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Review of Problematic Content In Iraqi Textbooks 2024-2025

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Executive Summary

This report examines over 38 problematic examples from the 2024-25 textbooks from the Iraqi curriculum. The examples span 21 humanities textbooks, including Arabic Language and Literature, Qur'an and Islamic Education, Social Studies, and Modern and Contemporary History. Although these examples were previously referenced in our report from March 2024, this report is composed of a compilation of the most problematic of these examples, when assessed against UNESCO standards of education. These examples, found in 2021 editions, have been replicated in 2024-25 textbooks, thus perpetuating violent and dangerous narratives in education.

- Apart from the removal of one example glorifying martyrdom, the cases reviewed of alarming content in the Iraqi curriculum **remain unchanged** when compared to our previous report (March 2024).
- **Violent *jihad* and martyrdom** remain glorified acts that are inferentially encouraged as positive acts; a narrative that is also present in language textbooks. They are presented as acts worthy of reward in the afterlife, exemplified in one text which states that “the most beautiful of mothers” is she whose sons are martyred.
- **Islamic militarism** and Iranian-backed Iraqi Shi'i militias (namely, al-Hashd al-Sha'bi) are commended for striving to “liberate the homeland”.
- **Gender** outlooks remain paternalistic and restrictive, fostering inherent inequality and strict gender roles. Women are presented as unequal to men, and dependent on them for social mobility. Some textbooks display a highly conservative understanding of women's place in society, and condemn subversion of gender stereotypes. In addition, traditional and more intolerant attitudes to gender identity are present in the curriculum, rejecting practices inconsistent with a conservative binary heteronormative and male-dominant worldview, and defending—among other things—gender inequality, denunciation of women's equal rights, strict non-negotiable traditional gender roles, and an anti-LGBTQ+ agenda.
- **Antisemitic libels** are frequently propagated. Jews are consistently portrayed through stereotypes, presented as inherently greedy, disloyal, deceitful, and cunning. Jews are often described collectively as betraying Muhammad and harboring enmity to Islam. In modern contexts, Jewish control over US media, economy and politics is presented as a factor influencing US involvement in World War II.
- **Jews** are excluded from Iraqi society and history. The 1941 “Farhoud” pogroms which targeted Jews, and the Holocaust are completely ignored. The failed coup d'état of June 1941 against Nuri Al-Saeed's government, backed by Nazi Germany and provoking the events of the “Farhoud”, is portrayed as merely an authentic expression of the will of the Iraqi public and army to side against the British and the Zionists in World War II, supposedly for the sake of serving Arab unity and the Palestinian cause.
- **Christians**, alongside Jews, in some Islamic contexts are presented as believers in baseless and invalid religions that are inferior to Islam, and as deserving of divine curses and punishment for their refusal to acknowledge Muhammad's prophethood, and their falsification of the teachings of the Qur'an. Textbooks state that together with polytheists, those who do not accept Allah as one God will go to Hell.
- **Israel and Zionism** are persistently presented negatively as “racist, aggressive, and colonialist.” Israel remains completely unrecognized in all relevant subjects, and any Jewish historic or religious connection to the land or specifically to the city of Jerusalem is rejected.

Introduction

Our previous IMPACT-se report on Iraq, which was published in March 2024, encompassed an analysis of the main trends and topics taught in the 2015-2022 editions of Iraqi textbooks. Our assessment then identified the following three trends in the Iraqi curriculum in the stated period.¹

Firstly, the curriculum generally seeks to balance territorial Iraqi, pan-Arab, Kurdish, and pan-Islamic identities. Kurdish is taught to Arab students, and Iraq's diversity is celebrated on the surface, but this is not consistently reflected across all subjects. Notwithstanding, Islamic education textbooks show a clear Shi'i bias, though they rarely name Shi'is or Sunnis directly. Shi'i doctrine and organizations, particularly the pro-Iranian Popular Mobilization Forces (Al-Hashd al-Sha'bi in Arabic) militia, receive several positive mentions, hinting at substantial Iranian influence in parts of the curriculum. While Iraq's Christian heritage and diversity are often acknowledged positively, Jews are excluded from Iraqi society and history, and the curriculum employs frequent antisemitic stereotypes, tropes, and omissions. Islamic education textbooks in particular insist on challenging the authenticity and legitimacy of other religions, such as Christianity and Judaism, claiming the latter to be unbased, invalid, and inferior in comparison to Islam. There is no mention of the three millennia-long presence of Iraq's historic Jewish community, the Farhoud pogroms of June 1941, or the Holocaust. The curriculum is openly and consistently hostile toward Israel, referring to it only as "the Zionists," erasing it from maps, and rejecting the concept of Jewish self-determination. The Palestinian cause is highly emphasized and connected to Iraqi identity, while peace with Israel is not presented as a possibility.

Secondly, from a historiographical perspective, foreign powers that intervened in Iraq's affairs—namely, Iran, Turkey, and Britain—are portrayed negatively for their historical role in Iraq but are referred to neutrally in modern contexts. The United States is rarely mentioned in the curriculum, but when it is, such as in the case of the atomic bombs dropped on Japan in 1945, it is often presented negatively. Notably, the American invasion of Kuwait in 1990 and Iraq in 2003, including the civil war that ensued between Sunni and Shi'i military groups, are overlooked, indicating the evasion of contentious and emotionally painful historical events and episodes that trigger discomfort in the Iraqi collective memory. Likewise, History textbooks avoid discussing events after the 1958 monarchy's fall, especially the Ba'thist era (1979–2003) and the post-Saddam Hussein period (2003 onward). Students learn little about the last several decades, and only isolated atrocities against minorities under Hussein are mentioned. Violent religious interpretations are criticized mainly in the context of radical Sunni Islamist terror organizations, the likes of the Islamic State (ISIS), yet violent jihad and martyrdom in general are valorized, in particular, in the Shi'i sectarian context or regarding Iraqi nationalist sentiments of self-sacrifice. Emphasis is placed on Iraqi patriotism, unity, and military defense, with glorification of the concepts of martyrdom and national struggle—all being part of the construction and cultivation of an Iraqi nationalist identity. As for the political aspect of this process, elements of democratization do appear, such as advocating for transparency and tolerance, but are mixed with calls for restrictions on media and inconsistent approaches to religious and gender issues.

¹ Ofra Bengio, "Clashing Narratives and Identities in Iraq's School Curriculum 2015-2022", IMPACT-se, March 2024.

<https://www.impact-se.org/wp-content/uploads/Clashing-Narratives-and-Identities-in-Iraqs-school-curriculum-2015-2022.pdf>

Thirdly, the curriculum contains contradictory messages about women and gender. Some textbooks call for gender equality and highlight female achievement, while others endorse conservative norms—such as polygyny, female modesty, male supremacy, and family honor—emphasizing women's obedience and discouraging deviation from traditional gender roles.

These findings highlighted the persistent contradictions and ideological tensions within Iraq's educational materials, reflecting ongoing conflict over collective identity, sectarian influence, and the legacy of past regimes, with only partial adaptation to the realities of post-2003 Iraq. Iraqi school textbooks (2015–2022) largely continue to promote narratives established during Saddam Hussein's rule (1979–2003) and earlier periods, particularly regarding history, national identity, and regional relations. Pedagogically, the textbooks often encourage rote memorization and contain many factual errors, with limited emphasis on critical thinking, most pronounced in Islamic Education textbooks.

Meanwhile, the Iraqi Ministry of Education has made a few rounds of changes to textbooks for the coming school year. However, these were made in specific textbooks and on a small scale. For instance, at the beginning of the school year 2023–2024, the ministry listed several small changes to be made in specific textbooks relating to Mathematics, Sciences, Arabic, and English.² At the beginning of the 2024–2025 school year, the General Directorate of Curriculum announced two focused changes to be made in a Grade 6 Islamic Education textbook,³ in which we had found no problematic content. These examples attest to a possible troubling curricular trend, whereby textbooks undergo relatively targeted yet minor and negligible changes, rather than a comprehensive reform across different subjects that need attention and deep change. An indication for the continuation of this trend, at the time of writing, is the intention of the Iraqi Ministry of Education, declared in May 2025, to perform “minor changes” to textbooks to be used in the 2025–2026 school year.⁴

Notwithstanding the trend of “patch changes” to the curriculum, reform efforts are being met with opposition from both education functionaries and the general public. For instance, following the announcement of the upcoming changes in 2025–2026, Iraqi interviewees expressed the urgent need to perform a much more extensive and comprehensive reform in the current curriculum, and expand it in response to the evolving modern era, for instance, by incorporating topics from the field of technology and cyber.⁵ Voices from within the education system also expressed concern about the difficult level of the Iraqi school textbooks, meriting an urgent need for revision.⁶

2 Telegram, channel قناة طلاب العراق الرسمية. Sep. 11, 2023.

<https://t.me/soil7/18392>; <https://t.me/soil7/18390>

3 Telegram, channel قناة طلاب العراق الرسمية. Sep. 11, 2023

<https://t.me/soil7/21073>.

4 “The Ministry of Education: Minor changes will be made to some primary and secondary school curricula next year,” Manber, May. 27, 2025,

<https://manber.org/post/128049>;

Isra' al-Samarai, “Curriculum reform is a necessity imposed by the demands of the times,” *AlSabah* Jun. 4, 2025,

<https://alsabaah.iq/115722-.html>.

5 “Iraq begins curriculum revisions amid calls for comprehensive reform and keeping pace with the technological revolution,” *Al-Hoda*, Jun. 4, 2025.

<https://al-hodaonline.com/article/61656>

6 See for instance the interview with the head of the teachers' association in one of Baghdad's districts, Muhammad al-Sa'eed. Qanat Samara, “Al-Saeed: The school curricula in Iraq are very difficult, and yet most schools in Iraq operate in three shifts, which creates discomfort for both students and teachers,” YouTube, May 26, 2025.

<https://www.youtube.com/watch?v=izW9WqdtM4>.

This report seeks to highlight the fact that, despite indications of reforms to the Iraqi curriculum, there has thus far been inconsequential change to the most problematic contents found in textbooks. Our purpose is to draw attention to this pattern of neglect, where limited adjustments mask the absence of genuine reform. By documenting these shortcomings, we hope to encourage policymakers and international partners to press for comprehensive curriculum change that can genuinely advance tolerance, inclusivity, and educational quality in Iraq.

Main Findings

The 2024-2025 Iraqi curriculum remains almost completely unchanged from previous iterations, with one example of alarming content highlighted in our previous report being removed (see below). The decision to retain these examples in the 2024–25 curriculum perpetuates dangerous narratives of violence and intolerance, reinforcing harmful stereotypes rather than fostering inclusion and respect.

Jihad and martyrdom remain glorified acts that are inferentially encouraged. Often, these values are taught not only in Islamic Education textbooks, but also as part of the Arabic Language curriculum, and are included as excerpts, passages, literary oeuvres, and complete lessons. Notably, some of these texts are either dedicated to or written by Palestinians, which is testament to the Iraqi commitment to a Palestinian militaristic narrative. For instance, a Grade 10 Arabic Language textbook teaches a story about a Gazan Palestinian willingly sacrificing his life for the homeland, becoming a martyr in the process. Notably, the story begins with the saying “the most beautiful of mothers is the one who waited for her son, and he returned, but as a martyr.” In textbooks of Islamic studies, students are consistently taught that violent *jihad* and martyrdom are some of the most commendable deeds one can do for the sake of Allah, and a way to achieve favorable rewards in the afterlife.

Notably, one example that was flagged in the previous report is **no longer being taught**. This was a lesson teaching the poem “The Martyr” (*al-Šahīd*) by the Iraqi female poet Nazik Al-Mala’ika. The poem contained graphic descriptions and highlighted the unique merits of martyrdom, praising the image of the martyr as a symbol of self-sacrifice for the sake of the homeland and the people.

Militancy based on Islamic values is promoted in the context of the Iraqi arena. Frequently, militarism and sometimes also a Shi’i-sectarian narrative serve to promote the perceived duty to sacrifice oneself for the Iraqi homeland. This is reflected in examples that commend both the Iraqi army and the Iran-backed Popular Mobilization Forces (Al-Hashd al-Sha’bi)—one of the prominent Shi’i Islamist militias in the country—for their actions and mutual collaboration to “liberate the homeland”.

On the topic of **gender**, women are still presented through traditional and even paternalist prisms of traditional roles, “inherent” gender inequality, and male supremacy, both at home and in society. Here, too, one finds these views promulgated not only in Islamic Education but even through Arabic Language textbooks. A Grade 7 Arabic Language textbook teaches that although considered a major pillar of society, women are not equal to men, implying that they are dependent on men and are unable to mobilize upward in the social order by themselves. The notion that men are put in charge of the entire household, and are deemed accountable also for the women, is propagated through Islamic Education textbooks. This is evidently reflected in textbooks, which teach that although social mobility and improvement of status are possible for women, it is contingent on “fulfilling her role in life side-by-side with the man” (Arabic Language, Grade 7).

Furthermore, traditional gender roles are endorsed in a Grade 10 Islamic Education textbook, condemning “men who try to resemble women, and women who try to resemble men” in what seems to be a negative reference regarding practices that are inconsistent with conservative traditional binary heteronormative worldview,

including but not limited to gender equality, protection of women's equal rights, undetermined gender roles, and the **LGBTQ+** community—a matter that barely receives any attention in the Iraqi curriculum as it is still considered a social taboo by the vast majority of Iraqi society.

The negative imagery of **Jews**, and to a lesser extent **Christians**, continues to dominate humanities subjects. Notably, the subject of Qur'an Studies and Islamic Education consistently teaches students throughout different classes that Jews are inherently greedy, disloyal, deceitful, and cunning. For instance, a Grade 8 Qur'an textbook tasks students with discussing if “the Jews remain infidels and antagonistic” today. Similarly, the Grade 5 Qur'an textbook teaches that the Jews betrayed Muhammad and the Muslims, violating the Treaty of Medina by collaborating with the Muslims' enemies. The Grade 9 Qur'an textbook teaches that “cowardice, fear and treachery are inseparable characteristics of the Jews.” The Grade 8 Social Studies textbook openly accuses the Jews of relentlessly trying to exterminate the Prophet Muhammad, Islam, and the Muslims as a whole. By contrast, negative—or any—references to Christians are far less common in the textbooks. Nonetheless, a Grade 12 Qur'an textbook teaches a verse from the *Surah Al-Baqara*, which states that those who hide the truths and proofs of God will be cursed, adding immediately after that an interpretation that identifies the Christians and the Jews as those who are meant to be cursed.

Textbooks likewise take an intolerant approach to a lack of belief in Islam. Several textbooks use the loaded, negative term “infidel” (kafir), and includes the idea that people described as such will be punished by spending eternal torment in Hell. The idea of physical, infernal torture of sinners is introduced as early as Grade 1. For example, a Grade 3 Islam textbook teaches that those who do “not believe in Allah as one singular deity” - which may apply to polytheistic religions and denominations such as Christians, Buddhists, Hindus, Zoroastrians - are infidels doomed to Hellfire on the Day of Resurrection.

When discussing more modern contexts, History textbooks do not teach about the genocide of Jews in the **Holocaust** or about the 1941 “**Farhoud**” pogroms which targeted Jewish Iraqis. Furthermore, a Grade 9 History textbook avoids mentioning the 1941 coup leadership's explicit sympathetic support of Nazi Germany and the Axis powers at the time. Instead, the textbook justifies June 1941 Rashid 'Ali al-Gaylani's failed Nazi-backed coup d'état against Nouri Al-Saeed's government as allegedly a true representation of the will of the Iraqi people to stand against the Allies in World War II, in what is determined by the textbook to be a supposedly helpful act for the sake of Arab unity and the Palestinian cause. Likewise, **Israel** is deliberately not mentioned by name in textbooks, clearly signifying a lack of recognition. Instead, the terms Zionist (entity) and Zionism are consistently used, to the point that it is not always clear if it is Israel or the actual Zionist movement that is denoted. In both cases, the context and references are negative, which is consistent with Iraq's support of the Palestinian narrative, which is perceived as an integral part of Iraqi Arab and Muslim self-identification. Special attention was given in several examples to Jerusalem (Al-Quds), which, like Palestine, is considered exclusively Arab and Muslim, negating any Jewish linkage to both and ignoring or diminishing any affiliation with Christianity. Likewise, a Grade 9 History textbook portrays Zionism as “a racist, aggressive, colonialist settler movement” aiming to create a state from the Nile to the Euphrates, and expel all the Arab population from these territories.

Jihad and Martyrdom

Example 1

The Noble Qur'an and Islamic Education, Grade 7, 2024, p. 103.

