

Dar al-Wahi al-Sharif: Further Examples of Islamist, Jihadist, and Antisemitic Indoctrination in its School Textbooks



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The true intentions of the al-Sharaa regime remain, at present, an enigma. It is difficult, if not impossible, to predict how the regime under his leadership will act in the future once it has consolidated its power. As part of our efforts to unravel this "intentions enigma", we seek to identify indications pointing in one direction or another that may contribute to our understanding of the regime's future course.

Recently, we published a [report](#) assessing the updated curriculum (2024–2026) of the “**Dar al-Wahi al-Sharif**” (دار الوحي الشريف) school network, which is affiliated with **Hay'at Tahrir al-Sham (HTS)** and has since been incorporated into the official education system of Syria's new regime. We will mention that Syrian President Ahmad al-Sharaa is the founder and former leader of Hay'at Tahrir al-Sham.

Although Dar al-Wahi al-Sharif remains a relatively small educational network compared with Syria's public education system, it currently serves several thousand students across approximately 70–80 educational institutions nationwide. Nevertheless, it represents the al-Sharaa regime's flagship educational network - its principal educational project. Its expansion has been rapid, and we assess that its growth trajectory is likely to continue.

To our understanding, “Dar al-Wahi al-Sharif” is the next major development within the Syrian education system, and over time (with the regime's backing and active promotion) it will become a significant shaping instrument for Syria's future generation.

Since coming to power, the al-Sharaa regime has steadily strengthened its position. At the same time, there has been no meaningful sign of moderation toward Israel. The composition of the regime's key personnel, particularly its military commanders, together with public discourse and other relevant indicators, suggests the potential continuation of an extremist Islamist ideological orientation.

The “Dar al-Wahi al-Sharif” network should be viewed as one manifestation of this broader trend.

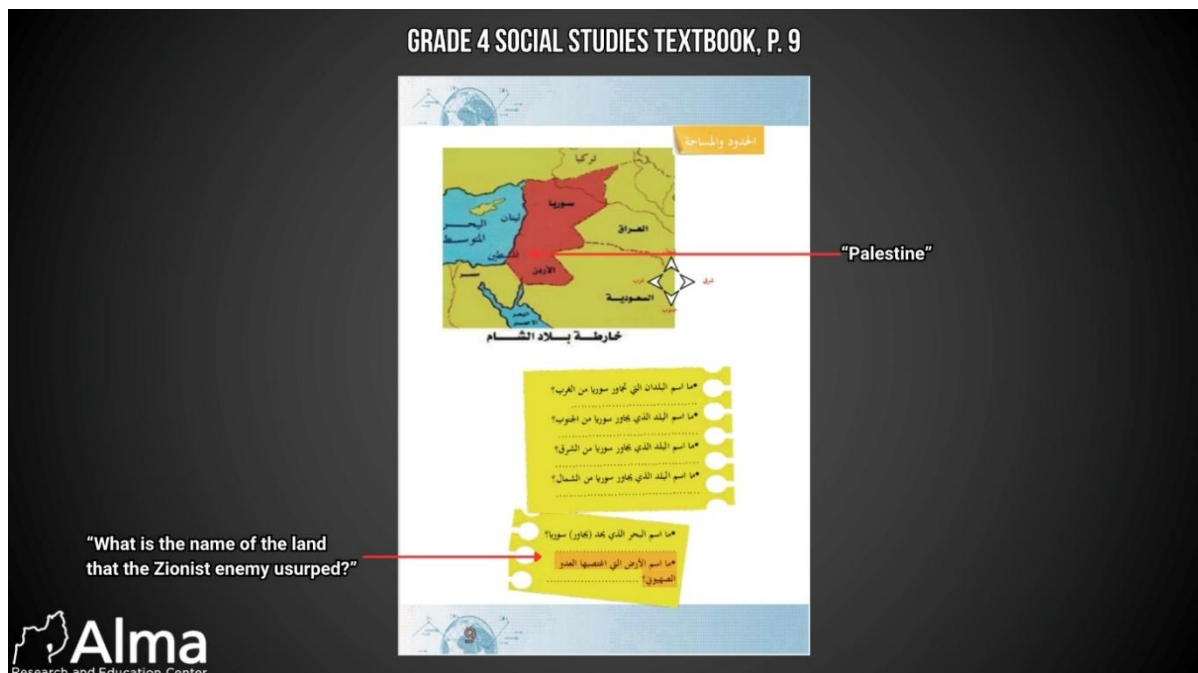
It should be recalled that, as part of our previously published research, we examined all **65 official textbooks and workbooks** used by the educational network, spanning kindergarten through sixth grade. To the best of our knowledge, this represents the most comprehensive and up-to-date collection of the network's educational materials currently available.

