

Review of The Qatari National Curriculum 2025-2026

Grades 1-12



February 2026

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Executive Summary

This IMPACT-se review examines textbooks from the State of Qatar's national school curriculum, approved for the 2025–2026 school year, and compares them with earlier editions to identify changes in the curriculum. A total of 52 textbooks have been studied for this review, covering Social Studies, Geography, History, Islamic Education, Arabic Language and Arabic Literature. The contents of the textbooks are analyzed according to UNESCO-derived standards and guide-lines of peace and tolerance in education.

- All previously identified problematic content in Qatari textbooks remains unchanged for the fourth consecutive year. Textbooks for the 2025–2026 school year continue to reproduce anti-semitic narratives, religious intolerance toward non-Muslims, and legitimization of violent *jihad*, all of which were documented in IMPACT-se's earlier reports, demonstrating no substantive curricular reform since the 2021–2022 school year.
- In July 2024, the US Department of State's Annual Report on International Religious Freedom criticized Qatar's national curriculum for continuing to "include content that was antisemitic in nature." Despite this, the same material was reprinted and continues to be taught in the 2025–2026 school year.
- Textbooks continue to teach antisemitic content. This consists of religiously motivated polemic, portraying Jewish people as materialistic, arrogant, deceitful, and hostile to Islam. Jews are further associated with traits such as lying, scheming, fleeing in fear, spreading discord, breaching agreements, and excessive attachment to material wealth, thereby reinforcing an image of Jews as fundamentally untrustworthy. In the context of the Arab-Israeli conflict, antisemitic tropes depict Jews as cynically manipulating global affairs. Textbooks also deny Jewish historical ties to Israel/Palestine and the right to self-determination, framing Jewish people as undeserving of empathy.
- Violent *jihad* and the glorification of martyrdom remain prominent features. Violent interpretations of *jihad* prevail as religious ideals, and are embedded in a variety of contexts, particularly in Islamic education. Textbooks praise the upbringing of children "to love *jihad*," and students are taught that God rewards those who fight and die for Islam by granting them entry into Paradise.
- Disrespect towards non-Muslims is expressed through terminology such as "Infidels" and "pagans/polytheists," through derogatory portrayals of non-Muslims, and through discussions of punishment for disbelief in Islam. Objective information about non-Islamic faiths is rare. Non-Islamic nations such as the US and European countries are occasionally treated with suspicion. US President Trump specifically criticized for changing US policy on the status of Jerusalem.¹
- Textbooks employ a consistently Arab nationalist, anti-Israel narrative that legitimizes violence. Israel's establishment is framed as occupation, and the UN Partition Plan and two-state solution are rejected. Israel is erased from maps, and "normalization in its various forms" is condemned. Terrorist attacks by Hamas and other factions are euphemistically labeled as "military operations," while poems exhort students to "draw swords," engage in *jihad*, and sacrifice their lives fighting against "the Zionist enemy" for Palestine and Jerusalem.
- Educational materials in the curriculum continue to contradict Qatar's declared policies and public statements by Qatari officials and government on condemning antisemitism, countering religious extremism, supporting a two-state solution to the Israeli-Palestinian conflict, and combating intolerance and hatred through education.

¹ History, Grade 12, Vol. 2, 2025–2026, p. 61.

Introduction

The State of Qatar occupies a distinctive position in the contemporary Middle East. As a small yet exceptionally wealthy state, it has invested heavily in establishing itself as a regional and global hub, hosting international media networks, world-class universities, major sporting events, and high-profile diplomatic initiatives. Qatari foreign policy has long balanced close strategic ties with Western governments alongside sustained engagement with Islamist movements and actors across the region. These tensions, between global integration and ideological alignment, between moderation and militancy, are not merely political. They are reflected, often starkly, in the country's national education system.

Education policy offers a revealing window into how a state understands itself, its values, and its relationship to other nations. School curricula do more than transmit knowledge; they shape identity, normalize worldviews, and define the boundaries of legitimacy, belonging, and moral action for future generations. For this reason, IMPACT-se assesses national curricula as a strategic indicator of long-term social and political trajectories, using international standards guide-lines derived from UNESCO and United Nations frameworks on peace, tolerance, and education for coexistence.

Over the past decade, Qatari officials have publicly articulated an educational vision grounded in moderation, dialogue, and rejection of hatred.² Senior figures have spoken of inculcating tolerance, combating extremism, and promoting coexistence through schooling. Official government platforms similarly emphasize conciliation, rejection of sectarianism, and opposition to racism and religious bigotry. Qatari diplomatic missions have issued explicit condemnations of antisemitism and other forms of hate, asserting that such views are incompatible with Qatar's educational partnerships. While the authority and practical impact of these statements vary, they provide a clear benchmark against which the national curriculum can be assessed.

Following the Hamas terror organization's attack on Israel on October 7, 2023, developments within Qatar's education ecosystem have underscored the persistent gap between official rhetoric and institutional practice. In the months that followed, extracurricular activities were held within Qatari national schools that promoted inflammatory and antisemitic messaging, including a student exhibition titled "The Traits of the Jews," which attributed characteristics such as arrogance and deceitfulness to Jewish people.³ Additional state-linked educational media aimed at children circulated content that justified violence, glorified martyrdom, and demonized Jews within the framework of the Israeli-Palestinian conflict.⁴

This broader educational climate has also been reflected at the educational leadership level. In 2022, Qatar was granted a "Major Non-NATO Ally" status by the United States; yet following October 7, 2023, and the ensuing Israel-Hamas war, sympathies with Hamas (a terrorist organization designated as such by the United States and many of Qatar's key international partners) were expressed—as illustrated by the current Qatari Minister of Education publicly mourning⁵ the deaths of senior Hamas leaders, including Ismail Haniyeh and Yahya Sinwar. Such public gestures, emanating from the official responsible for national education policy in the aftermath of mass-casualty attacks, further complicate claims that Qatar's education system is oriented toward moderation, coexistence, and the rejection of political violence.

2 Al-Raya. "Qatar's educational policy disseminates the concepts of tolerance and dialogue (سياسة قطر التعليمية تنشر مفاهيم التسامح والحوار)," October 27, 2021, <https://www.raya.com/2021/10/27/سياسة-قطر-التعليمية-تنشر-مفاهيم-التسامح-والحوار/>

3 Z. Harel, "Antisemitic And Anti-Israel Content In Qatar's Education System: Jews Are Enemies Of Allah; Palestine Stretches From The River To The Sea," Inquiry & Analysis Series No. 1730 (Washington, DC: MEMRI, December 11, 2023), <https://www.memri.org/reports/antisemitic-and-anti-israel-content-qatars-education-system-jews-are-enemies-allah-palestine>.

4 MEMRI, "State-Sponsored Qatari Children's Magazine Justifies Terror, Incites Against Jews, Israel And U.S.," Special Dispatch No. 11336 (Washington, DC: MEMRI, May 20, 2024), <https://www.memri.org/reports/state-sponsored-qatari-childrens-magazine-justifies-terror-incites-against-jews-israel-and>

5 Jewish Insider, "Qatar, Hamas and Lolwah al-Khater," December 2025, <https://jewishinsider.com/2025/12/qatar-hamas-lolwah-al-khater-huthayfa-samir-abdullah-al-kahlout/>

IMPACT-se has conducted sustained, longitudinal research on Qatari textbooks over the past few years. Two comprehensive reports, published in August 2020⁶ and June 2021,⁷ examined 314 state-approved textbooks used between 2016 and 2020. These studies identified a curriculum characterized by deep internal contradiction. On the one hand, textbooks promoted social cohesion, civic responsibility, and respect for difference. On the other, they contained antisemitic tropes, delegitimized Jewish history and identity, normalized hostility toward Israel, and presented violent *jihad* as a religious ideal.

The 2021 report included ideas from a leading Qatar scholar David B. Roberts PhD., who captured this tension succinctly, observing that even when Qatar's foreign policy choices are driven by pragmatic or geostrategic considerations, "generations of teaching such extreme and relatively extreme sentiments has surely had some impact, somewhere, on the decision-making chain."⁸

Subsequent IMPACT-se reviews—published in April 2021,⁹ December 2021,¹⁰ (with a foreword by antisemitism scholar David A. Weinberg PhD.), and July 2022¹¹—assessed textbook revisions for the 2020–2021 and 2021–2022 school years. These reviews documented a slow and uneven, yet observable, positive trend. Some antisemitic material was removed or softened, explicit incitement to violence was reduced, and language surrounding Israel became marginally less inflammatory. Nevertheless, the curriculum continued to fall significantly short of international standards. Violent interpretations of *jihad* were left largely intact, religious intolerance toward non-Muslims persisted, and hostility toward Israel remained a central theme. Progress, where it occurred, was partial and fragile.

In July 2024, IMPACT-se published another review of the Qatari national curriculum, examining textbooks used during the 2023–2024 school year across Grades 1–12 and both academic semesters.¹² The 2024 report marked a turning point in our analysis of the Qatari curriculum. Whereas earlier assessments had identified a slow, if limited, improvement, the 2023–2024 findings documented a complete absence of further progress. No substantive changes were identified in comparison to the 2021–2022 editions, and all previously flagged problematic material remained in circulation and continued to be taught. The review therefore concluded that the incremental positive trend observed in earlier years had stalled, signaling a shift from gradual reform to sustained curricular stagnation.

In July 2024, the US Department of State, in its Annual Report on International Religious Freedom¹³—a document used to inform US foreign policy and widely regarded as a leading global reference on religious freedom conditions—criticized the Qatari national curriculum for the continued inclusion of antisemitic material, citing IMPACT-se's research.¹⁴ The report emphasized that Qatar's national curriculum continued to include content that was antisemitic in nature. This public condemnation underscored that the persistence of such material was not merely an academic concern, but one with direct implications for Qatar's international standing and its alignment with widely accepted norms on religious tolerance and coexistence.

- 6 E. J. Pardo, *Understanding Qatari Ambitions: The Curriculum 2016–20* (Interim Report) (London: IMPACT-se, August 2020), https://www.impact-se.org/wp-content/uploads/Understanding-Qatari-Ambition_The-Curriculum2016-20.pdf.
- 7 E. J. Pardo, *Understanding Qatari Ambitions: The Curriculum 2016–20* (Updated Report) (London: IMPACT-se and Henry Jackson Society, June 2021), https://www.impact-se.org/wp-content/uploads/Understanding-Qatari-Ambition_The-Curriculum-2016-20_Updated-Report.pdf.
- 8 IMPACT-se, *Review of Changes and Remaining Problematic Content in Qatari Textbooks 2021–22 Fall Editions, Grades 1–12* (London: IMPACT-se, 2021), <https://www.impact-se.org/wp-content/uploads/Review-of-Changes-and-Remaining-Problematic-Content-in-Qatari-Textbooks-Fall-Editions-2021-22.pdf>.
- 9 IMPACT-se, *Problematic Content in the 2016–20 Qatari School Curriculum Grades 1–12: Updated Selected Examples* (London: IMPACT-se, April 2021), https://www.impact-se.org/wp-content/uploads/Problematic-Content-in-the-Qatari-School-Curriculum_2016-20_Updated-Selected-Examples.pdf.
- 10 IMPACT-se, *Review of Changes and Remaining Problematic Content in Qatari Textbooks 2021–22 Fall Editions, Grades 1–12: Updated Selected Examples* (London: IMPACT-se, December 2021), <https://www.impact-se.org/wp-content/uploads/Review-of-Changes-and-Remaining-Problematic-Content-in-Qatari-Textbooks-Fall-Editions-2021-22.pdf>.
- 11 IMPACT-se, *Review of Changes and Remaining Problematic Content in 2021–2022 Qatari Textbooks: Annual Report* (Fall & Spring Editions) (London: IMPACT-se, July 2022), <https://www.impact-se.org/wp-content/uploads/Review-of-Changes-and-Remaining-Problematic-Content-in-2021%E2%80%932022-Qatari-Textbooks-Annual-Report.pdf>.
- 12 IMPACT-se, *Qatari National Curriculum: Review of Remaining Problematic Content 2023–2024* (London: IMPACT-se, 2024), <https://www.impact-se.org/wp-content/uploads/Qatari-National-Curriculum-Review-of-Remaining-Problematic-Content-2023-2024.pdf>.
- 13 U.S. Department of State, *2023 Report on International Religious Freedom: Qatar* (Washington, DC: U.S. Department of State, 2023), <https://www.state.gov/reports/2023-report-on-international-religious-freedom/qatar/>.
- 14 Jerusalem Post Staff, "U.S. State Department Blasts Qatar for Antisemitism in Textbooks, Citing IMPACT-se," *Jerusalem Post*, 2024, <https://www.jpost.com/diaspora/antisemitism/article-809542>.

It is against this backdrop of sustained scrutiny that the present report was undertaken. This study provides a comprehensive review of the entire Qatari national curriculum for the 2025–2026 school year and compares it with earlier editions to identify changes in the curriculum. A total of 52 textbooks were studied for this review, covering Social Studies, Geography, History, Islamic Education, Arabic Language, and Arabic Literature. The contents of the textbooks are analyzed according to UNESCO-derived standards and guidelines of peace and tolerance in education (see Methodology on p. 91). The findings confirm that the lack of reform identified in the 2023–2024 review has persisted for yet another consecutive year. Taken together, the evidence now demonstrates that the Qatari curriculum has remained substantively unchanged since the 2021–2022 school year, marking the fourth consecutive year of curricular stasis.

This prolonged inaction—despite repeated IMPACT-se assessments, documented antisemitic activity within the education system, and explicit condemnation by the US State Department—indicates a pattern of systematic replication of antisemitic narratives, religious intolerance, and the normalization of violent *jihad* within newly state-drafted educational materials published year-on-year.

Jews and Antisemitism

Example 1.

History, Grade 12, Vol. 2, 2025–2026, p. 20.

Remaining:

When teaching about the 1917 Balfour Declaration (termed “*Balfour’s Promise*”)—the British government’s landmark recognition of Jewish national claims to Palestine—the Qatari textbook ignores its significance for the Jewish community. Instead, it focuses on the geopolitical motives that inspired Britain to produce the proclamation, such as currying favor with the Jews in America and Russia for “Jewish influence” in these states. This not only evokes antisemitic stereotypes of Jewish people wielding excessive political and financial power but also serves as part of a narrative that Jewish and Zionist causes are not naturally self-evident, and that support for them is not driven by human empathy, but by cynical interests – in contrast to the Palestinian cause.

ب- وعد بلفور 1917م:

هو وعد أصدره وزير خارجية بريطانيا «بلفور» للحركة الصهيونية بإنشاء وطن قومي لليهود في فلسطين.

وقد دفع بريطانيا إلى إصداره:

1. حاجة بريطانيا إلى النفوذ اليهودي لدفع الولايات المتحدة للمشاركة في الحرب العالمية الأولى إلى جانب بريطانيا وحلفائها، (وهذا ما حدث بالفعل عام 1917م).
2. رغبة بريطانيا في السيطرة على فلسطين لحماية مركز بريطانيا في مصر.
3. كسب ود اليهود في روسيا، ودفعهم للضغط عليها للاستمرار في الحرب.

B. Balfour’s Promise of 1917:

This is a pledge issued by Britain’s Foreign Secretary, Balfour, for the Zionist movement, about establishing a national home for the Jews in Palestine.

Britain was motivated to issue it because of:

1. *Britain’s need for Jewish influence to compel the US to participate in the First World War on the side of Britain and its allies (which actually happened in 1917).*
2. *Britain’s wish to control Palestine, in order to protect Britain’s foothold in Egypt.*
3. *Gaining the affection of the Jews in Russia and compelling them to pressure the country to carry on in the war.*

Example 2.

Islamic Education, Grade 7, Vol. 2, 2025–2026, pp. 75–81.

Remaining:

Ancient Jewish Arabian tribes who waged war and conflict against the Prophet Muhammad are introduced and referred to in this lesson as “the Jews.” The lesson ties those ancient tribes’ hostility toward Islam to their Jewish identity, and informs a wider narrative that sees the Jews as an eternal “enemy” of Muslims and Arabs. In addition, many of the actions attributed to the Jewish tribes in this lesson, such as lying, fleeing in fear, scheming and spreading discord, conform to traditional antisemitic stereotypes. Jewish people are portrayed as untrustworthy and breachers of agreements, and are explicitly contrasted in the lesson’s concluding exercises with Muslims’ respect to signed agreements. The lesson also mentions a Jewish tribe “assaulting” a lady, implying sexual depravity may be another trait associated with Jews, and another Jewish tribe “pretending” they would provide financial assistance to Muslims, potentially associating Jews with excessive material wealth and stinginess.

ولكن اليهود لم يلتزموا ببندو المعاهدة، وعمدوا إلى إثارة الفتن والعصبية القبلية، بل وصل الأمر بطائفة منهم إلى الغدر بالمسلمين في أحلك الظروف وأشدّها، يبتغون بهذا هزيمة المسلمين، والقضاء على الإسلام ومثال ذلك:

أولاً: بنو قينقاع:

أ- نقضهم للعهد:

« لم يلتزم يهود بني قينقاع بالمعاهدة التي أبرمها الرسول ﷺ معهم، ولم يوفُّوا بالتزاماتهم التي حدَّدتها المعاهدة.
« ووقفوا من الرسول ﷺ والمسلمين مواقف عدائية، فأظهروا الغضب والحسد عندما انتصر المسلمون في بدر، وجأهروا بعداوتهم للمسلمين، فجمعهم النبي ﷺ في سوقهم بالمدينة ونصحهم، وحذَّره أن يصيبهم ما أصاب قريشاً في بدر، ولكنهم واجهوا النبي ﷺ بالتحدي والتهديد.
« وأخيراً نقضوا عهدهم باعديهم على حرمة امرأة مسلمة، وقتلهم رجلاً مسلماً قام لينقذها منهم.

ثانياً: بنو النضير:

أ- نقضهم للعهد:

« كان النبي ﷺ قد أخذ العهد على اليهود أن يعينوه في الدِّيَّات. فخرج ﷺ إليهم في جماعة من أصحابه؛ ليستعين بهم في دية رجلين قُتلا خطأ، فأظهروا له الرضا والاستجابة لطلبه.
« تأمر بنو النضير على النبي ﷺ وأرادوا أن يلقوا عليه الصخرة ليقتلوه وهو جالس تحت جدار لهم، وعندما صعد أحدهم ليرمي الصخرة نزل جبريل ﷺ يخبر النبي ﷺ بما أرادوا، فقام النبي ﷺ مسرعاً وتوجه إلى المدينة ثم لحقه أصحابه فأخبرهم ﷺ بما أرادت اليهود من الغدر.

(See the continuation of the example on the following page)

ثالثاً: بنو قريظة:

أ- نقضهم للعهد:

« أثناء تجمع الأحزاب لغزو المدينة نقض بنو قريظة عهدهم مع المسلمين، وانضموا إلى حلف الأحزاب.

« عندما خرج جيش المسلمين لمواجهة الأحزاب في يوم الخندق، أرسل بنو قريظة رجلاً منهم يتجسس حول الحصن الذي جعله النبي ﷺ لحماية النساء والأطفال، ليكشف عوراتهم ويخبر اليهود، فقامت السيدة صفية عمة النبي ﷺ بقتله.



إثراء

الدروس المُستفادة:

- 1- من صفات المسلمين احترام العهود والمواثيق.
- 2- قذف الرعب في قلوب الأعداء هو مما أيد الله به نبيه ﷺ.

السؤال الأول: اذكر ثلاثة من بنود معاهدة المسلمين واليهود في المدينة المنورة.

- 1.....
- 2.....
- 3.....

السؤال الثاني: وضح كيفية نقض العهد مع النبي ﷺ من قبل:

- بني قينقاع:
- بني النضير:
- بني قريظة:

السؤال الثالث: برأيك ما خطورة عدم التزام القبائل اليهودية في المدينة المنورة ببنود معاهدتهم مع المسلمين.

- «
- «

(See the continuation of the example on the following page)

However, the Jews did not adhere to the articles of the Treaty [they had signed with the Prophet Muhammad at Medina], and turned to inducing discord and tribalism. A group of them even betrayed the Muslims in their darkest and most severe circumstances, seeking thereby to bring the Muslims' downfall and eradicate Islam. Examples of this are:

First: The Banu Qaynuqa:

a. Their Breach of the Treaty:

- The Jews of the Banu Qaynuqa tribe did not stay true to the Treaty the Messenger arranged with them, nor did they fulfill their commitments as were defined in the Covenant.
- They took up hostile attitudes toward the Messenger and the Muslims, they were furious and envious when the Muslims won in Badr, and they declared their hostility toward the Muslims. The Prophet gathered them in their market in Medina, and advised and warned them that he will strike them the same way he had struck the Quraysh tribe in Badr, but in response to the Prophet, they challenged him and threatened him.
- Lastly, they broke their Treaty by assaulting a Muslim lady and killing a Muslim man who rose up to save her from them. [...]

Second: The Banu Nadir:

a. Their Breach of the Covenant:

- The Prophet had formed a Treaty with the Jews, whereby they would help him pay blood money. He (PBUH) came to them with a group of his Companions, to gain their aid in paying indemnities for two men killed by mistake. [The Jews] pretended to accept and respond to his request.
- The Banu Nadir tribe conspired against the Prophet and wanted to kill him by dropping a rock on him when he sat under their wall. But when one of them climbed to drop the rock, the angel Jibreel [Gabriel] came down to inform the Prophet of their intentions. The Prophet hurriedly sat up and made his way to Medina, and was then joined by his Companions. He informed them of the treachery the Jews had intended. [...]