A Grade 7 textbook for Islamic education brings up a Hadith tradition quoting Prophet Muhammad's response to a question presented to him by one of his Companions regarding the most commendable deeds that a Muslim dedicates to Allah. In his answer, the Prophet Muhammad discusses three deeds, the first and most important being prayer in its right and set timing. Then would be respecting one's parents, and after that is conducting *jihad* for the sake of Allah. The textbook offers an interpretation for the term "*jihad* for the sake of Allah" below the text, claiming to indicate "exerting one's wealth and soul for the sake of Allah." In this example, it is evident that the textbook is attempting to promote the idea that the principle of *jihad* is of exaggerated utmost importance, overtaking everything else in Islam but prayer and filial piety, and stresses for its Grade 7 readers how *jihad* is an act necessarily involving warfare and self-sacrifice. This would be classified as inappropriate content for this age group.

الدرس الثالث : من الحديث الشريف

(أحب الأعمال إلى الله)

للشرح والحفظ

عن عبد الله بن مسعود (رض) قال :

سألت النبي (صلى الله عليه وآله وسلم) أيُّ العمل أحبُّ

إلى الله؟ قال: الصلاة على وقتها . قلت : ثم أيُّ؟

قال : برُّ الوالدين . قلت : ثم أيُّ ؟ قال : الجهاد في سبيل

الله .

صدق رسول الله

(صلى الله عليه وآله وسلم)

معاني المفردات

الكلمة	معناها
على وقتها	في وقتها المعلوم.
برُّ الوالدين	إسداءُ الخير والإحسان إليهما وإطاعتُهما وإرضائهما بتنفيذ ما يريدانه ، ما لم يكن إثمًا.
الجهاد في سبيل الله	بذلُ المالِ والنفسِ في سبيلِ الله.

(See the continuation of the example on the next page.)

Third Lesson: From the Honorable Hadith

"The most loved deeds intended for Allah"

To interpret and memorize

Citing the words of Abdullah bin Mas'oud – Allah be pleased with him – who said:

"I asked the Prophet – Allah's Praise and Peace be upon him and his family: 'Which deed intended for Allah is the most loved one?'; and he [the Prophet] said: 'Prayer in its due time'. And I said: 'And which one after that?'; and he said: 'Filial piety'. And I said: 'And which one after that?'; and he said: 'jihad for Allah'."

Truthful is the Messenger of Allah

Allah's Praise and Peace be upon him and his family

The Meanings of the Terms

<i>The Word</i>	<i>Its Meaning</i>
<i>In its due time</i>	<i>In its due time, as we know it</i>
<i>Filial Piety</i>	<i>Render good and treating both one's parents well, obeying them, and pleasing them by doing what they want, as long as that is not an offense.</i>
<i>jihad for Allah</i>	<i>Exerting one's wealth and soul for the sake of Allah.</i>

Example 2

The Noble Qur'an and Islamic Education, Grade 7, 2024, pp. 105-106.

In this example from a Grade 7 Islamic Education textbook, *jihad* is glorified as a militaristic and sacrificial principle, defining it as a priority of all Muslims and a key policy in striking fear and spreading the Muslim faith. Students are taught that *jihad* is the third-best Islamic deed they can do for the sake of Allah, only second to praying on time and respecting one's parents. The students are taught that *jihad* means engaging in warfare with non-Muslims—here referred to as “infidels” (*kāfirūn*)—and that performing *jihad* is the only way to defend themselves and their lands, to protect their rights and properties, and to keep the Islamic nation safe from any disgrace or humiliation by other nations. The students are also taught that this sort of *jihad* is necessary to spread the realms of Islam, to glorify the word of Allah, and to implement the Islamic doctrines among all peoples. Furthermore, the textbook instructs that for the sake of performing *jihad*, everyone is requested to exert wealth, sacrifice their souls, and dedicate themselves in all sorts of possible motions—whether in actions, writing, or even speech—as part of the cause of *jihad* and for the sake of spreading Islam and glorifying Allah. Lastly, the chapter determines that Muslims should stay strong and intimidating, making their enemies always remain in fear of a sudden assault on behalf of the Muslims' side.

أهم ما يرشد إليه الحديث:

١- هذه الأشياء الثلاثة: الصلاة في وقتها، وبر الوالدين، والجهاد في سبيل الله والذي لا يبرّ والديه اللذين هما أقرب الناس إليه وأكثرهم فضلاً عليه، لا يُرتجى منه خير للأخريين. ولا يرتجى التضحية والبذل ممن لا يضحى من أجل دينه، ولا يغارُ على جهاء، ولا يدافع عنه.

٢- اهتمام الدين الإسلامي بالأسرة. ولا غربة في ذلك، فالأسرة نواة المجتمع، وبصلاحها يصلح المجتمع.

٣- الجهاد خير ما يحمي الأمة، ويصون حقوقها، ويعزّز مكانتها، وما تركته أمة راغبة عنه، إلا هانت وذلت، وتجراً عليها أعداؤها وهُضمت حقوقها.

٤- الدين الإسلامي، مثلما يؤكد توحيد الله وعبادته على المسلمين يدعوهم إلى ما يقوم به صلاح الفرد والأسرة والمجتمع. فانه يريد لهم أن يظلوا أقوى وأعزّ مرهوباً جانبيهم. ويخشى الأعداء صولتهم ليتكفروا من إعلاء كلمة الله، وصيانة كرامتهم وحفظ ديارهم.

الرحمة وقُل رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿١٩﴾ الإسراء .

فقد قرنت الآية الكريمة برّ الوالدين بعبادة الله عزّ وجلّ، إعلاناً لقيمة هذا البرّ عند الله، وتوكيد أثره الطيب في سعادة الأسرة، وبناء المجتمع السعيد. وبرّ الوالدين والإحسان إليهما، دليل على حسن تربية الفرد، وسمو أخلاقه ومؤشّر على صحة بنية الأسرة، ومثانة العلاقة بين أفرادها.

أما ثالث أحب الأعمال إلى الله تعالى، فهو الجهاد في سبيل الله، ذلك لأنه الوسيلة لنشر الدين وحفظه، وإزاحة العوائق عن إقامة دين الله وتنفيذ أحكامه، وصيانة المسلمين ومقدساتهم ودفع الاعتداء عنهم ضد الطامعين في بلادهم وخيراتهم.

قال تعالى: ﴿ أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٩﴾ التوبة .

وقال تعالى: ﴿ لَا يَسْتَوِي الْقَتِيلُونَ مِنَ الْمُؤْمِنِينَ عَزَرُ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَتِيلِينَ دَرَجَةً وَلَا وَعَدَ اللَّهُ الْخَسِرَ وَالْمُجَاهِدِينَ عَلَى الْقَتِيلِينَ أَجْرًا عَظِيمًا ﴿٢٠﴾ النساء .

والجهاد في سبيل الله ليس مقصوراً على مقاتلة الكافرين، إنّما يكون ببذل المستطاع من مال ونفس ومركز وجاه وتفكير وقلم ولسان في سبيل إعلاء كلمة الله وحفظ دينه ونشره بين الناس، وتعليمه، وحماية المسلمين وبلادهم ممن يريد بهم وبأرضهم ومقدساتهم وأعراضهم سوءاً قال الرسول (صلى الله عليه وآله وصحبه وسلم) (جاهدوا المشركين بأموالكم وأنفسكم والسنتكم). ويجب أن يكون جهاداً خالصاً لوجه الله تعالى لا ينال الأبرياء والمسلمين.

المناقشة:

١- في الحديث الشريف بيان لأحب الأعمال إلى الله تعالى. فما هي؟

٢- ما خير ما يحمي الأمة ويصون حقوقها ويعزّز مكانتها؟

٣- لم اهتم الدين الإسلامي بالأسرة؟

٤- كيف يجب أن يكون الجهاد؟

٥- الدفاع عن الارض والعرض والمقدسات واجب، تحدث عن ذلك واستشهد بأية كريمة عن وجوب الجهاد.

(See the continuation of the example on the next page.)

[...]

The third most beloved deed dedicated to Allah the Almighty is jihad for the sake of Allah. That is because jihad is the means to spread and preserve the faith, to remove obstacles to implementing Allah's faith and carrying out His verdicts, protecting the Muslims and their sanctities, pushing aggression away from them against those who greedily crave the Muslims' lands and properties.

Allah the Almighty said: "March forth, whether light or heavy, and perform jihad with your wealth and your lives for the sake of Allah. That is better for you, if you only knew", [Surah] Al-Tawbah, [verse] 41.

And the Almighty said: "Those believers who sit idle – except those with valid excuses – are not equal to those who perform jihad for the sake of Allah with their wealth and their lives. Allah has elevated in rank those who perform jihad with their wealth and their lives above those who sit idle. Allah has promised each a fine reward, but those who strive will receive a far better reward than others", [Surah] Al-Nisaa, [verse] 95.

jihad for the sake of Allah is not limited to fighting against the infidels [al-kāfirīn], but is illustrated in exerting as much as possible one's wealth and soul, status and prestige, thought, written letter, and spoken word in favor of elevating the word of Allah, preserving His faith, spreading it among the people, teaching it, and protecting the Muslims and their lands from anyone who wishes to harm them, their land, their sanctities, and their honors. The Prophet – Allah's Praise and Peace be upon him – said: "Perform jihad against the infidels with your wealth, with your souls, and with your words". It must be jihad that is solely consigned to Allah the Almighty and that does not harm the innocent and the Muslims.

The Main Instructions of the Hadith:

1- The three following things: prayer in its due time, filial piety, and jihad for the sake of Allah. [...]

[...]

3- jihad is the best in defending the Ummah [i.e. the Islamic nation], protecting its rights, and strengthening its position. Every nation that forsook jihad and avoided it, was humiliated and downtrodden; its enemies bullied it and disrespected its rights.

4- The Islamic faith asserts the principle of Allah's Oneness and His worship for Muslims, and urges them to act in accordance with the righteousness of the individual, the family, and the society. The Islamic faith wants them to remain strong, powerful, and intimidating; so that the enemies would be fearful of the Muslims' suddenly attacking, enabling the Muslims to elevate the word of Allah, keeping up the Muslims' benevolence, and to protect their lands.

Discussion:

[...]

2. What is the best thing to defend the Ummah [i.e. Islamic nation], protect its rights, and strengthen its position? [The answer being jihad, according to the text]

[...]

4. How must jihad be carried out?

5. Defending the land, honor, and sanctities is a religious duty. Discuss this point and refer to a Qur'anic verse on the legal incumbency of jihad.

Example 3**The Noble Qur'an and Islamic Education, Grade 7, 2024, pp. 75-76.**

In a Grade 7 Islamic Education textbook, fighting against non-Muslims is presented as one of the main principles of Islam, and is described as given to the Muslims as part of the most fundamental teachings of the Qur'an. In a short chapter about the Qur'anic Surahs revealed to Prophet Muhammad for ten years of his stay in Medina, the textbook mentions *jihad* as one of the few most fundamental teachings of the Qur'an given to the Muslims to help guide them in their lives, alongside some of the most important principles in Islam, such as the prayer (*ṣalāh*), fasting (*ṣawm*), pilgrimage (*ḥajj*), and almsgiving (*zakāh*). The textbook also refrains from portraying the broad meaning of the term *jihad*, and instead solely presents *jihad* as the explicit action of fighting against the non-Muslims, referring to them as the so-called "infidels" (*kuffār*).

أما السنوات العشر المتبقية من الثلاث والعشرين سنة ، فقد نزل فيها القرآن الكريم في المدينة المنورة لذلك سميت هذه السور بالمدينة ،

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وكانت موضوعات هذه السور :

١- المعاملات من بيع ، وشراء ، زواج ، وأخلاق ، وتحريم الخمر ، والربا ، والسرقة .

٢- العبادات من الصلاة ، والصوم ، والحج ، والزكاة .

٣- وجوب الجهاد في سبيل الله ، وقتال الكفار .

يتضح مما تقدم أن القرآن الكريم نزل متدرجاً فكان القسم الأول منه في مكة قبل الهجرة يبين للناس أخبار من سبق من الأنبياء (عليهم السلام) وأقوامهم للاعتاظ وأخذ العبرة ، ويخبرهم عن الله الخالق المستحق للعبادة وحده وعن الجنة والنار ، ليثبت إيمانهم بالله تعالى ويحذرهم الكفر ، وبعد الهجرة إلى المدينة حيث استقر الإيمان في النفوس ، جاءت السور تنظم حياتهم ، فتعلمهم شعائر الله وعبادته من صلاة وصوم وحج وزكاة وأخلاق وجهاد للكفار وتحذير من المنافقين هكذا -أولادنا الأعزاء -، ترون أن القرآن الكريم تنوعت موضوعاته، فهو دستور حياة ينظم حياتنا، فمن التزم تعاليمه وأخذ العبرة من قصصه ، نال سعادة الدارين في الدنيا والآخرة .

[...] The remaining ten years out of twenty-three years were the years in which the Noble Qur'an was revealed in Enlightened Medina, and hence those were named the "Medina Surahs".

The topics of these Surahs were:

[...]

3- The obligation of jihad for Allah and fighting against the infidels [al-kuffār]

[...] After the Hijrah [of Muhammad] to Medina, the faith settled in the hearts and Surahs were revealed to put order in their lives, teaching them the rites of Allah and His worship, such as prayer, fasting, pilgrimage, almsgiving, morals, and jihad against the infidels [...]

Example 4

The Noble Qur'an and Islamic Education, Grade 9, 2024, pp. 82-83.

In a Grade 9 Islamic Education textbook, students are instructed to fight against anyone deemed as an enemy and a threat to the Islamic faith or to their country, and are taught all the commendable ways a Muslim can become a martyr (*shahīd*) as part of that fight and attain the rewards of martyrdom in the afterlife. The textbook teaches that Islam urges the Muslims to sacrifice themselves as part of the efforts to push back and fight against anyone whom they deem a threat to their religion, to its sanctities, to their properties, or to their homeland. In case a Muslim is killed in the fighting, the textbook claims that they will be considered a martyr and enjoy all the bliss and rewards that martyrdom can offer to a Muslim in the afterlife.

الدرس الثالث

من الحديث النبوي الشريف

الشهيد

للشرح والحفظ

قال رسول الله محمد (ﷺ) :
(من قُتل دون ماله فهو شهيدٌ ، ومن قُتل دون دمه فهو شهيدٌ ، ومن قُتل دون دينه فهو شهيدٌ ، ومن قُتل دون أهله فهو شهيدٌ)
 صدق رسول الله (ﷺ)

المعنى العام

أكد القرآن الكريم في آيات عديدة أهمية وحدة المسلمين والأخوة الصادقة بينهم ، وجوب تعاونهم على البر والتقوى ، وجوب نبد التباعد والإيذاء والعدوان ، كما حث على السلم والسلام فقال تعالى : ﴿ يَأْتِيهَا الَّذِينَ آمَنُوا آذْخُلُوا فِي السِّلَاسِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴾ (البقرة : ٢٠٨) وفي الوقت نفسه أكد القرآن الكريم وجوب الجهاد في سبيل الله ونصرة دينه والدفاع عن المسلمين ، وصيانة أرواحهم وحرمااتهم ضد من يعتدي عليهم وينتهك حرمااتهم ، وأوطانهم ، ووعد المدافعين عن أوطانهم كرامة ونعماً في الآخرة فقال تعالى : ﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴾ (البقرة : ٢٠٩) فحين يما آتاهم الله من فضله ويستبشرون بالذين لم يلحقوا بهم من خلفهم ألا خوف عليهم ولا هم يحزنون ﴿ ٣٠ ﴾ (آل عمران / ١٦٩ - ١٧٠) .

وفي هذا الحديث الشريف يحثنا الرسول (ﷺ) على الجهاد في سبيل الله والوقوف بوجه كل من يريد بالإسلام والمسلمين شراً ، ويحضنا أيضاً على الدفاع عن ديننا وعن أنفسنا وأعراضنا وأموالنا فالحديث يتكلم على من ينال ثواب الشهادة . فبين :

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١- أنه من حق المسلم أن يدافع عن ماله ، وأن يقاتل كل من يريد أخذه أو أخذ شيء منه ظلماً ، فإن قُتل المسلم المدافع عن أمواله ، فقد نال ثواب الشهادة .

٢- ومن قُتل وهو يدافع عن نفسه نال ثواب الشهادة .

٣- ومن قُتل من المسلمين وهو يحارب الذين يريدون بدينه شراً ، أي كانوا ، فقد نال ثواب الشهادة .

٤- ومن قُتل وهو يدافع عن أهله ممن أراد بهم سوءاً فقد نال ثواب الشهادة .

أبرز ما يرشد إليه الحديث النبوي الشريف

١- حث المسلمين على قتال كل معتد ظالم يريد انتهاك حرمااتهم .

