

The "Dar al-Wahi al-Sharif" School Network in Syria: Jihadist and Anti-Israeli Indoctrination

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Executive Summary

This research examines 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 currently operates as part of the official education system of Syria's new regime under the leadership of Ahmad al-Sharaa.

The research is based on a systematic content analysis of all **65 official textbooks and workbooks** used by the network for kindergarten pupils and students in Grades 1–6. To the best of our knowledge, this represents the most comprehensive and up-to-date collection of the network's educational materials currently available.

[Since the publication of our previous research in December 2025, which exposed the “Dar al-Wahi al-Sharif” network](#), the network has continued to expand significantly. Its schools now operate in major provinces throughout Syria, including Aleppo, Hama, Damascus, Latakia, and Deraa, while simultaneously undergoing a process of institutionalization and official recognition under both the Syrian Ministry of Education and the Syrian Ministry of Awqaf (وزارة الأوقاف). Alongside the incorporation of core academic subjects in accordance with reforms in the Syrian education system, the network offers a subsidized and accessible educational track that has become an attractive alternative for many families in light of Syria's economic conditions.

The research's findings indicate that despite the educational reforms and the incorporation of general subjects such as mathematics, science, English, and social studies, **no substantial change has occurred in the ideological content of the religious curriculum.** Throughout the curriculum, consistent messages of religious, jihadist, and anti-Israeli indoctrination continue to appear, **beginning as early as kindergarten and intensifying as students advance through the educational system.**

This research identifies four principal findings:

- **Delegitimization of the State of Israel** – Israel is consistently portrayed as "the Zionist enemy," while educational maps erase its existence and replace it with the name "Palestine."
- **Portrayal of Jews and Christians as Islam's religious enemies** – The educational materials frame the conflict as an ongoing religious struggle between Islam, Judaism, and Christianity, utilizing historical figures and Qur'anic verses to reinforce this perception.
- **Glorification of jihad and the armed struggle** – Jihad is presented as a legitimate and even desirable means of confronting unbelievers, while fighting Islam's enemies is portrayed as a religious obligation and a model worthy of emulation.
- **Shaping an ideological worldview from an early age** – These messages are not confined to a single religious subject but are integrated across multiple disciplines and age groups, creating a continuous educational process intended to shape a specific religious and political identity among the network's students.

Th "Dar al-Wahi al-Sharif" network is not merely a parallel religious education framework alongside the state education system. Rather, it constitutes a significant instrument for shaping Syria's next generation in accordance with the worldview of Hay'at Tahrir al-Sham and the new regime. While the network has incorporated core academic subjects and integrated into the official education system, it simultaneously continues to preserve and disseminate extremist ideological content, including jihadist indoctrination, the denial of Israel's legitimacy, and the reinforcement of the religious struggle against Islam's enemies.

Given its geographic expansion, official status, government funding, and the attractive economic conditions it offers, the network represents an educational system with broad potential to influence the shaping of Syria's future generation.

