IMPACT-se

Iran's Radical Education
An Interim Update Report, 2021-22



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Contents

1 Main Findings

3 Acknowledgments

4 Introduction

7 Global War, The West, and Foreigners

31 Imperial Heritage, The Aryan Roots, Persian Language

46 Jihad and Violent Martyrology

54 The Arab Middle East and the Militia Doctrine

77 Arabic: A Useful Language Taken Seriously

89 Antisemitism and Hatred of Israel

116 Conclusion

119 Methodology

121 List of Textbooks

Main Findings

The Iranian curriculum openly teaches hate. Those that choose to not participate in a ***jihad*** **war** are warned of heavenly punishment. Students are taught that suicide or death in battle should be sought even when not required. Foreigners are depicted as irredeemable; they will never stop fighting against Iran.

Textbooks educate students in preparation for an endless war in the Arab Middle East. The "Islamic Revolution" is taught as a model for all the countries - people should rise up against their governments. Arab governments are portrayed as illegitimate. Iran is depicted as being committed to a global struggle that seeks to defend what is described as the "**oppressed of the world**," regardless of race, language, or religion. Iran is shown as a supporter of rebel movements furthering this cause.

The Iranian-led militia network is positioned to control the Arab Middle East. The curriculum fashions **Qasem Soleimani as a symbol** of this doctrine. Much **bounty awaits the future rulers** of the region - an example being the control of international maritime routes.

The Muslim Brotherhood, its founder Hassan Al-Banna, and other **Sunni Islamists** are praised as ideological partners in one **"Islamic Awakening."** The liberal Arab Spring movements are redefined as an Islamic Awakening.

The world is divided between followers of Iran's global revolution and those opposing it. Students are taught **that foreign militia members are now part of the Iranian regime**. Any **Iranian opposition is seen as an enemy**. The curriculum portrays an ideal vision of the world to students, one that is made up of "independent" loyal republics that operate under the Iran-centered Islamic Revolution.

The Arabic language is taught with the goal of Iran being deeply involved with the Arab Middle East, with a focus on pilgrimage, technology, and *jihad* alongside Iranian-led armed groups.

The curriculum calls for a total war against Israel until it is completely eradicated. The existence of Israel blocks Iranian efforts to hegemonize the region. Israel's destruction is presented both as an ideal, and as a realistic goal. The destruction of Israel is portrayed as a step toward the salvation of the world. Israel is rejected because it is described as **the heir of Banu-Isra'il, the Children of Israel**. **Hence** peace with Israel is rejected, and war is encouraged**.**

Radical antisemitism is evident in the curriculum. While Iranian Jews are tolerated, nothing is taught about them. Jewish history in the region is avoided. Jews are blamed for enhancing the status of Jerusalem, at the expense of Mecca, but Jewish connection to the city is denied. The Holocaust is ignored.

Martyrs are glorified, with an emphasis placed on Iranians and their local allies in the Arab Middle East, as are revolutionary personalities and nuclear and defense scientists assassinated by Iranian opposition members at the instigation of America and Israel. The blood of the martyrs and *jihad* are presented in **the context of the nuclear project** and the obligation to protect the achievements of the revolution.

America is blamed for conducting proxy wars across the region. Students are taught that because America considers the Islamic Revolution as a great threat, its aim is to destroy Iran. The US is considered a Satanic enemy of God; the slogan **Death to America** is praised.

Students learn that Iran's vision of **prosperity and power emanates from oil wealth, a strong army, its military industry, and aggressive expansionism**. The destruction of Israel and the Middle East wars against it are portrayed as a central tenant for "the future and progress of Iran." **Militia wars are depicted as an essential pillar of Iranian interests**.

Sunni Arabs are viewed as fellow Muslims, but animosity toward them remains, with the aim of preserving Shiite identity.

A core **racial nationalistic-Iranian identity** is fostered within the curriculum. Iranians are portrayed as having Aryan roots. Nazi atrocities are often downplayed, while their achievements are praised.

Some history textbooks are of high quality, yet have **no qualms about teaching false narratives**, when advantageous. Examples of these are in the depictions of Nouri, Naini, Kashani, ISIS, and Zionism.

The glory of previous Iranian empires is venerated; past royals and insignia are revered (except for the last Shah). Powerful centralist governments are admired.

Discrimination against minority languages and cultures remains prevalent in the curriculum. There is no teaching on or in local languages, which are used by half of the Iranian population. Cultural diversity is recognized, but solely on a folkloristic level.

There is **no improvement on women's issues**. There are additional examples in textbooks of female figures, but they are celebrated for their role of martyrdom.

Acknowledgements

IMPACT-se's research of a single curriculum often involves analysis of thousands of pages of textbooks, measured against UNESCO-based standards of peace and tolerance.

To accomplish this feat, we call upon our IMPACT-se team. Our thanks as well to Samuel Hyde and Talia Glazer for editing and to Odeliya Zahfire for proofreading.

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Introduction

IMPACT-se has published two full reports on the Iranian curriculum: one in October 2006, followed by an updated version in 2016.[1]

Our previous reports determined that the Iranian curriculum did not meet international standards. Textbooks prepared Iranian children for a global war in the name of Islam, in order to impose Iranian hegemony upon the world. The curriculum propagated a culture of militarism and *jihad*, through lessons that reflected Khomeinist teachings on collective martyrdom as a means of achieving a just world order. Western culture was rejected insofar as it was perceived as a cultural attack on the Islamic world. Textbooks constructed an Iranian national identity predicated on Persian heritage, Shiite Islam, and Aryan ethnic roots. This lack of introspection vis-à-vis Iranian history resulted in a skewed perception of the "Other," namely Western powers. The US and Israel attracted disproportionate attention; Israel was delegitimized, and historical events such as the Holocaust were omitted.

This interim update report of the Iranian school curriculum covers all new textbooks published for the 2021-2022 academic year, from grades 1-12. The research focused primarily on reviewing problematic aspects of the curriculum, as identified in previous reports, to determine what, if any, changes have occurred. The review lists examples of material found to be in violation of international standards of peace and tolerance education according to IMPACT-se assessment (see methodology on p. 111-112). A total of 124 examples are listed in this review, taken from 32 textbooks (see list of quoted textbooks on p. 112-113).

The review reveals that the Iranian curriculum continues to teach inflammatory content, with a degree of radicalization markedly worse than in previous reports. Unrelenting expansionism, hatred of foreigners and the "Other," Islamist and radical messaging, glorification of violence and martyrdom, imposition of central government ideology, suppression of local cultures, and opposing worldviews remain central pillars of the Iranian curriculum. Iran largely continues to educate students for the prospect of a global war, and the spreading of the Islamist-Khomeinist revolution. There is a greater focus on Iran's desire to export its global Islamic Revolution to the Arab Middle East compared to past curricula, with students encouraged to engage in militant activity to achieve Iranian hegemony. Textbooks instill a military spirit in students by glorifying the activities of the Quds Force, one of the five branches of Iran's Islamic Revolutionary Guard Corps (IRGC), focusing on their operations abroad. Whereas previous reports showed a theological and mystical dimension to revolutionary war, the 2022 review found that textbooks are focused more on reality, namely on the tangible socio-economic benefits of expansionist foreign policy for Iran. The findings in this report show that the curriculum has become more ideologically explicit in its connection with likeminded Sunni Arab tenets and groups, referencing the

[1] Reports available on www.impact-se.org/reports-2/iran/

importance of the radical Muslim Brotherhood group, and of Sunni and Shiite Muslims working together to achieve the Khomeinist world vision. Martyrdom remains a central theme across the curriculum, as does virulent anti-Israel and antisemitic rhetoric, and hostility toward Western powers. Overall, the curriculum fails to meet UNESCO standards.

Our findings demonstrate that the curriculum has prioritized Iran's interactions with the Arab Middle East, as part of the wider aim to export Iran's envisaged revolutionary war across the region. Students are taught that all Iranians share a common race, language, Shiite denomination, royal and imperial heritage, and ancient culture. They are encouraged to support Arab proxy militias in the pursuit of fomenting regional instability. This message is reinforced by specific examples of martyrs - Quds Force members, Arab and other non-Iranian militia leaders, who died in targeted operations by opposition groups inspired by the US and Israel to counter the regime's expansionist aspirations. To advance this strategy, Arabic is taught as a pragmatic tool for preparing Iranian students for *jihad* operations, in collaboration with Arab members of Iranian proxy militias in the Arab world. For the first time, textbooks openly teach students to communicate with Sunni Arabs to overcome the historical poor relations between the two denominations, working together for the revolutionary cause. Students are encouraged to partner with radical Sunni groups such as the Muslim Brotherhood, which is praised as being "the most original intellectual movement in the Islamic Awakening [the Arab Spring, for Iranians] of the Sunnis."[2] The curriculum frequently portrays Iranian expansionism as the benevolent dissemination of Islamic culture worldwide. As a result, the textbooks deliberately conflate defense with assault. Iran must defend itself because it is continually attacked for its "moral responsibility" of spreading Islam and assisting the oppressed - euphemisms for violent expansionism through military proxies and provoking conflicts.

On the other hand, the curriculum's ideology is far more realist than outlined in previous reports. Rather than relying upon the theological belief that the Revolutionary War will result in the coming of the messianic Mahdi figure, students are taught that Iranian hegemony in the Arab Middle East will benefit Iran through economic influence - namely, controlling much of the world's energy supply, and maritime trade (passing through the Indian Ocean and the Suez Canal). A religion and a philosophy textbook that previously depicted Iranian foreign policy from a messianic perspective is no longer being taught.[3]

The curriculum approaches the issue of Iranian nuclear power in a minimalistic manner, instilling pride in Iran's "nuclear achievements." A lesson discusses the attainment of peaceful nuclear technology, and links the success of Iranian nuclear scientists to opposing the enemies of the

[2] *History of Contemporary Iran*, Grade 11, 2021–2022 (1400), p. 251.
[3] *Philosophy: Acquaintance with Islamic Philosophy*, Pre-University, Human Sciences, Islamic Sciences, Education, 2016–17 (1395). *Religion and Life 3*, Grade 12, 2014–15 (1393). Defense Readiness, Grade 10, 2021–2022 (1400), pg. 123.

Islamic Revolution. The lesson describing the nuclear project includes Khomeini's call for the nation to protect the achievements of the revolution, which have been attained through great *jihad* and the blood of its generous youths.[4] The military dimension of nuclear power is directly mentioned only in the context of the US dropping atomic bombs on Japan during WWII.

Jihad and martyrdom have remained of central importance, and reflect the wider militia doctrine of the curriculum. In other words, the state apparatus educates Iran's future generations to make sacrifices to achieve complete control of the Middle East. While suicide motivated by personal reasons is deemed unacceptable, martyrdom is viewed as a goal to be pursued in order to achieve spiritual perfection, rather than as a sacrifice for preserving the motherland. Child martyrdom is glorified, and death during military service in the Arab world is revered. The late Ayatollah Khomeini continues to be depicted as an Imam and "The Greatest Man in History" in Shiite and religious-minority textbooks.

Hatred of Israel and Zionism are prevalent and normalized throughout the curriculum. Lessons encourage students to participate in anti-Israeli demonstrations and carry "Death to Israel" signs, and another example calls for Israel's necessary destruction. Israel is delegitimized, described as the "Regime Occupying Jerusalem," and labelled as "Occupied Palestine" on maps of the region. Antisemitic rhetoric also pervades the curriculum. Jews in Iran are tolerated; however, the Holocaust and the history of Jews in Iran are ignored. Lessons teach European and Islamic antisemitic tropes, for example that Jews control the media, and that early Jewish tribes collaborated with the enemies of the Islamic government.

Students are taught that the US is a foreign threat which constitutes an attack on Islamic culture through "military aggression, economic sanctions, and so on." The West is depicted as perpetrating a "Soft War" on Iran through various political, scientific, economic, environmental, and socio-cultural domains, and students are warned against the influence of opposing messages coming from abroad.

[4] *History of Contemporary Iran*, Grade 11, p. 230.

Global War, the West and Foreigners

Iran's commitment to a global revolution emanates from radical Islamist ideology dictated in its constitution. While a Shiite country, the Islamic Republic and some of its proxies follow Khomeinism - a unique faith *or* ideology. Khomeinism is a departure from classic Twelver Shiism. The late Ayatollah Khomeini is considered as the Great Imam (*emam* or *emam-e bozorgvar*) and the founding father of the revolution, who has paved the way for the Mahdi savior. The term Imam connotes leadership, prayer leader, but also infallibility based on mystical powers. A religious-studies textbook offers a lesson on Khomeini, describing him as "the greatest man in history."


درس چهاردهم

بزرگ مرد تاریخ

از پدرم می‌پرسم: «چرا مردم این‌قدر امام خمینی را دوست دارند؟ مگر امام خمینی چه کرده بود؟»پدرم، که غرق تماشای چهره‌ی امام است، چند لحظه مکث می‌کند؛ نگاهش را از تلویزیون برمی‌دارد و می‌گوید: «سؤال جالب و دقیقی پرسیدی!

فرزندم! سال‌های قبل از انقلاب اسلامی، سال‌های سخت و غم انگیزی بود.

با این همه منابع نفتی و گازی و ثروت‌های بی‌شمار خدادادی که سرزمین عزیزمان دارد، کشوری فقیر و محروم بودیم.

قدرت‌های بزرگ و زورگو ثروت ما را می‌بردند و به دانشمندان ما اجازه‌ی پیشرفت علمی نمی‌دادند».

ـ تشییع: همراهی افراد با جنازه از یک مکان تا محلّ دفن آن

Lesson 14:
Khomeini:| The Greatest Man in History
***Heaven's Presents*, Grade 5**, 2021–2022 (1400), p. 99.

The exact text accompanied by a different design is found in a religious studies textbook for Iranian students who belong to religious minorities (Jews, Zoroastrians and Christians). Both Shiite and religious minority textbooks include a slogan celebrating Khomeini as the "idol-breaker." The textbook encourages students both of Shiite, but also of other religious minorities, to subscribe to the religious-political ideology of Khomeinism.



برای همین است که در روزهای پرشور انقلاب یک صدا فریاد می‌زدیم:

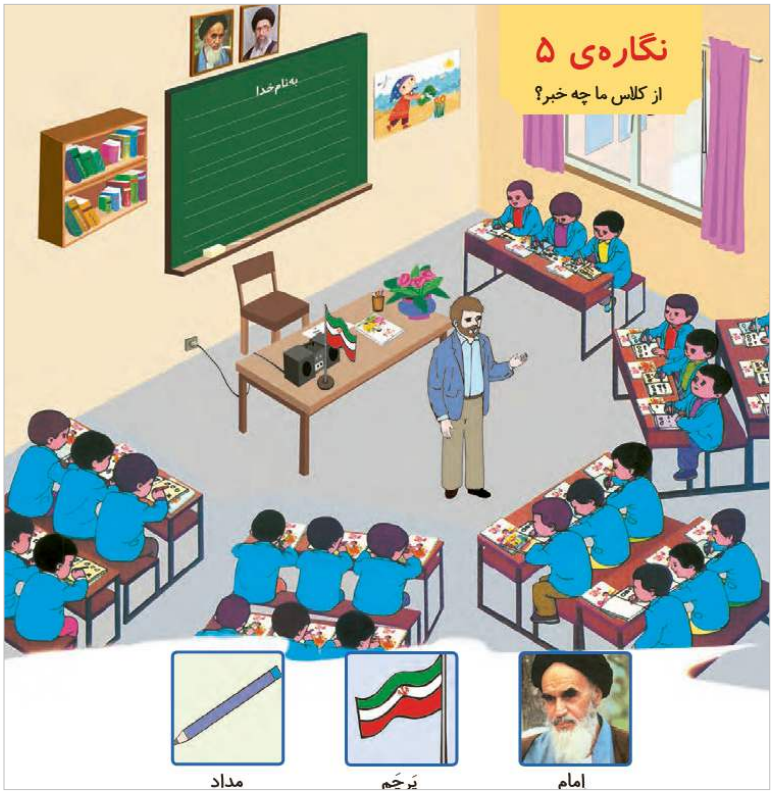
«روح منی خمینی بت‌شکنی خمینی»

Lesson Six:
[Khomeini:] The Greatest Man in History

One after the other, the television shows photos and videos of Imam Khomeini's life. Every year, as we approach the middle of June, interesting scenes from the life of Imam Khomeini are shown. Millions of people participated in the funeral of Imam Khomeini with tears in their eyes. They all shouted as one:
Mourning, today is a mourning today, a mourning day today
Khomeini the idol-breaker, is with God today

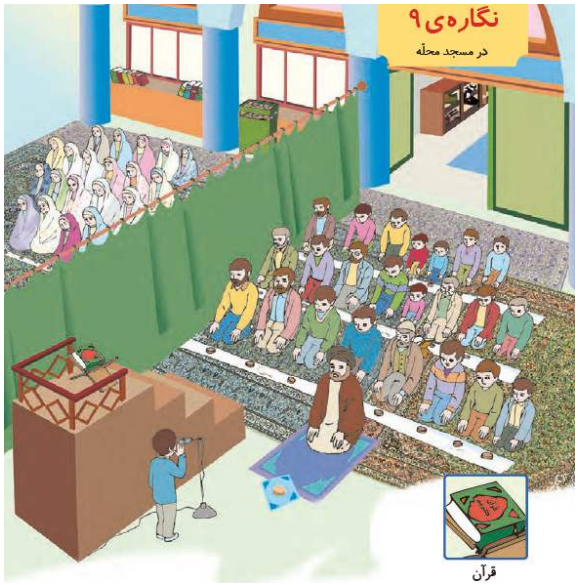
That is why we shouted in one voice, during the passionate days of the revolution:
Khomeini is my Spirit; Khomeini the Idol-Breaker
***Heaven's Presents: Special for Religious Minorities*, Grade 5**, 2021–22 (1400), p. 26.

A glimpse into a first-grade classroom introduces the worldview of the Islamic Republic to students. Many of these symbols hold significance to the revolutionary spirit of Iran. Hanging on the wall above the black-board are pictures of the Imam (Khomeini) and the Leader (Ali Khamenei), signifying Iran's sacred system. Just beneath them, on the board, is the phrase "in the name of God." On the table below, an Iranian flag signifying patriotism, and a portable sound system depicting technology and science. Boys and girls are taught separately, with blue assigned to boys and pink assigned to girls. The teacher wears a beard, as a symbol of Islamism.



Picture 5
What's new in our class?
[Images of Khomeini and Khamenei]
In the Name of God [on the board]
[Iranian flag, on table]
Imam [Image of Ayatollah Khomeini]
Flag
Pencil
***Persian*, Grade 1**, 2021–2022 (1400), p. 12.

While the predominant ideology and fundamentals of the Iranian faith are pan-Islamic and ecumenical Khomeinism, Islam and Shiism remain culturally and religiously significant in Iranian textbooks. In this image of a mosque, boys and girls are segregated, shariah law aids in the structuring of the student body, with boys gaining an organic advantage.



Picture 9
In the Neighoborhood's Mosque
[image in box:] Qur'an

***Persian*, Grade 1**, 2021 - 2022 1400 - 1401, p. 21.

Military spirit is instilled in students as early as the first grade. The following image focuses on defending the homeland and Islam.



Soldier [above the picture]
Allah is the Greatest [one the **red** and **yellow** flags]
Soldier [under boxes:]
Shooter
Yellow
Green

Iran, Iran will last forever
With its fighting soldier
***Persian*, Grade 1**, 2021–2022 (1400), p. 45.

The curriculum attacks the United States and praises the slogan "Death to America!"

Death to America! Competitors are Enemies of God



شعار مرگ بر آمریکا شعاری برآمده از باور و اعتقاد ملت قهرمان ایران است که در برابر خوی استکباری آمریکا طنین‌انداز شده است. این شعار یعنی مرگ بر ستمگری، تجاوز، کشتار، تروریست، تحریم و سیاست‌های ضد انسانی دولت آمریکا.

> The slogan of "Death to America" emanates from the faith and the belief of the heroic nation of Iran that has become a resounding voice against American arrogant disposition. This slogan means death to tyranny, aggression, slaughter, terrorism, sanctions, and anti-human policies of the American government.
> ***Defense Readiness*, Grade 9,** 2021–2022 (1400), p. 31.

Death to America and hate rituals are praised and justified as an important tool for preserving the unity of society and fomenting the conflicts with the "enemies." Political and geostrategic competitors are defined as enemies of God.

در کشور ما بعد از انقلاب اسلامی روز سیزده آبان، «روز ملّی مبارزه با استکبار» نام گرفته است. در این روز همه‌ی مردم به‌ویژه دانش‌آموزان و دانشجویان، یکدل و یک‌صدا با شعارهایی مانند «مرگ بر آمریکا» و «مرگ بر اسرائیل» بیزاری خود را از دولت‌های زورگو و ستمگر اعلام می‌کنند.
این تبرّی و اعلام بیزاری، موجب اتّحاد و یکرنگی مسلمانان در جامعه می‌شود و آنها را در برابر دشمنانشان مقاوم‌تر می‌سازد.



> Since the Islamic Revolution in our country, the 13th of November of every year is called "The National Day of Fighting Arrogance [America]." On this day, all the people, especially pupils and students, declare in one voice their hatred toward the bullying and oppressive governments with slogans such as "Death to Israel" and "Death to America." This disavowal [tabarri5] and declaration of disgust bring about unity and homogeneity of Muslims in the society and makes them more resistant to their enemies.
> ***Heaven's Presents: Islamic Education*, Grade 6**, 2021–2022 (1400), p. 33.

[5] Disavowal of or dissociation with the enemies of Allah (*tabarri*) is the equivalent of the Arabic *bara'ah* with the same meaning. Tabarri, in this lesson and elsewhere, is typically associated with its opposite term *tawalli*, meaning loving of Ahl al-Bayt, the family of the Prophet. The expression *tabarri va tavalli* means hate of non-Shiites and commitment to the Shiites, and in the Khomeinist parlance hate of enemies of the regime and loyalty to the regime.

A long list of purported crimes perpetrated by the Americans against Iran and the "Islamic Revolution" are enumerated. A noticeable innovation of the Khomeinist worldview as compared to the more traditional Shiism is seen by this shift in hate from Sunnis towards what is often described as the Imperialist West. America is described as Satanic, an enemy of the Prophets, and the Qur'an and the Revolution's ideology are summoned to justify this attribute. Pre-revolutionary American-Iranian relations are described in a skewed manner. The American and British ambassadors are depicted as fully controlling Iran at that period. The American embassy hostages are still presented as spies.

دشمنان انقلاب اسلامی

با توجه به اهداف و آرمان‌های انقلاب اسلامی، دشمنان این انقلاب نیز همان دشمنان پیامبران الهی هستند که در قرآن کریم با عنوان شیاطین انس و جن تعریف شده‌اند. با پیروزی انقلاب اسلامی در ایران دشمنان به سرکردگی آمریکا با تمام توان به دشمنی با آرمان‌ها و اهداف این انقلاب بزرگ پرداختند؛ چرا که ایران قبل از انقلاب در مشت آمریکا بود و منابع حیاتی‌اش، مراکز تصمیم‌گیری سیاسی‌اش و عزل و نصب مدیران مراکز حساس در اختیار آمریکا قرار داشت و سفیر آمریکا و انگلیس خواستِ خود را به شاه ایران تحمیل می‌کردند. با پیروزی انقلاب اسلامی و قطع دست دخالت آمریکا، توطئه‌ها و اقدامات خصمانه علیه ملت ایران آغاز گردید که در زیر به برخی از آنها اشاره می‌شود :

The Enemies of the Islamic Revolution

According to the goals and ideals of the Islamic Revolution, the enemies of this revolution are also the enemies of the divine prophet defined in the Holy Qur'an as the Satans of humans and *jinns*. With the victory of the Islamic revolution in Iran, the enemies with all their might, led by the United States, became hostile to the ideals and goals of this great revolution. That is because before the revolution, Iran was under the control of America and its vital resources, its political decision-making centers and the removal and installation of managers of sensitive centers were under the control of America. The American and the British ambassadors imposed their will on the Shah of Iran.[6]

With the victory of the Islamic revolution and the cessation of American interference, conspiracies and hostile actions against the nation of Iran began, some of which are mentioned below:

***Defense Readiness*, Grade 9,** 2021–2022 (1400), p. 30.

[6] This statement is exaggerated. For one, the Shah led the oil embargo against the West in the 1970s.

۱ــ تصرف دارایی‌ها و اموال ملت ایران
۲ــ کمک به حرکت‌های تجزیه طلبانه و اقدامات تروریستی
۳ــ حمله به ایران جهت نجات جاسوسان آمریکایی (ماجرای طوفان شن در طبس)
۴ــ کمک به رژیم صدام در جنگ تحمیلی عراق علیه ایران
۵ــ ساقط کردن هواپیمای مسافربری ایران
۶ــ اعمال تحریم‌های ظالمانه علیه ملت ایران حتی غذا و دارو
۷ــ اهانت به ملت ایران توسط حاکمان آمریکایی
۸ــ ایجاد موانع بسیار در جهت پیشرفت علمی و فناوری کشور
۹ــ تأسیس گروه‌های تکفیری و تروریستی از جمله داعش و... برای ضربه زدن به ایران
و یارانش، سپهبد شهید علی صیاد شیرازی، سردار سپهبد شهید حاج قاسم سلیمانی ، دانشمند هسته‌ای
و دفاعی شهید محسن فخری زاده و شهید مصطفی احمدی روشن

1 Seizure of assets and properties of the Iranian nation
2 Helping separatist movements and terrorist acts
3 Attacking Iran to save American spies (the sandstorm incident in Tabas)
4 Helping Saddam's regime in Iraq's imposed war against Iran
5 Shooting down an Iranian passenger plane
6 Applying cruel sanctions against the people of Iran, including food and medicine
7 Insults to the Iranian nation by the American rulers
8 Creating many obstacles for scientific and technological progress of the country
9 Establishing takfiri and terrorist groups, including ISIS, etc., to attack Iran
10 Assassinations of scientists, commanders, and influential figures of the Islamic Revolution, including Ayatollah Martyr Beheshti and his associates, Martyr Lieutenant General Ali Sayyad Shirazi, Martyr Lieutenant General Haj Qasim Soleimani, Martyr Mohsen Fakhrizadeh and Martyr Mustafa Ahmadi Roshan

***Defense Readiness*, Grade 9,** 2021–2022 (1400), p. 30.

با وجود این موارد و تجربه‌های تلخ تاریخی، جای طرح این سؤال هست که آیا به راستی آمریکایی‌ها به دنبال صلح و آرامش در جهان هستند؟

Despite these cases and bitter historical experiences, there is a place to raise the question whether Americans are really looking for peace and tranquility in the world?

***Defense Readiness*, Grade 9,** 2021–2022 (1400), p. 30.

The United States and Britain are blamed in spreading the use of drugs for their own interests in the last four centuries.[7] They are also blamed in trying to divide the Islamic world to make it easier to exploit their riches.[8] A ghastly image - based on Joe Rosenthal's famous WWII "Raising the Flag on Iwo Jima" photograph - presents American soldiers hoisting a flag on a pile of corpses.



Heaven's Messages: Islamic Education and Training, Grade 8, 2021–2022 (1400-1401), p. 16.

The Iranian curriculum teaches students that they are constantly under threat, most notably from the United States. Students are taught that the foreign threat of the United States seeks to prevent Iran from spreading Islamic culture worldwide. There is a through-thread in Iranian textbooks that instills in students a sense of paranoia when it comes to "foreigners." A noticeable innovation of the Khomeinist worldview as compared to the more traditional Shiism is seen by this shift in hate from Sunnis towards what is often described as the Imperialist West.

[7] *Family Management and Lifestyle*, Grade 8, 2021–2022 (1400), p. 80.
[8] *Heaven's Messages: Islamic Education and Training,* Grade 8, 2021–2022 (1400-1401), p. 115.



مقاومت ملّت قهرمان ایران در برابر تهدیدات داخلی و خارجی

در حالت کلی «تهدید» برای تأثیر گذاشتن بر باورها، افکار و رفتار دیگران به‌منظور تسلیم کردن آنها در برابر خواست تهدیدکنندگان است. امروزه در دنیا کشورهای استعمارگر و زیاده‌خواهی هستند که برای انجام دادن یا انجام ندادن برخی از فعالیت‌ها، کشورهای دیگر را تهدید می‌کنند. نمونهٔ بارز آن نظام سلطه‌گر آمریکاست که برای جلوگیری از گسترش فرهنگ ارزشمند اسلامی در جهان، کشور عزیزمان را به حملهٔ نظامی، تحریم اقتصادی و... تهدید می‌کند و این تهدیدات را به اجرا درمی‌آورد.

The National Heroic Resistance of Iran against Internal and Foreign Threats
[Illustration caption. The slings and arrows read:]

Terrorist groups, spy organizations, arrogant countries' bases, improper imports, hoarding, brokerage, and **sanctions** [in red, attached to chains.]

In general, "threat" means to influence the beliefs, thoughts, and behaviors of others in order to subdue them against the will of the intimidators. In today's world, there are colonialist and avaricious countries that threaten other countries to do or not do some of their activities. A clear example is the American domineering regime that threatens our beloved country with military aggression, economic sanctions, and so on to prevent the spread of invaluable Islamic culture in the world.
***Defense Readiness*, Grade 9**, 2021–2022 (1400), p. 17.

The dedication to Khomeinist Iran is taught as a benchmark test to determine who is and is not a legitimate Muslim. Students learn that Muslims who do not follow the anti-foreigner policies of Iran should not be considered Muslims. (The terms "Islam" and "Muslims" are frequently used to refer to Iran's Supreme Leader and his regime).[9]

[9] The most common Persian expression for Iran's Supreme Leader is the Supreme Leadership Authority (*maqām-e mo'azzam-e rahbari*), which does not include the name Iran. Other titles - less common but still used - are the Leader of the Muslims of the World (*vali-amr-e muslimin-e jahān*) and the Supreme Leader of the Islamic Revolution (*rahbar-e mo'azzam-e enqelāb-e eslāmi*); again, no Iran. In the Supreme Leader's website (leader.ir), his Arabic and Turkish titles are the Supreme Commander of the Islamic Revolution (*qāid al-thawrah al-islāmiyyah al mu'azzam*) and the Leader of the Islamic Revolution (İslam İnkılâbı Rehberi), which, again, do not refer to Iran. Hence, one must conclude that from point of view of the "Islamic Revolution," Iran is a country loyal to the Supreme Leader, whose authority is global and ever-spreading.

۵ــ کسانی را که به ظاهر، خود را مسلمان می‌نامند، ولی با دشمنان اسلام دوستی می‌ورزند، بشناسیم و فریب برنامه‌های آنان را نخوریم. روش این گروه‌ها چنین است که دشمنان اسلام مانند صهیونیست‌ها را دوست و برخی مسلمانان را دشمن معرفی می‌کنند؛ به‌طوری‌که مردم عادی به تدریج با دشمنان واقعی اسلام دوستی کنند و با گروهی از مسلمانان، دشمنی بورزند.

5 - Let us recognize those who outwardly call themselves Muslims, but cultivate friendship with the enemies of Islam. We shall not be deceived by their plans. The way of these groups is such that they consider the enemies of Islam like the Zionists to be friends while treating a group of Muslims with enmity.
***Religion and Life 2*, Grade 11**, 2021–2022 (1400), p. 76.

The curriculum rejects radical Sunni groups such as ISIS (but not the Muslim Brotherhood). Iranian textbooks attribute the formation of these hardline groups to the United States and Israel.[10]

Iran is portrayed as fighting a global war and calls on oppressed peoples, including Muslims and non-Muslims, to unite under Islam and the Islamic State to overthrow the evil regimes. This message is well communicated through quotations from the founding father, Imam Khomeini. Here is an excerpt from Khomeini's will:

«و شما ای مستضعفان جهان و ای کشورهای اسلامی و مسلمانان جهان، به پا خیزید و خود و طبقات متعهد، زمام امور را به دست گیرید و همه در زیر پرچم پر افتخار اسلام مجتمع شوید و به سوی یک دولت اسلامی با جمهوری‌های آزاد و مستقل به پیش روید که با تحقق آن، همهٔ مستکبران جهان را به جای خود خواهید نشاند و همهٔ مستضعفان را به امامت و وراثت ارض خواهید رساند. به امید آن روز که خداوند تعالی وعده فرموده است.»

(امام خمینی قدس‌سره، وصیت‌نامه سیاسی ـ الهی)

"And you, the downtrodden of the world, and the Islamic countries and the Muslims of the world, rise up and take charge of yourself and the committed classes. All unite under the glorious banner of Islam and move towards the Islamic State with free and independent republics. Go ahead, realizing that you will seat all the arrogant of the world in their place and bring all the oppressed to the [age of the] Imamate and inherit the earth. Hoping for the day that God has promised."
***Sociology 3*, Grade 12**, Literature and Humanities, 2021–2022 (1400), p 110.

[10] *Defense Readiness*, Grade 10, 2021–22 (1400), p. 49.

In Khomeini's words quoted in the Iranian curriculum, the Islamic revolution knows no borders, it applies to the whole world.