٢- حث المسلمين على التضحية من أجل صيانة دينهم وأنفسهم وأعراضهم وأموالهم ، وأن الذي يُقتل وهو يدافع عن أي من هذه فهو في عداد الشهداء .

٣- حرص الدين الإسلامي على حقوق الإنسان الأساسية (حرية العقيدة ، وصيانة الأنفس والأعراض والأموال) .

٤- بيان كرامة الشهيد ورفع منزلته .

المناقشة

١. عد النبي (ﷺ) من يُقتل مدافعاً عن نفسه أو ماله من الشهداء ، فهل يمكنك أن توضح لنا أسباب ذلك ؟

٢. ما الذي يجب على المسلم تجاه من يريد انتهاك حرماات المسلمين واغتصاب أموالهم ظلماً ؟

٣. ما منزلة الشهيد عند الله تعالى في الحياة الآخرة ؟ استشهد ذلك بما تحفظه من آيات كريمة أو أحاديث شريفة .

٤. هل دعا الإسلام إلى السلم والسلام ؟ استشهد على إجابتك بآية كريمة .

٨٣

(See the continuation of the example on the next page.)

*Third Lesson**From the Prophet's Honorable Hadith**The Martyr**To interpret and memorize**Allah's Messenger Muhammad – Allah's Praise and Peace upon him – said:**"Whoever was killed trying to protect his property – is a martyr; whoever was killed trying to protect his life – is a martyr; whoever was killed trying to protect his faith – is a martyr; and whoever was killed trying to protect his family – is a martyr".**Truthful is the Messenger of Allah – Allah's Praise and Peace be upon him**The Overall Meaning**[...] The Noble Qur'an reaffirmed the obligation of performing jihad for Allah, coming to the aid of Allah's faith, defending the Muslims, protecting their souls and sanctities against anyone who attacks them, desecrates their sanctities and their homelands. Those who defend their homelands are promised honor and Heaven in the Hereafter. The Almighty said: "Never think of those martyred for the sake 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". [Surah] Aal 'Imran, [verses] 169-170.**In that Honorable Hadith, the Prophet PBUH calls upon us to perform jihad for the sake of Allah and to face anyone who wishes to harm Islam or the Muslims, and urges us also to defend our faith, ourselves, our assets, and our properties. The Hadith speaks of who achieves the reward of martyrdom, among whom are:*

- 1- It is the right of every Muslim to defend his property, to fight anyone who wishes to take it or take anything from him unrightfully. If that Muslim defending his properties is killed, then he achieves the reward of martyrdom.*
- 2- He who is killed defending himself achieves martyrdom.*
- 3- He among the Muslims who is killed engaged in war with those who wish to harm his faith, no matter who they are, achieves the reward of martyrdom.*
- 4- He who is killed defending his family from anyone who wishes to harm them, achieves the reward of martyrdom.*

The Main Instructions of the Prophet's Honorable Hadith:

- 1- Calling upon the Muslims to fight any unrightful attacker who wishes to desecrate their sanctities.*
- 2- Calling upon the Muslims to sacrifice in order to protect their faith, themselves, their assets, and their properties; and he who is killed while defending anything from those listed here before is considered to be among the martyrs.*

[...]

- 4- Illustrating the martyr's honor and prestigious status.*

[...]

Example 5**Arabic Language, Grade 8, Vol. 1, 2024, p. 43**

In a textbook teaching Arabic language to Grade 8 students, a poem glorifying the martyr (*shahīd*) is presented. The poem depicts the status of martyrdom as a noble state, and the martyr as one who receives the respect and admiration of all the people. The martyr is said to become harmonious with nature's elements, and leaves his impact everywhere.

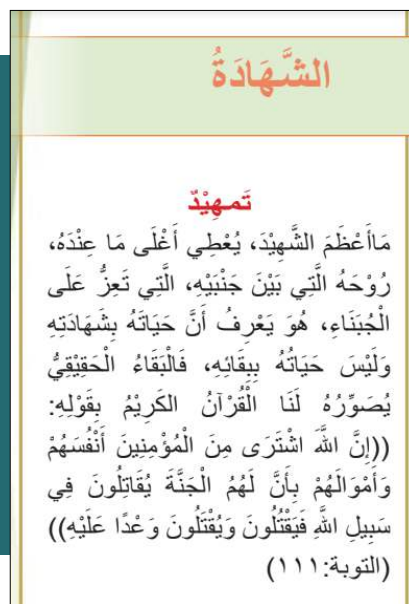
٥. قَالَ الشَّاعِرُ هَارُونُ هَاشِمٍ رَشِيدٍ فِي الشَّهِيدِ:
هُوَ فِي سَنَايِلِنَا .. وَمِلءَ جُفُونِنَا .. مِلءَ الثَّمَرِ
هُوَ فِي النَّدى فِي الزَّهْرِ، فِي الْأَنْسَامِ فِي ضَوْءِ الْقَمَرِ
هُوَ فِي عَنَابِ السَّاهِرِينَ وَفِي أَهَازِيحِ الزَّهَرِ
هُوَ أَيْنَمَا وَجَّهْتَ طَرْفَكَ فِي الْوُجُودِ لَهُ أَثَرُ

5. The poet Hashem Haroun Rasheed said about the martyr:
He is in our ears of grain, and fills our eyelids, and fills the date palm fruits
He is in the dew on the flowers, in the breezes under the light of the moon
He is in the laments of those who stay awake, and in the carols of the blooming flowers
Wherever you turn your gaze in the universe – he leaves an imprint

Example 6**Arabic Language, Grade 10, Vol. 2, Humanities Track, 2024, pp. 43-44**

An entire section of a Grade 10 Arabic Language textbook is dedicated to martyrdom (*shahada*.) In the introduction segment, the martyr is praised for sacrificing his life, unlike the “cowards” who “treasure their souls” instead. A verse is quoted from the Qur’an encouraging the believers to die and kill for Allah, and to be rewarded in heaven. Then, the text features a story about a mother whose only son, a Gazan Palestinian man named Fuad, willingly sacrificed himself for the homeland. The story begins with the saying, “the most beautiful of mothers is the one who waited for her son, and he returned, but as a martyr.” All these texts serve the purpose of glorifying martyrdom and present it as a positive act that should be encouraged, rather than a negative phenomenon that should be denounced and rooted out of school textbooks.

[p. 43:]

*Martyrdom**Introduction:*

How great is the martyr [shahid]; he grants the most precious of his possessions, his soul, which is priceless to the cowards. He knows that his life is in his martyrdom, and not in his survival, for the true survival is described by the noble Qur'an as: "Indeed, Allah has purchased from the believers their lives and their properties [in exchange] so that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise" (9:111)

(See the continuation of the example on the next page.)

[p. 44:]

الْجُودُ بِالنَّفْسِ ... قِصَّةُ قَصِيرَةَ (بتصرف)

أَجْمَلُ الْأُمّهَاتِ الَّتِي انْتَضَرَتْ ابْنَهَا..
 أَجْمَلُ الْأُمّهَاتِ الَّتِي انْتَضَرَتْهُ وَعَادَ.. عَادَ مُسْتَشْهِدًا
 فَبَكَتْ دَمْعَيْنِ وَوَرْدَةً، وَلَمْ تَنْزِرْ فِي ثِيَابِ الْجَدَادِ..
 فُوَادُ شَابَّ يَافِعَ تَرْتَسِمُ عَلَى وَجْهِهِ أُمْنِيَّاتُ خَطَّتْهَا أُمُّهُ عَلَيْهِ، وَأُمْنِيَّاتُ
 أُخْرَى رَسَمَهَا الْوُطَنُ عَلَى جَبْهَتِهِ.. شَابَّ مِنْ (غَزَّة) الْجَرِيحَةِ فِي وَطَنِ كَبِيرٍ
 يُؤَلَّفُ جُرْحًا فَاعِرًا مِنْذُ عُقُودٍ مِنَ الزَّمَنِ..
 دَخَلَ فُوَادُ الْبَيْتَ وَهُوَ مُطْرِقُ الرَّأْسِ، وَشَارِدُ الذَّهْنِ. قَابَلَتْهُ أُمُّهُ وَقَلْبُهَا
 خَافِقٌ، وَفَرَايَصُهَا تَرْتَعْدُ..
 وَأُمُّ فُوَادٍ فِي الْعَقْدِ الْخَامِسِ مِنْ عُمرِهَا، حَارِبَتْهَا نَائِبَاتُ اللَّيَالِي بِلَا هَوَادَةٍ
 وَلَمْ يَبْقَ لَهَا سِوَى فُوَادٍ، فَهُوَ أَمْلُهَا وَرَجَاؤُهَا، وَلَوْلَا وَجُودُهُ بِقُرْبِهَا لَفَضَلَتْ الْمَوْتَ
 عَلَى الْحَيَاةِ..
 فَأَبُوهَا وَأَخُوهَا سَقَطَا شَهِيدَي الْوَاجِبِ، وَزَوْجُهَا خَرَّ صَرِيْعًا مِنْذُ ثَلَاثِينَ
 سَنَةً بِرِصَاصِ الْأَعْدَاءِ، وَهُوَ يَدَافِعُ عَنْ حُرِّيَّةِ شَعْبِهِ، وَاسْتِقْلَالِ بِلَادِهِ، لَقَدْ أَحْرَزَ
 شَرَفَ الْإِسْتِشْهَادِ وَتَرَكَ لَهَا فُوَادًا طِفْلًا صَغِيرًا، فَكَانَ لَهَا نِعَمُ الْعَزَاءِ، وَرَبْتُهُ
 وَعَلِمَتْهُ ثُمَّ سَبَّ وَكَبَّرَ، وَأَصْبَحَ مِلءَ السَّمْعِ وَالْبَصَرِ، وَكَانَتْ مَلَامِحُ وَالِدِهِ وَصِفَاتُهُ..
 وَعِنْدَمَا دَخَلَ عَلَيْهَا قَرَأَتْ فِي وَجْهِهِ مَا يَجُولُ فِي خَاطِرِهِ. إِنَّهُ يُخْفِي أَشْيَاءَ
 خَاطِرَةً
 أَرَادَتْ أَنْ تَعْرِفَهَا لِتُخَفِّفَ عَنْهُ، وَسَلَّطَتْهُ مَا بِهِ، فَوَقَفَ أَمَامَهَا وَجْهًا لِيُوجِّهَ وَقَالَ لَهَا:
 أُمَاهُ إِنَّ الْبِلَادَ فِي خَطَرٍ وَالْعَدُوُّ يُحْشِدُ جُيُوشَهُ عَلَى حُدُودِنَا، وَأَنَا كَمَا تَعْلَمِينَ
 اكْمَلْتُ تَدْرِيْبِي الْعَسْكَرِيَّ، وَبِمَاكِنِي أَنْ أَكُونَ جُنْدِيًّا فِي بِلَادِي لِأَقُومَ بِوَاجِبِي،
 وَلَا يَتَيَسَّرُ ذَلِكَ لِي إِلَّا بِمُوَافَقَتِكَ، وَلَا بُدَّ أَنْ أَحْصَلَ عَلَيْهَا.. فَمَا تَقُولِينَ؟

Granting one's life generously – a short story

The most beautiful woman is the one awaiting her son

The most beautiful woman is the one awaiting him and he returned... returned as a martyr.

[...]

Example 7**Literature and Texts, Grade 12, Humanities Track, 2024, p. 87**

Martyrdom (*shahāda*) is presented in a positive light to Grade 12 Arabic Literature students via the biography and poetry of a Palestinian poet who lived in Iraq. In a literature lesson on the Palestinian poet 'Abd al-Rahim Mahmud, the students are taught that he fought for the Palestinian cause, then came to Iraq, where worked as a teacher and participated in the "Iraqi intifada" in 1941 (the Rashid 'Ali al-Gaylani revolt against the British). Then, he went back to Palestine and became a martyr (*shahīd*) in the 1948 war. The textbook introduces students to Mahmud's poem, "The Martyr," which serves as an illustrative example of the Iraqi identification with the Palestinian Cause. By exposing students to empathize with the author and the text—which poses the choice between "a life which gladdens the friend" and "a death that agitates the enemies" (i.e., martyrdom)—Iraqi students are implicitly invited to follow suit, likewise making sacrifices for the Palestinian Cause—including their lives.

له قصيدة بعنوان (الشهيد) ، يتمنى فيها الشهادة مدافعاً عن وطنه فلسطين ويحث على الدفاع عن الوطن يقول فيها :	
(للدرس)	
وألقي بها في مهاوي الردى (١)	سأحملُ روحي على راحتي
وإمّا مماتاً يغيبُ العدا	فإمّا حياة تُسرُّ الصديق
ولكن أغدُّ إليه الخطأ	لعمرك إنّي أرى مصرعي
تتناوشه جارحاتُ القلا (٢)	وجسم تجندل فوق الهضاب
ومنه نصيبٌ لأشدّ الشرى	فمنه نصيبٌ لطير السماء
وأثقل بالِعطر ريح الصبّا	كسا دمه الأرض بالإرجوان
معانيه هزءٌ بهذي الدنيا	وبان على شفّته ابتسام
ويهنأ فيه بأحلى الروى	ونام ليحلم حلم الخلود

He ['Abd al-Rahim Mahmud] wrote a poem titled "The Martyr," in which he expresses his hope to become a martyr in defense of his homeland Palestine, and calls others to defend it, saying:

*I shall take my soul in the palm of my hand / and cast it to the chasms of doom
[I choose] either a life which gladdens the friend / or a death that agitates the enemies
By your life, I see my death / but I haste towards it
Many a body fallen above the hills / is provoked by birds and beasts of prey
A portion from it [the body] is for the birds in the skies / and another portion for the mountain lions
His blood covers the ground with crimson / and heavily perfumes the scent of youth
On his lips a smile became visible / meaning contempt for this world
He fell asleep, to dream the dream of eternity / where he will enjoy the finest visions.*

Removed

Example 8

Arabic Language, Vol. 1, Grade 9, 2021, pp. 109-110.

In comparison to the previous textbooks reviewed in the last report on Iraq published in March 2024, one example was noticeably removed from the current Iraqi curriculum of 2024-2025. The example in question was the poem "The Martyr" (*Al-Shahīd*) by the Iraqi female poet Nazik Al-Mala'ika. In the old version from 2021 of an Arabic language textbook, Grade 9 students were taught about the graphic description and unique merits of martyrdom and were presented with the poem, which praised the image of the martyr as a symbol of self-sacrifice for the sake of the homeland and the people. She was the only female Arab writer mentioned throughout the textbook.

قصيدة (الشهيد) لـ (نازك الملائكة) (للدّرس)

معاني المفردات

جائهم: اسم فاعل من (جاء): أي
لزم مكانه فلم يتركه، أو لصق
بالأرض.
يتفقر: يرجع إلى الوراء

ومن القبر المعطر
لم يزل منبعًا صوت الشهيد
طيفه أثبت من جيش عبيد
جائهم لا يتفقر
وسيبقى في ارتعاش
في أغانيها وفي صبر النخيل
في خطا أغانينا في كل ميل
من أراضينا العطاش
فليجئوا إن أرادوا
دونهم ... وليقتلوه ألف قتلة
فعدا تبغته أمواج دجلة
وقرانا والحصاد
يا لحمقى أغبياء

منحوه حين أروده شهيداً
ألف عمر، وشباباً، وخلوداً،
وجملاً، ونقاء

التحليل

تمجد هذه القصيدة الشهيد بوصفه رمز التضحية والفداء؛ إذ إنه شاهد عيان على
جرائم القتل التي يقترفها القتل والمجرمون، الذين يحاولون إخفاء الحقيقة، وخلق الحرية،
لكن تضحياته تظل شاخصة، كلما مر الزمن، تطل برأسها من جديد، وتتحدى الطغاة،
وتبذل للناس في جوانب حياتهم كلها، في أغانيهم، ونخيلهم، وأغانيمهم، وأراضيتهم.
تجلت في هذه القصيدة خصائص أسلوب نازك الملائكة الموضوعية والفنية منها:
شيوخ نعمة الخزن التي تحسها في متن النص؛ إذ جاءت على شكل صور مترامية
متصامة تجلت من خلال بناء اللغة الشعرية: مفردة وجملة وسباقاً. فضلاً عن جمالية
التصوير وإيقاعية الذي يبدو في قولها: «طيفه أثبت من جيش عبيد» و«وفي صبر
النخيل» و«عدا تبغته أمواج دجلة»، وغيرها.
في هذا النص تبدو شخصية نازك الملائكة بوصفها رائدة من رواد الشعر العربي
الحديث، بفضل دورها في تجديد القصيدة العربية، على صعيد الشكل؛ إذ جاء النص
على شكل رباعيات، وهي بهذا لم تتعد كثيراً من شكل القصيدة القديمة، كما أنها نوعت
في القوافي، بخلاف القافية الموحدة في القصيدة القديمة، وأما موضوع القصيدة فقد
ابتعدت من الفهم القديم لموضوع الشهادة، إذ أعادت للشهيد حياته التي ودّعها، حين
جعلت صوته يتردد في كل أنحاء الوطن، محفزاً الآخرين ليقبلوا على التضحية والفداء.