Third: The Banu Qurayza:

a. Their Breach of the Treaty:

- When the Confederates gathered to invade Medina [during the Battle of the Trench], the Banu Qurayza breached their Treaty with the Muslims and joined the Confederates. [...]

Enrichment: When the Muslim army went to face the Confederates at the Battle of the Trench, the Banu Qurayza sent one of their men to spy around the fort that the Prophet had designated to protect the women and the children, to expose [the Muslims'] weaknesses and report back to the Jews, but Safiyya, the Messenger's aunt, killed him.

Lessons derived:

1. The traits of the Muslims include respecting treaties and agreements.
 2. Allah strikes fear in the hearts of the Enemies to help His Prophet.
- [...]

Question 1: Name three articles of the Muslims' treaty with the Jews at Medina.

Question 2: Explain how the treaty signed with the Prophet (PBUH) was breached by:

- Banu Qaynuqa:
- Banu Nadir:
- Banu Qurayza:

Question 3: In your view, why is the failure of Jewish tribes in Medina to adhere to their agreements with the Muslims so grave?

Example 3.

History, Grade 12, Vol. 1, 2025–2026, pp. 20–21.

Remaining:

A history textbook devoted to teaching about WWII fails to mention the Jewish Holocaust, Nazi policy against Jews in Germany and elsewhere, or the antisemitic components of Hitler's ideology. Instead, the textbook presents an image and explanation of Mein Kampf and vaguely alludes to Hitler's "racist ideas." In 2025, the second volume of this textbook added a section describing the persecution of Romani (Gypsy) people in Nazi Germany and other places in Europe during WWII, including expulsion, detention in internment camps, and mass murder.¹⁵



اقرأ النص التاريخي التالي، ثم أجب :

- جرى تحويل كل المدارس والجامعات في كافة المراحل التعليمية بألمانيا وفقاً للفكر النازي، فغدا كتاب هتلر (كفاحي) اللسان الرسمي الناطق للهيئة التدريسية، والمرشد لهم في حقل التربية، وكان معظم المعلمين من النازيين، وعمدت الحكومة إلى التأكيد على أفكار هتلر العنصرية.

- ما رأيك في السياسة التي اتبعها هتلر؟

.....

.....

.....

- قِيم الفكر النازي في ضوء مبادئ حقوق الإنسان.

.....

.....

.....

إثرائي



فكر وفّر

Read the following historic text, then answer:

All schools and universities across all levels of education in Germany were transformed in accordance with Nazi ideology. Hitler's book, "My Struggle," became the official manifesto of the education system, and as their guidebook in the field of pedagogy. Most of the teachers were Nazis, and the government worked to affirm Hitler's racist ideas.

What is your opinion of Hitler's policy?

Evaluate Nazi ideology in light of human rights.

[Photo of the cover of Mein Kampf] Picture of the book "My Struggle"

Example 4.

Islamic Education, Grade 10, Vol. 1, 2025–2026, pp. 18–19.

Remaining:

A lesson about the Al-Jumu'ah Surah from the Qur'an focuses on a specific verse (62:5), which accuses Jews of failing to uphold the Torah they were given by Allah. The lesson uses this verse to instruct students to specifically avoid "resembling Jews", as an intrinsic part of proper adherence to Islamic teaching. The lesson does not explain, however, what "resembling Jews" means or how to avoid it, or why resembling Jews should be avoided in particular. Other ideas the lesson derives from the same verse are "all in the Universe praise Allah Almighty" and "the Prophet's Mission is one of the greatest blessings on the [Islamic] Nation", both of which are ideas represented by numerous other verses in the Qur'an.

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٥﴾ مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾ [سورة الجمعة]

بعد حفظك للآيات السابقة؛ اكتب الآيات التي تدل على المعاني الآتية:

- كل ما في الكون يسبح لله تبارك وتعالى.

«

- من أفضل النعم على الأمة بعثة النبي ﷺ.

«

- العمل بما يتعلمه المسلم من دينه، وعدم التشبه باليهود.

«

"The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey that carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people" (62:5)

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

- All in the Universe praise Allah Almighty.
- One of the greatest blessings on the [Islamic] Nation is the Mission of the Prophet, peace be upon him.
- Performing deeds in accordance with what the Muslim knows of his religion, while not resembling the Jews.

Example 5.

Islamic Education, Grade 8, Vol. 1, 2025–2026, pp. 26–28.

Remaining:

A lesson teaching the first verses of Al-Saff Surah from the Qur'an offers the narrative that Jews are evil, as it evokes messages whereby Jewish people are forever cursed by Allah to never accept the truth of Islam, which is why they consistently reject Islam. The lesson focuses on Moses and Jesus, both Islamic prophets who were initially rejected by their people, according to the Qur'an. The textbook informs students that Allah punished "Moses's nation" for rejecting him, by taking from it the ability to accept divine guidance. Immediately afterwards, the lesson speaks of "the Children of Israel" rejecting Jesus and his prophecy of the coming of Muhammad, who was likewise rejected by "them". The lesson concludes by stating that "none is more evil" than people who "have been invited to Islam and rejected it", though the relevant Qur'anic verse more strictly condemns people "who invent lies about Allah when being invited to Islam". There is no attempt made to contextualize the Qur'anic message as being relevant to a particular time and place.

ما سئله الله في إظهار دينه؟

قد يستطيع الإنسان أن يطفئ لهب شمعته بفسقه؛ لكنه لا يستطيع إطفاء أنوار الله التي ملأت الكون، وهذا حال أولئك الذين يريدون إبطال الحق الذي جاء به النبي ﷺ بقولهم إنه سحر، أو شجر، أو كهانة، أو غير ذلك؛ لكن الله ﷻ ناصر نبيه ﷺ و مظهر دينه ولو كره ذلك الكافرون بكل أصنافهم.

هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله، ولو كره المشركون

ما أرسل الله تعالى رسوله بالهدى ودين الحق؟

إنه تعالى هو الذي أرسل رسوله بالهدى (القرآن الكريم) ودين الحق (الإسلام) ليكون الدين الظاهر على كل الأديان، ولو كره المشركون علو الإسلام.

الدروس المستفادة من الآيات الكريمة:

- 1- الكون يسبح الله تعالى ويشهد بوحدانيته ﷻ.
- 2- تحريم الكذب وإخلاف الوعد.
- 3- محبة الله للمجاهدين في سبيله.
- 4- ذكر قصص الأنبياء السابقين؛ تبييناً لفؤاد النبي ﷺ.
- 5- أهد أنواع الظلم الكذب على الله ﷻ.
- 6- الله ﷻ ناصر دينه، وإن اتحدت عليه قوى الكفر.

ما العبرة من القصة المذكورة؟

ذكر الله ﷻ المؤمنين بعتاب موسى ﷺ لقومه الذين آذوه بأقوالهم وأفعالهم، رغم علمهم أنه رسول من عند الله تعالى؛ وكيف أنهم عندما انصرفوا عن الحق، عاقبهم ﷻ بما يستحقون من عقاب، فأمال قلوبهم عن قبول الهدى؛ لأنهم استحبوا الباطل على الحق، والظلال على الهداية. وهنا يتبين عدل الله؛ فهو لا يفضل قومًا ابتداءً بل يبين لهم الطريق، فإن اغتاروا الضلال عاقبهم به.

وإذ قال عيسى ابن مريم يبنّي إسماعيل بن رسول الله ﷻ إني أكره نفسي قلوباً بين يدي من التوراة ومبيناً رسولاً يأتي من بعدي اسمه أحمد فلما جاءهم الإنجيل قالوا هذا سحر مبين

يم بشر عيسى ابن مريم ﷻ بني إسرائيل؟

ذكر الله ﷻ المؤمنين بما وقع لعيسى ﷺ مع بني إسرائيل حين بين لهم أنه رسول الله إليهم وليس إلهًا، وأنه مصدق للتوراة التي نزلت على موسى وبشّرت به، وهو يبشر بأحمد (محمد) ﷺ خاتم الأنبياء والمرسلين. فلما جاء النبي ﷺ بالمعجزات الدالة على صدق رسالته، كفروا به، ووصفوه بأنه ساحر، ووصفوا القرآن الكريم بالسحر الواضح

ومن الظلم من أنكر على الله الكذب وهو يدعو إلى الإنسار والله لا يهدي القوم الظالمين

ما عاقبة من يكذب على الله؟

تبين الآية الكريمة أنه لا أحد أعظم ضرًا ولا أكثر ضلالًا ممن يدعى إلى الإسلام، ثم يعرض عنه، ويفترى على الله تعالى الكذب، فينسب إليه الشريك، والله ﷻ لا يوفق ولا يرشد إلى الفلاح والهدى من كان ظالمًا فاجرًا.

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

- What is the Lesson of the Mentioned Story?

Allah reminds the believers, of Moses's reproach to his people who hurt him with their words and actions, even though they knew he is a Messenger of Allah Almighty! [Allah also reminds] how, when they deviated from the truth, He punished them with what they deserved, and deviated their hearts from accepting the righteous path; because they preferred falseness over truth and deviated from the righteous path. Here the Justice of Allah becomes clear: He does not lead a nation astray at first; He shows them the way, and if they choose to stray, He punishes them.

(See the continuation of the example on the following page)

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

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

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

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

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

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

Example 6.

Islamic Education, Grade 8, Vol. 1, 2025–2026, pp. 70–71.

Remaining:

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

خَيْبَر: مدينة ذات حصون ومزارع، وتقع شمال المدينة المنورة، وتبعد منها حوالي 165 كم. ولما أجلى النبي ﷺ يهود بني النضير عن المدينة المنورة في السنة الرابعة من الهجرة، حز ذلك في نفوس اليهود، وامتلات قلوبهم حقداً على المسلمين، وأصبحت خَيْبَر خطراً يهدد أمن المسلمين.

« برأيك، كيف يمكن لتجمع صغير بعيد من المدينة أن يهدد دولة المسلمين؟ »



التهيئة:

فأمر أصحابه بالتوجه إلى خَيْبَر من أجل معاقبة اليهود فيها على خيانتهم للمسلمين، وإنهاء خطرهم على الدولة الإسلامية.

Khaybar: An agricultural, fortified city, which is located about 165 kilometers north of Medina. When the Prophet expelled the Jews of Banu Nadir from Medina in the year 4 AH [626 AD], this brought much sorrow to the Jews. They became resentful towards the Muslims, and Khaybar became a danger that threatens the safety of the Muslims.

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

.....

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

Example 7.

Islamic Education, Grade 11, Vol. 2, 2025–2026, p. 44.

Remaining:

An Islamic Education textbook misinforms students about tenets of Jewish belief, teaching them that Jewish people worship (or have worshipped) the Golden Calf, that they revere a character called Uzayr, that they believe themselves to be God's own children, and that they venerate the Talmud more than the Torah (the latter of which is recognized by Islam as a heavenly-inspired text). These non-factual statements – some of which are based on interpretation of Islamic sources¹⁶ – not only do they not accurately reflect the beliefs of real-life followers of Judaism, but they appear designed to promote an antisemitic portrayal of Jewish people as exceptionally arrogant and disloyal to God, both of which are grave offenses from an Islamic point of view.

ما طرأ على أفكارهم ومعتقداتهم؛

اليهود في الأصل أهل كتاب وتوحيد، ولكن طرأ على معتقداتهم تغيير وتبديل، ومن أمثلة ذلك أنهم:

- 1- اتجهوا إلى التجسيم، فاتخذوا العجل معبوداً لهم بعد خروجهم من مصر.
- 2- اتخذوا عزيراً أو (عزيراً) ابناً للإله، وهو الذي أوجد تورا موسى بعد أن ضاعت حسب زعمهم.
- 3- يرون أن الثواب والعقاب يتم في الدنيا، فالثواب هو النصر والتأييد، والعقاب هو الخسران والذل والاستعباد، وأنهم لا يعدّون في الآخرة إلا أياماً معدودة بعدد أيام عبادتهم للعجل؛ لأنهم أبناء الله تعالى وأحباؤه، وأنهم شعب الله المختار.
- 4- يحتل التلمود عندهم منزلة مهمة جداً تزيد على منزلة التوراة.

What happened to their thoughts and beliefs:

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

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

¹⁶ For example, 'Uzayr is mentioned in the Qur'an, 9:30: "The Jews say, 'Uzayr is the son of Allāh'; and the Christians say, 'The Messiah is the son of Allāh.' That is their statement from their mouths; they imitate the saying of those who disbelieved before them. May Allāh destroy them; how are they deluded?"

Example 8.

Islamic Education, Grade 5, Vol. 2, 2025–2026, pp. 113, 115.

Remaining:

In a chapter about the life of the Islamic prophet Isa (Jesus), under a subsection titled “the Children of Israel’s Attitude towards the Preaching of [Isa]”, it is taught that the Israelites sought to kill him and incited the Romans to have him crucified. This may invoke the antisemitic association of Jews with prophet killing, which amounts to decide in Islamic contexts, in combination with the antisemitic stereotype of Jewish manipulation. Curiously, the Qur’anic quotation cited by the textbook does not support the narrative being presented, simply stating that “[the People of the Book] did not kill [Isa], nor did they crucify him”.

بعثته ورسالته ﷺ

« كان بنو إسرائيل غارقين في الضلال، ومنحرفين عن الحق الذي جاء به موسى ﷺ، فأرسل الله تعالى إليهم نبيه عيسى ﷺ ليردّهم إلى الدين الحق، فقام عيسى ﷺ بدعوة قومه إلى عبادة الله وحده، وبلغهم أوامر الله تعالى ونواهيه، وطلب منهم أن يُخلصوا في عبادتهم لله سبحانه، وذكر لهم أنه قد أنزل عليه كتاب هداية من الله تعالى لهم، وهو الإنجيل، قال تعالى على لسان عيسى ﷺ: ﴿مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآيَاتِنَا فِيهِ هُدىً وَنُورٌ﴾ [المائدة: 46].

موقف بني إسرائيل من دعوة نبي الله عيسى ﷺ

« دعا نبي الله عيسى ﷺ قومه إلى عبادة الله وحده، وأخذ يجادلهم ويبين لهم فساد سلوكهم، وما هم عليه من شرك، ولكن أكثرهم كذب عيسى ﷺ، وما آمن معه إلا قليل.

« بقي عيسى ﷺ يدعو الظالمين من قومه إلى الله ﷻ حتى ضاقوا به، وأرادوا قتله، وسلّكوا كل السبل لبلوغ غايتهم، فحرضوا الرومان عليه، وحاولوا أن يسلموه لأعدائه ليصلبوه، ولكن الله ﷻ نجّى نبيه عيسى ﷺ منهم، ورفعاه إلى السماء، قال تعالى: ﴿وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا أَنْهَاعُ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا﴾ [سورة النساء: 157].

[Isa's] Mission and Message:

- The Children of Israel were deeply in error, as they deviated from the Truth that Musa had brought. So, Allah Almighty sent them His Prophet Isa to return them to the true religion. Our Lord Isa preached his people to worship Allah alone, he delivered them Allah Almighty's commands and he demanded that they become pure by worshipping the Exalted Allah. [...]

The Children of Israel's Attitude to the Preaching of Allah's Prophet Isa:

- Allah's Prophet Isa called upon his people to worship Allah alone, and he started arguing with them and explaining to them their corrupt behavior and the polytheism they are performing. However, most of them accused Isa of lying, and only a few believed in him.

- Isa continued to call the wrongdoers among his people to return to Allah until they got tired of him and wanted to kill him. They exhausted every method to achieve their goal: they incited the Romans against him and tried to hand him over to his enemies to crucify him, but Allah saved his prophet Isa from them and raised him to heaven. The Almighty said: "And [the People of the Book] did not kill [Jesus], nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise." [4:157–158]

Example 9.

History, Grade 12, Vol. 2, 2025–2026, p. 13.

Remaining:

An explanation of Palestine's religious significance discusses its importance to Islam and Christianity, while ignoring its significance to Judaism. The text teaches that "*the hearts of Christians and Muslims are attached to the land of Palestine*" but says nothing about Jews. The text additionally hails Islamic-Christian coexistence in Jerusalem, emphasizing the existence of religious brotherhood in Palestine, which is manifested "*in mosques and churches embracing each other*"; but since Judaism is conspicuously omitted from this portrayal, it is understood that Jews and Judaism have no part in Jerusalem or the Holy Land, and thus one cannot live alongside them.

لفلسطين مكانة دينية، ويرجع ذلك إلى أنها:

أرض مقدّسة بها المسجد الأقصى المبارك؛ أوّل قبلة للمسلمين، وثاني مسجد بُني على الأرض، وثالث الحرمين الشريفين مَسْرَى النبي محمد (ﷺ) ومنه كان معجازه إلى السماء.

أرض الأنبياء؛ فعلى أرضها عاش ومات كثير من الأنبياء، وهي مهد السيد المسيح عليه السلام.

بها أشهر المدن المقدّسة: مدينة القدس وبها كنيسة القيامة، ومدينة بيت لحم.

لذا تتعلّق قلوب المسلمين والمسيحيين بأرض فلسطين.

أضف إلى معلوماتك

المسجد الأقصى مَسْرَى النبي (ﷺ):

يتكوّن المسجد الأقصى من عدة أبنية، ويشمل كلّاً من قُبّة الصخرة المشرفة (القبة الذهبية) والجامع القبلي (ذي القبة الرصاصية السوداء) وتبلغ مساحته حوالي 144 ألف متر مربع، كما أن له 11 باباً، و4 مآذن، والعديد من القباب والمصاطب. والصلاة فيه تغلّب خمسمائة صلاة، وهو من المساجد التي تُشدّ الرّجال إليها بعد المسجد الحرام والمسجد النبوي.

بيت لحم:

مدينة تقع على بُعد 10 كيلومترات جنوب بيت المقدس بفلسطين على هضبتين بارتفاع 750 م عن سطح البحر، كانت مهداً للسيد المسيح، وتضم العديد من الكنائس، أهمها كنيسة المهد؛ لذا فهي قبلة للخّجاج المسيحيين، وتعتبر مركزاً للثقافة والسياحة في فلسطين، واختيرت عاصمة للثقافة العربية عام 2020.

تُعد مدينة القدس مثالاً على التعايش الإسلامي المسيحي منذ القدم، فلقد كانت وما زالت ملتقى الحضارات، وتتجلّى مظاهر الإخاء الديني في فلسطين بتعاقب المساجد والكنائس في مظهر قلّ نظيره في العالم.

Palestine has religious importance. This is because it is:

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

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

[...]

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

Example 10.

Islamic Education, Grade 10, Vol. 1, 2025–2026, pp. 97–98.

Remaining:

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

بين يدي الآيات الكريمة:



سورة الجمعة، سورة مدنية، عدد آياتها (11) آية، تُظهر هذه الآيات من سورة الجمعة حرص اليهود على الحياة الدنيا، وتقرر أن الموت نهاية كل حي، وأن الإنسان يجد نتيجة عمله يوم القيامة، ثم تتحدث عن وجوب السعي إلى صلاة الجمعة وإباحة السعي للرزق والابتغاء من فضل الله تعالى بعد انقضائها، وعدم تقديم متاع الحياة الفاني على الباقي، فما عند الله تعالى خير؛ وهو خير الرازقين.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَتَّيِّبُهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ
النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦﴾ وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ
أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾ قُلْ إِنْ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ
فَإِنَّهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ
تَعْمَلُونَ ﴿٨﴾ يَتَّيِّبُهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ

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

"Say, 'O you who are Jews, if you claim that you are allies of Allah, excluding the [other] people, then wish for death, if you should be truthful.'" But they will not wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers. "Say, 'Indeed, the death from which you flee—indeed, it will meet you.'" Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do [...] [62:6–8].

Example 11.

Arabic Language, Grade 4, Vol. 2, 2025–2026, p. 46.

Remaining:

A passage about Jerusalem mentions its holy sites – the Al-Aqsa Mosque, the Church of the Holy Sepulcher, and the Dome of the Rock – while conspicuously ignoring any Jewish holy site in the city, or the city's importance for Judaism and Jewish history. In effect, the textbook presents a narrative which invalidates a fundamental element of Jewish identity and beliefs.



الكلمة والجمل
الصفة

اقرأ الفقرة الآتية ثم أجب عما يليها:

«القدس مدينة عربية، تضم المسجد الأقصى ثالث الحرمين الشريفين، وأحد المساجد التي تشد الرحال إليها، وفيها كنيسة قديمة يحمل مفاتيحها المسلمون إلى الآن؛ إنها كنيسة القيامة المشهورة، ويجوارها بني مسجد قبة الصخرة، عندما دخلها عمر بن الخطاب رضي الله عنه والمسلمون الفاتحون وضعوا أساساً للتعايش والتآلف بين أهلها دون تمييز».

- بم امتازت القدس بعد الفتح الإسلامي لها؟

The Word and the Sentence

The Adjective

Read the following paragraph and then answer what follows it:

“Jerusalem is an Arab city, which includes the Al-Aqsa Mosque, the third holiest site and one of the mosques that people are drawn to. It has an ancient church whose keys have been carried by Muslims until this day; it is the famous Church of the Holy Sepulcher, and near it, the Dome of the Rock Mosque was built when Umar bin Al-Khattab, God be pleased with him, and the victorious Muslims established a foundation of coexistence and harmony among its people, without distinction.”

- What has characterized Jerusalem ever since the Islamic conquest?

Example 12.

Islamic Education, Grade 7, Vol. 1, 2025–2026, pp. 74, 77, 81.