جنگ ما جنگ عقیده است و جغرافیا و مرز نمی‌شناسد و ما باید در جنگ اعتقادی‌مان، بسیج بزرگ سربازان اسلام را در جهان به‌راه اندازیم ...

> **Our war is a war of conviction and it does not know geography or borders.** And in our war of faith, we must launch a major mobilization of Islamic troops in the world… [bold in the original]
> ***Religion and Life 3*, Grade 12**, Literature and Humanities, 2021–2022 (1400), p. 169.

In former editions of a Religion and Life 3 textbook for twelfth-grade students (p. 174) the text associated the global war to the imminent establishment of "a global just society under the leadership of the promised divine Mahdi savior."[11] This sentence has since been removed, and is not found in updated editions used for 2021-2022.

However, the authority figure, Imam Khomeini is used to instill the idea in students that foreigner and "world gobblers" have no limits in their attempts to persuade Iranians to turn away from their religion and culture.

امام‌خمینی ﷺ می‌فرمایند :

«نکتهٔ مهمی که همهٔ ما باید به آن توجه کنیم و آن را اصل و اساس سیاست خود با بیگانگان قرار دهیم، این است که دشمنان ما و جهان‌خواران تا کی و تا کجا ما را تحمل می‌کنند و تا چه مرزی استقلال و آزادی ما را قبول دارند. به یقین، آنان مرزی جز عدول از همه هویت‌ها و ارزش‌های معنوی و الهی‌مان نمی‌شناسند. به گفتهٔ قرآن کریم [دشمنان] هرگز دست از مقاتله و ستیز با شما برنمی‌دارند مگر اینکه شما را از دینتان برگردانند.[1] ما چه بخواهیم و چه نخواهیم صهیونیست‌ها و آمریکا و شوروی در تعقیبمان خواهند بود تا هویت دینی و شرافت مکتبی‌مان را لکه‌دار نمایند.»[2]

> Imam Khomeini used to say:
> "The important point that we all must pay attention to and make the principle and basis of our policy with foreigners is this: how long and how far will our enemies and the 'world gobblers' tolerate us, and to what degree do they accept our independence and freedom? Certainly, they know no limit but in making us deviate from our divine and spiritual values and identities. As the Holy Quran says, [the enemies] will not stop fighting and quarreling with you until you abandon your religion. Whether we like it or not, the Zionists, America and the Soviets will be pursuing us to tarnish our religious identity and the dignity of our school of thought."
> ***Religion and Life 3*, Grade 12**, 2020–2021 (1400), p. 166.

[11] Religion and Life 3, Grade 12, Literature and Humanities, 2019–2020 (1398), pg. 174. Earlier reports were more mystical and apocalyptic. See extensive research on www.impact-se.org/reports-2/iran/

A textbook quotes Ayatollah Khomeini and explains that the reason why the United States wants to eliminate the Iranian revolution is because it considers it the greatest danger [to its own existence]. In this instance the curriculum conflates aggression with defense. Iran is portrayed to students as needing to defend itself from the aggressive mission of other countries, who seek to undermine or destroy it.

امریکا پیروزی انقلاب ایران را بزرگ‌ترین خطر برای خود تلقی می‌کرد و به توطئه‌چینی برای نابودی آن کمر بست.

America regarded the victory of the Iranian Revolution as its greatest threat and set to plotting a conspiracy to destroy it.
***History of Contemporary Iran,* Grade 11,** 2020–2021 (1400), p. 194.

The accompanying image, which combines an assault rifle and a satellite TV antenna, portrays the West's "Soft War" against Iran, ostensibly referring to attempts to brainwash the Iranian people.



***Heaven's Messages: Islamic Education and Training,* Grade 9,** 2020–2021 (1400), p. 105.

In an effort to reduce the influence of Western media, a Defense Readiness textbook meticulously prepares Iranian pupils for the hazards of the "Soft War" (as well as opposition groups broadcasting from abroad).



Domains of the Soft War
[counterclockwise from top]
Cultural Domain
Social Domain
Economic Domain
Political Domain
Scientific Domain
Environmental Domain
***Defense Readiness*, Grade 10**, 2021–22 (1400), p. 118.

Students are offered examples of the "Soft War" against Iran in a "social field" discussion (p. 119), such as the BBC, which condemned the Iranian government for its handling of the Covid-19 pandemic. American and European sanctions are another example of the "Soft War" (p. 120).

The textbooks also teach students that since 1979, the United States has been devoted to forcing a regime change in Iran. This is described as a "satanic scheme" led by the US with the goal of enslaving Islam. As a result, these texts teach that economic sanctions imposed by the US and European countries are part of a scheme that poses an existential threat to Iran, its people, and the state, rather than as a punishment for any specific Iranian behavior.

Information coming from abroad about problems in Iran is presented to students as a propaganda war against Iran.[12]



وزارت خزانه‌داری آمریکا ۹ نهاد و شهروند ایرانی را تحریم کرد.

The US Treasury Department imposed sanctions on 9 Iranian citizens.

شرایط اقتصادی کشور را نابسامان کند. همچنین رسانه‌های غربی با القای آشفتگی فضای کسب وکار، ترغیب مردم به خرید ارز و سکه و کالایی که نیازی به آن ندارند، به این نابسامانی دامن می‌زنند. مثلاً در موضوع کرونا توجه به شایعه کمبود شدیدکالاهای بهداشتی و ضروری، صف‌های طولانی و ازدحام در فروشگاه‌ها را نتیجه داد.

The Western media is also stirring up this disorder by inspiring turmoil in the business sector, persuading people to buy foreign currency and coins and goods they do not need. For example, in the case of Corona, focusing on rumors of severe shortages of healthcare goods and necessities resulted in long lines and crowding in stores.
***Defense Readiness*, Grade 10**, 2021–22 (1400), p. 120.

[12] Heaven's Messages: Islamic Education and Training, Grade 9, 2020–2021 (1400), p. 101, 104, 131.

The Islamic Republic challenges the sanctions regime through the application of "Resistance Economy." The goal of this plan is to secure "economic progress, without relying on the powers of domination,"[13]



Resistance Economy
***Cultural Analysis*, Grade 12**, 2021–2022 (1400), p. 105.

Part of the cultural struggle relates to sexual intercourse outside the framework of Sharia. The curriculum attacks sexual freedoms and considers it a return to pre-Islamic "ignorance" that is now widespread in the West. This unbecoming behavior led to families losing their strength and to increase in single-parent children.[14] The curriculum encourages women to wear modest outfits. Beauty is to be found inside a person, not in the open.



Your make-up takes away your peace of mind; you even run away from the rain!
***Religion and Life 3*, Grade 10**, 2021–2022 (1400), p. 140.

[13] *Cultural Analysis*, Grade 12, 2021–2022 (1400), p. 105.
[14] *Religion and Life 3*, Grade 12, 2021–2022 (1400), p. 112. See also, on page 113, on the struggle of an Iranian doctoral students in the West to adhere to traditional values.

Regimentation of women in Iran contains a militaristic dimension.



***Religion and Life 3*, Grade 9**, 2021–2022 (1400), p. 79.

Iranian students learn that the Western world does not allow Muslim women to wear what they want in accordance with their beliefs, such as the *hijab*. Here is an example from France:



■ قانون ممنوعیت استفاده از حجاب در مدارس فرانسه، فرصت تحصیل و اشتغال را از زنان مسلمان با حجاب سلب می‌کند و مغایر شعار معروف انقلاب فرانسه «آزادی، برابری و برادری» است.

The law banning the use of *hijab* in French schools deprives veiled Muslim women the opportunity to study and work and is contrary to the famous slogan of the French Revolution, "Freedom, Equality and Brotherhood."
***Sociology 1*, Grade 10**, 2021–2022 (1400), p. 85.

Simultaneously, the curriculum attacks Western media Moguls such as Rupert Murdoc.[15] More "Soft War" images feature in another Defense Readiness textbook. The targets range from social networks, international Persian language satellite television, gaming, popular music, films, animation, and written media. One of movies seems to be *300*, a 2006 American film on the Battle of Thermopylae during the ancient Greco-Persian Wars idealizing Greek heroism.

Social Networks



***Defense Readiness*, Grade 9,** 2021–2022 (1400), p. 101.

Persian Language TV Channels



[15] *Cultural Analysis*, Grade 12, Literature and Humanities, 2021–2022 (1400), p 62.



***Defense Readiness*, Grade 9,** 2021–2022 (1400), pp. 101–102.

Computer Games





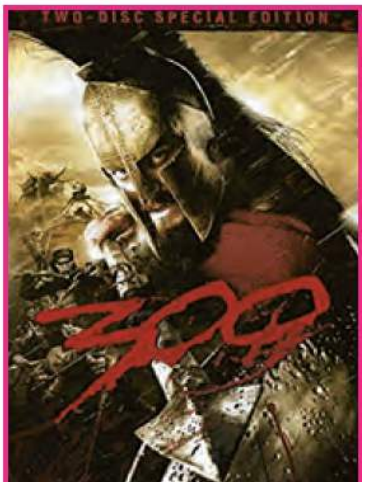
***Defense Readiness*, Grade 9,** 2021–2022 (1400), pp. 102.

Popular Music



***Defense Readiness*, Grade 9,** 2021–2022 (1400), pp. 102.

Films and Animation



***Defense Readiness*, Grade 9,** 2021–2022 (1400), pp. 103.





***Defense Readiness*, Grade 9,** 2021–2022 (1400), pp. 103.

Written Media



***Defense Readiness*, Grade 9,** 2021–2022 (1400), pp. 103.

Western media hide much information and represent the interests of various power circles. From time to time, information is leaked out and tell us what governments do not want us to know. One famous case is that of Edward Snowden who leaked classified information from the American National Security Agency (NSA) in 2013. Iranian students are updated.



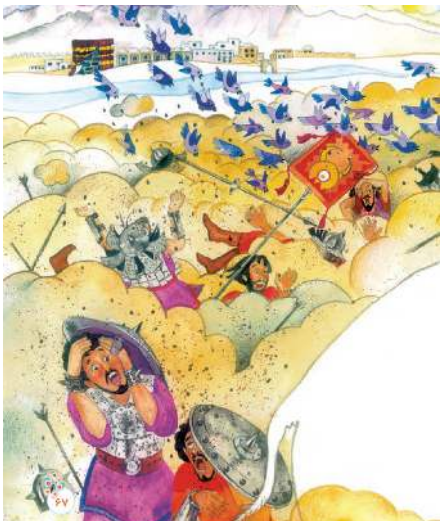
ادوارد اسنودن

«ادوارد اسنودن» کارمند سابق سازمان اطلاعات مرکزی امریکا و پیمانکار سابق آژانس امنیت ملّی این کشور طی سالیان اخیر با افشاگری‌های خود از عملیات عظیم جاسوسی و مراقبت، نه تنها در سطح امریکا بلکه در سطح جهان پرده برداشت. بنا به مدارک افشا شده توسط

> Edward Snowden is a former employee of the US Central Information Organization and former contractor of the Security Agency. In recent years, with its revelations, the national government of this country revealed the massive spying and surveillance operations, not only at the American level but also at the world level.
> ***Media Thinking and Literacy*, Grade 10**, 2021–22 (1400), p. 78.

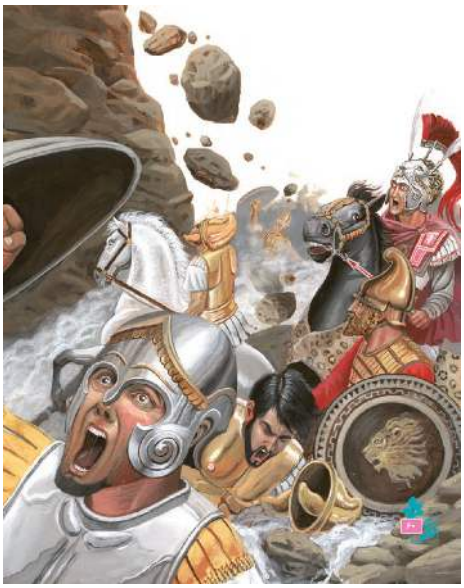
Humiliating the Enemy

Students are taught that Iranian enemies must be defeated and humiliated. This is portrayed to students as a historic trait of Iranian culture, using imagery and examples going as far back as the ancient Iranian empires and Islamic myths to today's conflict with the United States. The following illustration - from a second grade Qur'an Learning textbook - portrays the destruction of Abraha's army by stone-throwing birds.



***Qur'an Learning*, Grade 2**, 2021–22 (1400), p. 67.

Another illustration from a fifth-grade Persian textbooks portrays a Greek unit from Alexander's army trapped and defeated by an Iranian ambush.



***Persian*, Grade 5**, 2021–22 (1400), p. 60.

Similarly, American sailors captured by the Iranian navy are depicted in a humiliating and cowardly position. The background for this image is the US-Iran naval incident on January 12, 2016. As a contrast, other images show Iranian navy vessels freely sailing in the open seas.



حضور نیروهای دریایی جمهوری اسلامی ایران در آب‌های منطقه



بازداشت نظامیان آمریکایی پس از ورود غیرقانونی به مرزهای آبی ایران، خلیج‌فارس، ۱۳۹۴



زیردریایی ساخت جمهوری اسلامی ایران



ناو جنگی جماران، ساخت جمهوری اسلامی ایران

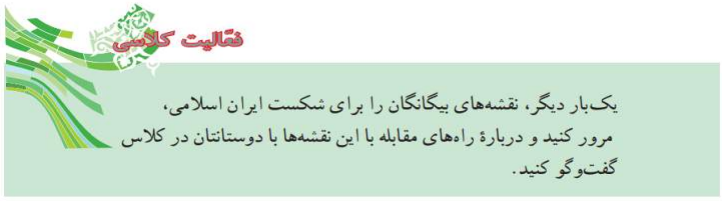
[Caption of upper right image]

• Detention of American troops after illegally entering Iran's maritime borders, Persian Gulf, 2016.

***Social Studies (Civics, History, Geography)*, Grade 8**, 2021–2022 (1400), p. 130.

Suspiction and Hate toward "Foreigners"

The curriculum is rife with anti-"foreigner" rhetoric. Students are assigned an exercise in which they must strategize ways to counter the foreigner's plans to overthrow Islam.



CLASS ACTIVITY:

One more time, review the foreigners' plans to defeat Islamic Iran, and talk with your friends in class about ways to confront these plans.

***Heaven's Messages: Islamic Education and Training*, Grade 9,** 2021–2022 (1400), p. 106

Conspiratorial messaging is employed in textbooks particularly mentioning missionaries and the Free Masons as a method used by the West to break cultural resistance and assert dominance.



به خدمت گرفتن مبلغان مسیحی

[Caption:] **Recruiting Christian Missionaries**

به خدمت گرفتن مبلغان مذهبی و سازمان‌های فراماسونری: کشورهای غربی به مواد خام، نیروی کار ارزان و بازار مصرف کشورهای غیرغربی نیاز داشتند. آنها برای تأمین منافع اقتصادی خود نیازمند درهم شکستن مقاومت فرهنگی اقوامی بودند که سلطه و نفوذ آنها را تحمل نمی‌کردند. آنها برای رسیدن به این هدف در وهلهٔ نخست از مبلغان مذهبی و سازمان‌های فراماسونری استفاده می‌کردند.

Recruiting religious missionaries and Freemasonry organizations: Western countries needed raw materials, cheap labor, and the consumer markets of non-Western countries. To secure their economic interests, they needed to break the cultural resistance of the groups that did not tolerate their domination and influence. To achieve this goal, they primarily used religious missionaries and Freemasonry organizations.
***Sociology 2,* Grade 11,** 2021–2022 (1400), p. 58.

Textbooks portray Christian missionaries as something students need to be suspicious of.

جوامع اروپایی را تهدید می‌کرد. امپراتوری عثمانی نیز در اثر نفوذ گروه‌های مبلغ مسیحی و فراماسونری، تهدید نظامی و روابط اقتصادی از هم پاشید؛ بخش‌های عمده‌ای از آن جدا شدند

The Ottoman Empire as well was torn apart due to the influence of Christian missionary and Freemasonry groups, military threats, and economic links.
***Sociology 2*, Grade 11,** 2021–2022 (1400), p. 61.

In the case of the oil nationalization movement (1950 - 1953), the secular Dr. Mohammad Mossadegh, who is primarily regarded as the hero of that movement, is framed in textbooks as having a co-hero in Ayatollah Seyyed Abol-Ghasem Kashani.

While correctly pointing out that Kashani was one of the militant clerics who strongly opposed the Shah and the British (up to a point), the textbook ignores Kashani's support for the pro-Shah CIA-instigated coup[16] (or "counter-coup,") that led to the demise of the oil-nationalization movement.[17] The textbooks portray Kashani as a nationalist, while leaving out the fact that he was a key organizer of the 19 August [CIA coup] crowds.[18]



دکتر محمد مصدق و آیت‌الله سیدابوالقاسم کاشانی

از آغاز کشف و استخراج نفت در ایران، دولت انگلستان که از محصول نفت ایران درآمد زیادی کسب می‌کرد با بستن قراردادهایی منابع نفتی ما را غارت می‌کرد. دکتر محمد مصدق که در زمان حکومت پهلوی نماینده‌ی مجلس بود، شجاعانه در مقابل استعمار انگلیس ایستاد و برای ملّی کردن نفت به مبارزه برخاست. در همان زمان آیت‌الله کاشانی نیز که از علمای مبارز و مخالف شدید استعمارگران بود از نهضت ملّی شدن نفت ایران حمایت کرد و در این کار نقش بسیار مهمّی داشت. سرانجام در اسفندماه سال ۱۳۲۹ شمسی مجلس شورای ملّی قانون ملّی شدن نفت را تصویب کرد تا دست بیگانگان را از نفت ایران کوتاه کند.

محمدرضا شاه پهلوی با توطئه‌ی آمریکا و انگلیس، دکتر مصدق را به روستای احمدآباد تبعید، و او تا آخر عمر مانند یک زندانی زندگی کرد.

دکتر مصدق و آیت‌الله کاشانی

Dr. Mohammad Mosaddegh and Ayatollah Seyyed Abol-Ghasem Kashani

From the beginning of oil exploration and extraction in Iran, the British government, which earned a lot of money from Iranian oil products, looted our oil resources by closing contracts. Dr. Mohammad Mossadegh, who was a member of parliament during the Pahlavi regime, bravely stood up to British colonialism and fought for the nationalization of oil. At the same time, Ayatollah Kashani, who was one of the militant scholars who strongly opposed the colonialists, also supported the nationalization of Iranian oil and played a very important role in this. Finally, in March 2012, the National Assembly passed the Law on the Nationalization of Oil to cut off foreigners from Iranian oil.

Mohammad Reza Shah Pahlavi, with the conspiracy of the United States and Britain, deported Dr. Mossadegh to the village of Ahmadabad, and he lived like a prisoner for the rest of his life. ***Social Studies*, Grade 6**, 2021–2022 (1400), p 111.

[16] Mark J. Gasiorowski, "The 1953 Coup D'etat in Iran," *International Journal of Middle East Studies*, (1987): Vol. 19, no. 3, p. 276.
[17] Michael Axworthy, *Revolutionary Iran: A History of the Islamic Republic*, New York: Oxford University Press, 2013, p. 56. - The research found that the move of the clergy - including Kashani - to oppose Mossadegh "was a decisive factor in his downfall."
[18] Darioush Bayandor, "The Fall of Mosaddeq, August 1953: Institutional Narratives, Professor Mark Gasiorowski and My Study," *Iranian Studies*, (2012): vol.45, no, 5, p. 688.

Imperial Heritage, The Aryan Roots, Persian Language

A lot of focus is placed on portraying the Aryan roots of the Iranian people. There is a nostalgic longing for the ancient Iranian empires that territorially expanded over a vastly larger area than modern-day Iran. This adds to the expansionist tilt found throughout the curriculum. The authors depict all Iranians as having Aryan roots in an attempt to portray multi-ethnic Iran as one nation (Kurds, for example, are also defined as belonging to the Aryan race). Iranian national unity is futher bolstered in textbooks by falsely portraying an unwavering commitment of all Iranians to the Khomeinist transnational "Islamic revolution," which remains part of Shia Islam, as do the majority of Iranians. Aside from foreign languages such as English and Arabic, the Persian language is the only local language allowed in the education system regardless of it being the mother tongue of only fifty percent of Iranians. As a result, while (Shiite) Azerbaijanis and (Sunni) Kurds do not speak Persian as their mother tongue, they are presented as sharing the nation's supposed Aryan ancestry, and therefore proficiency in Persian is essential.

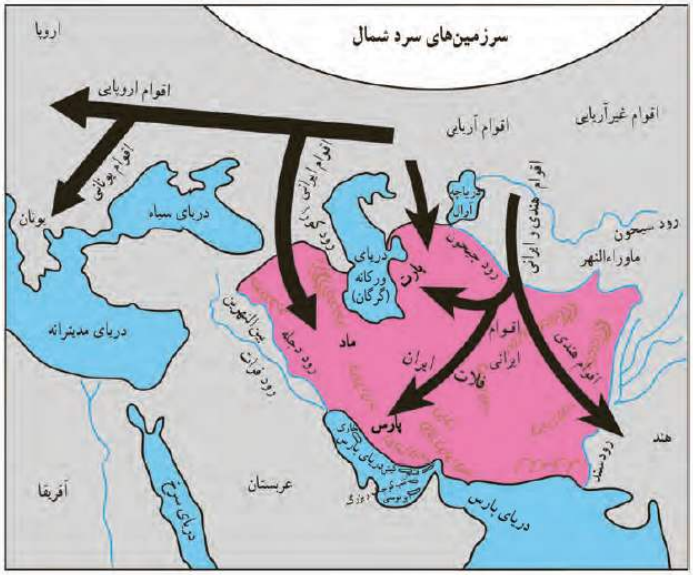
Thus, the Iranians are portrayed as a single nation throughout history as ruling - or culturally dominating - powerful empires. The natural condition of affairs is that of Iran as the permanent center of an empire. Empires not ruled by the Persians or Iranians are presented with the current Iranian borders superimposed. The textbooks emphasize the preponderant cultural role of the Iranians in these Sunni-Arab, Sunni Turkish, or Mongol empires. Iranian history is then presented as an endless series of Iran-centered empires, which had been either ruled by Aryan Iranians or relied on their superior culture and political skills. Oppression of Iranians and Shiites by such empires is also cited.

There are dualistic sentiments depicted in textbooks toward Sunni Arabs. The historical depiction of Iran's traumatic fall into the hands of "Muslim Arabs" is portrayed in a sensitive manner, concealing atrocities and blaming the royal family for refusing to accept Islam and failing to institute justice at home.[19] Animosity toward Sunni Arabs is most visible in scathing condemnation of the Umayyad and Abbasid dynasties and current Arab rivals. Arabian people are not depicted as Aryans. Nonetheless, the Islam taught in the curriculum is ecumenical, with a significant emphasis on one common (Khominist-revolutionary "Islamic Awakening") ideology that links all Muslims. Arabic language is taught to students for both religious and practical reasons.

The presumed Aryan origin of the Iranians serve as an argument for national unity and a centralistic government. The Aryans are praised for establishing powerful and large empires.

[19] Social Studies (Civics, History, Geography), Grade 8, 2021–2022 (1400), p. 64–65.

درس ۱۹ آریایی‌ها و تشکیل حکومت‌های قدرتمند در ایران



در فصل قبل خواندید که هزاران سال پیش در بخش‌های مختلف ایران، اقوام مختلفی زندگی می‌کردند و تمدّن‌هایی در نواحی مختلف به‌وجود آمده بود.

برخی مورّخان معتقدند که حدود چهارهزار سال پیش، مردمانی کوچ‌نشین که خود را «**آریایی**» می‌نامیدند از مناطق شمال دریای خزر به تدریج به سمت جنوب مهاجرت کردند. آریایی‌ها دولت‌های بزرگی در ایران تشکیل دادند و صدها سال در ایران حکومت کردند.

به نقشه توجه کنید. سه قوم بزرگ آریایی؛ مادها، پارت‌ها و پارس‌ها بودند.

هر کدام از این سه قوم بزرگ در کدام بخش ایران سکونت گزیده بودند؟

پس از مهاجرت آریایی‌ها به ایران سلسله*های بزرگی در ایران، حکومت کردند.

Lesson 19 – The Aryans and the Formation of Powerful Governments in Iran
In the last chapter, you read that thousands of years ago different ethnic groups dwelled in various parts of Iran, and civilizations had emerged in different areas.

There are historians who believe that about four thousand years ago, nomadic peoples who called themselves “Aryans” gradually migrated south from areas north of the Caspian Sea. The Aryans formed great governments in Iran and ruled in Iran for hundreds of years.

Pay attention to the map. The three great Aryan peoples were the Medes, the Parthians, and the Persians. In which part of Iran did each of these three great nations live?

After the migration of the Aryans to Iran, large dynasties ruled in Iran.
***Social Studies* (Civics, History, Geography), Grade 7**, 2021–2022 (1400), p. 118.

Students are tasked with an exercise to draw parallels between Iran during the peak of the Achaemenid Empire, the Sassanids, and its current - more constrained - frontiers. The legitimate borders of Iran, with their associated seas and diverse ethnic composition, remain a leitmotif in the curriculum.



Activity
Note the map of the territory of Iran during the Achaemenid and Sassanid eras
A) The territory of which government was wider?
B) Draw a line around the cities that were the capital at that time.

[Legend]
Achaemenid territory
Current Iranian borders
Large cities
Social Studies **(Civics, History, Geography), Grade 7**, 2021–2022 (1400), p. 126.

The textbooks go to great lengths to illustrate and portray all previous empires in this area as "Iranian." As a result, textbooks depict Iran as the center of a long line of succeeding Iranian empires throughout history.

In times when no Iranian empire existed in the region, the fascination with ancient Iranian empires is substituted with a fascination towards Islamic conquests, or by portraying one central Iranian figure as an individual the empire of the time could not have existed without. An example of this is seen in how Nizam al-Mulk, the well-known 11th-century Iranian vizier of the Seljuk Empire is discussed.

The photographs below depict Nizam al-bust Mulk's burial site, as well as a depiction of a class in session at the famed Nizamiyya higher education college he founded.



مقبرهٔ منسوب به خواجه نظام‌الملک در اصفهان



تندیس خواجه نظام‌الملک در مشهد

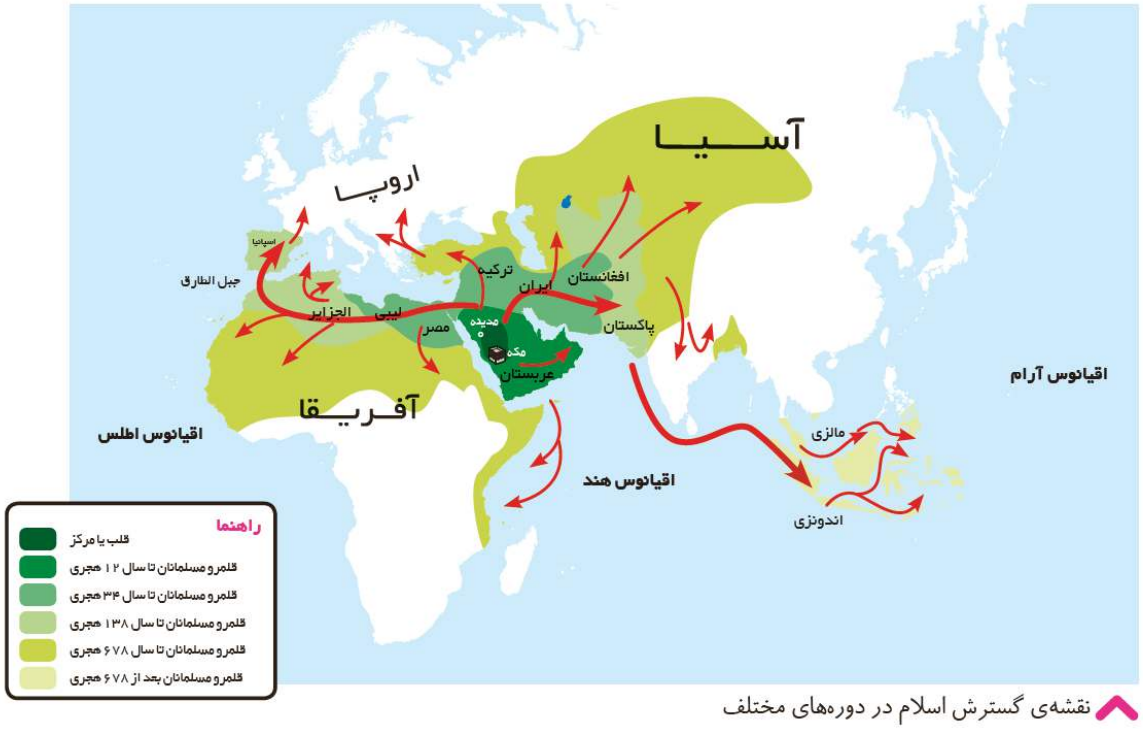
[Captions:] The statue of Khwaja Nizam al-Mulk in Mashhad; The cementry of Nizam al-Mulk in Esfahan
Khwaja Nizam al-Mulk, the [grand] vizier of Alp Arslan and Malik Shah, also had such power and influence that hardly anything was done without his judgement and advice. Thsese viziers had an important role in the Seljuks' government and, as a result of their managemet, a substanial growth was registered in the economic sphere, culture, agriculture, trade, the arts and achitecutre. One one of the main roles of the viziers was to coordinate the reations of the Sultan with Caliph and other rulers.
Social Studies **(Civics, History, Geography), Grade 8**, 2021–2022 (1400), p. 85.



جلسهٔ درس مدرسهٔ نظامیه

***Social Studies* (Civics, History, Geography), Grade 8**, 2021–2022 (1400), p. 86.

The fascination with ancient Iranian empires is substituted - in times when no Iranian empire existed - with a fascination with Islamic conquests.



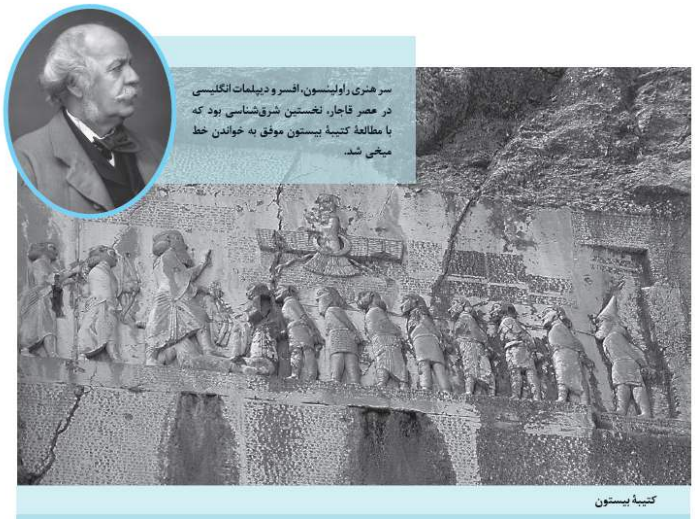
نقشه‌ی گسترش اسلام در دوره‌های مختلف

Map of Islamic expansion in different periods
Social Studies, Grade 6, 2021–2022 (1400), p. 45.

Glory of Royal Dynasties and Praise of Powerful Governments

The textbooks do not shy away from presenting and glorifying the wide array of achievements accomplished by the Safavid and Qajari dynasties. Symbols of royalty are not hidden and the import of cultural and technological innovations from Western civilization are praised and discussed. In other instances, and in stark contrast, hate toward foreigners and the West remain apparent.

The following text on the discovery of Behistun Inscription near Kermanshah gives credit to Sir Henry Rawlinson, who succeeded in reading the inscription. The image includes the emblem of the royal Achaemenid dynasty, popular among those opposing the Islamist regime. The curriculum provides much information about the great achievements of Achaemenids.



Sir Henry Rawlinson, an English officer and diplomat in the Qajar era, was the first orientalist who succeeded in reading the cuneiform script by studying the Behistun Inscription.
***History 3, Iran and the Modern World*, Grade 12**, 2021–2022 (1400), p. 4.

Textbooks feature in various ways the ancient Iranian emblem of the Lion and the Sun (*shir-o khorshid*) which was placed at the center of royal Iranian flags, before the rise of the Islamic Republic. Following are images of two official newsletters from Iran's 19th Century Qajari governments, with the royal emblem.



صفحهٔ اول روزنامهٔ وقایع اتفاقیه

روزنامهٔ فلاحت مظفری

***History 3, Iran and the Modern World*, Grade 12**, 2021–2022 (1400), pp. 12, 52.



ناصرالدین شاه در سفر سوم به فرنگ ـ انگلستان، قصر هاتفیلد ۱۳۰۶ق/۱۸۸۹م

[Caption:] Naser al-Din Shah during his second trip to Europe – England, Hatfield House, 1889.

***History 3, Iran and the Modern World*, Grade 12**, 2021–2022 (1400), pp. 12, 52.

Students are taught that beautiful architecture and prosperity are the result of "a powerful and unified government"[20] during the Safavid era. Naqsh-e Jahan Square ("image of the world") in Isfahan is also known as Shah Square, which has now been renamed "Imam Square." One meaning of this image is a strong and prospering nation, a powerful government, and being a world center valued by everybody.



