

Education or Indoctrination?

The Treatment of Islam in 6th through 12th
Grade American Textbooks



Education or Indoctrination?

The Treatment of Islam in 6th through 12th Grade American Textbooks

© 2011 ACT! for America Education, Inc.

www.ACTforAmericaEducation.org

TEXTBOOKS REVIEWED

Chelsea House, New York
The Palestinian Authority (a volume of *The Creation of the Modern Middle East*)
2003

Glencoe/McGraw Hill, New York
The American Vision, 2008

Glencoe/McGraw Hill, New York
World Geography and Cultures, 2008

Glencoe/McGraw Hill, New York
World History, 2008

Glencoe/McGraw Hill, New York
Discovering Our Past [-] Medieval and Early Modern Times, 2006

Glencoe/McGraw Hill, New York
World Geography, 2003

Glencoe/McGraw Hill, New York
American History [-] The Early Years to 1877, 2001

Glencoe/McGraw Hill, New York
American History [-] The Modern Era Since 1865, 2001

Glencoe/McGraw Hill, New York
World History [-] The Human Experience, 2001

Harcourt, Orlando, FL
Horizons, 2005

Harcourt Brace, Orlando, FL
Social Studies [-] The World, Teacher's Edition, Vols 1 & 2, 2002

Holt, Rinehart and Winston, Orlando, FL
World History [-] Human Legacy, 2008

Holt, Rinehart and Winston, Orlando, FL
World History [-] Medieval to Early Modern Times, 2006

Holt, Rinehart and Winston, Orlando, FL
World History [-] The Human Journey, 2003

Holt, Rinehart and Winston, Orlando, FL
World History [-] People & Nations, 2000

Holt, Rinehart and Winston, Orlando, FL
World History [-] Continuity and Change, 1999

Houghton Mifflin, Boston, MA
Across the Centuries, 2003

Houghton Mifflin, Boston, MA
Discover Our Heritage [-] World Cultures and Geography, 2003

Macmillan/McGraw Hill, New York
Our World, 2003

McDougal Littell/Houghton Mifflin, Evanston, IL
World Geography, 2009

McDougal Littell/Houghton Mifflin, Evanston, IL
World History - Patterns of Interaction, 2007

McDougal Littell/Houghton Mifflin, Evanston, IL
Modern World History - Patterns of Interaction, 2003

McDougal Littell, Orlando, FL
World History Medieval and Early Modern Times, 2006

Pearson Education AGS Globe, Upper Saddle River, NJ
World History, 2008

Pearson Prentice Hall, Upper Saddle River, NJ
World History, 2011

Pearson Prentice Hall, Upper Saddle River, NJ
United States History, 2010

Pearson Prentice Hall, Upper Saddle River, NJ
World Explorer [-] People, Places and Cultures, 2008

Pearson Prentice Hall, Upper Saddle River, NJ
America [-] History of Our Nation, 2007

Pearson Prentice Hall, Upper Saddle River, NJ
Global History and Geography, 2007

Pearson Prentice Hall, Upper Saddle River, NJ
World History, 2007

Pearson Prentice Hall, Upper Saddle River, NJ
World Geography: Building a Global Perspective, 2007

Pearson Prentice Hall, Upper Saddle River, NJ
World History [-] Connections to Today, 2005

Pearson Prentice Hall, Upper Saddle River, NJ
World Regions in Global Context [-] Peoples, Places, and Environments, 2005

Performance Education, Free Union, VA
The Middle East and the Cold War across the Globe, 2002

Prentice Hall, Upper Saddle River, NJ
World Cultures [-] A Global Mosaic, 2004

Prentice Hall, Needham, MA
World Explorer [-] Medieval Times to Today, 2003

Pearson Prentice Hall, Upper Saddle River, NJ
World Explorer [-] Eastern Hemisphere, 2001

Teachers' Curriculum Institute, Palo Alto, CA
History Alive! The Medieval World and Beyond, 2005

Table of Contents

Foreword	7
Introduction	10
Rationale	12
Methodology	13
Origins of Efforts to Influence American Education	15
The History of Early Islam	29
Islam, the Crusades, and Recent History	148
Conclusions	209
Recommendations	211
Bibliography A	213
Bibliography B	222

