

الْتَيْبِدُ الْوَطْنِيُّ



حضرة صاحب السمو الشيخ تميم بن حمد آل ثاني
أمير دولة قطر

- قَسَمْنَا بِمَنْ رَفَعَ السَّمَاءَ * قَسَمْنَا بِمَنْ نَشَرَ الظِّبَاءَ
- قَطَّرَ سَتَبَقِي حُرَّةً * سَمُو بِرُوحِ الأَوْفِيَاءِ
- سَبَرُوا عَلَى نَهْجِ الأَلَى * وَعَلَى ضِيَاءِ الأَنْبِيَاءِ
- قَطَّرَ بِقَلْبِي سِيْرَةَ * عَزَّ وَأَمْجَادُ الإِبَاءِ
- قَطَّرَ الرِّجَالِ الأَوَّلِينَ * حَمَاتْنَا يَوْمَ التِّبَاءِ
- وَحَمَاتِمِ يَوْمِ السَّلَامِ * جَوَارِحِ يَوْمِ الفِداءِ



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Review Of Qatari Islamic Education School Textbooks For The First Half Of The 2018-2019 School Year

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Introduction

MEMRI has reviewed the Qatari Islamic Education textbooks for grades 1-12, taught in state schools in Qatar during the first half of the 2018/2019 school year.¹



The Qatari Islamic Education textbooks for grades 1 and 8

The textbooks were produced and approved by Qatar's Ministry of Education and Higher Education, bear the symbol of the Education Ministry, and appear on the ministry's website. They were edited and overseen by Education Ministry committees, headed by Dr. 'Abdallah 'Ali Al-Marri, director of the ministry's Islamic Education Department. The textbooks for grades 1-10 are also copyrighted by the ministry. The title page in all the books features a portrait of Qatari Emir Sheikh Tamim bin Hamad Al Thani and the words of the Qatari national anthem. In the books for grades 11 and 12, this page also includes a Qatari flag, with an explanation of the significance of its colors and design.²



النشيد الوطني

قَسَمَا بِمَنْ رَفَعَ السَّمَاءَ • قَسَمَا بِمَنْ نَشَرَ الضِّيَاءَ
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 وَحَمَانِمُ يَوْمَ السَّلَامِ • جَوَارِحُ يَوْمِ الْفِدَاءِ

لون علم دولة قطر: العنابي والأبيض، وتفصل بين اللونين تسعة رؤوس.

الأبيض هو رمز السلام الذي يسعى له حكام قطر وأبنائها.

العنابي يرمز إلى الدماء المتخثرة، وهي دماء الشهداء من أبناء قطر الذين خاضوا معارك كثيرة في سبيل وحدة قطر، وخصوصاً في النصف الأخير من القرن التاسع عشر.

الرؤوس التسعة ترمز إلى أن دولة قطر هي العضو التاسع في الإمارات المتصالحة من دول الخليج العربية.

علم دولة قطر



النشيد الوطني

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حضرة صاحب السمو الشيخ تميم بن حمد آل ثاني أمير دولة قطر

QR Code

Title pages of the grade 1(right) and grade 12 textbooks

The books' preface states that they have been reedited by the ministry and adapted to the spirit of the modern age, so as to teach students about the religion and its sources while also meeting the challenges posed by the contemporary world and realizing the aims of "Qatar National Vision 2030," adopted in 2008, which seeks to develop the Qatari individual and society. The preface for the books for grades 1-10 states: "In this current stage of our beloved state and Arab Muslim nation, and in light of Qatar National Vision 2030 and prevailing developments, we feel obliged to examine how our religion, Islam, and the Quran and the Sunna, can benefit us in raising the young generation of Muslims to meet the present and anticipated challenges. We saw a need to present the sources of the Islamic teachings in ways which are appropriate to the spirit of the age and which reflect the lofty goals of the political-social-educational revival in the state of Qatar..." The preface of the books for grades 11 and 12 states, in a similar vein, that "there was a need to formulate curricula reflecting the lofty goals of the political-social-educational revival in the state of Qatar. To this end... the [ministry's] Education Council tasked the best jurists and pedagogues at Qatar University and the Higher Education Council, and in the field of education, with formulating curricula that meet these lofty goals, in cooperation with the Ministry of Islamic Endowments and Affairs..."

The opening pages of the books for grades 11 and 12 also feature an explanation about Qatar National Vision 2030, which seeks to develop Qatar by that year into “an advanced state that can achieve sustainable progress” based on “human, social, economic and environmental development.” It adds that, as part of human development, Qatar seeks to cultivate educated citizens, a developed and excellent education system and academic research in cooperation with distinguished international organizations and academic institutes, thus gaining a prominent place in the international arena in cultural and academic spheres.

The preface to the textbooks for grades 11 and 12 states further that their authors aimed to meet the needs of Muslim society, such as consolidating the Muslim and Arabic identity and culture, while also promoting “the openness of consciousness of other cultures rather than self-isolation,” and while “nurturing such values as love of beauty and virtue, helping others and caring for the environment.”

However, a review of these books, especially those for junior high and high school (grades 7-12), reveals that much of their content does not promote these goals, and in fact undermines them:

- The textbooks for grades 6, 8, 9 and 12 glorify jihad and self-sacrifice for the sake of Islam, presenting them as virtues and as divine commandments that earn Allah’s favor and rewards, chief among them admittance into the highest level of Paradise.
- The textbooks for junior high and high school repeatedly stress the difference between Muslims and non-Muslims, describing the latter as “unbelievers” who will suffer terrible tortures in Hell and whom the Muslims must renounce, based on the Islamic principle of al-wala wal-bara, namely loyalty toward fellow-Muslims and the disavowal of non-Muslims.
- The books stress the superiority of Islam over other religions, especially over Judaism and Christianity, which are presented as false and distorted religions, and also feature anti-Semitic motifs, presenting Jews as treacherous, dishonest and crafty, and at the same time as weak, wretched and cowardly. It should be noted that these anti-Semitic motifs, and the principle of disavowing the non-Muslims, are not presented only in the context of Islamic history, but are also associated with the modern era and with the students’ daily lives. One of the assignments at the end of the chapter requires the students to compare the Jews’ attitude toward the Muslims in the time of [Muhammad’s] prophecy and their attitude toward the Muslims today, in light of the material learned in the lesson. (The students are apparently expected to infer that the traits ascribed to the Jews in the chapter – treachery, cowardice, etc. – are also applicable to the Jews today.) Similarly, after learning about the principle of al-wala wal-bara, the students are asked how they would implement this principle today in their relations with non-Muslims in Qatar and abroad.
- Starting in grade 8, the books stress the importance of death in Islam, as well as the horrors of Hell and the pleasures of Paradise.

- The grade 11 textbook presents the West as a hostile force that introduced heretical ideas into the Islamic world, such as secularism and orientalism, with the aim of destroying Islam, casting doubts on the prophesy of Muhammad, distancing the Muslims from their faith and cultivating generations disconnected from Islam, and distorting Muslim history by disregarding its golden ages.

As for the members of the committees that oversaw the books' production, an investigation reveals that many of them are Education Ministry officials, mostly from the Islamic Education Department, as well as officials in the Ministry of Religious Affairs and lecturers at Qatar University. Some are clearly affiliated with the Muslim Brotherhood (MB) and its ideologue Sheikh Yousuf Al-Qaradawi, who until recently headed the International Union of Muslim Scholars (IUMS), which he established in 2004, as is evident from their activities, writings, and social media posts. For example, Dr. Ramadan Khamis Al-Gharib, a member of the committee that oversaw the production of the books for grades 1-10 and a lecturer on Islamic Studies at Qatar University, was a member of the IUMS in 2014, and two months ago met with Yousuf Al-Qaradawi. His MB connection is also evident from his social media posts. Another committee member, Hassan Al-Mayloud Yashu, a Moroccan jurist and lecturer on Islamic Jurisprudence at Qatar University, likewise met recently with Al-Qaradawi, and in the past signed petitions supporting Al-Qaradawi and protesting his inclusion on Interpol's wanted list.

Chapter I: Encouraging Jihad And Martyrdom

Qatar's Islamic Education school textbooks for grades 6, 8, 9 and 12 deal extensively with the Islamic ethos of jihad and martyrdom. The books present jihad as the factor that led to the victories of Islam during its early history, as proof of true piety on the part of the Muslim, and as an honorable act that the Prophet's Companions aspired to with all their hearts – so much so that they were devastated if prevented from engaging in it. Moreover, jihad and martyrdom are presented as noble acts of sacrifice decreed by Allah, which entitle the believer to special rewards and a place in the highest level of Paradise.

The material is accompanied by questions and exercises in which the students are required to elaborate on the importance of jihad for the individual and society and memorize Quranic verses encouraging jihad and martyrdom.

Chapter I reviews the indoctrination of these values in the Qatari Islamic Education textbooks for the aforementioned grades.

Grade 6 Textbook: Allah Commanded The Muslims To Wage Jihad, Including By Sacrificing One's Soul

The topic of jihad is studied already in grade 6. A chapter in the Religious Education textbook for this grade is devoted to the Battle of Badr (624), in which the Muslims defeated the Quraysh Tribe. It states that this was Muhammad's first battle against the Quraysh Tribe, which occurred after Allah permitted him to wage jihad against this tribe's oppression and in defense of Islam, and that Allah granted the Muslims victory over their enemies, who outnumbered them.³

The chapter begins with a list of the topics to be covered, the first two being “the significance of jihad for the sake of Allah” and “types of jihad.”



The first page of the chapter on the Battle of Badr

The chapter presents jihad as a virtuous act decreed by Allah, aimed at attaining peace and justice in the world, in contrast to other types of aggression which are acts of oppression. “Jihad for the sake of Allah” is defined as “doing everything one can in order to repel the enemy with one’s hand [i.e., through action], tongue [i.e., with words] or money, so as to exalt the word of Allah the Almighty. Jihad in Islam is aimed at attaining justice and peace throughout the world. Allah commanded us to ‘wage jihad for Allah as due to Him’ [Quran 22:78]. Aggression, on the other hand, means oppressing people in word, deed or by other means, and Allah has forbidden us to do this...”⁴

الجهاد في سبيل الله:

تعريفه: هو بذل الوسع في مدافعة العدو باليد أو باللسان أو بالمال، لإعلاء كلمة الله تعالى. فالجهاد في الإسلام لتحقيق العدل والسلام في كل العالم. وقد أمرنا الله تعالى به فقال: ﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ﴾ [الحج: 78].
 أما العدوان: فهو ظلم الناس في القول أو الفعل أو غير ذلك. وقد نهانا الله تعالى عنه، فقال جل شأنه: ﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ [المائدة: 2].

The definition of jihad

Following the definition, the chapter elaborates on the different kinds of jihad, including “jihad of the soul, namely taking part in war against the infidels, for the Prophet fought the infidels and the polytheists.” It adds that, “after Allah permitted [Muhammad] to wage jihad, the Messenger of Allah led 27 [military] raids...”⁵

من صور الجهاد: الجهاد بالنفس، أي المشاركة في قتال الكفار، وقد كان النبي ﷺ يقاتل الكفار والمشركين، وقد خاض المسلمون معارك كثيرة في العصر النبوي ضد المشركين.

“One kind of jihad [is] jihad of the soul”

Grade 8 Textbook Addresses Quranic Surah On The Rewards Of Jihad

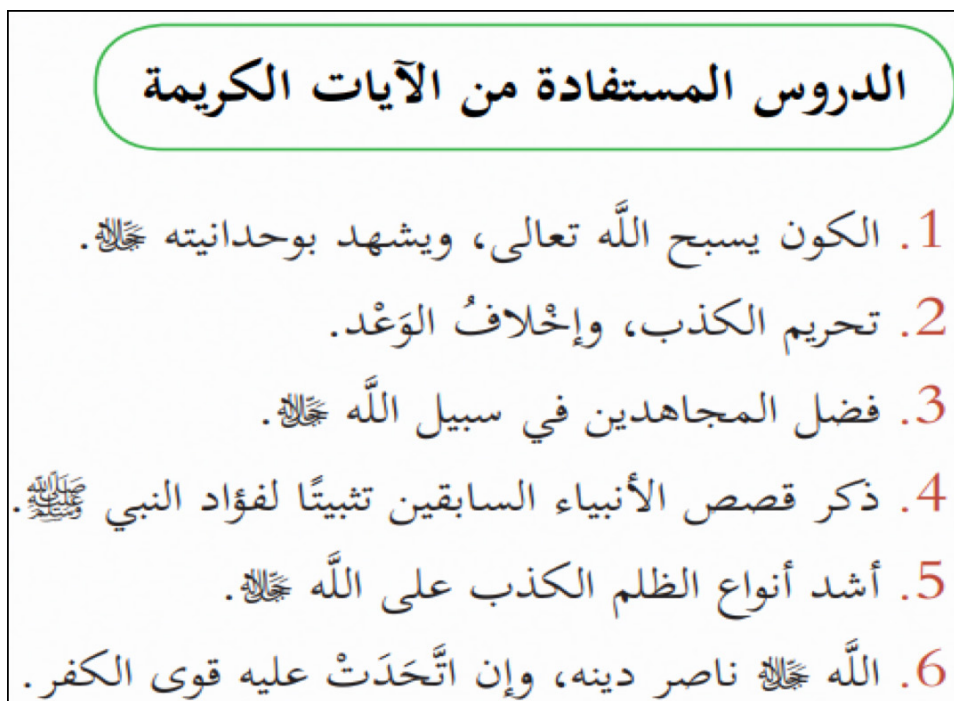
The importance of jihad for the sake of Allah is stressed further in the Islamic Education textbook for grade 8, which presents it as an act of sacrifice that confers an advantage with Allah and is rewarded more than any other act. The first part of the book, focusing on reading and understanding the Quran, includes a section on Surah 61, which, the book states, “stresses that Allah will give Islam victory over all other [religions and

beliefs]” and “encourages the believers to support Allah’s religion and wage jihad for his sake.” The section quotes the first nine verses of the Surah, including verse 4, which states:” Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.”⁶