Throughout the research, we identified ideological content and messages promoting **Islamist, jihadist, and anti-Israeli indoctrination**, embedded "between the lines" of the textbooks.

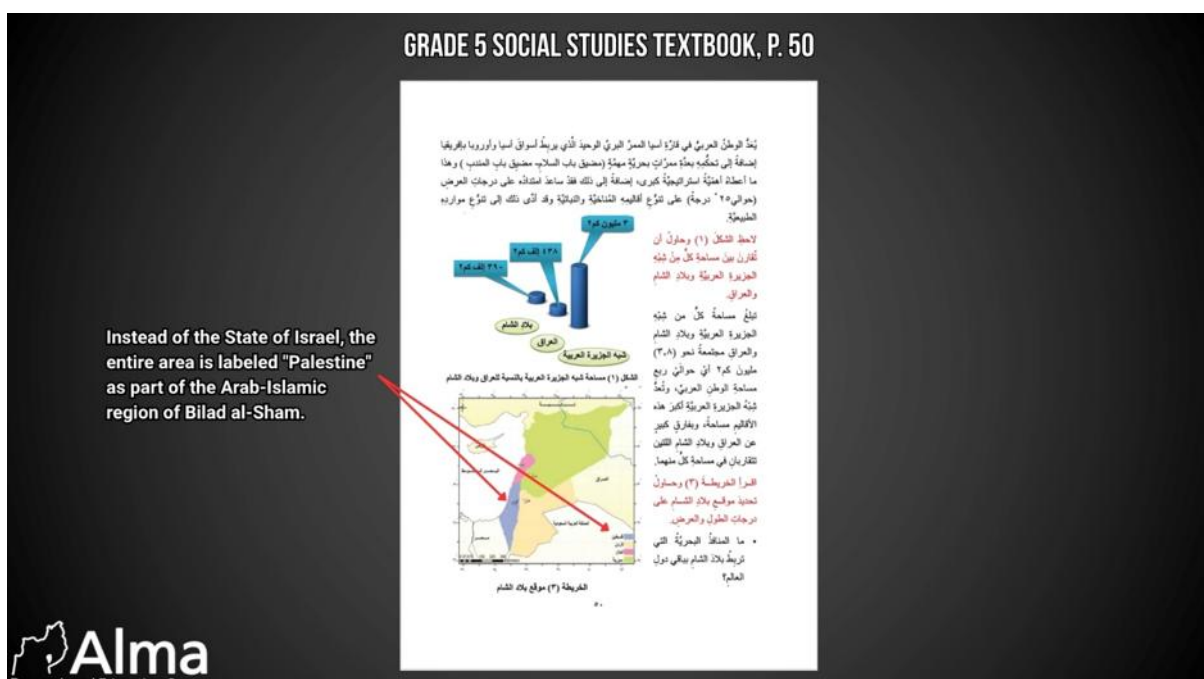
The research presented several illustrative examples, including the portrayal of Israel as an "enemy" and the denial of its legitimacy as part of the territory of Bilad al-Sham ("Greater Syria"), the portrayal of Jews and Christians as Islam's eternal religious enemies, and the glorification of armed jihad.

Below is an expanded presentation of examples that were particularly prominent in the educational materials for Grades 3–6.