تصویری از میدان امام (نقش جهان) که توسّط یک باستان‌شناس اروپایی که حدود ۱۴۰ سال پیش به ایران سفر کرده، ترسیم شده است.

A picture of Imam Square (Naqsh-e Jahan) [in Isfahan] drawn by an unknown European artist who traveled to Iran about 140 years ago.
***Social Studies*, Grade 6**, 2021–2022 (1400), p. 64.

The Iranian curriculum presents a truthful depiction of the fact that Iranians did not put up much resistance against the British and Soviet invaders in 1941. However, one reason granted for this invasion, is Iran's pro-Nazi policy at the time. This is explained away as a "pretext." The textbook neither criticize Reza Shah for this policy, nor the Iranian people for not defending the country.



نیروهای انگلیسی در ایران ـ جنگ جهانی دوم

خصمانه علیه هیتلر دست بزند. به بهانه حضور نیروهای آلمانی در ایران، نیروهای شوروی و انگلستان در شهریور ۱۳۲۰ (۱۹۴۱) از شمال و جنوب به ایران هجوم آوردند. ارتش ایران مقاومت چندانی نکرد و تنها درگیری مختصری به‌ویژه میان یگان‌های نیروی دریایی ایران با قوای متفقین رخ داد. در جریان درگیری میان واحدهای نیروی دریایی ایران با نیروهای متجاوز انگلیسی در آبادان و خرمشهر، دریادار غلامعلی بایندر فرمانده این نیرو و جمعی از هم‌رزمانش به شهادت رسیدند.

[Caption] **English Forces in Iran – WWII.**
Under the pretext of the presence of German forces in Iran, Soviet and British forces invaded Iran from the north and south in Shahrivar. The Iranian army did not put up much resistance and there was only a brief conflict, especially between the Iranian naval units and the allied forces. During the conflict between Iranian naval units and British aggressor forces in Abadan and Khorramshahr, Admiral Gholam Ali Bayander, the commander of this force, and a group of his fellow soldiers were martyred.
***History 3, Iran and the Modern World*, Grade 12**, 2021–2022 (1400), p. 110.

[20] *Social Studies*, Grade 6, 2021–2022 (1400), p. 63.

Between a Nation State and an Empire in the Making

The following map does not present a border of an ancient empire, but an imagined geographical space that surrounds present-day Iran. This is Southwest Asia. (Note that Israel is marked as Occupied Palestine). In section four, we will see that in the Iranian curriculum Southwest Asia forms an integral part of the Iranian homeland, justifying military adventures aimed at defending "Muslims," "fighting foreigners" or confronting "illegitimate tyrants." Geopolitically and historically, the curriculum accepts Iran in its current borders, but also as the hegemonic center of a larger space that changes with time. Currently, the views are set toward Southwest Asia and the Arab Middle East. Note the interest in waterways such as the Dardanelles and Bab al-Mandab, and the region's "border line" that includes the Sinai Peninsula and the Suez Canal.

درس ۱۹ ویژگی‌های منطقهٔ جنوب غربی آسیا

موقعیت

به نقشه توجه کنید. این نقشه، منطقهٔ جنوب غربی آسیا را نشان می‌دهد. بنابر نظر برخی صاحب‌نظران[۱]، این منطقه را می‌توان تقریباً درون یک مثلث جای داد به طوری که اضلاع این مثلث از تنگهٔ* بُسفر و داردانل در ترکیه تا کوه‌های پامیر در مشرق و از آنجا تا خلیج* عَدَن و بابُ المَندَب را دربر می‌گیرد.



Lesson 19: Attributes of the Southwest Asia Region

Pay attention to the map. This map shows the region of Southwest Asia. According to some experts, this region can be roughly placed in a triangle, so that the sides of this triangle extend from the Bosphorus and Dardanelles in Turkey to the Pamir mountains in the east and from there to the Gulf of Aden and Bab al-Mandab.

***Social Studies* (Civics, History, Geography), Grade 8**, 2021–2022 (1400), p.122.

While Iran is depicted as a center of empires or a region abound, the curriculum places a strong emphasis on Iran as a nation inside its borders. There is a clear distinction made between Iran and its neighbors. However, unlike in most countries, the Gulf and the Caspian Sea are marked on maps as part of Iran. As a result of this, Iran is portrayed as having 15 neighbors.



سال گذشته آموختید که کشور ما با کشورهای دیگر همسایه است. به نقشه توجّه کنید. ما با ۱۵ کشور همسایه هستیم. برخی از این کشورها از طریق خشکی و برخی دیگر از طریق دریا با ما هم‌مرز هستند. آیا می‌دانید مرز چیست؟ مرز چگونه ایجاد می‌شود؟ راستی، ما چه روابطی با کشورهای همسایه داریم؟

Iran and its Neighbors

Last year, you learned that our country is neighboring other countries. Pay attention to the map. We are neighbors of 15 countries. Some of these countries border us by land and some by sea. Do you know what a border is? How is the border created? Really, what relations do we have with the neighboring countries?

***Social Studies*, Grade 6**, 2021–2022 (1400), p. 95.

The same textbook presents a different collection of bordering countries elsewhere. Russia and Kazakhstan are absent, while Bahrain's land is scarcely visible. Syria, Lebanon, Jordan, a prominent "Occupied Palestine," and Yemen are clearly defined but without colors. It is worth noting that pilgrimage cities are designated in Iran, Iraq, and Saudi Arabia but not in the "colorless countries." (For instance, the Sayyidah Zaynab Mosque in Damascus, an important pilgrimage site for Shiites closely related to Iran's wars and martyrology in the region, is missing.)

ما فقط به‌وسیله‌ی مرزهای خشکی از کشورهای همسایه جدا نمی‌شویم بلکه از طریق دریا نیز با بعضی کشورها همسایه هستیم. کدام کشورها از طریق دریا با ما همسایه هستند؟ نام ببرید.



We are not separated from our neighbors by land borders only, but we are also neighborig some countries by way of the sea. Which countries are our neighbors by sea? Name them.

Legend

• Pilgrimage Cities

***Social Studies*, Grade 6**, 2021–2022 (1400), p. 98.

Ethnic and Language Issues

Across the curriculum, one finds many maps of Iran proper, often with the image pointing to the colorful ethnic diversity of the country. Grade 10 Province Studies textbooks provide characteristic geographical, cultural, and historical information about the province and its larger minority. Other textbooks also allude to this diversity.



Lesson Six
Iran
The Persian Gulf
***Persian*, Grade 1**, 2021–2022 (1400), p. 44.

In accordance with the constitution, a sociology textbook points to a footnote: "In article 15, the use of local languages in the press and mass media, as well as the teaching of local literature in schools, is allowed alongside the official Persian language."[21] Nevertheless, the Iranian curriculum does not include teaching in any language other than Persian, regardless of the fact that around half of the populations' mother-tongue is not Persian. The question of discrimination in using and learning regional languages is a primary source of frustration for a great many people in Iran. In some cases, a few lines in a local language are symbolically included in one of the provincial

[21] *Sociology 3*, Grade 12, Literature and Humanities, 2021–2022 (1400), p 88, footnote 2.

learning textbooks (ostanshenasi). In the following example, these few lines are a stanza from Shariyar's famous poem in Azerbaijani, "Greetings to Haydar Baba." The textbook - and the rest of the curriculum - nevertheless puts more emphasis on Shahriyar's Persian-language literary work. Even this poem is conveniently described as "Turkish" and depicted as the best Turkish poem ever written.



شهریار و روز شعر و ادب فارسی

سید محمدحسین بهجت تبریزی، متخلص به شهریار،از برجسته‌ترین شاعران معاصر ایران است که به زبان‌های فارسی و ترکی شعر سروده است. در تقویم ایران بیست و هفتم شهریور ماه که مصادف با روز درگذشت استاد است، روز «شعر و ادب فارسی» نام گذاری شده است.

منظومهٔ «حیدر بابایه سلام» او در سال ۱۳۳۱ و۱۳۳۲ منتشر شد و بسیار مورد استقبال قرار گرفت. این منظومه درخشان‌ترین اثر ادبی زبان ترکی است و تاکنون به ۸۷ زبان زندهٔ دنیا ترجمه شده است.

Shahriyar and Persian Poetry Day

Seyyed Mohammad Hossein Behjat Tabrizi, nicknamed Shahriyar, is one of the most prominent contemporary poets of Iran. He wrote his poetry in Persian and Turkish. In the Iranian calendar, the 27th of September, which coincides with the day of the master's passing, is known as "The Day of Persian Poetry and Literature." He published his poem "Greetings to Haydar Baba" in 1952–53. The poem is the brightest work in the Turkish language and has been translated so far into 87 living languages in the world.

حیدربابا، ایلدریملار شاخاندا
سللر، سولار، شاقیلدیوب آخاندا
قیزلار اونا صف باغلیوب باخاندا
سلام اولسون شؤ کتوزه، ائلوزه
منیم ده بیر آدیم گلسین دیلوزه

یکی از دلایل شاهکار بودن منظومهٔ «حیدر بابا یه سلام» آن است که دربر گیرندهٔ فرهنگ عامه این دیار است. تصویر ارائه شده در این شعر، نه تنها تصویر واقعی روستای خشکناب بلکه نمایی از تمام روستاهای ایران است. شهریار که به حق او را شهریار شعر و سخن نامیده‌اند، در قالب‌های مختلف شعر فارسی، مانند قصیده، مثنوی، غزل، قطعه، رباعی و قالب‌های آزاد شعر سروده است. از غزل‌های او می‌توان به «همای رحمت» و «آمدی‌جانم به قربانت» و «سهندیه شهریار» اشاره کرد.

One of the indications of its being a masterpiece, is that "Greetings to Haydar Baba" contains the popular culture of this land. The depiction presented in this poem, is not only typical to the village of Khoshgenab, but it portrays all the villages of Iran. Shahriyar was justly known as "Shahriyar poetry and words" since he mastered various domains of the Persian poetry such as qasidah, masnavi, ghazal, qit'eh, roba'i and free poetry. . .

[Greetings to Haydar Baba]
[English Translation by Dr. Hasan Javadi][22]

Heydar Baba, when the thunder resounds across the skies,
When floods roar down the mountainsides,
And the girls line up to watch it rushing by,
Send my greetings to the tribesmen and the village folk
And remember me and my name once more.
***Province Studies: East Azerbaijan*, Grade 10**, 2021–22 (1400), pp. 64–65.

The Provincial Studies textbook of Kurdistan also contains a few lines in Sorani Kurdish covering Kurdish proverbs and their translation into Persian.[23] Elsewhere, the textbook presents the existence of four main Kurdish dialects detailing the subdialects of each of the four. The Iranian textbook recommends the one used in Iran for its simplicity and intelligibility among other dialect speakers.[24] The combination of detailing many dialects with the quotation of famous proverbs rather than high-quality literary alludes to a somewhat folkloristic attitude toward the language and the Kurdish culture.[25]

The textbook overviews other Kurdish "cultural characteristics" and stresses the racial affinity of the Kurds to other Iranians due to their being part of the Aryan race.



شکل ۱ـ۳ـ بخش‌هایی از ویژگی‌های فرهنگی کُردها

Image 1-3 Elements of the Kurds' Cultural Characteristics

[22] "Remembering Shahriyar," *Azerbaijan International*, Vol. 1 no. 3, September 1993, pp. 28–29. https://www.azer.com/aiweb/categories/magazine/13_folder/13_articles/13_shahriyar.html.
[23] *Province Studies: Kurdistan*, Grade 10, 2021–22 (1400), p. 79.
[24] *Province Studies: Kurdistan*, Grade 10, 2021–22 (1400), pp. 73–74.
[25] The Kurdish language course issued by Turkey's Ministry of Education takes an entirely different approach and contains important authors and top-quality writing. Turkey too does not allow teaching in Kurdish. Eldad J. Pardo, "Two Languages One Country: Turkey's Elective Kurdish Curriculum": IMPACT-se, April 2019. https://www.impact-se.org/wp-content/uploads/Two-Languages-One-Country-Turkeys-Elective-Kurdish-Curriculum.pdf.

● **منشأ نژادی کردها**

کردها مردمانی آریایی‌نژاد که از طایفه‌های مادی ترکیب شده و رفته رفته در کوهستان‌های ماد قدیم (محدودهٔ رشته کوه‌های اسپی روژ یا زاگرس) مسکن گزیده‌اند.

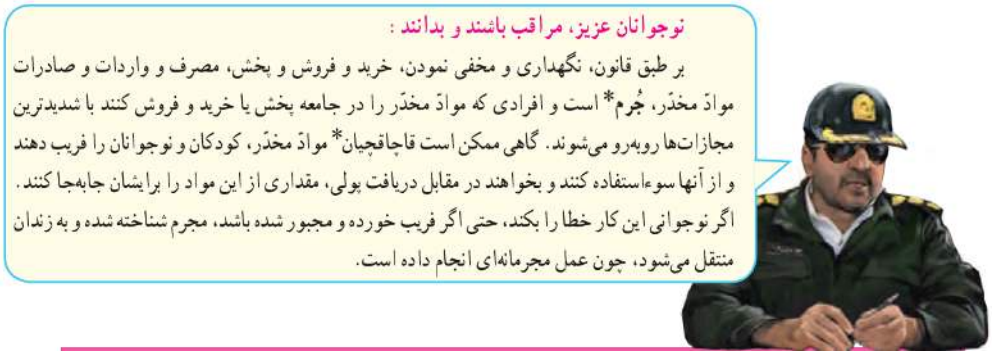
کردستان بر اساس متون تاریخی و کاوش‌های باستان‌شناسی نخستین اقامتگاه اقوام آریایی بوده که پیشینهٔ آن‌ها به هزارهٔ سوم قبل از میلاد می‌رسد. بخشی از این اقوام (نیاکان کردهای امروزی) در منطقهٔ شرق و جنوب دریاچهٔ ارومیه ساکن شدند و نخستین دولت آریایی را به نام «ماد» در سرزمین ایران به‌وجود آوردند.

The Racial Origin of Kurds

The Kurds are an Aryan-race people who are composed of Medes tribes and gradually in settled in the mountains of Ancient Media (the Zagros mountains). According to historical texts and archaeological excavations, Kurdistan was the first place of residence of the Aryan tribes; their background dates back to their millennium BCE. Some of these tribes (the ancestors of modern Kurds) settled in the east and south of Lake Urmia and they established Media, first Aryan state in Iran.

***Province Studies: Kurdistan*, Grade 10**, 2021–22 (1400), p. 73.

Iran is one of the countries facing an extreme challenge of drug abuse, trade and trafficking. However, educating students against joining drug traffickers is not common in the region's curricula. In the Iranian curriculum students are taught of the heavy punishment such actions will entail.



Dear teenagers, be careful and know:

According to the law, keeping and hiding, buying, selling and distributing, consuming, importing and exporting narcotics are a crime, and those who distribute or sell narcotics in the community face the most severe punishments. Sometimes drug traffickers may deceive and abuse children and adolescents and try to make them transfer for them some of these substances, in exchange for money. If a teenager makes a mistake, even if he [or she] has been deceived and forced [to perform such act], he will be considered guilty and transferred to prison because he committed a crime.

***Social Studies (Civics, History, Geography)*, Grade 8**, 2021–2022 (1400), p. 29.

Jihad and Violent Martyrology

Martyrdom as Suicide Seeking

The curriculum encourages suicide as a lofty ideal in a military context. Suicide seeking goes beyond putting one's life in harm's way. In war it is described as a bliss not to be missed. The curriculum as a whole is militaristic and predicated on an endless war to expand the "Islamic Revolution." Children sacrificing their lives for the cause are praised and presented as role models.

• در طول هشت سال جنگ تحمیلی عراق علیه ایران، صدها هزار نفر از رزمندگان ایرانی جان خود را از دست دادند. بسیاری از این شهیدان، در سنین جوانی و نوجوانی، در شیرین‌ترین دوران عمر خود، به شهادت رسیدند. روایت‌ها و مستندات به‌جا مانده از آن دوران، از آرزو و رقابت تنگاتنگ رزمندگان برای شهادت حکایت می‌کند. بسیاری از بازماندگان این دوران، زنده ماندن خود در جنگ و جاماندن از قافلهٔ همرزمان شهیدشان را خسرانی بزرگ و مهم‌ترین حسرت زندگیشان می‌دانند.

> Hundreds of thousands of Iranian warriors were killed during the eight-year Iraq's Imposed War on Iran. Many of these martyrs died during their youth and teenage years - life's sweetest period. Stories and documentation from that time tell us of the martyrs' intense desire and competition for sacrificing their lives. Many of the survivors of this era consider their remaining alive in the war, and their staying away from the caravan of their martyred comrades, as a great loss, and the most important regret of their lives.
> ***Heaven's Messages: Islamic Education and Training,* Grade 9,** 2021–2022 (1400), p. 134.

In the following paragraph, defensive *jihad* is explained to students. Note that the difference between defense and assault is not clarified clearly to students. Textbooks teach that the enemies attack Iran simply because they are Muslims are therefore a threat.

۱ــ جهاد دفاعی : وقتی دشمن به یک کشور اسلامی حمله می‌کند، بر همهٔ مسلمانان ــ مرد و زن، پیر و جوان ــ واجب است با آنچه در توان دارند، به دفاع از کشور اسلامی برخیزند و دشمن را از سرزمین خود بیرون کنند. جنگ‌های احد و احزاب در صدر اسلام، نمونه‌هایی از جهاد دفاعی مسلمانان در آن زمان هستند.

دشمنان می‌دانند دین اسلام همواره باعث بیداری و اتحاد مردم در برابر ظالمان و غارتگران بوده است. از این‌رو، برای اینکه بتوانند ملت‌های دیگر را همیشه اسیر خود نگه دارند، پیش از هر چیز نقشهٔ نابودی اسلام را در سر می‌پرورانند. از این‌رو، هرگونه سستی و کوتاهی در دفاع از میهن اسلامی، گناهی نابخشودنی خواهد بود و عذاب الهی را در پی خواهد داشت.

> **1 - Defensive *Jihad*:** When an enemy attacks an Islamic country, it is obligatory on all Muslims, male and female, old and young, to stand up for the defense of the Islamic country with everything they have and drive the enemy out of their land. The Uhud and Ahzab wars at the beginning of Islam are examples of Muslim defensive *jihad* at that time.

> Enemies know that Islam has always awakened and united people against oppressors and raiders. Therefore, in order to be able to keep other nations as their captives, first of all, they plan to destroy Islam. Any weakness and failure to defend the Islamic homeland will be an unforgivable sin and will result in divine punishment.
> ***Heaven's Messages: Islamic Education and Training,* Grade 9,** 2021–2022 (1400), p. 135.

Those who cannot fight, are encouraged to help by supporting the *jihad* warriors. The country is portrayed as always being in a state of emergency.



> ***Heaven's Messages: Islamic Education and Training,* Grade 9,** 2021–2022 (1400), p. 138.

Jihad war is highly recommended to students, by undertaking *jihad,* students are taught that one always wins.

کسی که با دستور خداوند به جهاد با دشمنان برمی‌خیزد، همواره پیروز است؛ زیرا اگر دشمن را شکست دهد، علاوه بر افتخار و سربلندی، مغفرت و پاداش بزرگ خداوند نیز در انتظار اوست و اگر در جنگ با دشمن شهید شود، به مقامی دست می‌یابد که نزد خداوند با هیچ مقام دیگری قابل مقایسه نیست؛ بنابراین جهاد در راه خدا مبارزه‌ای است که هرگز شکست ندارد.

> Whoever rises to *jihad* against the enemies by the command of God is always victorious; because if he defeats the enemy, in addition to honor and pride, God's great forgiveness and reward is waiting for him. And if he is martyred in war with the enemy, he attains a position that is incomparable in the view of God. Therefore, *jihad* in the way of God is a battle that never fails.
> ***Heaven's Messages: Islamic Education and Training,* Grade 9,** 2021–2022 (1400), p. 135.

Note that in the following example, preparations for war are not referred to as solely defending Iran, or the homeland, but rather necessary for any "Islamic Country."

می‌دانید دشمنان در چه زمانی به خود جرأت می‌دهند به کشوری اسلامی حمله کنند؟
اگر کشوری در اوج آمادگی و مهارت‌های نظامی باشد، هیچ بیگانه‌ای خیال حمله به آن کشور را
در سر نخواهد داشت؛ بنابراین، آمادگی نظامی، علاوه بر پیروزی در جنگ، فایدهٔ مهم دیگری دارد که
همان ترساندن دشمن و جلوگیری از آغاز جنگ است. رسول اکرم ﷺ می‌فرماید :
سوارکاری و تیراندازی کنید (اگر تیراندازی کنید، نزد من دوست‌داشتنی‌تر از
سوارکاری است). خداوند بلندمرتبه سه نفر را به واسطهٔ یک تیر به بهشت می‌برد :
۱ــ مسلمانی که تیر را می‌سازد؛
۲ــ مسلمانی که برای رضای خداوند تیرها را تهیه می‌کند و به دست رزمندگان می‌رساند؛
۳ــ رزمنده‌ای که تیر را در راه خداوند به سوی دشمن پرتاب می‌کند.[۲]



Do you know when the enemies have the courage to attack an Islamic country? If a country is the apex of military preparedness and skill, no foreigners will dream of attacking this country. Therefore, military readiness has more benefits than just securing victory in a war - it also scares the enemies and prevents them from starting that war.

The Holy Prophet commanded:
"Get on your horses and start shooting. If you are [only] shooting, I personally would prefer it over horseback riding. [For] God brings three people to heaven by means of a single arrow:

1. The Muslim who crafts the arrow;
2. The Muslim who furnishes the arrows for God's satisfaction and delivers them to the warriors;
3. The warrior who shoots the arrow in God's path toward the enemy."

***Heaven's Messages: Islamic Education and Training,* Grade 9,** 2021–2022 (1400), p. 139.

Child Martyrdom and the Glorification of Death

The model in other armies - presented as inferior - is that of soldiers ready to put their lives in the line of danger but not truly longing to die for their country.

- در همهٔ جنگ‌ها همیشه سربازانی بوده‌اند که با آگاهی کامل از احتمال کشته‌شدن پا به میدان جنگ گذاشته‌اند؛ این سربازان قطعاً انگیزه‌های مهمی مانند دفاع از وطن و پیروزی بر دشمن داشته‌اند. اما شاید نتوان به آسانی سربازانی را یافت که جان‌باختن در راهی که برگزیده‌اند را بخشی از کمال خود بدانند و آن را آرزو کنند.

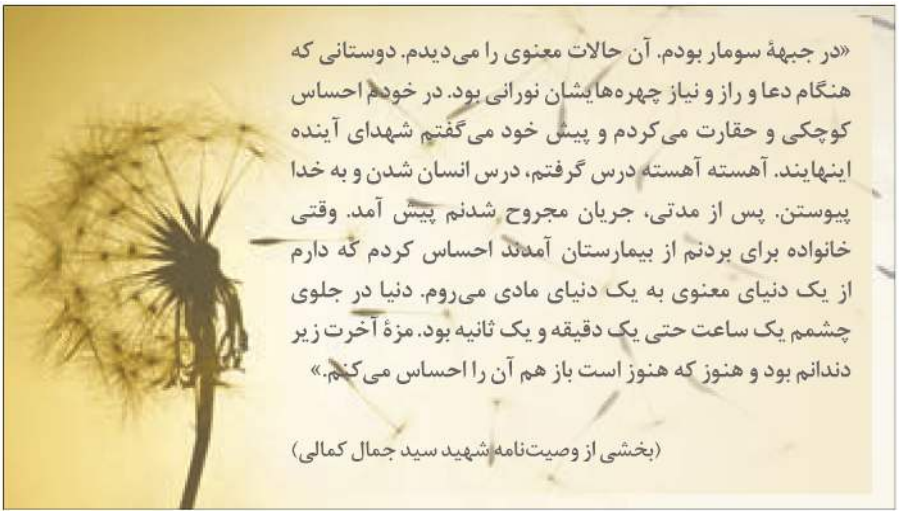
In all wars, there have always been soldiers who were fully aware of the possibility of being killed on the battlefield; these soldiers certainly had important motivations such as defending their homeland and victory over the enemy. But it may not be easy to find [as in the Iranian case] soldiers who consider death as their chosen path, as part of their perfection, and that they wish it to happen.



■ در جنگ جهانی دوم، هزاران خلبان ژاپنی برای عملیات کامیکازه داوطلب شدند. آنها در این عملیات، هواپیماهایشان را به ناوهای دشمن می‌کوبیدند.

In World War II, thousands of Japanese pilots volunteered for kamikaze operations. In these operations, they crashed their planes into enemy ships.
***Sociology 3*, Grade 12**, Literature and Humanities, 2021–2022 (1400), p 45.

In order to get the message across, textbooks provide a quotation from a martyr's will, describing a near-death experience during his stay in the hospital before returning to the battlefield and later dying.



I was on the Somar front. I saw those spiritual states. Friends whose faces were enlightened when they were in prayer, secret [meditation], and supplication. I felt small and humiliated and said to myself that these are the martyrs of the future. I slowly learned a lesson, the lesson of becoming a human being and joining God. After some time, I got injured. When my family came to the hospital to pick me up, I felt like I was going from a spiritual world to a material one. In front of my eyes, this world was [just a matter of] an hour, even a minute or a second. I felt the taste of the afterlife in my mouth. Even now, I can still feel it.

(Part of the will of the martyr Seyyed Jamal Kamali)

***Sociology 3*, Grade 12**, Literature and Humanities, 2021–2022 (1400), p 45.

Finally, the textbook summarizes the three models or types of people who kill themselves, by giving them clear titles (from the highest to the lowest): "martyrdom seeking," "sacrificing one's life for the homeland," and "suicide."

شباهت و تفاوت این پدیده‌ها چیست؟ شباهت «شهادت‌طلبی»، «فدا کردن جان برای وطن» و «خودکشی»، دست شستن از جان و زندگی در دنیا و استقبال از مرگ است. تفاوت آنها در معنای متفاوتشان است و دقیقاً همین معانی متفاوت، هویت آنها را تعیین می‌کند و از آنها سه پدیدهٔ مختلف می‌سازد.

What are the similarities and differences among these cases? The similarity among "**martyrdom seeking**," "**sacrificing one's life for the homeland**," and "**suicide**" is to renounce life and soul in this world and welcome death. The difference among them lies in their different meanings and it is precisely these different meanings that determine their identity and makes them three different phenomena.

***Sociology 3*, Grade 12**, Literature and Humanities, 2021–2022 (1400), p 46.

Preparation for War: Martyrdom

Below is an image of a twelve-year-old girl who died as a martyr in the Iran-Iraq war. The motif of girls being included in the curricula has been enhanced with more examples than in prior years. Students are being taught to prepare for war, at home and abroad, through defense readiness programs and extensive education on martyrdom.



> Saham Khayyam was a twelve-year old girl that lived in Hoveyzeh city [in the largely Arab Khuzistan province]. She was a diligent and smart girl. Saham graduated successfully from elementary school and was passionately enrolled in the first year of middle school. But because of the outbreak of the Imposed War [Iran-Iraq War] and occupation of the city, she could not go to school. Seeing that her city and school fell in the clutches of the enemy, she lost her serenity and began harassing the enemy by throwing stones. Finally, on October 7, 1980, a barrage of enemy bullets sent her to the arms of God.
> ***Persian*, Grade 3**, 2021–2022 (1400), p. 51.

A tenth-grade Defense Preparation textbook contains images of a child holding a rocket launcher, under the title "A Culture of Sacrifice and Martyrdom."



***Defense Preparation*, Grade 10**, 2021–2022 (1400), p. 37.

Below is an image of a child who received permission to become a soldier as a preteen from then-President Ali Khamenei and went on to be killed several years later while fighting in the Iran-Iraq War. At the end of the lesson about him there is a caption, glorifying his sacrifices, which includes the exhortation "Until the last drop of blood, protect this revolution and the leader of this good revolution."

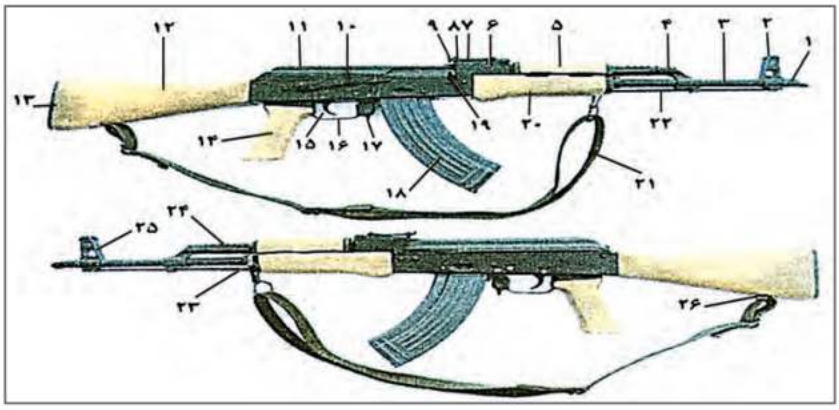


شهید مرحمت بالا زاده

"The martyr Marhamat Balazadeh,"
***Defense Preparation*, Grade 10**, 2021–2022 (1400), p. 37.

Learning about weapons.

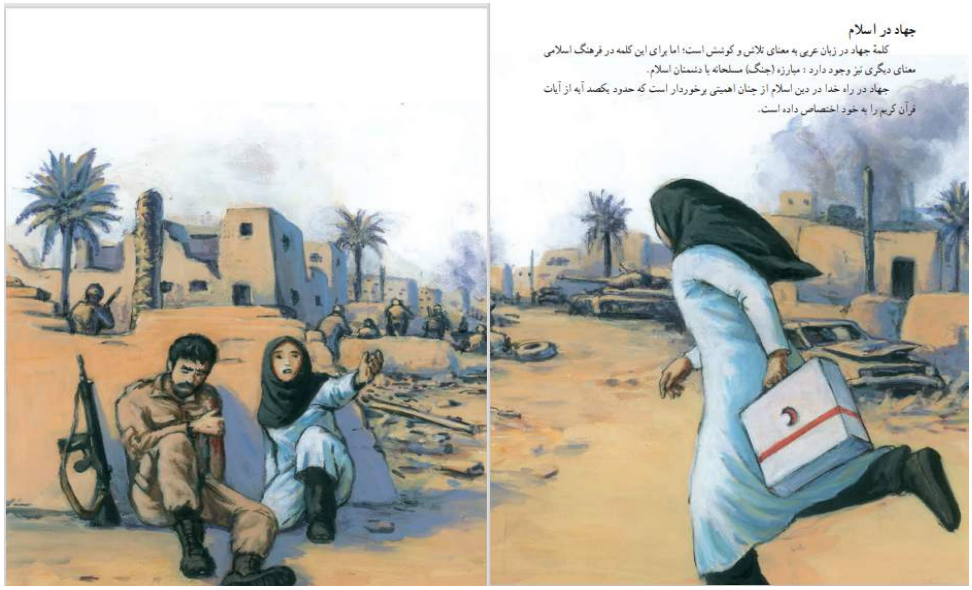
In a Defense Preparation textbook, Iranian students learn about all the different parts of a Kalashnikov.



اسلحهٔ کلاشنیکف از قطعات زیر تشکیل شده است :

A Kalashnikov is Made Up of the Following Parts
***Defense Preparation*, Grade 10,** 2021–2022 (1400), p.92.

When learning about *jihad* war in Islamic education, students are taught that women play the holy role of paramedics/nurses.



***JIHAD* in ISLAM**
The word *jihad* in Arabic means effort and striving; but there is another meaning for this word in Islamic culture: armed battle (war) with the enemies of Islam. *Jihad* in the way of God in the religion of Islam is given such importance that about a hundred verses of the Holy Qur'an have been allocated to it.
***Heaven's Messages: Islamic Education and Training,* Grade 9**, 2021–2022 (1400), p. 132–33.

In this paragraph textbook authors lament that *jihad* is not seen favorably in the world, only because foreigners want to break the will of the Muslim and present Islam as war mongering.

توجه داشته باشیم که دشمنان برای شکستن مقاومت مسلمانان تلاش می‌کنند تا چهرهٔ بدی از جهاد در راه خدا نشان دهند. آنها به دروغ مسلمانان را به خشونت‌طلبی و جنگ‌افروزی متهم می‌کنند؛ درحالی‌که خودشان با به راه انداختن جنگ‌های بزرگ (مانند جنگ‌های جهانی اول و دوم و ده‌ها جنگ دیگر در افغانستان، عراق، سوریه، فلسطین، یمن، لبنان و...) میلیون‌ها انسان بی‌گناه را به خاک و خون کشیده‌اند و هر روز شعلهٔ جنگ‌های جدیدی را در دنیا برمی‌افروزند[1].

Let us note that the enemies attempt to break the resistance of the Muslims by showing a bad image of *jihad* in the way of God. They lie and accuse Muslims of violence and war mongering; while they themselves killed millions of innocent people by starting big wars (such as the first and second world wars and dozens of other wars in Afghanistan, Iraq, Syria, Palestine, Yemen, Lebanon, etc). Every day they ignite the flames of new wars in the world.
***Heaven's Messages: Islamic Education and Training,* Grade 9,** 2021-2022 (1400-1401), p. 135.