Foreword

Since the horrific terrorist attack on 9/11, there has been a growing awareness and concern about how Islam is being presented in our public schools. In 2003 the American Textbook Council released a report entitled "Islam and the Textbooks." The report reviewed how seven world history textbooks treated topics such as *jihad* and *shari'a*. The report's conclusion states:

During the last two decades, world history textbooks and the social studies editors who oversee their development have moved from the neglect of Islamic history to self-censorship. Any textbook negatives about Islam have been erased, replaced by fulsome praise and generalities designed to quell complaints from Islamists and their allies. (<http://www.historytextbooks.org/reports.htm>)

In 2008 the American Textbook Council released a second report, "Islam in the Classroom," a review of ten widely used history textbooks. This report concluded that errors, omissions, and bias are common in the textbooks reviewed.

In 2006, a program known as Curriculum Watch publicly examined how textbooks address issues related to Judaism, the Holocaust, and Israel, and how the treatment of Islam in those textbooks deals with such issues. Curriculum Watch conducted several presentations of its findings at conferences around the country.

In 2007, as I was contemplating what issues to address in my second book, I decided that it was necessary to devote some space to how Islam was being portrayed in our public school textbooks. As a result of my research it had become apparent to me that our children were being exposed to historical revisionism that seriously misrepresented the history and doctrines of Islam.

Thus, in chapter five of *They Must Be Stopped: Why We Must Defeat Radical Islam and How We Can Do It*, which was released in September, 2008, I discuss how organizations like the Council on Islamic Education have influenced the rewriting of history in school textbooks, and provide examples of such revisionism in books such as Prentice Hall's *World Cultures: A Global Mosaic* and Houghton Mifflin's *Across the Centuries*. On page 95 I wrote:

William Bennetta, a journalist, fellow of the California Academy of Sciences, and editor of "The Textbook Letter," is well known for his writings on false science and history in schoolbooks. Bennetta's review of Prentice Hall's *World Cultures: A Global Mosaic* reveals what he sees as the true intentions of the author of the chapter on Islam, saying that *World Cultures* "serves as a vehicle for Muslim propaganda. Long passages are devoted to promoting Islam, to making American students embrace Islamic religious beliefs, and to winning converts to Allah. In these passages, Muslim myths and superstitions are disguised as facts, and both the origin and the content of Islam are cloaked in seductive lies." (William Bennetta, "Same Junk, Different Peddlers," review of *World Cultures: A Global Mosaic*, from *The Textbook Letter*, September/October 1999, The Textbook League)

The same year *They Must Be Stopped* was released, *The Trouble with Textbooks: Distorting History and Religion*, written by Gary Tobin and Dennis Ybarra, hit the bookshelves. As the book notes on its back cover, “*The Trouble with Textbooks* sounds the alarm about how textbooks disparage some groups and teach historical distortions.” Chapter five’s title refers to one type of distortion: “*Double Standards in Teaching about Judaism Compared to Islam.*”

But even with the release of the two reports by the American Textbook Council, the work of Curriculum Watch, my best-selling book *They Must Be Stopped*, and *The Trouble with Textbooks*, I concluded that much more needed to be done to shine a light on what was going on in our public school textbooks. Yes, some people were beginning to pay attention to this issue. But it was clear to me that we were nowhere near reaching the critical mass necessary to get school boards and textbook publishers to respond to these concerns.

So in late 2008 Guy Rodgers, Executive Director of American Congress for Truth (now known as ACT! for America Education), and I began discussing what our organization could do to not only research and illuminate the problem, but motivate people to take action that would actually achieve results.

What emerged from these discussions was an idea for a research project that would (1) review dozens of textbooks, more than had ever been reviewed in a report like this before; (2) focus on how Islam was treated across a broad range of topic areas, including some that had previously received little or no attention; and (3) package this in a format that would allow the reader to easily search by textbook and by topic area.

But strategically Guy did not consider this sufficient. So he created an action plan unprecedented in its breadth and scope on this issue.