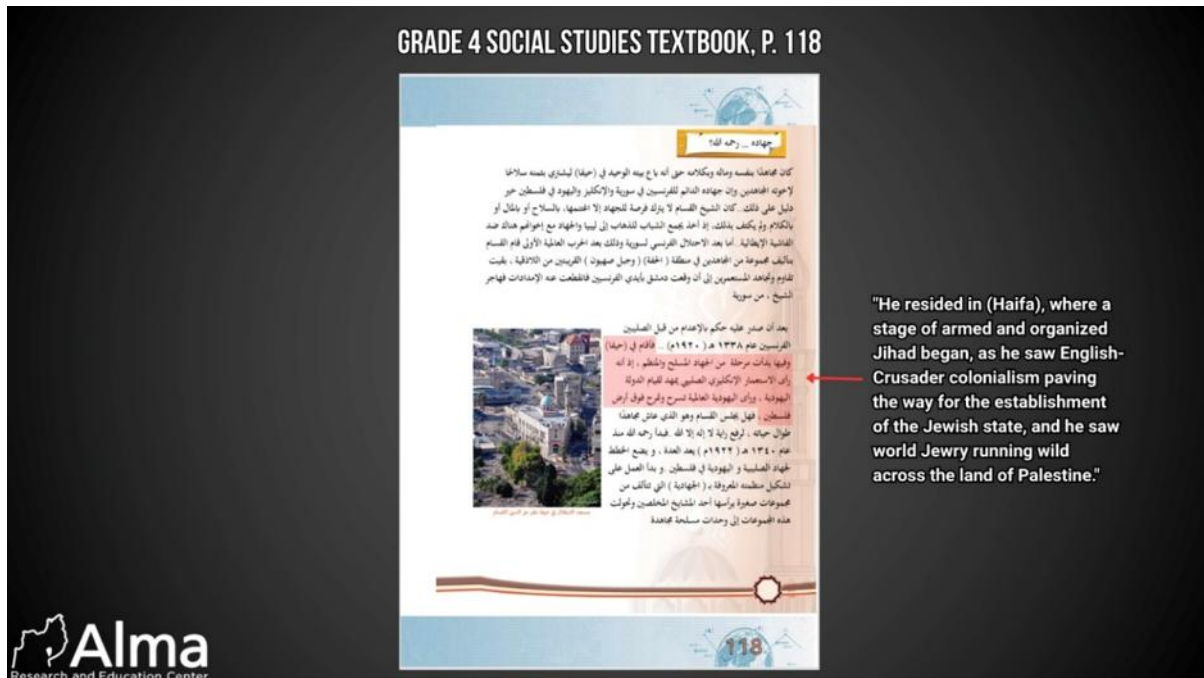
Grade 4 Social Studies Workbook, p. 9: In this example, a map of Blad al-Sham (بلاد الشام) is presented, depicting the Arab-Islamic region of Greater Syria, which includes not only Syria, but also Lebanon, Israel, and Jordan. It can also be seen that the textbook authors chose to erase the name "Israel" and replace it with "Palestine." Beneath the map appears the following question: "What is the name of the land that the Zionist enemy usurped?"



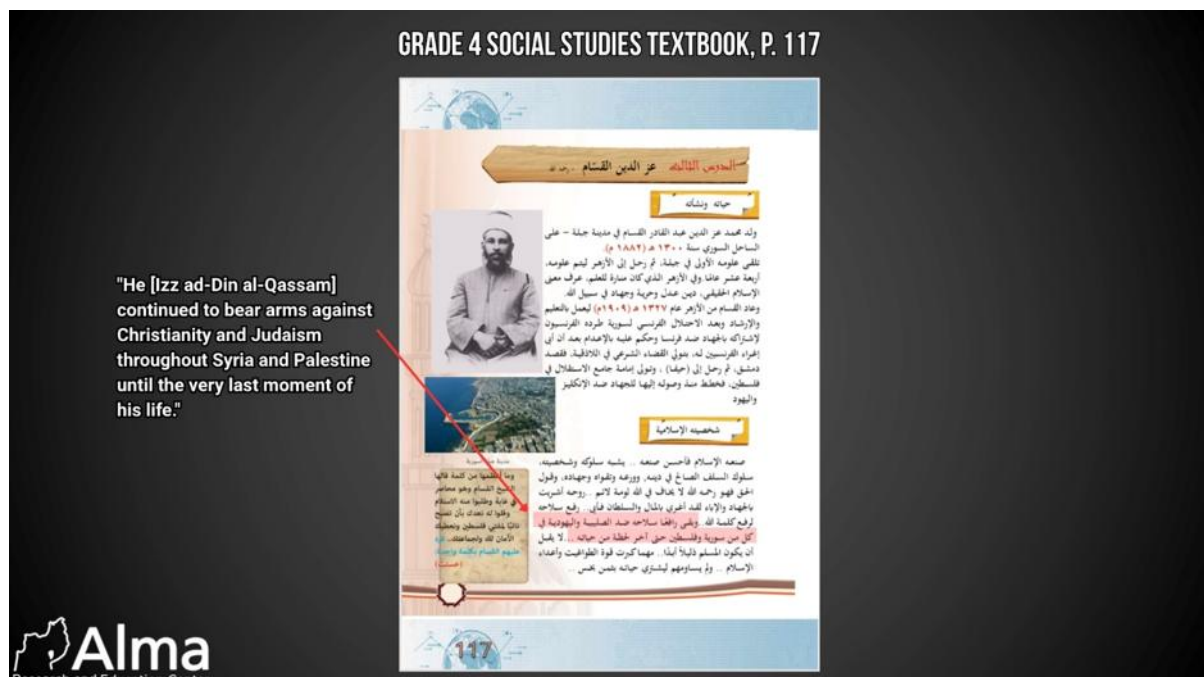
Grade 5 Social Studies Workbook (Grade Five), p. 50: As in the previous example, it can be seen that instead of the State of Israel, the area is labelled "Palestine" as part of the Arab-Islamic region of "Blad al-Sham".