The Arab Middle East and the Militia Doctrine

The Iranian curriculum depicts the Middle East as part of Southwest Asia, where Iran is a central power. It is taught that foreigners constantly conduct attacks on that region, and therefore Iranian security is needed. As the initiator of the "Islamic revolution" and a powerful multi-ethnic country, Iran is the natural leader in the struggle against the region's enemies and depicted as a role model for the rest. Shiism, Arabism, and Aryan roots are all downplayed or avoided in regional curricula.

The Sunni Arab majority in the Arab world is portrayed in a dualistic manner. On the one hand, they are fellow Muslims and oppressed people receiving Iranian assistance and participation in Iran's ongoing *jihad* fight. On the other, bitter memories of the Arab conquerors and oppressors of Iranians/Shiites - particularly Sunni dynasties - remain. Those who do not follow Iranian hegemony, make peace with Israel, and hold good relations with America or the West, are portrayed as collaborators and traitors.

Students are taught to sacrifice their lives for Iran's goals and revere the martyrs - Iranians and Arabs - who died for the cause of the "Islamic Revolution." The textbooks thus blur the contours that delimit the boundaries between the "Iranians/fellow Muslims" and "foreigners." Blurring the lines of what constitutes the homeland may have significant implications in the future, as the Iranian presence intensifies in the region or to the extent that the regime needs the help of militias to suppress protest movements within Iran. We see from the descriptions of the martyrs in this section that the enemies include internal opposition elements in Iran alongside opponents of the regime in the Arab Middle East.

Apart from the global ever-advancing Khomeinist revolution establishing the foundation of the Iranian "Holy Regime" (*nezam-e moqaddas*), there are differing justifications for Iranian regional interreference. One textbook presents two of them - on the one hand, attacks by foreigners and enemies, and on the other Iran's power and centrality should be viewed as justification for regional advancement. The region spreads westbound to the Suez Canal (in other maps, it goes beyond the canal).

بیشتر بدانیم

برخی جنگ‌های منطقه و زمان وقوع آنها در سال‌های اخیر

حملات نظامی رژیم اشغالگر قدس (اسرائیل) به جنوب لبنان، نوار غزه و اردوگاه‌های فلسطینی‌ها	در چهار دهه گذشته
حمله نظامی شوروی سابق به افغانستان و اشغال آن	۱۳۵۸
جنگ تحمیلی رژیم بعثی عراق علیه ایران	۱۳۵۹
حمله نظامی آمریکا و انگلیس به عراق	۱۳۶۹
حمله نظامی آمریکا به افغانستان و اشغال آن	۱۳۸۰
اشغال نظامی عراق توسط آمریکا	۱۳۸۲
جنگ‌های نیابتی علیه جبهه مقاومت و مردم سوریه و عراق و یمن	در دهه گذشته



- اقتدار و ثبات جمهوری اسلامی ایران در میان ده‌ها پایگاه نظامی آمریکای متجاوز
- پس از ترور سردار سلیمانی هنگام حضور رسمی وی در عراق توسط آمریکا و پاسخ کوبنده ایران با حمله موشکی به یکی از مهم‌ترین پایگاه‌های آمریکا در منطقه (عین‌الأسد در عراق)، سرعت خروج نیروهای اشغالگر آمریکایی از منطقه افزایش یافته است.

Let's Learn More

Few Recent-Years Regional Wars and the Time of their Occurrence

Military attacks of the Regime Occupying Jerusalem (Israel) on South Lebanon, the Gaza Strip and Palestinian camps	Last four decades
The former Soviet Union military attack on Afghanistan and its occupation	1979
Imposed War of the Ba'thi regime in Iraq against Iran	1980
American and British military attack on Iraq	1990–91
American military attack on Afghanistan and its occupation	2001
Military occupation of Iraq by America	2003
Proxy wars against the resistance front and the people of Syria, Iraq and Yemen	Recent decades

[comments under map and table:]

- The power and stability of the Islamic Republic of Iran in the midst of dozens of military bases of the aggressor America.
- After the assassination of General Soleimani by the United States during his official visit to Iraq and Iran's crushing response with a missile attack on one of the most important American bases in the region (Ain al-Assad in Iraq), the speed of the withdrawal of the American occupying forces from the region has increased.

***Social Studies (Civics, History, Geography)*, Grade 8**, 2021–2022 (1400), p. 129.

Iran is portrayed as having a vital role in rescuing the Southwest Asia region due to the many wars and attacks it has suffered. Iran is viewed as a model for all peoples of the region to rise against their "oppressive" governments. Furthermore, Iran is portrayed as a central figure supporting oppressed peoples, focusing on the Palestinians. As taught to the students, the country's power emanates from geography, demographics and geopolitics, oil and gas reserves, and [military] science and technology, all translated into subversion of its neighbors.

بیشتر بدانیم

جایگاه ایران در منطقه

ایران کشوری قدرتمند در جنوب غربی آسیا است و در این منطقه جایگاه خاصی دارد :

* انقلاب اسلامی ایران الگویی برای مردم کشورهای دیگر است تا علیه ظلم و استبداد داخلی و قدرت‌های بزرگ خارجی به‌پا خیزند و چهره‌ای متعالی از اسلام به جهانیان عرضه کنند. امروزه، جمهوری اسلامی ایران از مردم مظلوم همه کشورها به‌ویژه فلسطین حمایت می‌کند.
* کشور ایران از اقوام مختلف تشکیل شده است و این اقوام همواره با یکدیگر وحدت و همبستگی داشته و از کشور دفاع کرده‌اند.
* کشور ایران از نظر وسعت دومین کشور وسیع و از نظر جمعیت نیز دومین کشور پرجمعیت آسیای جنوب غربی است.
* کشور ایران دارای منابع مهم انرژی است و از نظر داشتن منابع نفت، مقام چهارم و منابع گاز، مقام اول را در منطقه دارد.
* ایران پس از پیروزی انقلاب اسلامی پیشرفت‌های زیادی در علم و فناوری داشته است.
* کشور ایران به دلیل داشتن سواحل طولانی و موقعیت بندرگاهی و دسترسی به آب‌های آزاد جایگاه ممتازی در منطقه دارد.

Let's Learn More

Iran's Place in the Region

- ★ Iran is a powerful country in Southwest Asia and has a special place in this region.
- ★ Iran's Islamic Revolution is a model for the people of other countries to rise up against internal oppression and tyranny and foreign big powers and display the sublime face of Islam to the people of the world. These days, the Islamic Republic of Iran supports the oppressed people of all countries, especially Palestine.
- ★ The country of Iran is made up of different ethnic groups and these ethnic groups have always had unity and solidarity with each other and defended the country.
- ★ Iran is the second largest country in Southwest Asia territorially and the second most populous country.
- ★ Iran has important energy resources. Its oil reserves are fourth largest in the region and as for gas resources it ranks first in the region.
- ★ Since the victory of the Islamic Revolution, Iran has made great progress in science and technology.
- ★ Iran has an excellent position in the region due to its long shores, port location and access to the open seas.

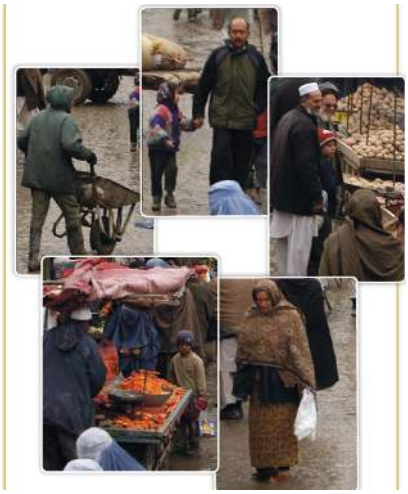
***Social Studies (Civics, History, Geography)*, Grade 8**, 2021–2022 (1400), p. 129.

Iran's self-portrayal as the center of Southwest Asia is apparent in many subject matters. Here is an example from an art textbook - an image of the market of Kabul, the capital of Afghanistan, serves to explain this framing and focus.



Eye's Selection of Elements Within a Frame
Sometimes our eyes choose to look at part of the content inside a frame. This, as we will see in the final part of this chapter, largely depends on the social context in which we are placed.

[The image is followed by elements within the general frame:]



For Iran: The Arab Spring is the Islamic Awakening.
***The Arts*, Highschool Grades**, 2018–19 (1397), pp. 55–56.

Textbooks justify Iran's desire to penetrate the region by stating that Arab countries wish to be hegemonized by the "Islamic Revolution," directed from Tehran. It is taught that Arab Muslims wish to follow in the footsteps of the Iranians.

The following paragraph conveys the Iranian perspective on the Arab Spring civil rights movement and its consequences. Adhering to the regime's terminology, the authors label the Arab Spring an "Islamic Awakening" (obfuscating the secular-nationalistic, pro-democracy roots of the movement). It further blames the West and its Muslim allies for creating ISIS and using it to defame Islam (without spelling out its actual name).

در سال‌های اخیر، وقتی نهضت بیداری اسلامی در کشورهای مسلمان خاورمیانه و شمال آفریقا آغاز شد و مسلمانان برای آزادی از حکومت‌های مستبد و تابع غرب قیام کردند، سازمان‌های مخفی در آمریکا و اروپا و برخی حاکمان کشورهای اسلامی، یک جریان افراطی و انحرافی را که افکاری بسیار مخرب داشتند وارد قیام مسلمانان کردند. آنان نیز توانستند بسیاری از جوانانی را که فقط تعصب دینی داشتند امّا از معرفت صحیح دینی بی‌بهره بودند، به‌سوی خود جذب کنند و با استفاده از این نیروهای با انگیزه، امّا ناآگاه، جهت مبارزه را تغییر دهند و به جای مبارزه با دشمنان به کشتن مسلمانان در جهان اسلام بپردازند؛ در نتیجه، بسیاری از سرزمین‌های اسلامی در این جنگ‌ها و کشمکش‌ها به ویرانه تبدیل شد. رسانه‌های کشورهای استعماری هم از این فرصت استفاده کردند و خشونت‌های آنان را به نام اسلام در دنیا پخش نمودند، به‌طوری که امروزه بسیاری از مردم جهان وقتی نام اسلام را می‌شنوند آن را با سر بریدن، ویران کردن و جاهلیت مساوی می‌پندارند.

In recent years, the Islamic Awakening movement [the "Arab Spring"] began in the Muslim countries of the Middle East and North Africa. Muslims revolted to break free from their oppressive governments, which were subordinate to Western power. [During this period,] secretive organizations in America and Europe as well as some rulers of the Islamic countries, inserted into the Muslims' uprising an extremist and deviant current holding very destructive ideas [clearly referring to ISIS]. They succeeded in attracting many young people who were religiously fanatic but lacked proper religious understanding. They took advantage of these motivated but unaware forces and changed the direction of the fight – instead of fighting the enemies, they killed Muslims in the Islamic world. As a result of these wars and battles, many of the Islamic lands became ruins. The media of the colonial states took advantage of this opportunity and spread around the world the violence perpetrated in the name of Islam, in such a way that whenever many people of the world hear the name of Islam, they liken it to beheadings, sowing destruction and ignorance (*jahiliyyat*).
***Religion and Life 3*, Grade 12,** 2020–2021 (1400), p. 47.

While the "Islamic Revolution" and the "Islamic Awakening" are presented as global, pan-Islamic, and ecumenic, the textbooks educate Iranian students about ethno-confessional makeup in certain Arab countries with the assumption that Shiites are naturally closer to Iranians.

ث) **بیداری اسلامی در بحرین**: بحرین کوچک‌ترین کشور خاورمیانه است و پس از مالدیو کم‌وسعت‌ترین کشور در جهان اسلام می‌باشد. بیش از ۸۰ درصد مردم بحرین شیعه‌اند، اما حاکمیت سیاسی به اقلیت سنی تعلق دارد.[۱] بحرین یکی از مراکز مهم تشیع در دنیا به‌شمار می‌آید. ارتباط و علاقهٔ ساکنان این جزیره با مذهب تشیع به حدی محکم و قوی است که در نزد اهالی شبه جزیره و ساحل‌نشینان خلیج فارس، کلمه «بحرانی» مترادف با کلمه شیعی به کار می‌رود و اقلیت اهل سنت در این جزیره به نام «اهل‌البحرین» خوانده می‌شوند، نه بحرانی.

> **3) Islamic awakening in Bahrain**: Bahrain is the smallest country in the Middle East, and after the Maldives, it is the smallest country in the Islamic world. More than 80 percent of the people of Bahrain are Shiites, but the political rule belongs to the Sunni minority. Bahrain is one of the most important centers of Shiism the world. The connection and interest of the residents of this island with Shiism is so robust and strong that among the people of the [Arabian] Peninsula and the Persian Gulf, the word Bahraini [pl. Baharna] is a synonym of Shiite. The Sunni minority of this island are known as the "people of Bahrain," not Bahrainis.
> ***History of Contemporary Iran*, Grade 11** (All fields, except Literature and Humanities, Islamic Sciences and Education), 2021–22 (1400), p. 250.

The Bahraini government is portrayed as oppressive and successful only due to foreign powers (Saudi Arabia in particular). Students are taught that Iran supports and awaits a revolution in Bahrain against the government. Here again, just like the case of blaming others in "proxy wars," the textbook presents a mirror image of Iranian policies (Iran supports the Syrian regime and is mainly responsible for the defeat of the initially-peaceful uprising).

به‌دلیل حمایت خارجی از آن رژیم و سرکوب شدید مردم، انقلاب بحرین هنوز به نتیجه نرسیده است.

> Because of foreign help to this regime and the strong suppression of the people, the Bahraini revolution has not yet come to fruition.
> ***History 2: From the Mission of the Prophet of Islam to the End of Safavids*, Grade 11**, p. 251.

The textbook openly speaks about the removal of the Al-Khalifa ruling family, making the Bahraini government seem illegitimate and illegal, supported only by foreigners.

و دگرگونی‌های جدید سیاسی در بحرین به حساب آورد. مردم بحرین به‌طور جدی خواستار انجام اصلاحات اساسی و برکناری حکومت آل‌خلیفه هستند و در این راه شهدای زیادی را تقدیم کرده‌اند ولی به‌دلیل حمایت خارجی از آن رژیم و سرکوب شدید مردم، انقلاب بحرین هنوز به نتیجه نرسیده است.



میدان لؤلؤ، نقطه آغازین قیام بحرینیان

[Caption:] **Pearl Square [Lulu Roundabout], the Starting Point of the Bahraini Uprising** The people of Bahrain are seriously demanding fundamental reforms and the removal of Al-Khalifa's government. For this goal, they sacrificed many martyrs, but due to the foreign support of that regime and the severe repression of the people, the Bahraini revolution has not yet come to fruition.
***History of Contemporary Iran*, Grade 11**(All fields, except literature and humanities, Islamic sciences and education), 2021–22 (1400), p. 251.

A call for *jihad* points to Bahrain as a country that its problems will not solved except by *jihad* and fighting. Other counties are Palestine [Israel], Yemen, Syria, and Iraq.

از این‌رو، «جهاد در راه خدا» در برنامهٔ تمام پیامبران الهی بوده و بیشتر آنان در حال مبارزه با ستمگران به شهادت رسیده‌اند. امروزه نیز مشاهده می‌کنیم که مستکبران و ستمگران برای رسیدن به منافع دنیایی خود، حقوق ملت‌ها را زیر پا می‌گذارند و آنان را از حقوقشان محروم می‌کنند. رنج و محرومیت مردم فلسطین، یمن، سوریه، عراق، بحرین و... نمونهٔ آشکاری از رفتار مستکبران است که جز با مبارزه، برطرف نخواهد شد.

Jihad in the way of God was in the plan of all divine prophets, and most of them were fighting against the oppressors attained martyrdom. Even today, we see that arrogant and oppressors violate the rights of nations and deprive them of their rights in order to achieve their worldly interests. The suffering and deprivation of the peoples of Palestine, Yemen, Syria, Iraq, Bahrain, etc. are a clear example of the behavior of the arrogant, who will not be resolved except by fighting.
***Religion and Life 3*, Grade 10**, 2021–2022 (1400), p. 121.

The ethno-confessional makeup of Yemen is portrayed as complex. The students learn about the various "races" (*najhadha*) and religious sects of the "Muslim People of Yemen." However, the number of Shiites in Yemen are exaggerated (50 percent instead of 35 percent, with 65 percent being Sunnis).[26] The events in Yemen after the Arab Spring protests is portrayed in an overtly simplistic and distorted manner; it ignores Iran's role and avoids the Houthi (Ansar Allah) insurrection, the intervention of Saudi Arabia and the UAE, as well as the seven years of armed civil war leading to a humanitarian crisis.

ت) بیداری اسلامی در یمن: جمهوری یمن در جنوب شبه‌جزیرهٔ عربستان واقع است و دارای نژادهای عرب(۸۶ درصد)، ترک، هندی، ایرانی و سومالیایی است. بیش از ۵۰ درصد یمنی‌ها شیعی مذهب‌اند که غالباً در منطقهٔ صعده و شمال یمن ساکن‌اند. البته عمدهٔ شیعیان یمن زیدی‌اند که بعد از امام سجاد(ع)، زید بن علی(ع) را امام می‌دانند. مردم یمن در پی انقلاب‌های گوناگون در کشورهای اسلامی، اعتراضات و تظاهرات گسترده‌ای را در شهرهای مختلف علیه رژیم دیکتاتوری علی عبدالله صالح آغاز کردند که علی‌رغم طولانی و گسترده بودن مخالفت، با سرکوب شدید مواجه شدند. عاقبت علی عبدالله صالح از یمن گریخت ولی جانشین او نیز همان سیاست‌های غرب‌گرایانه را ادامه می‌دهد. انقلاب یمن همچنان آتش زیر خاکستر است.



قیام مردم مسلمان یمن

[Caption:] **The Uprising of the Muslim People's Islamic Awakening in Yemen**: The Republic of Yemen is located in the south of the Arabian Peninsula accommodating peoples from the Arab (86 percent), Turkish, Indian, Iranian and Somali races. More than 50 percent of Yemenis are Shiites, mostly in the Saada region and northern Yemen. Of course, the majority of Shiites in Yemen are Zaydis, who consider Zayd bin Ali [695–740] as *the* Imam, following Imam Sajjad [ʿAlī ibn al-Ḥusayn Zayn al-ʿAbidīn, 659–713]. The people of Yemen, following various revolutions in Islamic countries, held massive protests and demonstrations in various cities. They started the dictatorial regime of Ali Abdullah Saleh, and despite the long and widespread opposition, they faced severe repression. Eventually, Ali Abdullah Saleh fled from Yemen, but his successor continues the same western policies. The Yemeni revolution is still a fire under the ashes.
***History of Contemporary Iran*, Grade 11** (All fields, except literature and humanities, Islamic sciences and education), 2021–22 (1400), p. 250.

[26] Myriam Renaud, "Who are Yemen's Houthis?" *The Conversation*, December 14, 2018. https://theconversation.com/who-are-yemens-houthis-106423.

The Muslim Brotherhood and Khomeini: Sunni and Shiite Contribution to the "Islamic Awakening":

A history textbook emphasizes the Shiite-Iranian role in the Islamic Awakening (civil protest movements and civil wars in the Arab world), supposedly inspired by the Iranian revolution. The picture presented to students is that of a common Shiite-Sunni intellectual movement, who were influenced by Iranian Islamic modernist Jamal Al-Din Afghani (Asadabadi, 1839–1897). The textbook provides much information about Egyptian Sunni Arab Islamic revivalist Muhammad Abduh (1849–1905),[27] who was Afghani's partner. The textbooks paint a false portrayal of Syrian-Arab nationalist Abd al-Rahman al-Kawakibi (1855–1902), who simultaneously believed in the Khalifate but was predominantly committed to the Arab nationalist cause and to democracy.[28] The textbook - and the curriculum at large - fashion Islamic intellectuals to fit with the framework of the Iranian regime's ideology. Hence, Iranian Ayatollah Mohammad Hossein Naini (1860–1936) who was also strictly pro-democratic – is presented as part of this "Islamic Awakening," ignoring the abysmal difference between his worldview and that of anti-democratic Ayatollahs such as Fazlollah Nuri (1843–1909) who was authoritarian and Ruhollah Khomeini who was totalitarian.

Textbooks praise the Muslim Brotherhood movement and its founder Hassan Al-Banna (1906–1949).



Hassan Al-Banna (1906–1949)
***History of Contemporary Iran*, Grade 11** (All fields, except literature and humanities, Islamic sciences and education), 2021–22 (1400), p. 238.

[27] *History of Contemporary Iran*, Grade 11 (All fields, except Literature and Humanities, Islamic Sciences and Education), 2021–22 (1400), p. 237.
[28] *History of Contemporary Iran*, Grade 11 (All fields, except Literature and Humanities, Islamic Sciences and Education), 2021–22 (1400), p. 239. An authoritative biography of Kawakibi is: Itzchak Weismann, *Abd al-Rahman al-Kawakibi: Islamic Reform and Arab Revival*, London: Oneworld, 2015.

The following text describes the Muslim Brotherhood as the most original intellectual movement in the Islamic Awakening of the Sunnis. The text deals with the Islamic Awakening through Khomeini's principle of Velayat-e Faqih or Rule of the Jurisprudent [which - in the last analysis - means final rule by one jurist, or a totalitarian dictatorship]. There is a false parallel drawn between the early 20th century Ayatollahs Naini, who argued that Islam calls for democracy and Nouri who rejected democracy, and supported the reactionary king coup d'etat. Both are presented advocating for the same principle.

نقش ولایت فقیه در موج جدید بیداری اسلامی

در بررسی سیر تاریخی نظریه‌پردازی بیداری اسلامی در تاریخ معاصر، دیدگاه‌ها و تئوری‌های گوناگونی توسط علمای سنی و شیعه مطرح شد و مبنای عمل قرار گرفت که بعضی از آنها شاخص‌تر از بقیه بودند.

ولی در بین این مجموعهٔ متفکرین و پیشوایان دینی باید از سه نفر در صدر نظریه‌پردازان عصر جدید و موج جاری بیداری اسلامی نام برد : ۱ـ آیت‌اللّه حاج‌شیخ محمدحسین نائینی ۲ـ استاد حسن‌البناء ۳ـ حضرت امام خمینی(ره). مرحوم نائینی برای اولین بار نظریهٔ حکومت مشروطهٔ مشروعه را در کتاب ارزشمند **تنبیه‌الامة و تنزیه‌الملة** تبیین و نوعی از مردم‌سالاری دینی را در مقابل دموکراسی سکولار غرب ارائه کرد و بعداً شهید شیخ‌فضل‌اللّه نوری با افزودن اصل دوم متمم قانون اساسی،

استاد حسن‌البناء با رد مطلق تبعیت از فرهنگ غرب و حرکت در چارچوب اصول اسلامی و احیای قرآن و سنت، نهضت اخوان‌المسلمین را پایه‌گذاری کرد که بدون تردید اصیل‌ترین حرکت فکری در جریان بیداری اسلامی اهل سنت در عصر حاضر است.

نظارت پنج نفر مجتهد تراز اول را بر قوانین موضوعه، مشروعیت مشروطه را با خون خود امضا کرد.

استاد حسن‌البناء با رد مطلق تبعیت از فرهنگ غرب و حرکت در چارچوب اصول اسلامی و احیای قرآن و سنت، نهضت اخوان‌المسلمین را پایه‌گذاری کرد که بدون تردید اصیل‌ترین حرکت فکری در جریان بیداری اسلامی اهل سنت در عصر حاضر است.

The Role of *Velayat-e Faqih* in the New Wave of Islamic awakening

In examining the historical development of the Islamic Awakening theory in modern history, various viewpoints and theories were proposed by Sunni and Shiite scholars and became the basis of practice, some of which were more prominent than others.

But among this group of thinkers and religious leaders, three people should be mentioned at the top of the theorists of the new era and the current wave of Islamic Awakening: (1) Ayatollah hajj-Sheikh Mohammad Hosein Naini; (2) The Scholar Hassan Al-Banna; and (3) His Holiness Imam Khomeini.

> For the first time, the late Naini presented the theory of Sharia-based constitutional government in his valuable book *Guidance of the Public and Edification of the Nation* [1909] and proposed a type of religious democracy in contrast to the secular democracy of the West. Later, Martyr Sheikh Fazlollah Nouri added - with his blood - a second complementary principle to the constitution - the necessary supervision of five first-class mujtahids [authorized religious scholars] over proposed laws.
>
> The scholar Hassan al-Banna founded the Muslim Brotherhood movement. He rejected Western civilization and acted within the framework of Islamic principles and reviving the Qur'an and the Sunnah. The Muslim Brotherhood is undoubtedly the most original intellectual movement in the Islamic Awakening of the Sunnis in the current era.
> ***History of Contemporary Iran*, Grade 11** (All fields, except Literature and Humanities, Islamic Sciences and Education), 2021–22 (1400), p. 251.

The term [Islamic] "Awakening" is repeated in the following example, this time arguing that the Iran-Iraq war served as a role model for freedom seekers around the world. Textbooks portray Iran as global role model for revolutionary Muslims and other freedom fighters. The textbook tries to justify Iran's proxy war in Iraq and Syria. The text directly blames the US and Saudi Arabia for the creation of ISIS (ignoring Iran's contributing responsibility for its emergence in 2014 and the pivotal role of America and its Kurdish allies in the battle against ISIS).[29] The text also attempts to link Iran's unpopular proxy war in the Arab world to the martyred Iranian soldiers during the Iran-Iraq War (1980–88), also known as the Holy Defense in the regime's parlance. Iranian and proxy fighters in Iraq and Syria are portrayed as "Defenders of the Shrine" (reference to Damascus' Sayyida Zainab Mosque), a swarm of self-sacrificing warriors from Iran, Iraq, Afghanistan, Pakistan, Syria, and Lebanon.

یکی از دستاوردهای دوران دفاع مقدس ایجاد الگوی خودباوری و اعتماد به نفس برای کشورهای اسلامی و مردم آزادهٔ جهان بود که موجب بیداری و قیام آنان علیه حکومت‌های فاسد و دست‌نشانده شده است.

صهیونیسم و استکبار جهانی با شیوه‌های سخت و نرم در برابر حرکت‌های مردمی مقابله می‌کند. استفادهٔ ابزاری از دین با تعاریف جدیدی از اسلام و مذهب و ایجاد گروه‌های تکفیری از جمله این فتنه‌هاست.

[29] While Iran contributed to the war against ISIS post-2014, it had been a major factor in radicalizing the Sunnis of Iraq and Syria. Particularly after the 2011 withdrawal of U.S. troops, with growing Iranian involvement in Iraq, Sunnis were systematically excluded and marginalized. "Deepening alienation contributed to a resurgence of extremism." Garrett Nada, "Part 1: Iran's Role in Iraq" The Wilson Center, April 26, 2018. https://www.wilsoncenter.org/article/part-1-irans-role-iraq.

یکی از این گروه‌ها که توسط برخی از کشورهای استعماری به‌خصوص آمریکا و عربستان تشکیل گردید، گروه تروریستی و تکفیری داعش بود. این گروه با کشتار وسیع مردم و نابودی شهرها و روستاها و حمله به اماکن مقدس، جنایات بی‌شماری را انجام دادند که با فداکاری رزمندگان از کشورهای ایران، عراق، افغانستان، پاکستان، سوریه و لبنان، توطئهٔ آنان نقش بر آب شد و در این راه شهدای گران‌قدری به نام «شهدای مدافع حرم» تقدیم اسلام شد.

فعالیت (۱)

فعالیت‌های مدافعان حرم در عراق و سوریه را بررسی کنید و ارتباط عملکرد آنان با دوران دفاع مقدس را در گروه به بحث بگذارید.

One of the achievements of the era of the Holy Defense [Iran-Iraq War] is creating a model of self-esteem and self-confidence for the Islamic countries and the free people of the world. This led to their awakening and rising up against their corrupt implanted governments.

Zionism and the Global Arrogance [the US] confront popular movements with hard and soft methods. Among these seditions are the use of religious tools with new definitions of Islam and religion and the creation of *takfiri*[30] groups.

The terrorist and *takfiri* group ISIS were one of these groups that was formed by some colonialist countries, especially America and Saudi Arabia. This group committed countless crimes, mass killings of people, destruction of cities and villages and attacks on holy places. Their conspiracy was foiled through the self-sacrifice of warriors from the countries of Iran, Iraq, Afghanistan, Pakistan, Syria and Lebanon. They dedicated precious martyrs to Islam, which are called the "Martyred Holy Shrine Defenders."

Activity 1:
Examine the activities of the Holy Shrine Defenders in Iraq and Syria and the relationship between their performance and the era
Discuss the sacred defense in the group.
***Defense Readiness*, Grade 10**, 2021–22 (1400), p. 49.

[30] Radical and violent Sunni movement accusing other Muslims of being apostates.

The textbook blames the foreign powers for launching proxy wars in the region (which is, in reality, Iran's primary strategy). Another argument is that the countries in the region are illegitimate. The Arab countries are autocratic and ruled by kings or emirs. Israel is similarly portrayed as illegitimate. Israel is never depicted as a sovereign country but the "Regime Occupying Jerusalem."

چرا جنوب‌غربی آسیا منطقه‌ای پرتنش است؟

جنوب‌غربی آسیا، منطقه‌ای پرکشمکش و تنش است. به جدول صفحهٔ روبه‌رو توجه کنید. در سی سال اخیر، جنگ‌ها و وقایع ناگواری در این منطقه رخ داده است. چرا؟

* همان‌طور که گفتیم بخش عمده‌ای از منابع انرژی مورد نیاز کشورهای صنعتی و راه‌های مهم حمل و نقل دریایی در این منطقه واقع است. به همین دلیل این منطقه مورد توجه قدرت‌های بزرگ استکباری جهان است. البته در گذشته نیز دسترسی به آب‌های خلیج‌فارس و اقیانوس هند، موضوعی مهم برای کشورهای قدرتمند بوده و همواره بر سر این موضوع با یکدیگر به رقابت و تلاش می‌پرداخته‌اند.

* قدرت‌های استکباری با استفاده از نفوذشان بر حکومت‌های وابسته در منطقه و ایجاد جنگ‌های نیابتی* موجب بروز تنش و بحران در منطقه می‌شوند. برخی از کشورها به شیوهٔ پادشاهی، امیرنشینی و موروثی اداره می‌شوند و مردم نقش مؤثری در حکومت ندارند.

* رژیم اشغالگر قدس (اسرائیل) با حمایت آمریکا و انگلیس علاوه بر سرکوب مردم مظلوم فلسطین و اشغال سرزمین‌های همسایه به توطئه و دشمنی با مسلمانان کشورهای منطقه می‌پردازد.

* آمریکا، انگلستان و برخی کشورهای سلطه‌گر برای حفظ منافع خود در منطقه، در کشورهای وابسته، پایگاه‌های نظامی ایجاد نموده و در این پایگاه‌ها، تسلیحات نظامی مختلف انبار و نیروهای نظامی، مستقر کرده‌اند.

Why is Southwest Asia a Tense Region?

Southwest Asia is a region of conflict and tension. Study the table on the opposite page. In the last thirty years, wars and unfortunate events have occurred in this region. Why?

- As we said, most of the energy resources needed by industrialized countries and important sea transportation routes are located in this region. For this reason, this area is of interest to the big arrogant powers of the world. Of course, in the past, access to the waters of the Persian Gulf and the Indian Ocean had been an important issue for powerful countries, and they were always competing with each other and pursuing this issue.
- The arrogant powers are the cause of tensions and crises in the region. They apply their influence on their subservient governments in the region and launch proxy wars. Some of these [Arab] countries are governed by a monarch, an emir or hereditary rule, and the people do not have an effective role in the government.
- The Regime Occupying Jerusalem (Israel) with the support of America and England in addition to subjugating the oppressed people of Palestine and occupying neighboring territories, is conspiring and hostile toward the Muslims of the countries of the region.
- In order to safeguard their interests in the region, America, England and some domineering countries, have established military bases in their dependent countries and deployed various military weapons and military forces in these bases.

***Social Studies (Civics, History, Geography)*, Grade 8**, 2021–2022 (1400), p. 128.

The illegitimacy of Israel is one of the main claims used by Iran to penetrate into the Arab Middle East. As seen in this and other examples, the Arab regimes are also portrayed as illegitimate in the Iranian perspective, but not to the same level as Israel, which is depicted as a major threat to the entire region. [In other words, it can help the "illegitimate" Arab regimes survive Iranian influenced "uprisings"]. The Palestinian question is presented as a "Muslim" [i.e., Iranian] issue and the most critical cause. An analysis that combines historical, geopolitical, and strategic dimensions tries to explain to 12th grade Iranian students why Iran is concerned about Israel. The main reason is that as long as Israel is alive and active, Iran cannot control the region. In the textbook's own words, "If ever a powerful Islamic state emerges in this region, Israel will confront it and be able to stop its influence [or: penetration]."