The plan he devised included mailing the report to every state and local school board member in America and following that with a mobilization of the ACT! for America chapter and member grassroots network to meet with school board members and turn out at school board meetings across the country and insist that the report be reviewed and acted upon. The plan also included making the report available to all publishers of the textbooks which were reviewed.

Our resolve to proceed ahead with this massive project was reinforced by the actions of the Mission Viejo, California chapter of ACT! for America, who in late 2008 contacted Guy to tell him of their plan to write a report examining how Islam is presented in school textbooks. They wanted Guy to review their work and he agreed to do so, providing a number of editorial suggestions, and in January, 2009, the chapter released its report.

In 2009 Guy laid the groundwork for our unprecedented project, which included plans for the creation of a database of all school board members in America (over 70,000), finding a qualified and experienced researcher or research team, and discussions with key financial supporters of ACT! for America Education regarding raising the funding for such an ambitious undertaking. By mid-2009 we began publicly announcing our intent to launch the project at events around the country. Everywhere we went our announcement was greeted with great enthusiasm. It was clear to us that this issue, and the way we had structured our project, struck a deep chord with people – especially our plan to mail the Report to school board members nationwide.

Since then, additional developments have occurred that have drawn more welcome attention to this issue. On September 24, 2010, the Texas State Board of Education passed a resolution informing textbook publishers that they needed to revise the ways they were presenting Islam in their books. And in 2011, a Florida-based organization, Citizens for National Security, released a report through the website of an organization called the Christian Action Network which examines textbooks used in the Florida public schools.

The Report that follows is our contribution to the effort that began nearly a decade ago. The Report reviews thirty-eight 6th through 12th grade textbooks and is the culmination of nearly three and one-half years of planning, research, writing and editing. The research and editorial team included two Ph.D.'s and a J.D. Painstakingly researched and documented, the Report contains nearly 370 footnotes and a bibliography of nearly 275 sources. My request, especially to school board members, textbook publishers, and those in positions of authority to select textbooks, is that you make a good faith effort to examine the errors we have identified and how they are contributing to a rewrite of history that is doing a grave disservice to teachers and students alike.

ACT! for America Education is not opposed to teaching about Islam in the public schools. But Islam should be treated in an objective and accurate way, and not spared the rigors of objective historical analysis and scrutiny that are now applied to the teaching and presentation of other major religions.

Brigitte Gabriel
President, ACT! for America Education, Inc.

Introduction

- “indoctrinate: to teach (a person or group of people) systematically to accept doctrines, esp. uncritically” (The Free Dictionary)
- “indoctrinate: teach (a person or group) to accept a set of beliefs uncritically” (Oxford Dictionaries)
- “Indoctrination... is often distinguished from education by the fact that the indoctrinated person is expected not to question or critically examine the doctrine they have learned.” (Wikipedia)
- “Examples of indoctrinate: 1. The goal should be to teach politics, rather than to *indoctrinate* students in a narrow set of political beliefs.” (Free Merriam-Webster Dictionary)

The line between “education” and “indoctrination” is, at times, a fine one, and often not a clear one. However, common sense dictates that greater care should be taken to avoid what appears to be indoctrination when the objects of the information are children and youth. Experience demonstrates that children are more malleable than adults. Adults can be reasonably expected to be more able than children to distinguish between objective education and indoctrination.

Therefore, what is taught to children in our public schools should be subjected to a higher standard of scrutiny in order to ensure that what is taking place in the classroom is “education” rather than “indoctrination.” This is especially the case when the subject matter is world religions.

This Report does not argue that Islam should not be taught in our public schools. The major religions of the world are one part of our human history, and to exclude teaching about them impedes our understanding of who we are and why the world is at it is.

But when it comes to the teaching of any religion, Islam included, extra care should be exercised by textbook writers and teachers to ensure that what is being taught to their diverse student population is in fact “education” and not “indoctrination.” In public schools Muslim parents would no more want their children indoctrinated in Christianity, Judaism or Hinduism than Christian, Jewish or Hindu parents would want their children indoctrinated in Islam – regardless of whether what amounted to indoctrination was the result of honest mistakes, inattention to detail, ignorance of the subject matter, or bias.