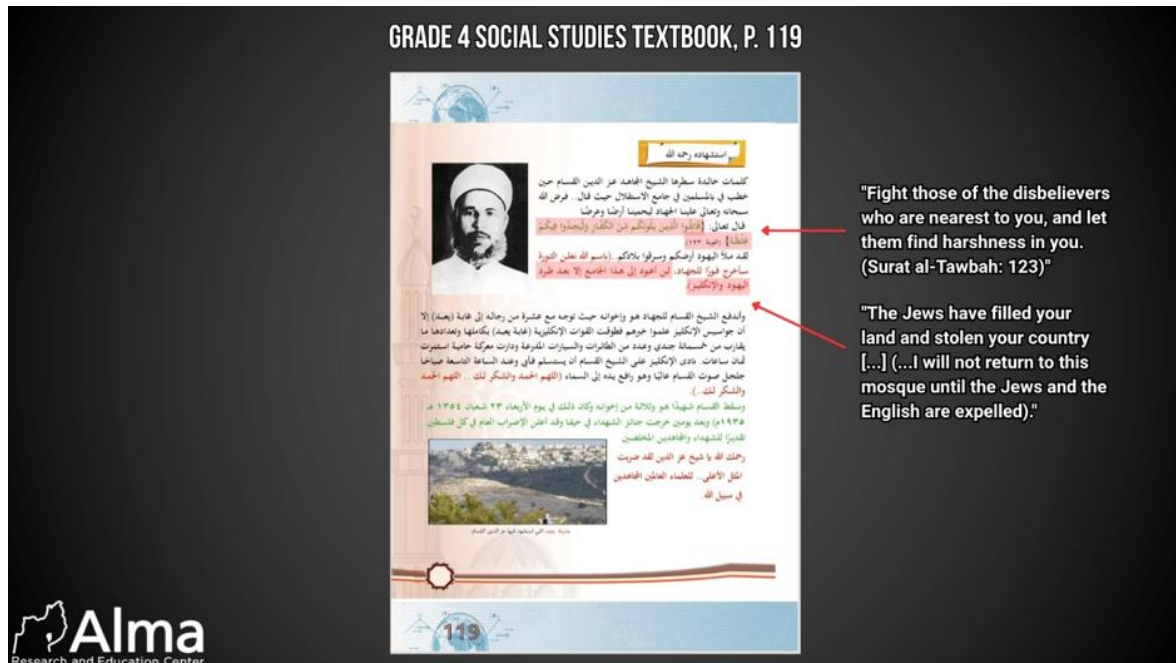
Grade 4 Social Studies Workbook (Grade Four), p. 118: In the section addressing the life of Izz al-Din al-Qassam (عز الدين القسام — a Sunni Muslim cleric who was among the leaders of the early Arab revolt in Mandatory Palestine during the British Mandate, is regarded as one of the founding figures of armed jihad in "Palestine," and whose name was later adopted by Hamas' military wing, the Izz al-Din al-Qassam Brigades), the textbook describes his struggle against the Crusaders (Christians) and the Jews in the Land of Israel. One particularly notable passage states that al-Qassam lived in the city of Haifa, where he "saw world Jewry running wild across the land of Palestine."