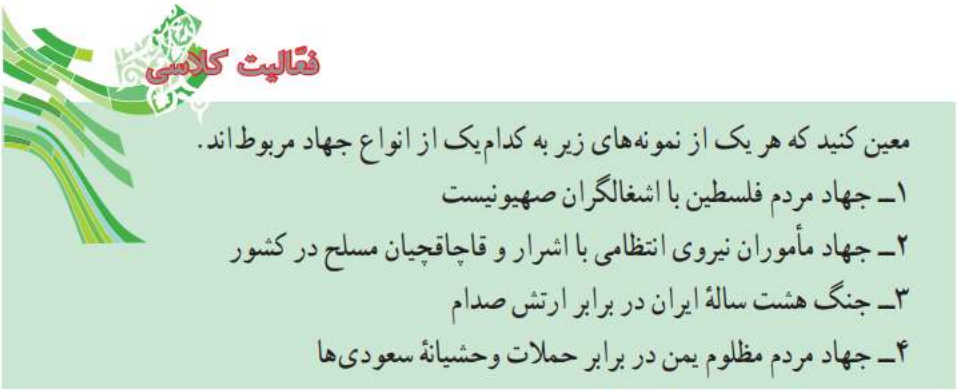
۳ــ تشکیل دولت جعلی اسرائیل در این منطقه و در قلب دنیای اسلام، دارای یک هدفِ بلندمدتِ استکباری است؛ زیرا ادامه حیات و فعالیت اسرائیل، این تضمین را به صهیونیست‌ها می‌دهد که اگر زمانی دولت اسلامیِ مقتدری در این منطقه به‌وجود آمد، اسرائیل با آن مقابله کند و بتواند جلوی نفوذ آنها را بگیرد. بنابراین دستیابی صهیونیست‌ها به قلب دنیای اسلام یعنی فلسطین، باعث تداوم سلطه استعمارگران بر دنیای اسلام است.

[On Map: "Palestine" indicates the combined territory of Israel, the Palestinian Authority and Gaza]

3. The formation of the fake state of Israel in this region and in the heart of the Islamic world has a long-term goal of arrogance; because the continuation of Israel's existence and activity gives the Zionists the guarantee that if a powerful Islamic state is ever established in this region, Israel will confront it and be able to stop their influence. Therefore, the Zionists' access to the heart of the Islamic world, i.e., Palestine, is the reason for the continuation of the colonizers' domination over the Islamic world.

***History 3, Iran and the Modern World*, Grade 12**, 2021–2022 (1400), p. 113.

The following discussion of *jihad* starts with the Palestinian struggle, and linking it to internal war in Iran and then to *jihad* against two Arab-Sunni powers, Iraq's Saddam Hussein and Saudi Arabia fighting against the Yemeni Houthis. Iran's militia doctrine is therefore explained to students as part of preserving the internal security of Iran – *jihad* is expected in defending Iran from invaders, in fighting Iranian insurgents, and in supporting militias against rival regional powers - Saudi Arabia and Israel. Implicitly this means that the "enemies" are those – Iranians and non-Iranians – who oppose the Khomeini revolution; and "friends" are those – Iranians and foreign militiamen – who follow the path of the revolution.



CLASS ACTIVITY

Specify which category of *jihad* relates to which of the examples below:

1. *Jihad* of the Palestinian people against the Zionist occupiers
2. *Jihad* of law enforcement officers against the wicked and armed smugglers in the country
3. Iran's eight-year war against Saddam's army
4. *Jihad* of the oppressed people of Yemen against the Saudis' savage attacks

***Heaven's Messages: Islamic Education and Training*, Grade 9**, 2021–22 (1400), p. 138.

Jihad across the Region; Peace is a Crime; Hate Religiously Ordained

A textbook specifies the various fronts in the Arab world in which Iran is militarily involved. Battlefronts are Palestine, Yemen, Syria, Iraq, Bahrain, and more. Note that peace-seeking is squarely rejected as a means to solve conflicts. The enemies are portrayed as evil and materialistic. The approach is Manichean - the enemies of the Iranian regime are regarded as Satanic. Here again, the use of *bara'at* (Persian) or *bara'ah* (Arabic)—hatred toward and dissociation from God's enemies—is directed against enemies of the Khomeini revolution and its proxies, not against Sunnis as such typical to traditional Shiism.

از این‌رو، «جهاد در راه خدا» در برنامهٔ تمام پیامبران الهی بوده و بیشتر آنان در حال مبارزه با ستمگران به شهادت رسیده‌اند. امروزه نیز مشاهده می‌کنیم که مستکبران و ستمگران برای رسیدن به منافع دنیایی خود، حقوق ملت‌ها را زیر پا می‌گذارند و آنان را از حقوقشان محروم می‌کنند. رنج و محرومیت مردم فلسطین، یمن، سوریه، عراق، بحرین و... نمونهٔ آشکاری از رفتار مستکبران است که جز با مبارزه، برطرف نخواهد شد.

در نتیجه، دینداری، با دوستی خدا آغاز می‌شود و برائت و بیزاری از دشمنان خدا را به دنبال می‌آورد. اگر کسی بخواهد قلبش را خانهٔ خدا کند، باید شیطان و امور شیطانی را از آن بیرون کند. جملهٔ «لا اله الا الله» که پایه و اساس بنای اسلام است، مرکب از یک «نه» و یک «آری» است: «نه» به هر چه غیرخدایی است و «آری» به خدای یگانه.[1]

Therefore, "*jihad* in the way of God" has been on the program of all the divine prophets. Most of them have been martyred in the fight against the oppressors. Today, we also see that the arrogant and the oppressors, to secure their worldly interests, trample on the rights of nations and deprive them of their rights. The suffering and deprivation of the peoples of Palestine, Yemen, Syria, Iraq, Bahrain, etc. are a clear example of the arrogant behavior that will not be resolved except without fighting.

As a result, religiosity begins with friendship with God and continues in the dissociation from [*bara'at*] and hatred of God's enemies. If anyone wants to make his heart a home for God, he must drive out Satan and Satan's business. The phrase "No Allah but Allah," which is the foundation of Islam, is composed of a "no" and a "yes": "no" to whatever is not God, and "yes" to the one God.

***Religion and Life 1*, Grade 10**, 2021–2022 (1400), p. 121.

Partners are the Arab "resistance" movements who are portrayed as modeled after the Basij, Iran's "Resistance Mobilization Force." The following example is quoted from a lesson preparing Iranian students to join the Basij (the regime's "proxy" within Iran).

نیروی مقاومت مردمی در لبنان، فلسطین، عراق، سوریه و یمن: در این کشورها، اقشار مختلف مردمی به ویژه جوانان با الگوگیری و تأثیرپذیری از نیروی عظیم بسیج در انقلاب اسلامی ایران در قالب گروه‌های جهادی تشکیل شده‌اند و در جهت حفظ ارزش‌های دینی، استقلال و تمامیت ارضی سرزمین خود، در مقابل مستکبرین و زورگویان جهان که در رأس آنها آمریکای جنایتکار و رژیم اشغالگر قدس قرار دارند، مبارزه و مقاومت می‌کنند.

People's Resistance Force in Lebanon, Palestine, Iraq, Syria, and Yemen:
In these countries, different layers of the people, especially the youth, have been organized into *jihadi* groups following the model and under the influence of the great power of the Basij in the Islamic Revolution of Iran. To preserve the religious values, independence, and territorial integrity of their land, they fight and resist the arrogant and bullies of the world, headed by Criminal America and the Regime Occupying Jerusalem.

***Defense Readiness*, Grade 9,** 2021–2022 (1400), pp. 34–35.

The fight against Israel - or the "Palestine Question" - serves as reasoning for Iranian penetration into the Arab Middle East. For decades, many Arabs were hoping for a strong Muslim leader - a new Saladin - to emerge and liberate them from Israeli presence in the region, Iran attempts to convey that it can fulfill this role of the Arab savior. However, the curriculum explains that this supposedly altruistic mission is "related to the future and development of Iran" itself. Students learn that fighting across the region serves Iranian interests.

قبل از انقلاب اسلامی، رژیم ظالم پهلوی حتّی اجازه تفکر درباره مسئلهٔ فلسطین را نمی‌داد. آنها نمی‌گذاشتند مردم احساس کنند که مسئلهٔ فلسطین جزئی از مسئلهٔ مسلمانان و ایران است و به آینده و پیشرفت ایران مرتبط است. امام خمینی برای اوّلین بار در تاریخ مبارزات عربی و اسلامی و فلسطینی، یک روز را به نام روز قدس و به‌عنوان نمادی برای مبارزه با صهیونیسم، معیّن کرد.

> Before the Islamic revolution, the Pahlavi regime forbade even to think about the Palestine issue. They didn't let the people to feel that the Palestine Question forms part of the question of the Muslims [i.e., the Iranian regime] and Iran and is related to the future and development of Iran. For the first time in Arabic and Islamic wars history, it was Imam Khomeini who decided to assign one day, called Quds Day, as a symbol for the fight against Zionism.
> ***Social Studies* (Civics, History, Geography), Grade 8**, 2021–22 (1400), p. 132.

The textbooks systematically conflate homeland defense with Iranian aggression in foreign countries and remind the students of their obligation to fight and sacrifice their lives in external wars. There are no borders in the Khomeinist perspective, the Islamic world is seen as one country, "the Islamic Homeland" (*mihan-e eslami*). The message here seems to be that Muslims - namely, the Iranian regime's "Islamic Revolution" - therefore has the right to interfere in any regional conflict. Every such conflict is described as a war to eliminate or destroy Islam (*nabudi-ye eslam*). *Jihad* war is obligatory for every conflict between Muslims and non-Muslims and against "oppressors" or "tyrants," or governments that the Iranian regime defines as such.

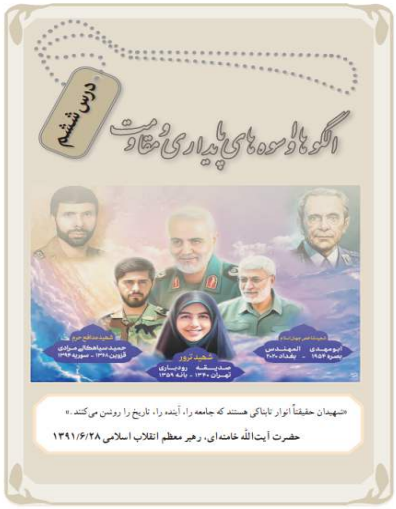
۱ــ جهاد دفاعی : وقتی دشمن به یک کشور اسلامی حمله می‌کند، بر همهٔ مسلمانان ــ مرد و زن، پیر و جوان ــ واجب است با آنچه در توان دارند، به دفاع از کشور اسلامی برخیزند و دشمن را از سرزمین خود بیرون کنند. جنگ‌های احد و احزاب در صدر اسلام، نمونه‌هایی از جهاد دفاعی مسلمانان در آن زمان هستند.

دشمنان می‌دانند دین اسلام همواره باعث بیداری و اتحاد مردم در برابر ظالمان و غارتگران بوده است. از این‌رو، برای اینکه بتوانند ملت‌های دیگر را همیشه اسیر خود نگه دارند، پیش از هر چیز نقشهٔ نابودی اسلام را در سر می‌پرورانند. از این‌رو، هرگونه سستی و کوتاهی در دفاع از میهن اسلامی، گناهی نابخشودنی خواهد بود و عذاب الهی را در پی خواهد داشت.

Defensive *Jihad*: When the enemy attacks an Islamic country, all Muslims - men and women, old and young - are obligated to stand up to defend the Islamic country and expel the enemy from their land. The Uhud and Ahzab wars at the in early Islam are examples of Muslim defensive *jihad* at that time.

Enemies know that Islam has always been the source of awakening and unification of people against tyrants and attackers. Therefore, in order to be able to keep other nations their captives forever, they think first how to destroy Islam [nabudi-ye eslam]. Any laxity and failure to defend the Islamic Homeland will be an unforgivable sin leading to divine punishment.
***Heaven's Messages: Islamic Education and Training,* Grade 9,** 2021–2022 (1400), p. 135.

Among the six individuals depicted in the graphic as martyrs and role models are Qassem Soleimani (center top), who led the IRGC's Quds Force in operations across the Arab world, and Abu Mahdi al-Muhandis (second right), who led Kata'ib Hizballah, an Iranian proxy militia in Iraq. Both organizations are U.S.-designated Foreign Terrorist Organizations, and both men were personally under U.S. sanctions at the time of their deaths in 2020. General Mohammad-Vali Gharani, Iran's chief of staff following the revolution, was assassinated by an opposition group (Forqan) and General Ali Sayyad Shirazi, whom the Mojahedin-e Khalq opposition group assassinated. The two remaining people are 26-year-old Hamid Siahkali Moradi, who died in the Syrian civil war in 2015, and Sadiqa Rodbari who died in the last days of the Iran-Iraq war. All the six people died either by opposition groups in Iran or by supporting pro-Iranian Arab groups in the Arab Middle East (including a proxy member). The Martyrs are glorified to students, who are taught that there are enemies at home, and there are revolutionaries abroad that deserve praise.



LESSON 6: Patterns and Role Models of Steadfastness and Resistance
"Martyrs are bright lights that illuminate society, the future, and history"
Ayatollah Khamenei, Supreme Leader, September 18, 2012
***Defense Readiness,* Grade 10,** 2021–2022 (1400), p. 45.

Below is an image depicting fighters marching toward Karbala in Iraq, the holiest place for the Shiites and the place of martyrdom of Imam Hussein in 680 CE. A fighter calls the students to join the march of martyrdom, exhorting them to join the battle: "The time has come to help Mahdi, let's go!" There is no other caption, but the fighter's figure, famous and widespread in the curriculum, is that of Mohsen Hojaji (1991–2017), who was beheaded by the Islamic State of Iraq and Syria (ISIS). Hojaji was fighting alongside the pro-government forces in Syria during the Syrian Civil War, and his death shocked the Iranian public. This is another example of revering martyrdom during service in the Arab world.



The Time has Come to Help the Mahdi: ***Let's Go!***
Defense Readiness, **Grade 10,** 2021–2022 (1400), p. 123.

Targeted Assassinations of Iranian Security Personalities.

The attacks are ascribed to People's Mojahedin Organization of Iran, the US and Israel. The exercise demonstrates the curriculum effort to mobilize Iranian students to support the regime against enemies within Iran. The battle on the front lines is not between Iran and its enemies, but between a regime and its rival, both at home and abroad.



فعالیت (۱)

دربارهٔ ترور شخصیت‌های انقلابی توسط منافقین کوردل به تحریک آمریکا و رژیم اشغالگر قدس، پرس‌وجو و تحقیق کنید و فهرست زیر را کامل کنید.

«لیست برخی از شهدای ترور»

نام و نام خانوادگی شخصیت ترورشده	مسئولیت او	محل و نحوهٔ ترور
۱ـ		
۲ـ		
۳ـ		
۴ـ		
۵ـ		
۶ـ		

Activity 1
As regards the revolutionary personalities assassinated by the blind-hearted Hypocrites [People's Mujahedin of Iran] at the instigation of America and the Regime Occupying Jerusalem – investigate, research and fill out the following chart.

"List of a Few Assassination Martyrs"

First and Last Name of the Assassinated Personality	His Position	Place and Method of Assassination
1		
2		
3		
4		
5		
6		

***Defense Readiness*, Grade 9**, 2021–2022 (1400), p. 41

The following list of Martyrs begins (counter clockwise from top left) with Hossein Hamedani, who died in Aleppo on October 2015.[31] He was an adviser to the Syrian army in the civil war and killed by ISIS. Mohammad Reza Dehqan[32] was a 20-year-old from Tehran who died also in Aleppo during the Syrian Civil War. Alireza Tavassoli was an Afghani fighter in the Afghani Fatemiyoun Brigade, a Shiite Afghani militia created by Iran to fight in Syria. Mostafa Badreddin was high ranking Lebanese Hezbollah officer who died in 2016 near Damascus airport. He may have been assassinated by the Iranians, perhaps at the order of Qasem Soleimani.[33] Army Colonel Mojtaba Zulfiqar Nasab served as advisor to the Syrian army, and was subsequently killed by Jabhat al-Nusra in 2015. Hamid Siyahkali Moradi died in Syria at 26 years old. The collection then includes one Arab, one Afghani and four Iranians who were killed in Syria, two of them high ranking. The dedication of the collection to "Defenders of the Holy Shrine" expresses the importance of this issue for the Iranian curriculum. Iranian students, in all schools, learn about Iranian militias and proxy wars.

[31] Lizzie Dearden, "Iranian Commander Brigadier General Hossein Hamedani Killed by Isis while Advising Syrian Regime," *The Independent*, October 9, 2015. https://www.independent.co.uk/news/world/middle-east/iranian-commander-brigadier-general-hossein-hamedani-killed-by-isis-while-advising-syrian-regime-a6687276.html.

[32] Shahid Mohammad Reza Dehqan Amiri. https://www.golzar.info/239890/%D8%B4%D9%87%DB%8C%D8%AF-%D9%85%D8%AD%D9%85%D8%AF%D8%B1%D8%B6%D8%A7-%D8%AF%D9%87%D9%82%D8%A7%D9%86-%D8%A7%D9%85%DB%8C%D8%B1%DB%8C/.

[33] Yossi Melman, "Why Syria Isn't Firing Its S-300 Missiles at Israeli Jets: The incredible behind-the-scenes Story of how Iran's Soleimani Eliminated Hezbollah's Top Commander – who dared to say no," *Haaretz*, May 15, 2020. https://www.haaretz.com/middle-east-news/syria/2020-05-15/ty-article/.premium/syria-s-300-missiles-israel-jets-iran-soleimani-hezbollah/0000017f-e601-df2c-a1ff-fe5106730000.



Prominent Martyrs of the Holy Shrine Defenders
***Defense Readiness*, Grade 10,** 2021–2022 (1400), p. 50.

A short bio of Qasem Soleimani is instructive to appreciate the way the Iranian curriculum justifies Iran's unpopular proxy war in in the Arab Middle East. Soleimani, who was groomed already during his last years as a media celebrity is presented as commanding "the Army of Islam and Iran." The

Arab countries are presented as the "Islamic countries of Iraq, Lebanon, Syria and Yemen." Friends of Iran are the loyal militias in these countries and whose enemies are the US and Israel. The Holy Defense provides the necessary patina of glory and the victory against ISIS is celebrated as historical.


شهید سپهبد حاج قاسم سلیمانی

در سال ۱۳۳۵ در روستای قنات ملک از توابع شهرستان رابر استان کرمان به دنیا آمد و در دوران دفاع مقدس فرماندهی لشکر ۴۱ ثارالله را بر عهده داشت و رشادت‌های زیادی از خود نشان داد. بعد از دوران دفاع مقدس فرماندهی منطقه جنوب شرق کشور را بر عهده گرفت و در مبارزه با اشرار و قاچاقچیان و کنترل مرزها موفقیت‌های زیاد کسب نمود. ایشان در سال ۱۳۷۶ به فرماندهی نیروی قدس سپاه منصوب شدند و با تلاش و کوشش و درایت و شجاعت جبهه مقاومت را از افغانستان تا لبنان تقویت نمودند. حمایت از گروه‌های مقاومت در کشورهای اسلامی عراق، لبنان ، سوریه و یمن باعث گردید تا دشمنان به ویژه اسرائیل شکست سختی متحمل شوند. اوج رشادت و دلاوری این سردار سپاه اسلام و ایران شکست خطرناک‌ترین گروه تروریستی عصر حاضر یعنی داعش در سوریه و عراق بود که به فضل الهی و جانفشانی رزمندگان جبهه مقاومت میسر گردید. سرانجام این سرباز ولایت در بامداد روز جمعه ۱۳ دیماه ۱۳۹۸ به دستور مستقیم رئیس‌جمهور تروریست آمریکا مورد حمله موشکی بهبادها قرار گرفت و به همراه یار دیرینه‌اش، فرمانده حشد الشعبی عراق، ابومهدی المهندس و دیگر یاران به فیض شهادت نائل شدند.

Martyr Lieutenant General Hajj Qasem Soleimani

Soleimani was born in 1957 in the village of Qanat-e Malek, Rabor County, Kerman Province. During the Holy Defense [Iran-Iraq War, 1980–88], he was in command of the 41st Tharallah Division and showed great bravery. After the Holy Defense period, he took over the command of the southeast region of the country and achieved many successes in the fight against evildoers and smugglers and border control. He was appointed as the commander of Quds [transnational] Force of the IRGC in 1997 and strengthened the resistance front from Afghanistan to Lebanon with his efforts and tact and courage. Supporting the resistance groups in the Islamic countries of Iraq, Lebanon, Syria and Yemen so that the enemies, especially Israel, would suffer a severe defeat. The pinnacle of bravery and courage of this commander of the Army of Islam and Iran was the defeat of the most dangerous terrorist group of the present era, ISIS in Syria and Iraq, which was made possible by the grace of God and the sacrifice of the fighters of the resistance front. Finally, in the morning of Friday 13 January 2018, this soldier of the holiness was attacked by a drone missile on the direct order of the terrorist president of America, and had attained the bounty of martyrdom along with his long-time friend, the commander of the Iraqi Popular Mobilization Forces, Abu Mahdi Al-Muhandis, and other friends.
***Defense Readiness*, Grade 10,** 2021–2022 (1400), p. 50.

The following presentation focusing on the heroism of Qasem Soleimani seems to serve as an appropriate conclusion to this section. It openly admits that Iran is active militarily in other countries. Beyond the translated excerpt, the text also explains how Iranian intervention and military guidance has changed the power equation between Israel on the one hand, and Lebanon and the Palestinians, on the other. Hence, "with the help of the Quds Force, the [Lebanese] formed

a powerful army called Hezbollah and threw out the occupying Israel." As for the Palestinians, they are now shooting rockets rather than throwing stones and "brought the Zionist regime to its knees." As elsewhere in the curriculum, the text claims that the United States "created a fake Islam called ISIS (Islamic State in Iraq and Syria) and with this Islam it committed many crimes."[34]



بعد از رحلت امام خمینی قدس سره، شاگرد برجستهٔ ایشان، حضرت آیت‌الله خامنه‌ای راه پرفراز و نشیب انقلاب را ادامه داد. انقلاب حالا از مرزها فراتر رفته بود و به مستضعفان عالم یاری می‌رساند. مأموریت حاج قاسم سلیمانی دیگر در حد کشور نبود؛ در سطح بین‌المللی بود. او فرماندهی سپاه قدس را بر عهده داشت.

After the death of Imam Khomeini, his outstanding disciple, Ayatollah Khamenei continued to with the bumpy road of the revolution. The revolution had now gone beyond the [Iranian] borders and helps the oppressed of the world. Haj Qasem Soleimani's mission was no longer limited to the country; It was at the international level. He oversaw the Quds Force.
***Defense Readiness*, Grade 9,** 2021–2022 (1400), p. 65.

[34] All quotations from: *Defense Readiness*, Grade 9, 2021–2022 (1400), p. 65.

Arabic: A Useful Language Taken Seriously

Systematic learning of the Arabic language begins in first grade within the subject matter of *Qur'anic Learning*. Most of the textbooks in the elementary schools, Grades 1–6, focus on Qur'anic texts. Arabic is taught in an attractive modern fashion and the textbooks are also rich in other appealing educational topics, taught in Persian. From Grade 7 and up, Qur'an and Arabic textbooks shift to teaching Arabic as a second language. Texts and practice exercises appear to reflect the types of interactions the Iranian government wishes to see between Iranians and Arabs in the region. They strike a balance between peaceful relations and *jihad* war, and between ecumenical-regional pan-Islamic revolution while emphasizing Iranian and Shiite heritage.

According to an introduction to an eighth grade *Arabic, Quran Language* textbook, "the guiding approach of the Arabic curriculum is to develop language skills in order to strengthen the understanding of religious texts and help understanding Persian language and literature."[35] Some religious content exists in these books, mainly as part of using Arabic as a second language for communication purposes, but findings show less interaction with Arabic in the context of Persian poetry. Deciphering difficult Arabic words within Persian poetry is left for Persian Literature textbooks. It is apparent that the curricula show very little to no interest in Arabic literature.

Examination of the textbooks suggests that the central goal of this particular curriculum is learning Arabic as a practical communication tool, for religious, technical, and business purposes. Arabic textbooks are also emphatically geared toward preparing Iranian students for working with Arab members of Iranian proxy militias in the Arab world. Soldiers, martyrdom, and advice on how to cross-culturally communicate with Arabs, Sunnis and Shiites, are continually featured.

In the following example from a sixth grade *Qur'an Learning* textbook, the message conveyed is one of fighting together as an "Islamic Nation" under a green Islamic flag. While hints for fighting for Islam begin already in the first grade,[36] 12–13-year-olds learning Arabic and Qur'an, are taught that fighting and dying is not only a means to defend the homeland, but also a requirement under the flag of Islam, namely, a *jihad* war within an Iranian expedition abroad. The maze illustrates how difficult it is to explain these wars to the Iranian students.

[35] *Arabic, Quran Language,* Grade 8, 2021–22 (1400), p. 5.
[36] See page

فعّالیت ۱ : این دانش‌آموز رزمنده می‌خواهد پس از شکست دشمن متجاوز، پرچم اسلام را به اهتزاز درآورد، او را در این پیروزی یاری کنید.



[Picture's introduction in Persian:]
Activity 1: This warrior student wants to raise the flag of Islam after the defeat of the aggressor enemy, help him in this victory.
[On flag in Arabic:]
Verily, we have granted thee a manifest Victory [Surah Fath 48:1][37]
***Qur'an Learning*, Grade 6**, 2021–2022 (1400), p. 35.

In the next example is a description of Iran's scenic sites in Arabic. Much of the vocabulary is taught as a means to encourage students to present Iran to Arab speaking partners. Sites mentioned are typically Iranian and Shiite.

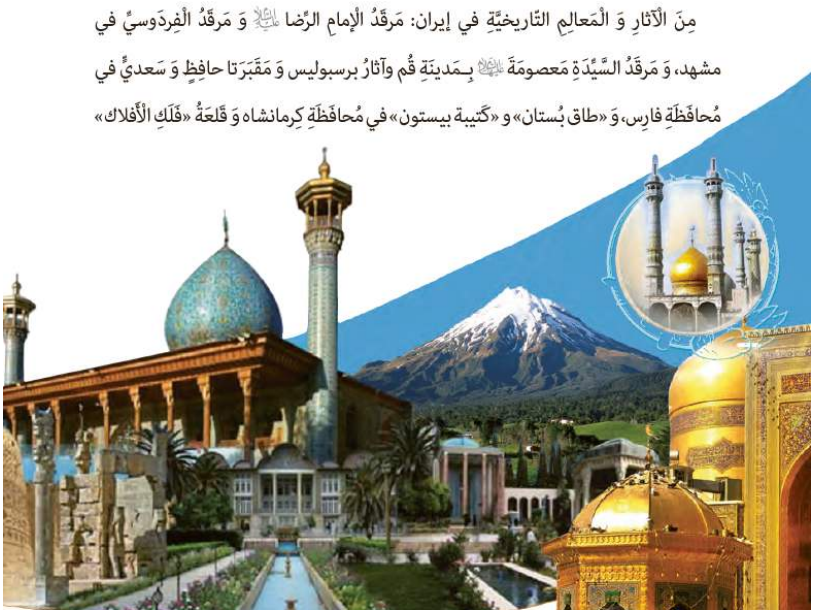
اَلدَّرْسُ السّادِسُ

اَلْمَعالِمُ الْخَلّابَةُ

إنَّ إيرانَ مِنَ الدُّوَلِ الْجَميلَةِ فِي الْعالَمِ وَ الْمَشهورَةِ بِالْكَثيرِ مِنَ الْمَناطِقِ الْخَلّابَةِ وَ الْمَعالِمِ التّاريخيَّةِ وَ الثَّقافيَّةِ؛ وَ فيها صِناعاتٌ يَدَويَّةٌ تَجذِبُ السّائِحينَ مِنْ كُلِّ الْعالَمِ.

شَهِدَتْ إيرانُ فِي السَّنَواتِ الْأَخيرَةِ نُمُوّاً مَلحوظاً فِي السِّياحَةِ، فَهِيَ تَستَطيعُ أَنْ تَحصُلَ مِنَ السِّياحَةِ عَلىٰ ثَروَةٍ عَظيمَةٍ بَعدَ النِّفطِ. يَرىٰ بَعْضُ السّائِحينَ إيرانَ بَلَداً مُمتازاً لِقَضاءِ الْعُطُلاتِ.

[37] Yusuf Ali rendering. https://www.alim.org/quran/compare/surah/48/1/.



Lesson Six
Scenic Sites
Iran is one of the most beautiful countries in the world. It is famous for many scenic sites, historical and cultural sites. It features many arts and crafts that attract tourists from around the world. [Text goes on to describe touristic advantages of Iran and its popularity].
Among the archaeological and historical monuments in Iran: Imam Reza shrine and the shrine of Ferdowsi in Mashhad, the shrine of the Fatima Masumeh Shrine in the city of Qom, the ruins of Persepolis, the tombs of [poets] Hafez and Saadi Shirazi in the Fars Province, [Sassanid site] Taq-e Bostan and the [Achaemenid] Behistun Inscription in Kermanshah. [. . .]
***Arabic, Quran Language 1,* Grade 10**, 2021–22 (1400), p. 60–61.

Tourism in the name of pilgrimage is encouraged both for Iranians to the Arab states and the Arabs to Iran.



بِـمَ يُـسـافِرُ الْـحُجّاجُ إلـىٰ مَكَّةَ الْمُكَرَّمَةِ؟

How do pilgrims travel to Mecca?
***Arabic, Quran Language,* Grade 9**, 2021–22 (1400), p. 15.

Useful dialogue in Arabic: a pilgrim purchases medical supplies in a pharmacy.

حِـوارٌ
(فِي الصَّيدَلِيَّـةِ[1])

اَلحاجُّ	اَلـصَّيدَلـيُّ[2]
عَفواً، ما عِندي وَصفَـةٌ وَ أُريدُ هٰذِهِ الأَدوِيَةَ[3] المَكتوبَةَ عَلَى الوَرَقَـةِ.	أَعطِني الوَرَقَةَ: مِحرارٌ[4]، حُبوبٌ مُسَكِّنَةٌ لِلصُّداعِ، حُبوبٌ مُهَدِّئَةٌ، كَبسول أمبيسيلين، قُطنٌ[5] طِبّـيٌّ، مَرهَمٌ لِـحَسّاسِيَّةِ الجِلدِ[6] ... لا بَأسَ، لٰكِنْ لا أُعطيـكَ أمبيسيلين.
لِماذا، أَما عِندَكُم؟	لا؛ عِندَنا، وَلٰكِنْ بَيعُـها بِدونِ وَصفَةٍ غَيرُ مَسموحٍ.
شُكراً جَزيلاً، يا حَضرَةَ الصَّيدَلـيُّ.	لِـمَنْ تَشتَري هٰذِهِ الأَدوِيَةَ؟
أَشتَريها لِزُمَلائـي فِي القافِلَةِ.	اَلشِّفاءُ مِنَ اللهِ.



A Dialogue in the Pharmacy

The Pilgrim	**The Pharmacist**
Sorry, I do not have a prescription, but I want these medications, written on the paper.	Give me the paper: a thermostat, headache relief pills, soothing pills, Ampicillin capsule, medical cotton, allergy ointment. It's okay, but I'm not giving you Ampicillin.
Why, don't you have it?	No, we have. But it is not allowed to sell without prescription.
Thank you very much, Mister Pharmacist	Why do you purchase these medications?
I buy them for my fellows in the [pilgrims] caravan.	Healing comes from Allah

Arabic, Quran Language 1, **Grade 10**, 2021–22 (1400), p. 67.

Following is a practical conversation in Arabic intended for Iranians making the Arba'een Pilgrimage for the Shiite center of Najaf in Iraq at the end of a 40-day mourning period following Ashura (commemorating the martyrdom of Imam Hossein in Karbala in 680 AD).



اَلْأَربَعينيّات

اَلذَّهابُ إِلَى النَّجَفِ الْأَشرَفِ

- أُريدُ أَن أَذهَبَ إِلَى النَّجَفِ.
- أَذهَبُ بِالحافِلَةِ.
- مَعَ مَن جِئتَ؟
- مَتى تَصِلُ إِلَى الحَرَمِ؟
- كَم مَرَّةً حَضَرتَ في مَسيرَةِ الأَربَعين؟
- أَنصَحُكَ أَنْ تَذهَبَ إِلىٰ وادِي السَّلامِ.
- مِن أَكبَرِ مَقابِرِ العالَمِ فيها مَراقِدُ بَعضِ الأَنبياءِ.
- هودٌ وَ صالِحٌ عليهما السلام.