Thus the question posed by this Report. Does the manner in which Islam is generally presented in 6th through 12th grade public school textbooks constitute proper and appropriate education – or does it amount to indoctrination?

Is Islam presented in a manner in which facts are embellished and its virtues exaggerated, while unfavorable, negative or detrimental information about the religion is omitted, glossed over, understated, or rationalized, thus amounting to “indoctrination” rather than education?

Is Islam presented in a manner that leads students to predetermined conclusions about the religion that are unsupported by historical facts and critical analysis, amounting to “teach[ing] (a person or group) to accept a set of beliefs uncritically?”

This Report set out to address and answer these questions. For as the British philosopher and educator Richard Stanley Peters wrote: “What matters is not what any individual thinks, but what is true. A teacher who does not equip his pupils with the rudimentary tools to discover this is substituting indoctrination for teaching.” (As quoted on <http://quotes.yourdictionary.com/indoctrination.>)

Rationale

This Report investigates the treatment of Islam in thirty-eight, 6th through 12th grade American textbooks that date from 1999-2011. It reveals a pattern of historical revisionism, omissions, and bias in the presentation of all aspects devoted to Islam in these textbooks. These aspects include its theology and doctrines, its role as a world religion, its on-going struggle with Western tradition, and its intrinsic anti-Semitism.

Since the mid-1990s, the number of units devoted to Islam in world history textbooks has significantly increased while the number of pages allocated to Judaism and Christianity has conspicuously decreased.¹ This disparity raises the question as to whether the inequality represents unequal treatment of the major religions as well as what would amount to the validation of Professor John L. Esposito's unsubstantiated claim of the existence of a "Judeo-Christian-Islamic tradition" for America.² What's more, the predominant place given to Islam in these textbooks highlights the issue of proselytization in the classroom, an issue raised by parents in Byron County, CA when they claimed that their children were being indoctrinated in Islam.³

Pearson Prentice Hall has an interesting article on its website delineating how world religions should be taught in world history classes.

"It is clear that the teaching about religion in the world history classroom is both constitutionally acceptable and educationally sound. Even a brief look at recently published world history textbooks indicates how seriously textbook publishers now take their responsibility to address religion in the history classroom. Religious scholars are extensively consulted as contributors and content reviewers. Themes such as Religions and Value Systems or Diversity speak to the need for today's students to understand perspectives and beliefs that differ from their own..."

"Familiarity with world religious beliefs and traditions enhances students' understanding of literature, art, architecture, culture, and history. In addition, educators today acknowledge that an understanding of the histories and belief systems of a diversity of religious traditions is vital and necessary if students are to grasp the complexity of contemporary issues such as the conflicts in the Middle East, the unrest in Afghanistan, the troubles in Northern Ireland, and the continuing struggles in the Balkans. Studying the role of religion in history helps students learn to value religious liberty and respect cultural diversity, important criteria in maintaining democracy and world peace..."

¹ To understand the disparity in the coverage given to Islam compared to the other world religions, one needs only to consult the Index in such textbooks as: Holt Rinehart and Winston. *World History The Human Journey*, 2003; McDougal Littell. *World History Patterns of Interaction*, 2007; Pearson Prentice Hall. *World History World Explorer People, Places, and Cultures*, 2007.

² F. E. Peters. *The Children of Abraham: Judaism, Christianity, Islam: A New Edition* With a foreword by John L. Esposito. (NJ: Princeton University Press, 2006.)

³ Houghton Mifflin. *A Message of Ancient Days*, 1997, *Across the Centuries*, 2003. Interaction Publishers. *ISLAM: A Simulation of Islamic History and Culture*, 610-1100., 1991. See: www.blessedcause.org for detailed account.

Pedagogy: Understanding what is constitutionally permissible and developing strategies for dealing with religious content in the curriculum in ways that are educationally sound, fair, neutral, objective, and sensitive. .