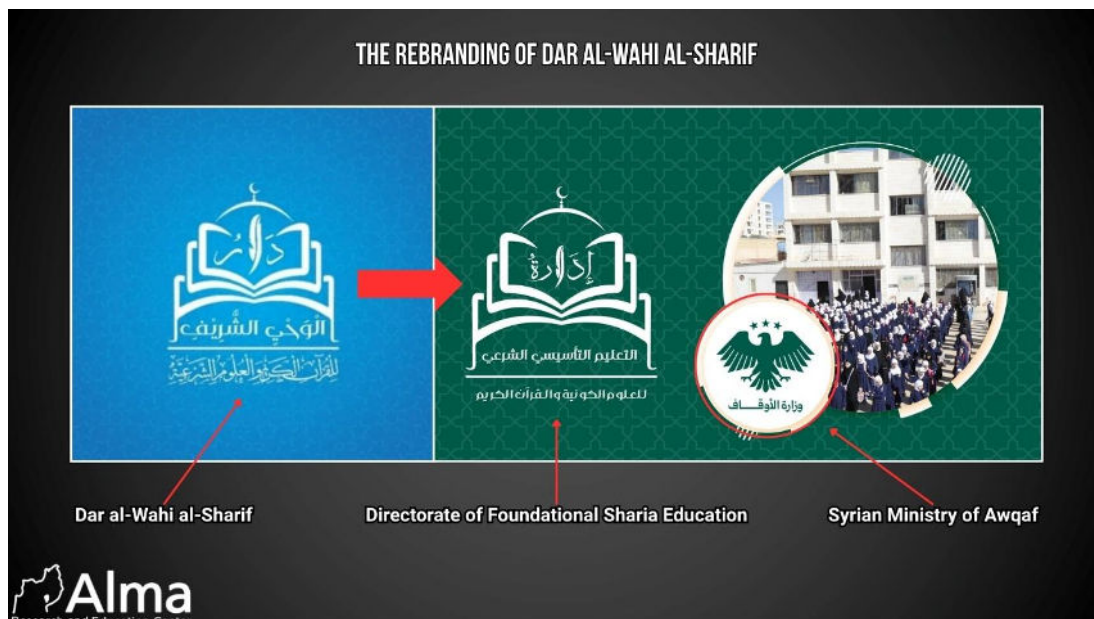
General

In December 2025, [we published a report exposing the “Dar al-Wahi al-Sharif”](#) (دار الوحي الشريف) educational network. The network of elementary schools and kindergartens affiliated with “Dar al-Wahi al-Sharif” is identified with **Hay'at Tahrir al-Sham (HTS)** and with the regime of **Syrian President Ahmad al-Sharaa**.

The name “Dar al-Wahi al-Sharif” (literally, “*The House of the Noble Revelation*”) is not incidental. It grants the institution a strong religious aura, presenting it as a place dedicated to transmitting knowledge derived from divine revelation, primarily the revelation conveyed to the Prophet Muhammad and later compiled as the Qur'an. The name chosen for the school network carries substantial ideological significance, implying that its educational foundation rests upon sources regarded as divine revelation, (the Qur'an and the Sunnah), and that the network's mission is **to instill Islamic values as understood by its founders: Hay'at Tahrir al-Sham (هيئة تحرير الشام – HTS)**.

In our December 2025 research, we examined the network's unusually rapid expansion from HTS's original stronghold in Idlib Province into additional provinces across Syria, its integration into the institutions of the new regime, and its ideological and religious characteristics. Since publication of that report, the network has continued to expand. Today, “Dar al-Wahi al-Sharif” schools operate in major Syrian provinces, including Aleppo, Hama, Damascus, Latakia, and Daraa, (the latter located near Israel).

As anticipated in December 2025, the network has undergone a process of institutionalization and official recognition within Syria's new educational system. Its institutions have been placed under the authority of both the Syrian Ministry of Education and the Syrian Ministry of Awqaf (وزارة الأوقاف), accompanied by reforms and adjustments to the curriculum. Today, the network has undergone rebranding, and its official name is now: **The Directorate of Foundational Sharia Education (إدارة التعليم التأسيسي الشرعي)**.



According to statements issued by the network's administration, the curriculum adjustments made following its subordination to the Syrian Ministry of Education were intended to integrate Qur'anic studies, Sharia (الشريعة), and Islamic education with the core subjects of Syria's national education system. Within this framework, general subjects, including mathematics, English, social studies, science, and Arabic, were introduced or updated, whereas the Qur'anic curriculum and Islamic education, according to the network's administration, remained without substantive change. The network defines its educational objective as: **"Cultivating a balanced Qur'anic generation that combines science, knowledge, and religion."** (تربية جيل قرآني متوازن يجمع بين العلم والمعرفة والدين). This corresponds to its official slogan: **"Towards a unique Qur'anic generation"** (نحو جيل قرآني فريد).

Beyond its geographic expansion and strengthening position within Syria's educational system, the "Dar al-Wahi al-Sharif" network (دار الوحي الشريف) enjoys another significant advantage - **it offers one of the most accessible and economically attractive educational tracks in Syria**. Families wishing to enroll their children are required to pay only nominal tuition fees and, in some cases, receive complete tuition exemptions. Under Syria's severe economic crisis, this model has transformed the network into an attractive alternative to the public education system and has broadened its ability to influence the identities of large numbers of students throughout the country.

Against this background, the following question arises: **Do the most up-to-date educational materials used by the "Dar al-Wahi al-Sharif" educational network actually reflect a modern and moderate educational model?** Moreover, the question of the network's influence on shaping Syria's future generation becomes even more significant in light of its expanding status within the Syrian educational system, its subordination to the Ministry of Awqaf, and, above all, the nature of the content conveyed to its students.