- أَ تَذهَبُ بِالحافِلَةِ أَم بِسَيّارَةِ الأُجرَةِ؟
- مَوقِفُ الحافِلاتِ أَمامَكَ.
- جِئتُ مَعَ أُسرَتي وَ أُسرَةِ عَمّي وَ خالي.
- نَصِلُ فِي السّاعَةِ التّاسِعَةِ وَ النِّصفِ.
- حَضَرتُ لِأَوَّلِ مَرَّةٍ.
- لا أَدري ما وادِي السَّلامِ؟
- أَيُّ نَبِيٍّ مَدفون هُناكَ؟

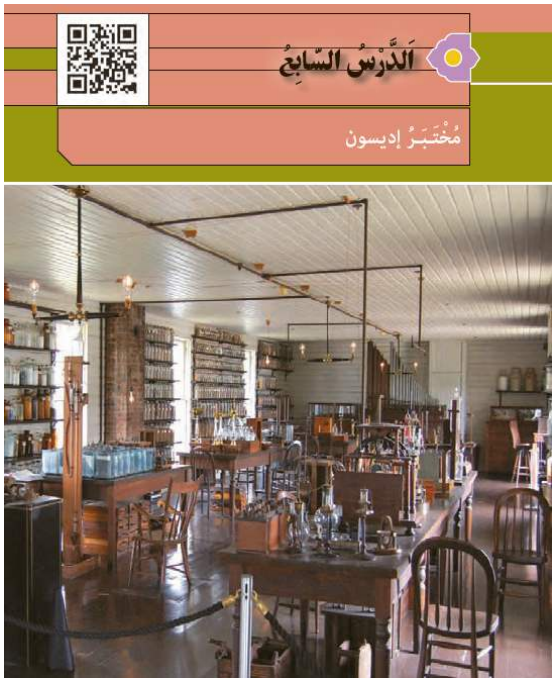
The Arba'een Pilgrimage

Going to Sublime Najaf

- I want to go to Najaf. - Do you go by bus or by taxi?
- I go by bus. - The bus stop is in front of you.
[…]

***Arabic, Quran Language,* Grade 8**, 2021–22 (1400), p. 14.

Quran Language textbooks teach vocabulary in Arabic that is relevant to business, industry and technical issues of all sorts. In the example below students learn of a visit to Edison's laboratory.



Lesson 7
Edison's Laboratory

آلـة:	دستگاه «جمع: آلات» آلـةُ طِباعَة: دستگاه چاپ	طَبَعَ:	چاپ کرد (مضارع: يَطْبَعُ)
أَحْسَنَ عَمَلاً:	کاری را نیکو انجام داد	طَرَدَ:	با تندی راند (مضارع: يَطْرُدُ)
أَدَوات:	ابزارها «مفرد: أداة»	طُفولَـة:	کودکی
أَضاعَ:	تباه کرد (مضارع: يُضيعُ)	عَـرَبَـة:	واگُن، گاری
أَنْقَذَ:	نجات داد (مضارع: يُـنْقِذُ)	كَثُـرَ:	زیاد شد (مضارع: يَكثُـرُ)
بَضائِع:	کالاها «مفرد: بِضاعَة»	كَمُلَ:	کامل کرد
بَـطّـاريّـة:	باتری	كيمياوِيّ:	شیمیایی
تِـمْثال:	تندیس«جمع: تَـماثيل»	مُسَجِّل:	دستگاه ضبط
رَئيسيّ:	اصلی	مَطبَعَة:	چاپخانه «جمع: مَطابِـع»
شَرِكَـة:	شرکت	نَفَقـات:	هزینه‌ها «مفرد: نَفَقَـة»
صِـناعَـة:	صنعت «صِـناعيّـة: صنعتی»	نَوم:	خواب
طاقَـة كَهرَبائيّـة:	نیروی برق كَهرَباء: برق	وَضَعَ:	گذاشت «مترادف: جَعَلَ»
		يَدورُ عَلىٰ:	می‌چرخد دورِ ...

[New vocabulary includes] machine, well done! Tools, products, buttery, statute, company, industry, expenses, chemical.
***Arabic, Quran Language,* Grade 9**, 2021–22 (1400), p. 87–88.

Some of the Arabic taught seems particularly suitable to communication with pro-Iranian militia members, the images below depict prayer time and fighting time.



مَتىٰ مَـوعِـدُ أَذانِ الظُّهرِ؟

.....



مَتىٰ تَـذْهَبـونَ إِلىٰ ساحَـةِ الْحَربِ؟

.....

When do you go to the battlefield?
When is the time of the noon prayer?
***Arabic, Quran Language,* Grade 9**, 2021–22 (1400), p. 119.

An image of soldiers and martyrs - in the Arab Middle East context - featured in eighth grade Arabic textbook.



شُهَداء.....



جُنودٍ.....

[Students should fill the number featured in the images of] . . .soldiers, . . .martyrs
***Arabic, Quran Language,* Grade 8**, 2021–22 (1400), p. 14.

The below example teaches students about the male and female forms in the Arabic language via a conversation on martyrs.

جمله‌های زیر را با توجّه به تصویر ترجمه کنید.



هٰذَا الرَّجُلُ يَغسِلُ قُبورَ الشُّهَداءِ.

هٰذِهِ الْمَرأَةُ تَغسِلُ قُبورَ الشُّهَداءِ.

[in Persian]
Translate the following sentences according to the picture.
[in Arabic, under the images]
This man washes the graves of the martyrs.
This woman who washes the graves of the martyrs.
***Arabic, Quran Language,* Grade 8**, 2021–22 (1400), p. 54.

A seventh grade Arabic textbook teaches grammar using vocabulary intended for both male and female *jihad* warriors, across the Arab region.



These/Those
Those, [male] *jihad* warriors.
Those *jihad* warriors, they are patient.
They are successful.

Those, [female] *jihad* warriors.
Those *jihad* warriors, they are patient.
They are successful.
***Arabic, Quran Language,* Grade 7**, 2021–22 (1400), p. 22.

Iranian students learn useful Arabic proverbs, some of them hint to the wisdom and prudence that Iranian Shiites may need in handling sensitive situations in the Arab world.

أُسْتُرْ ذَهَبَكَ وَ ذَهابَكَ وَ مَذْهَبَكَ.

Conceal your gold, your plans, and your religion.
***Arabic, Quran Language,* Grade 9**, 2021–22 (1400), p. 129.

Nineth grade students reflect and analyze a letter supposedly written by the "Martyr Qasem Soleimani," who was the commander of Quds force and coordinator of Iran's proxy wars in the Arab Middle East. The letter is directed to a family whose house was used by the Soleimani's *jihad* warriors as a command post. This sophisticated and nuanced text is intended to teach Iranian students how to communicate with their Arab allies across the region, Shiite and Sunnite alike; it displays political, theological and emotional savvy. Al-Bukamal is a strategic crossing point between Iraq and Syria, and a flashpoint point in Iran's war to secure a land bridge from Afghanistan to the Mediterranean. "Opening the Qur'an" hints to a common mystical method in Iran. This curriculum has, generally, less mystical contents than past curricula, but some remain apparent.

رِسالَةُ الشَّهيدِ سُلَيماني

كَتَبَ الشَّهيدُ الْحاجّ قاسِم سُلَيماني رِسالَةً لِصاحِبِ الْمَنزِلِ الَّذي اسْتَخدَمَهُ كَمَقَرٍّ لَهُ خِلالَ عَمَلِيّاتِ تَحريرِ «الْبوكَمال» في سوريَّة، يَظهَرُ فيها تَواضُعُهُ وَ الْتِزامُهُ بِالْحَقِّ.

بِسمِ اللّٰهِ الرَّحمٰنِ الرَّحيمِ

مِنْ قاسِمِ سُلَيماني إلَى الْعائِلَةِ الْعَزيزَةِ وَ الْمُحتَرَمَةِ. اَلسَّلامُ عَلَيكُم.

إنَّكُم تَعرِفونَني حَقّاً. نَحنُ الْمُجاهِدينَ ساعَدْنَا الْمُسلِمينَ مِن أَهلِ السُّنَّةِ في جَميعِ الْعالَمِ.

نَحنُ شيعَةٌ وَ يُـمْكِنُ الْقَولُ بِأَنَّنا مِن أَهلِ السُّنَّةِ؛ لِأَنَّـنا نَسيرُ عَلىٰ سُنَّةِ رَسولِ اللّٰهِ ﷺ، وَ نَعْمَلُ بِـها.

وَ أنتُم شيعَةٌ لِأَنَّـكُم تُحِبّونَ أَهلَ الْبَيتِ عليهم السلام.

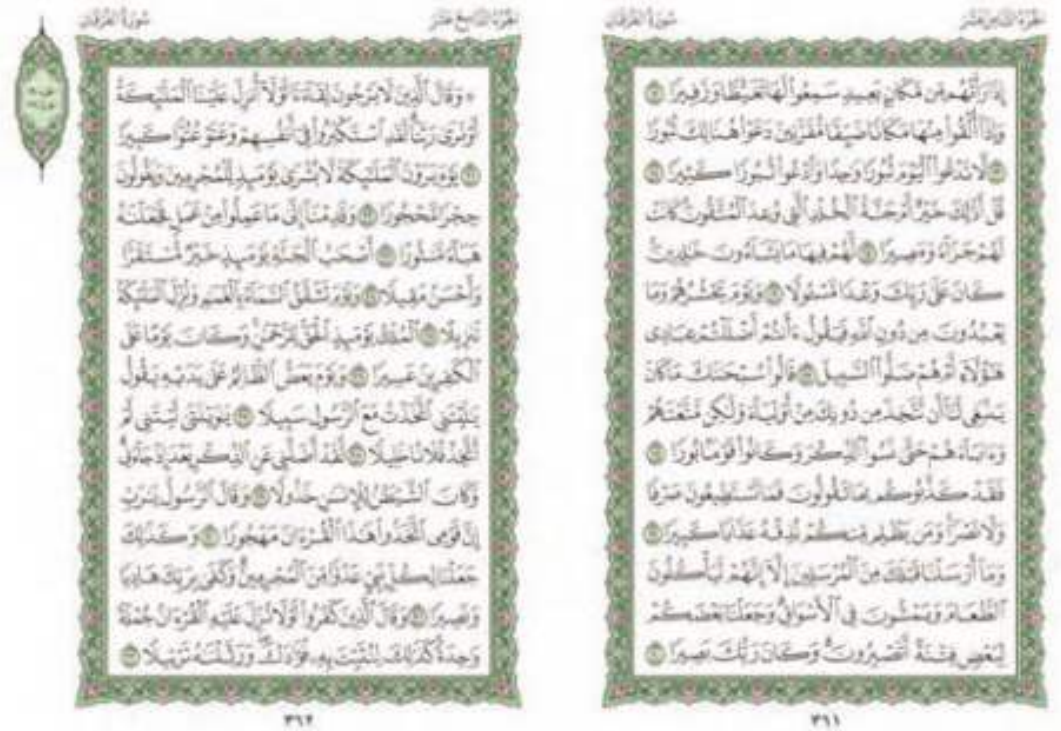
لَقَد عَرَفْتُ مِن خِلالِ وُجودِ كِتابِ الْقُرآنِ الْكَريمِ وَ صَحيحِ الْبُخاريِّ وَ الْكُتُبِ الْأُخرىٰ في بَيتِكُم أَنَّكُم مُتَدَيِّنونَ؛ لِـهٰذا أَطلُبُ مِنكُم شَيئَيـنِ:

اَلْأَوَّلُ: أَرجو مِنكُمُ الْمَعذِرَةَ؛ لِأَنَّنا جَعَلْنا بَيتَكُم مَقَرّاً لَنا دونَ إذنِكُم.

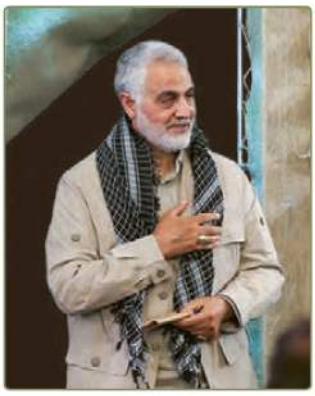
اَلثّاني: أَرجو مِنكُم طَلَبَ الضَّرَرِ الَّذي لَحِقَ بِـبَيتِكُم. فَـنَحنُ مُستَعِدّونَ لِـدَفْعِ الثَّمَنِ.

لَقَدِ اسْتَخَرْنا بِالقُرآنِ الْكَريمِ نيابَةً عَنكُم.

فَـفَتَحْناهُ وَ ظَهَرَتْ آياتٌ مُبارَكَةٌ مِن سورَةِ الْفُرقانِ. أَرجو مِنكُمُ التَّدَبُّرَ فيـها، كَما نَحنُ تَدَبَّرْنا فيها.



نَحنُ صَلَّينا في بَيتِكُم، وَ صَلَّيتُ رَكعَتَينِ وَ أَهدَيتُ ثَوابَها لَكُم وَ طَلَبتُ مِنَ اللهِ حُسنَ العاقِبَةِ لَكُم.



نَحنُ مُحتاجونَ إلىٰ دُعائِكُم.

رَجاءً، أُطلُبوا مِنّي ثَمَنَ الأَضرارِ، فَهٰذا رَقَمُ هاتِفي في إيران، أَرجو مِنكُمُ الاِتِّصالَ بي، وَ أَنا مُستَعِدٌّ لِأَيِّ شَيءٍ تُريدونَهُ.

رَقَمُ الْهاتِف: -------٠٠٩٨٩١٣

اِبنُكُم، أَوْ أَخوكُم: سُلَيماني.

Martyr Soleimani's Letter

The martyr Hajj [pilgrim] Qassem Soleimani wrote a letter to the owner of the house he had used as his headquarters during the liberation operations in Al-Bukamal in Syria. The letter shows Soleimani's humility and his commitment to justice.

The Name of Allah the Compassionate the Merciful

From Qassem Soleimani to the dear and respected family. Peace be upon you.

Indeed, you know me. We are the *jihad* warriors who helped the Sunni Muslims all over the world.

We are Shiites, and it can be said that we are Sunnis. Because we follow the Sunnah of the Messenger of Allah [the Prophet Muhammad's traditions and practices], and we work by them.

And you are Shiites because you love Ahl al-Bayt [the family of the Prophet].

Through the presence of the Noble Qur'an and the Sahih Al-Bukhari [Hadith collection] and other books in your home, I have realized that you are pious people; that is why I ask of you two things:

First: I beg your pardon; because we made your home our headquarters without your permission.

Second: I beg you to ask for the damage to your house. We are ready to pay the price.

We have invoked the Holy Qur'an on your behalf.

So, we opened it [at random pointing to the text] and blessed verses from Surat Al-Furqan appeared. I ask you to reflect upon them, as we did.

We prayed in your house. I performed two *rak'ah*s [prayer units], and dedicated their reward to you asking Allah for a good tiding for you.

We need your supplication.

Please, ask me for the damages, this is my phone number in Iran, please call me, I am ready for anything you wish.

Phone number: ------- 0098913

Your son, or your brother: Soleimani.

***Arabic, Quran Language,* Grade 9**, 2021–22 (1400), pp. 127–28.

In another example of cultural-linguistic training, an Arabic textbook displays a stereotypical scene of militiamen praying together in the battlefield, with the green flag of Islam hoisted. The scene serves as an illustration to ecumenic Sunni-Shiite messages embedded in the Arabic-to-Persian translation exercise. Shiism is left to the end: first are three uncontested Qur'anic verses; then a Hadith ascribed to the Prophet Muhammad, who is revered by all the Muslims; and finally a Hadith attributed to Imam al-Ja'far al-Sadiq who is holy to the Twelver and Ismaili Shiites only (and not to Sunnis and the Yemenite Houthis who are Zaydi Shiites). The content of the verses and two Hadith traditions appear to have been carefully chosen for mobilizing potential Arab recruits and encouraging the Iranian students to volunteer as well.



Exercise Four:
Translate the verses and the two hadiths, then mark the desinential inflection [final vowels] for the imperfect verbs.

1. "His plan is to get you out of your land then what is it ye counsel?" (Al-A'raf 7:110).[38]
2. "I fear lest the wolf should devour him while ye attend not to him." (Yusuf 12:13).[39]
3. "…do you not wish that Allah should forgive you?" (Al-Nur 24:22).[40]
4. "Indeed, Allah is beautiful and loves beauty." (The Messenger of Allah).
5. "The first thing a servant will be held accountable for is prayer. If it is accepted, then all his deeds are accepted, and if it is rejected, all his deeds will be rejected."[41] (Imam al-Sadiq).

***Arabic, Quran Language,* Grade 11**, 2021–22 (1400), p. 152.

[38] Rendering Yusuf Ali. https://www.alim.org/quran/compare/surah/7/110.
[39] Rendering Yusuf Ali. https://www.alim.org/quran/compare/surah/12/13.
[40] Rendering Yusuf Ali. https://www.alim.org/quran/compare/surah/24/22.
[41] This tradition is similar to a Hadith Qudsi - Allah's words phrased by the Prophet - accepted to the Sunnis: "The first of his actions for which a servant of Allah will be held accountable on the Day of Resurrection will be his prayers. If they are in order, then he will have prospered and succeeded: and if they are wanting, then he will have failed and lost." https://sunnah.com/qudsi40:9.

Antisemitism and Hatred of Israel

The curriculum presents Iran as a tolerant country where ethnic and religious minorities benefit from safety and freedom in practicing their faith. An example of this sentiment being expressed is that religious textbooks are issued to students that are members of other recognized religious minorities - Jews, Zoroastrians and Christians - however, this sentiment does not extend to the persecuted Bahá'ís and other religious groups such as the Nematollahi Sufis. There are no instances where textbooks teach the principles of these minority religions or educate about their history and heritage. Instead, students are familiarized with the principles of the Khomeinist worldview about these religions.

Unlike the ethnic groups in the provinces that receive some education - albeit limited and biased - about their culture and heritage, there is nothing about the Iranian Jewish community. Jewish presence in Iran and Southwest Asia is ancient and, at times, significant. Jewish states and culture preceded ancient Iranian empires and were never discontinued. Jewish presence in Iran also historically precedes the emergence of Islam. Iranian students do not learn about these parts of their own region's history.

Apart from the limited presence of Iranian Jews in textbooks, the curriculum remains rife with antisemitic rhetoric when Jews are discussed. This consists of heinous and phantasmagoric descriptions of Zionism, anti-Israeli propaganda, and a host of Shiite-Islamic anti-Jewish anecdotes, which present the Jews as partners to Sunni Muslims who operate against the Shiites. There is no counterweight educational material that could mitigate the damage of this propagated messaging.

Jews in Iran are Tolerated

Judaism as a religion is viewed as legitimate and part of national life in Iran. There is, however, no substantial information about the Jews whose history in Iran predates that of Islam and other ethnicities. The following example presents a Jewish synagogue among other prayer houses with a call for learning about the "Other."

امام علی علیه‌السلام می‌فرماید: «مردم دشمن چیزی هستند که نمی‌شناسند».

Imam Ali says: "People are enemies of something they do not know."









■ خیابان سی‌تیر تهران، خیابان صلح ادیان نیز نامیده می‌شود.در این خیابان هر روزه صدای خوش اذان از مسجد «حضرت ابراهیم» شنیده می‌شود، صدای ناقوس کلیسا در روزهای یکشنبه و نجوای عبادت عابدان یهودی در کنیسه در روزهای شنبه به گوش می رسد و زرتشتیانی که به آتشکده می‌روند.
در این خیابان مسجد، کلیسا، کنیسه و آتشکده به فواصل کوتاهی از یکدیگر قرار گرفته‌اند.

Tehran's 30th Tir Street[42] is also called Religions Peace Street. On this street, the beautiful sound of the call to prayer from the Hazrat-e Ebrahim mosque is heard every day, the sound of the church bells on Sundays, the prayer whisper of the Jewish worshipers in the synagogue on Saturdays and the Zoroastrians going to the fireplace. In this street, a mosque, a church, a synagogue and a fireplace stand close next to each other.
***Sociology 3*, Grade 12, Literature and Humanities**, 2021–2022 (1400), p 88.

The curriculum portrays a particular hatred of Zionism, the national movement of the Jewish people. The rejection of Zionism implies the rejection of Jewish history in the Middle East and indeed in Iran itself. Entrenched hatred of Zionism - as opposed to legitimate criticism of Israeli policy - is indistinguishable from Jew hatred. The textbooks make use of the same antisemitic tropes in reference to Zionism and the Jewish state and therefore entail the same dangers of 'classic antisemitism.'

آیا می‌دانید صهیونیسم چه آرمان‌ها و ارزش‌هایی دارد؟ آرمان‌ها و ارزش‌های صهیونیسم، نژاد خاصی را مورد توجه قرار می‌دهد و با رویکرد دنیوی خود، دیگران را درخدمت به آن نژاد به‌کار می‌گیرد.

Do you know what ideals and values Zionism has? The ideals and values of Zionism pay attention to a particular race and, through its materialistic approach, employ others in service of that race.
***Social Studies (Civics, History, Geography)*, Grade 8**, 2021–22 (1400), p. 132.

[42] The name of the street, 30th of Tir (1331; July 21, 1952), commemorates the pro-Mosaddegh mass demonstrations on that date.

The following text portrays an inaccurate sentiment which argues that most Jews in the world detest Zionism. The authors present Zionism as an evil organization of wealthy (Jewish) capitalists manipulating the United States and other countries. Israel, in this narrative, is just one project set up and run by this international ring of evil Jews. An identical text appears in a Grade 12 History textbook.[43] Notice the use of antisemitic tropes in the description of Zionism and Israel.



بیشتر بدانیم

صهیونیسم فراتر از اسرائیل

در دنیا یهودیان فراوانی وجود دارند که از صهیونیسم بیزارند. صهیونیسم یک جریان فکری ـ سیاسی متجاوز است که تشکیل دولت اسرائیل را هدف نهایی خود می‌دانند و برای رسیدن به آن، هرگونه اقدامی انجام می‌دهند. منظور از صهیونیسم فقط دولت اشغالگر فلسطین نیست، بلکه راه‌اندازی و اداره دولت اسرائیل تنها بخشی از مجموعهٔ فعّالیت این گروه است. آنها در واقع سرمایه‌داران بزرگی هستند که در کشورهایی مانند آمریکا نفوذ فراوان دارند و تا حدّ زیادی بر سیاست آن کشور مسلط‌اند. امروزه حتّی برخی سازمان‌های بین‌المللی نیز در زمینه‌های مالی، نظامی، تبلیغاتی و فرهنگی اسیر سیاست‌های توسعه‌طلبانهٔ صهیونیسم‌اند.

مسجد الاقصی و قبة‌الصخره

[Caption to image:] The Aqsa Mosque and the Dome of the Rock

Let's Know More

Zionism Beyond Israel

There are many Jews in the world who detest Zionism. Zionism is an aggressive political-ideological current that considers as its final goal the creation of the state of Israel and take any measure to achieve it. When we talk about Zionism, we do not refer only to the State Occupying Palestine [Israel], but the setting up and the management of the State of Israel forms only one part of the overall activities of this group. In fact, they are big capitalists who command enormous influence in a number of countries like America, indeed they largely dominate the politics of that country.

Today, even some international organizations operating in domains such as finance, military, publicity, and culture have been captured by Zionist expansionist policies.
***Sociology 2*, Grade 11**, 2021–2022 (1400), p. 13.

[43] *History 3 Iran and the Contemporary World*, Grade 12, 2021–2022 (1400), p. 113, note 1.

Some textbooks quote religious polemic against Judaism. Here is a bizarre argument about Jewish gender issues influencing Europeans. In this passage, the book notes that until recently, Europe relied on the Torah to regard women as "second-class creatures."

با اینکه در آن عصر و حتی تا همین دوره‌های اخیر در اروپا، زن را براساس تورات، موجود درجه دوم تلقی می‌کردند[1]، قرآن‌کریم، تلقی موجود درجه دوم بودن زن را به شدت نفی و با آن مبارزه کرد. البته با

Even though in that generation and even until recent periods, in Europe women were considered a second-class creature, according to the Torah. The Holy Qur'an fought and vehemently opposed the assumption that women is a second class creatures.
***Religion and Life 3*, Grade 12,** 2020–2021 (1400), p. 138.

The following title presents a religious polemic from early Islam which portrays the Jews in general as untrustworthy and conspiring to annihilate Muslims.

۳ــ امانت‌داری

با وجود هشدارهای فراوان پیامبر اکرم به یهودیان، آنان باز هم دست به پیمان‌شکنی زدند و به دشمنان اسلام کمک مالی و نظامی کردند. یهودیان حتی مشرکان را تحریک به جنگ و نابودی مسلمانان می‌کردند.

3 - Trustworthiness
Despite numerous warnings from the Holy Prophet to the Jews, they again broke the treaty and provided financial and military assistance to the enemies of Islam. The Jews were even inciting the polytheists to go to war and annihilate the Muslims.
***Heaven's Messages: Islamic Education and Training,* Grade 7,** 2021–2022 (1400), p. 65.

Similarly, Jews are depicted as the enemies of the nascent "Islamic nation and government." The term Islamic Government (*hokumat-e eslami*) - used separately in the text - appears to allude to Ayatollah Khomeini's famous 1970 book of the same name, charting the outlines of the current Iranian regime. During the time of the Prophet, there was no "Islamic Government" but a community of believers (*mu'minin*), as stated in the 622 Medina Constitution. The passage also attacks the hypocrites denoting in the regime's parlance opposition groups in today's Iran.

مخالفت و دشمنی با امت و حکومت نوپای اسلامی

پس از تأسیس حکومت اسلامی، پیامبر و مسلمانان باید خود را برای مقابله با انواع دشمنی‌ها و توطئه‌ها آماده می‌کردند. مشرکان مکه همچنان در رأس مخالفان و دشمنان مسلمانان بودند. علاوه بر آن، با وجود تلاش‌های رسول خدا برای اتحاد سیاسی و همزیستی مسالمت‌آمیز ساکنان مدینه، برخی از افراد و گروه‌های این شهر علیه پیامبر و مسلمانان توطئه می‌کردند. سرآمد آنان، منافقان و یهودیان بودند.

Opposition and Hostility to the Nascent Islamic Nation and Government

After the establishment of the Islamic Government, the Prophet and the Muslims had to prepare themselves to face all kinds of hostilities and conspiracies. The polytheists of Mecca were at the forefront of the opposition and enemies of the Muslims. Moreover, despite the efforts of the Messenger of God for political unity and the peaceful coexistence among the residents of Medina, some individuals and groups of this city conspired against the Prophet and the Muslims. They were led by the hypocrites and the Jews.

History 2: From the Mission of the Prophet of Islam to the End of Safavids, **Grade 11,** 2021–2021 (1400), p. 37.

Another textbook, directed for Islamic Studies students, blames the Jews of racism, jealousy and breakers of agreements. The accusations are general and are directed also—in a note—to the State of Israel.

ب) یهود و پیمان‌شکنی آنان

خواندید که یهودیان از مدت‌ها پیش از ظهور اسلام، در مدینه ساکن شده بودند. آنان براساس گزارش‌های موجود در کتاب مقدسِ خود، دریافته بودند که پیامبر موعود از چه نام و نَسَبی برخوردار است و نیز گفته شده که سبب اصلی سکونت یهودیان در مدینه، گزارش‌هایی مبنی بر هجرت پیامبر موعود به این منطقه، در کتاب مقدس یهودیان بود. با وجود آنکه یهودیان شواهد کافی برای یقین به نبوت رسول خدا ﷺ در اختیار داشتند، اما به علت روحیات نژادپرستانه و نیز حسادت نسبت به رسول خدا ﷺ و مسلمانان، اغلب آنان، پیمانِ با پیامبر ﷺ را زیر پا نهاده، به مخالفت و کارشکنی بر ضد اسلام پرداختند. حاصل دشمنی‌های یهودیان مدینه، بروز سه جنگ بین مسلمانان و سه طایفهٔ یهودی ساکن مدینه، یعنی طوایف: بنی‌قَیْنُقاع، بنی‌نَضیر و بنی‌قُریظه بود. این حوادث منجر به اخراج این یهودیان از مدینه و تنبیه آنان توسط رسول خدا ﷺ شد. ویژگی مهم یهودیان که به آن شهرت داشتند، عهدشکنی آنان و عدم پایبندی به پیمان‌هاست.[1]

B. The Jews and their Contract Breaching

You read that Jews had settled in Medina long before the advent of Islam. Based on the reports in their holy book, they had found out the name and lineage of the promised Prophet and it has also been said that the main reason for the Jews' settlement in Medina was the reports o in the Jewish Bible on the promised Prophet's migration to this region. Even though the Jews had enough evidence to be sure of the prophethood of God's Messenger, but because racist attitudes and jealousy towards the Messenger of God and the Muslims, most of them broke the covenant with the Prophet and opposed and sabotaged Islam. The result of the enmity of the Jews of Medina was the occurrence of three wars between the Muslims and the three Jewish tribes living in Medina, namely The clans were Banu Qainuqa Banu Nazir and Banu Qurayza. These events led to the expulsion of these Jews from Medina and their punishment by the Messenger of God. The

important characteristic of the Jews, which they were famous for, is their breaking of covenants and not adhering to covenants.
***History of Islam1*, Grade 10**, Islamic Sciences and Education, 2021–2022 (1400), p. 51.

The text is followed by a comment:

۱ــ امروزه نیز برخی از مدّعیان پیروی از آیین یهود، همانند رژیم صهیونیستی به نقض پیمان و عدم تعهّد به قراردادها و معاهده‌های بین‌المللی مشهور هستند.

Even today, some of those who claim to follow the Jewish religion, like the Zionist regime, are known for violating agreements and not committed to international agreements and treaties.
***History of Islam1*, Grade 10**, Islamic Sciences and Education, 2021–2022 (1400), p. 51.

The following text conveys a pronounced anti-Jewish overtone and an implicit anti-Sunni message. Kaʿb al-Aḥbār, a prominent Jewish convert to Islam, is blamed for falsifying Hadith religious traditions in support of the anti-Shiite Umayyads, the wealthy against the poor, and the veneration of Jerusalem at the expense of Mecca. While mainstream Shiism does not consider Jerusalem holy, the Islamic Republic made it a center for its anti-Israeli propaganda. The textbook tells us that genuine Shiite perspectives have not disappeared altogether. Nevertheless, the text does not go all the way in downgrading Jerusalem. Abu Dharr Al-Ghifari - a pro-Shiite companion of the Prophet and a rival of the Umayyads - is quoted here attacking the Jewish convert. Not quoted is his opinion that it is preferable "to pray in the red dunes [Mecca] rather than to pray in Jerusalem."[44]

۲ــ تحریف در معارف اسلامی و جعل احادیث

برخی از عالمان وابسته به بنی‌امیه و بنی‌عباس و گروهی از علمای اهل کتاب (یهودی و مسیحی) مانند کعب الاحبار که ظاهراً مسلمان شده بودند، از موقعیت و شرایط برکناری امام معصوم استفاده کردند و به تفسیر و تعلیم آیات قرآن و معارف اسلامی، مطابق با افکار خود و موافق با منافع قدرتمندان پرداختند. برخی از آنها در مساجد می‌نشستند و داستان‌های خرافی دربارهٔ پیامبران برای مردم نقل می‌کردند. این مطالب به کتاب‌های تاریخی و تفسیری راه یافت و سبب گمراهی بسیاری از مسلمانان شد.

2 - Distortion of Islamic Teachings and Fabrication of Hadiths

Some scholars affiliated with the Umayyad Abbasid [Sunni dynasties] and a group of scholars of the People of the Book (Jews and Christians) such as [the Jewish convert to Sunni Islam] Kaʿb al-Aḥbār, who had overtly become a Muslim, took advantage of the removal the infallible [Shiite] Imam. They put out interpretations and teachings on verses of the Quran and Islamic knowledge according to their thoughts and in accordance with the interests of the powerful. Some of them would sit in the mosques and quote superstitious stories about the prophets to the people. These materials found their way into books of history and exegesis and led many Muslims astray.
***Religion and Life*, Grade 11,** 2021–2022 (1400), pp. 114.

[44] Ibn Abi Shayba 2:374, quoted in Hasson, "The Muslim View," p. 360.

بیشتر بدانیم

نمونه‌ای از احادیث جعلی

کعب‌الاحبار از علمای یهودی تازه‌مسلمان بود که در زمان خلیفهٔ سوم به مقام قضاوت رسید. او پس از آن به دربار معاویه و امویان راه یافت و توجیه‌گر کارهای آنان شد. حکّام اموی که سرگرم جمع‌آوری ثروت و ساختن کاخ‌های با شکوه بودند، وقتی با اعتراض مردم روبه‌رو می‌شدند، به کعب الاحبار روی می‌آوردند.

همین کعب‌الاحبار، به دستور معاویه احادیثی جعل کرد که نشان دهد سرزمین شام که محلّ حکومت معاویه بود، از سرزمین مکه و مدینه نزد خداوند برتر است؛ مثلاً نقل می‌کرد : «محبوب‌ترین سرزمین‌ها در پهنهٔ زمین، نزد خداوند، شام است و محبوب‌ترین نقطهٔ شام، نزد خداوند، قدس می‌باشد».[۳]

همچنین نقل می‌کرد که «خداوند نُه‌دهم خیر و برکت خود را در شام قرار داده و یک جزء باقی‌مانده را در تمام نقاط زمین تقسیم کرده است».[۴]

چون او اصالتاً یهودی بود، می‌کوشید در روایاتی که جعل می‌کند، بیت‌المقدس را برتر از کعبه نشان دهد؛ مثلاً از پیامبر نقل می‌کرد : «کعبه هر روز صبحگاهان بر بیت‌المقدس سجده می‌کند».[۵]

Example of a Forged Hadith

Ka‘b al-Ahbar was a Jewish scholar, newly converted to Islam, who became a judge during the time of the third caliph. He then went to the court of Mu ‘awiyah and the Umayyads and justified their actions. The Umayyad rulers, who were amassing wealth and building magnificent palaces, turned to Ka‘b al-Ahbar when faced with popular protests.