(See the continuation of the example on the next page.)

The Poem "The Martyr" by Nazik Al-Mala'ika (for class):
And from the perfumed grave
The voice of the martyr still resonates
His specter is more potent than a relentless army
Standing firm, not retreating
It will remain in tremor
In our songs and the endurance of palm trees
In every mile our sheep tread
From our thirsty lands
Let them bury him if they wish
Underneath them... they may kill him a thousand times
For tomorrow, the waves of the Tigris shall send him
Together with our villages and harvest
O ignorant fools
They have granted him [as gifts] when they made him a martyr
A thousands lives, youth, and eternity,
And beauty and purity

Analysis:

This poem exalts the martyr for being a symbol of sacrifice and devotion. Because he is an eyewitness to the crimes of murder committed by the murderers and criminals, who try to hide the truth and suffocate freedom. But his sacrifice remains apparent, no matter how much time passes; it will lift its head and call upon the tyrants; it reveals itself to people in all aspects of life, in their songs, palm trees, sheep, and land. [...]

Glorifying Islamic Militancy

Example 9

The Noble Qur'an and Islamic Education, Grade 7, 2024, p. 114.

A paragraph from a Grade 7 textbook for Islamic education, dismisses Iraqi or Arab national identities and stresses Islamic religious kinship as the only valid identity. The textbook urges the students to stick only to their Islamic identity, forsaking any other affiliation to their family or tribe, to the Arab nationhood, to the Iraqi homeland, or to a political party—as all the latter are described as primitive “bigotry” (*ta‘aṣṣub*). The textbook portrays Islamic identity as the only valid kinship for the people, claiming it to be necessary for keeping social homogeneity, spreading the religion, and waging attacks on Islam’s enemies.

إذن ، رابطة الدين تتلاشى أمامها رابطة النسب والقومية والوطنية والحزبية،
وسائر صور التعصب .ولابدّ من أن نثق بأنّ أمر عباد الرحمن لا يستقيم ولا
تنتظم مصالحهم ، ولا تجتمع كلمتهم ولا يهاجم عدوّهم إلّا بالتضامن الإسلامي
الذي حقيقته ومركزه التعاون على البرّ والتقوى والتكامل والتناصر والتناصح
والتواصي بالحق والصبر عليه. ولاشك في أنّ هذا من أهمّ الواجبات الإسلامية
والفرائض اللازمة .

Therefore, the kinships of familial lineage, nationhood, homeland, political party, or any of the other modes of tribalism turn completely invalid in comparison to the kinship of faith. We inevitably believe that the affairs of [Allah] the Merciful's servants will not be set straight, their best interests will not be sorted out, their message will not be unified, and their enemy will not be attacked – unless Islamic solidarity. The truth and core of Islamic solidarity are about cooperating in favor of doing good and being pious, completing each other, coming to each other's aid, sharing advice with each other, and urging each other to stick to the truth and persevere. There is no doubt that this is one of the most important Islamic obligations and imperative duties.

Example 10***The Noble Qur'an and Islamic Education, Grade 6, 2024, pp. 53-54.***

In an Islamic Education textbook for Grade 6, students are taught that the Iraqi Shi'i-Islamist militia "Al-Hashd al-Sha'bi," which was established in 2014, alongside the Iraqi national army and police, were responsible and were praised for their fighting against rival Islamist terrorist groups, such as "The Islamic State" (ISIS). The Shi'i militia is described as heeding (*labā*) the faith's (*aqīda*) call to protect the holy sites, the land, and the dignity (*irāḍ*), using relevant terminology to insinuate the militia fulfills a religious role serving the Shi'i faith.

أحمد : جدي سمعتُ أن الإرهابيين القتلة قد فجرُوا المرقَدَ الشريفَ لنبي الله
يونس (ع) في مدينة الموصل وهدموا الآثار وسرقوها .
الجَدّ : نعم ولدي لعنهم الله تعالى ، لقد شوهوا الإسلام وسينتقم الله تعالى

منهم جزاء أعمالهم الشريرة وانتهاكهم للحرّمات .
أحمد : نعم جدي لعنهم الله ونسأله تعالى أن ينصرنا ويحرر بلدنا الغالي
بجهود الغيارى من أبطال الجيش والشرطة .
أسماء : نعم أخي ولا تنسَ أبطال الحشد الشعبي الذين لبوا نداء العقيدة
للدفاع عن المقدسات والأرض والعرض .
أحمد : نعم صدقتِ أختي .

Ahmad: Grandfather, I heard that the murderous terrorists exploded the honorable tomb of Allah's Prophet Yunus PBUH in the city of Mosul, destroyed the remains, and stole them.

Grandfather: Yes, my boy. May Allah the Almighty curse them. They distorted Islam and Allah the Almighty shall take vengeance upon them for their evil deeds and their desecrating of the sacred.

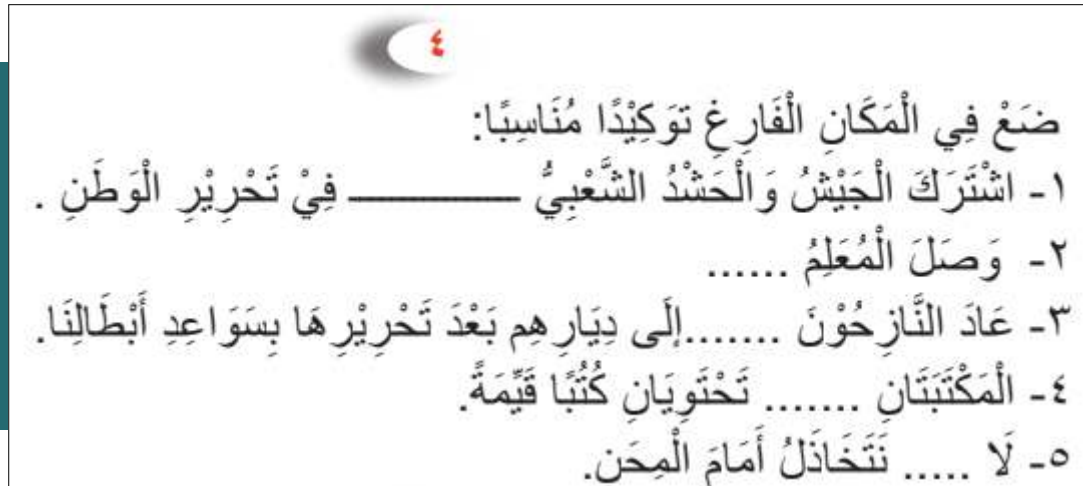
Ahmad: Yes, grandfather, may Allah curse them. We shall pray to Allah to come to our aid and free our dear country by the efforts of earnest heroes of the military and police.

Asmaa: Yes, brother, and do not forget the heroes of Al-Hashd al-Sha'bi, who heeded the call of the faith to defend the sanctities, the land, and dignity.

Ahmad: Indeed, you are right, my sister.

Example 11**Arabic Language, Grade 9, Vol. 2, 2024, p. 83.**

Military content disguised as patriotism is inserted into an Arabic textbook. A sentence in an Arabic grammar exercise on 'corroboration forms' teaches Grade 9 students that the military and the Iranian-backed Shi'i militia Al-Hashd al-Sha'bi (Popular Mobilization Forces) took part in the liberation of the homeland.

*Exercise 4**Fill the appropriate corroboration form in each blank:**1 – The army and Al-Hashd al-Sha'bi took part _____ in the liberation of the homeland.**[...]*

Gender

Example 12

The Noble Qur'an and Islamic Education, Grade 12, 2024, p. 65.

In an Islamic Education textbook for Grade 12, students are taught that men should be in charge of their family's household, and are superior to the wife/wives that are in it. The textbook compares this to the role of a manager within a company or a partnership. The students are taught that women are religiously obliged to obey anything their men say in any matter, as long as their men do not instruct them to act in a way that contradicts the explicit words of Allah. The textbook also describes men as preferable to women, due to the alleged fact that men are more constrained with their emotions and more stable than women in general, according to the textbook.

ب. حقوق الزوج :

١. الطاعة فيما لامعصية فيه لله : لما كان الرجل هو المسؤول الأول عن البيت فلا عجب من أن يكون له حق الطاعة

قَالَ تَعَالَى: ﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾ النساء: ٣٤

وهذه المسؤولية هي الدرجة التي ميّز بها الرجل من المرأة .

قَالَ تَعَالَى: ﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ البقرة: ٢٢٨

وقوامه الرجل على المرأة أمر طبيعي لا غرابة فيه فهي تكليف على الرجل لاتشريف له. لأن الحياة الزوجية حياة اجتماعية وشركة تخص أخصّ علاقات الإنسان بغيره وعلاقة الزواج. الأصل فيها الدوام. وكل شراكة أو اجتماع لا بد له من مدير يكون المرجع في حسم الخلاف لنلا تختل الشركة وتفصم العلاقة ويزول الاجتماع. والرجل أحقّ بهذه المسؤولية من المرأة عادة. وهو أضبط لعواطفه من المرأة. وهو المكلف بالإنفاق على البيت وأفراده . وليس في هذه القوامه تجاوز على المرأة فهي مبنية على المودة والرحمة والمعاملة الحسنة والحرص التام على منفعة الاثنين:

قَالَ تَعَالَى: ﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً﴾ الروم: ٢١

وَقَالَ تَعَالَى: ﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾ النساء: ١٩

B. The Husband's Rights:

1. Obedience to anything that does not mean disobedience to Allah: The man is the top responsible of the household, so it is no wonder that he holds the right to be obeyed.

The Almighty [Allah] said: "Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially", Surah Al-Nisaa', verse 34.

That responsibility is the degree in which men are distinguished from women.

The Almighty [Allah] said: "Women have rights similar to those of men equitably, although men have a degree [of responsibility] above them. And Allah is Almighty, All-Wise", Surah Al-Baqarah, verse 228.

The accountability of men over women is a natural matter without any oddity. [...] Every partnership or association requires a manager to be the decisive authority over any dispute. Without that, a company goes deranged, ties break off, and associations cease to exist. Men are mostly more worthy of this responsibility than women. Men are more constrained with their emotions than women, and they are assigned to deliver the needs of the household and its members. [...]

Example 13***The Noble Qur'an and Islamic Education, Grade 10, Humanities Track, 2024, p. 49***

A Grade 10 Islamic Education textbook warns against gender imitation, i.e. men and women who behave in a manner traditionally deemed inappropriate to their gender, stating that Allah and the Prophet had cursed both men and women for this. It is asserted that infidel Orientalists who hate Islam call for equality between the genders, and to this end, they will destroy what has remained of Muslim societies. In fact, Allah has cursed those women who try to resemble men, and men who try to resemble women (*mutashabbih*). This example promotes a traditional and intolerant approach towards gender identities—condemning all practices that are potentially inconsistent with a conservative binary male-dominant worldview and defending gender inequality, denunciation of women's equal rights, strict non-negotiable traditional gender roles, and an anti-LGBTQ+ agenda.⁷



Lesson 4: Firstly, Allah has cursed the women who try to resemble men and the men who try to resemble women.

[...]

And you see women on the pages of the media, as well as men, in the form of dolls and in a disgusting manner remote from Islamic, Arab, and human values. And such hostile voices against the honourable Islam by some infidel and atheist orientalists and their followers, calling for equality but canceling what Allah designated for all created beings. And [their] goal is to eradicate the last remnants [of Allah's designation] in Islamic societies. And if not so, is the effeminacy of men a mark of culture? and what remains of a man's dignity and prestige when you see him wearing a necklace or a bracelet.

⁷ C. Billson, "Iraq bill calling for homosexuality ban submitted to parliament," PinkNews, Jul. 4, 2023.

<https://www.thepinknews.com/2023/07/04/iraq-homosexuality-bill-ban/>

Example 14**Arabic Language, Grade 7, Vol. 1, 2024, p. 127**

A Grade 7 Arabic textbook describes the status (*manzila*) of women, asserting that the woman is “not just half” but the entirety of society, and if she is given her rightful place, society will be strong. Accordingly, “granting her the status she is entitled to will open the road for fulfilling her role in life side-by-side with men.” The text indicates that women are not yet equal to men, and even more so—it is implied that they are dependent on them for social mobility.

This statement echoes the saying of the 14th-century theologian Ibn Qayyim al-Jawziyya, without mentioning him by name, to the effect that “women are one half of society who give birth to the other one, so they are seemingly the entire society.”⁸

تَمْهِيدٌ

لَيْسَتْ الْمَرْأَةُ نِصْفَ الْمُجْتَمَعِ حَسْبُ ؛ بَلْ هِيَ الْمُجْتَمَعُ
بِأَسْرِهِ ، وَهِيَ عِمَادُ الْحَيَاةِ ، فَإِذَا مَا وُضِعَتْ فِي الْمَكَانَةِ
الَّتِي تَسْتَحِقُّهَا ، اسْتَقَامَ الْمُجْتَمَعُ كُلُّهُ وَصَلَحَتِ الْحَيَاةُ ؛
لِذَلِكَ فَإِنَّ إِعْطَاءَهَا مَنْزِلَتَهَا الَّتِي تَسْتَحِقُّهَا ، مِنْ شَأْنِهِ أَنْ
يَفْتَحَ الْمَجَالَ أَمَامَهَا لِتُمَارِسَ دَوْرَهَا فِي الْحَيَاةِ جَنْبًا إِلَى
جَنْبٍ مَعَ الرَّجُلِ.

Introduction

The woman is not just half of the society; she is the entirety of society. She is the pillar of life, and if she is placed in the status she deserves, the entire society will be more just, and life will be decent. Therefore, granting her the status she deserves may open the road for her to execute her role in life alongside the man.

⁸ Ibn Qayyim al-Jawziyya (1292–1350) was an important medieval Islamic jurisconsult, theologian and spiritual writer.

Attitudes to Jews, Christians, and other non-Muslims ____

Early Islamic Context

Example 15

The Noble Qur'an and Islamic Education, Grade 8, 2024, p. 61

A negative presentation of Jews is taught in a Grade 8 Noble Qur'an lesson, where they are depicted as corrupt, tyrannical, deviant, and even as infidels. The text teaches that "The Jews continued with their corruption, tyranny, and falsification [of the word of Allah.]" Notably, this point is also stressed in one of the topics for class discussion, as students are to discuss if the "Jews remain infidels and antagonistic" today.

وقد أنعم الله على بني إسرائيل بنعم عظيمة فأنجاهم من فرعون، ورزقهم من الطيبات.. وجعل منهم الأنبياء والملوك، وفضلهم على العالمين ولكنهم كفروا بتلك النعم ولم يشكروها.

وظل اليهود على فسادهم وطغيانهم وتحريفهم. وأرسل الله إلى بني إسرائيل كثيراً من الأنبياء والرسل لردهم إلى الصراط المستقيم فمنهم من آمن. ومنهم من كفر.

المناقشة

١. تحدّث عن معجزات موسى (ع).
٢. ما الذي فعله فرعون للسحرة حين آمنوا بموسى (ع) ؟
٣. هل ظلّ اليهود على كفرهم وعنادهم ؟
٤. كيف نجّى الله موسى (ع) ؟
٥. ما اسم الكتاب الذي نزلّه الله تعالى على موسى (ع) ؟

Allah had treated Banu Isra'il with great grace, He rescued them from Pharaoh and provided them with good things. He appointed from among them prophets and kings and gave them preference over other nations. However, they were ungrateful for those favours [...]. The Jews continued with their corruption, tyranny, and falsification [of the word of Allah]. Therefore, Allah sent unto Banu Isra'il many prophets and messengers to make them return to the righteous path, and so some of them became believers [Muslims] and others did not believe [in Allah and his message.]

Discussion:

3. Have the Jews remained infidels and antagonistic?

Example 16**Social Studies, Grade 8, 2024, pp. 127-128, 130-131**

In a textbook for Grade 8 Social Studies, a few chapters discussing events from Prophet Muhammad's lifetime are titled: "The Battle of the Trench," "The Stance of the Jews regarding Their Contracts with the Messenger of Allah," and "The Battle of Khaybar." In these paragraphs, the Jews as a whole are explicitly portrayed as a people who relentlessly wish to exterminate Prophet Muhammad, Islam, and the Muslims as a group. The text fails to authentically describe the conflict as being between different tribes and tribal coalitions in the Hejaz of that time, among which were the three specific Arabian Jewish tribes of Banu Qaynuqa, Banu Nadhir, and Banu Qurayza that resided in that region. The textbook also repeats and propagates unambiguous antisemitic stereotypes, persistently claiming treason and treachery to be inherent features of the Jews as a group, and blaming the Jews for scheming, plotting, inciting wars, and creating chaos among all nations using the wealth they accumulate from usury and exploitation of other peoples.