We obtained all 65 official and most up-to-date textbooks and workbooks published by the "Dar al-Wahi al-Sharif" network, which are used in its kindergartens and elementary schools during the 2024–2025 and 2025–2026 academic years.

Through a systematic content analysis of these unique source materials, we arrived at findings that present a less optimistic picture of the direction in which the education system for Syrian children is evolving. While the state education system appears to be attempting to moderate its educational content, the Islamist education system - **which is likewise recognized as official** - continues to expose young Syrians to jihadist and anti-Israeli indoctrination from an early age.

Although it operates alongside the state education system, this is a highly significant Islamist educational network within the al-Sharaa regime which receives direct funding and support from both the Syrian Ministry of Education and the Syrian Ministry of Awqaf, operates across Syria's principal provinces, and offers subsidized and affordable educational opportunities to families from a wide range of socio-economic backgrounds, making it an attractive alternative in light of Syria's economic conditions.

The findings of this research indicate that, alongside the introduction of core academic subjects and the process of aligning the curriculum with the Syrian education system, the educational materials continue to convey consistent extremist ideological messages. **These include the delegitimization of the State of Israel, antisemitic content, the glorification of jihad, and religio-political narratives that frame reality as an ongoing struggle between Islam and its enemies.** These messages appear throughout the entire educational continuum - from kindergarten through elementary school - and constitute an integral part of the process of shaping the identity of the network's students.

Curriculum Structure

This research is based on a content analysis of **65 official textbooks and workbooks published by the “Dar al-Wahi al-Sharif” network** used by kindergarten children and students in grades one through six during the 2024–2025 and 2025–2026 academic years.

The materials examined include textbooks and workbooks in Arabic Language (اللغة العربية), Islamic Studies and Sharia (الدراسات الإسلامية), Tajwid (التجويد) – the proper recitation of the Qur'an, Social Studies (الدراسات الاجتماعية), Science (العلوم), Mathematics (الرياضيات) and English (اللغة الإنكليزية). All of these books and workbooks were published by the “Dar al-Wahi al-Sharif” network as part of its official curriculum.

Analysis of the educational materials demonstrates that, contrary to the common perception that this is solely a religious institution, the curriculum combines core academic subjects alongside religious studies, and educational reform has indeed been implemented. Nevertheless, the distribution of instructional content clearly demonstrates the dominance of religious studies and the Arabic language throughout all years of study.

In kindergarten, emphasis is placed on teaching the foundations of reading and writing alongside religious education and Islamic manners (الآداب الإسلامية). The proportional distribution of subjects at the kindergarten level is as follows: 45% Arabic language, 30% Islamic education and manners, 15% Basic mathematics and 10% English.

In Grades 1–3, additional core subjects, including science, mathematics, and English are introduced. At the same time, students also begin studying Tajwid (تجويد) for Qur'anic recitation. The proportional distribution of subjects in Grades 1–3 is: 30% Arabic language, 25% Islamic studies and Tajwid, 20% Science, 15% Mathematics and 10% English and Social Studies.

In Grades 4–6, instruction in Sharia (الشريعة), Creed (العقيدة), Islamic jurisprudence (الفقه), the biography of the Prophet Muhammad (السيرة النبوية), and Qur'anic recitation expands considerably. The proportional distribution of subjects in Grades 4–6 is: 40% Sharia studies and Tajwid, 20% Arabic language, 15% Science, 10% Social Studies, 10% Mathematics and 5% English.

An assessment of the overall curriculum, from kindergarten through sixth grade, indicates that Islamic studies, Sharia, and Tajwid together account for approximately 35% of all instructional materials, while the Arabic language constitutes an additional 25%. The remaining 40% of the curriculum is devoted to scientific and practical subjects introduced as part of the educational reform, including science, mathematics, social studies, and English.

However, as Syrian students within the “Dar al-Wahi al-Sharif” network progress through the grades, the proportion of science, mathematics, English, and social studies steadily decreases relative to the expanding emphasis placed on Islamic studies and Arabic language instruction.

A detailed breakdown of the curriculum, derived from the analysis of the textbooks and workbooks, is provided in the Appendix.