For example, one of these rulers who amassed large gold treasures, asked him: “If someone pays his obligatory Zakat [alms] in gold and silver, is he required to do something else?” [Ka‘b] said: “Even if all of this person’s [home’s] bricks are made of gold and silver, this has other obligation.” Abu Dharr, the great companion of the Prophet was present in the meeting and realized how a foreigner defends the wealthy with Islamic values and in the name of Islam, shouted angrily and not fearing the ruler: “Oh infidel, what is your business with the rules of the Muslims? Are not the words of God truer than your words?” He said that “those who accumulate gold and silver and do not spend them in the way of God, announce their painful torment.”[45]

This very Ka‘b al-Ahbar, on the orders of Mu‘awiyah, fabricated hadiths to show that the land of the Levant, which was the place of Mu‘awiyah’s rule, is superior to the land of

[45] Al-Tawbha, 9:34.

Mecca and Medina in the sight of God. For example, he conveyed: "The most beloved land in the earth, in the eyes of God, is the Levant, and the most beloved point in the Levant, in the eyes of God, is Jerusalem."

He also conveyed, that "God granted nine tenths of His goodness and blessings to the Levant and whatever remains, He divides among all places on earth."

Because he was originally a Jew, he tried to portray Jerusalem as superior to the Kaaba in his forgeries. He quoted the Prophet as saying, "The Kaaba bows down to Jerusalem every morning."
***Religion and Life*, Grade 11,** 2021–2022 (1400), p. 115.

Early Islam polemic is presented without counterbalance messaging, qualifications or caveats thus adding to the demonization of the Jews.

۳ـ یهودیان

اگرچه رسول خدا با یهودیان مدینه پیمان صلح و اتحاد بسته بود، اما برخی از سران یهودی، به خصوص رؤسای سه قبیلهٔ بزرگ آنان[۱]، هرگاه فرصتی پیش می‌آمد، علیه حکومت اسلامی کارشکنی و با دشمنان همکاری می‌کردند. یهودیان همچنین از هیچ کوششی برای زنده کردن کینه و دشمنی میان مسلمانان دریغ نمی‌کردند[۲].

با تداوم دسیسه‌گری‌های یهودیان علیه مسلمانان، پیامبر ناگزیر از برخورد با آنان شد و طی سه لشکرکشی و محاصرهٔ نظامی، به حضور قبیله‌های پیمان‌شکن و توطئه‌گر یهودی در مدینه پایان داد. علاوه بر آن، تغییر قبلهٔ مسلمانان از بیت‌المقدس به سوی مکه، یکی دیگر از اقداماتی بود که به فرمان الهی و در پی بهانه‌جویی یهودیان انجام گرفت.

۱ـ بنی‌قینقاع، بنی‌نضیر و بنی‌قریظه.

۲ـ یکی از شاعران یهودی اشعاری دربارهٔ جنگ بُعاث سرود که اگر تدبیر پیامبر نبود، تبدیل به فتنه‌ای بزرگ میان اوس و خزرج می‌شد. جنگ بُعاث یکی از جنگ‌های طولانی و خونین میان اوس و خزرج در دوران پیش از اسلام بود.

3 - The Jews

Even though the Messenger of God made a peace and unity treaty with the Jews of Medina, some Jewish leaders, especially the leaders of their three large tribes,[1] whenever an opportunity presented itself, sabotaged the Islamic Government and collaborated with its enemies. The Jews also spared no effort to stir resentment and enmity among Muslims.[2]

As the conspiracies of the Jews against the Muslims continued, the Prophet was forced to confront them. He ended the presence of the pact-breaking and conspiratorial Jewish tribes in Medina through three war campaigns and a military siege. Changing the Muslim qibla from Jerusalem to Mecca was another action taken by divine edict following the excuses of the Jews.

1. These were the Banu Qaynuqa, Banu Nadhir and Banu Quraiza.
2. A Jewish poet was performing [emotional] songs about the [old war in] the Bu'āth. Had the prophet not intervened, this could have deteriorated into a major conflagration between the Aus and the Khazraj (tribes). The Bu'āth war was one of the longest and bloodiest wars between the Aus and Khazraj before Islam.

***History 2, From the Mission of the Prophet of Islam to the End of Safavids*, Grade 11**, 2021–2022 (140), p. 38.

Jewish History and Persian-Jewish History Ignored

Cyrus's famous declaration to the Babylonians is described, but the Bible's rendering of his declaration to the Jews and the restoration of their Temple in Jerusalem is left out. The history of the Jews of Iran, which was often a turbulent existence under Shiite regimes, and the twentieth century destruction of Jewish communities in the Islamic world is not mentioned. Nor is there any mention of the Holocaust in the curriculum. The Cyrus declaration and the rebuilding of the temple in Jerusalem is missing in the relevant chapter.[46]

A lesson on the 1872 Reuter Concession teaches students about the controversial economic concession concluded by Iran's Naser al-Din Shah Qajar and Baron Julius de Reuter, the founder of the Reuter News Agency. The history textbook describes de Reuter as "a Jew named Baron Julius de Reuter," leaving out that he had long since changed his Jewish birth name and converted to Christianity; or his contributions in various fields (in Iran, mainly banking). The same textbook praises Naser al-Din Shah for "learning about European civilizational advances and acquiring modern western technology. During his reign, the telegraph, telephone, banks, museums, cameras, and other manifestations of the new western civilization entered Iran despite some opposition."[47]

امتیاز رویتر	امتیاز رویتر که قراردادی بین حکومت قاجار و یک یهودی انگلیسی به نام بارون رویتر بود، در زمان ناصرالدین شاه و با تلاش میرزا حسین خان سپهسالار بسته شد. در این قرارداد، حق احداث راه آهن و تراموا و بهره‌برداری از کلیه معادن و منابع ایران به جز طلا، نقره و سنگ‌های قیمتی و نیز بهره‌برداری از جنگل‌ها و احداث قنات‌ها و کانال‌های آبیاری به مدت هفتاد سال و اداره گمرک و حق صدور همه نوع محصولات انگلیسی به ایران، به مدت بیست و پنج سال به رویتر واگذار شد. در مقابل رویتر تنها مبلغ دویست هزار لیره برای تأمین هزینه‌های سفر ناصرالدین شاه به اروپا به‌صورت وام پرداخت کرد. روس‌ها از منافع سرشاری که این قرارداد برای رقیب آنها در پی داشت ناراضی بودند و به آن اعتراض کردند و خواستار لغو آن شدند. در داخل کشور نیز مخالفت‌های شدیدی با این امتیاز صورت گرفت و مجتهد بزرگ تهران، حاج ملا علی کنی، به شدت با آن مخالفت کرد. سرانجام ناصرالدین شاه مجبور به لغو این قرارداد شد و رویتر هم در نهایت موفق شد امتیاز بانک شاهنشاهی را به مدت شصت سال به دست آورد.
امتیاز رویتر	امتیاز رویتر که قراردادی بین حکومت قاجار و یک یهودی انگلیسی به نام بارون رویتر بود، در زمان ناصرالدین شاه و با تلاش میرزا حسین خان سپهسالار بسته شد. در این قرارداد، حق احداث راه آهن و تراموا و بهره‌برداری از کلیه معادن و منابع ایران به جز طلا، نقره و سنگ‌های قیمتی و نیز بهره‌برداری از جنگل‌ها و احداث قنات‌ها و کانال‌های آبیاری به مدت هفتاد سال و اداره گمرک و حق صدور همه نوع محصولات انگلیسی به ایران، به مدت بیست و پنج سال به رویتر واگذار شد. در مقابل رویتر تنها مبلغ دویست هزار لیره برای تأمین هزینه‌های سفر ناصرالدین شاه به اروپا به‌صورت وام پرداخت کرد. روس‌ها از منافع سرشاری که این قرارداد برای رقیب آنها در پی داشت ناراضی بودند و به آن اعتراض کردند و خواستار لغو آن شدند. در داخل کشور نیز مخالفت‌های شدیدی با این امتیاز صورت گرفت و مجتهد بزرگ تهران، حاج ملا علی کنی، به شدت با آن مخالفت کرد. سرانجام ناصرالدین شاه مجبور به لغو این قرارداد شد و رویتر هم در نهایت موفق شد امتیاز بانک شاهنشاهی را به مدت شصت سال به دست آورد.

[46] *History 1, Iran and the Ancient World*, Grade 10, 2021–22 (1400), pp. 82–84.
[47] History of Iran and the World (2), Literature and Humanities, Grade 12, 2021–22 (1400), p. 60.

The Reuter concession, which was a contract between the Qajar government and an English Jew named Baron Reuter, was concluded during the time of Naseruddin Shah and with the efforts of Mirza Hosein Khan Sepahsalar. The contract granted Reuter the right to build railways and trams and utilize all mines and resources of Iran except for gold, silver and precious stones, to exploit forests and build underground aqueducts [*qanat*s] and irrigation canals for seventy years. The contract also granted the [country's] customs administration and the right to export all kinds of English products to Iran for twenty-five years.

In return, Reuters paid only two hundred thousand pounds in the form of a loan to cover the expenses of Naseruddin Shah's trip to Europe. The Russians were unhappy with the tremenduous benefits of this contranct to their rival, protested it and demanded its cancellation. Inside the country, there were strong objections to this concession, and the great mujtahid of Tehran, Hajj Mulla Ali Kani, strongly opposed it.

Finally, Naseruddin Shah was forced to cancel this contract, but Reuter was also successful in obtaining the concession for the Imperial Bank of Persia for sixty years.
***History of Iran and the World (2), Literature and Humanities*, Grade 12**, 2021–22 (1400), p. 44.

A story in a grade 5 textbook, ignores the Jewish roots of Jerusalem, referring to the Temple, the center and holiest place in Judaism as "some holy place in Palestine." A religious education textbook tells the story about two girls discussing the story of Maryam in the Qur'an. The story takes place in Jerusalem, but there is no mention of any Jewish ties to these events.

مادر مریم زنی بسیار با ایمان بود. او نذر کرده بود که اگر صاحب فرزندی شود، فرزندش را
خدمتگزار «بیت المقدّس[1]» کند.

۱ـ مکان مقدّسی در فلسطین

Maryam's mother was a saintly woman. She took an oath that if she will be a mother of a child, she will give her child to be a sacred servant at Temple.
1. A holy place in Palestine
***Heaven's Presents*, Grade 5**, 2021-2022, (1400-1401), p. 20-23.

The Holocaust and the Nazis

In a chapter on World War II, the text describes the war in broad brush strokes, with suffering allocated evenly. There are harrowing images of destruction in London, Leningrad, and Dresden, alongside an image of "the atomic bombing of Japan by America." Germany and Russia are described as the two peoples who suffered the most losses from the war (109). The Holocaust, is ignored in this chapter,[48] and seemingly from the entire curriculum. The chapter goes on to teach students that Post WWII America established and strengthened many international organizations so that "a new order had ruled the world." This "new order" was first challenged in 1979 by the Islamic revolution.



بمباران شهر درسدن آلمان توسط متفقین

Bombing of the city of Dresden, Germany by the Allies.
***History 3 Iran and the Contemporary World*, Grade 12**, 2021–2022 (1400), p. 107.

A sociology textbook gives praise to Hitler for his acceptance and popularity among the Germans. The discussion in that lesson mainly revolves around regimes that rule by force and intimidation in comparison to those - such as the Iranian regime - that benefit from love and acceptance by the people. Hitler's Germany is a leading example among popular governments.

[48] *History 3 Iran and the Contemporary World*, Grade 12, 2021–2022 (1400), pp. 99–111.



■ موفقیت‌های سیاسی و اقتصادی آلمان در زمان صدراعظمی هیتلر، سخنرانی‌های پرشور او بر ضد پیمان ورسای و ترویج ایدهٔ ملی‌گرایی، باعث محبوبیت هیتلر در میان مردم شد.

> Germany's political and economic successes during Hitler's chancellorship, his passionate speeches against the Treaty of Versailles and the promotion the idea of nationalism made Hitler popular among the people.
> ***Sociology 1*, Grade 10**, 2021–2022 (1400), p. 118.

The history textbook uses mixed language when discussing the Nazi Germany's military advances, occasionally language that depicts them in a positive manner: Germans attacked Poland (*hamle kardand*) and captured parts of it (*tasarrof* – a neutral word used in the curriculum for Arab Muslims capturing Iran). They allowed Stalin to occupy (*eshghal konad* – negative word) the eastern half of Poland. Hitler then prevailed over (*chire*) much of Western Europe, occupied (*eshghal*) France, and after the conquest of Paris (*fath-e paris* – very positive), he wanted the British to surrender.

The text teaches that the Nazis, like the Fascists, "were extreme nationalists and racists." It describes the Nazi's achievements in revamping the German economy, making it independent, building a solid military industry, and bringing back a sense of pride in the nation. Some dictatorial practices are motioned - nothing beyond that.

> **پیشوا** خواند. در این زمان، تمام حزب‌های سیاسی به جز حزب نازی منحل و نیروی پلیس و سازمان‌های دولتی از افراد غیرنازی پاک‌سازی شدند. همچنین، مسئولیت تأمین امنیت داخلی به عهدهٔ سازمان پلیس مخفی موسوم به «**گشتاپو**» گذاشته شد و اردوگاه‌های کار اجباری برای مخالفان بر پا گردید.

> At this time, all political parties except the Nazi Party were dissolved and the police force and government agencies were purged of non-Nazis. Also, the responsibility of providing internal security was given to the dreaded secret police organization known as Gestapo and forced labor camps were established for the dissidents.
> ***History 3 Iran and the Contemporary World*, Grade 12**, 2021–2022 (1400), p. 102.

The curriculum harps on Western antisemitic tropes such as the Jews controlling the media.

تجمع قدرت رسانه در دست صاحبان ثروت و کانون‌های صهیونیستی، نه تنها هویت فرهنگی جوامع غیرغربی را متزلزل می گرداند، بلکه آشکارا برخلاف ارزش‌های دموکراتیک جهان غرب نیز هست.

The gathering of media power in the hand of wealth owners and Zionist associations not only makes the cultural identity of non-Western societies vulnerable but also constitutes a clear contradiction to the democratic values of the Western world.
Sociology 2, Grade 11, 2021–2022 (1400), p. 70.

The curriculum repeats false anti-Israeli accusations with no qualifications or context as seen in the example below which teaches students that the "enemies of Islam" i.e., Israel prevent Muslims from praying at Al-Aqsa Mosque.

بیت‌المقدّس قرار دارد. من مسجدُالأقصیٰ را بارها و بارها دیده‌ام. مسجدُالأقصیٰ امروز توسّط دشمنان اسلام اِشغال شده است. آنها اجازه نمی دهند مسلمانان به راحتی در این مسجد نماز بخوانند و عبادت کنند.

Today the Al-Aqsa Mosque is occupied by the enemies of Islam. They do not permit Muslims to comfortably pray and worship in this mosque.
***Heaven's Gifts: Islamic Education and Training*, Grade 4,** 2021-2022 (1400-1401), p. 23.

The following passage presents a distorted picture of Israeli history and conspiratorial thought regarding Israel's establishment. Zionists are depicted as if they robbed the "Muslim country of Palestine" from the Muslims, occupied them and took over its economy. (The nationalistic term Palestinians is avoided).

فلسطین

اشغال کشور مسلمان فلسطین و تأسیس رژیم غاصب اسرائیل یکی از مسائل مهم منطقهٔ خاورمیانه و جهان اسلام در دورهٔ معاصر است. مهاجرت گروه‌های کوچکی از یهودیان به فلسطین در اوایل دههٔ ۱۸۸۰م آغاز شد. انگلستان در سال ۱۹۱۷م با صدور اعلامیهٔ بالفور[۲] نظر مساعد خود را با ایجاد سرزمین یهودی در فلسطین اعلام کرد. در دوران قیمومیت انگلستان بر فلسطین در سال‌های پس از جنگ جهانی اول، یهودیان بیشتری به این کشور مهاجرت کردند و با خرید و تصرف زمین‌های وسیع، بر اقتصاد آنجا مسلط شدند. سازمان ملل (در سال ۱۹۴۸م) با فشار شبکه صهیونیسم[۱] بین‌الملل و حمایت دولت‌های انگلیسی و آمریکا و سکوت بیشتر کشورهای مسلمان، این دولت جعلی را به رسمیت شناخت.

Palestine
The occupation of the Muslim country of Palestine and the establishment of the usurping regime of Israel is one of the most important questions in the Middle East region and the Islamic world in the modern age. The migration of small groups of Jews to Palestine began in the early 1880s. England in 1917 with the Balfour Declaration expressed his favorable opinion toward the creation of a Jewish land in Palestine. During the British protectorate over Palestine in the years after WWI, more Jews immigrated to this country and dominated the economy by buying and occupying much land. The United Nations (in 1948) recognized this fake government with the pressure of the International Zionism Network and the support of the English and American governments and the silence of most Muslim countries.
***History 3 Iran and the Contemporary World*, Grade 12**, 2021–2022 (1400), p. 112–113.

A footnote explains again how – in the Iranian regime's perspective – one should understand Zionism as an international network of wealthy Jews that largely control the policies of the superpowers and for which Israel is just another project. The footnote is almost identical to the one quoted above[49] and we translate it here again.

۱ــ در دنیا یهودیان فراوانی وجود دارند که از صهیونیسم بیزارند. صهیونیسم یک جریان فکری سیاسی متجاوز است که تشکیل دولت اسرائیل را هدف نهایی خود می‌داند و برای رسیدن به آن، هرگونه اقدامی انجام می‌دهد. منظور از صهیونیسم فقط دولت اشغالگر فلسطین نیست، بلکه راه‌اندازی و اداره دولت اسرائیل تنها بخشی از مجموعهٔ فعالیت این گروه است. آنها درواقع سرمایه‌داران بزرگی هستند که در کشورهایی مانند آمریکا نفوذ فراوان دارند و تا حدّ زیادی بر سیاست آن کشور مسلط‌اند. امروزه حتّی برخی سازمان‌های بین‌المللی نیز در زمینه‌های مالی، نظامی، تبلیغاتی و فرهنگی اسیر سیاست‌های توسعه طلبانه صهیونیسم‌اند. قبل از انقلاب اسلامی، رژیم ظالم پهلوی حتّی اجازه تفکر درباره مسئلهٔ فلسطین را نمی‌داد و نمی‌گذاشت مردم احساس کنند که مسئلهٔ فلسطین جزئی از مسئلهٔ مسلمانان و انقلاب اسلامی است و به آینده و پیشرفت ایران مرتبط است. امام خمینی برای اوّلین بار در تاریخ مبارزات عربی و اسلامی و فلسطینی، یک روز را به نام روز قدس و به عنوان نمادی برای مبارزه با صهیونیسم، معیّن کرد.

> [Footnote] 1 - There are many Jews in the world who detest Zionism. Zionism is an aggressive political-ideological current that considers as its final goal the creation of the state of Israel and take any measure to achieve it. When we talk about Zionism, we do not refer only to the State Occupying Palestine [Israel], but the setting up and the management of the State of Israel forms only one part of the overall activities of this group. In fact, they are big capitalists who command enormous influence in a number of countries like America, indeed they largely dominate the politics of that country.
>
> Today, even some international organizations operating in domains such as finance, military, publicity, and culture have been captured by Zionist expansionist policies.
>
> Before the Islamic revolution, the oppressive Pahlavi regime did not even allow thinking about the Palestine question and did not let people feel that the Palestine question is part of the question of the Muslims and the Islamic Revolution and is related to the future and progress of Iran. Imam Khomeini for the first time in history Arab and Islamic struggles And the Palestinian designated a day called Quds Day as a symbol to fight against Zionism.
> ***History 3 Iran and the Contemporary World*, Grade 12**, 2021–2022 (1400), p. 112.

The textbook then presents four reasons why the annihilation of Israel should remain an Iranian priority. The text does not focus on theological issues, presented elsewhere in the curriculum. Instead, it takes a practical approach explaining the calculations and raison d'état behind the Iranian obsession with Israel's total destruction. The crux of the argument seems to be that Israel will not allow Iran to capture the Arab world and that its destruction is achievable with reasonable timeline and investment (as part of Iran's militia doctrine and "Islamic resistance"). Much bounty awaits the future rulers of the region (control of international maritime routes as an example).

[49] See page 90. *Social Studies (Civics, History, Geography)*, Grade 8, 2021–22 (1400), p. 132.



مسئله فلسطین و ظلمی که بر مردم این کشور می‌شود، تنها یک مسئلهٔ مربوط به مردم عرب و یا حتّی یک مسئلهٔ صرفاً اسلامی نیست، بلکه یک مسئلهٔ بسیار بااهمیّت است. دلایل اهمیّت فلسطین را می‌توان در موارد زیر برشمرد :

۱ــ این سرزمین مهد ادیان الهی و محل زندگی بسیاری از پیامبران بوده و اماکن مقدس بسیاری درآن واقع شده است. از این جهت کانون توجه بسیاری از مردم جهان از جمله مسلمانان، مسیحیان و یهودیان است.

۲ــ کشور فلسطین در محل تقاطع و لولای سه قاره آسیا، آفریقا و اروپا قرار دارد و راه‌های ارتباطی زمینی این سه قاره از این منطقه می‌گذرد. چنین مناطقی در جهان از اهمیت بالایی برخوردارند.

۳ــ تشکیل دولت جعلی اسرائیل در این منطقه و در قلب دنیای اسلام، دارای یک هدفِ بلندمدتِ استکباری است؛ زیرا ادامه حیات و فعالیت اسرائیل، این تضمین را به صهیونیست‌ها می‌دهد که اگر زمانی دولت اسلامیِ مقتدری در این منطقه به‌وجود آمد، اسرائیل با آن مقابله کند و بتواند جلوی نفوذ آنها را بگیرد. بنابراین دستیابی صهیونیست‌ها به قلب دنیای اسلام یعنی فلسطین، باعث تداوم سلطه استعمارگران بر دنیای اسلام است.

۴ــ یکی از مهم‌ترین آبراه‌های جهان از این منطقه عبور می‌کند و ارتباط بین غرب و شرق را فراهم می‌کند (مسیر آبی دریای مدیترانه ــ دریای سرخ ــ اقیانوس هند) روزانه کشتی‌های فراوانی در این مسیر در رفت و آمدند و کالاهای مبادله شده بین کشورها از جمله نفت، را جابه‌جا می‌کنند.

پس از پیروزی حزب الله لبنان در جنگ ۳۳ روزه به رهبری سید حسن نصرالله و پیروزی مقاومت غزه در جنگ ۲۲ روزه و ۸ روزه، افسانهٔ شکست‌ناپذیری صهیونیست‌ها فرو ریخته است.

The question of Palestine and the oppression of the people of this country is not only an issue related to the Arab people or even a purely Islamic issue, but it is a very important question. The reasons for the importance of Palestine can be listed in the following cases:

1. This land was the cradle of divine religions and the residence of many of the prophets as well as many holy places are in it, therefore attracting the attention of many of the people of the world, including Muslims, Christians and Jews.

2. The country of Palestine is located at the intersection and axis of the three continents of Asia, Africa and Europe. The land routes of these three continents pass through this region. Areas such as these have great importance in the world.

3. The formation of the fake state of Israel in this region and in the heart of the Islamic world has a long-term goal of arrogance; because the continuation of Israel's existence and activity give the Zionists the guarantee that if a powerful Islamic state is ever established in this region, Israel will confront it and be able to stop their influence. Therefore, the Zionists' access to the heart of the Islamic world, i.e., Palestine, is the reason for the continuation of the colonizers' domination over the Islamic world.

4. One of the most important waterways in the world passes through this area connecting between west and east (the sea route in the Mediterranean - the Red Sea - and the Indian Ocean). Every day, many ships pass through this route and transport goods, including oil, exchanged between countries.

[Caption:] After the victory of Lebanon's Hezbollah in the 33-day war [Second Lebanon War, 2006] led by Seyyed Hassan Nasrallah and the victory of the Gaza resistance in the 22-day [Cast Lead. 2008–2009] and 8-day war [Pillar of Cloud, 2012], the myth of the invincibility of the Zionists has collapsed.

***History 3 Iran and the Contemporary World*, Grade 12**, 2021–2022 (1400), p. 113.

Zionists are compared to the Wahhabis of Saudi Arabia, the Shiites' archenemies. The name of the Saudis is not mentioned, but their actions are. The Saudis are also blamed - again, indirectly - for collaboration with the British and being a "newly established sect."

قبله‌گاه اوّل مسلمانان، بیت‌المقدس، محل تشکیل دولت مهاجران اشغالگر صهیونیست گردید. مکه، قبلهٔ امت اسلامی، در تصرف فرقهٔ تازه تأسیسی قرار گرفت که تحت حمایت دولت استعماری انگلیس بود و در منطقهٔ نزول وحی، همهٔ آثار باقی مانده از صدر اسلام به اسم توحید و مبارزه با شرک با خاک یکسان شد.

The Muslims' first qibla [direction of prayer], Jerusalem, became the site of the Zionist immigrant occupation government. Mecca, the qibla of the Islamic Ummah, was captured by the newly established sect, backed by the English colonial government. All what remained from the early days of Islam in the area of revelation was leveled to the ground under the name of *tawhid* [oneness of Allah] and the fight against polytheism.
***Sociology 2*, Grade 11**, Literature and Humanities, 2021–2022 (1400), p. 67.

Anti-Israeli Vignettes

Israel's Minister of Culture and Sport Miri Regev's "Jerusalem of Gold" dress[50] was introduced to the curriculum as an anti-Israeli item.



■ تصاویر مسجدالاقصی و قبةالصخره در حاشیهٔ دامن وزیر فرهنگ و ورزش رژیم اشغالگر صهیونیستی در جشنوارهٔ سینمایی کن. با هدف تأکید بر این ادعا که بیت‌المقدس، پایتخت تاریخی و همیشگی اسرائیل به‌شمار می‌رود.

Pictures of the Al-Aqsa Mosque and the Dome of the Rock on the hem of a dress worn by the Zionist Occupation Regime's Minister of Culture and Sports at the Cannes Film Festival. With a view to emphasizing the claim that Jerusalem is the historical and permanent capital of Israel.
***Sociology 2*, Grade 11**, Literature and Humanities, 2021–2022 (1400), p. 22.

[50] Becky Brothman, "What did Miri Regev wear to Cannes?" *The Jerusalem Post*, May 17, 2017.

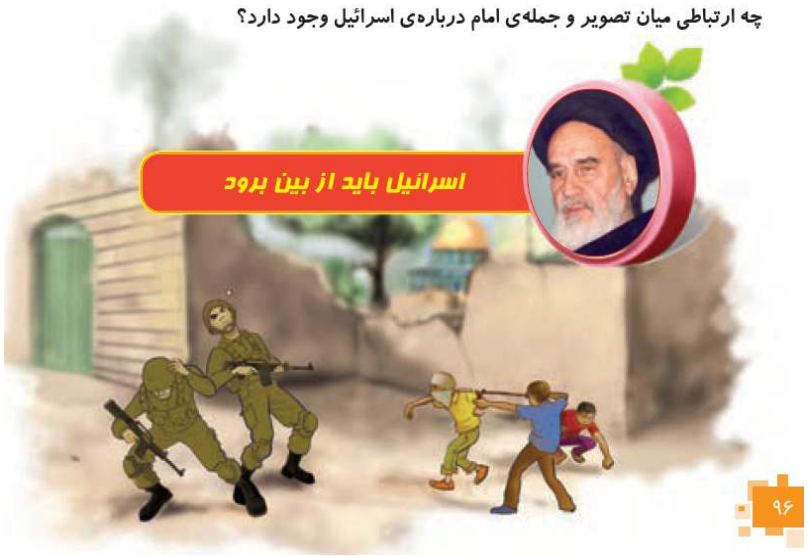
Students are taught that no commercial relationship with Israel is allowed.

۸ــ از آنجا که رژیم صهیونیستی، سرزمین مسلمانان را به کمک انگلستان در سال‌های قبل به زور تصرف کرده و در آنجا غاصبانه یک کشور تشکیل داده است، هر نوع تجارتی که به نفع این رژیم باشد، همچون وارد کردن و ترویج کالاهایی که سرمایه‌داران این رژیم در آن شریک هستند حرام است.

8. Because the Zionist regime, with the help of England, occupied a Muslims' land by force and established a country by way of usurping, it is forbidden to conduct any kind of trade that has any profit to this regime, such as importing and distributing products in which capitalists of this regime share.
***Religion and Life 3*, Grade 12,** 2020-2021 (1400), p. 118.

Israel Should be Destroyed

Beginning with school year 2016-2017, the curriculum contained direct calls within the texts that Israel should be destroyed. The following picture, taken from this year's edition (2021-2022) includes a quotation from Imam Khomeini, the Republic's founder, reading: "Israel must be wiped out!" The students are asked to connect the picture showing Israeli soldiers attacked by Palestinian children. Khomeini's edict is delivered in the conclusion to a chapter entitled: "[Khomeini] The Greatest Man in History."[51]



What is the relation between the image and the Imam's statement about Israel? [Khomeini:] "Israel must be wiped out!"
***Heaven's Presents*, Grade 5**, 2021–2022 (1400), p. 102.

[51] *Heaven's Presents*, Grade 5, 2021–2022 (1400), p. 99.

Death to Israel

Students are encouraged to participate in anti-Israeli demonstrations and carry "Death to Israel" signs. The destruction of Israel is part of religious and national rituals.



Death to Israel Sign in a Friday Quds March
***Heaven's Messages*, Grade 7**, 2021–2022 (1400), p. 120.

صدای شعار تمام فضا را پر کرده است. در بین جمعیت مردی نوشته‌های بزرگ «مرگ بر اسرائیل» را بین مردم پخش می‌کند. با چندتا از بچه‌ها جلو می‌رویم، آنها را می‌گیریم. حالا من و احمد هم مثل بقیه، «مرگ بر اسرائیل» خودمان را بالا گرفته‌ایم.

وارد محل نماز جمعه می‌شویم و در یکی از صف‌ها می‌نشینیم. کم‌کم صدای شعارها قطع می‌شود و امام جمعه به جایگاه می‌آید و خطبه[1] نماز جمعه را شروع می‌کند.

The sound of the slogan fills the whole space. In the crowd of men, he broadcasts large chants of "Death to Israel." With some of the kids moving forward, we catch them. Now, like everyone else, Ahmad and I have raised our own "Death to Israel."
We enter the Friday prayer room and sit in one of the rows. Slogans will be muted and the Friday Imam will come and start the Friday sermon.
***Heaven's Messages*, Grade 7,** 2021-2022 (1400-1401), p. 122.

The association of the "Death to Israel" slogan with Friday weekly prayer imbue this hate in ritual with religious depth along with other emotions such as friendship and camaraderie.



Students Carrying "Death to Israel" Flags and Signs

تلویزیون تصاویر راهپیمایی امروز را نشان می‌دهد، احساس بزرگی می‌کنم. من هم یکی از این جمعیت انبوه هستم که از مردم بی‌دفاع و مظلوم فلسطین حمایت کرده‌ام. روز قدس سالی یک بار، در آخرین جمعه ماه مبارک رمضان برگزار می‌شود، ولی نماز جمعه هر هفته برگزار می‌شود.

Television shows the rally pictures today, I feel great. I am also one of the masses who have supported the defenseless and oppressed Palestinian people. Quds Day is held once a year on the last Friday of the holy month of Ramadan, but Friday prayers are held weekly.

***Heaven's Messages*, Grade 7**, 2021–2022 (1400), p. 121.

Israel Constitutes Endless Evil: The following example features an image of the Jewish Menorah destroying Palestine. The discussion explains that Muslims should live in peace with each other and with others, but commit themselves to fight everywhere to defend Islam and what is considered injustice around the world. Students are then asked what to do about Palestine.



هم‌اندیشی کنید

فقه اسلامی

ـ مسلمانان را موظف به مدارا با یکدیگر می‌کند.

ـ مسلمانان را موظف به مدارا با تمام مردم جهان که زندگی صلح‌آمیز دارند، می‌داند؛ یعنی مسلمانان نباید با مردم دنیا درگیر شوند.

ـ مسلمانان را موظف به مقاومت در برابر تهاجم به مرزهای جهان اسلام می‌داند.

ـ مسلمانان را موظف به تحقق و گسترش عدالت در جوامع خود و همچنین دفاع از مظلومان و ستم‌دیدگان جهان می‌داند؛ یعنی مسلمانان باید بدون درنظر گرفتن نژاد و زبان و مذهب، از مظلوم دفاع کنند.