Remaining:

A lesson on the Battle of the Trench (627 AD), fought between the early Muslims and a confederation of pagan Arabian tribes, describes the ancient Jewish-Arabian tribes of Banu Nadir and Banu Qurayza as “the Jews” and associates them with antisemitic stereotypes of treason and manipulation. The textbook describes the Jewish tribes betraying the Muslims’ trust, breaking agreements, and inciting other non-Muslim tribes to attack the Muslims, all while pointedly referring to both of them as “the Jews of Banu Nadir” and “the Jews of Banu Qurayza”; the textbook concludes that “the danger of treachery and treason” is a major lesson to be learned here. Rather than highlighting the objective circumstances, factors, and interests that led to conflict between early Islam and the various non-Islamic forces of ancient Arabia, the authors’ choice to repeatedly refer to hostile factions in Islamic history as “the Jews” appears to be an attempt to create a link between their Jewish identity and their hostility to Islam, implying that Jews and Muslims are natural enemies.


أسباب يوم الأحزاب:

1- تأليب يهود بني النضير للقبائل على حرب المسلمين.

في السنة الرابعة من الهجرة أجلي النبي ﷺ يهود بني النضير عن المدينة المنورة إلى خيبر نتيجة غدرهم وخيانتهم، وظلّت قلوبهم تغلي بالحق على رسول الله ﷺ وعلى دعوته، فعزموا على الانتقام.

انطلق زعماء بني النضير، وعلى رأسهم حُيَيّ بن أخطب، إلى قبائل العرب، يُحرضونهم على المشاركة في غزو المسلمين، وذهبوا إلى قُريش واتفقوا معهم على محاربة المسلمين، ثم انطلقوا إلى قبيلة غطفان يشجعونهم على الانضمام إليهم وإلى قريش، ووعدوهم بثمار خيبر أنها لهم عامًا كاملاً إذا انتصروا على المسلمين، فاستجابوا لهم، ثم انطلقوا في قبائل العرب يُحرضونهم على المشاركة في غزو المسلمين.

وفي هذه الأثناء العصية نقض يهود بني قريظة عهدهم مع المسلمين، وأعلنوا انضمامهم إلى الأحزاب، وأُحيط بالمسلمين من كل الجهات؛ فاشتد البلاء، وعظم الكرب.


الدروس المستفادة

ألخص المواقف الدالة على ما يستفاد من يوم الخندق من خلال المحاور الآتية:

4. خطورة الغدر والخيانة:

(See the continuation of the example on the following page)

Causes of the Battle of the Trench:

1. *The Jews of Banu Nadir incited the [Arabian] tribes to wage war against the Muslims.*

In 4 AH [626 AD], the Prophet banished the Jews of Banu Nadir from Medina to Khaybar as a result of their treachery and betrayal. As their hearts continued to boil with resentment against the Messenger of God (PBUH) and his Calling, they were determined to take revenge.

The leaders of Banu Nadir, led by Huyayy ibn Akhtab, set out to the Arabian tribes, and incited them to join in attacking the Muslims. They went to the Quraysh tribe and came to an agreement with them, whereby they would wage war against the Muslims [...]

At this crucial stage, the Jews of Banu Qurayza breached their covenant with the Muslims and announced that they are joining the [pagan Arabian] warbands, so the Muslims were surrounded on all sides.

Learned Lessons:

*I shall summarize situations which show what is to be learned from the Battle of the Trench, using the following themes:
[...]*

4. *The danger of treachery and treason.*

Example 13.

Islamic Education, Grade 9, Vol. 1, 2025–2026, p. 93.

Remaining:

A section praising the steadfastness of the Prophet Muhammad accuses the ancient Jewish-Arabian tribe of Banu Nadir of attempting to murder him – in what amounts to deicide – while pointedly referring to them as “the Jews of Banu Nadir”. Rather than highlighting the objective circumstances, factors, and interests that led to conflict between early Islam and the various non-Islamic forces of ancient Arabia, the authors’ choice to refer to hostile factions in Islamic history as “the Jews” appears to be an attempt to create a link between their Jewish identity and their hostility to Islam, implying that Jews and Muslims are natural enemies, and to introduce students to antisemitic stereotypes – in this case, associating Jews with deicide.

أمثلة للصبر عند الأنبياء عليهم السلام:

- حين نتحدث عن الصبر، يأتي الأنبياء في مقدمة الصابرين:

1 - صبر رسول الله محمد ﷺ على الابتلاءات التي تعرض لها ﷺ:

فقد مات أولاده جميعاً في حياته ﷺ، واما فاطمة رضي الله عنها، وماتت زوجته خديجة وعمه وجدّه وهم الأقرب إلى قلبه، وقاطعته قبيلته وأذاه أقاربه؛ كأبي لهب وزوجته حمالة الحطب. واضطّر إلى الهجرة من مكة أحب البلاد إلى قلبه؛ إلى المدينة المنورة، وهناك تعرض لمحاولة القتل من يهود بني النضير.

Examples of Perseverance from the Prophets, peace be upon them:

Speaking of perseverance, the Prophets appear at the forefront of those who are steadfast.

1. The perseverance of the Messenger of God Muhammad (PBUH) when facing the tribulations he was subjected to: Besides Fatimah, all of his children died in his lifetime, as well as his spouse Khadijah, his uncle, and his grandfather, who were the closest to his heart. His tribe excommunicated him and his relatives caused him harm, such as Abu Lahab and his spouse, the bearer of firewood [Qur’anic reference].

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

Example 14.**History, Grade 12, Vol. 2, 2025–2026, p. 16.**

Remaining:

A section on the “Jewish Question” teaches that hostility toward Jews in Russia began when “*the Jews began feeling persecuted in Eastern Europe*”. While acknowledging the existence of antisemitic persecution, the textbook’s choice to describe its victims as “*feeling*” (*yaš’urūn*; may also be translated as “realizing” or “becoming aware of”) it, rather than “being exposed to”, “being targeted by” or “suffering”, may open the door to the possibility that antisemitism is self-inflicted or part of the Jews’ imagination.

ب- نشأة المشكلة اليهودية :

بدأ اليهود يشعرون بالاضطهاد في أوروبا الشرقية، وقد زاد العداء لهم بعد الادعاء عليهم بقتل قيصر روسيا «ألكسندر الثاني» 1881م، وأدى

B. The Birth of the Jewish Question:

The Jews began feeling persecuted in Eastern Europe. The hostility toward them increased after being accused of murdering the Tsar of Russia Alexander II in 1881. [...]

Example 15.**History, Grade 12, Vol. 2, 2025–2026, p. 17.**

Remaining:

In the context of the history of Zionism, students are taught of a 1905–1907 “London Colonial Conference”, where the creation of a buffer state in the eastern Mediterranean was proposed, with the goal of separating the Asian and African regions of the Arab world. This proposed buffer state is described in the textbook as “a human barrier”. Choosing to present this plan in the context of Zionism strongly implies that the creation of Israel – located in the eastern Mediterranean, between Asia and Africa – was the realization of a global imperialist conspiracy, intended to harm Arab people, rather than a manifestation of another people’s desire for self-determination. This content serves as part of a narrative that Jewish and Zionist causes are not naturally self-evident, and that support for them is not driven by human empathy, but by cynical interests – in contrast to the Palestinian cause.

ج- فكرة الدولة الحاجزة:

ظهرت فكرة “الدولة الحاجزة” في مؤتمر لندن الاستعماري (1905-1907م)، واقترح المؤتمر إنشاء هذه الدولة؛ بحيث تشكّل حاجزاً بشرياً شرقي البحر المتوسط، وتقسّم الوطن العربي إلى قسمين: آسيوي وأفريقي، وذلك في إطار تحقيق الأهداف الاستعمارية في المنطقة العربية.

C. The Idea of a Buffer State:

The idea of a “buffer state” appeared in the London Colonial Conference (1905–1907) [sic]. The attendees recommended the formation of this state, so as to form a human barrier in the eastern Mediterranean, and divide the Arab Motherland into two: an Asian part and an African part. This took place in the framework of achieving colonial goals in the Arab region.

Example 16.

History, Grade 12, Vol. 2, 2025–2026, p. 18.

Remaining:

A lesson on the origins of the Zionist movements contrasts the cynicism and materialism of Jews with the values of Muslims, and celebrates discriminatory steps taken against Jews. The lesson describes Theodor Herzl, founder of the Zionist movement, approaching the Ottoman Sultan Abdul Hamid II in the late 19th century with a lucrative “financial offer” in return for Jewish self-rule in Palestine. The lesson quotes the Sultan as responding “let the Jews keep their millions!” and embarking on a number of policies to “protect Palestine from the Jews,” including the ban of Jewish immigration and sale of land. The lesson clarifies that the Sultan should be seen as a role model, telling students to discuss his “refusal” to “surrender” and the “values... he held on to” as something that should teach them to never “surrender” their own “values and principles.” The lesson thus associates Jews with material wealth and lack of morals, to highlight the Islamic Sultan’s – and by extension, Muslim Qatari students’ – values and principles.

4 - موقف الدولة العثمانية من الحركة الصهيونية وقرارات المؤتمر الصهيوني الأول:

• حاول هرتزل إقناع الدولة العثمانية إعطاء اليهود حكمًا ذاتيًا في فلسطين تحت السيادة العثمانية، وفتح أبواب الهجرة اليهودية إليها مقابل عروض مالية كانت الدولة العثمانية في أمس الحاجة إليها، إلا أن السلطان عبد الحميد الثاني (1876-1909م) رفض العرض المالي المقدم.

• اتخذ السلطان «عبد الحميد الثاني» مجموعة من الإجراءات لحماية فلسطين من اليهود، منها:

- منع الهجرة اليهودية إلى فلسطين.
- منع بيع الأراضي لليهود.
- إشراف السلطان على إدارة شؤون فلسطين بنفسه.

قيم أنعلمها

احرص على ألا تدفعك احتجاجاتك لتتنازل عن قيمك ومبادئك.

رد السلطان «عبد الحميد الثاني» على اقتراح «هرتزل»:

«... لا أظن أن أبيع ولو قدمًا واحدًا من البلاد؛ لأنها ليست لي بل لشعبي؛ ليحفظ اليهود بملايينهم، فإذا قُسمت الإمبراطورية، فقد يحصل اليهود على فلسطين دون مقابل...».

المصدر بتصريف: سمير أيوب: وثائق أساسية في الصراع العربي الصهيوني ج1 ص280

اقرأ وناقش

• لماذا رفض السلطان عبد الحميد التنازل عن فلسطين للحركة الصهيونية؟

• استخرج من المقولة القيم التي تمسك بها السلطان «عبد الحميد الثاني».

(See the continuation of the example on the following page)

4. The Ottoman Empire's Position on the Zionist Movement and the Resolutions of the First Zionist Congress:

Herzl tried to persuade the Ottoman Empire to give the Jews self-rule in Palestine under Ottoman sovereignty and open the doors to Jewish immigration to it, in return for financial offers the Ottoman Empire was in sore need of. Yet, Sultan Abdul Hamid II (1876–1909) refused the proposed financial offer.

Abdul Hamid II took a number of steps to protect Palestine from the Jews, including:

[Right to left:] Banning Jewish immigration to Palestine – Banning the sale of land to Jews – Having the Sultan supervise Palestine's affairs himself.

Enrichment: Read and Discuss

Sultan Abdul Hamid II responded to Herzl's proposal: "I cannot sell even one tract of the country, for it is not mine but my people's. Let the Jews keep their millions; if the empire were to be partitioned, the Jews would get Palestine unopposed..."

Source: Samir Ayub, *Fundamental Documents of the Arab-Zionist Conflict*, vol. 1, p. 280

Why did Sultan Abdul Hamid II refuse to surrender Palestine to the Zionist movement?

.....

Extract from the statement the values to which Sultan Abdul Hamid II held on.

.....

Values I learn: make sure that your needs do not lead you to surrender your values and principles.

Example 17.

History, Grade 12, Vol. 2, 2025–2026, p. 18.

Remaining:

A lesson on the 1942 Biltmore Conference (which the Qatari textbook misidentifies with the city of Baltimore, Maryland) – a summit of Zionist organizations at Hotel Biltmore in New York, which called for the establishment of a Jewish political entity in Palestine – teaches that a key foundation of Zionist policy was “linking American interests with Zionist goals” in place of the UK, due to what is described as “the US’s ability to steer global politics”. This presentation effectively paints Zionism as a movement primarily driven by opportunism and lust for power. This content serves as part of a narrative that Jewish and Zionist causes are not naturally self-evident, and that support for them is not driven by human empathy, but by cynical interests – in contrast to the Palestinian cause.

أ - الولايات المتحدة الأمريكية والحركة الصهيونية :

وضعت المنظمة الصهيونية أسسًا لسياستها خلال الحرب العالمية الثانية، والتي تقوم على الآتي:

- استبدال الولايات المتحدة ببريطانيا؛ لفدرة الولايات المتحدة على توجيه السياسة العالمية.
- ربط المصالح الأمريكية بالأهداف الصهيونية، ووضع كافة الإمكانيات الصهيونية في خدمة المجهود الحربي الأمريكي أثناء الحرب، ودعّم المصالح الأمريكية في الشرق الأوسط خاصة بعد ظهور البترول.

مؤتمر بلتيمور 1942م،

هو مؤتمر صهيوني عُقد في مدينة بلتيمور الأمريكية، وحضره مندوبون عن المنظمات الصهيونية وأعضاء من الكونجرس الأمريكي، من بينهم «هاري ترومان» الذي أصبح رئيسًا للولايات المتحدة (1945-1950م).



مؤتمر بلتيمور

أهم قرارات المؤتمر:

- تشكيل قوة عسكرية يهودية لها علمها الخاص.
- إنشاء دولة يهودية.
- إلغاء الكتاب الأبيض الثالث 1939م.
- فتح باب الهجرة اليهودية إلى فلسطين دون قيود.
- منح الوكالة اليهودية حقوقًا إدارية وتنظيمية في فلسطين؛ تمهيدًا لاستلام اليهود أمور الحكم والإدارة فيها.

(See the continuation of the example on the following page)

A. The USA and the Zionist Movement:

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

- *Having the US taking the place of Britain, because of the US's ability to steer global politics.*
- *Linking American interests with Zionist goals, placing all Zionist means at the service of the American war effort during the war, and supporting American interests in the Middle East, especially after the discovery of oil.*

The 1942 Baltimore [sic] Conference:

This is a Zionist conference that was held in the American city of Baltimore [sic], and it was attended by representatives of Zionist organizations and by members of the American Congress, including Harry Truman, who became president of the US (1945–1950).

Key resolutions of the conference: [right to left:]

The establishment of a Jewish state.

Forming a Jewish military force with its own flag.

Opening the door to unrestricted Jewish immigration to Palestine.

Cancelling the 1939 Third White Paper.

Granting the Jewish Agency administrative and regulatory rights in Palestine, in preparation for the Jews receiving matters of control and administration in it.

Jihad, Martyrdom and Violence

Example 18.

Islamic Education, Grade 6, Vol. 2, 2025–2026, p. 139.

Remaining:

An Islamic education lesson teaches that one of the ways to measure a good Muslim woman is to raise children to sacrifice their lives, in what is understood to be violent *jihad*. The chapter about classical Islamic figure Nusaybah bint Ka'b praises the fact that she raised her children "to love jihad", pointing out that her three children later "died as martyrs for the sake of Allah Almighty". The textbook authors describe this type of upbringing as "optimal".

أم عمارة قدوة للنساء في تربية الأبناء:

قامت نُسَيْبَةُ بنت كعب الأنصارية رضي الله عنها بدورها في تربية أولادها على أفضل وجه، حيث ربّتهم على حُبِّ الإسلام، وحُبِّ الجهاد لإعلاء كلمة لا إله إلا الله، وبذل الغالي والرخيص في سبيل الله، وكتب السيرة تخبرنا أنّ أولادها الثلاثة ماتوا شهداء في سبيل الله تعالى.

Umm Umarah—Role Model for Women Raising Sons:

Nusaybah bint Ka'b performed her role of raising her children in the optimal manner; she raised them to love Islam and to love jihad in order to elevate the words "there is no God beside Allah"; and to give up all that is theirs for the sake of Allah. The books of the Prophet's biography teach us that her three children died as martyrs for the sake of Allah Almighty.

Example 19.

Islamic Education, Grade 12, Vol. 2, 2025–2026, p. 27.

Remaining:

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

﴿فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أَنْتِي بِبَعْضِكُمْ مِّنَ الْبَاقِينَ
هَاجِرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾﴾

أجاب الله تعالى دعاء المؤمنين بأنه لا يضيع جهد من عمل منهم عملاً صالحاً ذكرًا كان أو أنثى،
وهم في أخوة الدين وقبول الأعمال والجزاء عليها سواء، فالذين هاجروا رغبة في رضا الله تعالى
وأخرجوا من ديارهم، وأودوا في طاعة ربهم وعبادتهم إياه، وقتلوا وقُتلوا في سبيل الله لإعلاء كلمته
سيُكَفِّر عنهم ما ارتكبوه من المعاصي، فلا يحاسبهم عليها، وسيدخلهم جنات تجري من تحتها الأنهار
جزاء من عند الله، والله عنده أفضل الثواب.

"And their Lord responded to them, 'Never will I allow the work of any worker among you to be lost; whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed—I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward.'" (3:195)

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

Example 20.

Islamic Education, Grade 8, Vol. 1, 2025–2026, pp. 72–73.

Remaining:

A text on the Battle of Khaybar, fought between the Muslim forces of the Prophet Muhammad and the ancient Jewish Arabian tribe of Banu Nadir in 629 CE, concludes by asking students what “the sublime goal of jihad in Islam” is; the answer appears to be to bring non-Muslims to convert under threat of violence. Furthermore, the text underscores the Jewish identity of the Muslims’ enemies in that battle, consistently referring to them as “the Jews”, thus essentializing their hostility to Muslims as one derived from their Jewish identity.

بدء القتال وتساقط الحصون:

هرب اليهود إلى حصونهم وتحصَّنوا بها، ومن عادتهم عدم المواجهة في الحروب. وحاصرهم الرسول ﷺ والمسلمون مدة حتى قال ﷺ: «إِنِّي دَافِعُ اللَّوَاءَ غَدًا إِلَى رَجُلٍ يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّ اللَّهَ وَرَسُولَهُ، وَلَا يَرْجِعُ حَتَّى يُفْتَحَ لَهُ». [رواه أحمد]

وفي اليوم التالي، دفع رسول الله ﷺ اللواء إلى علي بن أبي طالب رضي الله عنه، وتمَّ الفتح على يديه، وذلك بعد أن دعاهم إلى الإسلام؛ تنفيذاً لوصية النبي ﷺ حيث قال: «انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ؛ فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ». ولكنهم رفضوا الدخول فيه، فقام جيش المسلمين بفتح حصونهم واحداً تلو الآخر، وكان أول ما سقط من حصونهم حصن "ناعم" وهو أقوى حصون خيبر.

« من خلال المقطع السابق، الغاية السامية من الجهاد في الإسلام.



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

The Jews fled to their fortifications and entrenched in them, because their habit is to not engage in war. The Messenger and the Muslims had besieged them for a while, until he said: “Tomorrow I will give the banner to a person who is loved by Allah and his Messenger, and who loves Allah and his Messenger, and he will not come back until it is conquered for Him.” (narrated by Ahmad)

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

I will explain:

Using the previous passage, the sublime goal of jihad for the sake of Islam.

Example 21.

Islamic Education, Grade 6, Vol. 1, 2025–2026, pp. 133–134.

Remaining:

A lesson about celebrated Islamic figure Ali bin Abu Talib, cousin and son-in-law of the Prophet Muhammad, glorifies his killing of non-Muslim polytheists and Jews as a major testament to his excellence as a human being. To emulate Ali, one of the lessons students are encouraged to take from his character is the value of sacrificing their lives for Islam.

3- شجاعته ﷺ:

كَانَ عَلِيٌّ ﷺ مَثَالًا يُحْتَذَى بِهِ فِي الشَّجَاعَةِ وَالتَّضَحِّيَةِ وَالْإِقْدَامِ، وَيَشْهَدُ لَهُ بِذَلِكَ كُلُّ مَنْ عَرَفَهُ. وَقَدْ شَارَكَ فِي كُلِّ الْغَزَوَاتِ سِوَى غَزْوَةِ تَبُوكَ بِأَمْرِ النَّبِيِّ ﷺ، وَقَامَ بِمُبَارَزَةِ كَثِيرٍ مِنْ فِرْسَانِ الْمُشْرِكِينَ وَقَتَلَهُمْ، مِثْلَ: الْوَلِيدِ بْنِ عَتْبَةَ يَوْمَ بَدْرٍ وَعَمْرُو بْنِ عَبْدِ وَدٍّ فِي الْخَنْدَقِ، وَالْفَارِسِ الْيَهُودِيِّ "مَرْحَب" فِي فَتْحِ خَيْبَرَ.

الدروس المستفادة

1. فضل الثبات على الحق.
2. ضرورة التحلي بالأخلاق الرفيعة؛ مثل: التواضع، والشجاعة.
3. التضحية بالنفس في سبيل الدفاع عن الدين.

3. His bravery:

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

Lessons Learned:

[...]

3. Sacrificing oneself for the sake of defending the Faith.

Example 22.**History, Grade 11, Vol. 1, 2025–2026, p. 120.**

Remaining:

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

من وصية السلطان مراد

(لقد دعوتُ الله أن يذيقني من كأس الشهادة، إن كان انتصار الإسلام في شهادتي، وقد استجاب الله - جل جلاله - لدعائي، فالحمد لله والشكر له؛ إذ أموت بعد رؤيتي انتصار جيش الإسلام، بايعوا بايزيد ابني، حذارٍ أن تُؤذوا الأسرى أو تعتدوا على أرواحهم وأموالهم، أستودعكم الله دولتنا من جميع الشرور)...