Between the Lines: Shaping the Perception of the Enemy and Internalizing Jihad Within the Curriculum

Analysis of the “Dar al-Wahi al-Sharif” educational materials indicates that, alongside core academic subjects and religious studies, students are also systematically exposed to a clearly defined ideological worldview concerning Israel, Jews, and armed struggle. This worldview does not appear in a single textbook or isolated lesson. Rather, it recurs across numerous academic subjects. **The “Dar al-Wahi al-Sharif” educational system, through what appear at first glance to be ordinary educational materials, prepares students to adopt a worldview based on a perpetual religious confrontation against a single front of "unbelievers" (including Israel, Iran, the West, and the Assad regime) which, according to the curriculum, must be confronted through armed jihad.**

The findings identify three principal characteristics: The delegitimization of the State of Israel, the portrayal of Jews as a hostile collective within Islam's ongoing religious struggle against the "unbelievers", the presentation of jihad as a legitimate and even positive means of confronting Islam's enemies.

Delegitimization of the State of Israel

One of the most prominent characteristics of the educational materials is the systematic denial of the legitimacy of the State of Israel. For example, within an exercise dealing with Syria's borders, students are asked: **"What is the name of the land that the Zionist enemy seized?"** (ما اسم الأرض التي) (اغتصبها العدو الصهيوني؟) (From the Grade 4 Social Studies Workbook, p. 9.). The term "the Zionist enemy" (العدو الصهيوني) is not presented within the framework of a complex political or historical discussion but rather as an accepted educational fact. Within the educational materials, Israel is portrayed as a foreign entity that seized Arab land, and this perception serves as the basis for the learning process.

THE DELEGITIMIZATION OF THE STATE OF ISRAEL IN DAR AL-WAHI AL-SHARIF SCHOOL TEXTBOOKS

"Palestine"

Instead of the State of Israel, the entire area is labeled "Palestine" as part of the Arab-Islamic region of Bilad al-Sham.

"What is the name of the land that the Zionist enemy seized?"

Alma
Research and Education Center

This approach is also reflected in the maps appearing throughout the textbooks. **On maps depicting the region of Bilad al-Sham (بلاد الشام), the State of Israel does not appear at all. Instead, the entire territory is labelled "Palestine" (فلسطين) as part of the broader Arab-Islamic region.** (Grade 4 Social Studies Workbook, p. 9; Grade 5 Social Studies Workbook, p. 50.) In this manner, Israel is not only portrayed as an enemy, but its very existence as a sovereign state is erased from the geographical and historical landscape presented to students.

Glorification of Jihad Against the "Infidels": Who Is Considered an "Infidel," and What Is Their Fate?

Alongside the delegitimization of Israel, portions of the educational materials broaden the concept of the enemy beyond the State of Israel or the Zionist movement and portray the "infidels" (kuffar) or the Jews as a collective engaged in an ongoing confrontation with Islam.

For example, in a chapter dealing with "Contemporary Jihadist Movements" (الحركات الجهادية في الزمن الحاضر), it is implied that jihad should be waged in Palestine in order to confront "the oppressive Jews" (اليهود الغاشمين). On the same page, students are presented with a definition of contemporary jihadist movements that have declared jihad against the infidels, including: **Al-Sham against the Russian and Iranian occupation and its militias, Afghanistan against the Crusader Coalition and Palestine against "the oppressive Jews."** (Islamic Studies, Grade 4, p. 86.)

In addition, the Grade 4 Islamic Studies textbook defines "Offensive Jihad" (جهاد الطلب) as the struggle that is aimed at "Going forth against the infidel enemy, gaining control over him and his land until the lands and the people submit to Islam." (وهو طلب العدو الكافر والظفر به وبأرضه حتى تخضع (البلاد والعباد للإسلام) (Islamic Studies, Grade 4, p. 57).

GLORIFYING JIHAD AGAINST THE "INFIDELS": WHO IS CONSIDERED AN "INFIDEL" AND WHAT IS THEIR FATE?

"The Jihad"

"Jihadist movements that have declared jihad against the infidels in the present day:"

- "Al-Sham (Syria) against the Russian and Iranian occupation and its militias"
- "Afghanistan against the Crusader Coalition"
- "Palestine against the oppressive Jews"

"Offensive Jihad" (Jihad al-Talab)

"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..."

It is also noteworthy that the regime of Bashar al-Assad is consistently described using terms such as: "The criminal regime" (النظام المجرم), "The defunct regime" (النظام البائد) and "The doomed regime" (النظام الهالك). (Islamic Studies, Grade 6, Part II, p. 86.)