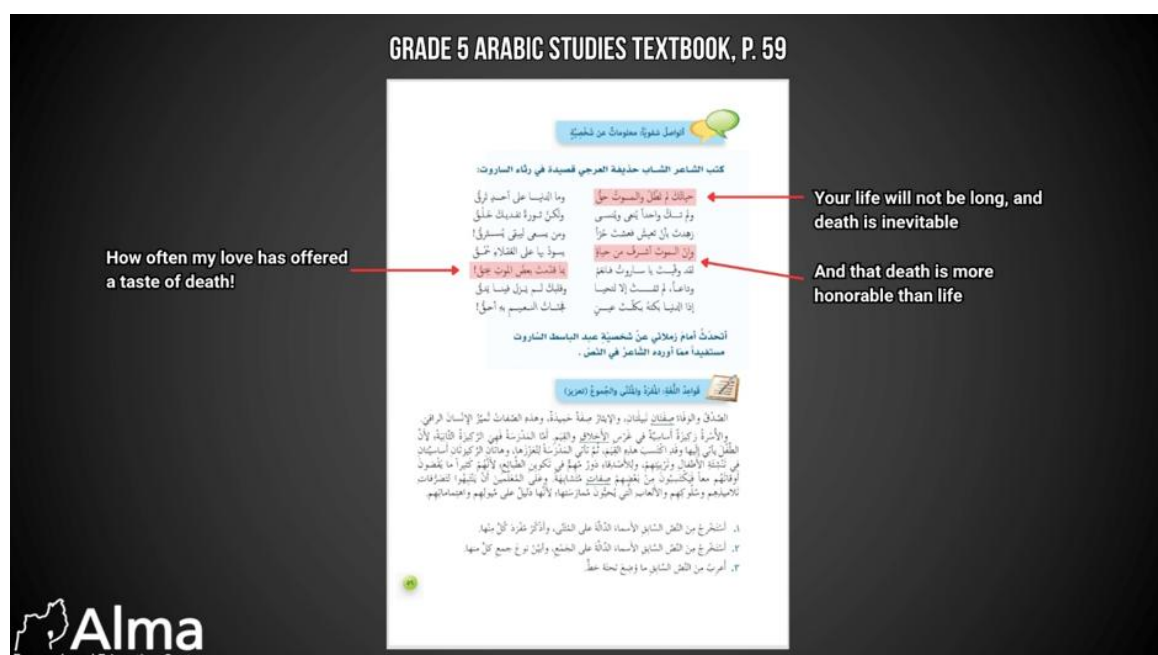
Grade 4 Social Studies Workbook (Grade Four), p. 117: The following page continues by describing al-Qassam's struggle, stating that he continued jihad against "Christianity and Judaism throughout Syria and Palestine until the end of his life", presenting him as a role model for students to emulate.