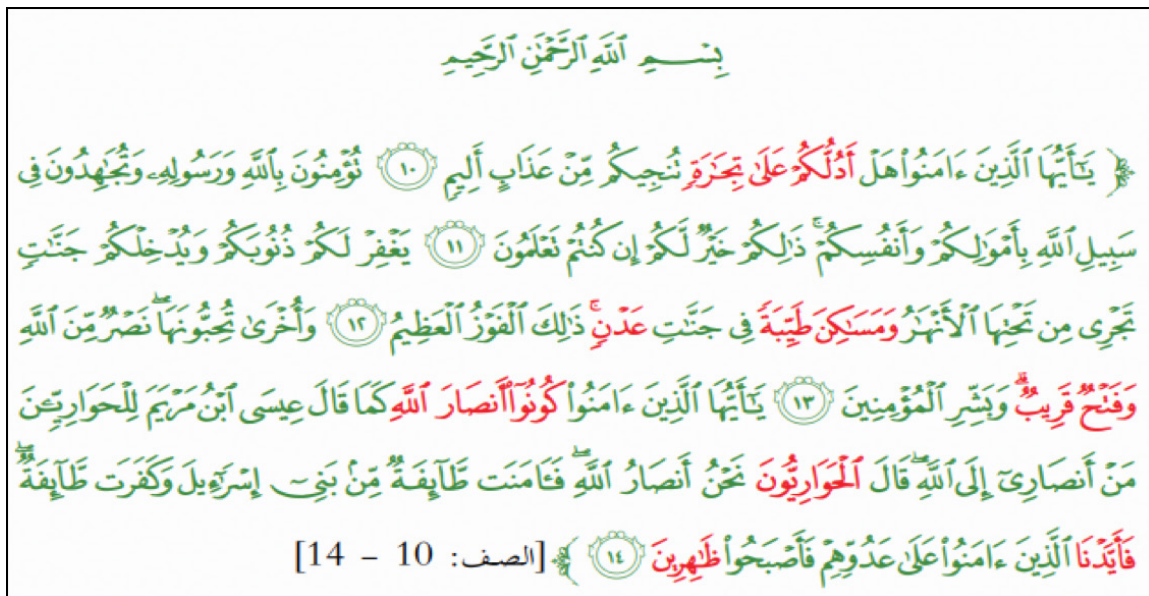
Verses from Surah 61

The chapter goes on to explain why the jihad fighters are likened to “a structure joined firmly”, saying: “Allah clarifies whom he loves: people who fight hard to elevate his religion, to the extent that their determination, unity and true [faith] make them like a solid structure that nobody can breach.”⁷ The chapter’s conclusion lists the lessons to be learned from the verses, one of which is “the preferred [status] of those who wage jihad for the sake of Allah.”



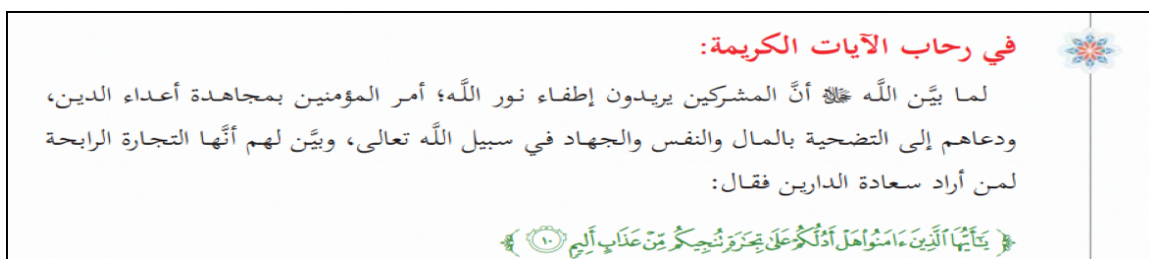
One of “the lessons to be taken from the verses” is “the preferred [status] of those who wage jihad for the sake of Allah.”

A chapter on the Quran in the second part of the book addresses the rest of Surah 61 (verses 10-14). These verses explicitly exhort the Muslims to wage jihad for the sake of Allah with their wealth and their lives, and promises that those who do so will be absolved of all sin and attain a place in Paradise. The verses say: “O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger and wage jihad in the cause of Allah with your wealth and your lives. That is best for you, if you should know. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great prize.”⁸



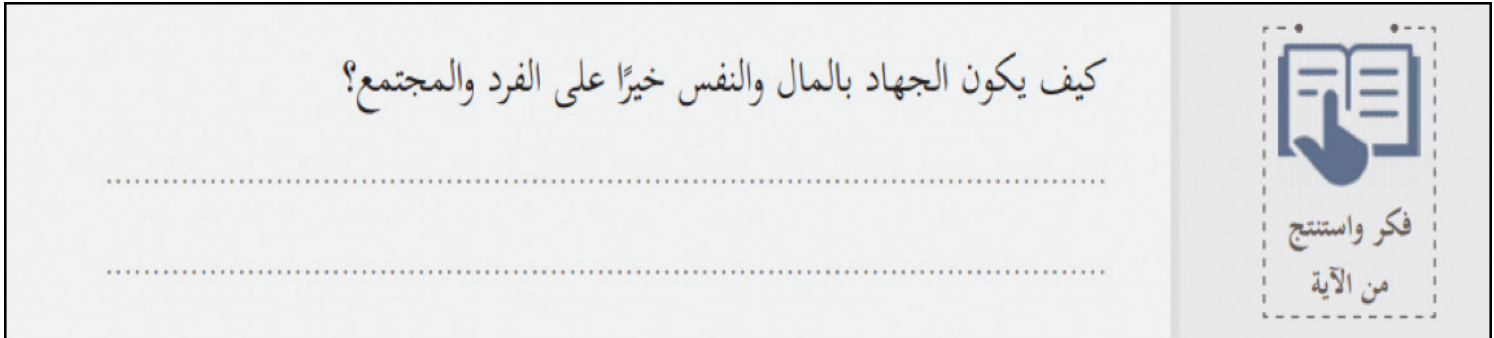
Surah 61 verses 11-14

The next section explains the verses: “Since Allah clarified that the polytheists wish to extinguish His light, he commanded the believers to fight the enemies of Islam and urged them to sacrifice their wealth and their lives and wage jihad for the sake of Allah the Almighty. He explained to them that this is a worthwhile transaction for whoever seeks happiness in both worlds [this world and the hereafter].” It goes on to explain that whoever believes in Allah and wages jihad for His sake will be spared painful torments, which is the best transaction that can be made in this world. Furthermore, those who wage jihad for the sake of Allah will be absolved of all sin and granted a place in Paradise, and will also be granted a speedy victory.⁹



“[Allah] urged [the believers] to sacrifice their wealth and their lives and wage jihad for the sake of Allah the Almighty. He explained to them that this is a worthwhile transaction “

This is followed by questions and exercises dealing with the importance and the rewards of jihad, including a question on how jihad “benefits the individual and society”; a chart in which the students must list the rewards of the jihad fighter, while distinguishing the immediate rewards from the future ones, and another chart in which the student is required to explain the nature of the “worthwhile transaction.”¹⁰



“Think and infer from the verse: How does jihad benefit the individual and society?”

The last part of the chapter states that among the lessons to be derived from the verses is that “the belief in Allah and jihad for His sake are a worthwhile transaction for the believers,” and also that “the deferred benefit of jihad is the forgiveness of sins, while its immediate result is victory over the enemies.”¹¹

The Aims Of Jihad: To Convert The Non-Muslims To Islam

An additional reference to the subject of jihad in the Islamic Education textbook for grade 8 appears in a chapter about the raid on Khaybar (629) and its Jewish residents. The chapter stresses that the reason for the raid was the hostility of the Jews toward Islam, their disloyalty, and their scheming against Islam and the Muslims.¹² The description of the raid states that the Prophet Muhammad sent ‘Ali ibn Abi Talib at the head of the Muslim army and that the latter first urged the Jews of Khaybar to convert to Islam, in accordance with Muhammad’s instructions. When they refused, he began to conquer their fortresses one after the other. The conclusion of the chapter says that one of the lessons to be learned from the Battle of Khaybar is that “the highest purpose of jihad for the sake of Allah is to urge people to convert to Islam and to guide them toward the good path.”¹³

Grade 9 Textbook: Sacrificing One’s Wealth And Soul – A Sign Of Genuine Faith

The Islamic Education textbook for grade 9 also stresses the importance of martyrdom, presenting it as an indication of sincere faith. A chapter dealing with the Battle of Tabuk (631) against the Byzantine kingdom relates that the Prophet asked the Muslims to prepare for battle and also to donate funds and equipment for the army; however, many of the Muslims were reluctant to fight, due to the intense heat and also due to their poverty and the great numbers and strength of the enemy. The chapter states that the extent of people’s readiness to meet Mohammad’s requests revealed their true natures. Many believers heeded his call, and not only

joined the army but brought with them as much money and as many weapons as they could. Others were poor and had nothing to give, but despite this they “asked Muhammad for pack animals to ride so they could join him in jihad.” Muhammad supplied them with whatever he could, and those who were left without wept in sorrow because they could not join the battle. There were also believers and hypocrites who evaded the request and did not join the battle.¹⁴

According to the chapter summary, the lessons learned from the Tabuk Raid are that “jihad against the enemies of Islam is not restricted to jihad of the soul, and sometimes jihad via money is more important,” and also that “the sacrifice of life and money are proof of true faith.”¹⁵

الدروس والعبر المستفادة من غزوة تبوك :

1- الجهاد ضد أعداء الإسلام ليس محصوراً بالنفس، فقد يكون الجهاد بالمال أكثر أهمية أحياناً.

2- التضحية بالنفس والمال دليل على صدق الإيمان.

3- الجهود العظيمة التي بذلها المسلمون في الدفاع عن الإسلام.

4- الصدق في النوايا سبب للفوز بمَرْضَاة الله تعالى ولحصول الأجر والثواب.

The lessons learned from the Tabuk Raid: “Sacrifice of life and money – proof of true faith”

Textbook For Grade 12: One Of The Prophet’s Companions Longed For Jihad From Childhood; Martyrs Attain Paradise

The grade 12 textbook reiterates that jihad is an honorable aspiration and that martyrs who die for the sake of Allah attain the highest reward there is.

The Prophet’s Companion ‘Abdallah Bin ‘Umar Ibn Al-Khattab – “Longed For Jihad From Childhood”

The presentation of jihad as a positive and important goal is apparent also in the second part of the book, in the chapter about the Prophet’s Companion ‘Abdallah ibn ‘Umar ibn Al-Khattab, son of the second Caliph. The chapter presents him as a role model, a man who was close to the Prophet, followed his path diligently, was educated, intelligent, honorable and kind, and who longed to participate in jihad alongside the Prophet from a young age. The book says about him: “From childhood, he yearned for jihad, but Allah’s messenger [Muhammad], Allah’s prayer upon him, sent him home the way he came, [after he sought to take part in] several raids, because of his tender age... He did not participate in the Battle of Badr, at which time he was 13, [but] together with a group of children of the Companions of the Prophet, he asked him [Muhammad] to allow them to go out to wage jihad. Allah’s messenger sent him back the way they came, due to their tender

age. [Following this], these virtuous youngsters began to weep because they were prevented from [attaining] the honor of jihad alongside Allah's messenger – [honor] that their souls craved.”¹⁶

Further on, the book quotes a hadith in which ‘Abdallah ibn ‘Umar ibn Al-Khattab himself relates how, when he was 13, he asked the Prophet if he could join the Battle of Badr, and the Prophet refused. A year later, when he was 14, he asked the Prophet if he could join the Battle of Uhud (in 625) but he again refused. It was only when ‘Abdallah was 15 that the Prophet permitted him to fight, in the Battle of the Trench (in 626).

The chapter concludes by stating that one of the things to learn from this chapter is “the honor of jihad for the sake of Allah.”¹⁷

In Islam, The Leader Must Wage Jihad Against Anyone Preventing The Dissemination Of Islam

The chapter on the qualities of a worthy Muslim ruler (imam) includes among these qualities leading an army to wage jihad.¹⁸ It also lists the ruler's obligations, first among them “spreading the religion and preserving its principles... and waging jihad against anyone preventing the light of Islam from being spread – so that people may have freedom of choice [i.e. freedom to choose Islam].”¹⁹

Those Who Are Martyrs For Allah Do Not Die – They Live, And Reach The Highest Level Of Paradise

Along with emphasizing jihad, the Islamic Education textbook for grade 12 presents martyrs – that is, those who are killed for the sake of Allah – as reaching the highest level of Paradise, and quotes the Quran and hadiths on the subject. For example, in the second part of the book, in the unit on Quran study, students learn Verses 153-167 from Surah 2, and are asked to learn them by heart and recite them. Verse 154 states: “And do not say about those who are killed in the way of Allah, ‘They are dead.’ Rather, they are alive, but you perceive [it] not.”²⁰



Quotes from Quran Chapter 2, that students must learn by heart.