[p. 127:]

٣ غزوة الخندق (الأحزاب) ٥٥ هـ / ٦٢٦ م
 طمع مشركو قريش في القضاء على المسلمين ولا سيما بعد ان ذهب نفر من زعماء اليهود الى قريش يطلبون منهم حرب رسول الله (ص) والتحالف معهم على ذلك ، كما اتصلوا بقبائل غطفان من المشركين واتفقوا على مهاجمة المدينة للقضاء على الاسلام .
 لذا استطاعت القوى المتحالفة ضد رسول الله (ص) تشكيل جيش قوامه عشرة آلاف مقاتل توجهوا لمحاصرة المدينة ودخلوها للقضاء على المسلمين .
 وصلت الاخبار بذلك الى رسول الله (ص) فدعا اصحابه وشاورهم فأشار عليه الصحابي سلمان المحمدي (رض) بحفر خندق حول المدينة فقبل رسول الله (ص) مشورته وباشر المسلمون بحفر الخندق .

3) The Battle of the Trench ([the Battle of] the Coalitions) Year 5 Hijri / 626 AD

The Idolators [mušrikū] of Quraysh desire to exterminate the Muslims and even more so after a delegation of the Jews' leaders went to Quraysh asking the latter to launch war against the Messenger of Allah PBUH and to form an alliance with them on that basis. The Jews also contacted the Idolator tribes of Ghatafan, and they all agreed upon attacking Medina to exterminate Islam.

Therefore, those allied powers were able to form an army against the Messenger of Allah PBUH that was comprised of ten thousand warriors, who set to besiege Medina and to enter it in order to exterminate the Muslims.

(See the continuation of the example on the next page.)

[p. 128:]

موقف اليهود من عهدهم مع رسول الله (ص)

١. الموقف من بني قينقاع / ٢ هـ

بدأ يهود بني قينقاع خيانتهم وغدرهم على اثر انتصار المسلمين في غزوة بدر ، لذا سار اليهم النبي (ص) وحاصرهم مدة (١٥ ليلة) فاستسلموا له وتم اخراجهم من المدينة المنورة .

٢. الموقف من بني النضير / ٤ هـ

لقد تأمر بنو النضير على المسلمين الى درجة انهم أرادوا قتل النبي (ص) بعد غزوة احد فأوحى الله سبحانه وتعالى الى الرسول الكريم (ص) بذلك ، فقرر (ص) طردهم من المدينة المنورة سنة ٤ هـ بعد حصار دام (٦ ليال)، فذهبوا الى خيبر .

٣. الموقف من بني قريظة / ٥ هـ

لقد نقض بنو قريظة عهدهم مع الرسول (ص) في غزوة الخندق سنة (٥ هـ) وتعاونوا مع المشركين فافشل الرسول خطتهم، فلما انتهت المعركة بانتصار المسلمين توجه (ص) اليهم بجيشه فحاصرهم خمسة وعشرين يوماً، وافقوا بعدها على حكمه فيهم وتم اخراجهم من المدينة المنورة، وبذلك تخلص الرسول الله (ص) والمسلمون من خيانة وتآمر اليهود في المدينة المنورة ، ولكنهم ذهبوا الى خيبر واستمروا في تأمرهم على المسلمين وتحريض القبائل ضد الرسول والمسلمين ، لذا قرر الرسول في السنة السابعة للهجرة القضاء عليهم في معركة خيبر ، كما ورد في قوله تعالى

قَالَ تَعَالَى: ﴿وَلَمَّا تَخَافَتْ مِنْ قَوْمٍ خِيَانَةً فَأَيَّدَ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ﴾

سورة الانفال / ٥٨



The Stance of the Jews on Their Contracts with the Messenger of Allah PBUH

1. The Stance of Banu Qaynuqaa' – Year 2 Hijri

The Jews of Banu Qaynuqaa' started their treason and treachery as a result of the Muslims' victory in the Battle of Badr. For that, the Prophet PBUH went to their place and besieged them for 10 nights, until they surrendered to him, and they were expelled from Enlightened Medina.

2. The Stance of Banu Al-Nadhir – Year 4 Hijri

Banu Al-Nadhir conspired against the Muslims to the extent that the former wanted to kill the Prophet PBUH after the Battle of Uhud, but Allah the Glorious and Almighty revealed that to the Noble Prophet PBUH. Therefore, the Prophet PBUH decided then to banish them from Enlightened Medina in the 4th year of the Hijrah after a siege that lasted for 6 nights, and the latter left for Khaybar.

3. The Stance of Banu Quraydha – Year 5 Hijri

Banu Quraydha broke their contract with the Messenger PBUH in the Battle of the Trench in the year 5 Hijri. They collaborated with the Idolators, but the Messenger baffled their plan. When the battle ended with the Muslims' victory, the Prophet PBUH turned his army towards them and besieged them for twenty-five days. At the end of that period of time, they conceded to the Prophet to rule on their matter, and they were expelled from Enlightened Medina. With that, the Messenger of Allah PBUH and the Muslims got rid of the treason and conspiring of the Jews in Enlightened Medina. Yet, the Jews left for Khaybar and continued to conspire against the Muslims and to incite the tribes against the Messenger and the Muslims. For that, the Messenger decided on the seventh year of the Hijrah to exterminate them in the Battle of Khaybar, as was mentioned in Allah the Almighty's words:

Said the Almighty: "And if you [O Prophet] see signs of treason by a people, respond by openly terminating your treaty with them. Surely Allah does not like those who betray."

Surah Al-Anfal, verse 58

(See the continuation of the example on the next page.)

[p. 130:]

٤ غزوة خيبر (٧ هـ) / ٦٢٨ م

قاد رسول الله (ص) جيوش المسلمين البالغ عددها ألفاً وأربعمئة مقاتل في غزوة خيبر للقتال مع جيوش يهود خيبر بقيادة مرجب في السنة السابعة للهجرة / ٦٢٨ م ، بدأت وقائع غزوة خيبر بعد مرور عشرين يوماً على عقد صلح الحديبية، وقال حينها رسول الله صلى الله عليه وسلم مقولته المشهورة : «لأعطيَنَّ الرايةَ غداً رجلاً يُحِبُّ اللهَ ورسولَهُ ويُحِبُّهُ اللهُ ورسولُهُ»، يفتتحُ اللهُ على يديه كَرَّارَ وليس بفراخٍ» وكان المقصود من مقولة الامام علي بن أبي طالب (ع)، وتعد هذه الغزوة بمثابة بداية خطة طريق رسول الله صلى الله عليه وسلم في توحيد شبه الجزيرة العربية في ضمن الدولة العربية الإسلامية، وجعلها قاعدة لانطلاق الدعوة الإسلامية ونشرها في أنحاء العالم كافة ، وقعت معركة خيبر في مدينة خيبر ، وهي من المدن ذات الحصون والقلاع، وتجرى فيها العديد من الأنهار، وعرفت خيبر بثرائها نظراً لتعامل اليهود بالربا مع الدول المحيطة بها، وكانت تعد وكراً للاستفزازات العسكرية، وبمناخ موطن للتآمر والدس وإشعال شرارة الفتن والحروب، ومن أكثر مظاهر تعرضهم للإسلام هي إثارة بني قريضة وحثهم على خيانة المسلمين وغدرهم، وألحقوا بالمسلمين ظروفاً صعبة بسبب ما أعدوه لهم من مكائد، وتعد غزوة خيبر الأولى بعد صلح الحديبية بين المسلمين وبني قريضة، وانتهت بانتصار جيوش المسلمين على اليهود.

The Battle of Khaybar took place in the city of Khaybar, which is a city that has forts and citadels, where several rivers flow through. The city of Khaybar was known for its fortunes owing to the Jews' handling of usury [ribā] with the surrounding countries. The city of Khaybar was considered a den of military stirrings, and a home for conspiring, scheming, setting the fire of chaos and wars. Some of the main illustrations of their [Khaybar's people's] hostility to Islam were the provocation of Banu Quraydha and their inciting to engage in treason and treachery against the Muslims. They inflicted harsh conditions on the Muslims for the plots the former had prepared against the Muslims. The first Battle of Khaybar is deemed to have taken place after the Treaty of Al-Hudaybiyah between the Muslims and Banu Quraydha, and it ended in the victory of the Muslims' armies over the Jews.

[p. 131:]

ونصر الله تعالى المسلمين نصراً كبيراً ودخل المسلمون حصون خيبر، ولم يكن رسول الله (ص) يضمّر الشر لليهود، بل كان سلوكه معهم رد فعل لإيوائهم اليهود الذين هربوا من بني قريضة وتحالفوا مع أعدائه واضمروا الشر والعداوة للمسلمين ، والدليل على ذلك ان رسول الله (ص) وبعد ان نصره الله على يهود خيبر صالحهم على النصف من ناتج محصولهم يكون للمسلمين على ان تكون ارضهم لهم يزرعونها بأيديهم.

Allah granted a great victory to the Muslims, and the Muslims entered the forts of Khaybar. The Messenger of Allah PBUH was not holding a grudge against the Jews, but it was his way to deal with them in response to their sheltering. The Jews from Banu Quraydha who escaped, allied with the Prophet's enemies, and held a grudge and hostility against the Muslims. The evidence for that is the fact the Messenger of Allah PBUH, after Allah granted him a victory over the Jews of Khaybar, signed a treaty with them, claiming half of all the Jews' produce for the Muslims despite letting the Jews keep their land to sow it with their hands.

Example 17**The Noble Qur'an and Islamic Education, Grade 3, 2024, p. 8**

A text in a Grade 3 Islamic Education textbook exhibits an intolerant and violent approach toward non-Muslims who do "not believe in Allah as one singular deity." Whether Judaism is included in this group is debatable, since it is a monotheistic religion. However, this text may refer to Christians, Buddhists, Hindus, Zoroastrians, and other religions. Young students learn that groups identified as infidels will be doomed to Hellfire on the Day of Resurrection.

سبحى عبيده التي يصر بهما الأشياء ويرى فمده الذي يأكل به وأنفه الذي يتنفس من خلالة ويشم به الروائح والطور، وأذنيه التي يسمع بهما وشعره الذي يجعله جميلاً ويحمي رأسه من الحر والبرد وحاجبيه التي تحمي عينييه، من خلقنا على هذه الصورة الجميلة؟ إنه الله تعالى، خالق كل هذا وهو الذي سخر للإنسان كل شيء ومنحه كثيراً من النعم، فبأولادي ألا يستحق الله بعد ذلك أن نعبد وحده ولا نشرك به أحداً؟ بلى يا أولادي إنه ربنا وخالقنا ومدبر أمورنا الذي نسأله الشفاء عند المرض ونطلب عونه في كل شدة.

ومن لا يؤمن بالله رباً وإلهاً لا شريك له، فإنه ليس من المسلمين بل هو من الكافرين الهالكين يوم يحاسب الله الناس يوم القيامة فمن آمن بالله والتزم عبادته أدخله الله تعالى الجنة ومن كفر بالله فهو من الخاسرين يدخله الله تعالى النار.

الناقصة

أولاً: اختر من هذه الكلمات الجواب الصحيح وأعد كتابته في الفراغ المناسب (خالق، الله، العبيث، ليس، نعماً، الحلو، الحامض، الجنة)

- نحن نحب الله ونطيعه لأنه منحنا كثيرة.
- من لا يؤمن بالله رباً وإلهاً لا شريك له فإنه من المسلمين.
- طعم الفواكه مختلف فمنها ومنها
- منحنا الله لسرى الأشياء .
- إذا مرضنا فإن يشفيها .
- الله تعالى هو كل شيء وحده لا شريك له .
- من آمن بالله والتزم عبادته أدخله الله تعالى

ثانياً: نعم الله علينا كثيرة هل تستطيع أن تعدد بعضاً منها ؟

[...] Who created us in this beautiful form? It is Allah Almighty. He created all this and He made it all subservient to Man, and gave him many blessings. So, children, after all this, does Allah not deserve us to worship Him alone, and not share His position with any other [deity]? Of course he does, children. He is our Lord, our Creator, he controls us. It is Him we ask for health from when we are ill, and it is Him Whose aid we seek in any trouble. Whoever does not believe in Allah as one singular deity is not a Muslim. He is of the doomed Infidels on the Day when Allah judges mankind, the Day of Resurrection. Whoever believes in Allah and makes sure to worship Him, Allah Almighty will allow them to enter Paradise, and whoever disbelieves in Allah is of the Losers, and Allah Almighty will have them enter Hellfire.

Example 18***The Noble Qur'an and Islamic Education, Grade 2, 2024, p. 8***

Grade 2 students are introduced to Jews as a people via *Surat al-Fatiha*, the very first chapter of the Qur'an, in which the seventh verse states the following: "The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray." The verse itself does not clarify the three groups which are mentioned in the text; nonetheless, the Islamic tradition identifies the first with Muslims, the second with Jews, and the third with Christians.⁹ In addition to the Surah, which the pupils are asked to memorize, there is an explanation for the seventh verse which, interestingly, identifies the Jews as those who evoked Allah's anger. By contrast, the authors deliberately avoided negative references to Christians, aiming to present the new regime as tolerant while also currying favor with the Americans, who played a central role in revising the textbooks during the initial post-Saddam period.



And in the honorable verse: "the Path of those You have blessed—not those You are displeased with, or those who are astray," the worshiper asks his Allah for guidance in the righteous path, by which He has graced the Muslims with the grace of Islam, of which there is nothing more perfect and encompassing. And some nations strayed away from the path of guidance, such as the Jews, for which they were deserving of Allah's wrath. Other nations also went astray - Allah described their path as "error" [dalal]. Thus we must always ask Allah to make us among the guided in the righteous path.

⁹ Some Muslim modernists like Muhammad 'Abduh do not accept this interpretation and suggest that they refer to prophets, righteous men and martyrs from previous nations which preceded Islam. Israel Shrenzel, "Verses and reality: What the Koran really says about Jews," *Jewish Political Studies Review*, Vol. 29, No. 3-4 (4 September 2018).

Example 19**The Noble Qur'an and Islamic Education, Grade 5, 2024, p. 34**

In a Grade 5 Qur'an and Islamic Education textbook, students learn that the Prophet Muhammad signed an agreement with the Jews of Medina so that all would live peacefully together, but the Jews betrayed him and the Muslims by collaborating with their enemies.

٢. اليهود: وقد كتب الرسول (ص) اتفاقاً بين المسلمين واليهود ليعيشوا في المدينة جميعاً من غير خلاف ولا عداوة، ويقوموا بحماية المدينة ليعيش الجميع في سلام.. ولكن اليهود خانوا هذا العهد، وتعاونوا مع المشركين والمنافقين ضد الرسول (ص) والمسلمين.

2. The Jews: The Messenger made an agreement between the Muslims and the Jews to live together in Medina without any dispute or animosity and protect the city so that everyone lives in peace. However, the Jews betrayed that covenant and collaborated with the polytheists and the hypocrites against the Messenger and the Muslims.

Example 20**The Noble Qur'an and Islamic Education, Grade 6, 2024, p. 19**

In a paragraph from a Grade 6 Islamic Education textbook, discussing the Battle of the Trench (627 AD) from the life events of Prophet Muhammad, students are taught that the Jews are a consistently hostile group to Muhammad, Islam, and the Muslims as a whole. The textbook argues that there were "many Jews" in Medina who conspired with the two other rival groups—the Idolators (*muṣṛikūn*) and Hypocrites (*munāfiqūn*)—against Muhammad, Islam, and the Muslims. It also claims that "the Jews of Banu Nadhir" plotted against Prophet Muhammad and tried to kill him, and therefore Muhammad had to defeat and banish them from Medina.

معركة الخندق (معركة الأحزاب)
عرفنا في دروس السيرة الماضية أن الرسول الكريم محمداً (ص) أسس الدولة الإسلامية في المدينة المنورة وازداد عدد المسلمين وانتشر الإسلام في الجزيرة العربية، وحقق الرسول النصر على المشركين في معركة بدر الكبرى، وحقق النصر على يهود بني النضير بعد معركة أحد، فقد خضعوا له من غير قتال وأخرجهم من المدينة بعد أن تأمروا عليه وأرادوا قتله. وكان في المدينة يهود كثيرون يتآمرون على النبي محمد (ص) وعلى الإسلام والمسلمين وهكذا اجتمعت ثلاث قوى ضد رسول الله (ص) هم:
١- المشركون في مكة وما حولها.
٢- اليهود في المدينة.
٣- المنافقون في المدينة.