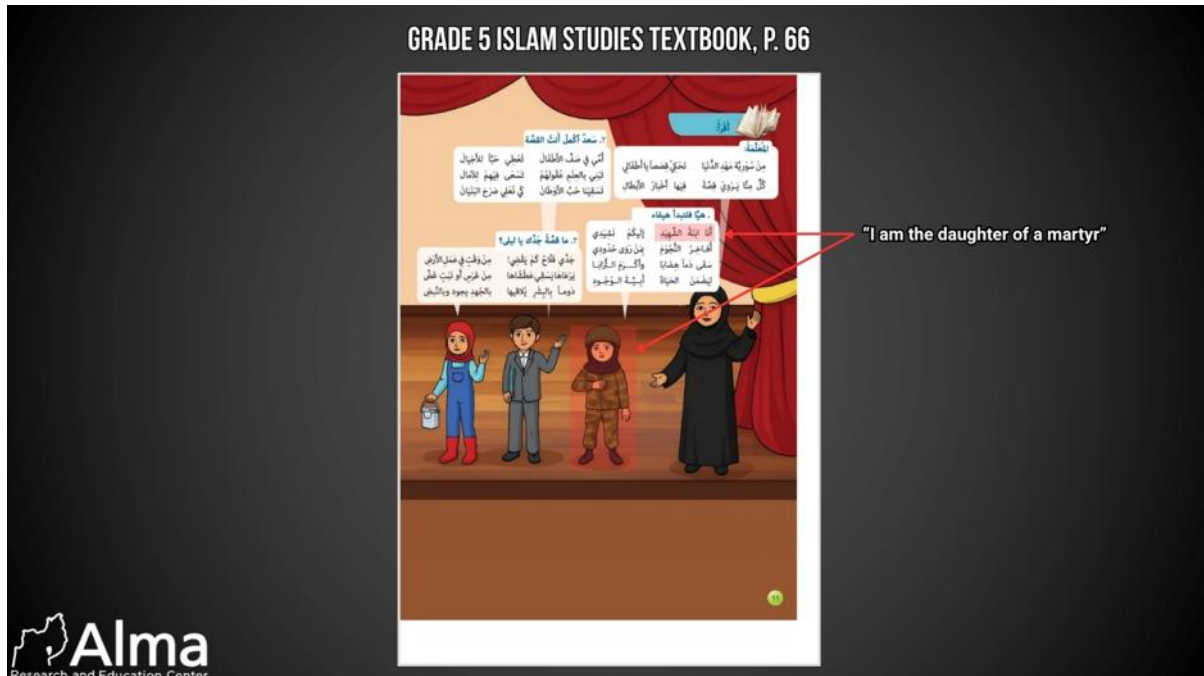
Grade 4 Social Studies Workbook (Grade Four), p. 119: On another page in the same section, Qur'an, Surah al-Tawbah, Verse 123 is quoted: "Fight those of the disbelievers who are nearest to you and let them find harshness in you." This is followed by a quotation attributed to Izz al-Din al-Qassam from the period of the British Mandate in the Land of Israel: "The Jews have filled your land and stolen your country [...] In the name of Allah, I shall immediately turn to jihad, and I will not return to this mosque until the Jews and the English are expelled."



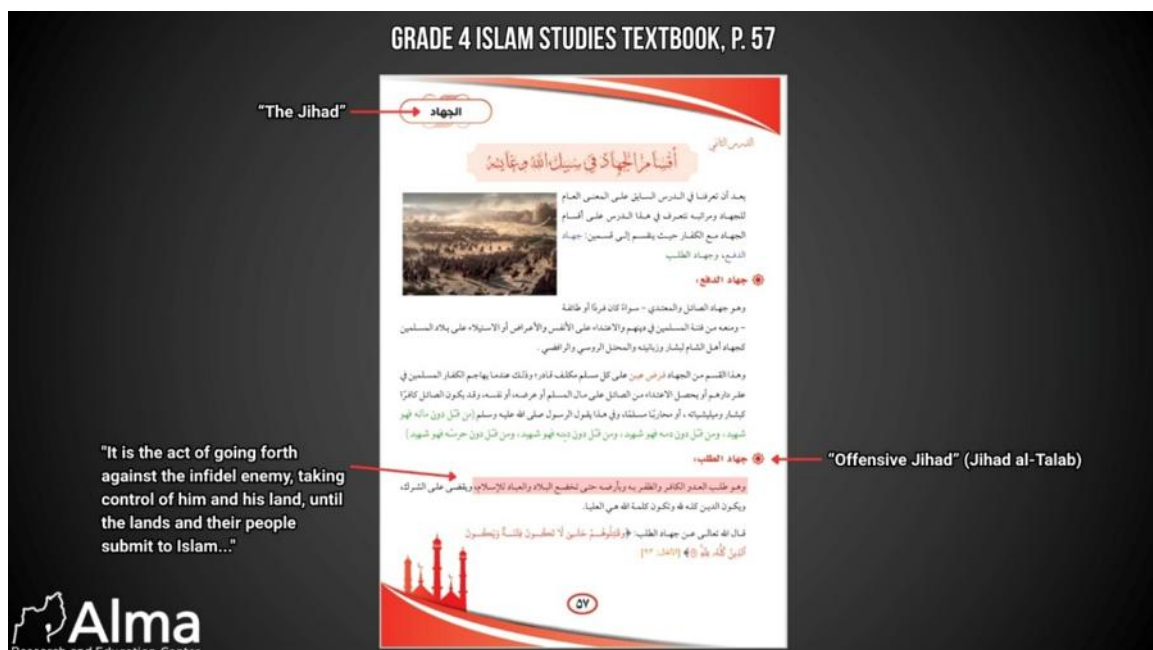
Grade 5 Arabic Language Textbook (Grade Five), Part 2, p. 59: A chapter devoted to the glorification of shahada (الشهادة – martyrdom) is incorporated into the Arabic language textbook. The text presents a composition advocating preferring death for the sake of Allah over life, including the following lines: "Your life will not be long, and death is inevitable." "Death is more honourable than life." "How often my love has offered a taste of death."