- ما أهمُّ الصفات الحسنة التي اتصف بها مراد الأول؟

From the will of Sultan Murad:

“I asked Allah to let me drink from the cup of martyrdom, if this means that Islam will be victorious by my martyrdom. Allah Almighty answered my wish, praise and gratitude be to Him, for I will have died having seen the victory of the army of Islam [...]”

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

Example 23.

Islamic Education, Grade 8, Vol. 1, 2025–2026, pp. 105–107.

Remaining:

The textbook's interpretation of Qur'anic verses from the As-Saff Surah expand upon the rewards awaiting those who perform violent *jihad* against "the Enemies of the Faith". Students are thus encouraged to wage war and sacrifice their lives and property in the name of *jihad*, for doing so will abolish all their sins, give them certain victory, and grant them happiness in the afterlife; they are also led to see the world as full of "enemies" of Islam.

في رحاب الآيات الكريمة:

لما بين الله ﷻ أن المشركين يريدون إطفاء نور الله: أمر المؤمنين بمجاهدة أعداء الدين، ودعاهم إلى التضحية بالمال والنفس والجهاد في سبيل الله تعالى، وبين لهم أنها التجارة الربحية لمن أراد سعادة الدارين، فقال:

﴿تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لِّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ١١﴾

- استخرج من الآية الكريمة متطلبات التجارة الربحية.

بين الله ﷻ أن هذه التجارة الفائزة الربحية هي الإيمان بالله ورسوله، والجهاد في سبيل الله تعالى لنصرة دينه ببذل المال والنفس لله تعالى، وأن ذلك خير من تجارة الدنيا الزائلة.

﴿يَقُولُ لَكَ اللَّهُمَّ إِنِّي مَرْسُولُكَ مِنْ خَلْقٍ أَشْهَرُ مِنْكَ وَاللَّهُ فَاحِقٌ ١٢﴾

إن الذي يتاجر مع الله تعالى بالإيمان به والجهاد في سبيله؛ فإنه سينال غفران ذنوبه، ودخوله إلى الجنة ذات الأنهار والمساكن العريضة، وهذا الجزاء لمن أدرك ذلك الفوز العظيم. ثم نعمة أخرى لكم -أيها المؤمنون المجاهدون- تحبونها؛ هي نصر من الله وفتح قريب تغتمون خيره، والمراد به فتح مكة، ودخول الناس في دين الله أفواجا، ونشر المؤمنين -يا محمد ﷺ- بهذا الجزاء وهذه النعمة.

- أتعاون مع زملائي في ملء الشكل التالي:

الثمار العاجلة	الثمار الآجلة

من الدروس المستفادة من الآيات الكريمة:

- 1- الإيمان بالله ﷻ والجهاد في سبيله تجارة رابحة للمؤمنين.
- 2- للجهاد آثار آجلة هي مغفرة الذنوب، وعاجلة هي النصر على الأعداء.
- 3- في تحقق بشارته النبي ﷺ بفتح مكة دلالة على صدق نبوته.
- 4- الدعوة إلى نصر دين الله تعالى وإعلاء كلمته؛ اقتداءً باتباع الرسل عليهم السلام.
- 5- تأييد الله ﷻ لأهل الإيمان ونصرهم على أهل الكفر؛ فالحق -دائما- ظاهر ومنصور.

[Left column:]

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

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

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

(See the continuation of the example on the following page)

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

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

[Right column:]

I will cooperate with my classmates in filling the following table:

Future rewards

Immediate rewards

Among the Usable Lesson from the Noble Verses:

- 1. Faith in Allah and jihad for His sake are a profitable transaction for the believers.*
- 2. Jihad brings future benefits in the form of forgiveness of sins, as well as immediate ones in the form of victory over the Enemies.*

[...]

- 4. The invitation to the victory of the religion of Allah Almighty and the elevation of His word; following the example of the Messengers, may peace be upon them.*
- 5. The support of Allah to the people of Faith and their victory upon the people of Unbelief; for the truth is always clear and granted victory.*

Example 24.

Islamic Education, Grade 8, Vol. 1, 2025–2026, pp. 22, 25, 28, 103.

Remaining:

Eighth graders are taught that God loves *jihad* warriors who “fight” (*yuqātilūn*) for His sake, favoring a violent interpretation of *jihad*. The text also informs students that God defends Islam against “the powers of Unbelief” who may “unite against it”, thus instilling a sense of hostility against the non-Islamic world.

بين يدي الآيات:

– سورة الصف سورة مدنية، وعدد آياتها 14 آية، وجاءت لتؤكد أن الله تعالى سيظهر دين الإسلام على ما سواه، كما جاءت تحث على الأخذ بالأسباب التي تؤدي إلى هذا الظهور، من خلال تحذير المؤمنين من إخلاف الوعد، وتحفيزهم لنصرة دين الله تعالى والجهد في سبيله.

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًا كَانَهُمْ بَنِينَ مَرْصُوفًا﴾

?

– ما الحكمة من تشبيه المقاتلين في سبيل الله بالبنين المتراصين؟

– بعد أن حذر - سبحانه - الذين يقولون ما لا يفعلون، أتبع ذلك ببيان من يحبهم، وهم الذين يقاتلون في سبيل إعلاء دينه، حتى كأنهم في ثباتهم واجتماع كلمتهم وصدق يقينهم.. بنين قد التصق بعضهم ببعض، فلا يستطيع أحد أن يهذه أو يدمره.

الدروس المستفادة من الآيات الكريمة:

- 1- الكون يسبح الله تعالى ويشهد بوحدانيته ﷻ.
- 2- تحريم الكذب وإخلاف الوعد.
- 3- محبة الله للمجاهدين في سبيله.
- 4- ذكر قصص الأنبياء السابقين؛ تثبيتاً لفؤاد النبي ﷺ.
- 5- أشد أنواع الظلم الكذب على الله ﷻ.
- 6- الله ﷻ ناصر دينه، وإن اتحدت عليه قوى الكفر.

بين يدي الآيات الكريمة:

جاءت الآيات الكريمة السابقة لتؤكد أن الله تعالى سيظهر دين الإسلام على ما سواه، وفي الوقت ذاته تحث على الأخذ بالأسباب التي تؤدي إلى هذا الظهور، من خلال تحذير المؤمنين من إخلاف الوعد، وتحفيزهم لنصرة دين الله تعالى، وحثهم على الجهاد في سبيله.

(See the continuation of the example on the following page)

About the Verses:

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

About the Noble Verses:

The former Noble Verses come to emphasize the victory that Allah Almighty will grant to the religion of Islam over anything else. It also comes to encourage people to adopt means to reach an end that will bring such victory, as it warns the believers from breaking the promise, and stimulates them to stand up for the religion of Allah Almighty and to perform jihad for his sake.

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

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

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

The Usable Lessons from the Noble Verses:

3. The love of Allah toward those who wage jihad for His sake.

[...]

6. Allah defends his religion, even if the forces of Unbelief unite against it.

Example 25.

Islamic Education, Grade 8, Vol. 1, 2025–2026, pp. 76, 78.

Remaining:

An Islamic Education lesson on the historic Battle of Mu'tah (629 AD), which took place between early Muslims and the Byzantine Empire, glorifies martyrdom in war. The lesson quotes a Muslim participant in the battle who proclaimed that battle has only two possible outcomes: victory or martyrdom, with both being equally elevated as "rewards". Rather than providing further information about the battle, or perhaps cautioning against applying the idea of religious warfare to the present era, students are asked to contemplate the meaning of this quote and speak to their classmates about it, which can encourage them to view death in battle as a desirable outcome.

« قال الله تعالى: ﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾ [سبأ:28]. « من المخاطب في هذه الآية الكريمة؟ « ما دلالة الآية الكريمة؟ 	 التهيئة:
ثم حسم الموقف قول عبد الله بن رواحة رضي الله عنه: «يا قوم ، نحن لا نقاتل الناس بعدد ولا قوة؛ وإنما نقاتل لإحدى الحسنيين: إما النصر وإما الشهادة». « المراد من قول عبد الله بن رواحة رضي الله عنه: «وإنما نقاتل لإحدى الحسنين: إما النصر وإما الشهادة». 	 أفسر لزملائي

Paving the Way:

Allah Almighty said: "We have sent you only as a deliverer of good news and a warner to all of humanity" (34:28)

- Who is being addressed to in this noble Verse?

- What does the noble Verse indicate?

The situation was decided when Abdallah ibn Rawahah said: "O nation, we do not fight people with numbers, nor strength; we fight for one of two rewards: victory or martyrdom."

I Explain for my Classmates:

The intention behind Abd Allah ibn Rawahah saying: "we fight for one of two rewards: victory or martyrdom."

Christians, Infidels and Polytheists

Example 26.

Arabic Language, Grade 12, Vol. 1, 2025–2026, p. 91.

Remaining:

A grammar exercise gratuitously evokes graphic imagery and expresses intolerance towards non-Muslims. As part of the exercise, students are asked to analyze verbs that appear in an extract from a play. An example of usage for the verb 'arāḍa ("to present, expose") is "Allah exposed the Infidels to the Hellfire", despite the fact that this sentence does not appear in the play.

2- بَيِّنْ مَعْنَى (عَرَضَ) حَسَبَ سِيَاقِهَا فِيمَا يَلِي:

- قَالَ تَعَالَى: ﴿تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا﴾ [النساء: 94].....

- يَقُولُ الْمَلِكُ "سَلِيمَانُ": "إِذَا لَمْ تَأْتِ هَذِهِ الْمَلَكَةُ إِلَيَّ، وَتَعْرِضَ أَمْرَهَا عَلَيَّ".....

- عَرَضَ لَهُ رَأْيِي.....

- عَرَضَ اللَّهُ الْكُفَّارَ عَلَى النَّارِ.....

2- Explain the meaning of "arāḍa" according to its context, as following:

[...]

- Allah exposed the Infidels to the Hellfire.

Example 27.**Islamic Education, Grade 11, Vol. 1, 2025–2026, p. 46.**

Remaining:

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

بَعَثَ اللَّهُ تَعَالَى رَسُولَهُ مُحَمَّدًا ﷺ بِرِسَالَةِ الْإِسْلَامِ إِلَى الْبَشَرِيَّةِ كَافَّةً؛ لِإِنْقَاذِهَا مِنْ ظُلُمَاتِ الْجَهْلِ وَ الشِّرْكِ إِلَى نُورِ الْعِلْمِ وَ التَّوْحِيدِ، وَمِنْ ضَيْقِ الدُّنْيَا إِلَى سَعَتِهَا، وَمِنْ عِبَادَةِ الْعِبَادِ إِلَى عِبَادَةِ اللَّهِ تَعَالَى. فَقَدْ انْتَشَرَتِ الْوُثْنِيَّةُ وَعَمَّ الشِّرْكَ مَعْظَمَ أَرْجَاءِ الْمَعْمُورَةِ، وَحُرِفَتِ الْأَدْيَانُ السَّمَاوِيَّةُ وَأُدْخِلَتْ فِيهَا الْعُقَائِدُ الْوُثْنِيَّةُ الْبَاطِلَةُ. أَمَّا فِي جَزِيرَةِ الْعَرَبِ فَقَدْ عَبَدَتِ الْقَبَائِلُ أَصْنَامًا وَأَوْثَانًا مِنَ الْحِجَارَةِ وَغَيْرِهَا، وَتَرَكْتَ دِينَ إِبْرَاهِيمَ ﷺ.

Allah Almighty sent His Messenger Muhammad with the message of Islam to the entirety of humanity, in order to bring them from the shadow of ignorance and polytheism into the light of knowledge and monotheism, from the narrowness of the world to its breadth, and from worshipping idols to worshipping Allah Almighty. Idol worshipping and paganism had spread all over the world, and the heavenly religions [i.e. Christianity and Judaism] were corrupted and false idol worshipping principles were inserted into them. In the Arabian Peninsula, the tribes worshipped idols and statues from rock and other materials, and they abandoned the religion of Abraham.

Example 28.

Islamic Education, Grade 7, Vol. 1, 2025–2026, pp. 107, 110.

Remaining:

Based on an interpretation of Surah 49 (Al-Hujurat), students are taught that Allah blesses Muslims by making them hate unbelief (*kufri*), since it “angers Allah”. This lesson does not attempt to contextualize the message to a specific time, situation or group of people, and may thus compel students to harbor hate and intolerance toward non-Muslims and their beliefs in their day-to-day lives, and to feel ashamed if they do not possess such hatred.

بين يدي الآيات الكريمة:

تتناول الآيات أهمية التثبُّت من صِحَّة الأخبار؛ كيلا يُظَلَم أحدٌ. كما تتناول أهمية الإصلاح بين المؤمنين، وأنَّ من فضل الله تعالى علينا أنه حَبَّبَ إلينا الإيمان، وكرَّه إلينا الكفر والمعصية.

﴿وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَئِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ﴾ (٧)

– اذكر نعم الله تعالى على عباده في الآية الكريمة.

– ينبّه الله تعالى المؤمنين إلى أن النبي محمداً ﷺ رسولٌ من عند الله تعالى، فيجب تعظيمه واحترامه، والتأدب معه، وطاعته؛ لأنه أعلم بمصالحهم وأحضر عليهم من أنفسهم، ولا يمكن له أن يطيعهم في كل آرائهم؛ فهم يتكلمون من أنفسهم، والنبي ﷺ ينطق بالوحي من الله ﷻ، ولو أن النبي ﷺ أطاعهم لوقعوا في الحرج والشدة، ولهلكوا؛ لضعف رأيهم أمام كلام النبي ﷺ والوحي الذي خصّه الله تعالى به. من رحمة الله تعالى بعباده المؤمنين أنه حَبَّبَ الإيمان إليهم، وجَمَّلَهُ في قلوبهم لتميل نفوسهم إلى الحق، وتكره الكفر، والباطل، والمعصية، وكل ما يُغضب الله ﷻ.

– ﴿فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ (٨)

– هذه الآية تذكيرٌ للمؤمنين بأن عطاء الله تعالى لعباده فضلٌ وكرمٌ ونعمة، فمن فضله عليهم أنه أرسل إليهم نبياً يعلمهم، وحَبَّبَ إليهم الإيمان، وكرَّه إليهم الكفر والمعاصي؛ فهو سبحانه (عليمٌ) بمن يستحق الهداية، ومن يستحق الغواية، وهو (حكيمٌ) في أقواله وأفعاله وشرائعه وأقداره.

(See the continuation of the example on the following page)

The Verses discuss the importance of verifying information, so no one would be unjustly wronged. They also discuss the importance of reconciliation between Believers, and that in Allah Almighty's grace to us, He made us love faith, and hate Unbelief and sin.

"And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to your disbelief, defiance and disobedience. Those are the [rightly] guided." [49:7].

[...]

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

[...]

"[It is] as bounty from Allah and favor. And Allah is Knowing and Wise." [49:8]

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

Example 29.

Islamic Education, Grade 9, Vol. 1, 2025–2026, p. 54.

Remaining:

Students are taught that polytheism is “the greatest sin” (*huwa akbaru ḍ-ḍunūb*), and that those who partake in it may expect the worst punishment – namely, spending eternity in Hellfire. Furthermore, Muslims are warned to be constantly wary of polytheism so as to “avoid falling into it”, which may be understood to mean that contact with polytheists can result in Muslims abandoning their religion. This lesson inspires deep intolerance of non-Muslims – who are implied here to be worse than any criminal – and encourages students to adhere to their religion out of fear, rather than love.

« لا يُعْلَمُ ذَنْبٌ وَرَدَ فِيهِ مِنَ الْوَعِيدِ مِثْلُ مَا وَرَدَ فِي الشِّرْكِ بِاللَّهِ تَعَالَى؛ فَهُوَ أَكْبَرُ الذُّنُوبِ وَرَأْسُ الْمَوْبَقَاتِ، وَهَلْ هُنَاكَ إِثْمٌ أَكْثَرَ ظُلْمًا مِنَ الشِّرْكِ بِاللَّهِ وَاتِّخَاذُ وَلِيِّ مِنْ دُونِهِ؟ قَالَ تَعَالَى: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَى إِثْمًا عَظِيمًا ﴿١٨﴾ [سورة النساء]. »

« وَلَمَّا لِلشِّرْكِ مِنْ خَطَرٍ يَتَعَدَّى الْحَيَاةَ الدُّنْيَا لِيُخَلَّدَ صَاحِبُهُ فِي النَّارِ، كَانَ لَزَامًا عَلَى كُلِّ مُسْلِمٍ أَنْ يَعْرِفَهُ؛ لِيَحْذَرَ مِنْهُ وَيَجْتَنِبَ الْوُقُوعَ فِيهِ.

- We do not know of a sin that carries a punishment with it quite like polytheism, for it is the greatest sin and follows with the worst punishments. Is there a worst injustice than polytheism and adopting a Lord other than Him?

The Almighty said: “Indeed, Allah does not forgive [a shared] association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly created a tremendous sin.” [4:48]

- Polytheism has a danger that transcends the worldly life and could place its owner eternally in Hellfire, and every Muslim must be aware of it, to be cautious of it, and to avoid falling into it.

Example 30.

Islamic Education, Grade 4, Vol. 2, 2025–2026, p. 39.

Remaining:

Fourth graders are taught that on the Day of Resurrection, believers will go to Heaven and “wicked infidels” (*al-kāfirīn al-fāsiqīn*) – a phrase which does not appear in the Qur’an – will go to Hell. Implying that “infidels” may be inherently wicked may lead students to believe that non-Muslims are people of bad morals and their natural enemy, and will be punished horribly. This contradicts lessons elsewhere in the Qatari curriculum, which stress the high value Islam places on tolerance toward other religions.

الدليل على حساب الخلائق يوم القيامة:

- في القرآن العظيم آيات كثيرة تخبرنا بأن الله تعالى يحاسب الناس جميعاً يوم القيامة، وأنَّ الجنةَ جزاءُ المؤمنين الصَّالحين، وأنَّ النَّارَ جزاءُ الكافرين الفاسقين.

The Proof that Living Beings will be Judged on the Day of Resurrection:

- The great Qur’an has many Verses that teach us that almighty Allah judges everyone on the Day of the Resurrection and that the loyal believers will be rewarded with Heaven and the wicked infidels will be rewarded with Hell.

Example 31.

Islamic Education, Grade 10, Vol. 2, 2025–2026, p. 97.

Remaining:

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

إِذَا لَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا (٧٥)

ماذا يترتب على الركون إلى الكفار والمشركين؟

« يخاطبُ الله تعالى نبيّه ﷺ أنه لو وجد منه مجرد الميل إلى الكفار -وحاشاه من ذلك- لكان عذابه مضاعفًا في الحياة الدنيا، ومضاعفًا في الممات، ولن يجد أحدًا ينصُرُهُ في الدنيا، ويدفع عنه العذاب في الآخرة.

"Then [if you had inclined to those who are blind in this life], We would have made you taste double punishment in life and double after death. Then you would not find for yourself against Us a helper." [17:75]

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

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

Example 32.

Islamic Education, Grade 9, Vol. 1, 2025–2026, p. 74.

Remaining:

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

من شروط وجوب الزكاة:



1. الإسلام: فلا زكاة على كافر.

Among the Conditions under which Zakat is Obligated:

1. Islam: Zakat is not imposed on an infidel.

Example 33.

Arabic Language, Grade 9, Vol. 2, 2025–2026, p. 132. (Previously: Arabic Language, Grade 9, Vol. 2, 2021-24, p. 70.)

Remaining:

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

1- حَدِّدْ فِعْلَ التَّعَجُّبِ، وَفَاعِلَهُ، وَالْمَتَّعِجَّ مِنْهُ فِيمَا يَأْتِي:

أ- وَمَا أَكْثَرَ إِخْوَانَ حِينَ تَعُدُّهُمْ وَلَكِنَّهُمْ فِي النَّائِبَاتِ قَلِيلٌ
 ب- مَا أَحْسَنَ الدِّينَ وَالدُّنْيَا إِذَا اجْتَمَعَا وَأَقْبَحَ الْكُفْرَ وَالْإِفْلَاسَ بِالرَّجُلِ
 ج- أَكْرَمُ بِحَافِظِ الْقُرْآنِ!

المتَّعِجُّ مِنْهُ	الفاعل	فعل التعجب
.....		
.....		
.....		

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

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

b- O, how great it is when Faith and success in life meet together, and how repugnant is men's unbelief and failure in life.

c- Respect he who has the Qur'an memorized!

Example 34.

Islamic Education, Grade 6, Vol. 1, 2025–2026, pp. 98, 101.

Remaining:

The sixth-grade textbook's interpretation of Qur'anic verses from the Luqman Surah teaches that polytheism is one of the worst sins (*min 'a'ẓami ḍ-ḍunūbi*) that a human can commit – an idea not mentioned in the cited Qur'anic verse – and that it “*wrongs the soul*”, and results in punishment from Allah. Students are also taught to disobey their parents if they try to influence them to become polytheists or “infidels”. Such content fosters deep fear and intolerance of non-Muslims”.

﴿ وَإِذْ قَالَ لُقْمَنُ لِبْنِهِ، وَهُوَ يَعُظُهُ، يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ ﴾

« ثُمَّ يُخَبِّرُنَا اللَّهُ تعالى عن حرصِ لقمانَ على ابنه وحبِّ الخيرِ له؛ فقد أوصاه أن يَعْبُدَ اللَّهَ تعالى وحده ولا يُشْرِكَ به شيئاً فيظلم نفسه بالشُّرك؛ لأنَّه من أعظمِ الذُّنوبِ التي تُهْلِكُ الإنسانَ ويستحقُّ مِن خلالها عذابَ اللَّهِ تعالى.