The Battle of the Trench (The Battle of the Confederates)

In the previous lessons on the Prophet's biography (the Sirah), we learned that the noble Prophet Muhammad established the Islamic state in Medina, the number of Muslims grew, and Islam spread in the Arabian Peninsula. The Prophet achieved victory on the polytheists (Mushrikeen) in the great Battle of Badr, and achieved victory in the Battle of Uhud on the Jews of Bani Nadhir, who surrendered to him without a fight, and he expelled them from Medina, after they had conspired against him and wanted to kill him.

There were many Jews in Medina who conspired against the Prophet Muhammad and against Islam and the Muslims, and so three groups joined forces against the Messenger of Allah, which are:

- 1 - The polytheists of Mecca and its environment.
- 2 - The Jews of Medina.
- 3- The hypocrites of Medina.

Example 21**The Noble Qur'an and Islamic Education, Grade 6, 2024, p. 36**

A Grade 6 Islamic Education textbook contains a paragraph telling the students about the Battle of Khaybar (628 AD) from the life events of Prophet Muhammad. In one paragraph, the Jews are argued to be one of the explicit enemies of the Islamic State of Medina. It argues that the Jews conspired with the two other rival groups—the Idolaters (*mušrikūn*) and Hypocrites (*munāfiqūn*)—against Muhammad and the Muslims as a whole. The Jews are described as having been a constant threat to the Muslims and Islam until the Muslims set out to combat the Jews, defeated them, and took over the latter's fortified stronghold in Khaybar.

معركة خيبر

عرفنا أن أعداء الدولة الإسلامية في المدينة المنورة هم المشركون والمنافقون واليهود. وكان اليهود يتآمرون على الرسول (ص) وعلى المسلمين ويتعاونون مع المشركين والمنافقين ضد المسلمين.

كانت لليهود قرية قوية وغنية ويحيط بها حصن (سور) ضخمة من الحجر لحمايتها.. وفيها قوة عسكرية كبيرة من المقاتلين اليهود يهددون المسلمين بصورة مستمرة... اسم هذه القرية (خيبر) وتقع بجوار المدينة المنورة في منطقة جبلية.

شعر رسول الله (ص) بخطر اليهود على الإسلام.. فقرر أن يحمي الإسلام والمدينة من هذا الخطر... جمع الرسول (ص) المسلمين والمجاهدين وتحرك نحو خيبر.. وبعد الوصول إليها طوقها المسلمون.. ثم أمر الرسول (ص) بعض الصحابة أن يقود المعركة.. فتوجهوا نحو الحصن فلم يستطيعوا اقتحامها.. فرجعوا إلى رسول الله (ص).

فقال الرسول (ص): ((لأعطين الراية غداً رجلاً يحب الله ورسوله، ويحبني الله ورسوله، يفتح الله على يديه كزار ليس يفرار)).

فأعطى الرسول (ص) الراية لعلي بن أبي طالب (ع) ليقود المعركة، وقال له: (خذ هذه الراية، فامض بها حتى يفتح عليك).

تسلم علي بن أبي طالب (ع) الراية وقاد عدداً من المسلمين فافتحم حصون خيبر، واقتلع باب حصن خيبر وفرق جيش اليهود، وعاد هو ومن معه من المجاهدين إلى رسول الله (ص). وقد تحقق النصر للإسلام.

The Battle of Khaybar

We learned that the enemies of the Islamic state in Medina were the polytheists (*Mushrikun*), the hypocrites (*Munafiqun*), and the Jews. The Jews had conspired against the Prophet and the Muslims and collaborated with the polytheists and the hypocrites against the Muslims.

The Jews had a powerful rich village surrounded by a massive stone fortification (wall) to protect it. It had a large military force of Jewish combatants that had threatened the Muslims continuously. The name of this village was Khaybar, situated in the vicinity of Medina in a mountainous area.

The Messenger of Allah sensed the danger the Jews posed to Islam, and so he decided to protect Islam and Medina from this menace. The Messenger gathered the Muslims and fighters (*mujahideen*) and mobilized toward Khaybar. After arriving there, the Muslims besieged it. Then, the Messenger ordered several Companions (*Sahaba*) to command the battle. They moved toward the fortification but couldn't breach it, so they returned to the Messenger of Allah.

The Messenger said: "I shall give the banner [of Islam] tomorrow to a man who loves Allah and His Messenger, and Allah and His Messenger love him, and Allah will bring victory by him, as he will attack time and again and not run away in retreat." The Messenger gave the banner to Ali bin Abi Talib to command the war and told him: "Take this banner with you and go until victory is yours."

Ali bin Abi Talib received the banner, led several Muslims and breached the fortifications of Khaybar. He ripped out the gate of Khaybar and scared away the army of the Jews. He and the *mujahideen* that were with him returned to the Messenger of Allah and so victory was achieved to Islam.

Example 22**The Noble Qur'an and Islamic Education, Grade 8, 2024, p. 90**

A text in a Grade 9 Islamic Education textbook teaches that Jews are greedy, a trait that has been used frequently in antisemitic contexts. Students are introduced with a story about a Jew that greedily sells a water well to 'Uthman bin 'Affan (before he became the third caliph) at an inflated price, which may create antagonism toward Jews.

حجر الرسول (ص) ففرح الرسول (ص)، وفي عهد أبي بكر (رض) وقع بالناس قحط شديد وظل الناس على هذه الحال زمناً فقال لهم أبو بكر (رض): لا عون حتى يفرج الله عنهم وكان أن قدمت تجارة فتنبّه تجار المدينة واستعدوا لشراؤها بالثمن الذي يريد ولكن عثمان (رض) قال لهم: أشهدكم معشر التجار أنها صدقة على فقراء المسلمين، وحينما شكوا المهاجرون تغيير الماء في المدينة، اشترى (رض) بئر رومة العذبة التي كان يملكها يهودي يبيع ماءها بثمانٍ غالٍ وجعلها للمسلمين.

[...] And at the time of Abu Bakr, a harsh drought befell on the people, and this situation remained for a while. [...] Merchants came, and the city merchants saw them and intended to buy it at the demanded price, but 'Uthman said: "O group of merchants, I bear witness that it will be benevolent charity for the poor among the Muslims." When the emigrants complained that the water in Medina changed, ['Uthman] bought the well of Rouma with its sweet water, which was owned by a Jew that sold its water at an expensive price, and he ['Uthman] made it the Muslims' property.

Example 23**The Noble Qur'an and Islamic Education, Grade 12, 2024, p. 14**

When Grade 12 students learn an excerpt from *Surat al-Baqara* (the second chapter of the Qur'an,) the exegesis they learn for verse 159 is that the "Jewish and Christian clerics" who do not accept Allah's prophecy and do not teach the contents of the Qur'an will be cursed—an explanation that originates in canonical Sunni and Shi'i exegeses (*tafasir*) on the Qur'an.

قَالَ تَعَالَى: ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۖ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ ۚ﴾ (١٥٩) إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾
البقرة: ١٥٩ - ١٦٠

إن الذين يخفون ما أنزلنا من الآيات الواضحات الدالة على نبوة محمد (ص) وصدق ما جاء به. وهم أحبار اليهود وعلماء النصارى وغيرهم من يكتم ما أنزل الله وأظهره للناس في التوراة والإنجيل. أولئك يطردهم الله من رحمته. ويدعو عليهم باللعنة ملائكة الله والمؤمنون.

[Allah] may he be praised, said [in the Qur'an, 2: 159-160]: "Those who remain silent on the clear proofs and guidance that We have revealed—after We made it clear for humanity in the Book—will be condemned by Allah and all those who condemn. As for those who repent, mend their ways, and let the truth be known, they are the ones to whom I will turn in forgiveness, for I am the Acceptor of Repentance, Most Merciful."

Those who hide the clear signs that we have revealed, which indicate the prophethood of Muhammad and the truth of his message. They are the Jewish and Christian clerics, and others who remained silent on what Allah had revealed and demonstrated to the people in the Torah and the Gospel. Allah shall banish them from his mercy, and the angels and the believers will curse them.

Example 24**The Noble Qur'an and Islamic Education, Grade 5, 2024, p. 45**

In an Islamic Education textbook, Grade 5 students learn that “the scholars of the Jews and Christians” are accused of allegedly removing references to Muhammad in their respective holy books. The textbook also describes the majority of religious leadership of both Christianity and Judaism as inherently hostile to Islam and misleading toward their own congregations. It claims that they tried to hide supposed facts about Islam from Christian and Jewish believers, while some of those Christian and Jewish scholars are claimed to still believe in Muhammad's prophecy and the truths of Islam. This sort of accusation is meant to undermine the legitimacy and authenticity of both Christianity and Judaism, implying that Christianity and Judaism are merely distorted false versions of Islam and that Islam is the only true legitimate religion among the three.

بَشَّرَ النَّبِيُّ مُوسَى وَالنَّبِيُّ عِيسَى (ع) أَتْبَاعَهُمَا بِأَنْ نَبِيًّا اسْمُهُ أَحْمَدُ (ص)
 سَيَأْتِي مِنْ بَعْدِهِمَا وَهُوَ آخِرُ الْأَنْبِيَاءِ (ع) هُوَ خَاتَمُهُمْ وَلَا نَبِيَّ بَعْدَهُ. وَيَجِبُ
 عَلَى النَّاسِ الْإِيمَانُ بِهِ وَاتِّبَاعُهُ.. وَذَكَرَ اللَّهُ اسْمَهُ فِي التَّوْرَةِ، وَهُوَ الْكِتَابُ
 الْمُنَزَّلُ عَلَى مُوسَى (ع).. كَمَا ذَكَرَ اللَّهُ اسْمَهُ فِي الْإِنْجِيلِ، وَهُوَ الْكِتَابُ
 الْمُنَزَّلُ عَلَى عِيسَى (ع).
 وَلَكِنْ عُلَمَاءُ الْيَهُودِ وَالنَّصَارَى أَنْكَرُوا هَذِهِ الْحَقَائِقَ وَغَيَّرُوهَا وَلَمْ يُؤْمِنُوا
 بِالنَّبِيِّ مُحَمَّدٍ (ص) وَأَمَّنَ بِهِ بَعْضُهُمْ.
 لَذَا يَقُولُ اللَّهُ سُبْحَانَهُ:
 ﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي
 التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ
 لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ
 الَّتِي كَانَتْ عَلَيْهِمْ فَإِذْ ذَٰلِكَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي
 أُنْزِلَ مَعَهُ ۖ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾
 (الأعراف: ١٥٧)

The Prophet Musa (Moses) and the Prophet 'Isa (Jesus) foretold their followers that a prophet named Ahmad would come after them, and he would become the last of them, so there would be no prophet after him, and that people must believe in him and follow him. Allah mentioned his [Muhammad/Ahmad's] name in the Tawrah (the Torah), which is the book that was revealed to Musa, as well as in the 'Injil (the Gospel), which is the book that was revealed to 'Isa. However, the religious scholars of the Jews and the Christians denied these facts and changed them; they did not believe in the Prophet Muhammad, though some of them did believe in him.

That is why Allah Almighty says:

“Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honoured him, supported him, and followed the light which was sent down with him - it is those who will be the successful.” (Surah Al-A'raf, 157)

Example 25**The Noble Qur'an and Islamic Education, Grade 9, 2024, pp. 14, 19**

The negative image of Jews is reinforced in a Grade 9 Qur'an and Islamic Education textbook, explicitly teaching that "cowardice, fear and treachery are inseparable characteristics of the Jews," and that "whatever hurts the Jews in this world and the next" is their punishment for defying Allah. The verses and antagonistic descriptions of the Jews are linked to the fate of the Jewish tribe of Banu Nadhir, which was defeated by the prophet Muhammad and the Muslims and expelled from their lands. This causal link is emphasized in the lesson's summary.

[p. 14:]

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ۚ ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ وَمَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۚ

إن الذي أصاب اليهود في الدنيا وما ينتظرهم في الآخرة - كان سببه مخالفتهم أمر الله وأمر رسوله أشد المخالفة، فقد حاربوهما وسعوا في معصيتهما، ومن يخالف الله ورسوله فسيعاقبه الله عقاباً شديداً.

"And if not that Allah had decreed for them evacuation, He would have punished them in this world, and for them in the Hereafter is the punishment of the Fire. That is because they opposed Allah and His Messenger. And whoever opposes Allah - then indeed, Allah is severe in penalty." (59:3-4)

Whatever hurt the Jews in this world and what awaits them in the Hereafter is because of their extreme violation of Allah's decree and his Messenger's decree. They fought them both and attempted to rebel against them, but whoever contradicts Allah and his Messenger is to be punished gravely by Allah.

[p. 19:]

أبرز ما ترشد اليه السورة

- ١- إجلاء يهود بني النضير من ديارهم وهو أول حشر وإجلاء تم لهم.
- ٢- لا قوة ترتفع على قوة الله، فلا يغتر الخلق بقواهم المادية بل عليهم أن يعتمدوا على الله أولاً وآخراً فقد كان اليهود أقوياء والمؤمنون ضعفاء لكن الله تعالى ينصر جنده.
- ٣- من يعادي الله والرسول ويخالفهما، فإن الله سينزل به أشد أنواع العقوبات كما فعل الله ببني النضير.
- ٤- إخلاف الوعد آية النفاق وعلاماته البارزة.
- ٥- الجبن والخوف والغدر من صفات اليهود الملازمة لهم.
- ٦- معظم الكفار متحدون ضد الإسلام وهم كذلك ولكنهم فيما بينهم تمزقهم العداوات وتقطعهم الأطماع.

(See the continuation of the example on the next page.)

The most important things that the Surah leads to:

- 1- The expulsion of the Jews of Banu Nadir from their lands, which was the first [incident of] expulsion carried out against them.
 - 2- There is no power that transcends the power of Allah. One should not be deceived by materialistic power; rather, reliance should be placed on Allah first and foremost. The Jews were powerful, and the believers were weak — yet Allah granted victory to His soldiers.
 - 3- Whoever shows enmity to Allah and His Messenger and opposes them will face the severest forms of punishment, just as happened with Banu Nadir.
 - 4- Breaking a promise is a proof of hypocrisy and among its clear signs.
 - 5- Cowardice, fear and betrayal are among the inherent traits of the Jews.
 - 6- Most disbelievers align themselves against Islam, and even though they may appear united, they are divided among themselves, and their ambitions are shattered.
- [...]

Example 26

The Noble Qur'an and Islamic Education, Grade 8, 2024, p. 46

Grade 8 students learn that “Jewish and colonialist movements” are accused of “distorting the image of Islam.” This forges a link between the bad traits of Jews at the time of the prophet Muhammad, which are mentioned on different occasions when discussing verses of the Qur'an and stories from the Hadith literature, and their contemporary evolution into colonialism. The text mentions that the prophet Muhammad faced attempts by “the enemies of religion” to distort the “true image” of Islam, insinuating that it continues to be under attack to this day and must be defended.

الافتداء بأخلاق رسول الله (ص):

يجب على المسلمين الاقتداء بأخلاق رسول الله (ص)، لأنه خير قدوة لنا، قيل: من علامات المحب لله عز وجل متابعة حبيب الله (ص) في أخلاقه وأفعاله وأوامره وسننه، وماتجاوز أعداء الإسلام على رسول الله برسم أو قول إلا كان المسلمون سبباً في ذلك، من دون أن يشعروا فسوء تصرفاتهم وشيوع الفساد والغيبة والجريمة والسرقة والغش قد شوه صورة الإسلام الذي جاء به رسول الله، فجعل الأعداء يعتدون على ديننا وعلى نبينا، فإن كنا نرجو شفاعته رسول الله يوم القيامة علينا الاقتداء بخلقه والدفاع عنه وعن الإسلام بأن نعكس الصورة الحقيقية المشرفة للإسلام، فهناك حركات يهودية واستعمارية تسعى بكل ما أوتيت من قوة لتشويه الدين فتقتل وتسرق وتتهب وتغتصب الحقوق والأعراض باسم الدين، وشبابنا وطلبتنا هم من نُعوّل عليهم، لذا نتعرف إلى صفاته (ص) في إعادة

The Imitation of the Ethics of the Messenger of Allah

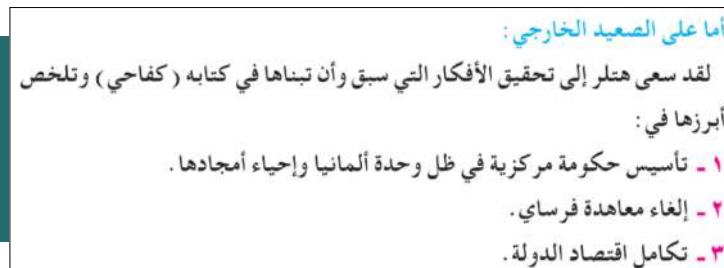
Muslims must imitate the ethics of the Messenger of Allah, because it is the best example set for us. It is said that among the indicators of one who love Allah is following Allah's beloved one (habib Allah, i.e., the prophet Muhammad) in his ethics, deeds, orders and behaviors. The enemies of Islam defied the Messenger of Allah with a drawing or a saying only because the Muslims were reason to it [...]. If we want intercession from the Messenger of Allah, we must imitate his ethics and defend him and Islam by reflecting the real noble image of Islam; for there are Jewish and colonialist movements that, by using all the power they have, wish to distort the faith, and so [to that end] they kill, steal, loot, and usurp rights and objects in the name of religion. We rely on our youth and students; therefore, we familiarize ourselves with his (Muhammad's) traits [...]