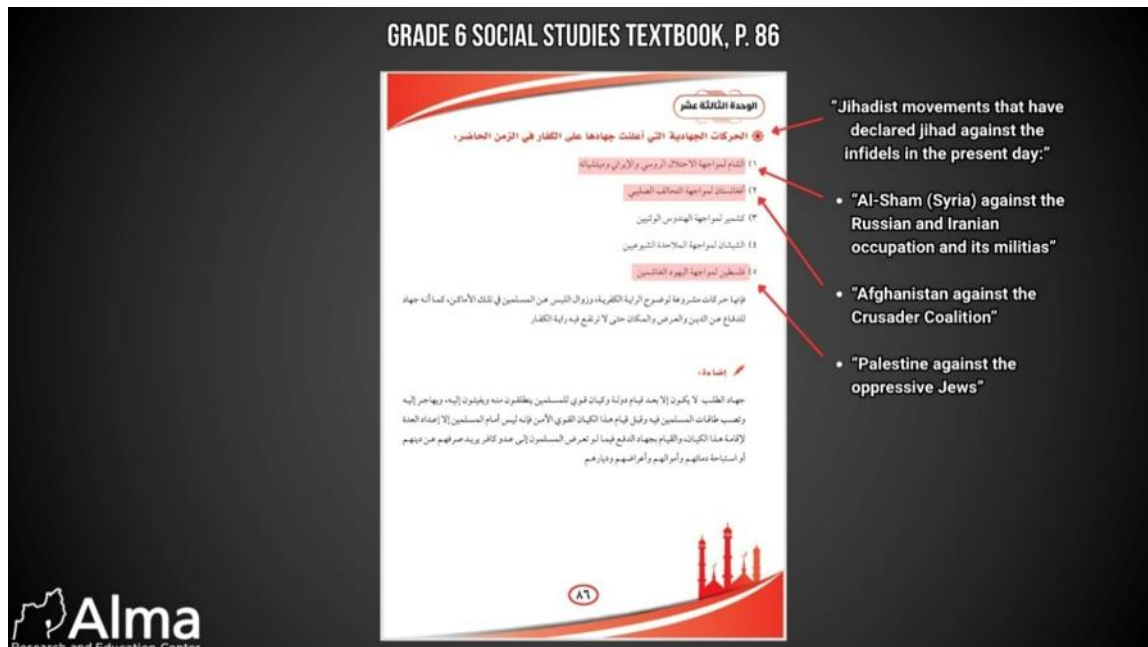
Grade 5 Arabic Language Textbook (Grade Five), Part 2, p. 66: In a similar context, in the section entitled "Builders of Life" (referring to different professions that build Islamic society), one of the central figures is depicted wearing combat fatigues and a black headband, introducing herself as: "I am the daughter of a martyr." (انا ابنة الشهيد)



Grade 4 Islamic Studies Textbook (Grade Four), p. 57: In the section dealing with jihad, students learn about its various categories, including: Defensive Jihad (*Jihad al-Daf*) (جهاد الدفع), Offensive Jihad (*Jihad al-Talab*) (جهاد الطلب). The textbook explains that Offensive Jihad refers to "It is the act of going forth against the infidel enemy, taking control of him and his land, until the lands and their people submit to Islam..."