﴿ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ، عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَأَتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾ ﴾

« عندما يأمرُ الوالدانِ أبناءَهُما بالشُّركِ أو الكفرِ أو المعصيةِ، فلا طاعةَ لهما في معصيةِ الخالقِ؛ إنَّما طاعتُهُما في الخيرِ واتباعِ طريقِ مَنْ آمَنَ باللهِ وعادَ للتوحيدِ؛ حيثُ سيجازي اللَّهُ النَّاسَ بأعمالِهِم الخيرَ بالخيرِ والشرَّ بِمِثْلِهِ، وينبغي على الإنسانِ ألا ينسى حقَّ والدَيْهِ، ويُحسِنُ إليهِما ولو جاهداه على الشُّركِ.

بعض الدروس المستفادة من الآيات الكريمة:

1. الحكمة، وهي حُسْنُ العَقْلِ والتفكيرِ.
2. أنْ نشكُرَ اللَّهَ تعالى بطاعتهِ ولا نكفرَ نِعَمَهُ.
3. التحذيرُ مِنَ الشُّركِ، وبيانُ أَنَّهُ ظُلْمٌ للنَّفْسِ.

“And [mention, O Muhammad], when Luqman said to his son while he was instructing him, ‘O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice.’” [31:13].

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

“But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.” [31:15]

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

Some of the Usable Lessons from these Noble Verses:

[...]

3. Warning against polytheism and explaining that it wrongs the soul.

Example 35.

Islamic Education, Grade 6, Vol. 2, 2025–2026, pp. 112, 115.

Remaining:

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

- الذنوب ليست على مرتبة واحدة، فمنها ما يكون من الصغائر، ومنها ما يكون من الكبائر، ومنها ما يكون من أكبر الكبائر، كالإشراك بالله تعالى وعقوق الوالدين، والشهادة كذباً وزوراً في حقوق الناس.

- أولاً: «الإشراك بالله».

أعظم ذنب يُغصى الله تعالى به، هو إشراك أحد معه في العبادة؛ قال تعالى: ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [سورة لقمان: ١٣] وهو أشد الذنوب عقوبة الذي لا يغفره الله تعالى أبداً، قال تعالى: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ [النساء: 48]. وهذا هو الشرك الأكبر الذي يحرم صاحبه من دخول الجنة، ويخلده في النار.

الدروس المستفادة من الحديث الشريف:

- تنقسم الذنوب إلى صغائر و كبائر، وأكبر الكبائر.

- الشرك بالله تعالى أعظم الذنوب التي لا يغفرها الله تعالى.

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

- 1. "Polytheism."

The greatest sin in disobeying Allah Almighty is associating another with Him in worship. The Almighty said: "Indeed, association [with Him] is great injustice." [31:13] It is the harshest punishable sin that Allah Almighty will never forgive. The Almighty said: "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills." [4:48] This is the Greater Polytheism that will prevent whoever does it from entering Heaven and will [punish him with] eternity in hellfire.

The Lessons Learned from the Noble Hadith:

- Polytheism is the greatest sin that Allah Almighty does not forgive.

Example 36.

Islamic Education, Grade 8, Vol. 1, 2025–2026, pp. 124, 129.

Remaining:

A chapter about death explains two possible infinite outcomes one can expect when dying: Muslims ("Believers") will reside in Heaven with a tranquil mind; non-Muslims ("Infidels") will suffer in Hell and be humiliated. Students are made to internalize this idea by creating a table comparing the fate of Muslims and non-Muslims after dying. This sort of content inspires deep fear of death and of having one's personal beliefs questioned or explored, and potentially encourages intolerance of non-Muslims, who are understood here to be needing salvation from horrible suffering if they do not accept Islam.

أحوال الناس عند الموت:
والناس عند الموت على حالين:
أولاً: حال المؤمن عند الموت:
تحوطه الطمأنينة والسكينة، وتطيب روحه، وتبشّره الملائكة؛ كما قال تعالى: ﴿الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخْفُوا وَلَا تَحْزَنُوا وَأَتْلُوا فِيكُمْ كَلِمَاتٍ خُفَّتْ لَهَا قُلُوبُهُمْ وَأُغْشِيَتْ أَسْفُلُ أَعْيُنِهِمْ فَهُمْ لَا يَسْجُدُونَ﴾ (سورة طه: 102-108).
ثانياً: حال الكافر عند الموت:
يحوطه القلق والخوف، وتُخْبِثُ نَفْسُهُ، وتتزعزع الملائكة روحه مع مزيد من التأنيب والتهديد؛ كما قال الله تعالى: ﴿وَلَوْ تَرَىٰ إِذِ الْمَلَائِكَةُ أَسْرَضُوا إِلَيْهِمْ أَسْرَضُوا إِلَيْهِمْ ثُمَّ أَخَذُوا أَفْئِدَهُمْ بِالنَّارِ ثُمَّ أَخَذُوا أَفْئِدَهُمْ بِالنَّارِ ثُمَّ أَخَذُوا أَفْئِدَهُمْ بِالنَّارِ﴾ (سورة الأنعام: 93).

السؤال الثالث: قارن بين حال المؤمن وحال الكافر عند الموت، وذلك عبر الجدول الآتي:

حال المؤمن عند الموت	حال الكافر عند الموت

[Left column:]

The State of Mankind in the Face of Death:

Mankind, at death, faces two states:

1. *The state of the Believer in face of death:*

He is surrounded with peace and tranquility, his spirit is cleansed, and the angels give him the good news, as the Almighty said: "Indeed, those who have said, 'Our Lord is Allah' and then remained on a right course—the angels will descend upon them, [saying], 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.'" [41:30]

2. *The state of the Infidel in face of death:*

He is surrounded by anxiety and fear, his soul is ruined, and the angels take his soul away with reprimand and threat; as Allah Almighty said: "And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands [saying], 'Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allah other than the truth and [that] you were, toward His verses, being arrogant.'" [6:93]

[Right column:]

The People of Faith: Peace and tranquility; cleansed mind; good news of Heaven.

The People of Unbelief: fear and anxiety; destruction of the soul; threat of hellfire.

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

The state of the Believer while facing death:

The state of the Infidel while facing death:

Example 37.

Islamic Education, Grade 9, Vol. 1, 2025–2026, pp. 55–57.

Remaining:

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

أنواع الشرك

الشرك نوعان رئيسان، ولكل منهما أنواع تندرج تحته:

الشرك الأكبر: وهو أن تجعل لله نداً وهو خلقك، وهذا النوع من الشرك يُخرج من الملة ويخلد صاحبه في النار.

الشرك الأصغر: وجاء في بعض الأحاديث تسميته بـ "الشرك الخفي"، وهذا لا يُخرج من الملة.

من السنة النبوية:

ورد في السنة النبوية الشريفة أحاديث كثيرة تحذر من الشرك وسوء عاقبته وأثره على صاحبه؛ منها:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ مَاتَ وَهُوَ يَدْعُو مِنْ دُونِ اللَّهِ يَدًّا دَخَلَ النَّارَ». وَقُلْتُ أَنَا: مَنْ مَاتَ وَهُوَ لَا يَدْعُو لِلَّهِ يَدًّا دَخَلَ الْجَنَّةَ. (رواه البخاري).

المقارنة بين الشركين الأكبر والأصغر:

الشرك الأصغر:	الشرك الأكبر:
« لا يُخرج من الملة.	« يُخرج صاحبه من الملة.
« لا يُخلد صاحبه فيها إن دَخَلَهَا.	« يُخلد صاحبه في النار.
« تحت مشيئة الله تعالى، إن شاء عذبه وإن شاء غفر له.	« صاحبه محرمٌ عليه الجنة.
« تحت مشيئة الله تعالى، إن شاء عذبه وإن شاء غفر له.	« لا يغفر الله لصاحبه إلا بالتوبة.
« لا يُحيط إلا العمل الذي قارنه فقط.	« مُحيط لجميع الأعمال.

Types of Polytheism:

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

Greater Polytheism: Creating a peer for Allah, the One Who created you. This type of polytheism excludes one from Islam and places them in Hellfire for eternity.

Lesser Polytheism: It has come to be known in a few hadiths as "hidden polytheism"; this will not exclude one from Islam.

From the Prophetic Sunnah:

The Noble Sunnah of the Prophet includes many hadiths that warn against polytheism and the severity of its punishment and its impact on whoever perpetrates it, among them:

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

Comparison between Greater and Lesser Polytheism:

Lesser Polytheism [Left]

Will not exclude from religion

He will be in Hellfire forever, if he enters it

Under Allah's will, whether He wants to punish or forgive him

Under Allah's will, whether He wants to punish or forgive him

Only polytheistic action nullified

Greater Polytheism [Right]

Will exclude from religion

He will be in Hellfire forever

He is forbidden to enter Heaven

No forgiveness until repentance

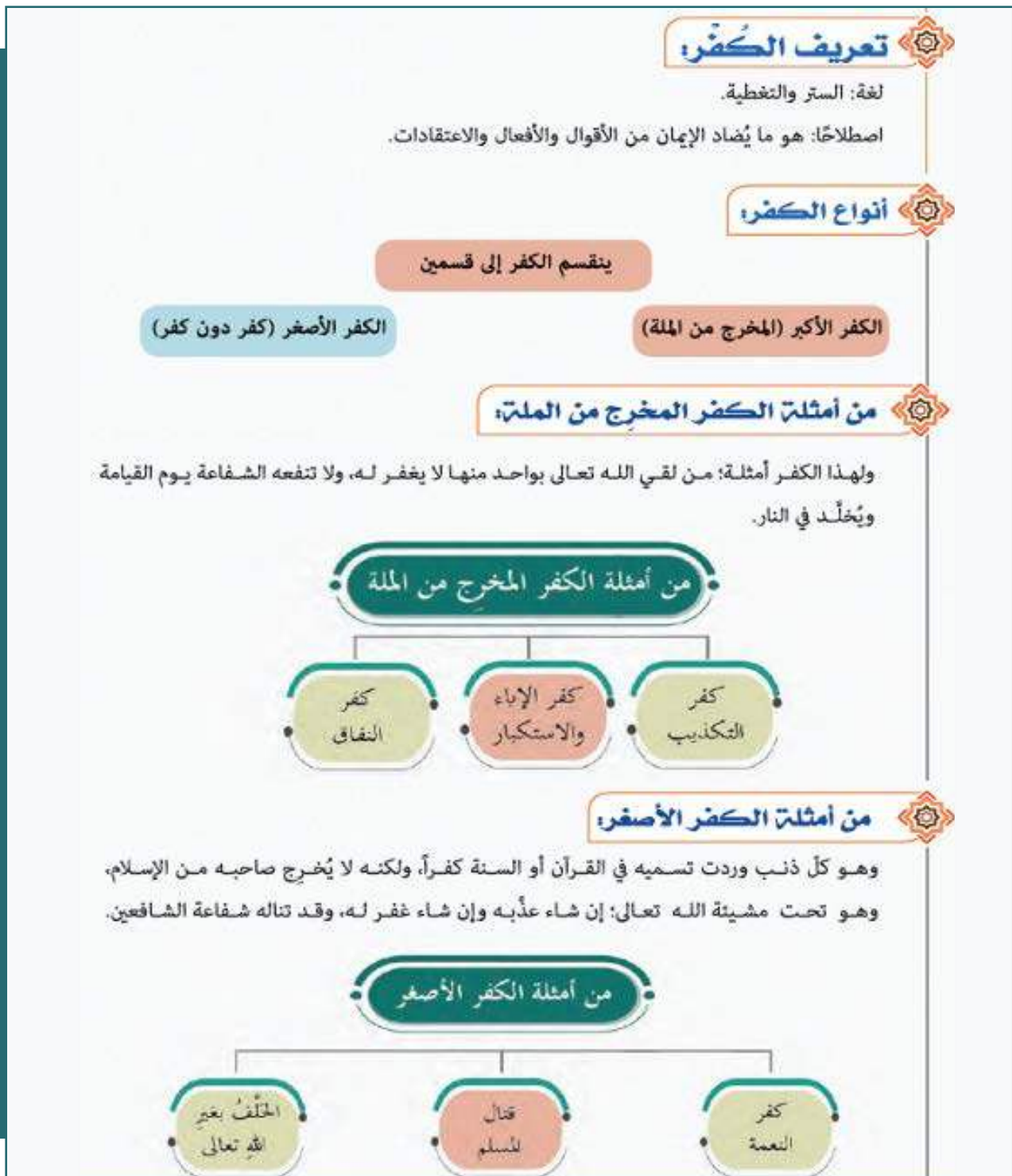
All actions nullified

Example 38.

Islamic Education, Grade 10, Vol. 1, 2025–2026, pp. 125–126.

Remaining:

An entire chapter in this textbook is dedicated to the topic of “unbelief” (*kufr*), which is presented as the opposite of Islamic faith. It is split into two categories, with varying levels of severity, both considered immoral, and both resulting in divine punishment. This content encourages students to believe they must be intolerant of non-Muslims, and perceive this to be a central aspect of Islamic faith.



(See the continuation of the example on the following page)

The Definition of Unbelief [kufr]:

Literally: to hide and cover up.

Meaning: words, deeds, or opinions that contradict Faith.

Types of Unbelief:

Unbelief is divided into two categories:

Greater Unbelief (exclusion from community of believers)

Lesser Unbelief (unbelief without unbelief)

Among the Examples of Community-Excluding Unbelief:

There are several examples of this kind of unbelief: whoever meets Allah Almighty with one of them shall not be forgiven, no intercession will avail him on the Day of Resurrection, and he shall spend eternity in Hellfire.

Examples of Community-Excluding Unbelief: unbelief of refutation; unbelief of vanity and pride; unbelief of hypocrisy.

Among the Example of Lesser Unbelief:

This refers to all sins mentioned in the Qur'an or the Sunnah as unbelief. However, whoever practices it is not excluded from Islam, and he is subject to the will of Allah, whether He shall wish to punish him or forgive him. He also might be given intervention by intercessors.

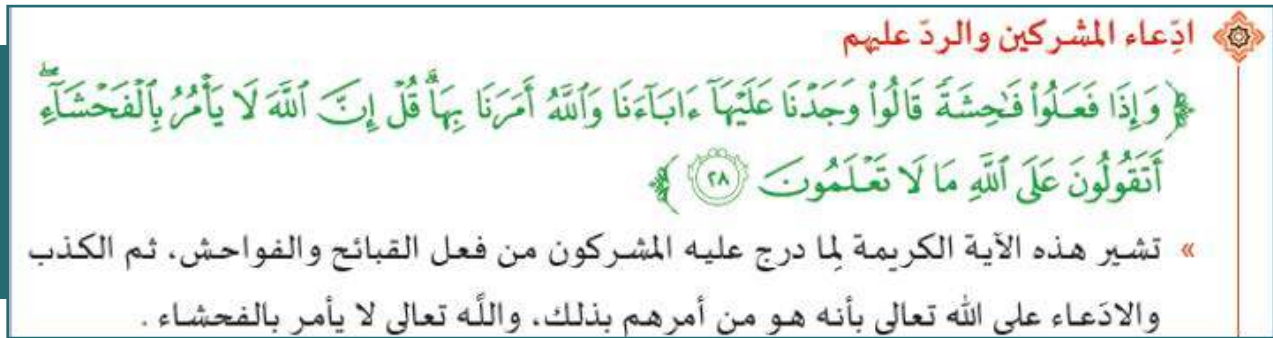
Examples of Lesser Unbelief: unbelief of Allah's blessing; fighting a Muslim; swearing by other than Allah Almighty.

Example 39.

Islamic Education, Grade 9, Vol. 2, 2025–2026, p. 25.

Remaining:

Polytheists are portrayed as liars and immoral people who commit obscenities and atrocities, in an interpretation of a verse from the Qur'anic Al-A'raf Surah. The lesson does not indicate that the verse refers to a specific group of people or is applicable to any particular time.



The Polytheists' False Claims and the Response to Them:

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

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

Israel and the Israeli-Palestinian Conflict

Example 40.

Islamic Education, Grade 11, Vol. 1, 2025–2026, p. 147.

Remaining:

In a subsection titled “The Duty of Muslims towards Palestine, Jerusalem and Al-Aqsa Mosque”, Qatari students are told in Islamic education that they should “exert any effort that would aid the liberation of Palestine from the Occupation” while “not conceding on any part of Palestine, for it is an Arab, Islamic land.” As the Qatari curriculum consistently identifies the entirety of Israel’s territory as Palestinian, this line seems to be asserting that Islam mandates Israel’s destruction. This outlook is then applied in opposition to positive Arab-Israeli relationships in the wider region, asking students for “ideas to protect Palestine, Jerusalem, and the al-Aqsa Mosque” against “normalization and its various forms” with Israel – and “expose the Occupation’s efforts to Judaize the land and the holy places” – invoking conspiracy theories surrounding alleged Israeli government plans to “Judaize” holy places in Jerusalem, such as the Al-Aqsa Mosque. Taken together, this lesson seems to suggest peace and coexistence with Israel may be impossible or even impermissible – somewhat contradicting the stated position of Qatar’s leadership¹⁷ – and that taking a public stance on the Israeli-Palestinian conflict is a key part of Islamic faith, thereby promoting a highly politicized and potentially incendiary version of religion.

واجب المسلمين تجاه فلسطين والقدس والأقصى:

بما أن قضية فلسطين مرتبطة بالعقيدة: فإن على المسلمين عددًا من الواجبات. منها:

- 1 - تعليم أبناء المسلمين وتثقيفهم بجوانب القضية الفلسطينية، والعدوان الصهيوني على فلسطين والقدس، وربطهم بفلسطين ربطاً عقدياً.
- 2 - العمل على بذل كل جهد يُعين على تحرير فلسطين من الاحتلال.
- 3 - نُصرة الشعب الفلسطيني سياسياً ومادياً ومعنوياً.
- 4 - عدم التنازل عن أي جزء من فلسطين: فهي أرض عربية إسلامية.
- 5 - دعم ومساندة أبناء بيت المقدس، والعمل على تثبيتهم في أرضهم، ومواجهة مخططات التهجير التي يتعرضون لها.

أطرح مجموعة من الأفكار لحماية فلسطين والقدس والمسجد الأقصى من خلال المحاور الآتية:

- فضح ممارسات الاحتلال في تهويد الأرض والمقدسات.
- الإجراءات القانونية لمحاسبة قادة الاحتلال.
- الموقف من التطبيع وأشكاله.

«

«



افكر وشارك

(See the continuation of the example on the following page)

¹⁷ Reuters Staff. (2020, September 2). Qatar emir tells Kushner two-state solution needed to end Palestine-Israel conflict. Reuters. <https://www.reuters.com/article/instant-article/idAFL8N2FZ3FD>

The Muslims' Duty toward Palestine, Jerusalem, and Al-Aqsa:

Because the cause of Palestine is tied with dogma, Muslims have several duties towards it, including:

- 1- Teaching and educating Muslim children about aspects of the Palestinian Cause and about the Zionist aggression against Palestine and Jerusalem, and creating dogmatic ties between them and Palestine.*
- 2- Exerting any effort that would aid the liberation of Palestine from the Occupation.*
- 3- Supporting the Palestinian people politically, materially, and in terms of morale.*
- 4- Not conceding any part of Palestine, for it is an Arab, Islamic land.*
- 5- Supporting and backing the children of Jerusalem, and striving to secure them in their land and confront the expulsion schemes they face.*

I will Think and Share:

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

- Expose the Occupation's efforts to Judaize the land and the holy places.*
- Legal actions to hold the Occupation's leaders accountable.*
- Taking a stand on normalization and its various forms.*

Example 41.

History, Grade 12, Vol. 1, 2025–2026, p. 31.

Remaining:

An introductory page for a lesson on Jerusalem names “the Jews” as the final group in a list of “colonizers” who have set their “greedy ambitions” (aṭmā) on Jerusalem throughout history. Associating Jewish people with greed and colonialism contributes to their portrayal as an immoral group of people. Furthermore, the lesson concedes that Jerusalem is sacred to “Muslims and Christians” alone, conspicuously omitting its religious importance to Jews, thus effectively denying Jewish historical and religious ties to the city. The introduction concludes by asking students “what is our duty towards the Palestinian Cause and Jerusalem?” encouraging Qatari students to view the Israeli-Palestinian conflict as an issue that concerns them personally.

قضية القدس:
القدس عاصمة فلسطين

مدينة القدس مدينة عربية إسلامية مقدّسة، عاصمة فلسطين وأكبر مدنها، ولها مكانتها الدينية لدى المسلمين والمسيحيين، وكانت منذ القدم مَحَطَّ أطماع الكثيرين، منهم: الفُرس، والرومان، والصليبيون، وانتهاءً باليهود.

- ناقش المكانة الدينية والتاريخية لمدينة القدس.
- لماذا كانت القدس مَحَطَّ أطماع المستعمرين عبر التاريخ؟
- قيّم وضع القدس حاليًا في ظل الاحتلال الإسرائيلي.
- ما واجبنا تجاه القضية الفلسطينية والقدس؟

The Jerusalem Cause: Jerusalem is the Capital of Palestine

Jerusalem is a sacred Islamic, Arab city, the capital of Palestine and its largest city. It has its religious importance for Muslims and Christians, and has been the object of many people's greedy ambitions, including the Persians, Romans, Crusaders, and finally, the Jews.