Content: Obtaining accurate knowledge of the various faiths and their traditions covered by the curriculum, to ensure a fair and sensitive treatment in classroom lessons.”⁴

The “Pedagogy” and “Content” definitions above provide excellent distinctions between “education” and “indoctrination.” “Sound,” “fair,” “neutral,” “objective,” “sensitive,” and “accurate” are the hallmarks of “education,” rather than “indoctrination.” If all the major publishing houses, including Pearson Prentice Hall, adhered to such guidelines and criteria with respect to the treatment of Islam, there would be no need for a Report like this. However, as this Report will demonstrate, the way Islam is typically presented in school textbooks clearly violates the standards noted above that call for religions to be dealt with in “sound”, “fair”, “neutral”, “objective,” “sensitive,” and “accurate” ways.

Methodology

This Report investigates the treatment of Islam in thirty-eight, 6th through 12th grade American textbooks that date from 1999-2011. The Report begins with the Rationale for the project and proceeds to an examination of the origins of efforts to influence American education, including an examination of Saudi Arabia’s plan for influencing American education, funded from the mid-1970s until present time. The section examining Saudi Arabia’s plan contains material from doctoral dissertations, published in this country from the early 1980-1990s. The selections are representative samples from hundreds of historically flawed dissertations that were approved and then recognized as sources of reputable research by major American universities, thereby becoming instrumental in furthering the implementation of Saudi Arabia’s plan to influence all levels of American education that has as its objective influencing American foreign policy with respect to the Middle East.

The portion of the project devoted to Early Islam examines the following topics and sub-topics:

- I. Muhammad and Jerusalem
- II. The Relationship between Muhammad and the Jews of Medina
- III. Islamic *Shari’a* Law:
 - Applicability to Non-Muslims
 - Separation of Church and State

⁴ www.phschool.com/eteach/social_studies/2002_01/essay....

IV. Status and Treatment of Christians and Jews under Islam

V. *Jihad* and the Early Islamic Conquests

The Meaning of “*Jihad*”

Warfare in the Name of Religion

Imperialism

Portrayal of the Early Islamic Conquests Compared to the Portrayal of Imperialism by Non-Muslim Countries

VI. Islam and Women

VII. Islam and Slavery

The Early Muslim Slave Trade

The Muslim Role in the Atlantic Slave Trade

Slavery in the Muslim World Today

McDougal Littell’s World History [-] Patterns of Interaction (2007) (“ML PATTERNS 07”) contains egregious examples of almost every one of the common historical errors. Accordingly, the errors in ML PATTERNS 07 are addressed in detail, and that review serves as the primary analysis for the rest of the Report. Where the error(s) in another textbook are the same or similar to those in ML PATTERNS 07, they are briefly described, with a cross-reference to the specific section of ML PATTERNS 07 which addresses that particular issue in detail. Where another textbook contains a novel error or a variation on one of the errors in ML PATTERNS 07, it is addressed in the review of that textbook.

Given the common usage of ML Patterns 07 and the quantity and degree of errors contained within it, it is recommended that readers of this Report read the section devoted to the review of ML Patterns 07, regardless of whether or not schools in their community utilize this textbook. At the very least, given the importance of the doctrine of *jihad* to history, and how frequently *jihad* is incorrectly defined and described in the textbooks reviewed, it is recommended that those reviewing this report read Appendix A, at the end of the analysis of ML PATTERNS 07.

Readers who choose to skip over the review of ML Patterns 07 and go directly to reviews of other textbooks should note that when a book is cross-referenced to ML Patterns 07 the review of that book does not typically include the documentation and citations associated with the ML Patterns 07 review. To see the documentation and footnotes associated with that textbook’s review, the reader should turn to the appropriate, referenced section of the review of ML Patterns 07. This has been done to avoid repetition of the footnotes throughout the Report.

Direct quotes from textbooks are identified by page number, set off in quotation marks, printed in bold type, and indented. Analyses of textbook quotes are printed in standard type and left-margin justified. When a portion of a quote from a textbook is included in the subsequent analysis, that portion is printed in bold type to help the reader refer back to the textbook quote in question.