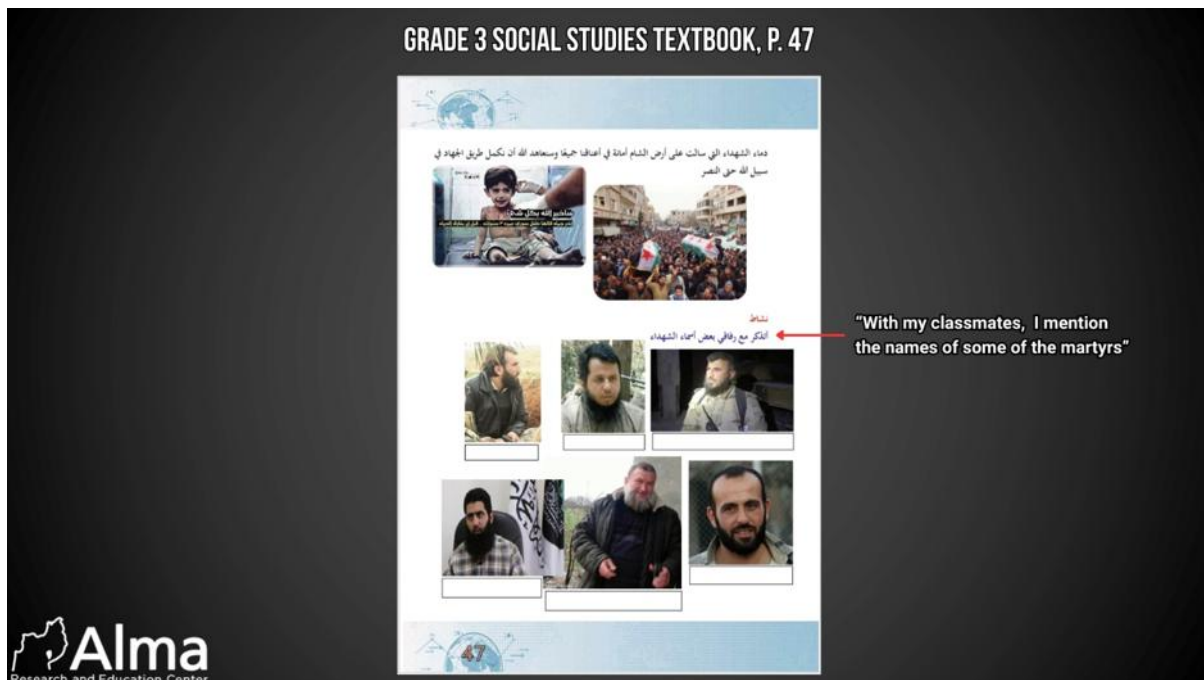
Grade 6 Islamic Studies Textbook (Grade Six), Part 2, p. 86: Within a chapter dealing with "Contemporary Jihadist Movements" (الحركات الجهادية في الزمن الحاضر), it is implied that one should wage jihad in "Palestine" in order to confront the "oppressive Jews" (اليهود الغاشمين). On the same page, students are provided with a detailed definition of jihadist movements that have declared jihad against the unbelievers in the present era.



Grade 4 Islamic Studies Textbook (Grade Four), Part 1, p. 51: In the section dealing with the Sharia meaning of the term "jihad," students are taught that the term refers to Muslims fighting those who do not believe in Allah and His Prophet Muhammad, after those individuals have first refused an invitation to embrace Islam or to pay the jizya (جزية — the tax imposed upon non-Muslims living under Muslim rule).



Grade 3 Social Studies Workbook (Grade Three), p. 47: In a chapter entitled "Martyrs from My Country" (شهداء من بلادي), students are instructed to write down the names of martyrs who fought and died as martyrs in the struggle to liberate Syria.



Grade 4 Social Studies Workbook (Grade Four), p. 113: This page presents a letter by Khalid ibn al-Walid (خالد بن الوليد), one of the most prominent military commanders during the early Islamic conquests against the Byzantine and Sasanian Empires in the seventh century. In Islamic tradition, he is known as "Sayf Allah al-Maslul" (سيف الله المسلول – *The Drawn Sword of Allah*). The letter was sent by Ibn al-Walid to the ruler of the Sasanian Persian Empire. Among its lines appears one of the most famous quotations in Islamic tradition and jihadist literature, glorifying the willingness of Muslim fighters to die for their faith and presenting it as both a military and moral advantage over their enemies: "I shall send against you a people who love death as you love life."

