihad* that was removed in 2021, it was taught that *jihad* is "the climax of Islam" and is one of "the best of pious acts and greatest forms of obedience." Instead of referring to its more peaceful and spiritual aspects, examples were chosen from the Qur'an and hadith that celebrate violent *jihad*. One verse even argued that martyrs never really die, but instead live with Allah and are greatly rewarded, thus legitimizing and even prioritizing combat and violence as a form of *jihad*. 

[Image of a page from a book]
The Virtue of Jihad for the Sake of Allah:

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

[...]

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

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


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

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

55. Hadith and Sira, Grade 6, Vol. 2, 2019, pp. 60–61.39

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

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39 Removed for September 2020
‘Abd al-Rahman ibn ‘Awf narrated:

"While I was standing in the row on the day of the battle of Badr, I looked to my right and my left and saw two youths, supporters from Medina, both young in years. I wished I had been stronger than they. One of them called my attention, saying, "O Uncle! Do you know Abu Jahl?"

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

"I have been informed that he utters curses against the Messenger of God," he replied. "By Him in Whose Hands my life is, if I should see him, then my body will not leave his body, until one of us who is destined to die earlier dies!"

I was astonished at that talk. Then the other boy called my attention, repeating what the other had said. After a while I saw Abu Jahl walking amongst the people. "Look!" I said. "This is the man you asked me about. They then attacked him with their swords and struck him to death."


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

Situations in which Jihad is Designated:

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

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

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

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

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

When is Combat Considered Jihad for the Sake of Allah?
Combat does not exceed two goals:
1. It can be done to carry Allah’s command, to sacrifice for His sake, to spread the principle of the oneness of Allah, to protect the values of Islam and the Muslims’ land, and to elevate the word of Allah. This is jihad for the sake of Allah.
2. It can have a different goal, such as fighting out of valor, out of zeal, out of a sense of patriotism, in seeking of fortune, or other false slogans and beliefs. This is not for the sake of Allah. The Messenger of Allah was asked about who fights in the battlefield out of valor, or out of zeal, or out of hypocrisy, which of this is considered as fighting in the cause of Allah? He said: ‘He who fights in order that the Word of Allah remains the supreme, is considered as fighting in the cause of Allah.”


In a chapter about jihad that was removed in 2021, combat was presented as an integral aspect of jihad, used for objectives such as protection and confronting injustice and anarchy. The text emphasized that combative jihad is not a tool of aggression, but a tool of peace and co-existence that is under the sole responsibility of the leader.
The Meaning of jihad: In Islam, jihad is a general term that includes several meanings that revolve around the concept of “exerting effort” and making every effort in obeying Allah. . . . This also includes the meaning of combat, which was prescribed by Allah Almighty to spread the call for Islam, so people can enter the religion of Islam for protection, for providing security, for confronting injustice, persecution, and anarchy, and to spread the message of Islam without compelling people to join. It is not used for aggression, as claimed by exaggerators and extremists. Regarding those who are unaware of the truth of Islam, which calls for peace, co-existence, and for protecting the legitimate rights and freedoms, Allah Almighty said: “Fight in the cause of Allah against those who wage war against you, but do not exceed the limits. Allah does not like transgressors.” [Al-Baqarah, 190] The command of jihad is in the hands of the Imam of the Muslims in each age, and the Imam of Muslims in our land is the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz.


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

[Family members work together to save electricity]
60. *Hadith and Islamic Culture (3)*, Grades 10–12, Level 5 (Literature and Qur'an), 2019, p. 330

In a chapter about the Al-Aqsa Mosque, students were falsely taught that Jews expel thousands of people from their homes and properties, attack worshippers, harass and arrest people, shut down charities, and commit other acts to harm Islamic life in Jerusalem.

In light of Jerusalem’s good virtues, its place in Islamic law and in the hearts of Muslims - and in recognition of its own sense of responsibility - the Permanent Committee for Scholarly Research and Fatwahs in Saudi Arabia follows with deep sorrow, and will keep following, aggressions and oppressive actions taken and being taken, as they intensify with each passing day, including families being taken out of their houses, the expulsion of thousands of people from their properties and the expropriation of their houses, farms and residences—all so as to allow the Jews to establish the illegal appropriations they call the “settlements” on top of them, to attack religious worshippers, to build the Separation Fence, to harden the economic siege, to confiscate identification cards, to make arrests, to degrade the level of public services, to shut down charities, and to harass people in various different ways. There is no doubt that this is a crime, a form of oppression, and an injustice towards Jerusalem, the Al-Aqsa Mosque, and the people of Palestine...


The textbook claimed that the Jewish Temple in Jerusalem is a politically motivated fabrication, and that the Temple Mount has always been occupied by a mosque. Israel and the Jewish people were accused of actively seeking to destroy the Al-Aqsa Mosque, remove Jerusalem's Islamic character and rebuild the Temple, all as a primary directive.

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40 Removed for September 2020
The Jews’ Attempts to Demolish the Al-Aqsa Mosque and Build the Temple

Besides the current Jewish occupation of the State of Palestine, and despite all international conventions prohibiting the harm of sacred places and places of worship – the Zionist Occupation, and its associations and organizations, ceaselessly plot to demolish and destroy the Al-Aqsa Mosque, or burn it down and damage it.

The Jewish rabbis concocted a myth and attributed it to the Prophet of Allah, Solomon, to use it as an excuse to destroy the Al-Aqsa Mosque. They claim that under the mosque lies ‘Solomon’s Temple,’ which is the remains of a massive temple. They allege that Solomon built it for the Jews to perform their rituals, carry out their religious ceremonies, and offer their sacrifices. However, the reality is that Solomon built a mosque, not a temple, and the building of that mosque was chipped away stone by stone, until its last remains vanished in the Israelites’ wars with idolatrous kingdoms. Scholars who specialize in the archeological remains which were salvaged in excavations carried out under the Al-Aqsa Mosque have confirmed that there is no trace of Solomon’s Temple, but they have found Islamic going back to the Umayyad dynasty, the Ayyubids and others.

The Zionists consider the construction of the temple to be the greatest and most important concern. Nearly all Jewish groups and organizations agree about this notion, which is why they have made the destruction of the Mosque and the removal of Islamic landmarks in Jerusalem to be a primary goal of theirs. . . .


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

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41 Removed for September 2020
The Al-Aqsa Mosque under Islam

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

63. Hadith and Islamic Culture (3), Grades 10–12, Level 5 (Literature and Qur’an), 2019, p. 328^42

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

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

[Top column, right to left:] Examples of Offenses by the Jews — Ways to Support Al-Aqsa

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^42 Removed for September 2020
The text recounted the history of the Al-Aqsa Mosque by comparing its “fall into the hands of the Zionist Occupation” to the Crusades, arguing this happened only because of the Muslims growing weak. In this context it was stated that Saudi Arabia supports the Palestinian cause—implying that the goal is to re-Islamize Jerusalem. The state of disrepair of the Temple Mount in the Byzantine period, before the Islamic conquest, was furthermore described as “the Christians’ filth,” which was “purified” by the Muslims.