Islam's Campaign Against Judaism and Christianity

The Grade 4 Social Studies workbook contains a chapter devoted to 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 period and is regarded as one of the foundational figures of the concept of armed jihad in Palestine. His name was later adopted by Hamas's military wing—the Izz al-Din al-Qassam Brigades.

Within the chapter, al-Qassam's struggle against Christianity and Judaism is described as follows: **"He continued to carry his weapon against Christianity and Judaism throughout Syria and Palestine until the final moment of his life..."** (بقي رافعاً سلاحه ضد الصليبية واليهودية في كل من سورية وفلسطين حتى) (Grade 4 Social Studies, p. 117.)

Later in the chapter it states: **"The Jews have filled your land and stolen your country..."** (لقد ملأ) (...اليهود أرضكم وسرقوا بلادكم) This is followed by a quotation attributed to al-Qassam: **"I shall not return to this mosque until the Jews, and the English have been expelled."** (لن أعود إلى هذا الجامع إلا بعد طرد) (اليهود والإنكليز) Above this quotation appears the following Qur'anic verse: **"Fight those of the disbelievers who are nearest to you."** (قاتلوا الذين يلونكم من الكفار) , Surah al-Tawbah, 123 (Grade 4 Social Studies, p. 119.)

Appendix - Detailed Curriculum (As Derived from the Textbooks):

Kindergarten Stage (Ages 3–5) (روضة الأطفال)

At this stage, the primary focus is preparation for elementary education. The curriculum includes:

- **Islamic Studies:** Studies in Creed (عقيدة), the Qur'an, and Hadith (sayings of the Prophet), together with the development of a Muslim identity through instruction in Islamic manners (الآداب الإسلامية).
- **Language and Mathematics:** Teaching the foundations of the Arabic alphabet (الحروف العربية) and numbers (الأعداد).
- **English:** Basic vocabulary acquisition.

Elementary Education Stage (Ages 6–14) (التعليم الأساسي):

Grade 1 (الصف الأول)

- **Arabic Language:** Instruction using the "Juz' al-Rashidi" (الجزء الرشيدي) method for acquiring basic reading and writing skills.
- **Science (العلوم):** The human body – structure and movement (بني تتحرك), the skeletal system (عظامي جسمي التي تدعمني), growth processes (أصبحت أكبر) and maintaining a healthy body (جسمي السليم).
- **English:** Greetings, self-introduction. identifying classroom objects, numbers, gender (boy/girl) and colours.
- **Islamic Studies:** "Education and Manners" (تربية وآداب)—instilling basic Muslim behavioural values.

Grade 2 (الصف الثاني)

- **Arabic Language:** Reading comprehension, basic grammar (verbs and nouns) and basic writing rules.
- **Science (العلوم):**
 - Nutrition and health.
 - Plant and animal life: Parts of a plant and the food chain.
 - Environmental Science and Physics: Water resources and conservation (سر الحياة), energy, simple electrical circuits (الدارة الكهربائية البسيطة), and waste recycling.
 - **English:** Expanding vocabulary relating to new friends, rules of behaviour, animals and helping at home.

Grade 3 (الصف الثالث)

- **Arabic Language:** Study units dealing with national and environmental identity: Citizenship and Belonging (المواطنة والانتماء), the World of Science (دنيا العلوم) and places in My Country (أماكن من بلدي).
- **Science (العلوم):**
 - Ecology.
 - Physics: Magnetic force (قوة وجذب), measuring instruments and static electricity.
- **English:** School subjects, The five senses and Daily routine.
- **Tajwid (تجويد):** Beginning the study of Qur'anic recitation rules, with emphasis on Al-Izhar al-Shafawi (الإظهار الشفوي) and its letters.

Grade 4 (الصف الرابع)

- **Arabic Language:** Advanced grammar, subject and object (الفاعل والمفعول), rules governing the soft alif (الألف اللينة), report writing and description of places.
- **Islamic Studies:** The Oneness of God (التوحيد), types of Tawhid: Tawhid al-Rububiyyah (توحيد الربوبية) and Tawhid al-Uluhiyyah (توحيد الألوهية) and biography of the Prophet (السيرة).
- **Social Studies (الدراسات الاجتماعية):** The geography of Syria, topography, climate and natural resources.
- **Science (العلوم):** Botany, physics, body systems, energy, light and colours, photosynthesis and physical changes in matter.
- **Tajwid (تجويد):** Advanced study of the rules of Qalqalah (القلقلة) the Madd (المد) in its various forms.