Discuss the religious and historical importance of Jerusalem.

Why has Jerusalem been the object of colonizers' greedy ambitions throughout history?

Evaluate the status of Jerusalem in the present, under the shadow of the Israeli Occupation.

What is our duty towards the Palestinian Cause and Jerusalem?

Example 42.

Islamic Education, Grade 11, Vol. 1, 2025–2026, p. 146.

Remaining:

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

3- تقسيم فلسطين وإعلان قيام دولة محتلة (الكيان الإسرائيلي):

وفي عام 1948 م، تمّ إعلان الدولة الصهيونية بعد إنهاء الانتداب البريطاني على فلسطين، وصار يُعرَف هذا اليوم فيما بعد بـ «يوم النكبة».

وفي عام 1967 م، قام الصهاينة باستكمال احتلال فلسطين، وتمّ تهجير دفعة جديدة من الفلسطينيين إلى خارج فلسطين، ولا يزال الاحتلال يعمل على تهويد فلسطين وطمس هويتها العربية والإسلامية.

أبحث عن مخاطر تقسيم فلسطين وتهويدها وتهجير أهلها. وأناقش ذلك مع مجموعتي.

«

«



3- Partition of Palestine and the Declaration of Establishment of an Occupation State (the Israeli Entity):

In 1948, after the end of the British Mandate in Palestine, the Zionist State was declared, and that day became known as “Day of the Nakba [Catastrophe].”

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

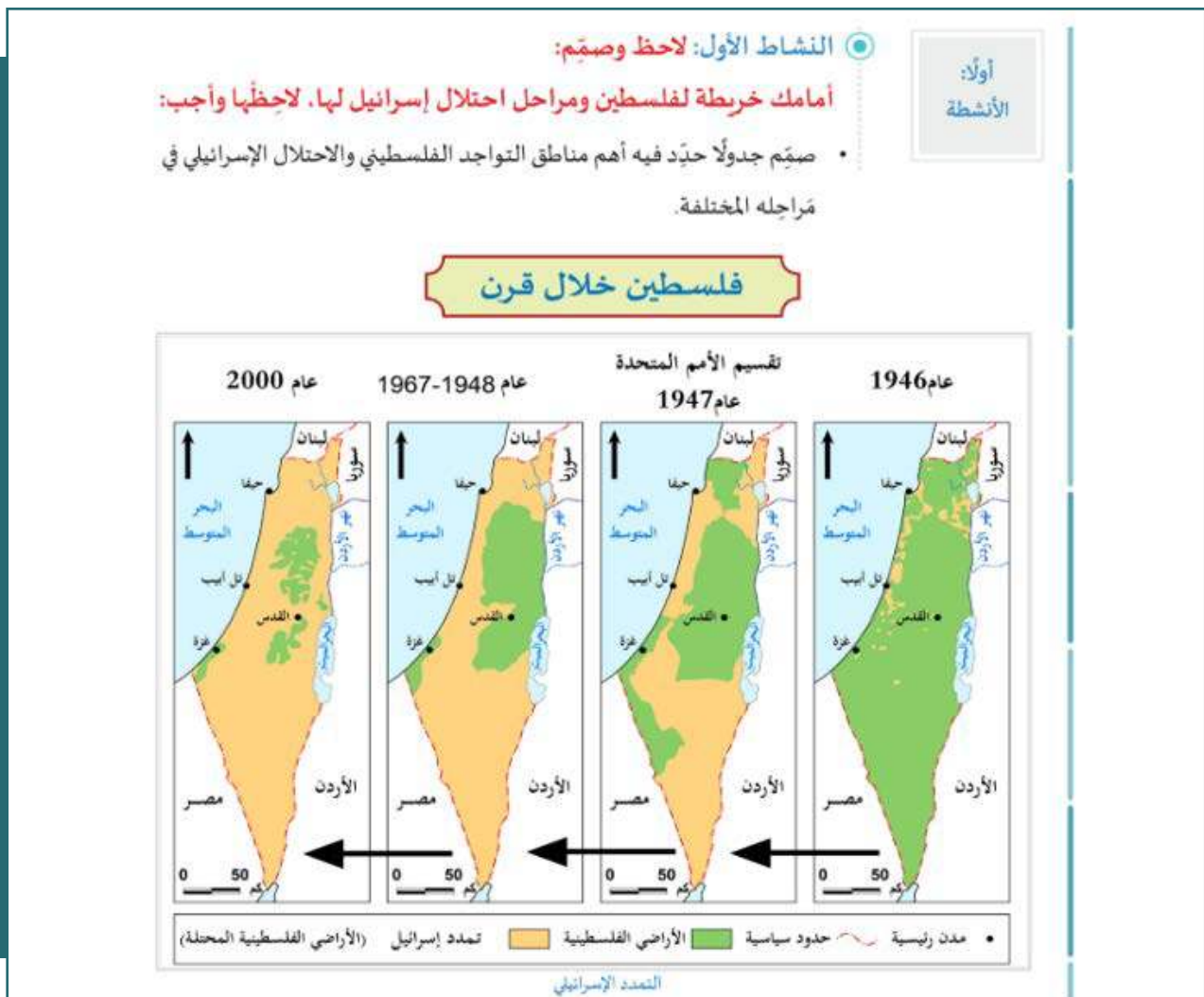
I shall research the dangers brought about by the partition of Palestine, its Judaization and the expulsion of its people. I will discuss this with my group.

Example 43.

History, Grade 12, Vol. 2, 2025–2026, p. 60.

Remaining:

To teach students about the development of the Israeli-Palestinian conflict, the lesson features an infamous infographic of four maps allegedly showing progressive “Israeli” takeover of ever-shrinking Palestinian land, essentializing the conflict as one defined by a ceaseless Jewish-Israeli drive for theft and conquest. The maps all depict the borders of Mandatory Palestine divided into “Palestinian territory” and “Israeli expansion”, that is, “occupied Palestinian territory”, effectively conveying the view that Israel in its entirety is an illegitimate occupying entity and its territory rightfully owned by Palestinians. Each map is historically inaccurate or misleading in distinct ways. The first map, labeled “1946”, anachronistically depicts Jewish-owned land at the time as “Israel”, even though the country had yet to win independence, and conversely presents all land not owned by Jews at the time as “Palestinian”, even though much of it was un-inhabited or owned by the Mandate authorities or religious endowments. The second map shows the 1947 UN partition map of a hypothetical Jewish and Arab state, which was never implemented, and again misleadingly labels them as “Israeli” and “Palestinian”; Moreover, this map seemingly criticizes the UN for unjustly awarding “Israel” “Palestinian territory.” The third map incorrectly treats territory occupied by Jordan and Egypt as “Palestinian.” The fourth map selectively depicts the year 2000—after the creation of the first Palestinian autonomous entity ex nihilo under the 1995 Oslo Accords, but before the Israeli complete withdrawal from the Gaza Strip in 2005—suggesting another step in a shrinking Palestinian territory. The reality not conveyed by the textbook is that Palestinian territory in fact expanded during that period, and that its extent was defined by bilateral agreements signed by the internationally recognized Palestinian leadership rather than imposed from the outside.



(See the continuation of the example on the following page)

Activity 1: Observe and Design

In front of you is a map of Palestine and the phases of its occupation by Israel. Observe and answer:

Design a table laying out the areas where there is Palestinian presence [tawājud] and Israeli occupation in [the latter's] various stages.

Palestine throughout the Centuries

[From right to left:]

1946 – UN Partition 1947 – 1948–1967 – 2000

[Legend:]

[Green:] Palestinian territories

[Orange:] Israel's expansion (occupied Palestinian territory)

Example 44.

Islamic Education, Grade 11, Vol. 1, 2025–2026, pp. 144–145.

Remaining:

An Islamic education lesson teaches as fact (“*historic truth*”) dubious claims that are intended to directly discredit Jewish claims to indigeneity in the region of Israel/Palestine. The lesson teaches the unfounded idea that the ancient Canaanites, who inhabited present-day Israel and Palestine in the Bronze Age before the ancient Israelites, were Arabs. More specifically, the Canaanites are described as “*an Arab tribe*” who “*originated in the Arabian Peninsula*”. The lesson also falsely claims that the (“Arab”) Canaanites were the first inhabitants of the region, which in fact had been continuously inhabited for tens of thousands of years by that point. The lesson concludes by stating that the Arabs “have the best claim” (*aḥaqqiyyah*) to Palestine, strongly insinuating that this is to be contrasted with that of the Jews.

حقيقة تاريخية:

تُثبت الدراسات التاريخية أنَّ أوَّل مَنْ سَكَنَ فلسطين هم الكنعانيون؛ وذلك قبل الميلاد بستة آلاف سنة، وهم قبيلة عربية قَدِمَتْ إلى فلسطين من الجزيرة العربية، وسُمِّيَتْ فلسطين بعد قدومهم إليها باسمهم. أما اليهود فكان أوَّل دخولهم إلى أرض فلسطين بعد دخول إبراهيم ﷺ بما يُقارب ستمائة عام؛ أي أنَّهم دخلوها قبل الميلاد بحوالي ألف وأربعمائة عام. فيكون الكنعانيون بذلك قد دخلوا فلسطين وقطنوا بها قبل اليهود بأربعة آلاف وخمسمائة عام، وهذا يُثبت حقَّ العرب في أرض فلسطين، سواء من الناحية الشرعية الدينية أم من ناحية أقدمية السُّكْنى ومُلْك الأرض.

- من خلال الحقيقة التاريخية التي بين يديك، كيف تُثبت أحقية العرب في أرض فلسطين؟



أنقد وأبني موقفًا

Historic Truth:

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

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

Based on the historical truth you have in your hands, how may we prove that Arabs have the best claim to the land of Palestine?

Example 45.

History, Grade 11, Vol. 2, 2025–2026, p. 157.

Remaining:

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

2. وعد بلفور 2 نوفمبر 1917م



أصدرت بريطانيا أثناء الحرب العالمية الأولى تصريحًا تعهدت فيه بإنشاء وطن قومي لليهود في فلسطين على حساب العرب أصحاب الأرض الأصليين؛ وذلك للحصول على دعم اليهود لبريطانيا أثناء الحرب، وانتهى بوضع فلسطين تحت الانتداب عام 1920م، ثم مساعدة بريطانيا لقيام دولة يهودية 1948م.

وقد أثار وعد بلفور سخطًا في البلاد العربية؛ إذ جاء بمثابة عدوان صارخ على الفلسطينيين وحقوقهم التاريخية الراسخة في وطنهم، ومنافيًا للحق والقيم الأخلاقية، ومناقضًا للعهد الذي قطعها الإنجليز للعرب.

وعد بلفور من أسباب تكة فلسطين

2. Balfour’s Promise, 2 November 1917

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

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

[Photo of Arab Palestinian refugees]

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

Example 46.

History, Grade 12, Vol. 2, 2025–2026, pp. 34–35.

Remaining:

Infographics about Palestine under the British Mandate (1917–1948) teach students that the UK and the US supported the “Judaization of Palestine” in this period. Examples of “Judaization”, according to this textbook, include “*establishing a military force for the Jews*”, “*supporting Jewish immigration*”, appointing Jewish officials, and making Hebrew an official language. This historic depiction ignores factors which led to Jewish migration and militarization in that period, such as antisemitism in Europe and Arab violence against Jewish civilians in Palestine, and likewise fails to mention British efforts to forcefully suppress both phenomena, rather insinuating that both are in fact products of a deliberate British colonialist project. Jewish self-determination is thus portrayed here as a façade for an imperialist conspiracy of world powers against the Arabs.



[Right to left:]

The Judaization of Palestine

Represented by:

Appointing a Jewish High Commissioner for Palestine.

Making most civil servants Jewish.

Making Hebrew an official language.

Results of the Colonialist Policy

Represented by:

Increasing the number of Jews in Palestine.

The Jews receiving ownership over Arab lands.

Establishing a military force for the Jews.

The Role of the US in Supporting Zionism:

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

Example 47.

Arabic Language, Grade 8, Vol. 1, 2025–2026, pp. 127–128, 130, 132.

Remaining:

In an Arabic-language textbook, a poem by Egyptian poet Ali Mahmoud Taha (1901–1949) titled “Palestine” calls on Arab readers to commit violent *jihad*, “draw swords” and sacrifice their lives, in order to defend Palestine and Jerusalem from “the oppressors” and “the butchers”. The poem also pointedly references Jerusalem’s “churches and mosques”, ignoring the holy city’s significance to Judaism. The textbook follows with a brief history which claims that “the Zionists”, or “the Enemy”, have been “occupying” Jerusalem since 1948 – expressing non-recognition of Israel.



فلسطين
للشاعر علي محمود طه

جوان النص

فلسطين قلب الوطن العربي والإسلامي الثمين، وماضي الأمة وحاضرها ومستقبلها. لقد أياها من مكانة دينية عظيمة. وبعد احتلالها على أيدي الصليبيين عام 1099م: هبت الأندلس والقطيف والشعر والشعاع عنها: لتحرك كلماهم ضماير الشعوب، ولتستجيب هتفهم للتخلص من براثن العنف. وبين هؤلاء الشعراء: الشاعر علي محمود طه، الذي جاد بفريحته، وتكلم هذه القصيدة حاكاً فيها العالمين العربي والإسلامي على الدفاع عن فلسطين وفلسطينها.

أ- اذكر الإجابة الصحيحة من بين البدائل الآتية:
أ- ما الفكرة العامة التي تدور حولها الأبيات؟

تعريف بالشعوب المجازية المعنوية
الدعوة إلى تحرير فلسطين والمسجد الأقصى
الحياة الكريمة غير من اللذات والعمارة
التعجب من براثن الصليبيين نحو قضية فلسطين

ب- تحمل القصيدة إشارات تاريخية بارزة وصحية.

1- أخي، جاوز الظالمون الحدى
فحق الجهاد، وحق العدا
2- أياكهم يغصبون العرب
لما نجد الأيو، والشوددا
3- وليسوا بغر ضال الشوب
يصبون متوك لنا أو صدى
4- فخرذ غسابتك من يسيب
فلنسن لنا يداً إلى عيدا
5- أخي، أهذا العزى الأبي
أرى اليوم طوعنا لا القدا
6- أخي، أقبل الشرق في أشد
لرؤى الحلال وتلعي الأبدى
7- أخي، إن في فلسطين أخت لنا
أعد لها الثابسون القس
8- أخي، لم إلى قبلة المشرقين
لتخمس الكنيسة والمسجدا
9- أخي، إن جرى في ترابها دمى
وألميت فوق خصاها النبا
10- فقلن على غبطة حرة
أبت أن ينثر علتها: الهدا
11- ولخذ راية الحق من قبضة
جلاها الروى، ولعماها القدى
12- فلسطين تحميك جثا المودون
فلما الحياة وجة الردى

[Left:]

Palestine

Ali Mahmoud Taha

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

(See the continuation of the example on the following page)

[Right:]

Palestine is the beating heart of the Arab and Islamic homeland. It is the nation's past, present, and future, because of its holy religious status.

Following its occupation by the Zionists in 1948, authors, sermon deliverers, and poets rushed to defend it, so their words will move the peoples' consciences, and their determination will encourage its rescue from the claws of the enemy.

These poets include the poet Ali Mahmoud Taha, who excelled in his talent and wrote this poem while encouraging both the Arab and Islamic worlds to defend Palestine and its holy sites.

1- Choose the correct answer from the following options:

a- What is the main idea the stanzas revolve around?

- Drawing the swords to fight the aggressors.
- Calling to liberate Palestine and the Al-Aqsa Mosque.
- Noble life is better than humiliation and disgrace.
- Amazement by the Muslims' neglect of the cause of Palestine.

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

Example 48.**History, Grade 12, Vol. 2, 2025–2026, p. 16.**

Remaining:

The main takeaway students are taught from the history of Zionism is that they must reject “*ideas which call for racial discrimination and the preference of one group over the other*”. As other national movements, such as Arab nationalism, are not similarly framed in the context of racism, this appears to imply that Jewish nationalism is inherently and uniquely racist, an idea identified as antisemitic.



ثيودور هرتزل

قيم اتعلمها

أرفض الأفكار التي تدعو إلى التمييز العنصري وتفضيل فئة على أخرى من البشر.

أ- انتشار الحركة القومية في أوروبا:

أصبح لكل مجتمع أوروبي قوميته الخاصة به في العصر الحديث، مثل: القومية الألمانية والقومية الإيطالية؛ مما ساعد على ظهور الحركة الصهيونية والتفكير في إقامة قومية خاصة بهم وتجمعهم على أرض محدّدة “فلسطين”.

A- The Spread of Nationalism in Europe:

In the modern era, each European society formed its own nationalism, such as German and Italian nationalism, which helped the emergence of the Zionist movement and the thought of establishing their own nationalism and of gathering them in a specific land “Palestine.”

Values I Learn:

I reject ideas that call for racial discrimination and for preferring one group of people over another.

Example 49.

History, Grade 12, Vol. 2, 2025–2026, p. 51.

Remaining:

Students are taught that Israel has “*ambitions to expand and take over Arab territory*” as an explanation of the cause of the 1967 war, downplaying the significant role played by threats to wipe Israel off the map, repeated attacks on Israeli civilians, and a maritime blockade in motivating Israel to take military action in that war, as well as the fact that Israel ceded much of the territory captured during the war in the 1979 Egypt-Israel peace agreement. Phrasing the lesson in this particular manner suggests that Israel’s aims today are still to take over Arab territory, adding to conspiracy theories about Jews and Israel, and rendering peace with Israel a pointless objective.

أ- أسباب الحرب:

تحقيق أطماع إسرائيل
في التوسع والاستيلاء على
الأراضي العربية.

A- Causes of the War:

Realizing Israel’s ambitions to expand and take over Arab territory.

Example 50.**History, Grade 12, Vol. 2, 2025–2026, pp. 14–15.**

Remaining:

Students are taught that the Jews “fled” from Palestine following the Roman invasion of 63 BCE, and in doing so “*their connection to Palestine was severed*”, invoking the antisemitic stereotype of Jewish cowardice while flatly denying a fundamental component of Jewish identity. This is followed by a timeline of historical events in Palestine which dubiously describes the ancient Canaanites as “Arabs”, followed by questions which encourage students to deduce that Arabs were present in the land before the Jews, all of which serves to directly refute any Jewish claim of indigeneity to the region.

تعرّضت فلسطين قديماً للغزو الخارجي، كان آخرها الغزو الروماني 63 ق.م الذين هدموا القدس، وهرب من بقي فيها من اليهود إلى مصر والعراق وشبه الجزيرة العربية وبقية دول العالم، وانقطعت صلّتهم بفلسطين.

لاحظ الجدول الزمني التالي لأهم الأحداث التاريخية في فلسطين عبر العصور التاريخية:

أهم الأحداث	التاريخ
هجرة الكنعانيين العرب لفلسطين	2800 ق.م
دخول اليهود (بني إسرائيل) فلسطين	1190 ق.م
الاحتلال الأجنبي (الروماني) لفلسطين	63 ق.م
الفتح العربي الإسلامي لفلسطين	636 م
الاستعمار البريطاني لفلسطين	1917 م - 1948 م

من خلال الجدول الزمني أجب:

• أيهما أسبق وجوداً في فلسطين .. العرب أم اليهود؟ مدّعاً رأيك بالأدلة.

• باستخدام شبكة المعلومات الدولية اكتب مقالة تاريخية تبرهن بالأدلة على الحق التاريخي للعرب في فلسطين.

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

[...]

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

The Arab Canaanites immigrate to Palestine – 2800 BCE.

The Jews (the Children of Israel) enter Palestine – 1190 BCE.

The foreign (Roman) occupation of Palestine – 63 BCE.

The Arab-Islamic liberation of Palestine – 636.

The British colonization of Palestine – 1917-1948.

Using the timetable, answer:

Who was first present in Palestine – the Arabs or the Jews? Support your opinion with proof.

Using the internet, write an historical article that, through the use of evidence, proves the historical right of the Arabs in Palestine.

Example 51.**Islamic Education, Grade 11, Vol. 1, 2025–2026, p. 146.**

Remaining:

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

2- الانتداب البريطاني:

ظَلَّتْ فلسطين تحت الانتداب البريطاني حتى عام 1948م، حيث كان بلفور وزير خارجية بريطانيا قد أعطى اليهود عام 1917م وعدًا بإقامة دولتهم في فلسطين، والذي سُمِّي فيما بعد «وعد بلفور».. فبدأ آلاف اليهود بالهجرة إلى فلسطين والاستيطان فيها، حيث تشكَّلت العصابات الإرهابية الصهيونية المسلَّحة التي قامت بقتل الفلسطينيين وارتكاب المجازر المُرَّوعة؛ ممَّا أدَّى إلى نزوح أعداد كبيرة عن ديارهم.

2- The British Mandate:

Palestine remained under the British Mandate until 1948, as the British Foreign Minister, Bal-four, gave the Jews a promise in 1917 that they could establish their state in Palestine, which was later called “Balfour’s Promise”. Following this, thousands of Jews started to immigrate to Palestine and settle there, where they formed armed terrorist Zionist gangs that killed Palestinians and committed dreadful massacres, which led to the displacement of many people from their homes.

Example 52.**History, Grade 12, Vol. 2, 2025–2026, p. 73.**

Remaining:

Students are taught that the First Intifada (1987–1993) made Israel realize that the conflict cannot be solved using force, thus leading to its recognition of the Palestinian people's presence and signing of the 1993 Oslo Accords. The textbook does not mention that the Palestinians also pledged to abandon the use of violence and recognized Israel's existence, thus implying that the violence that accompanied the Intifada was justified.