Modern History Context

Example 27

Modern and Contemporary History of Europe and America, Grade 11, 2024, p.95

In the Grade 11 History textbook, students learn about the Nazi party headed by Adolf Hitler, his rise to power in 1934, and the militarization of German society. The text briefly mentions Nazi ideology as it is represented in Hitler's book *Mein Kampf* but fails to mention the antisemitic ideas that pervade it, which became the ideological foundation for the Holocaust. The students also learn about World War II and its different phases but are left completely ignorant of the Holocaust and the murder of 6 million Jews.



As for the foreign front:

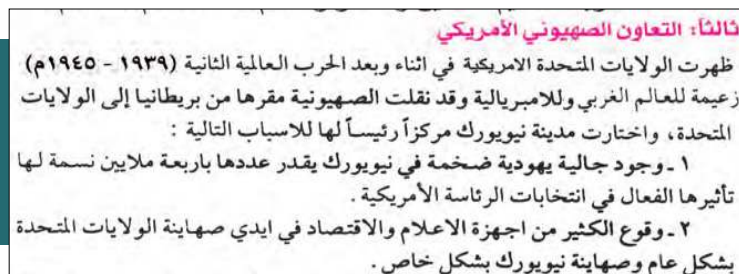
Hitler sought to realize the ideas that he had previously espoused in his book *Mein Kampf*. These can be summarized as follows:

1. Establishing a central government under German unity and reviving its glory.
2. Abolishing the Treaty of Versailles.
3. Achieving the integration of the state's economy.

Example 28

Modern and Contemporary History of the Arab Motherland, Grade 9, 2019, p. 62

A Grade 9 History textbook discusses the cooperation between Zionists and the US. Students learn that one of the reasons the Zionist movement transferred its headquarters to New York was, inter alia, the existence of a large Jewish community in New York that had a practical impact on the US presidential election. It also claims that most media, as well as the US economy, were in the hands of US Zionists. Both claims invoke antisemitic tropes of Jewish control over the media, economy, and politics.



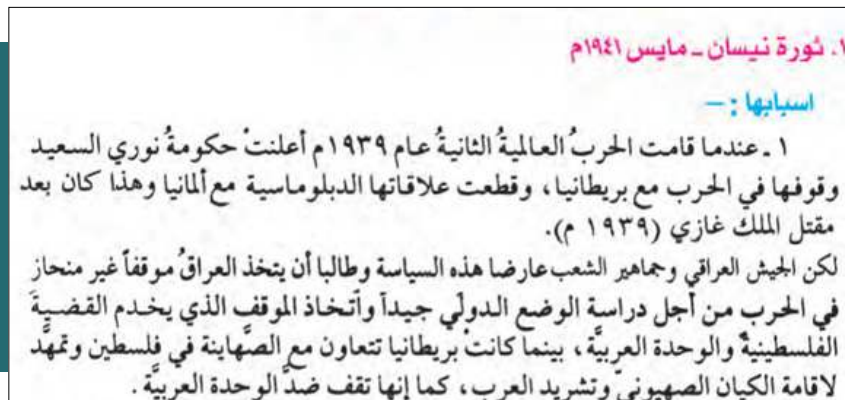
Third: Zionist-American Cooperation

The United States of America emerged during and following WWII (1939-1945) as a leader of the Western world and imperialism. Zionism transferred its dwelling from Britain to the US, and chose the city of New York as a primary center for the following reasons:

1. The existence of a large Jewish diaspora in New York estimated to consist of four million people, actively influencing the US presidential elections.
2. The fact that many media and economic mechanisms are controlled by US Zionists in general, and New York Zionists in particular.

Example 29**Modern and Contemporary History of the Arab Motherland, Grade 9, 2019, p. 78**

A discussion of the 1941 failed coup d'état in Iraq led by Rashid 'Ali al-Gaylani, and backed by Nazi Germany, against Nouri Al-Saeed's government—sympathetically described as a 'revolution'—identifies among its motives the Iraqi government's decision to side with Britain and the Allies in World War II and to sever ties with Nazi Germany. The textbook explains that the coup was supposedly an expression of the real will of "masses of the people," who are claimed to have objected to siding with the Allies, supposedly to "best serve the Palestinian Cause," as Britain is accused of collaborating with the "Zionists.". The textbook avoids mentioning the 1941 coup leadership's explicit sympathetic support of Nazi Germany and the Axis powers at the time, and instead portrays the sentiments behind the coup as merely promoting "non-alignment".

*April-May 1941 Revolution**Causes:*

1. When WWII broke out in 1939, the Nuri al-Sa'id government declared its stance in the war on the side of Britain, and cut off diplomatic ties with Germany. This took place after King Ghazi was killed (1939). However, the Iraqi army, and the masses of the people, were opposed to this policy. They demanded that Iraq take a non-aligned position in the war, in order to have a thorough examination of the international situation, and take the position which best serves the Palestinian cause and Arab unity. Britain, on the other hand, was collaborating with the Zionists in Palestine, and paving the way to establishing the Zionist Entity and expelling the Arabs; it also stood against Arab unity.

Israel and Zionism

Example 30

Modern and Contemporary History of the Arab Motherland, Grade 9, 2019, p. 53

A Grade 9 History textbook depicts Zionism as a global irredentist force that wishes to take over Palestine and expel its Arab population. The text defines Zionism as “a racist, aggressive and colonialist movement that aims to establish a Zionist state stretching from the Nile to the Euphrates,” a geographic designation purported to be based on the biblical outline of the “Promised Land” (Exodus 23:31).

أولاً: الصهيونية تعريفها (أهدافها وأساليبها)
تعريفُ الصَّهْيُونِيَّة: هي حركةٌ عنصريةٌ، عدوانيةٌ استعماريةٌ استيطانيةٌ، تهدفُ إلى تجميعِ اليهود من كلِّ القومياتِ في العالمِ في فلسطينَ عن طريقِ الهجراتِ وتشريدِ الشعبِ العربيِّ في فلسطينَ من أرضه والعملِ على عرقلةِ تحقيقِ وحدةِ الأمةِ العربيةِ وإعاقةِ مسيرتها الحضاريةِ لتحقيقِ دولةٍ صهيونيةٍ تمتدُّ من النيلِ إلى الفراتِ.

First: Defining Zionism (Its Goals and Methods)

The definition of Zionism: a racist, aggressive, colonialist settler movement, aiming to gather the Jews of all world nations in Palestine via immigration and expulsion of the Arab people in Palestine from their land, and labouring to impede the creation of a unified Arab nation, and block its civilizational journey in order to create a Zionist state stretching from the Nile to the Euphrates.

Example 31

Arabic Language Grammar, Grade 5, 2024, p. 16

A Grade 5 Arabic grammar textbook teaches that Palestine is an Arab territory that has been invaded and occupied, but ultimately will be liberated. The text uses implied references to the party responsible for this, stating that “the colonialism” (i.e., British Mandate forces) helped “the invaders” (*ghuzāh*, meaning the Zionists) to take over Palestine. Finally, despite the long period of occupation, students learn that the original owners of the country, who forcibly became refugees, will return and “victory over the enemies will be achieved,” and the “Palestinian flag will be lifted” thus indirectly delegitimizing Jewish presence in it and failing to recognize the State of Israel.

استخرج من النص التالي كلَّ جملةٍ فعليةٍ ، ثمَّ عيِّن الفاعلَ فيها واضبطه بالشكل :
فلسطينَ بلدٌ عربيٌّ ، ساعد الاستعمارُ الغزاةَ على احتلالها ، فلجأ أهلُ فلسطينَ إلى البلدان العربية الأخرى .
ومهما طال زمنُ الاحتلال ، فسيعودُ أصحابُ البلاد إليها ، ويتحقَّق النصرُ على الأعداء ، وترتفعُ الرايةُ الفلسطينية في ربوعها .

Extract all the verbal sentences from the following text, then designate the subject and vocalize it:

Palestine is an Arab country. Imperialism helped the invaders to occupy it, and so the people of Palestine became refugees in other Arab countries.

However long the occupation lasts, the owners of the country will return to it, they will be victorious over the enemies, and the Palestinian flag will be lifted on its lands.

Example 32***History of the Arab Islamic Civilization, Grade 10, 2024, p. 124***

A Grade 10 History textbook emphasizes that Jerusalem is an Arab Muslim city, negating its Jewish past of roughly three thousand years altogether. It accuses Israel of exhibiting ownership of the city through toponymy, namely that “the Zionists prioritize the name Urshalim over Al-Quds,” thereby giving preference to the former name (originating in Hebrew) over the latter (Al-Quds, its Arabic name).

While ignoring the fact that the name Al-Quds does not appear in the Qur’an, the textbook asserts that the “true name” of the city used to be Al-Quds, but it later became *Al-Bayt al-Muqaddas*, “the Holy Abode” (in Hebrew *Beit ha-Miqdash*). To prove this point, the text relies on the Qur’an’s mention of Al-Masjid al-Aqsa, a location which is associated with the mosque in Temple Mount in Jerusalem, and is considered holy to Muslims. According to this narrative, the Zionists started using the name Jerusalem again after the 1967 war, believing that this name would come to be accepted for this holy place, but the textbook implies that the name Al-Quds will be eternal.

وان الصهاينة يقدمون أولاً اسم (اورشليم) على اسم (القدس) وهم بتأكيدهم على اسم (اورشليم) انما يحاولون ان يظهروا ملكية هذه المدينة المقدسة ، واصالتها التاريخية لهم . فالإسم الحقيقي لهذه المدينة هو (القدس) ثم أصبحت بيتاً مقدساً تحمل اسم (بيت المقدس) وفيها مسجد لله هو (المسجد الاقصى) الذي ورد اسمه في القرآن الكريم

The Zionists prioritize the name Urshalim (Jerusalem) over Al-Quds, and by affirming the name Urshalim they are trying to prove their ownership of this holy city and its historical origins. However, the true name of this city is Al-Quds. It then became a locale bearing the name Bayt al-Maqdis [literally, “the holy abode”], where there is a place of worship for Allah called Al-Aqsa Mosque, a name mentioned in the holy Qur’an.

Example 33**Modern and Contemporary History of the Arab Motherland, Grade 9, 2019, p. 55**

When teaching about the British mandate of Palestine, a Grade 9 History textbook teaches that, from 1917, the British Mandatory government collaborated with the Zionist movement to realize the Zionist enterprise in Palestine by allowing Jewish immigration and “helping them expel the Palestinian people from their land.” This claim is false, and pedals a colonial narrative in relation to Zionism, reflected in the text, which states that the British were engaged in “building colonies” for the Zionists. In reality, during the early days of the Mandate, the British persecuted Zionist activists and limited their arrival. Notably, the text explains that Palestinian acts of violence—such as rebellions and intifadas—resulted from the British laws and policies that targeted the Palestinians.

ثانياً : الانتفاضات والثورات الفلسطينية
كانت نتيجة وعد بلفور هو تعاون بريطاني منذ دخول القوات البريطانية إلى القدس عام ١٩١٧م وحتى تأسيس الكيان الصهيوني عام ١٩٤٨م وبعده، خصوصاً وأن فلسطين قد أصبحت تحت الانتداب البريطاني عام ١٩٢٠م حيث تعاونت السلطة البريطانية مع الصهاينة في تنفيذ المخطط الصهيوني باستيطان فلسطين وذلك بالسماح للهجرات الصهيونية من جميع انحاء العالم لبناء مستعمرات لها في أرض فلسطين ومساعدتهم في تشريد الشعب العربي الفلسطيني من أرضه بسن القوانين والانظمة التي تجبره على التشرد واستعمال القوة عند الضرورة، مما أدى إلى قيام ثورات وانتفاضات

Second: The Palestinian Uprisings and Rebellions

The result of the Balfour Declaration was British collaboration [with Zionism], from the British forces' entrance into Jerusalem in 1917, until the foundation of the Zionist entity in 1948 and on. That is especially true as Palestine fell under the British Mandate in 1920, when the British government collaborated with the Zionists to implement the Zionist plan to settle in Palestine, by allowing Zionist immigration from all over the world, building colonies for them in the land of Palestine, and helping them expel the Palestinian people from their land. [This was accomplished] by formulating laws and mechanisms that compelled [the Palestinian people] to disperse and to use force when needed, resulting in rebellions and intifadas.

Example 34**Modern and Contemporary History of Europe and America, Grade 11, 2024, p. 105 (in 2021 edition, p. 108)**

In a chapter on World War II, Grade 11 students learn about the impacts of this war on Arab countries, one of which was increased leniency of the British in its previously strict restrictions on Jewish immigration to Palestine. The evidence of this, as claimed in the history textbook, is the increase in the number of Zionist “terrorist organizations” that engaged in violence against the Arab population of Palestine.

٥- حاولت بريطانيا وضع قيود على الهجرة اليهودية إلى فلسطين بإصدارها (الكتاب الأبيض) في عام ١٩٣٩م، أي قبيل اندلاع الحرب. ولكن تبين أن بريطانيا لم تتخذ في أثناء الحرب مواقف حازمة تجاه تلك الهجرة او ضد اليهود في فلسطين، بدليل ازدياد عدد المنظمات الإرهابية الصهيونية التي مارست العنف ضد سكان فلسطين العرب.

5- Britain attempted to impose restrictions on Jewish immigration to Palestine by issuing “the White Paper” in 1939, that is, before the break of war. However, it turned out that Britain had not taken firm stands toward this immigration or against the Jews in Palestine during the war; this was evidenced by the growth in the number of Zionist terrorist organizations that exercised violence against the Arab population of Palestine.

Example 35

Modern and Contemporary History of Arab Countries, Grade 12, 2024, pp. 196-197 (in 2021 edition, p. 197)

A Grade 12 textbook teaches that following the establishment of the British mandate, the Palestinian national movement was opposed to it and armed Palestinian fighters (*fida'iyyun*), to attack "the Zionist gangs," which were allegedly backed by the British. Students are also taught that in 1929, the "Al-Buraq Wall Revolution" (*Thawrat al-Buraq*) was initiated by the Palestinians against the Zionists. According to this narrative, the Western Wall ("Al-Buraq Wall") is holy to Muslims too.

اعلنت الحركة الوطنية الفلسطينية رفضها لوعدها بلفور وتنديدها بالانتداب البريطاني من خلال التظاهرات والاعتصامات وبدأت مجموعات فدائية فلسطينية مسلحة تهاجم العصابات الصهيونية ومستوطناتهم. فتدخلت القوات البريطانية لدعم العصابات الصهيونية وبدأت الاشتباكات المسلحة بين الفلسطينيين من جانب والعصابات الصهيونية المدعومة من القوات البريطانية من جانب آخر وتواصلت حتى عام ١٩٢٩م.

ثورة البراق عام ١٩٢٩م

أخذت العصابات الصهيونية المدعومة من القوات البريطانية باطلاق شعارات معادية للعرب وتنظيم التظاهرات وتوجهوا الى البراق (يسميه اليهود حائط المبكى وهو ملاصق لجدار مسجد القدس ويعدونه من بقايا هيكل سليمان) وهو موقع له قدسية عند المسلمين فتصدى لهم الفلسطينيون واشتبكوا معهم فتفجر الموقف وتحول الى ثورة عارمة عمت المدن الفلسطينية وسقط خلالها العديد من الشهداء وقتل الكثير من الصهاينة. واضطرت بريطانيا لارسال لجنة تحقيق اوصت بوقف الهجرة لكن التقرير لم يؤخذ به.

The Palestinian national movement declared its rejection of the Balfour Declaration and denunciation of the British Mandate by [organizing] demonstrations and protests. Armed Palestinian groups of fighters (fida'iyyun) started to attack the Zionist gangs and settlements. British forces intervened to support the Zionist gangs. Armed clashes broke between the Palestinians on one side and Zionist gangs backed by British forces on the other side, and they continued until 1929.