Grade 5 (الصف الخامس)

- **Arabic Language:** Grammar, including, the dual form (المثنى), the construct state (المضاف إليه), development of creative writing skills and journalistic interviews.
- **Islamic Studies:** Importance of science, the Prophet's guidance concerning worship, purification, prayer, fasting and Qur'anic recitation.
 - **Social Studies (الدراسات الاجتماعية):** Astronomy the Solar System (المجموعة الشمسية), structure of the Earth, mathematical geography – latitude and longitude. Historical periods (from prehistory through the invention of writing).

Grade 6 (الصف السادس)

- **Islamic Studies:** The concept of faith (الإيمان) and its branches, nullifiers of faith (نواقض الإيمان), the Prophet's treatment of children and relatives and the laws of fasting (الصيام).
- **Science (العلوم):** Understanding advanced scientific and technological concepts (the detailed topics appear in the titles of the source materials.)
- **Tajwid (تجويد):** Advanced levels of instruction in the rules of Qur'anic recitation.

Sources

- <https://www.syria.tv/>
- <https://daraa24.org/>
- **Official and updated “Dar al-Wahi al-Sharif” Network Textbooks and Workbooks (2024–2026):**
 1. English for Kindergarten
 2. First Stage, Part One (Kindergarten)
 3. First Stage, Part Two (Kindergarten)
 4. Second Stage, Part One (Kindergarten)
 5. Second Stage, Part Two (Kindergarten)
 6. Science – Grade 1, Part One
 7. Science – Grade 1, Part Two
 8. English Language – Grade 1, Student Workbook
 9. English Language – Grade 1, Student Textbook
 10. Education and Manners – Grade 1
 11. Arabic Reading – Grade 1
 12. Mathematics – Grade 1, Part One
 13. Mathematics – Grade 1, Part Two
 14. Arabic Language – Grade 1, Part One
 15. Arabic Language – Grade 1, Part Two
 16. Science – Grade 2, Part One
 17. Science – Grade 2, Part Two
 18. English Language – Grade 2, Student Workbook
 19. English Language – Grade 2, Student Textbook

20. Arabic Language – Grade 2, Part One
21. Arabic Language – Grade 2, Part Two
22. Education and Manners – Grade 2
23. Science – Grade 3, Part One
24. Science – Grade 3, Part Two
25. Social Studies – Grade 3
26. English – Grade 3, Student Textbook
27. English – Grade 3, Student Workbook
28. Tajwid – Grade 3
29. Education and Manners – Grade 3
30. Mathematics – Grade 3
31. Arabic Language – Grade 3, Part One
32. Arabic Language – Grade 3, Part Two
33. English – Grade 4, Student Workbook
34. English – Grade 4, Student Textbook
35. Social Studies – Grade 4
36. Islamic Studies – Grade 4, Part One
37. Islamic Studies – Grade 4, Part Two
38. Mathematics – Grade 4
39. Arabic Language – Grade 4, Part One
40. Arabic Language – Grade 4, Part Two
41. Tajwid – Grade 4
42. Science – Grade 4, Part One
43. Science – Grade 4, Part Two
44. English – Grade 5, Student Workbook

45. English – Grade 5, Student Textbook
46. Islamic Studies – Grade 5, Part One
47. Islamic Studies – Grade 5, Part Two
48. Social Studies – Grade 5
49. Mathematics – Grade 5
50. Arabic Language – Grade 5, Part One
51. Arabic Language – Grade 5, Part Two
52. Tajwid – Grade 5
53. Science – Grade 5, Part One
54. Science – Grade 5, Part Two
55. English – Grade 6, Student Textbook
56. English – Grade 6, Student Workbook
57. Islamic Studies – Grade 6, Part One
58. Islamic Studies – Grade 6, Part Two
59. Social Studies – Grade 6
60. Mathematics – Grade 6
61. Arabic Language – Grade 6, Part One
62. Arabic Language – Grade 6, Part Two
63. Tajwid – Grade 6
64. Science – Grade 6, Part One
65. Science – Grade 6, Part Two