*A- The Political Consequences:**[Right to Left:]**The US and Israel recognized the presence of the Palestinian people.**The Israeli government realized that the conflict with the Palestinians cannot be resolved militarily.**The Arabs of 1948 showed solidarity with the Intifada against the Israeli oppression.**The 1993 Oslo Accords were signed and the Palestinian Authority was established.*

Example 53.

History, Grade 12, Vol. 2, 2025–2026, p. 74.

Remaining:

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

لجأ الفلسطينيون للعمليات
العسكرية لمواجهة جرائم الاحتلال.

قصفت الطائرات الإسرائيلية
مَقَرَّ السلطة الفلسطينية في غزة
والضفة الغربية.

The Palestinians resorted to military operations in order to face the Occupation’s crimes.

Israeli airplanes bombed the Palestinian Authority’s headquarters in Gaza and the West Bank.

Example 54.

History, Grade 12, Vol. 2, 2025–2026, p. 24.

Remaining:

A lesson on the 1929 Palestine riots, termed “the Al-Buraq Uprising”, accuses the “Zionists” of fabricating the sacred status of the Western Wall in Jerusalem, the holiest place in Judaism, as a pretext for the riots. The lesson also dubiously teaches that the riots targeted “Zionist gangs”, even though the historical consensus is that the 1929 Arab rioters did, in fact, target Zionist and non-Zionist Jewish civilians indiscriminately.

1 - ثورة البراق عام 1929م:



حائط البراق

معلومة إثرائية

حائط البراق:

هو الحائط الغربي للحرم القدسي الشريف، وهو الحائط الذي هبط عليه النبي محمد ﷺ في ليلة الإسراء والمعراج، وربط النبي ﷺ فيه البراق، ويُطلق اليهود على الحائط اسم “حائط المبكى”.

أسباب ثورة البراق:

- ادّعاء الصهاينة أن حائط البراق من الأماكن المقدسة عندهم.
- رفع العلم الصهيوني أمام الحائط.
- زيادة المستعمرات الصهيونية وتسليحها في مواجهة العرب.

أحداث الثورة:

بدأت الأحداث بمظاهرات للعرب في المسجد الأقصى اعتراضاً على اليهود، تحولت المظاهرات إلى صدامات

2- The 1929 Al-Buraq Uprising:

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

The reasons for the uprising are:

Observe the following chart:

Reasons for the Al-Buraq Uprising:

- The Zionists' claim that the Buraq Wall is a holy place for them.
- Raising the Zionist flag in front of the wall.
- Increasing the number of Zionist colonies and arming them against the Arabs.

Enrichment Information:

The Al-Buraq Wall:

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

The Uprising's Events:

The events started with Arab demonstrations at the Al-Aqsa Mosque, protesting against the Jews....

Example 55.

Social Studies, Grade 9, Vol. 2, 2025–2026, p. 135.

Remaining:

Following a chapter about colonialism, which praises the Arab liberation movements, students are asked whether Palestinian resistance against “*the Israeli Occupation*” is legitimate or an act of violence. Students are led to the conclusion that violence is justified. There is no discussion about the limits of confrontation and the importance of peacemaking – for example, at what point negotiations toward a two-state solution represent an important avenue for achieving Palestinians’ legitimate rights and aspirations while living in peace with Israel and Jews.

النشاط الثالث: برأيك، هل تُعدّ مقاومة الشعب الفلسطيني ضد الاحتلال الإسرائيلي
مقاومة مشروعة أو من أعمال العنف؟ ادعم رأيك بالأدلة.

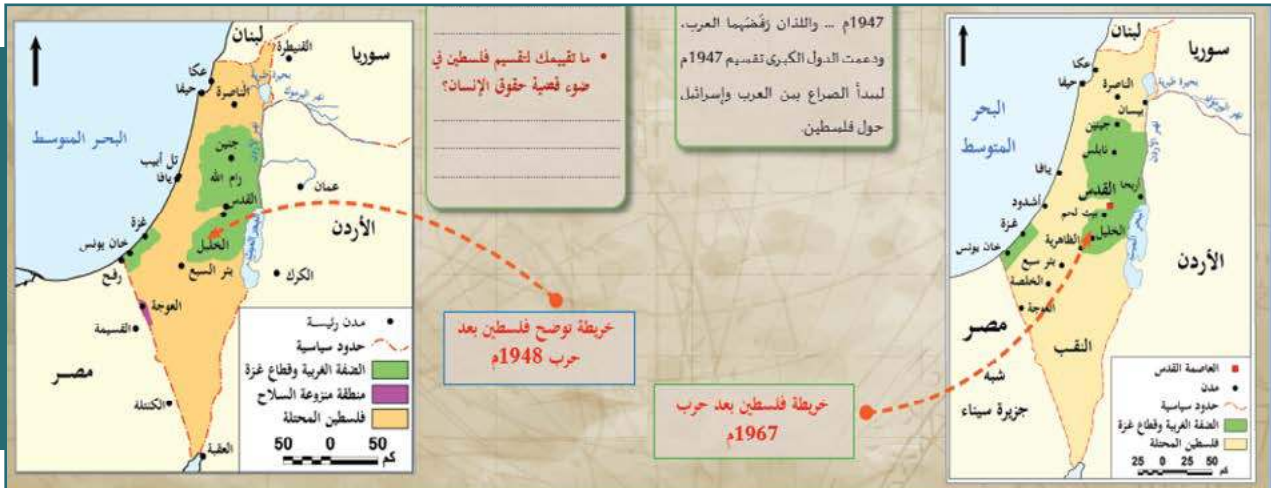
Activity 3: In your opinion, is the resistance of the Palestinian people against the Israeli Occupation considered a legitimate form of resistance, or an act of violence? Support your opinion with evidence.

Example 56.

History, Grade 12, Vol. 2, 2025–2026, pp. 42–43.

Remaining:

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



[Left:]

Map showing Palestine after the 1948 War

[Map key: green:] West Bank and Gaza Strip

[Orange:] Occupied Palestine

[Right]

Map of Palestine after the 1967 War

[Map key: green:] West Bank and Gaza Strip

[Orange:] Occupied Palestine

Example 57.

Arabic Language, Grade 6, Vol. 2, 2025–2026, pp. 139-140.

(Previously: Arabic Language, Grade 6, Vol. 2, 2021-24, pp. 137–138.)

Remaining:

A lesson in a sixth-grade Arabic Language textbook, which revolves around a poem titled “Jerusalem is Arab”, teaches that Jerusalem is an exclusively Arab city, and that the city's connection to Judaism is effectively a fabrication by “the Occupier”. The lesson also stresses the brutality of “the Israeli Occupation”, which the poem associates with the verb “to conspire” (or “devise [a ruse]”; *dabbarū*), invoking the antisemitic stereotype of Jewish people as manipulative and conspiratorial – a stereotype frequently invoked elsewhere within the Qatari curriculum. The lesson fails to objectively convey the reality of life for the city's Arab and Jewish residents, nor the conceivable notion that it may be shared or revered by Arabs and non-Arabs alike.



القراءة

قصيدة: القدس عربية

هارون هاشم رشيد

4- عَرَبِيَّةٌ يَا قُدْسُ مَهْمَا دَبَّرُوا
لَكَ فِي الْخَفَاءِ وَهَيَّؤُوا وَتَنَكَّرُوا

7- هُمْ يَحْلُمُونَ بِأَنْ تُضَيَعَ مَعَالِمُ
لَكَ شَادَهَا شَعْبٌ عَظِيمٌ خَيْرُ

8- إِنَّا هُنَا فِي الْقُدْسِ فَوْقَ جِبَالِهَا
وَوَهَادَهَا أَبَدَ الزَّمَانِ نَعْسِكُزُ

9- تَبْقَيْنَ مَا بَقِيَ الزَّمَانُ عَزِيزَةً
يَا قُدْسُ مَهْمَا حَاوَلُوا أَوْ دَبَّرُوا

جَوَّ النَّصِّ

فِلَسْطِينُ دَوْلَةُ عَرَبِيَّةٌ وَعَاصِمَتُهَا مَدِينَةُ الْقُدْسِ، وَقَعَتْ تَحْتَ الْإِحْتِلَالِ
الْإِسْرَائِيلِيِّ الَّذِي قَامَ بِأَعْمَالٍ وَخَشْيَةٍ ضِدَّ شَعْبِهَا؛ مِنْ تَعَذُّيبٍ وَقَتْلِ وَهَدْمِ
لِلْمَنَازِلِ. وَادَّعَى الْمُحْتَِلُّ أَنَّ هَذِهِ الْأَرْضَ هِيَ أَرْضُ لِلْيَهُودِ وَهُمْ أَصْحَابُهَا وَلَيْسَ
الْعَرَبُ. وَفِي هَذِهِ الْقَصِيدَةِ يُدَلِّلُ الشَّاعِرُ عَلَى كَذِبِ هَذَا الْادِّعَاءِ. وَيُؤَكِّدُ عَلَى
أَنَّ الْقُدْسَ مَدِينَةُ عَرَبِيَّةٌ مَهْمَا حَاوَلَ الْمُعْتَدُونَ تَغْيِيرَ تِلْكَ الْحَقِيقَةِ.

Reading

Poem—Jerusalem is Arab

Haroun Hashem Rasheed

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

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

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

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

Atmosphere

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

Example 58.

Geography, Grade 12, Vol. 1, 2025–2026, p. 134.

Remaining:

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



Divisions of lakes according to formation

[...]

[Left] C. Tectonic lakes

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

Example 60.**History, Grade 12, Vol. 2, 2025–2026, p. 30.**

Remaining:

Students are taught that after the UN issued the 1947 Partition Plan for Palestine, conflict ensued in the region “*between the Arabs on one side, and the Jews and British colonialism on the other*”. This establishes a dubious historic narrative, according to which the Jews and the British Mandatory administration in Palestine were natural allies who conspired against the Arabs of Palestine, and which associates the Jews of Palestine with colonial imperialism. Historical facts which may challenge this narrative – such as British expulsion of Jewish refugees, in accordance with Arab demands, or anti-British Zionist militant activity represented by organizations such as the Irgun – are ignored.

وبعد صدور قرار التقسيم بدأت المواجهات تزيد بين العرب من جانب، واليهود والاستعمار البريطاني من جانب آخر، وتوالى الأحداث سريعاً، والتي انتهت بقيام إسرائيل 1948م ودخول العرب حرب 1948م.

After the Partition Plan was issued, confrontations began to increase between the Arabs on one side, and the Jews and British colonialism on the other. Events followed quickly, which ended with the establishment of Israel in 1948 and the Arabs entering the War of 1948.

Example 61.**Social Studies, Grade 5, Vol. 1, 2025–2026, p. 26.**

Remaining:

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



[Label on Israel's territory:] *Palestine*

Example 62.

History, Grade 12, Vol. 2, 2025-2026, p. 12.

Remaining:

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

تشهد جغرافية فلسطين وتاريخها أنها عربية، وجزء من وطننا العربي والإسلامي، ولتشغل قضيتها كل عربي ومسلم، ويمجد التاريخ الذين دافعوا عن عروبتهما وتمسكوا بترابها، إنها قضية وطن سلبت أرضه الحركة الصهيونية العالمية. فلنتعرف على جغرافيتها وجذورها التاريخية. وكيف سلبت. وكيف قاوم وناضل أبناؤها حتى عام 1948م.

الموقع الجغرافي لفلسطين

شكل (1) خريطة لفلسطين

شكل (2) موقع فلسطين في الوطن العربي

تقع فلسطين في غرب قارة آسيا في الجزء الجنوبي للساحل الشرقي للبحر المتوسط، تبلغ مساحتها حوالي 27 ألف كم².

(See the continuation of the example on the following page)

The geography and history of Palestine attest that it is Arab and that it is a part of our Arab and Islamic homeland. Its cause occupies the mind of every Arab and Muslim, and history glorifies those who defended its Arab identity and held on to its soil. It is the cause of a homeland de-prived of its territory by the global Zionist movement. Let us learn about its geography, its historical roots, how it was deprived, and how its sons struggled until 1948.

Palestine's Geographic Location:

Figure 1: The Map of Palestine.

Figure 2: Palestine's Location in the Arab Homeland

Palestine is located in West Asia, in the southern part of the Mediterranean Sea's eastern shore. Its area is about 27 thousand km².

Example 63.**Social Studies, Grade 9, Vol. 2, 2025–2026, p. 119.**

Remaining:

A lesson on colonialism teaches that settler colonialism must be rejected, as it is “among the most extreme forms of colonialism on nations, as residents from the colonial state are settled by force instead of the indigenous inhabitants”; however, as an example of settler colonialism, the textbook does not provide the obvious, major, consensual historical cases such as the United States, Canada or Australia, but rather chooses the “Zionist settlement in Palestine”¹⁸ as the only example of this phenomenon. This depiction not only delegitimizes Israel’s existence as a nation and encourages students to “reject” it – it effectively erases Jewish history and ties to the region of Palestine. Equivocating Israel with settler colonialism ignores the fact that the Jews do not possess a “colonial state” from which they immigrated to Palestine, that the Jews have had many motivations for moving to the region, that the Jews themselves are considered indigenous to the region, and that settling “by force instead of the indigenous inhabitants” is not a core tenet of mainstream Zionism.

قيم اتعلمها، ارفض كافة أشكال الاستعمار أشكال الاستعمار:		
عرّف العالم أشكالاً مختلفة من الاستعمار، ومن أبرزها:		
الأمثلة	التعريف	أشكال الاستعمار
الاحتلال الفرنسي للجزائر.	• سيطرة دولة على أخرى بالقوة ونهب خيراتها بكل الوسائل.	العسكري
الاستيطان الصهيوني في فلسطين.	• يُعدُّ من أشد أشكال الاستعمار على الشعوب: حيث يتم توطيّن سكّان الدولة المستعمرة مكان السكّان الأصليين بالقوة.	الاستيطاني

Forms of Colonialism:

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

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

Settlement: considered among the most extreme forms of colonialism of nations, as residents from the colonial state are settled by force instead of the indigenous inhabitants.

Examples: the Zionist settlement in Palestine.

Values learned: Reject all forms of colonialism.

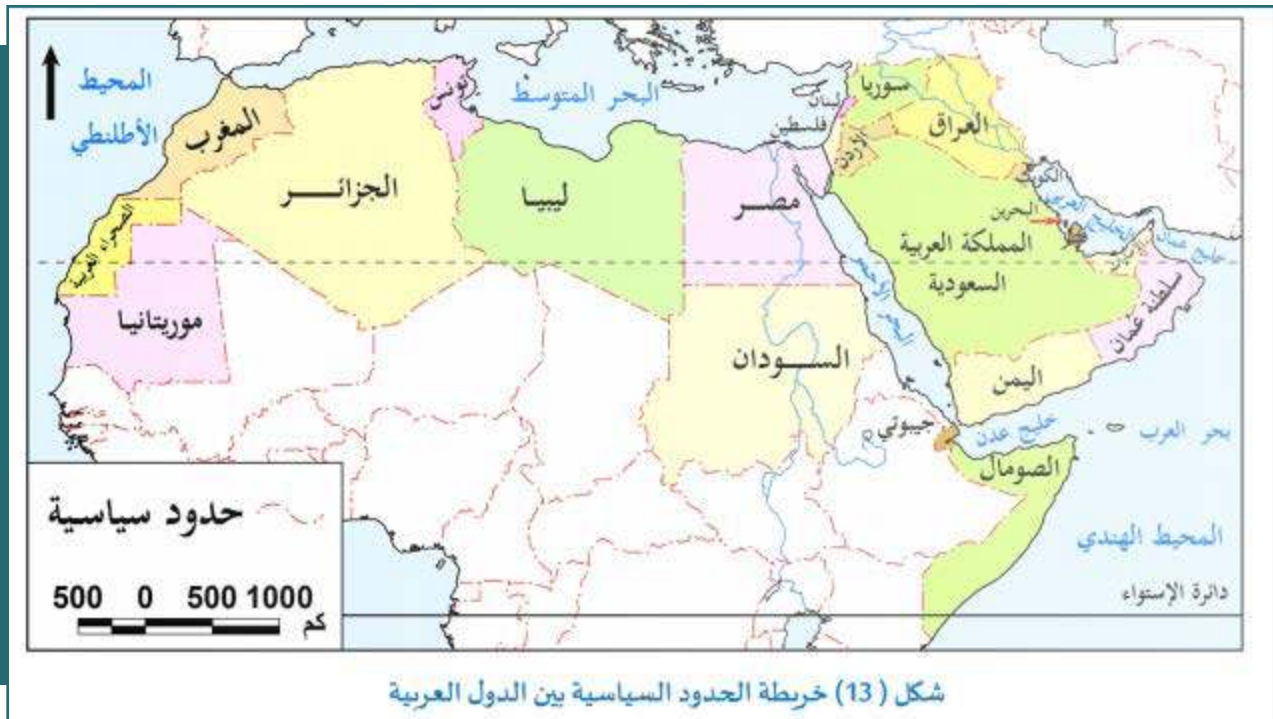
¹⁸ It is possible to understand this phrase as referring exclusively to Israeli settlement in the West Bank; however, this interpretation is rendered improbable by the fact that nowhere in Qatari textbooks is the term “Palestine” limited to the West Bank and the Gaza Strip, nor is pre-1967 Israel treated as a legitimate nation

Example 64.

Geography, Grade 12, Vol. 2, 2025–2026, p. 180.

Remaining:

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



[Map key] Political borders

Figure 13: Map of political borders of Arab countries

Example 65.**History, Grade 12, Vol. 2, 2025–2026, p. 29.**

Remaining:

Students are taught that prior to the 1947 UN Partition Plan for Palestine, Britain prepared the Jews “*politically, economically, and militarily*” in Palestine, implicitly in contrast to Palestinian Arabs who presumably received no such aid. This historically inaccurate statement contributes to the narrative that Jewish self-determination in Palestine was the product of a global imperialist conspiracy rather than an authentic national movement.

ب - قرار الأمم المتحدة لتقسيم فلسطين 1947م:

بعد أن هيأت بريطانيا الوضع في فلسطين، وقامت بإعداد اليهود سياسيًا واقتصاديًا وعسكريًا، رأت أن تعرض القضية على الأمم المتحدة حيث قرّرت إنهاء انتدابها على فلسطين، وبضغط أمريكا ودعم من

B- The UN's 1947 Resolution to Partition Palestine:

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

Example 66.**History, Grade 12, Vol. 2, 2025–2026, p. 75.**

Remaining:

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

نتائج انتفاضة الأقصى على الإسرائيليين:

- سقوط أسس نظرية الأمن الإسرائيلي تحت وطأة الانتفاضة.
- سقط عدد كبير من جنود جيش الاحتلال بسبب اجتياحات المدن الفلسطينية والاشتباكات مع المقاومة.
- تأثر اقتصاد إسرائيل بالانتفاضة وإصابته بالركود.
- فشل سياسة الاغتيالات واستهداف قادة التنظيمات الفلسطينية.
- انتشار ظاهرة رفض الخدمة العسكرية في الجيش الإسرائيلي والفرار منها؛ نتيجة لتصاعد المقاومة الفلسطينية.

The Second Intifada's Consequences for the Israelis:

The collapse of the Israeli sense of security under the weight of the Intifada.

The death of many soldiers of the Occupation army due to raids of Palestinian cities and clashes with the Resistance.

Israel's economy was affected by the Intifada and stagnated.

The failure of the policy of assassinations and targeting the leaders of Palestinian organizations.

The spread of the phenomenon of refusal to do military service in the Israeli army, as well as desertion of it, due to the rise of the Palestinian Resistance.

Example 67.

History, Grade 12, Vol. 2, 2025–2026, pp. 86–87.

Remaining:

A flow chart describing the First (1987–1993) and Second (2001–2004) Palestinian Intifadas, or uprisings, whitewashes and minimizes the violence associated with both periods. Suicide bombings and terrorist acts by Palestinian militants during the Intifadas, targeting Israeli civilians as well as military, are euphemistically described as “armed operations” or “military operations”, and portrayed as a natural reaction to ongoing Israeli oppression. Subsequent Israeli violence, and loss of Palestinian lives and property, is likewise minimized – somewhat unusually for the Qatari curriculum – likely in an effort to portray the Intifadas as altogether positive milestones in Palestinian history, thus sidestepping the important question of whether increasing violence might come at the price of further violence. Instead, the textbook claims for instance that the Second Intifada brought about a wave of Israelis who refuse to serve in the IDF, a lost opportunity to acknowledge the pluralistic and democratic nature of Israeli society.



1987 First Palestinian Intifada

Stages: divided into:

- * First stage: popular confrontations.
- * Second stage: self-reliance.
- * Third stage: use of armed operations.

Results:

Political: exemplified by:

- * The US and Israel recognizing the existence of the Palestinian people.
- * There can be no military solution.
- * The 1948 Arabs expressing solidarity with the Intifada.

Economic: exemplified by:

- * Israel economically affected.
- * Decrease in tax revenue [for Israel].
- * Workers striking and refusing to work.