Likewise, in the section on Paradise and Hell, the book explains that Paradise has a number of levels, and that the prophets, the righteous, and the martyrs reach the highest of them. To prove this, the book quotes Verse 69 of Surah 4, which states: “And whoever obeys Allah and the Messenger – those will be with the ones upon whom Allah has bestowed favor of the prophets, the righteous, the martyrs and those who follow the right path. And excellent are those as companions.”²¹

Chapter II: Secularism Presented As A Heretical Western Invention Injected Into The Islamic World To Distance Muslims From Their Faith

Qatar's Islamic Education textbook for grade 11 devotes an entire chapter to the topic of secularism and the dangers it represents. The book describes secularism as a negative phenomenon that originated in the West and was injected into the Islamic world by the colonialist powers in a bid to distance the Muslims from their religion and raise generations disconnected from Islam. The chapter lists the negative characteristics of secularism and its detrimental effects, and stresses that Islam views it as heresy. Presenting examples of secularization from history, the textbook claims that Britain spread secularism in Turkey by establishing cells of collaborators headed by Ataturk, and that the Arab Spring revolution in Tunisia put an end to the dictatorial anti-Islamic regime of Habib Bourguiba. The chapter concludes by stating that, in order to deal with the "destructive ideas" of secularism and confront "the ongoing attacks against Islam," Muslims must revive their Islamic identity and closely study the Quran and the Sunna.

Chapter II reviews the grade 11 Islamic Education book's chapter on secularism.

Secularism: A Western Invention Intended To Distance People From Religion

The chapter begins with a general definition of secularism, describing it as "a deceptive and misleading term invented²² by the West to divert people away from religion and from concern with the world to come and cause them to be preoccupied exclusively with life in this world." It goes on to say: "Contemporary Islamic books usually define secularism as the separation of religion and state. [This definition] is now one of the most prevalent in both the West and the East, and it refers to separating the religious institutions (the Church) from the political ones (the administration). This limits secularism to the political domain, and perhaps [also] the economic one. But this term has developed and come to mean turning away from religion and regarding it as a spiritual relationship [between an individual and God] that is confined to the mosque or church and bears no connection to life in the public or private spheres" (p. 86).

مفهوم العلمانية:
 العلمانية كلمة مضللة خادعة، ابتدعها الغرب لصرف الناس عن الدين وعن الاهتمام بالآخرة إلى الاهتمام بالحياة الدنيا فقط. والتعبير الشائع في الكتب الإسلامية المعاصرة حول تعريف العلمانية هو: فصل الدين عن الدولة، وقد أصبح من أكثر التعاريف شيوعاً، سواء في الغرب أو في الشرق، وهو يعني: فصل المؤسسات الدينية (الكنيسة) عن المؤسسات السياسية (الدولة)، وبذلك تنحصر العلمانية في المجال السياسي وربما الاقتصادي فحسب.
 ثم إن هذا المفهوم تطوّر فيما بعد، وأصبحت العلمانية تعني البعد عن الدين واعتباره علاقة روحية محصورة في المسجد أو الكنيسة، ولا علاقة له بشؤون الحياة العامة والخاصة.

"Definition of secularism"

The Colonialists Deliberately Spread Secularism In Order To Cultivate Generations Alienated From Islam

The chapter explains that secularism arose in the West as a result of people's disgust with the tyranny of the Church which controlled all spheres of life. Later, secularism "penetrated the Islamic and Arab countries by means of colonialism, which sought to distance the [native] residents of the colonies from their religion and from the mosque in order to raise generations disconnected from religion. Then [the colonialists] formed cells of local collaborators to preach secularism and [advocate] distancing religion from the affairs of [daily] life" (p. 86). Among the factors that contributed to the rise of secularism in the Arab and Muslim world, the chapter lists the colonialist military occupation; student delegations that traveled to the West to study and became Westernized; the activity of Christian missionaries; the (academic) Orientalist movement "which devoted all its time to casting doubt on Islam and its principles"; foreign education institutions in Islamic countries; secularist organizations and political parties, and the media (p. 87).

The Characteristics Of Secularism: Licentiousness, Immorality, Destruction Of The Family

Listing the characteristics of the secularist movement in Muslim countries, the chapter says that it advocates "leading a materialist lifestyle and implementing the principle of utilitarianism"; seeks to corrupt education and turn it into a tool for spreading the secularist ideology; subscribes to the principle that the end justifies the means, namely that goals can be achieved in ways that are forbidden and twisted from a moral and political perspective; spreads licentiousness, chaos and immorality and destroys the family, and "spreads propaganda in favor of liberating women from the bonds of religion and decency" (p. 87). Describing the impact of secularism on the Arab and Muslim world, the chapter states that it has caused Muslims to abandon the shari'a and place their affairs in the hands of human beings (rather than God), far from religion. In the moral and social domains, it has caused the spread of alcoholism, gambling, prostitution, "calls for licentiousness," and "contempt for the values of purity and modesty." In the economic domain, secularism has led to the practice of usury, which is forbidden in Islam, while the payment of charity (*zakat*) was abolished and disconnected from the state apparatuses. In the field of education, colloquial Arabic and English have taken the place of Classical Arabic; secularist educational institutions have spread while religious schools have been closed, and religious studies have lost their prestige in favor of the Western sciences (p. 87-88).

Secularism Is Clear Heresy

Articulating "Islam's position on secularism," the chapter asserts that, as a comprehensive religion that regulates all spheres of life, Islam does not accept any other way of life. It states: "Secularism is a system opposed to Islam, and everything it asserts is far removed from what is said in the Quran. Adopting secularism as a way of life and as the state constitution, instead of Islam, constitute clear heresy" (p. 88).

موقف الإسلام من العلمانية :

الإسلام دين شامل كامل، ومنهجه واضح في جميع جوانب الحياة، ولا يقبل ولا يجيز أن يشاركه فيه منهج آخر. قال الله تعالى: ﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾ [النحل: ٨٩]. كما أمر المؤمنين أن يحكموا بما أنزل الله، قال تعالى: ﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرَهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ﴾ [المائدة: ٤٩]. وعليه فإن العلمانية نظام ضد الإسلام، وكل ما ورد في العلمانية بعيد كل البعد عما ورد في كتاب الله تعالى، والأخذ بالعلمانية منهجاً ودستوراً للحكم، وتفضيلها على الإسلام، فيه كفر صريح بدين الله ﷻ.

"Islam's position on secularism"

Britain Planted Secularist Cells In Turkey; The Arab Spring Ended The Secularization Of Tunisia

The chapter reviews processes of secularization in several Muslim countries, including Egypt in the period of Muhammad 'Ali Pasha during the first half of the 19th century. Discussing the secularization of Turkey after World War I,²³ it states that the Allies, especially Britain, dictated terms to Turkey before withdrawing their forces, including that it sever its ties with Islam, abolish the caliphate and persecute its supporters, persecute clerics and close down religious schools, replace the Arabic alphabet with the Latin one, adopt a civil constitution instead of the shari'a-based one, and transform the Hagia Sophia mosque in Istanbul into a museum. It also claims that Britain "planted cells of collaborators known as 'secularists,' led by Mustafa Kamal Ataturk, who played a significant role in abolishing the Islamic caliphate" (p. 88).

As another example of secularization the book presents the regime of Habib Bourguiba, who was president of Tunisia in 1957-1987. Describing him as "one of the most important secular politicians in the Arab world," the book states that his presidency was characterized by oppression and the persecution of Islam. Bourguiba, it says, "called to free the Tunisian woman from all religious bonds," criminalized polygamy, instated civil law in Tunisia's courts, adopted a dictatorial and oppressive constitution, and suppressed all forms of Islamic resistance. According to the book, this continued until the popular revolution of the Arab Spring ended the dictatorship in Tunisia.

The Way To Contend With Secularism And With The Current Attack On Islam Is To Revive The Islamic Identity And Study The Quran And Sunna

The last part of the chapter, titled “How We Can Deal with These Destructive Ideas,” lists the two main lessons that should be drawn: “1. [We must] revive the identity of the Islamic nation, which colonialism and its agents in the Muslim lands forcefully robbed us of; 2. [We must] closely study the Quran and the Sunna in order to discover the truth and identify the deviations [from Islam] that caused the downfall [of the Islamic caliphate], in order to confront the ongoing attacks against Islam and the Muslims (p. 89).

كيف نواجه تلك الأفكار الهدامة؟

١. أن نعيد هوية الأمة الإسلامية، التي سُلبت قسراً بسبب المستعمر وعملائه من أبناء البلاد الإسلامية.
٢. وأن نستقرئ نصوص القرآن والسنة، للوصول إلى الحقيقة والحق، ولمعرفة التجاوزات التي أدت إلى الانهيار، وذلك لمواجهة تلك الهجمات المستمرة على الإسلام والمسلمين.

“How We Can Deal with These Destructive Ideas [of Secularism]”

Chapter III: Attitudes Towards Non-Muslims

One of the subjects addressed in the Qatari Islamic Education books is the meaning of the terms “polytheism” and “unbelief,” as well as the attitude towards unbelievers, including Jews and Christians, among others. The study of these terms is aimed at instilling in the students a sense of their Muslim identity and reinforcing loyalty to their coreligionists and to prevent them from following the culture of anyone defined as an unbeliever.

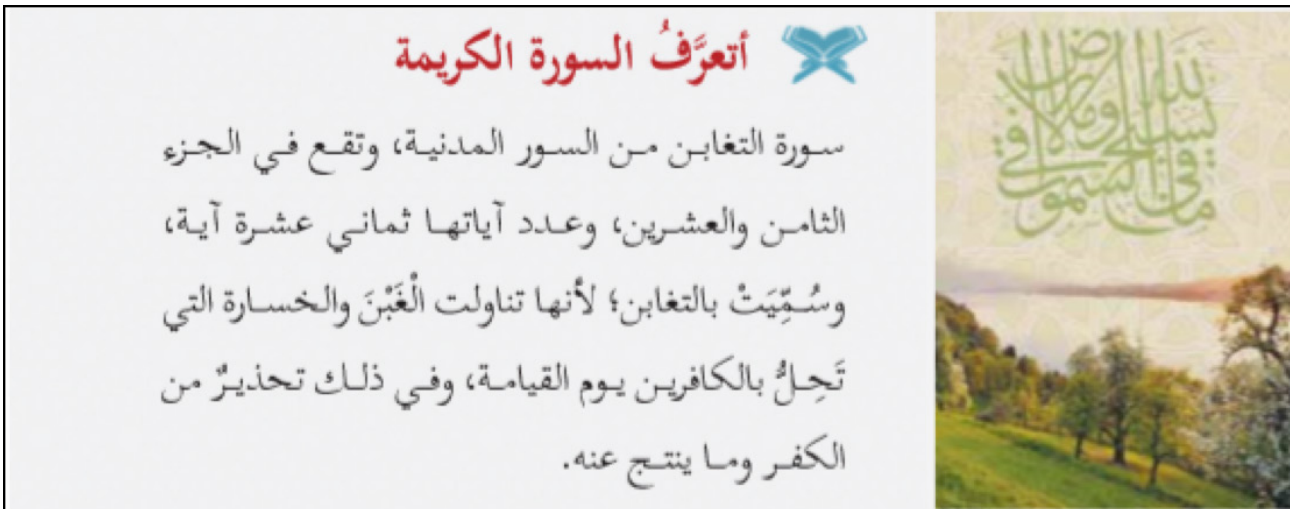
The school textbooks stress the principle of “loyalty and disavowal” (*al-wala wal-bara*), that is, loyalty to fellow Muslims and renunciation of non-Muslims. They link the study material to the students’ daily lives by asking about how they implement this principle in their relationships with non-Muslims in Qatar and abroad.

Chapter III will review attitudes towards non-Muslims in Qatar’s school textbooks for Islamic education for grades 9 through 11:

“Polytheism,” “Unbelief,” And Their Punishments In Islam

As noted, the schoolbooks include extensive chapters discussing the terms “polytheism” and “unbelief,” as well as the punishments for those who fall into those categories. The subject is first introduced in Grade 9, with a discussion of these terms, and the book defines adhering to them as “the worst of all sins,” punishable by eternity in Hell. The students are asked to study and memorize verses from Quran Surahs 25 through 64, which focus on unbelievers and polytheists and the punishment that awaits them on Judgment Day.

The study unit opens with Surah 64 of the Quran, which the students must read and memorize, and the book states that the Surah deals with the damage caused to unbelievers on Judgment Day and states that this is a “warning about unbelief and its consequences.”²⁴



Explanation about Surah 64, which warns against unbelief (Islamic Education for Grade 9, p 20.)