The 1929 Al-Buraq Revolt

The Zionist gangs, backed by British forces, started to launch hostile slogans against the Arabs, organized demonstrations and marched toward "Al-Buraq" (it is named by the Jews the Wailing Wall [Hā'it al-Mabka], which is adjacent to the wall of Al-Quds Mosque [Al-Aqsa Mosque?]) and considered by them a part of Solomon's Temple [Haykal Sulayman.]) It is a site that is sacred to Muslims. The Palestinians confronted them [the Jews] and clashed with them. The situation exploded and turned to a massive insurrection that encompassed the Palestinians cities. During its time, many [Palestinians] died as martyrs and a lot of Zionists were killed. Britain was forced to send an investigative committee, which recommended to stop the [Jewish] immigration, but the report was not taken into account.

Example 36**Modern and Contemporary History of Arab Countries, Grade 12, 2024, p. 199**

The same textbook goes further in presenting falsified historical facts to Grade 12 students, one example of which is concerned with the narrative on the 1948 war, which is aligned with the common Palestinian narrative on historical events. According to the text, “the Arabs gained great victories,” which were halted when “the Zionists” asked for help to stop the war, leading the UN Security Council to intervene and impose a truce. In reality, and contrary to this narrative, it was the Israeli army’s military successes which moved the UN to call for a truce. Besides the obvious need to teach historically accurate narratives, this false narrative risks arousing a precarious perception of a so-called “missed opportunity” to eliminate Israel—a hope which could be rekindled if only more efforts are exerted, and the UN’s alleged bias for Israel is removed.

قررت بريطانيا تنفيذاً لقرار التقسيم إنهاء انتدابها على فلسطين والانسحاب منها في ١٥ ايار ١٩٤٨م بعد ان تأكدوا من قدرة الصهاينة على السيطرة على مناطقها. فاعلن الصهاينة قيام دولتهم في الحال واعترفت بها الدول الكبرى ولاسيما الولايات المتحدة الامريكية والاتحاد السوفيتي (سابقاً). وارسلت الدول العربية جيوشها وبدأت الحرب بين الجانبين. وحقق العرب انتصارات كبيرة وبعد ان لاحت هزيمة الصهاينة استنجدوا بالدول الكبرى لايقاف الحرب وتم فرض الهدنة من خلال مجلس الامن . واستغل الصهاينة الهدنة لتقوية انفسهم واخذ السلاح والمتطوعون يتدفق عليهم فاستأنفوا القتال واحتلوا الكثير من الاراضي التي لم تكن لهم بموجب قرار التقسيم واستخدموا اشد انواع التنكيل والقسوة ضد الفلسطينيين الذين تم تهجير اكثر من مليون وربع المليون منهم ولجأوا الى البلدان العربية الاخرى.

As part of the implementation of the Partition Resolution, Britain decided to end its mandate in Palestine and withdraw from it on May 15, 1948, after it made sure the Zionists had the capability of taking over its territories. The Zionists immediately declared the establishment of a state, and the Great Powers, that is, the United States and the former Soviet Union, recognized it. The Arab states dispatched its armies, and a war broke between the two sides. The Arabs achieved great victories, and when the defeat of the Zionists drew near, they asked for the help of the Great Powers to stop the war, and so a truce (hudna) was imposed by the [UN] Security Council. The Zionists exploited the truce to reconsolidate. Weapons and volunteers were streamed at them, and they resumed fighting and occupied many territories that were not theirs according to the Partition Resolution. They used the fiercest types of torture and cruelty against the Palestinians. More than 1.25 million of them [the Palestinians] were deported and sought refuge in other Arab countries.

Example 37**History of Modern and Contemporary Arab Countries, Grade 12, 2024, p. 203**

Grade 12 History students are led to understand, via discursive activities, that Zionism is an aggressor and usurper of Palestine, in a lesson on the Israeli-Arab wars. In one such activity, Grade students are asked to discuss the 1967 “Zionist aggression” against the Arabs with their teacher. Another activity is to start a discussion on Facebook regarding the Arab identity of Al-Quds (Jerusalem). The deliberate use of the term “Zionists” instead of Israel shows Iraq’s lack of recognition in the former, while the discussion topic of the Arab characteristic of Jerusalem ignores—and implicitly denies—the Israeli and Jewish historic and spiritual links to the city, as well as the geopolitical realities after the 1967 war.

نشاط

- يشارك الطلبة في حلقة نقاشية بإشراف المدرسة / المدرس لمناقشة العدوان الصهيوني عام ١٩٦٧م على العرب .
- افتح باباً للحوار على موقع التواصل الاجتماعي (الفيسبوك) لمناقشة عروبة مدينة القدس .

Activity:

- The students will participate in a discussion under the guidance of the teacher on the Zionist aggression of 1967 against the Arabs.
- Launch a discussion portal on the social media site (Facebook) to discuss the Arabic nature of Jerusalem.

Methodology

IMPACT-se's research goal is to provide an accurate and comprehensive assessment of a national system's school curriculum, by analyzing a large quantity of textbooks using international standards based on UNESCO and UN declarations as well as other international recommendations and documents on education for peace and tolerance. During research, the textbooks are read thoroughly, and individual examples are selected on the basis of relevance to research and criteria. The examples are then analyzed as is, without interpretation or paraphrasing, by trained experts and linguists, in terms of both their content and their didactic significance. Finally, the examples are generalized to establish the examples' significance in the overall narrative, determining the curriculum's adherence (or lack thereof) to international standards of peace and tolerance education. Textbook research is a highly effective means to understand how the "Self" and the "Other" in a given society are conceptualized through educational materials. Two established approaches to qualitative textbook analysis are generally employed: *content* analysis, which examines the text itself, i.e. what it says in plain terms; and *discourse* analysis, which examines the language, narrative and context of the text, while paying close attention to omissions, contradictions and assumptions embedded in the text. This latter method provides insight into coded or implicit messaging. Elements of historical, political and religious background are also considered when they are deemed to provide further context. IMPACT-se research uses both methods simultaneously and in a complementary manner, thus allowing researchers to reliably uncover the significance of the text and how it may be perceived by the intended reader, i.e. the student, and minimize the observer bias on the part of the researcher.

The diverse nature of textual analysis necessitates clearly defined scope and parameters. As such, the methods of textual analysis mentioned above are employed with a focus on pre-defined topics and themes. To assess compliance with international educational standards, textbooks are approached with attention to the conceptualization of the "Self" and the "Other" in environments of conflict, and messages involving violence and incitement to violence; hate and intolerance; and peace and peaceful conflict resolution. These issues may be identified with the help of research questions, which serve as suggested leads and prompts for the researcher in exploring the context, aspects, significance and potential ramifications of a specific content example.¹ Also explored are issues that arise from the source material itself, such as culture- or nation-specific issues. For example, the identity of the "Other" differs from one society to another, and in many cases there are multiple groups of people labeled as such; the "Other" may be ethnic, religious, racial, national, socio-economic, gender, sexual, or any combination of the above. As such, each corpus of textbooks requires a unique set of criteria for identifying and collating content examples.¹⁰

To ensure accuracy, research is conducted while taking into account known limitations and constraints. Since the contents of school curricula are created by multiple individuals and inconsistencies may occur even within a single textbook, the sample of textbooks

¹⁰ Arnon Groiss, "Researching Schoolbooks of Societies in Conflict: Suggested Study Questions," 2013.

<https://www.impact-se.org/research-questions-2/>;

also see suggested frameworks for the application of research questions in identifying violence and intolerance in textbook research:

Georg Eckert Institute, "Inception Report for a Study on Palestinian Textbooks," 12 April 2019, pp. 20–21, deposited in UK Parliament Libraries 16 June 2020, ref. no. DEP2020-0322.

<https://depositedpapers.parliament.uk/depositedpaper/2282265/files>

to be researched is generally aimed to be as large as possible, encompassing multiple school grades and subjects. Favoring large samples also allows for a more accurate analysis of discourse and narrative that can only be perceived on a macro level, to pinpoint gaps and oversights, reach meaningful conclusions and facilitate actionable recommendations. Textbooks are selected for research after a preliminary study, on the basis of their verified use within the national education system and their assessed potential for relevance to pre-defined research topics.

In its assessment of educational materials, IMPACT-se employs UNESCO and other UN declarations, as well as international recommendations and documents on education for peace and tolerance. The use of internationally-recognized standards allows for an objective, empirical and fair analysis of a wide range of educational materials from diverse societies, mitigating political, national or religious biases on the part of the researcher and preventing prejudice towards any particular group of people. The use of these standards for evaluating educational content has been endorsed by bodies of the European Union, among others.² These standards are as follows:¹¹

1 RESPECT: The curriculum should promote tolerance, understanding and respect toward the “Other,” his or her culture, achievements, values and way of life.¹²

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.¹³

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.¹⁴

¹¹ European Parliament, Resolution with Observations Forming an Integral Part of the Decisions on Discharge

in Respect of the Implementation of the General Budget of the European Union for the Financial Year 2022, Section III – Commission and Executive Agencies (2023/2129(DEC)), 11 April 2024, item no. 198.

https://www.europarl.europa.eu/doceo/document/TA-9-2024-0228_EN.pdf

¹² 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 U.N. 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.

¹³ 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 U.N. Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principles IV, V.

¹⁴ Based on Ibid., Articles III.6, IV.7 and VII.39; and on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 18.2.

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.¹⁵

5 PEACEMAKING: The curriculum should develop capabilities for non-violent conflict resolution and promote peace.¹⁶

6 UNBIASED INFORMATION: Educational materials (textbooks, workbooks, teachers' guides, maps, illustrations, aids) should be up-to-date, accurate, complete, balanced and unprejudiced, and use equal standards to promote mutual knowledge and understanding between different peoples.¹⁷

7 GENDER IDENTITY AND REPRESENTATION: The curriculum should foster equality, mutual respect, and should aim for equal representation between individuals regardless of their gender identity. It should also refrain from language, content, and imagery that depict limiting and/or exclusionary gender roles.¹⁸

8 SEXUAL ORIENTATION: The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation.¹⁹

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

16 Based on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 9; and on the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 5.

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

18 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.

19 Based on Resolutions 32/2 (adopted June 30, 2016) and 17/19 (adopted July 14, 2011) of the U.N. Human Rights Council, and numerous U.N. 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 U.N. and have no place in education.

SOUND PROSPERITY and COOPERATION: The curriculum should educate for sound and sustainable economic conduct and preservation of the environment for future generations. It should encourage regional and local cooperation to that effect.²⁰

The abovementioned standards are applied by the researcher in conjunction with specific guidelines for textbook development promoted by UNESCO itself. These include the following:

1. Treating textbooks as a tool for facilitating teaching and learning processes that foster peace, equality and mutual understanding;²¹
2. The integration of human rights principles and pedagogical processes that teach peaceful conflict resolution, non-discrimination and other practices and attitudes for “learning to live together”;²²
3. Incorporation of content that is free from harmful gender, religious and other stereotypes,²³ or generalizations that may oversimplify the representation of other groups or set one group against the other;²⁴
4. Adherence to factual information on other groups in a manner that facilitates understanding, providing neutral information about controversies²⁵ and rejecting denial or distortion of proven historical facts;²⁶
5. The promotion of peace, with attention to the emotive level of words, attitudes to different groups of people and nations, identifying and countering hate speech, and managing conflict through dialogue;²⁷

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

21 *Textbooks and Learning Resources: Guidelines for Developers and Users* (Paris: UNESCO, 2014), p. 12.
https://unesdoc.unesco.org/ark:/48223/pf0000226135_eng

22 *A Comprehensive Strategy for Textbooks and Learning Materials* (Paris: UNESCO, 2005), p. 11.
https://inee.org/sites/default/files/resources/UNESCO-Comprehensive_Strategy_for_Textbooks_2005.pdf

23 Mahatma Gandhi Institute of Education for Peace and Sustainable Development, *Textbooks for Sustainable Development: A Guide to Embedding* (New Delhi: UNESCO, 2017), p. 29.
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24 *Making Textbook Content Inclusive: A Focus on Religion, Gender, and Culture* (Paris: UNESCO, 2017), p. 13.
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25 *Making Textbook Content Inclusive: A Focus on Religion, Gender, and Culture* (Paris: UNESCO, 2017), pp. 15–16.
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26 *Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development* (UNESCO: Paris, 2023), p. 9.
<https://www.unesco.org/en/legal-affairs/recommendation-education-peace-and-human-rights-international-understanding-cooperation-fundamental?hub=87862>

27 Mahatma Gandhi Institute of Education for Peace and Sustainable Development, *Textbooks for Sustainable Development: A Guide to Embedding* (New Delhi: UNESCO, 2017), p. 166.
<https://unesdoc.unesco.org/ark:/48223/pf0000259932>

6. The promotion of peace-*building*, that is, a broader concept of “positive peace” that is an expression of the fundamental dignity of and respect for life;²⁸
7. The use of tools such as literature to foster tolerance and empathy, helping students to see the world from the perspective of other people and to experience how others feel;²⁹
8. The incorporation of real-life examples in science and mathematics to promote sustainable development, discarding impertinent political, violent, or conflict-oriented messaging,³⁰ and employing STEM subjects to build bridges between communities and transcend frontiers;³¹
9. Combating sexism and unequal gender representation in textbooks;³²
10. Appropriateness to age and the mental wellbeing of students.³³

In addition, IMPACT-se takes the following two criteria into consideration when assessing educational materials' compliance with international standards:

1. Educational material should respect international law, relevant resolutions, previous agreements and obligations. This may include, for example, the principle of a negotiated two-state solution to the Israeli-Palestinian conflict.
2. Educational material should be void of antisemitic content, which is to be evaluated on the basis of the International Holocaust Remembrance Alliance (IHRA) working definition of antisemitism.³⁴

28 *Textbooks and Learning Resources: A Framework for Policy Development* (Paris: UNESCO, 2014), p. 21.

<https://unesdoc.unesco.org/ark:/48223/pf0000232222>

29 Mahatma Gandhi Institute of Education for Peace and Sustainable Development, *Textbooks for Sustainable Development: A Guide to Embedding* (New Delhi: UNESCO, 2017), p. 175.

<https://unesdoc.unesco.org/ark:/48223/pf0000259932>

30 Mahatma Gandhi Institute of Education for Peace and Sustainable Development, *Textbooks for Sustainable Development: A Guide to Embedding* (New Delhi: UNESCO, 2017), pp. 37–42, 67–100.

<https://unesdoc.unesco.org/ark:/48223/pf0000259932>

31 *Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development* (UNESCO: Paris, 2023), p. 9.

<https://www.unesco.org/en/legal-affairs/recommendation-education-peace-and-human-rights-international-understanding-cooperation-fundamental?hub=87862>

32 Carole Brugeilles and Sylvie Cromer, *Promoting Gender Equality through Textbooks: A Methodological Guide* (Paris: UNESCO, 2009).

https://unesdoc.unesco.org/ark:/48223/pf0000158897_eng

33 *Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development* (UNESCO: Paris, 2023), pp. 8, 10.

<https://www.unesco.org/en/legal-affairs/recommendation-education-peace-and-human-rights-international-understanding-cooperation-fundamental?hub=87862>

34 International Holocaust Remembrance Alliance (IHRA), Non-Legally Binding Working Definition of Antisemitism.

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Council of the European Union, “Fight against antisemitism: Council declaration,” 6 December 2018.

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2. *The Noble Qur'an and Islamic Education*, Grade 3, 2024.

Grade 5:

3. *Arabic Language Grammar*, Grade 5, 2024.
4. *The Noble Qur'an and Islamic Education*, Grade 5, 2024.

Grade 6:

5. *The Noble Qur'an and Islamic Education*, Grade 6, 2024.

Grade 7:

6. *Arabic Language*, Grade 7, Vol. 1, 2024.
7. *The Noble Qur'an and Islamic Education*, Grade 7, 2024.

Grade 8:

8. *Arabic Language*, Grade 8, Vol. 1, 2024.
9. *Social Studies*, Grade 8, 2024.
10. *The Noble Qur'an and Islamic Education*, Grade 8, 2024.

Grade 9:

11. *Arabic Language*, Grade 9, Vol. 2, 2024.
12. *Modern and Contemporary History of the Arab Motherland*, Grade 9, 2019.
13. *The Noble Qur'an and Islamic Education*, Grade 9, 2024.
14. *Arabic Language*, Vol. 1, Grade 9, 2021

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15. *Arabic Language*, Grade 10, Vol. 2, Humanities Track, 2024.
16. *History of the Arab Islamic Civilization*, Grade 10, 2024.
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18. *Modern and Contemporary History of Europe and America*, Grade 11, 2024.

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19. *History of Modern and Contemporary Arab Countries*, Grade 12, 2024.
20. *Literature and Texts*, Grade 12, Humanities Track, 2024.
21. *Modern and Contemporary History of Arab Countries*, Grade 12, 2024.
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