(See the continuation of the example on the following page)

*2000 Second Palestinian Intifada**Events: exemplified by:*

- * Shootings begin on 30 September.*
- * Occupation forces using helicopters followed by bombing the Palestinian Authority headquarters.*
- * Palestinians having no choice but to engage in military operations.*
- * Negotiations held on 21 January to save the peace process.*

*Results:**For Palestinians, exemplified by:*

- * Most Palestinian leaders eliminated.*
- * Withdrawal [of Israel] from the Gaza Strip.*
- * It showed that the Palestinian people reject the peace process as it was at that time.*

For Israelis, exemplified by:

- * Prestige of Israeli security collapsing.*
- * Impact on the economy in Israel.*
- * Refusal to serve in the military and killing of numerous Israelis.*

Example 68.**History, Grade 12, Vol. 2, 2025–2026, p. 38.**

Remaining:

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

السؤال الثالث: أثبت بالأدلة صحة العبارات الآتية:
1 - فلسطين لها مكانة دينية في قلوب العرب والمسلمين.

2 - قامت السياسة البريطانية على تهويد فلسطين منذ إعلان الانتداب.

Third question: With the use of evidence, prove the following statements:

1- Palestine has a religious status in the hearts of the Arabs and Muslims.

2- British policy has been based on Judaizing Palestine ever since declaring the mandate.

Example 69.

History, Grade 12, Vol. 2, 2025–2026, pp. 8, 57, 70, 77.

Remaining:

The textbook chapter on the history of the Arab-Israeli conflict is dominated by a hostile narrative towards Israel. The textbook equates the country with British colonialism and “the Great Powers”, thus presenting its creation as global imperialist conspiracy and minimizing its successes, while dismissing the notion that it may be supported for anything but cynical interests or that it has any self-evident reason to exist. Likewise, the entirety of Israel's territory is treated as occupied Palestinian land, expressing principled non-recognition of the country in defiance of international law. Furthermore, the textbook uniquely ascribes to Israel immoral actions and unjustifiable violence, denying the country as a group of people of any human motivation (except perhaps greed, as insinuated by “stages of Israel's expansion”), while violence against Israel is either ignored or justified. All in all, while this chapter seeks to cultivate Arab Qatari identity through solidarity with the Palestinians, it conveys to students an extremely one-sided, flawed understanding of the conflict.

في نهاية الوحدة سوف تتعلم:

- توظيف الخطوط والجدول الزمنية لترتيب وتحليل الأحداث البارزة في القضية الفلسطينية.
- بيان أهم الأحداث والشخصيات التي أثرت في القضية الفلسطينية.
- التعرف على المفاهيم والمصطلحات التاريخية.
- توضيح مراحل توسع إسرائيل في السيطرة على الأراضي الفلسطينية على الخريطة.
- ربط العلاقة بين الاستعمار البريطاني على فلسطين وإعلان قيام إسرائيل.
- توضيح أثر وعد بلفور على الوضع الحالي للشعب الفلسطيني.
- توضيح أسباب ونتائج الثورات والانتفاضات الفلسطينية.
- توضيح أسباب ونتائج حروب عام 1948 م - 1967 م - 1973 م.
- بيان تداعيات حرب 1948 م و 1967 م على الوضع الفلسطيني الحالي.
- مقارنة مفاوضات السلام بين الدول العربية وإسرائيل باستخدام الخطوط والجدول الزمنية.
- تحليل خطابات دولة قطر المتعلقة بالقضية الفلسطينية.
- تقدير دور دولة قطر في تقديم الدعم والمساعدات للقضية الفلسطينية.

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

[...]

- To explain the stages of Israel's expansion in taking over the Palestinian lands on a map.
- To make a connection between British colonialism over Palestine and the declaration of Israel's establishment.
- To explain the impact of Balfour's Promise on the current state of the Palestinian people.

[...]

(See the continuation of the example on the following page)



The 1948 Palestine War:

Its Parties:

They are:

Palestine: suffered from poor equipment and economic means.

Arab states: suffered from poor equipment and coordination in the field.

Israel and the great powers: sought to mobilize a strong, well-trained army.

الدرس الثالث: الانتفاضة الفلسطينية ومفاوضات السلام

بعد احتلال كامل لفلسطين عام 1967م تم فرض الحكم العسكري والسيطرة على جميع أوجه الحياة داخل المجتمع الفلسطيني بكافة الأساليب القمعية: من إطلاق النار، والاعتقال، وهدم البيوت، ومصادرة الأراضي، والتوسع في الاستيطان: لذا قامت الانتفاضات الفلسطينية ضد إسرائيل.

Lesson 3: The Palestinian Intifada and Peace Negotiations:

After the occupation of the entirety of Palestine in 1967, military rule and control was imposed on all aspects of life within Palestinian society, using every oppressive method. This included opening fire, making arrests, demolishing homes, expropriating lands, and settlement expansion. This is why the Palestinian Intifadas were launched against Israel.

(See the continuation of the example on the following page)

معاهدة السلام بين مصر وإسرائيل 1979م،

أعلن الرئيس المصري الراحل محمد أنور السادات 1977م استعداده لزيارة إسرائيل فيما يُعرف بمبادرة السلام.

عقدت الولايات المتحدة مؤتمر "كامب ديفيد" 1978م حضره الرئيس المصري السادات ورئيس وزراء الحكومة الإسرائيلية مناحم بييجين، وانتهى المؤتمر بوضع إطار للسلام في الشرق الأوسط.

بناءً على مؤتمر "كامب ديفيد" عُقِدَت في 26 مارس 1979م معاهدة السلام بين مصر وإسرائيل بمشاركة الولايات المتحدة.

أ- بنود الاتفاقية:

إنهاء حالة الحرب بين الطرفين وإقامة سلام عادل بينهما.

الانسحاب الكامل من شبه جزيرة سيناء، واستئناف مصر ممارسة سيادتها الكاملة على سيناء.

إقامة علاقات دبلوماسية واقتصادية وثقافية.

حل الخلافات الناشئة بالتفاوض والتحكيم الدولي.

نتائج معاهدة السلام:

1. جلاء إسرائيل الكامل عن شبه جزيرة سيناء في 25 أبريل 1982م فيما عدا طابا.
2. استرداد مصر شريط طابا وبقية مناطق الحدود بعد صدور حكم هيئة التحكيم الدولية في مارس عام 1989م بأحقية مصر فيها.



شكل (1) خريطة شبه جزيرة سيناء

- The 1979 Peace Treaty Between Egypt and Israel:

[...]

On the basis of the Camp David Conference, on 26 March 1979 the peace treaty was signed between Egypt and Israel, with the participation of the United States.

[...]

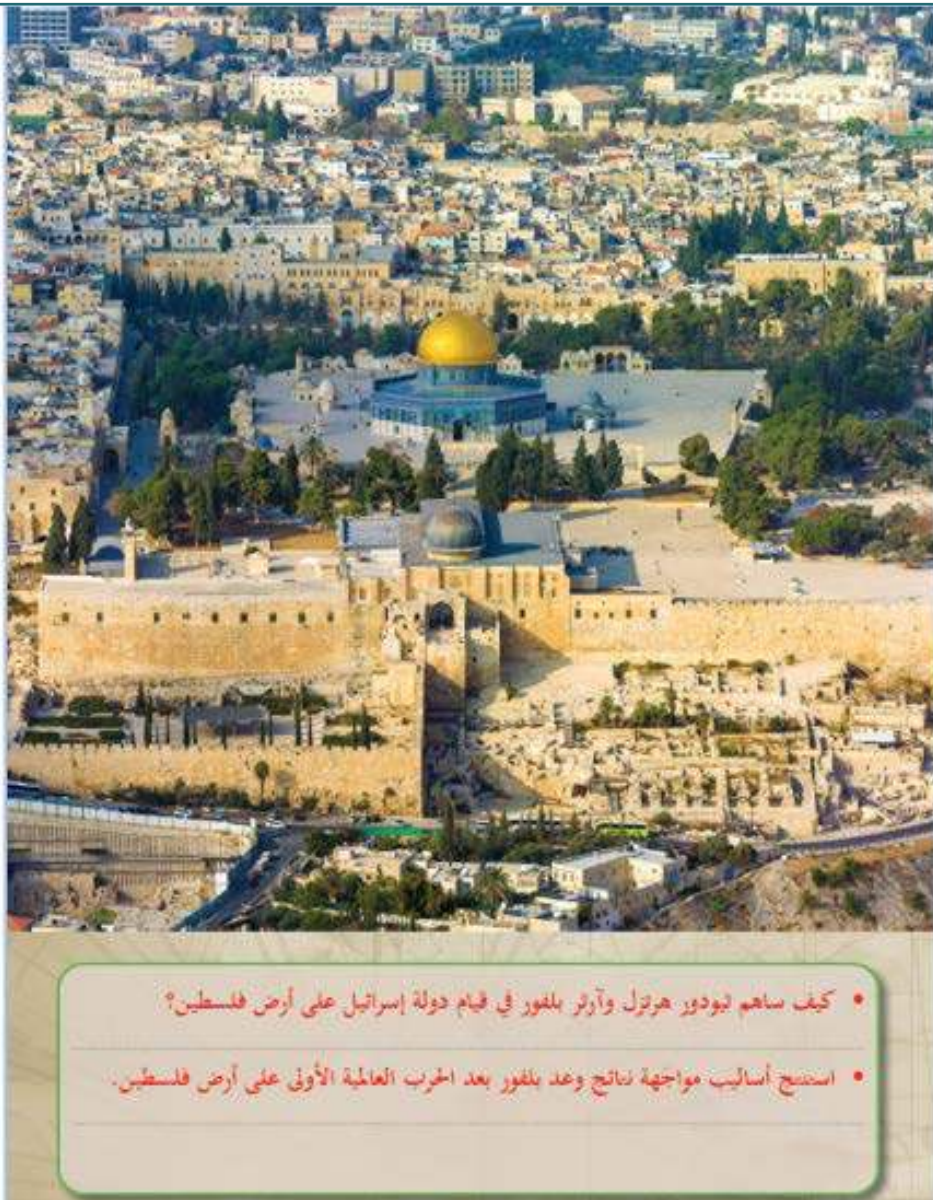
Figure 1: Map of the Sinai Peninsula

[Text on Israeli territory:] Palestine

Example 70.**History, Grade 12, Vol. 2, 2025–2026, p. 11.**

Remaining:

Students are asked to write about the methods used to “*face the consequences of Balfour’s Promise*”, referring to the British government’s 1917 landmark recognition of Jewish national claims to Palestine, and the role that British foreign secretary Balfour played in the establishment of Israel “*on the land of Palestine*”. The framing of both questions suggests that Israel’s creation was a one-dimensionally disastrous and illegitimate process, involving “consequences” for Palestinians and seizure of what is implied to be their rightful land, and no other perspectives are considered. This belligerent message is juxtaposed with a photo of the Al-Aqsa Mosque in Jerusalem, associating Israel’s creation with implied loss of a venerated Islamic holy site, and thus elevating the religious aspect of the conflict.



- How did Theodor Herzl and Arthur Balfour participate in establishing the State of Israel on the land of Palestine?
- I will infer which methods were used to face the consequences of Balfour’s Promise on the land of Palestine following WW

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 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.¹⁹ 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.

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 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

19 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>

particular group of people. The use of these standards for evaluating educational content has been endorsed by bodies of the European Union, among others.²⁰ These standards are as follows:

- 1. RESPECT:** The curriculum should promote tolerance, understanding and respect toward the “Other,” his or her culture, achievements, values and way of life.²¹
- 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.²²
- 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.²³
- 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.²⁴
- 5. PEACEMAKING:** The curriculum should develop capabilities for non-violent conflict resolution and promote peace.²⁵
- 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.²⁶
- 7. GENDER IDENTITY AND REPRESENTATION:** The curriculum should foster equality, mutual respect, and should aim for equal representation between individuals regardless of their gender identity. It should also refrain from language, content, and imagery that depicts limiting and/or exclusionary gender roles.²⁷
- 8. SEXUAL ORIENTATION:** The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation.²⁸

20 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

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

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

23 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.

24 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.

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

26 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.

27 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

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

9. SOUND PROSPERITY and COOPERATION: The curriculum should educate for sound and sustainable economic conduct and preservation of the environment for future generations. It should encourage regional and local cooperation to that effect.²⁹

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;³⁰
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”;³¹
3. Incorporation of content that is free from harmful gender, religious and other stereotypes,³² or generalizations that may oversimplify the representation of other groups or set one group against the other,³³ with the recognition that hate speech can be particularly dangerous in conflict situations, as it fuels violence and atrocity crimes.³⁴ Instead, educational materials should actively aim to challenge and eradicate underlying prejudices and stereotypes and contribute to overcoming their consequences;³⁵
4. Adherence to factual information on other groups in a manner that facilitates understanding, providing neutral information about controversies,³⁶ alerting students to and “prebunking” conspiracy theories,³⁷ and rejecting denial or distortion of proven historical facts;³⁸
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;³⁹
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;⁴⁰

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

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

31 *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

32 Mahatma Gandhi Institute of Education for Peace and Sustainable Development, *Textbooks for Sustainable Development: A Guide to Embedding* (New Delhi: UNESCO, 2017), p. 29. <https://unesdoc.unesco.org/ark:/48223/pf0000259932>

33 *Making Textbook Content Inclusive: A Focus on Religion, Gender, and Culture* (Paris: UNESCO, 2017), p. 13.
<https://unesdoc.unesco.org/ark:/48223/pf0000247337>

34 *Addressing Hate Speech through Education: A Guide for Policy-makers* (Paris: UNESCO, 2023), pp. 13, 14.
<https://unesdoc.unesco.org/ark:/48223/pf0000384872>

35 *Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development* (UNESCO: Paris, 2023), p. 11.
<https://www.unesco.org/en/legal-affairs/recommendation-education-peace-and-human-rights-international-understanding-cooperation-fundamental?hub=87862>

36 *Making Textbook Content Inclusive: A Focus on Religion, Gender, and Culture* (Paris: UNESCO, 2017), pp. 15–16.
<https://unesdoc.unesco.org/ark:/48223/pf0000247337>

37 *Addressing Hate Speech through Education: A Guide for Policy-makers* (Paris: UNESCO, 2023), pp. 32–33.
<https://unesdoc.unesco.org/ark:/48223/pf0000384872>

38 *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>

39 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>

40 *Textbooks and Learning Resources: A Framework for Policy Development* (Paris: UNESCO, 2014), p. 21.
<https://unesdoc.unesco.org/ark:/48223/pf0000232222>

7. Recognition of past violence and crimes, both local and global, such as the Holocaust, and discussion of the dynamics of identity-based hate that caused them;⁴¹
8. 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;⁴²
9. The incorporation of real-life examples in science and mathematics to promote sustainable development, discarding impertinent political, violent, or conflict-oriented messaging,⁴³ and employing STEM subjects to build bridges between communities and transcend frontiers;⁴⁴
10. Combating sexism and unequal gender representation in textbooks;⁴⁵
11. Appropriateness to age and the mental wellbeing of students.⁴⁶

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.⁴⁷ While UNESCO has not adopted this nor any other single definition of antisemitism,⁴⁸ it has recommended teaching about contemporary (post-1945) manifestations of antisemitism,⁴⁹ with specific examples including Holocaust denial and the characterization of Western support for the State of Israel in that context,⁵⁰ asking Jews to disavow their connection

41 *Addressing Hate Speech through Education: A Guide for Policy-makers* (Paris: UNESCO, 2023), pp. 33–34, 42, 45, 46.

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

42 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>

43 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>

44 *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>

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

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

46 *Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development* (UNESCO: Paris, 2023), pp. 8, 10, 11.

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

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

<https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-antisemitism>

Endorsed by the European Commission, Council, and Parliament as a “useful tool, in particular for education and training purposes for teachers, NGOs, state authorities and the media”

European Commission, “Definition of antisemitism”, 2021;

https://commission.europa.eu/strategy-and-policy/policies/justice-and-fundamental-rights/combating-discrimination/racism-and-xenophobia/combating-antisemitism/definition-antisemitism_en

European Parliament, *Resolution on combating anti-Semitism* (2017/2692(RSP)), 1 June 2017;

https://www.europarl.europa.eu/doceo/document/TA-8-2017-0243_EN.html

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

<https://www.consilium.europa.eu/en/press/press-releases/2018/12/06/fight-against-antisemitism-council-declaration/>

48 *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (OSCE/ODIHR: Warsaw, 2018), p. 13.

<https://unesdoc.unesco.org/ark:/48223/pf0000263702>

49 *Strategies to Counter Antisemitism: A Handbook for Educators* (Paris: UNESCO, 2025), pp. 14–15.

<https://unesdoc.unesco.org/ark:/48223/pf0000396116>

50 *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (OSCE/ODIHR: Warsaw, 2018), p. 22.

<https://unesdoc.unesco.org/ark:/48223/pf0000263702>

with Israel,⁵¹ and criticism of Israel in cases where it is informed by antisemitic assumptions and beliefs that are simply applied to Zionism, Israel and the Israeli-Palestinian conflict.⁵² UNESCO has also recommended teaching about the Jewish Holocaust,⁵³ local Jewish heritage,⁵⁴ the diversity of Jewish beliefs, commonalities with other communities, and positive contributions of Jewish individuals, as well as using a multi-perspective approach to teaching about the Israeli-Palestinian conflict.⁵⁵

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- 51 *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (OSCE/ODIHR: Warsaw, 2018), p. 81.
<https://unesdoc.unesco.org/ark:/48223/pf0000263702>
- 52 *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (OSCE/ODIHR: Warsaw, 2018), p. 24.
<https://unesdoc.unesco.org/ark:/48223/pf0000263702>
- 53 *Addressing Hate Speech through Education: A Guide for Policy-makers* (Paris: UNESCO, 2023), pp. 14, 33, 34, 46.
<https://unesdoc.unesco.org/ark:/48223/pf0000384872>
- 54 *Strategies to Counter Antisemitism: A Handbook for Educators* (Paris: UNESCO, 2025), pp. 21–23.
<https://unesdoc.unesco.org/ark:/48223/pf0000396116>
- 55 *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (OSCE/ODIHR: Warsaw, 2018), p. 41.
<https://unesdoc.unesco.org/ark:/48223/pf0000263702>

List of Quoted Textbooks

Grade 4

- *Arabic Language*, Grade 4, Vol. 2, 2024–2025
- *Arabic Language*, Grade 4, Vol. 2, 2025–2026
- *Islamic Education*, Grade 4, Vol. 2, 2024–2025
- *Islamic Education*, Grade 4, Vol. 2, 2025–2026

Grade 5

- *Islamic Education*, Grade 5, Vol. 2, 2024–2025
- *Islamic Education*, Grade 5, Vol. 2, 2025–2026
- *Social Studies*, Grade 5, Vol. 1, 2024–2025
- *Social Studies*, Grade 5, Vol. 1, 2025–2026

Grade 6

- *Arabic Language*, Grade 6, Vol. 2, 2024–2025
- *Arabic Language*, Grade 6, Vol. 2, 2025–2026
- *Islamic Education*, Grade 6, Vol. 1, 2024–2025
- *Islamic Education*, Grade 6, Vol. 1, 2025–2026
- *Islamic Education*, Grade 6, Vol. 2, 2024–2025
- *Islamic Education*, Grade 6, Vol. 2, 2025–2026

Grade 7

- *Islamic Education*, Grade 7, Vol. 1, 2024–2025
- *Islamic Education*, Grade 7, Vol. 1, 2025–2026
- *Islamic Education*, Grade 7, Vol. 2, 2024–2025
- *Islamic Education*, Grade 7, Vol. 2, 2025–2026

Grade 8

- *Arabic Language*, Grade 8, Vol. 1, 2024–2025
- *Arabic Language*, Grade 8, Vol. 1, 2025–2026
- *Islamic Education*, Grade 8, Vol. 1, 2024–2025
- *Islamic Education*, Grade 8, Vol. 1, 2025–2026

Grade 9

- *Islamic Education*, Grade 9, Vol. 1, 2024–2025
- *Islamic Education*, Grade 9, Vol. 1, 2025–2026

- *Islamic Education*, Grade 9, Vol. 2, 2024–2025
- *Islamic Education*, Grade 9, Vol. 2, 2025–2026
- *Social Studies*, Grade 9, Vol. 2, 2024–2025
- *Social Studies*, Grade 9, Vol. 2, 2025–2026

Grade 10

- *Islamic Education*, Grade 10, Vol. 1, 2024–2025
- *Islamic Education*, Grade 10, Vol. 1, 2025–2026
- *Islamic Education*, Grade 10, Vol. 2, 2024–2025
- *Islamic Education*, Grade 10, Vol. 2, 2025–2026

Grade 11

- *History*, Grade 11, Vol. 1, 2024–2025
- *History*, Grade 11, Vol. 1, 2025–2026
- *History*, Grade 11, Vol. 2, 2024–2025
- *History*, Grade 11, Vol. 2, 2025–2026
- *Islamic Education*, Grade 11, Vol. 1, 2024–2025
- *Islamic Education*, Grade 11, Vol. 1, 2025–2026
- *Islamic Education*, Grade 11, Vol. 2, 2024–2025
- *Islamic Education*, Grade 11, Vol. 2, 2025–2026

Grade 12

- *Arabic Language*, Grade 12, Vol. 1, 2024–2025
- *Arabic Language*, Grade 12, Vol. 1, 2025–2026
- *Geography*, Grade 12, Vol. 1, 2024–2025
- *Geography*, Grade 12, Vol. 1, 2025–2026
- *Geography*, Grade 12, Vol. 2, 2024–2025
- *Geography*, Grade 12, Vol. 2, 2025–2026
- *History*, Grade 12, Vol. 1, 2024–2025
- *History*, Grade 12, Vol. 1, 2025–2026
- *History*, Grade 12, Vol. 2, 2024–2025
- *History*, Grade 12, Vol. 2, 2025–2026
- *Islamic Education*, Grade 12, Vol. 2, 2024–2025
- *Islamic Education*, Grade 12, Vol. 2, 2025–2026