The unit stresses that on Judgment Day, unbelievers' good deeds, such as "building schools and hospitals" will not be taken into account, because in order to be accepted good deeds must include loyalty to Allah, "which unbelievers do not have, so their deeds are for fame and praise."²⁵


In addition to learning and memorizing the verses, students are also asked to enumerate the horrors of Judgment Day as mentioned in the verses, to imagine the unbelievers as they are sentenced to eternity in Hell and regret not believing in Muhammad, and to relate what they would advise themselves and their friends to do after learning about the painful results of unbelief.²⁶

An entire chapter is devoted to the subject of polytheism: what it is, how to distinguish among the types of polytheism, evidence of the bitter fate of polytheists, and ways to avoid this fate.

55
الشرك – (العقيدة الإسلامية)

الشرك





أَتَعَلَّمُ فِي هَذَا الدَّرْسِ:

- تعريف الشرك.
- التمييز بين أنواع الشرك مع الأمثلة.
- التدليل على سوء عاقبة المشركين.
- تدابير الشرع للوقاية من الشرك.

The chapter on polytheism (Islamic Education for Grade 9, p. 55)

This chapter opens by noting that polytheism is the worst sin of all, because it sentences its perpetrator to eternity in Hell. It states: "Every Muslim must know this issue so that he can beware of it."²⁷

According to the book, there are two types of polytheism: One is "greater polytheism" – that is, belief in another deity in addition to Allah – for which the punishment is exclusion from Islam and eternal Hell. This type of polytheism also allows the offender's property, and life, to be taken. "Lesser polytheism" – that is, swearing by the name of anyone not Allah and believing in superstitions – does not mean that the perpetrator is excluded from Islam, and will not necessarily spend eternity in Hell.²⁸

| المقارنة بين الشركين الأكبر والأصغر: | |
|---------------------------------------|--------------------------------------|
| الشرك الأصغر: | الشرك الأكبر: |
| « لا يُخرج من المِلَّة. » | « يُخرج صاحبه من المِلَّة. » |
| « لا يُخلد صاحبه فيها إن دخلها. » | « يُخلد صاحبه في النار. » |
| « تحت المشيئة. » | « صاحبه محرمة عليه الجنة. » |
| « لا يبيحها. » | « يبيح الدم والمال. » |
| « تحت المشيئة. » | « لا يغفر الله لصاحبه إلا بالتوبة. » |
| « لا يحبط إلا العمل الذي قارنه فقط. » | « مُحبط لجميع الأعمال. » |

Comparing greater and lesser polytheism (Islamic Education for Grade 9, p. 58)

The issue of unbelief is also discussed in the Grade 10 text, which asks the student to “believe in Allah the Almighty [and] to know His names and titles” as well as to know about the meaning, types, and forms of unbelief.

141 الكُفْر (معناه وأنواعه وصوره) – العقيدة الإسلامية

الكُفْر (معناه وأنواعه وصوره)

لَمْ تَرِ إِلَى الدِّينِ يَرْغَمُونَ أَنَّهُمْ آمَنُوا بِمَا أَنْزَلَ إِلَيْكَ وَمَا
 أَنْزَلَ مِنْ قَبْلِكَ يَرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ
وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ
 وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

أَتَعَلَّمُ فِي هَذَا الدَّرْسِ:

- تعريف الكُفْر.
- أنواع الكُفْر.
- من صور الكُفْر.

The chapter on unbelief (Islamic Education for Grade 10, p. 141)

The book explains that there are two types of unbelief: One is “greater unbelief,” which includes denial and doubt of the word of Allah – the punishment for which is exclusion from Islam and eternity in Hell. “Lesser unbelief” is defined as not believing in Allah’s mercy, fighting another Muslim, and swearing loyalty in the name of something other than Allah. Those guilty of this are neither excluded from Islam, and their punishment is not as bad.²⁹

The Grade 11 book explains that people began to believe in multiple deities after the saints from the tribe of Noah died and the devil ordered the people of the tribe to create statues in the saints' image. At first, they did not worship them, it says, but as that generation died out, the people began to worship them. It goes on to enumerate the signs of polytheism: using amulets, spells, and consulting practitioners of witchcraft and fortunetellers.³⁰

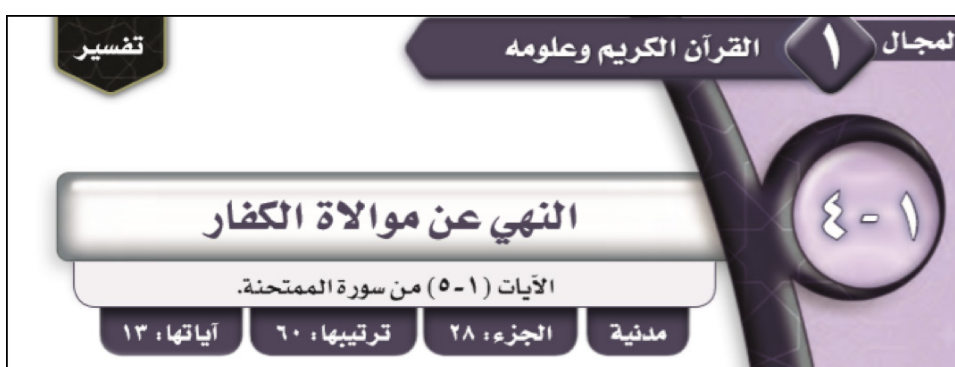


Explaining polytheism with a statue of Buddha (Islamic Education for Grade 11, p. 45).

Attitudes Towards Non-Muslims

The Grade 11 text discusses at length the issue of how non-Muslims should be treated. It warns students not to form relationships with unbelievers, and emphasizes the principle of loyalty to Muslims and disavowal of unbelievers.

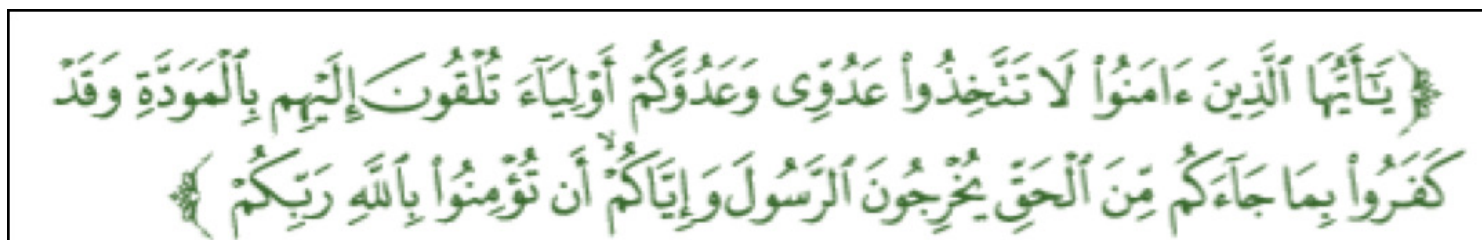
Eleventh graders learn Verses 1-9 of Surah 60 in the Quran. This Surah, the book says, focuses on “purging the believers’ hearts of affiliation with and loyalty to anyone who does not belong to the religion of Allah the Almighty.” The first chapter of this unit is “It Is Forbidden To Ally Yourself³¹ With Unbelievers.”³²



The chapter on the prohibition to ally with the unbelievers (Islamic Education for Grade 11, p. 26)

This chapter states that the spirit of these Quranic verses stresses the principle of loyalty to Allah, to the Prophet Muhammad, and to the Muslims, and to disavowal of anyone who does not follow their path. The verses, it adds, emphasize that it is this principle that unites Muslim society and keeps it distant from imitation of “other identities and societies.”³³

It goes on to explain the Quranic verses. Verse 1, which opens Surah 60 of the Quran, states: “O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth...” This verse, it says, emphasizes that Allah forbids believers “from taking unbelievers as defenders and aides for whom affection, closeness, and friendship is felt,” because they do not believe in the word of Allah and they harmed the Prophet Muhammad and his followers. The punishment for violating this precept, it says, is “the wrath of Allah.” Believers are called upon to beware of the unbelievers, who “do all they can to kill, torture, expel, and curse the Muslims,” and must sever relations with them even if they are members of their family.³⁴



Quran 60 Verse 1: “O you who have believed, do not take My enemies and your enemies as allies...” (Islamic Education for Grade 11, p. 29)

Another chapter on the subject, titled “Loyalty and Disavowal,” explains that what “loyalty” means is love for Allah, for the Prophet, and for his followers, and helping them and being close to them. “Disavowal,” it says, means hatred and hostility towards the enemies of Allah. The obligations of those who love Allah include an obligation to wage jihad for His sake.³⁵

The Punishment For Muslims Who Show Loyalty To Unbelievers

The chapter titled “Loyalty and Disavowal” also focuses on Allah’s punishment for friendship with unbelievers. It stresses: “Allah prohibits alliances of any kind with unbelievers, and the Islamic nation must disavow unbelievers and their families... Allah states that forming an alliance with unbelievers excludes the perpetrator from the community... and severs his relationship with Allah.” There are several degrees of loyalty to unbelievers, it says. The first is love for unbelievers, and even a belief that their religion is correct, as well as spreading unbelief and helping unbelievers against Muslims, and accepting their beliefs as true. The punishment for this, according to the book, is declaring the offender an unbeliever and excluding him from the Islamic community. The second degree of loyalty to unbelievers is sycophancy towards them and frequently meeting with them, imitating their holidays, customs, manner of dress, values, and names – and is one of the worst possible sins. The third is wishing to be like them – not out of love for them but from being blinded by their achievements in this world; in some cases, such loyalty can be forgiven.³⁶

Attitudes Towards Unbelievers In Islam

According to the text, Islam classifies unbelievers into categories that reflect an “objective and realistic” approach towards non-Muslims. In this context, it points out that Jews and Christians are included among the unbelievers. The categories are as follows:

1. Protected individuals (*dhimmis*): Jews and Christians living permanently in Islamic lands; their lives and property and all their rights are protected.
2. Protection seekers: Jews and Christians living temporarily in Islamic lands as diplomats and emissaries, and all those who come to Islamic countries for purposes of trade, studies, and the like. Their rights are protected and their property and lives must not be harmed.
3. All those with whom there are agreements: Unbelievers who have truce agreements with Muslims. The agreements must be kept, and they must not be harmed.
4. All those with whom there is a state of war: There is no obligation towards them and their security is not assured. They started a war with Muslims in order to harm Islam, so they must be fought until they either convert to Islam or pay the *jizia* poll tax.³⁷

Further on in the Grade 11 book, unbelievers are divided into two types. The first of these is those who have declared military, propaganda, economic, or political war on Islam and the Muslims and have collaborated in aggression against Islam. Muslims are prohibited from treating them as friends, and “they must be banned and hostility and hatred for them must be declared, even if they are very close to us. Anyone befriending them is an oppressor worthy of Allah’s wrath.”

The second type of unbeliever is those who are not hostile to Muslims, are not fighting them, do not want to harm them, and live among them. According to the book, Allah permits Muslims to form relationships with them and to act fairly towards them, to be neighborly, and to be close to them.³⁸

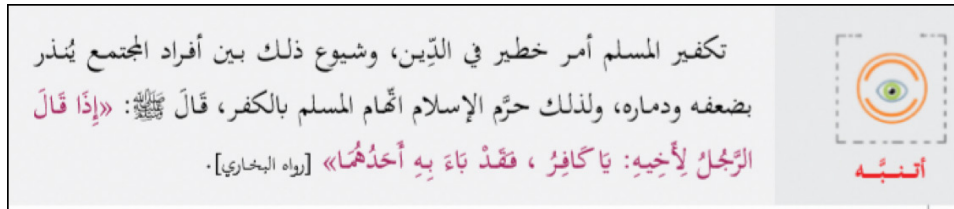
One of the assignments in the book asks students to give examples of their relationships with non-Muslims – for example a neighbor, a merchant, or a chauffeur.³⁹ Another asks students to clarify the “permitted limits in all things connected to cultural exchanges between Muslims and non-Muslims, in the areas of science, finance, values, and customs.”⁴⁰

Attitudes Regarding The Concept Of *Takfir* – Accusing Other Muslims Of Unbelief

The Grade 10 textbook also addresses the term *takfir* – the practice of accusing other Muslims of unbelief – although it is mentioned only briefly, and there is no chapter devoted to it.