چگونه می‌توان از این ظرفیت فقهی جهان اسلام برای مواجههٔ صحیح مسلمانان با مسئلهٔ فلسطین و حل آن بهره گرفت؟

Think about it:

Islamic Jurisprudence--

Obliges Muslims to tolerate each other.
Obliges Muslims to tolerate all peoples of the world who led peaceful lives, meaning Muslims should not become entangled with the people of the world.
Requires Muslims to resist attacks on the borders of the Muslim world.
Obliges obligates Muslims to pursue and enhance justice in their communities and to defend the oppressed of the world; that is, Muslims must defend the oppressed, regardless of race, language or religion.

How can the Muslims apply the jurisprudential situation of the world of Islam, to properly address and resolve the Palestinian issue?
***Sociology 3*, Grade 12**, Literature and Humanities, 2021–2022 (1400), p 108.

The curriculum is categorically against reconciliation. Students learn that the only way forward is through open confrontation until the complete eradication of Israel has occurred. The resistance front takes the initiative and Israel's destruction is achievable. In the image, Israeli soldiers appear tired and awkward.

ابتکار عملِ جبهه مقاومت

از زمان اشغال فلسطین توسط صهیونیست‌ها و با حمایت دولت‌های انگلیس و آمریکا، مردم فلسطین طی سالیان طولانی علیه اشغالگران مبارزه کرده‌اند. تاکنون، همواره دشمنِ متجاوز، ابتکار عمل را در دست داشته است : نخست خریدن فریبکارانه زمین‌های فلسطینیان، سپس مسلّح شدن صهیونیست‌های مهاجر، بعد از آن، جنگ داخلی و اعلام تجزیهٔ فلسطین، سپس تصرّف بخش‌های جدیدی از فلسطین و در نهایت تصرف بخش‌هایی از کشورهای مصر و سوریه و اردن و الحاق به آن.



اما امروز مردم مسلمان فلسطین با مقاومت خویش در مقابل دشمنان اشغالگر، ابتکار عمل را به‌دست گرفته‌اند. رژیم صهیونیستی به هیچ وجه توانایی لازم برای یک رویارویی مستمر و درازمدت را با جبهه مقاومت ندارد. بعد از جنگ ۳۳ روزه حزب‌الله لبنان به رهبری سیدحسن‌نصرالله و همچنین جنگ ۲۲ روزه مردم فلسطین با رژیم اشغالگر قدس، صهیونیست‌ها به شدّت و از جنبه‌های مختلف، ضربه‌های سنگینی را متحمل شده و افسانهٔ شکست‌ناپذیری آنها فروریخته است. تنها راه در مسیر مبارزه با اسرائیل تا محو شدن کامل آن، اتحاد مسلمانان، ادامهٔ مقاومت و همچنین تقویت اعتراضات شجاعانه و مبارزهٔ مردمی این کشور (انتفاضه) است.

The Resistance Front Takes the Initiative

Since Palestine was occupied by Zionism and supported by English and American governments, the Palestinian fought for many years against the occupier. So far, the occupier enemy took the initiative: first, they tricky purchased the Palestinian lands, after that they armed the immigrant Jews, then, they begun an internal war and announced to partition of Palestine. After that they occupied new lands from Palestinians and in the end, they occupied territories from the countries of Egypt, Syria and Jorden.

But today, the Muslim Palestinians took the initiative in their resistance against the occupier enemy. Under absolutely no circumstances, the Zionism regime does not have the required ability for a diligent and long-term war against resistance front. After the 33 days war with Hizballah led by Seyyed Hassan Nasrallah and also the 22 days war that Palestinians fought against the regime occupying Jerusalem, the Zionists sustained heavy blows from different quarters and their invincibility legend had been crashed. The only way to fight Israel until its total elimination is the unity of Muslims, continuing the resistance and strengthening of brave protests and the popular fight (Intifada).
***Social Studies (Civics, History, Geography),* Grade 8,** 2021–2022 (1400), p. 132.

The following religious textbook goes to great lengths to convince the students that no peaceful solution should be sought in the conflict between Israel and the Palestinians. Indeed, one great success of the Iranian revolution is keeping the conflict alive, as part of a global struggle to impose Iranian revolutionary on humankind. The war against Israel is part of world salvation. Israel is the heir to Banu-Isra'il, the Children of Israel, and thus sinners that cannot exist.

بیان داشتند هدف ما نه فقط رفع فقر، بلکه **محو هرگونه ظلم و کفر از کل جهان** است :
« ... آری، [مبارز] فلسطینی، راه گم‌کردهٔ خود را از راه برائت ما یافت و دیدیم که در این مبارزه، چگونه خون بر شمشیر و ایمان بر کفر و فریاد بر گلوله پیروز شد، و چطور خواب بنی‌اسرائیل در تصرف از نیل تا فرات آشفته گشت و دوباره کوکب درّیهٔ[1] فلسطین از شجرهٔ مبارکهٔ لاشرقیه و لاغربیهٔ ما برافروخت و امروز همان‌گونه که فعالیت‌های وسیعی در سراسر جهان برای به‌سازش‌کشیدن ما با کفر و شرک در جریان است، [فعالیت‌هایی] برای خاموش‌کردن شعله‌های خشم ملت مسلمان

[Imam Khomeini said] Our goal is not only to eradicate poverty, but to eradicate all oppression and injustice in the world:

Yes, the Palestinian [fighter] found his lost way out of by way of dissociation [from evil, *bara'at*], and we saw in this fight how the blood triumphs over the sword, the faith over infidelity, and the [battle] cry prevailed over the bullet. And how the dream of Banu Isra'il [the Children of Israel] of conquering [the lands from] the Nile to the Euphrates has been upset. Once again, we lighted the shining star of Palestine from the blessed tree that is neither eastern nor western.[52] Today, as there are widespread activities around the world to reconcile us with infidelity and idolatry, [to take action] to extinguish the rage of the [Palestinian] Muslim nation.
***Religion and Life 3,* Grade 12**, Literature and Humanities, 2021–2022 (1400-1401), p 168

A textbook educates students against peaceful solutions to the coflict with Israel.

هم‌اندیشی (۲)

برخی می‌گویند راه‌حل معضل فلسطین را باید در پشت میزهای مذاکره و رایزنی‌های سیاسی جست‌وجو کرد و انتفاضهٔ مردم فلسطین تنها بر حجم مشکلات می‌افزاید. در گفت‌وگو با دوستان خود، این دیدگاه را نقد و بررسی کنید.

Let's think together (2)
There are those who say that the solution to the Palestinian problem must be sought at the negotiating tables and that the intifada of the Palestinian people only adds to the volume of problems. In a conversation with your friends, criticize and explore this point of view.
***Religion and Life 3*, Grade 12**, Literature and Humanities, 2021–2022 (1400), p. 168.

[52] The text hints to both the revolutionary slogan of "Neither East nor West, Islamic Republic," and also to the mystical Qur'anic light verse of Surah Nur 24:35.

Nuclear and Military Technology, Cyber War

The curriculum displays much pride in Iran's "nuclear achievements" and the work of its young scientists. The text focuses on peaceful energy but, simultaneously, the perspective is revolutionary: overcoming the great obstacles put forward by the enemies and the blood of martyrs. Controlling its fuel circuit makes Iran a leading country.

دستیابی به فناوری هسته‌ای صلح‌آمیز، یکی از عظیم‌ترین و افتخارآمیزترین دستاوردهای فنی و علمی انقلاب اسلامی است. دسترسی به چرخهٔ سوخت هسته‌ای، یعنی فرایند تبدیل اورانیوم طبیعی به سوخت موردنیاز برای تولید انرژی هسته‌ای، دانش فنی بسیار پیچیده و پیشرفته‌ای است که تنها معدودی از کشورهای جهان به آن دست یافته‌اند. امّا با همت والا و عزم راسخ دانشمندان جوان ایرانی و به‌رغم توطئه‌ها و مخالفت‌های همیشگی دشمنان انقلاب اسلامی، دانشمندان هسته‌ای ایران موفقیت‌های بسیاری کسب کرده‌اند.



تأسیسات هسته‌ای نطنز

امام خمینی دربارهٔ حفظ دستاوردهای انقلاب گفته است: «به ملّت عزیز ایران توصیه می‌کنم که نعمتی که با جهاد عظیم خودتان و خون جوانان برومندتان به‌دست آورده‌اید، همچون عزیزترین امور قدرش را بدانید و از آن حفاظت و پاسداری نمایید و در راه آن که نعمتی عظیم و الهی و امانت بزرگ خداوندی است، کوشش کنید و از مشکلاتی که در این صراط مستقیم پیش می‌آید، نهراسید که اِنْ تَنْصُروا اللّه یَنْصُرْکُمْ وَ یُثَبِّتْ اَقْدامَکُم».[1]

[Caption:] **Natanz nuclear facilities**

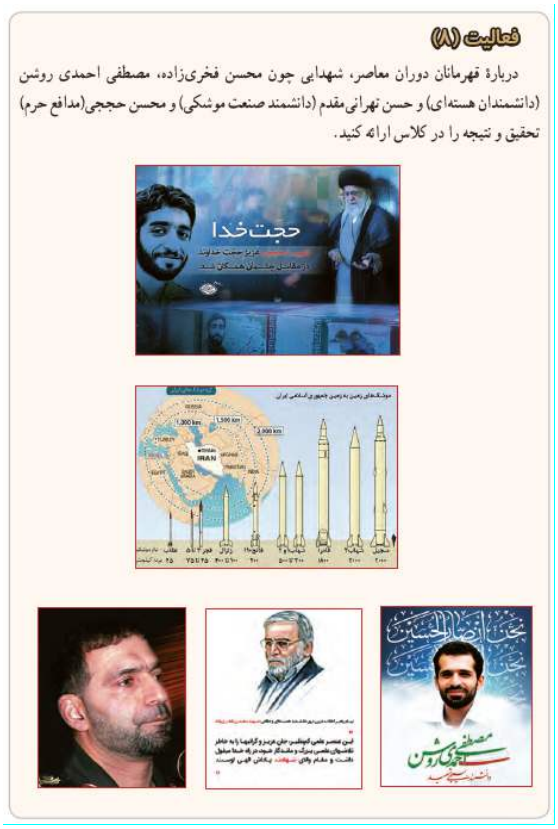
Attaining peaceful nuclear technology stands among the scientific technological achievement of the Islamic Revolution as one of the greatest and most worthy of pride. Securing the nuclear fuel circuit requires extremely complicated and advanced technical knowledge. This is the process of turning natural uranium into fuel that is needed for producing nuclear energy. Only very few of the most developed countries in the world have attained this knowledge. But with great effort strong determination our young Iranian scientists in spite of the constant conspiracies and opposition of the enemies of the Islamic Revolution, Iranian nuclear scientists have achieved many successes.

Imam Khomeini has said about protecting the achievements of the revolution: "I advise the dear nation of Iran to know that you have achieved a blessing with your great *jihad* and the blood of your generous youths, so please save it as you save the dearest thing to you. The blessing of God should be kept safely. Try not to be afraid of the problems that come to you on this righteous path." If you help Allah, He will help you and stabilize your feet.

History of Contemporary Iran, Grade 11, p. 230.

The military context of the nuclear program is conveyed through its inclusion in the Defense Readiness program. Nuclear scientists are presented as martyrs in a military context of missile developers and fallen Iranian soldiers in expeditions to the Arab world.

The images (top-down, left to right) in the following activity include Mohsen Hojaji who died in Syria and the Supreme Leader Ayatollah Khamenei; a poster of Iranian-made military missiles with their ranges (35 to 2,000 km.): Oqab (Eagle), Fajr 3–5 (Dawn), Zelzal (Earthquake), Fateh 110 (Conqueror), Shahab 2–3 (Meteor), Qader 1[53] (Able, an attribute of Allah), Shahab 3, Sejjil (Clay stones thrown from the sky as described in the Qur'an); an image of Hassan Tehrani Moghadam, "martyred Basij scientist" (who is considered the founding father of Iran's missile program; and the images of nuclear scientists Mohsen Fakhrizadeh (considered the founding father of Iran's nuclear program) and that of Mostafa Ahmadi Roshan.



Activity 8

Research and present your findings in class about the heroes of the contemporary era, martyrs such as Mohsen Fakhrizadeh, Mostafa Ahmadi Roshan (nuclear scientists), Hassan Tehrani Moghadam (missile industry scientist) and Mohsen Hojaji (defender of the Haram).

***Defense Readiness*, Grade 9,** 2021–2022 (1400), p. 50.

[53] There seems to have occurred a typo mistake in the original. This text probably refers to the Qadr, or Ghadr 110 missile. Qadr means probably in this context a divine decree.

Conversely, a Qur'an Learning textbook frames the nuclear project as part of Iran's cultural heritage. The textbook prompts six graders to discuss a Qur'anic verse hailing learning and knowledge (Al-Mujadila 58:11), through the activities of the following nine exceptional figures in Iranian history. Three of these figures are related to nuclear physics and the nuclear project including "martyr scientists" Mohsen Fakhrizadeh and Mostafa Ahmadi Roshan and the founder of Iran' nuclear physics Mahmoud Hessabi. The other figures are three medieval mathematicians and scholars (Jaber bin Hayyan, Tusi, and Al-Biruni), modern poetess and Qur'an translator Tahereh Saffarzadeh, medieval philosopher and physician Ibn Sina and Iran's epic poet Ferdowsi.



[Second line right to left]
Professor Seyyed Mahmoud Hessabi (The father of Iranian physics)
Martyr Mostafa Ahmadi Roshan (Nuclear energy scientist)
[Third line right:]
Martyr Mohsen Fakhrizadeh (Nuclear and defense scientist)
***Qur'an Learning*, Grade 6**, 2021–22 (1400), p. 78.

Elsewhere in the curriculum these assassinations are ascribed to the United States.[54] Uniquely peaceful and neutral from politics is the following description of Iran's nuclear energy.



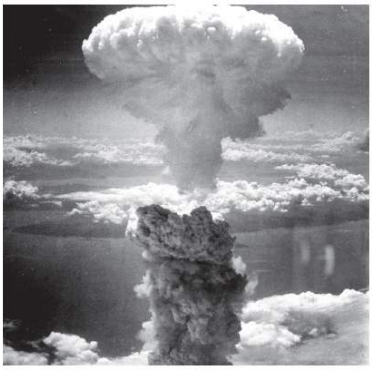
نیروگاه اتمی بوشهر

انرژی هسته‌ای (اتمی)

انرژی هسته‌ای از شکافتن هسته‌ی اتم‌های بعضی عناصر مثل **اورانیوم** پدید می‌آید.
سنگ اورانیوم در طبیعت وجود دارد؛ برای مثال در کشور ما استان یزد دارای معادن اورانیوم است.
انرژی هسته‌ای قابل تجدید نیست؛ چون روزی معادن آن تمام می‌شود؛ امّا یک فرق مهم با انرژی‌های دیگر دارد و آن این است که با سوخت کم، انرژی بسیار زیادی تولید می‌کند؛ برای مثال یک کیلوگرم اورانیوم معادل سوختن ۱۲۰۰۰ بشکه نفت، انرژی تولید می‌کند.
در ایران، نیروگاه اتمی در بوشهر ساخته شده است و متخصّصان و دانشمندان ایرانی در حال بهره‌برداری از این نیروگاه برای تولید برق هستند.

Nuclear energy is produced by the fission of some elements such as uranium. Uranium rocks exist in nature. For example, in our country, Yazd province has uranium mines. Nuclear energy is not renewable; one day its mines will run out. But there is an important difference between nuclear and other energies, and that is that it produces much energy with little fuel. In producing energy, one kilogram of uranium is equivalent to burning 12,000 barrels of oil. In Iran, a nuclear power plant has been built in Bushehr, and Iranian experts and scientists are using this power plant to produce electricity.
***Social Studies*, Grade 6**, 2021–2022 (1400), p. 40.

The military dimension of nuclear power is mentioned in the context of the bombs the US dropped on Japan in WWII.

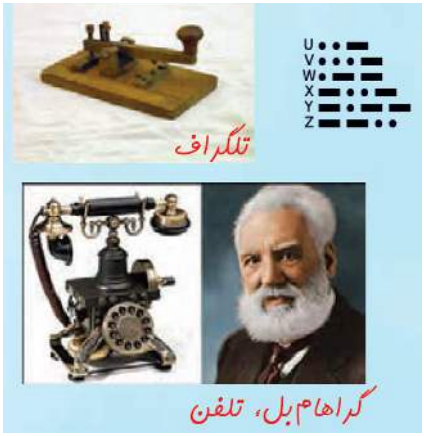


بمباران اتمی ژاپن توسط آمریکا

Atomic bombing of Japan, by the US.
***History 3 Iran and the Contemporary World*, Grade 12**, 2021–2022 (1400), p. 108.

[54] *Defense Readiness*, Grade 9, 2021–2022 (1400), p. 30.

The general tone of the curriculum - as seen in developing its nuclear facilities - is one of self-reliance and defying the revolution's enemies. However, when it comes to technology, Western contributions are partially recognized. As seen in the following image taken from the discussion on communications technology, the text points to contributions by the ***German*** [Johannes] Gutenberg for inventing printing, [American Samuel] Morse for inventing the Morse telegraph code, [Scottish-born American Alexander] Graham Bell for inventing the telephone and the ***Italian*** [Guglielmo] Marconi for inventing the wireless communication. The text refers the ***Russian*** Sputnik 1 satellite and then goes on to describe television and radio, the first computers, the internet and satellite communications in general. In summary, two American inventors are mentioned by name but not their country of origin. There is no recognition of the main inventors for the information age, either by name or country.



Telegraph
Graham Bell, Telephone
***Social Studies (Civics, History, Geography)*, Grade 8**, 2021–2022 (1400), p. 38.

Cyber warfare and communication in general are increasingly emphasized in the curriculum. The attitude is often one of suspicion and invitation to be alert, since the enemies are lurking and seek to harm the Muslims. The following image - from a lesson on cyber warfare - frames communication as part of a military struggle.



***Defense Readiness*, Grade 10,** 2021-2022 (1400-1401), p. 126.

Conclusion

The main finding of this interim update report is extensive efforts to teach students the importance of Iran's incursion into the Arab Middle East. To do so, textbooks draw upon historical and geopolitical perspectives of Iran being a strong country at the center of one of past regional empires. The role of Iran in relation to non-Iranian empires is presented as being paramount in their leadership. The region is defined as that of Southwest Asia, ranging from Afghanistan to the Mediterranean to include the Arab countries of the Mashriq, up to the Suez Canal and beyond. These Arab countries are considered to be illegitimate, because they are not independent, and their regimes lack popular support. The presence of Israel and the US in the region is confronted and attacked.

In contrast with these purportedly illegitimate actors, the curriculum depicts a combination of groups and warriors that are loyal to the Khomeini revolution. These hail from Lebanon, Iraq, Syria, Afghanistan, and Yemen. A revolution in Bahrain is presented as a work in progress. The destruction of Israel is seen as the linchpin for Iranian wars in the region, under the pretext of helping "the Muslims of Palestine." The similarity of Iranian revolutionaries to their fellow Arabs is emphasized in several ways, chief among them being through the figure of the legendary Quds Force commander Qasem Soleimani, and some of his non-Iranian partners. A significant development in this curriculum is the Arabic language program which, while stated to be focused on Islam and Qur'an, is designed to provide an effective linguistic and cultural tool for Iranian youth traveling in the Arab Middle East, to efficiently communicate with militiamen, as well as for pilgrimage to various holy sites.

As noted in earlier reports, the approach of the Khomeinist revolution to Islam is clearly ecumenical, welcoming Sunni Arabs into the revolutionary fold despite historical differences. Praise is showered upon the Muslim Brotherhood and its intellectual Arab and Iranian forerunners. Historical animosity toward Sunni Arabs has been transformed into hatred toward and dissociation from (*bara'ah*) Western powers, mainly the United States, Israel, and "international Zionism."

This ecumenical approach nonetheless allows textbooks to teach hatred toward Sunni Muslims and Jews, as well as Shiite discontent with regards the status of Jerusalem. In general, Jerusalem is mentioned in the curriculum as part of a rallying cry in a ceaseless battle against the "oppressors." However, one religious studies textbook, for example, criticizes a Jewish convert to Islam, Ka'b al-Ahbar, for his support of Umayyad Sunni Caliphs; his alleged assistance to the privileged and wealthy (the Sunni elite) at the expense of the poor; and, most importantly, his love of Jerusalem above Mecca. In contrast with Khomeinist exultation of the city, the textbook thus instead mirrors mainstream Shiite criticism of Sunni efforts to glorify Jerusalem.

Moreover, the ecumenical pro-Sunni Arab attitude is further counterbalanced by learning materials about Iranian identity, based on common racial Aryan roots, past cultural and royal glory of

imperial leadership, the Persian language, the country's scenery, and Iran's cultural heritage, such as the Iran-Iraq War and the 1979 revolution. Unwavering allegiance to Shiism - the faith held by the great majority of Iranians - is also deep-rooted in the curriculum.

The vision offered by Khomeini and Khamenei - as clearly explained in the curriculum - is one of a future global Islamic State, led by Iran's Supreme Leader. All other countries will be subordinate yet "independent," Islamically or under the guidance of Iranian Islam.

This global vision is not new, however the plan to hegemonize the Arab Middle East appears to be notably more prevalent and specific in this curriculum. Part of this practical approach is the downplaying of mysticism, formerly present in the curriculum. Hence Khomeini's mystical heritage is no longer taught, and lessons on the Mahdi savior figure and the apocalypse are also not present. The destruction of Israel remains, however, an important condition for world salvation, thus having theological-antisemitic dimensions. Israel is said to be the heir of Banu Isra'il, the Children of Israel, but this is precisely what makes the country unacceptable in the context of Islam, and of what the Banu Isra'il tribe represent. Some antisemitism, which is widespread in the curriculum, relates to Jewish-Muslim relations.

Another dimension of this practical approach is a sustained effort to convince students that Iran's wars in the Arab world are worthwhile in order to safeguard Iranian prosperity and security. These proxy wars are associated with more accepted enterprises, such as the Iran-Iraq War and the victory against ISIS. The portrayal of the United States as an aggressive, dangerous actor present across the entire region is also used to mitigate the unpopularity of Iran's Arab wars. Students learn that as long as Israel is alive and active, Iran cannot control the region. Students are taught that Iran must protect itself because it is constantly attacked and that this, in turn, happens because Iran's enemies are threatened by its constant subversive activities and efforts to topple other regimes. Radical antisemitism and veneration of the death culture of martyrdom remain useful tools in this curriculum, as has always been the case with Iranian textbooks.

Regarding international standards of peace and tolerance, the curriculum is replete with hateful content, and a Manichean-dualistic approach that sows division and warfare between the "good" revolutionaries - Iranians and others and the rest of the world, which is either "evil" or oppressed. Death is taught to be revered and considered the utmost blissful experience, and war is seen as a constant state.

Consequently, there is no **RESPECT** for others unless they are of Iranian heritage or are part of Iranian revolutionary aspirations. The curriculum does acknowledge the **INDIVIDUAL OTHER**, depicting Western scientists and scholars, who are described as famous inventors and orientalists. When it comes to Israel and the Jews there is no human dimension involved, apart from general platitudes toward minorities in Iran, and the argument that some Jews hate Zionism. Religious textbooks convey Iran's revolutionary message to Jews, Christians and Zoroastrians.

The curriculum does not meet the **NO HATE, NO INCITEMENT, PEACEMAKING and UNBIASED INFORMATION** standards. Textbooks incite hatred which reveals propaganda and falsities, often aimed at perpetuating a state of war.

Students are continually reminded of the importance of Iran's commitment to a global Islamic revolution that will unite the world under the guidance of Tehran. Practically, the crucial priority is controlling the Arab Middle East by way of ongoing *jihad*, "resistance," and the militia doctrine. This curriculum's principal concern is instilling the rationale of this policy, and encouraging students to embrace the goals of the regime.

As for **GENDER IDENTITY AND REPRESENTATION**, the curriculum does not foster equality between individuals regardless of their gender identity. On the one hand, women are portrayed as well-educated and held in high regard. However, depictions of women in the context of conflict and martyrdom have become more prevalent.

Finally, the curriculum fails to meet standards of **SOUND PROSPERITY and COOPERATION**. The sound prosperity standard reflects the overall vision of a curriculum, and is critical for understanding the direction a country takes in educating its next generation. Iran's vision of prosperity in the curriculum is strongly associated with self-reliance based on a large population, oil and gas, a strong army, military technology, and expansionist ideology and policies. The destruction of Israel and wars in the Middle East are essential for "the future and progress of Iran." Plentiful rewards await the future rulers of the region, an example being control of the international maritime routes as an example. According to this curriculum, for Iran, prosperity will be secured via full Iranian control of Southwest Asia and specifically the Arab Middle East, up to the Suez Canal and beyond. This goal appears to be of utmost importance.

Methodology

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

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

1. **RESPECT**: The curriculum should promote tolerance, understanding and respect toward the "Other," his or her culture, achievements, values and way of life.[55]

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.[56]

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.[57]

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.[58]

5. **PEACEMAKING**: The curriculum should develop capabilities for non-violent conflict resolution and promote peace.[59]

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[55] 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.

[56] 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.

[57] Ibid., and based on 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.

[58] 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.

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

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.[60]

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.[61]

8. **SEXUAL ORIENTATION:** The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation.[62]

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.[63]

[60] 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.

[61] 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.

[62] 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.

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

List of Textbooks

The following Iranian curriculum textbooks were analyzed for the research in this study. The titles both here and referenced in the text have been translated into English to aid the reader. IMPACT-se typically researches all available textbooks used in a curriculum. If new textbooks or previously unavailable books become available after a report's publication, every effort will be made to update reports to include any relevant material. We welcome any comments related to the acquisition of any omitted materials (http://www.impact-se.org/about-us/contact-us/).

Grade 1:
***Qur'an Learning, Grade 1,* 2021–2022**
***Persian*, Grade 1, 2021–2022**
***Persian Writing*, Grade 1, 2021–2022**

Grade 2:
***Qur'an Learning*, Grade 2, 2021–22**
***Heaven's Presents: Islamic Education and Training*, Grade 2, 2021–2022**
***Heaven's Presents: Special Addendum for Sunnis*, Grade 2, 2021–2022**
***Heaven's Presents: Special for Religious Minorities*, Grade 2, 2021–2022**
***Persian,* Grade 2, 2021–2022**
***Persian Writing*, Grade 2, 2021–2022**

Grade 3:
***Qur'an Learning*, Grade 3, 2021–2022**
***Heaven's Presents: Islamic Education and Training*, Grade 3, 2021–2022**
***Heaven's Presents: Special Addendum for Sunnis*, Grade 3, 2021–2022**
***Heaven's Presents: Special for Religious Minorities*, Grade 3, 2021–2022**
***Persian,* Grade 3, 2021–2022**
***Persian Writing*, Grade 3, 2021–2022**
***Social Studies*, Grade 3, 2021–2022**

Grade 4:
***Qur'an Learning*, Grade 4, 2021–2022**
***Heaven's Presents: Islamic Education and Training*, Grade 4, 2021–2022**
***Heaven's Presents: Special Addendum for Sunnis*, Grade 4, 2021–2022**
***Heaven's Presents: Special for Religious Minorities*, Grade 4, 2021–2022**
***Persian,* Grade 4, 2021–2022**
***Persian Writing*, Grade 4, 2021–2022**
***Social Studies*, Grade 4, 2021–2022**

Grade 5:
***Qur'an Learning*, Grade 5, 2021–2022**
***Heaven's Presents: Islamic Education and Training*, Grade 5, 2021–2022**
***Heaven's Presents: Special Addendum for Sunnis*, Grade 5, 2021–2022**
***Heaven's Presents: Special for Religious Minorities*, Grade 5, 2021–2022**
***Persian,* Grade 5, 2021–2022**
***Persian Writing*, Grade 5, 2021–2022**
***Social Studies*, Grade 5, 2021–2022**

Grade 6:
***Qur'an Learning*, Grade 6, 2021–2022**
***Heaven's Presents: Islamic Education and Training*, Grade 6, 2021–2022**
***Heaven's Presents: Special Addendum for Sunnis*, Grade 6, 2021–2022**
***Heaven's Presents: Special for Religious Minorities*, Grade 6, 2021–2022**
***Persian,* Grade 6, 2021–2022**
***Persian Writing*, Grade 6, 2021–2022**
***Social Studies*, Grade 6, 2021–2022**
***Business and Technology*, Grade 6, 2021–2022**
***Thinking and Research,* Grade 6, 2021–2022**

Grade 7:
***Qur'an Learning*, Grade 7, 2021–2022**
***Heaven's Messages*, Grade 7, 2021–2022**
***Heaven's Messages: Special Addendum for Sunnis*, Grade 7, 2021–2022**
***Persian,* Grade 7, 2021–2022**
***Persian Writing*, Grade 7, 2021–2022**
***Social Studies* (Civics, History, Geography), Grade 7, 2021–2022**
***Culture and Art*, Grade 7, 2021–2022**
***Arabic*, *Quran Language*, Grade 7, 2021–2022**
***Life's Style and Thinking for Boys*, Grade 7, 2021–2022**
***Life's Style and Thinking for Girls*, Grade 7, 2021–2022**
***Business and Technology*, Grade 7, 2021–2022**
***Divine Religions Studies and Morals for Religious Minorities*, Grade 7, 2021–2022**

Grade 8:
***Qur'an Learning*, Grade 8, 2021–2022**
***Heaven's Messages*, Grade 8, 2021–2022**
***Persian,* Grade 8, 2021–2022**
***Persian Writing*, Grade 8, 2021–2022**
***Social Studies (Civics, History, Geography)*, Grade 8, 2021–2022**
***Culture and Art*, Grade 8, 2021–2022**
***Arabic*, *Quran Language*, Grade 8, 2021–2022**
***Life's Style and Thinking*, Grade 8, 2021–2022**
***Life's Style and Thinking for Boys*, Grade 8, 2021–2022**
***Business and Technology*, Grade 8, 2021–2022**

***Heaven's Messages: Special Addendum for Sunnis*, Grade 8, 2021–2022**
***Heaven's Messages*: *Special for Religious Minorities,* Grade 8, 2021–2022**

Grade 9:
***Qur'an Learning*, Grade 9, 2021–2022**
***Heaven's Messages: Islamic Education and Training,* Grade 9, 2020–2021**
***Persian,* Grade 9, 2021–2022**
***Persian Writing*, Grade 9, 2021–2022**
***Social Studies*, Grade 9, 2021–2022**
***Culture and Art*, Grade 9, 2021–2022**
***Arabic*, *Quran Language*, Grade 9, 2021–2022**
***Defense Readiness*, Grade 9, 2021–2022**
***Business and Technology*, Grade 9, 2021–2022**
***Heaven's Messages: Special Addendum for Sunnis*, Grade 9, 2021–2022**
***Heaven's Messages: Special for Religious Minorities,* Grade 9, 2021–2022**

Grade 10:
***Persian 1,* Grade 10, 2021–2022**
***Persian Writing 1*, Grade 10, 2021–2022**
***Religion and Life 1,* Grade 10, 2021–2022**
***Arabic, Quran Language 1,* Grade 10, 2021–22**
***Defense Readiness*, Grade 10, 2021–22**
***Media Thinking and Literacy*, Grade 10, 2021–2022**
***Divine Religions Studies and Morals for Religious Minorities* 1, Grade 10, 2021–2022**
***Contemporary History of Iran,* Grade 10, 2021–2022**
***Health and Hygiene,* Grade 10, 2021–2022**
***Family Management and Lifestyle (Girls),* Grade 10, 2021–2022**
***Family Management and Lifestyle (Boys),* Grade 10, 2021–2022**
***Sociology 1*, Grade 10, 2021–2022**
***Province Studies: East Azerbaijan*, Grade 10, 2021–22**
***Province Studies: Kurdistan*, Grade 10, 2021–22**

Grade 11:
***Religion and Life 2,* Grade 11, 2021–2022**
***History of Contemporary Iran,* Grade 11, 2020–2021**
***History 2: From the Mission of the Prophet of Islam to the End of Safavids*, Grade 11**
***Arabic, Quran Language,* Grade 11, 2021–22**
***Sociology 2,* Grade 11, 2021–2022**

Grade 12:
***Persian 3,* Grade 12, 2021–2022**
***Persian Writing 3,* Grade 12, 2021–2022**
***Religion and Life 3*, Grade 12, Literature and Humanities, 2021–2022**
***Arabic, Quran Language 3,* Grade 12, 2021–22**
***Geography 3,* Grade 12, 2021–2022**
***History 3, Iran and the Modern World*, Grade 12, 2021–2022**
***Sociology 3*, Grade 12, Literature and Humanities, 2021–2022**
***Divine Religions Studies and Morals for Religious Minorities 3*, Grade 12, 2021–2022**
***Philosophy*, Grade 12, 2021–2022**
***Family Management and Lifestyle (Boys)*, Grade 12, 2021–2022**
***Family Management and Lifestyle (Girls),* Grade 12, 2021–2022**
***Health and Hygiene*, Grade 12, 2021–2022**
***Cultural Analysis*, Grade 12, 2021–2022**