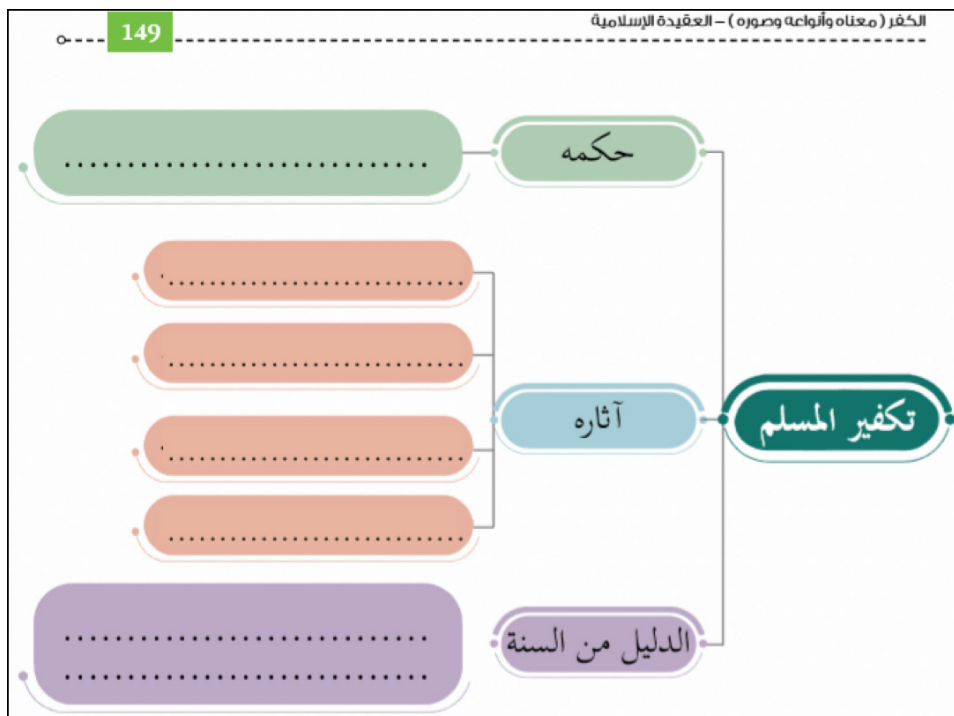
There are two mentions of the term in the book. First, it notes that Islam prohibits accusing other Muslims of unbelief; this occurs following a detailed explanation of actions that are against the religion, such as re-

nouncing Islam, polytheism of any kind, and unbelief of any kind. *Takfir* is mentioned again in a small section headlined “Pay Attention,” that states: “According to the religion, accusing another Muslim of unbelief is very grave. If [making this accusation] is widespread in a society, it is evidence of that society’s weakness and destruction. Therefore, Islam bans accusing other Muslims of unbelief...”⁴¹



“According to the religion, accusing another Muslim of unbelief is very grave” (Islamic Education textbook for Grade 10, p. 59)

On page 146 of the Grade 10 text, students are again warned about *takfir*, but this time the book does not say it is forbidden in Islam, but rather states that “the Prophet Muhammad warned not to hasten to declare another Muslim as an unbeliever” because of the grave consequences of such an accusation – including making it permissible to kill the accused and take his property, or to force his wife to divorce him and strip him of his inheritance rights.⁴² The students’ assignments on the topic of *takfir* include asking them to write about the punishment for accusing other Muslims of unbelief and asking them to provide proof from the Sunna.⁴³ Another assignment asks them to present proof that “no Muslim should be declared an unbeliever without proof.”⁴⁴



Assignment on *takfir* (Islamic Education textbook for Grade 10, p. 149)

Chapter IV: Attitudes Towards Jews And Christians, Islam's Superiority Over Other Religions

Qatar's Islamic Education books for Grades 7-11 devote considerable space to the attitude towards Jews and Christians in Islam, while quoting from the Quran and Hadith but occasionally also linking the material to the current era. The Jews are presented, inter alia, as treacherous, quarrelsome, crafty, and vindictive, as well as weak and wretched. These claims about Jews are commonly found in Arab antisemitic propaganda.⁴⁵

Judaism is presented as a false religion that distorts the word of God, and the Jews are accused of having maligned the prophets and even killed some of them, out of their "evil nature." Christianity is presented in an equally negative light, whereas Islam is presented as the true religion intended to deliver mankind out of darkness into the light.

The negative presentation of the Jews is apparently meant to justify their expulsion, the violence against them and the seizing of their property by Muhammad and the Muslims during the early years of Islam in Medina.

Chapter IV reviews the attitude towards Jews and Christians, and the status of Islam verses other religions, as presented in the Qatari Islamic Education books for grades 7-11.

Islam's Superiority Over Other Religions

The Islamic Education textbook for Grade 10, which deals with Islamic pride and conviction, stresses that one of the fundamental values of Islam is the Muslim's pride in his religion – which is the true faith – and his recognition of Islam's superiority over its enemies. The book states: "Greatness, pride and honor are some of the values that Islam instills in the hearts of its followers, the believers, and it refuses to let them be in a state of humiliation or dishonor. On the contrary. [Islam] aspires to imbue every Muslim with confidence in the mission entrusted to him by Allah: to deliver mankind from the darkness into the light and from the worship of [their fellow] men to the worship of the Lord of creation. Islam demands that Muslims always arm themselves with a sense of greatness, honor and superiority, and with conviction that anyone who regards himself as great, other than Allah, is small, and that anyone who takes an arrogant stance vis-vis Allah is despicable and wretched, as stated [in the Quran 35:10]: "Whoever desires honor - then to Allah belongs all honor."⁴⁶



"The True Religion: Islam." The Muslim's mission is to deliver mankind from the darkness into the light (Islamic Education textbook for Grade 10, p. 181)

A subsequent section explains the importance of the Muslims' sense of pride in his religion. It says: "When the faith becomes established in the believers' heart, he immediately absorbs the [sense of] greatness. This impels him to speech and action that emanate directly from an immense sense of pride and superiority over the enemies of this religion."⁴⁷

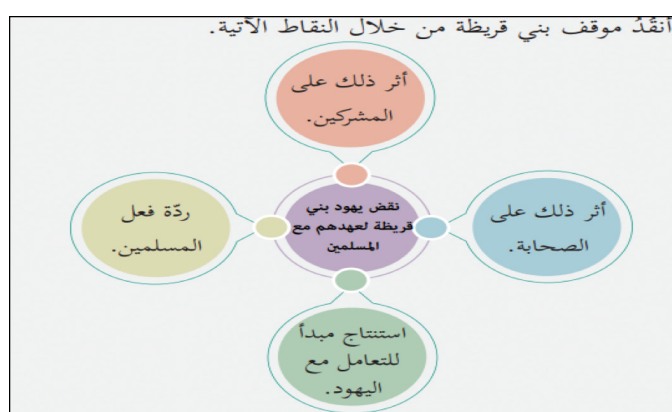
Attitude Towards Jews and Judaism

As stated, the textbooks present the Jews as treacherous and crafty but at the same time as weak, wretched and cowardly.

The Jews Are Treacherous And Crafty

The Islamic Education textbook for Grade 7 devotes a chapter to the Battle of the Trench (627).⁴⁸ Explaining the historical background of the battle, the book states that in the year before it, Muhammad had "exiled the Jews of the Banu Nadir [tribe] from Medina to Khaybar because of their dishonest and treacherous ways,"⁴⁹ and that "their hearts burned with hatred for the Prophet and his preaching [*da'wa*], so they decided to take revenge [upon him]."⁵⁰ It states further that the main reason for the Battle of the Trench was "the Jews' incitement of the Arab tribes against the Muslims... The heads of the [Jewish] Banu Nadir tribe, chief of them Huy-ayy ibn Akhtab, approached the Arab tribes (chief of them Banu Quraysh and Banu Ghatafan), and incited them to join the battle against the Muslims." These Jews and Arabs, the book relates, then formed an army of 10,000 fighters, which was joined by the Jewish tribe of Banu Qurayza, whose members were neighbors of the Muslims and "who violated their contract with the Muslims and besieged them [along with the army] on every side."⁵¹

Following this, the students are asked to discuss the Banu Qurayza tribe's violation of the contract with the Muslims from the following perspectives: the effect it had on the polytheists, the effect it had on the Prophet's Companions, and the Muslims' response, and to "infer the principle [that can be formulated regarding] the attitude towards the Jews."⁵² Listing the "lessons to be drawn" from the Battle of the Trench, the chapter states, inter alia, that "treachery and perfidy are among the traits of the Jews throughout history."⁵³



Assignment requires students to conclude what attitude should be taken against the Jews (Islamic Education textbook for Grade 7, p. 88)

الدروس المستفادة

1. بذل الجهود، والأخذ بالأسباب، ثم التوجه إلى الله تعالى من أهم أسباب النصر.
2. من سنن الله تعالى أنه لا نصر إلا بعد شدة، ولا منحة إلا بعد محنة.
3. المشاورة وتبادل الآراء طريق للوصول إلى الثواب.
4. الغدر والخيانة من صفات اليهود على مرّ الأزمان.
5. كان رسول الله ﷺ يُمثل القدوة الصالحة للصحابة رضي الله عنهم بمشاركته لهم في حفر الخندق، وصبره على الجوع والتعب.
6. المسلم يستفيد من تجارب الأمم الأخرى في السلم والحرب.

“Treachery and perfidy are among the traits of the Jews throughout history” (Islamic Education textbook for Grade 7, p. 92)

In the Grade 8 textbook, in the section on the Battle of Khaybar (629), which is established in Muslim history as the battle in which the Jews of Medina were defeated, the Jews are again described as vindictive, cunning and cowardly. This textbook reiterates that the Prophet’s expulsion of the Jewish Banu Nadir tribe from Medina to Khaybar in 626 “wounded the souls” of these Jews and filled them with hatred and vindictiveness, so the Prophet had no choice but to fight them. The Jews of Khaybar “used their wealth and their property to carry out cunning ploys against Islam and the Muslims” and form a front against them together with Arab tribes. Therefore, “Muhammad ordered his Companions to punish the Jews for betraying the Muslims and eliminate the danger they posed to the Islamic state, which could only [be done] by thoroughly driving them out.”⁵⁴

The assignment that follows this section states that “the Quran describes the Jews as haters of the truth [i.e., Islam] and its followers [the Muslims], as Allah said [in the Quran], verse 9:32: ‘They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers hate it.’” The students are then asked to explain the connection between this description of the Jews and Muhammad’s “decision to attack them.”⁵⁵

« من صفات اليهود في القرآن الكريم: كرههم للحق وأهله؛ قال تعالى: ﴿يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلاَّ أَن يُضَاعَفَ نُورُهُ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ [التوبة: 32]. »

« اربط بين هذه الصفة وقرار غزوهم. »

.....

.....

.....

أربط

The students are asked to explain the connection between the Jews’ trait as “haters of the truth” and Muhammad’s decision to attack them (Islamic Education textbook for Grade 8, p. 76)

The Jews Are Weak And Cowardly

Also in the context of the Battle of Khaybar, the Jews are presented as cowardly, in contrast to the brave and smart Muslims. The book relates that Muhammad sent 'Abbad ibn Bishr to gather intelligence about the enemy, and the latter recruited a Bedouin who "told [the Jews] about the Muslims' great numbers and extensive gear, which terrified them and diminished their fighting spirit." When the Jews understood that Muhammad was about to attack them, they fled to their fortresses, because "it is not their custom to confront [the enemy] in battle." Muhammad's army besieged them and managed to "conquer their fortresses one by one, and the first fortress to fall was Na'im, the strongest of them all."⁵⁶ Eventually, the Jews sued for peace, and after negotiations Muhammad agreed to take half their property as loot. The book states that "the Jews had 93 fatalities while the Muslims had only 15 martyrs." The Jews of Fadak, north of Khaybar, offered Muhammad all their property if he agreed to spare them, so "Fadak was conquered without any fighting."⁵⁷

Listing the "lessons to be drawn from the Battle of Khaybar," the chapter states, inter alia, that "cowardice and weakness are among the traits of the Jews throughout history."⁵⁸

الدروس المستفادة من غزوة خيبر:

1. الصفة الملازمة لليهود في سائر الأوقات والأزمان هي الجبن والضعف.
2. من أسباب النصر الاعتماد على الله تعالى بعد الأخذ بالأسباب.
3. الهدف الأسمى للجهاد في سبيل الله تعالى هو دعوة الناس إلى الله، وهدايتهم إلى الخير.
4. اتخاذ الحَيطة والحذر من العدو واجبٌ على المسلمين لحماية بلادهم، وتحقيق الأمن والاستقرار.

Among "the lessons to be drawn from the Battle of Khaybar" is that "cowardice and weakness are among the traits of the Jews throughout the generations" (Islamic Education textbook for Grade 8, p. 80)

One of the assignments at the end of the chapter requires the students to compare the Jew's attitude towards the Muslims in the time of [Muhammad's] prophecy and their attitude towards the Muslims today, in light of the material learned in the lesson. (The students are apparently expected to infer that the traits ascribed to the Jews in the chapter – treachery, cowardice, etc. – are also applicable to the Jews today).⁵⁹

السؤال الرابع: في ضوء الدرس بين موقف اليهود من المسلمين في عصر النبوة، وفي عصرنا الحاضر.

| اليهود في عصرنا الحاضر | اليهود في عصر النبوة |
|------------------------|----------------------|
| | |
| | |
| | |

Assignment: Comparing “the Jew’s attitude towards the Muslims in the time of [Muhammad’s] prophecy and their attitude towards the Muslims today” (Islamic Education textbook for Grade 8, p. 83)

Judaism Is A Distorted Religion

In a chapter about Judaism and Christianity in the Grade 11 textbook, Judaism is defined as a false religion and the Jews as a people who distorted the religion presented to them by the Prophet Moses: “Judaism’ is a new term referring to the false religion that deviated from the true religion presented by [the Prophet] Moussa [i.e. the Biblical Moses]. Moussa didn’t present [the religion known as] Judaism, but rather Islam, in the overall sense... Moussa was sent to... the Hebrews, the descendants of Ibrahim [Abraham], known as the tribes of Israel, to preach the singularity of God and the renunciation of idols. However, they... ‘took [Allah’s] words out of context,⁶⁰ violated agreements; claimed that ‘Uzair was the son of Allah⁶¹ and [adhered to] other corrupting religious principles.⁶²

The book lists the ways in which the Torah is distorted: 1.It attributes faults and weaknesses to God, saying, for example, that “He regretted his actions, such as the troubles he brought upon the Jews,” or that “he grew tired and had to rest like a man”; 2. “It describes the prophets in a manner unbecoming their noble stature, claiming that Noah, Lot, and Daoud [David] consumed wine, engaged in forbidden behaviors, cheated, betrayed, etc.”; 3. “It omits laws and rules handed down to the Israelites that prove the authenticity of Muhammad’s prophecy”; 4. It is “racist, since it presents the Jews as the Chosen People and all other nations as inferior.”⁶³

Due To Their “Evil Nature,” The Jews Killed Their Prophets

The chapter on the principles of faith in the textbook for Grade 8 states that the Jews slandered their prophets and even killed them: “The Israelites were known for accusing their prophets of lying. Due to their evil nature, they even killed several prophets. They made up false and hideous allegations against Daoud, a prophet of Allah, to the point where he cursed those of his own people who disbelieved. Allah says [in Quran 5:78]: ‘Cursed were those who disbelieved among the Children of Israel by the tongue of Daoud and of ‘Issa son of Maryam [Jesus]. That was because they disobeyed and transgressed.’”⁶⁴

The Jews Want To Take Over The World

The chapter on Judaism and Christianity in the Grade 11 textbook states that Zionism is “a Jewish political movement” that has nothing to do with the Jewish religion. But at the same time the passage associates Zionism with the antisemitic trope about Jewish world domination, saying that this movement persuaded the majority of the world’s Jews to “take over the world so that control [of it] would be in the hands of the Jews.”⁶⁵

View Of Christianity

Like Judaism, Christianity is also presented as a religion that has been distorted. The Islamic Education textbook for Grade 11 states: “Christianity was a monotheistic religion, but over time, its adherents took Allah’s words out of context and claimed belief in three divine beings [the Trinity] and in other corrupting religious principles.”⁶⁶

The book lists the “distortions” of the Gospel, i.e., beliefs that are incompatible with Islam.

- First, it states that the Christians themselves acknowledge that the Gospel is not divine in origin: “[The Christians] themselves do not claim that [the Gospel] came down to them from Allah but attribute it to its authors, such as Matthew, Mark, Luke, John and others...”
- Some of the additional “distortions” listed are:
- “The blatant contradictions and differences between the various Gospels, and various errors that reason cannot accept, which prove that they couldn’t have been [authored] by Allah.”
- “The attribution of despicable acts to the prophets of Allah and His messengers.”
- “The belief in the Trinity, or in three divine beings: the Father – Allah, the Son – the Messiah [Jesus], and the Holy Spirit – [the angel] Gabriel... and [the fact that] they accuse anyone who denies this of heresy. Allah spoke and refuted their words [in Quran 5:73]: ‘They have certainly disbelieved who say, ‘Allah is the third of three.’ And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.’”
- “The belief in the Cross and in redemption: [The Christians] claim that Adam died without repenting the sin of eating from the Tree [of Knowledge], and that [his] sin passed down to all his descendants, without exception, until the Messiah came to atone for the sins of those who [lived] before and after him... by sacrificing himself and being crucified as redemption for [all of] mankind and in order to save it...
- “Sanctification of the Cross and wearing it – because the Cross is symbol of salvation, for [Jesus’s] suffering redeemed the sins of mankind...”⁶⁷

Chapter V: Orientalism And The Christian Mission Are Tools Used By The Catholic Church To Destroy Islam

Qatar's Islamic Education book for grade 11 devotes a chapter to the subject of orientalism⁶⁸ and the Christian mission. The chapter presents orientalism and the Christian mission as "the most obvious, significant, and malicious" expressions of "the Western ideological attack" aimed at destroying Islamic culture and undermining Muslims' fundamental principles. Orientalists are referred to as scholars from the West whose research – a product of the Catholic Church – is aimed at vilifying Islam and compensating for the failure of the Crusades and to advance religious, scientific, commercial, cultural, and political goals. It states that orientalist research served Western colonialism by providing advance intelligence that aided the colonialist takeover of the Muslim world and helped "spread Western culture from a position of patronization of other peoples." It adds that orientalist research is biased and is aimed at casting doubts upon the prophethood of Muhammad and distorting Muslim history, while deliberately focusing on its dark chapters and disregarding the golden ages of Islam.

At the same time, the book presents a number of what it termed "fair" orientalists who praised Islam – among them German author Sigrid Hunke, who was a member of the SS's German Sciences Service.

Chapter V will review the subject of orientalism and the Christian mission as taught in the Qatari Islamic Education textbook for grade 11.

"Orientalism And The Christian Mission Are The Most Obvious, Significant, And Malicious" Manifestations Of The Western Ideological Attack On Islam

The chapter, which presents orientalism as one of the manifestations of the Christian mission, opens with Verse 2:120 of the Quran, which states: "And never will the Jews or the Christians approve of you until you follow their religion." The student is asked, "Have you seen anything in reality that proves this verse?" (p. 162).

The introduction to the chapter states that since the beginning of preaching to Islam in the Arabian Peninsula, "there has been a struggle between the righteous path and deviation from it, between truth and falsehood. The flag of falsehood was borne by the polytheists. The Jews went in the polytheists' path, and all the enemies of the [Islamic] ummah allied with them. Thus it was until the Crusader armies attacked the Muslim lands, motivated by blind fanaticism aroused by the Christian clergy among the European peoples by attributing the most loathsome plots to the Muslims."

It goes on to say that after the Crusaders were defeated, "the hostility [to Islam] continued under other slogans, without the Islamic *ummah* being aware of it. Then an ideological attack began, carried out by the enemies of the Islamic *ummah* by means of hidden weapons and various ways in order to destroy [this *um-*

mah's] culture, distance it from its religion, weaken its internal strength and determination, and undermine all its elements and fundamental principles. This attack was manifested in several ways; orientalism and the Christian mission are the most obvious, significant, and malicious of these” (p. 162).

Orientalists Are Western Scholars Advancing Religious, Academic, Commercial, Cultural And Political Goals

The book defines orientalism as “academic activity by Western scholars focusing on the study of the East” and orientalist as “a group of Western scholars who studied Islam, the Arabic language and the languages, religions and cultures of the East with the aim of achieving religious, academic, commercial, cultural and political goals” (p. 162).

تعريف الاستشراق:

الاستشراق: يقصد به النشاط العلمي الذي اهتم بالدراسات الشرقية من قبل علماء الغرب.

والمستشرقون هم: مجموعة من علماء الغرب الذين اعتنوا بدراسة الإسلام واللغة العربية، ولغات الشرق، وأديانه، وآدابه، لتحقيق أهداف دينية وعلمية وتجارية وثقافية وسياسية.

Definition of orientalism

Orientalism Is The Catholic Church's Means of Harming Islam And Compensating For The Crusaders' Defeats

The chapter states: “Orientalist studies began in the framework of the Church, and were inspired by it, particularly the Catholic [Church], in order to belittle the principles of Islam and disparage its values, with the aim of defending the Catholic Church as well as to psychologically compensate for the defeats suffered by the Crusaders in the Muslim lands. Afterwards, these studies became a guide for Western colonialism in the Muslim world” (p. 163).

The Goals Of Orientalism: Aiding Colonialism, Spreading Western Culture

One of the reasons orientalism emerged, according to the chapter, was the Church clergy's fear for their status in the Christian world as many Christians began to convert to Islam; orientalism was a way to fight Islam, damage its image, and distance Christians from it. Another goal was to study the Islamic countries, which

possessed great natural resources, in order to exploit them as a source of raw materials and also as markets for Western products. The chapter adds that the orientalists provided information about the countries that the West sought to take over for their resources, and that “the connection between the orientalists’ studies and the Western governments continues to this day.” It states that one of orientalism’s main aims is “to spread Western culture from a position of patronization of other peoples.” The Europeans, it adds, spread their languages, fought the Arabic language, and lent the Arab and Muslim countries a Western cultural tone, inter alia by means of establishing missionary research institutes in the Muslim world with the aim of disseminating Western culture and ideas (p. 163-164).

Students learn in this chapter about the means by which orientalists promoted their goals: by publishing books on Islam, “most of which were full of vilification of Islam”; by establishing research centers focusing on Middle East affairs “in the service of colonialism”; and through academic instruction and oversight of scientific research carried out by Arab students, including “selecting topics that play up the disputes and divisions among Muslims.” (p. 165).

Orientalist Research Aims To Cast Doubts “On The Truth Of The Prophecy Of Muhammad,” Distort Muslim History

The chapter presents the aims of orientalist research as follows: “casting doubts on the truth of the prophecy of Muhammad and its divine source” and on the reliability of the hadiths, and arguing that the Arabic language is incapable of adapting and incorporating scientific developments, as a way of claiming that it should be replaced with a different language with the ultimate goal of “eliminating the language of the Quran.” Another orientalist aim, according to the textbook, is “casting doubts on Muslim history and depicting it as a series of civil wars amongst Muslims, by highlighting the dark parts of our civilized history and concealing and disregarding its glorious parts [with their achievements] in every area, [chapters of history] which our righteous forefathers⁶⁹ wrote in letters of gold.” It adds that the orientalists “acted to revive the tribal fanaticism and sectarian disputes to which Islam had put an end” (p. 165).

Among The “Fair” Orientalists – SS Researcher Hunke

The chapter also discusses orientalists it refers to as “fair and less influenced by the motivations of orientalism who carried out praiseworthy academic research.” Among these is the Scottish historian and philosopher Thomas Carlyle, who, it states, “saw Muhammad as a hero and devoted many pages in his book *The Heroes* to him.”⁷⁰ Also among them are Sigrid Hunke, the German author who researched racial psychology for the SS’s German Sciences Service and who wrote *Allah’s Sun over the Occident* (German: *Allahs Sonne über dem Abendland*),⁷¹ and the French orientalist Alphonse-Etienne Dinet,⁷² whose “research of the truth led him to convert to Islam and change his name to Nasr Al-Din” (p. 164).

المنصفون من المستشرقين:

هناك بعض المستشرقين المنصفين الذين لم تؤثر فيهم دوافع الاستشراق كثيراً، فكان لهم جهد علمي يُذكر لهم، ومن أمثال هؤلاء:

١. المستشرق «كارليل»: الذي عدّ محمداً ﷺ بطلاً، وخصّه بصفحات كثيرة في كتابه (الأبطال).

٢. المستشركة «زغريد هونكيه» في كتابها (شمس العرب تسطع على الغرب).

٣. المستشرق «إيتين دينيه» الفرنسي، الذي انتهى به البحث عن الحق إلى إعلان الإسلام، وأصبح اسمه (ناصر الدين).

“Fair orientalist”

Missionaries, Orientalists Are Working To Destroy Islam, In Service Of The Church

The chapter also addresses the Christian mission and its areas of activity in the Muslim countries. Education is one area, it says, where the mission worked unchecked and attained achievements by establishing educational institutions, “which unfortunately are very widespread in the Muslim countries and which are in great demand by parents who claim that their children will learn foreign languages [in them]. This comes at a price of neglecting Islamic studies and the language of the Quran.” Likewise, it states that poor peoples’ need for aid and medical treatment is exploited by so-called charity organizations and medical centers that provide aid and medical services while preaching Christianity (p. 166).

The chapter concludes by showing a link between orientalism, the Christian mission, and the governments of the Christian countries: “The relationship between orientalism and the [Christian] mission is very close and very strong, since orientalism supports the mission, and the source of both is the Church. [Both orientalist and missionaries] are Christian clerics and both serve the Church to the same extent. The mission of all of them focuses on destroying Islam, casting doubts among people about Islam, distorting the history of the Islamic ummah and its great Prophet, and transforming the Islamic world into areas of Western influence” (p. 166).

Chapter VI: The Subject Of Death, With Focus On The Pleasures Of Paradise And Torments Of Hell

While encouraging jihad and the sacrifice of the soul, presenting secularism as heresy and a danger to Islam, discussing the Islamic perception of non-Muslims and the need to renounce them, presenting Judaism and Christianity as “distorted” religions and the Jews as treacherous, and presenting oriental studies as a Western and Christian conspiracy against Islam, Qatar’s Islamic Education school textbooks also deal with the subject of death and its significance in Islam, and the fate of Muslims and unbelievers in the afterlife: in the grave, on the Day of Resurrection (Judgement Day), and in Paradise or Hell.

Despite the grim nature of this subject, students are introduced to it in grade 8, at age 13-14. The Islamic Education textbook for grade 8 states that the believing Muslim must always keep death in mind and prepare for it. It describes how the Angel of Death grabs the soul, and how the believing Muslim experiences pleasure in the grave while the unbeliever suffers torment.

The grade 12 textbook addresses the topic in greater detail and depth, focusing on the horrors of the Day of Resurrection, the pleasures awaiting the believers in Paradise and the torments awaiting the unbelievers in Hell. The students are taught that the highest level of Paradise is reserved for the prophets, the righteous, and the martyrs, whereas Hell is the destination of the infidels, of people who were arrogant about Allah and His signs, and of those who failed to observe the commandments of Islam, such as prayer and fasting. The messages are clearly meant to instill fear in the students and convince them to follow the directives of the religion. The chapters on this issue include a particularly large number of quotations from the Quran and Hadith, apparently in order to underscore its importance in Islam and in the Islamic sources. The chapters on this subject conclude with questions asking students to summarize the material and deduce from it how they should behave.

Chapter VI reviews the subject of death as addressed in the Qatari Islamic Education textbooks for grades 8 and 12.

A Muslim Must Always Remember Death And Prepare For It

As stated, the subject of death is introduced as early as grade 8. The grade 8 book devotes an entire chapter to it and to the fate awaiting the believers and unbelievers in the grave, while presenting relevant Quranic verses and hadiths. The chapter stresses that a believing Muslim must always be conscious of death and prepare for what follows it, while emphasizing that sinners are doomed to torment in the grave.

The chapter opens with Quranic verses dealing with death and the hereafter. Death is defined as “the removal of the soul from the body by the Angel of Death, who grabs it. This happens only when Allah the Almighty orders him to do so, for it is stated by Allah [in Quran 32:11]: ‘Say, The angel of death will take you who has been entrusted with you. Then to your Lord you will be returned.’” The chapter adds: “When the believer feels that his end is near, his trust in Allah grows stronger, as well as his confidence that [Allah] will have more mercy for His servant than a mother has for her child.”⁷³

حقيقة الموت والبرزخ والنفخ في الصور



أَتَعَلَّمُ فِي هَذَا الدَّرْسِ:

- تعريف الموت.
- أحوال الناس عند الموت.
- آثار تذكر الموت.
- مفهوم الحياة البرزخية.
- المراد بالصُّور، والنفخ فيه.

Opening page of the chapter on death in the grade 8 textbook (Islamic Education for Grade 8, p.135)

The chapter states further that death is a fact that all people acknowledge, regardless of faith or gender, “but the believing Muslim differs from others in that he is aware of the implications of death.” The “belief in death,” it explains, has several implications that the Muslim must always remember:

- “Death is the unavoidable fate of all creatures: men, djinns, angels and others.”
- “Every living thing has an allotted lifespan that nothing can extend or cut short.”
- “The duration of life is decreed exclusively by Allah. Nobody knows the hour of his death, and nobody has the ability to hasten or postpone its arrival.”
- “One must always keep death in mind, lest one become distracted.”
- “One must always prepare for death and the events and horrors that will follow it, by doing good deeds and repenting [all sins].”
- “Belief in what awaits one in the grave: pleasure for the believers and torment for the unbelievers.”⁷⁴



The elements of the “belief in death”: “an unavoidable fact,” “a finite lifespan,” “duration decreed by Allah,” “remember death,” “prepare for what follows it,” “the pleasure and torment of the grave” (Islamic Education for grade 8, p.136)

The Grave, An Interim Stage Of Life Between This Life And The Next: Pleasure For The Believer, Torment For The Unbeliever

Explaining what awaits one in the grave, the grade 8 textbook explains that at the hour of death, each person falls into one of two categories: that of the believers or that of the unbelievers. The believer, experiences great calm when he dies, his heart is pure, and angels bring him good tidings of Paradise as stated in Quran 41:30: “Indeed, those who have said, Our Lord is Allah and then remained on a right course – the angels will descend upon them, [saying]: Do not fear and do not grieve but receive good tidings of Paradise, which you

were promised.” Conversely, the unbeliever experiences terror when he dies; his heart is impure. The angels forcefully remove his soul while rebuking him and informing him that he is destined for Hell, as stated in Quran 6:93: “And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, [saying], Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allah other than the truth and [that] you were, toward His verses, being arrogant.”⁷⁵

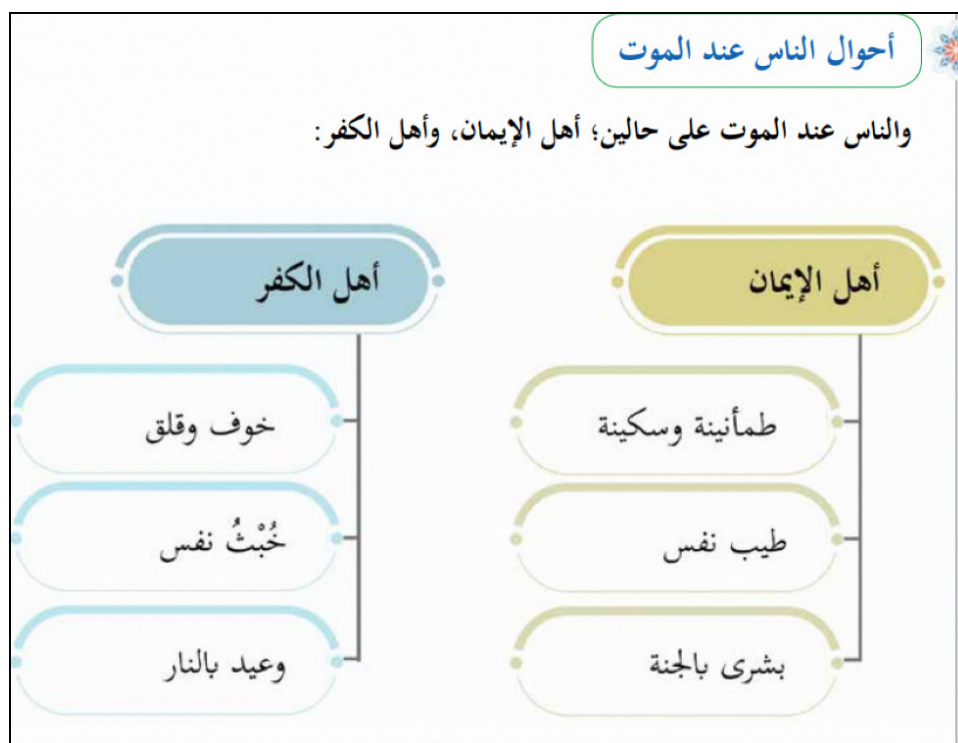


Diagram explains the fates of believers vs. that of unbelievers after death (Islamic Education for grade 8, p.137)

The chapter explains further that “the stage of the grave” is “an interim stage of life between death and the world to come,” and that “pleasure [in the grave] is the fate of he who obeyed Allah the Almighty. Allah honors him and grants him the pleasures of the grave.” Conversely, “the torments [of the grave] are the fate of he who disobeyed Allah. Allah inflicts humiliation and torment upon him in the grave.” This is followed by relevant Quranic verses.⁷⁶

The Day Of Resurrection – The Day Of Horrors And Dangers

The grade 8 and grade 12 textbooks also address the subject of the Day of Resurrection, or Judgement Day, and the horrors it will hold, especially for those who disobeyed Allah. The grade 8 textbook focuses on the element of the trumpet: On the Day of Resurrection there will be two blasts of the trumpet, blown by the angel Israfil who was appointed by Allah; the first blast will kill all living creatures, and the second will revive them to give an account of their deeds and receive their reward or punishment. The textbook then presents verses and hadiths about this.⁷⁷

The grade 12 textbook deals with the Day of Resurrection more extensively. The chapter on the Day of Resurrection describes it as “the day of horrors and dangers,” and recounts that at the moment when “the people escape one horror [they] will immediately encounter another,” and “their hearts will be filled with terror and fear.”⁷⁸ The chapter also describes the features of the Day of Resurrection, the first of which is the *hawd*, the reservoir from which the believers will drink: “On the Day of Resurrection, when the sun draws close to peoples’ heads, they will become thirsty and their suffering will increase. Then Allah’s compassion for the believers will become apparent. He will not let them suffer thirst but grant them reservoirs from which they will drink.” Each prophet will have a reservoir from which he and his followers will drink.⁷⁹ The Prophet Muhammad’s reservoir is fed by the waters of Al-Kawthar, a flowing river of Paradise, and only believers destined for Paradise will drink from it. The chapter explains further that on this tremendous occasion of the Day of Resurrection, Allah will honor the Prophet Muhammad with a wide reservoir whose waters are whiter than milk and sweeter than honey. The chapter quotes a hadith which relates that the water will be more fragrant than musk and those who drink from it will never again feel thirst. It quotes additional hadiths stating that those who deviated from the path of Islam and did not follow the Prophet will not be allowed to drink the waters of this reservoir.⁸⁰

Another feature discussed in the chapter is Al-Sirat, “the bridge over Hell which people will cross on the way to Paradise.” The righteous will cross it safely but the wicked will fall into the Hellfire. The chapter explains that “the crossing of Al-Sirat is one of the most terrible and dangerous horrors of the Day of Resurrection,” for it is “thinner than a hair, sharp as a blade and hotter than coals... It is wide enough for the believers but narrow for the unbelievers and disobedient.”⁸¹

ثانيًا: الصراط:

تمهيد:

يوم القيامة هو يوم الأهوال والمخاوف، فما إن ينجو الناس من هول من أهوال ذلك اليوم حتى يدركهم هول آخر، فتمتلئ القلوب خوفًا وفزعًا، ومن أشد أهوال ذلك اليوم وأعظمها خطرًا، المرور على الصراط.

وقد اتفقت كلمة المسلمين على إثبات الصراط في الجملة، وهو على ظاهره جسر ممدود على متن جهنم، أحد من السيف، وأدق من الشعر.

تعريف الصراط:

هو الجسر المنصوب على متن جهنم حيث يمر الناس عليه طريقًا إلى الجنة.

“The crossing of Al-Sirat is one of the most terrible and dangerous horrors of the Day of Resurrection” (Islamic Education for Grade 12, p. 68)

Describing how those destined for Hell will fall off the bridge of Al-Sirat, the chapter states: “The people of Hell will be grouped together like a herd of sheep, and will be yelled at the way a shepherd yells at his beasts.” They will see nothing, hear nothing and say nothing, and as they cross the bridge “it will fall to the bottom of

Hell, taking them with it.” This is followed by a quote from Quran 17:97: “And We will gather them on the Day of Resurrection [fallen] on their faces – blind, deaf, and dumb. Their refuge is Hell; every time it subsides We increase them in blazing fire.”⁸²

With respect to those who will cross the bridge to Paradise, it is stated that the manner in which they cross will be determined by their deeds in this life: “Some will cross it in the twinkling of an eye, some as fast as lightning, some like the wind, some like thoroughbred horses, some like those riding on camels, some walking, and some crawling.” Quoting a hadith from the collection of Muslim (Sahih Muslim), the chapter explains that there are three groups of people who will cross the bridge to Paradise: a) those who will cross unscathed; b) those who will be lacerated by the thorns on the bridge because of their misdeeds, but will nevertheless manage to reach the other side, and c) those who will fall off the bridge into the fire, but who, after being punished for their misdeeds, will escape Hell and ascend to Paradise.⁸³

In the last part of the chapter, the students are asked to explain the lessons they learned from it and write about how they intend to behave in light of what they learned.⁸⁴

Paradise Offers Pleasure, Eternal Life; Its Highest Level Is Achieved By The Prophets, Righteous, And Martyrs

As noted, the subject of death is addressed extensively and in depth in the book for grade 12. In addition to the chapter about the Day of Resurrection, the book includes a chapter on Paradise and Hell, including detailed descriptions of both and of the fate of those who enter therein. Paradise is depicted as a place to aspire to reach, particularly its highest level which is reserved for the righteous and martyrs, while Hell is depicted in a frightening manner.

The chapter opens by stating: “Paradise is the place prepared by Allah in the World to Come for His believing worshippers, and Hell is the place prepared by Allah for unbelievers. [Allah] said about Paradise: ‘It is prepared for the righteous’ (Quran 3:133), and about Hell, He said that it is ‘prepared for the unbelievers’ (2:24).” It adds: “Paradise is located above the seven heavens, and underneath is [Allah’s] royal throne, while Hell is in a place whose location only [He] knows.”⁸⁵

Following this, the chapter describes Paradise as follows:

- “It will never be extinguished...”
- “Human intelligence cannot grasp the pleasures of Paradise that Allah has prepared for his worshippers who revere Him. They are perfect, flawless pleasures... There is no point in comparing them to the pleasures of this world, because the enjoyment of this world is miserable and pathetic compared to the pleasures of the World to Come...”
- “In Paradise, there is good plateau land, and sweet water.”

- “Paradise is built of bricks – one of gold, and [next to it] one of silver – and musk is the mortar that joins them. The pebbles there are pearls, and its soil is saffron.”
- “The residents of Paradise live a life of pleasure and ease, and do not suffer. They have eternal life, and do not die; their clothing does not wear out, and their youth is not lost. Allah the Supreme said: ‘They will not taste death therein except the first death’ (44:56).” The chapter goes on to cite a hadith from the Sunan Al-Darimi collection that quotes the Prophet Muhammad as saying: “The announcer will cry, Oh people of Paradise, you will be healthy and will not fall ill; you will be young and will never age; you will live and will never die.”⁸⁶

Students then learn that Paradise has several levels, and that the individual is placed in them according to his faith, his fear of Allah, and his good deeds. The book explains: “There is a difference in the pleasures enjoyed by the inhabitants of Paradise in accordance with the level on which they are situated. Thus, someone in Firdaus, the highest level, is not like those in the lower levels.” It emphasizes that Firdaus is for “the prophets, the righteous, the martyrs, and the virtuous,” and supports this by quoting Quran 4:69, which states: “And whoever obeys Allah and the Messenger – those will be with the ones upon whom Allah has bestowed favor of the prophets, the righteous, the martyrs and the virtuous. And excellent are those as companions.”⁸⁷

Hell Holds Atrocities and “Terrible Torments”; It Is For Unbelievers And Those Who Do Not Fulfill The Obligations Of The Religion

The chapter then focuses on the subject of Hell – “the place prepared by Allah the Supreme in the World to Come for unbelievers” – describing it as follows:

- Hell is “created [by Allah], like Paradise.”
- “Like Paradise, Hell will never be extinguished,” as it states in Quran 33:64-65: “Indeed, Allah has cursed the disbelievers and prepared for them a Blaze. Abiding therein forever, they will not find a protector or a helper.”
- “Hell is broad, and its floor is expansive...”
- “Hell is built of ranked sections, differentiated by their heat [which increases as the unbelievers descend]. All those in Hell suffer terrible torments, but some more than others. In the lowest [i.e. hottest] section are the hypocrites...”
- “Hell has seven gates [to the seven sections], one above the next. The first gate is filled first, then the second, and then the third, until all are filled and the gates close on the criminals [and they have] no hope of leaving there...”⁸⁸

The chapter explains that the occupants of Hell suffer differently, and drives the message home with a hadith from the collection of Muslim (Sahih Muslim) that quotes Muhammad as saying: “There are among them those whom the fire burns up to their ankles; there are those whom the fire burns up to their knees; there are

those whom the fire burns up to their waist; and there are those whom the fire burns up to their breastbone.” There is also a version of this hadith that states “up to their neck.”⁸⁹

To underline to students the horrors and the profound torments in Hell, the chapter presents a hadith from the collection of Muslim, in which Muhammad explains: “The one among the denizens of Hell who will suffer the fewest torments on the Day of Resurrection will have two coals placed on the arches of his feet until his brain boils like the pot or the kettle.”⁹⁰

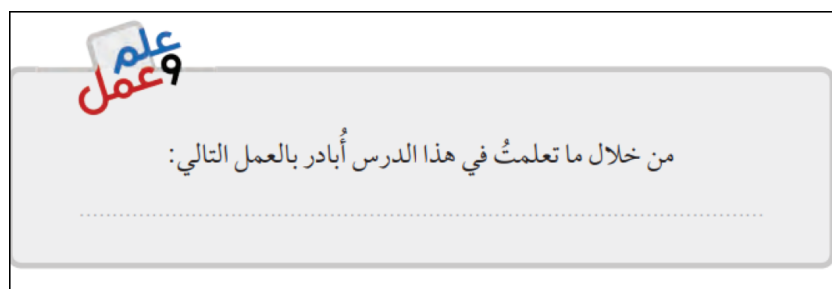
Following that, the chapter explains the deeds and crimes for which one is sent to Hell and therefore should be avoided:

- Unbelief in Allah, and polytheism, about which Allah the Supreme said: “Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.” (Quran 98:6)
- Hypocrisy
- Arrogance
- Failure to carry out religious obligations, such as praying, fasting, and giving charity. Here too, as in previous sections, Quran verses are provided to underline and support these statements.

The chapter also explains that the believing Muslim fears ending up in Hell, and therefore, never stops praying to Allah and asking Him to protect him from the torments there.⁹¹

Toward the end, the chapter mentions several people whose fate is Paradise: the four caliphs following Muhammad Abu Bakr; Omar bin Al-Khattab; Othman bin ‘Affan; Ali bin Abu Taleb; and other figures from early Islam. It also lists those who were told that their fate is Hell: Satan; Pharaoh and his soldiers; Noah’s wife; Lot’s wife; and others.

The chapter concludes by asking students to summarize the features and pleasures of Paradise and the features and torments of Hell, and to again list how it is best to behave.⁹²



*“Based on what I have learned in this chapter, I will behave as follows...”
Islamic Education for Grade 12, p. 168*

Endnotes

- 1 This series was authored by MEMRI researchers H. Varulkar, N. Mozes, B. Chernitsky, Z. Harel, B. Shanee, and Y. Kahan.
- 2 The books for grades 1-10 were written and published by the Eshraq Company under the oversight of an Education Ministry committee headed by Dr. 'Abdallah 'Ali Al-Marri, director of the Ministry's Islamic Education Department. It should be noted that these books are labeled as an experimental edition. The textbooks for grades 11-12 are somewhat different in design and production details: they were printed by the 'Obekan Education Company in 2016, and are not labeled as experimental. They too were overseen by an Education Ministry committee headed by Dr. Al-Marri and by Dr. Osama Mahmoud Qana'a, who is in charge of Islamic Education standards at the ministry. They also specify the names of the committee members responsible for authoring each of their chapters.
- 3 *Islamic Education For Grade 6, pp. 65-66.*
- 4 *Islamic Education For Grade 6, p. 65.*
- 5 *Islamic Education For Grade 6, p. 66.*
- 6 *Islamic Education For Grade 8, p. 22.*
- 7 *Islamic Education For Grade 8, pp. 24-25.*
- 8 *Islamic Education For Grade 8, p. 114.*
- 9 *Islamic Education For Grade 8, p. 116.*
- 10 *Islamic Education For Grade 8, p. 116, 118.*
- 11 *Islamic Education For Grade 8, p. 116, 117.*
- 12 Chapter IV will deal with the antisemitic messages and portrayal of the Jews as traitors, infidels, and schemers in Qatar's Islamic Education school textbooks.
- 13 *Islamic Education For Grade 8, pages 75-80.*
- 14 *Islamic Education For Grade 9, pages 108-111.*
- 15 *Islamic Education For Grade 9, page 112.*
- 16 *Islamic Education For Grade 12, p.182.*
- 17 *Islamic Education For Grade 12, p. 86.*
- 18 *Islamic Education For Grade 12, p. 98*
- 19 *Islamic Education For Grade 12, p. 99.*
- 20 *Islamic Education For Grade 12, p. 116; Quran.com/2/154.*
- 21 *Islamic Education For Grade 12, p. 163; Quran.com/4/69.*
- 22 The verb used in Arabic is *ibtada'a*, connoting an innovation forbidden by Islam.
- 23 The textbook erroneously says "World War II."

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- 24 *Islamic Education for Grade 9, p. 20.*
- 25 *Islamic Education for Grade 9, p. 26.*
- 26 *Islamic Education for Grade 9, p. 27.*
- 27 *Islamic Education for Grade 9, p. 55.*
- 28 *Islamic Education for Grade 9, pp. 56-58.*
- 29 *Islamic Education for Grade 10, p. 42.*
- 30 *Islamic Education for Grade 11, pp. 44-50.*
- 31 The Arabic term (*muwala*) means to form an alliance, become friends with, support.
- 32 *Islamic Education for Grade 11, p. 26.*
- 33 *Islamic Education for Grade 11, p. 32.*
- 34 *Islamic Education for Grade 11, pp. 29-31.*
- 35 *Islamic Education for Grade 11, pp. 52-53.*
- 36 *Islamic Education for Grade 11, pp. 54-55.*
- 37 *Islamic Education for Grade 11, pp. 55-56.*
- 38 *Islamic Education for Grade 11, pp. 114-115.*
- 39 *Islamic Education for Grade 11, p. 56.*
- 40 *Islamic Education for Grade 11, p. 117.*
- 41 *Islamic Education for Grade 10, p. 59*
- 42 *Islamic Education for Grade 10, p. 146.*
- 43 *Islamic Education for Grade 10, p. 149.*
- 44 *Islamic Education for Grade 10, p. 151.*
- 45 On this, see MEMRI Inquiry & Analysis No. 442, [Arab and Islamic Antisemitism](#), May 29, 2008.
- 46 *Islamic Education for Grade 10, p. 181.*
- 47 *Islamic Education for Grade 10, p. 182.*
- 48 Also called the Battle of the Confederates (Ghazwat Al-Ahزاب), after the tribal factions that opposed Muhammad.
- 49 After migrating to Medina in 622, Muhammad drafted the Charter of Medina, with the aim of regulating the relations between the *muhajiroun* (Muhammad's supporters who came with him from Mecca to Medina), and the *Ansar* (Muhammad's local supporters in Medina), and between these two groups and the non-Muslim residents of the city, including the Jews. The main Jewish tribes in Medina – Banu Qunayqa, Banu Nadir and Banu Qurayza – were apparently not party to the charter, but Muhammad signed pacts of non-aggression with them. Despite this, the Banu Qunayqa were exiled to Syria and the Banu Nadir to Palestine and Khaybar, and the Banu Qurayza were killed. See: Michael Lecker, *Muhammad*
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and the Jews (Jerusalem: The Ben Zvi Institute, 2014), 66-74, 213-216; Aliza Shnizer, “Muhammad: The Man and Milestones in His Life.” In: Meir Bar-Asher and Meir Hatina (eds.), *Islam: History, Religion and Culture* (Jerusalem: Magnes Press, 2017), 48-53. On the Charter of Medina, see also MEMRI [Inquiry & Analysis No. 1379, Palestinian Authority Schoolbooks For 2017-18: Increased Indoctrination To Jihad And Martyrdom, March 16, 2018](#)).

- 50 *Islamic Education for Grade 7, p. 83.*
- 51 *Islamic Education for Grade 7, p. 84-87.*
- 52 *Islamic Education for Grade 7, p. 88.*
- 53 *Islamic Education for Grade 7, p. 92.*
- 54 *Islamic Education for Grade 8, p. 75-76.*
- 55 *Islamic Education for Grade 8, p. 76.*
- 56 *Islamic Education for Grade 8, p. 77-78.*
- 57 *Islamic Education for Grade 8, p. 78-79.*
- 58 *Islamic Education for Grade 8, p. 80.*
- 59 *Islamic Education for Grade 8, p. 83.*
- 60 Quran 5:46; the word “Allah” does not appear in the verse.
- 61 Quran 9:30 states: “ The Jews say, ‘Uzair is the son of Allah.’” Uzair is usually identified with the Biblical Ezra.
- 62 *Islamic Education for Grade 11, p. 135.*
- 63 *Islamic Education for Grade 11, p. 135-136.*
- 64 *Islamic Education for Grade 7, p. 141.*
- 65 *Islamic Education for Grade 7, p. 136.*
- 66 *Islamic Education for Grade 11, p. 135.*
- 67 *Islamic Education for Grade 11, p. 138.*
- 68 Orientalism is defined as “scholarship, learning, or study in Asian subjects or languages,” particularly the Middle East. Since the publication of Edward Said’s *Orientalism* in 1978, the term “Orientalism” is “often used with negative connotations of a colonialist bias underlying and reinforced by such scholarship.” Merriam-webster.com/dictionary/Orientalism.
- 69 *Islamic Education for Grade 11, p. 165. The “righteous forefathers” is a reference to the first three generations of Islam, which are considered the paradigm of righteousness.*
- 70 Carlyle’s book *On Heroes, Hero-Worship, and The Heroic in History* (1841) included a chapter on the Prophet Muhammad.
- 71 The chapter incorrectly translates the title as “The Arabs’ Sun Over The Occident.” Hunke claimed that the Arabs’ influence on the West was the first step in liberating Europe from Christianity.

- 72 An orientalist painter and co-founder of the Société des Peintres Orientalistes Français, also translated Arabic literature into French.
- 73 *Islamic Education for Grade 8, p. 135-136.*
- 74 *Islamic Education for Grade 8, p. 137.*
- 75 *Islamic Education for Grade 8, p. 137-138.*
- 76 *Islamic Education for Grade 8, p. 139.*
- 77 *Islamic Education for Grade 8, pp. 139-140.*
- 78 *Islamic Education for Grade 12, p. 68.*
- 79 *Islamic Education for Grade 12, p. 66.*
- 80 *Islamic Education for Grade 12, p. 66-67.*
- 81 *Islamic Education for Grade 12, p. 68.*
- 82 *Islamic Education for Grade 12, p. 68.*
- 83 *Islamic Education for Grade 12, p. 69. The hadith is taken from the Book of Faith, Hadith collection of Muslim (Sahih Muslim), No. 183.*
- 84 *Islamic Education for Grade 12, p. 70.*
- 85 *Islamic Education for Grade 12, p. 161.*
- 86 *Islamic Education for Grade 12, pp. 161-162. Taken from the Book of Preparing the Hearts for Judgment Day, hadith No. 2824, from the Hadith Sunan Al-Darimi, a collection of hadith also known as Musnad Ahmad ibn Hanbal, comprising 3455 suras and edited by Abdallah bin Abd Al-Rahman Al-Daarmi Al-Samarkandi (d. 869)*
- 87 *Islamic Education for Grade 12, pp. 161-163.*
- 88 *Islamic Education for Grade 12, p. 164.*
- 89 Taken from the Book of Paradise and Description of Its Pleasures And Residents, Hadith collection of Muslim (Sahih Muslim), No. 2845.
- 90 Taken from the Book of Faith, Hadith collection of Muslim, No. 213.
- 91 *Islamic Education for Grade 12, p. 165.*
- 92 *Islamic Education for Grade 12, pp. 167-168.*