The Saudi Arabian plan to influence American education, funded and implemented continuously for almost four decades, necessitated the rewriting of history in more areas than the history of Early Islam and Islam as a world religion. The sections that follow the section on Early Islam deal with its manifestations in the following subject matter:

- Islamism
- The Crusades
- The Holocaust
- The Arab-Israeli Conflict
- The Palestinian Liberation Organization (PLO)
- Terrorism
- 9/11: the Jihadist attack on America: September 11, 2001

Origins of Efforts to Influence American Education

The skewed treatment of Islam as a world religion and culture is just one facet of an extensive, well-planned and extraordinarily well-financed effort by the Islamic world to influence education in this country. This effort dates back to the infusion of Arab petrodollars into American education in the mid-1970s. The long term, extensive impact of this plan to change how Islam is taught in American textbooks, hereafter designated as Islamist revisionism, can only be understood if we consider it as part of a carefully and exquisitely orchestrated targeting of the American education system by a powerful special interest group, for the agenda-driven purpose of rewriting history and influencing political policy.

Islamist revisionism in U.S. textbooks can be traced back to Saudi money and it is not a new phenomenon.

Late in 1974, a state-of-the-art, well-funded Saudi-financed plan was undertaken by Arab states to seize hold of American public opinion and increase their influence over U.S. foreign policy. A central aspect of this plan was a rewrite of 20th century Middle Eastern history with the specific intent of altering American public opinion and policies pertaining to Israel. By the early 1990s, this effort to rewrite history was working its way backward in time to the 7th century and the founding of Islam. The reason for this was that revisionists realized that the imperialistic, violent and anti-Semitic history of Islam would undermine the narrative that Israel and the Jews have been the aggressors in the Middle East and Arab Muslims have been the victims.

The 1974 plan targeted the college campus as the best venue to implement their long-term plans. The Triad Corporation, a financial holding corporation headed by Adnan Kashoggi, a Saudi Arabian billionaire, received a letter, written by an American university professor, blueprinting their strategy.

“The greatest leverage on influential public opinion in the medium and long term is to be found in this [American higher education] area...It is a low-key program that must not be seen as a public relations gimmick. But with time and patient stewardship it presents great possibilities for the spread of basic understanding of Arab concerns and for the encouragement of a favorable public relations climate in this country.”⁵

In August 1975, the first \$6.4 million was given by Saudi Arabia to the California-based Stanford Research Institute for the purpose of developing a five-year plan on how Saudi Arabia could best invest \$140 billion in the American educational infrastructure over the next five years. In April 1976, Saudi Arabia gave the University of Southern California a grant of \$1 million to establish the “King Faisal Chair of Islamic and Arab Studies.” The professor named as its Chair, Willard A. Beling, was also a former official of Aramco. Saudi Arabian petro-dollars as well as those coming from Oman, Qatar, and the United Arab Emirates found their investment targets in prestigious universities across the US.⁶

The earliest visible results of the Saudi investment in American education can be found in doctoral dissertations, dating from the early 1980s, which examine how the Middle East is portrayed in K-12 textbooks and the American elite press.⁷ Some of these dissertations in effect chart the change of the presentation of the Middle East through the inclusion of incorrect facts, the falsification of facts, the deliberate omission of critical information and the use of stylized innuendo designed to plant seeds of bias and predisposition.⁸ Other dissertations, while not targeting textbooks in particular, use the same techniques to rewrite history. Topics include but are not limited to Holocaust revisionism, the delegitimization of Israel, the Palestinian Refugee problem, the Arab-Israeli conflict, the Jewish Lobby vs. the Arab Lobby, United States support of Israel, the pro-Israel “bias” of the American media and the alleged all-powerful influence of American Jews on every aspect of American society. The agenda-driven historical changes quoted below are but a random sample of historical falsifications accorded authenticity through the awarding of doctoral degrees. They form the basis of Islamist revisionism of Middle East history.

⁵ ADL Research Report, *Arab Petrodollar Influence on the American Campus*, 1979, p.3.

<http://www.ainalyaqeen.com/issues/20020301/feat3en.htm>;

<http://www.discoverthenetworks.org/viewSubCategory.asp?id=213>

<http://www.memri.org/bin/opener.cgi?Page=archives&ID=SP36002>;

http://townhall.com/columnists/BenShapiro/2002/12/20/king_fahds_plan_to_conquer_america;

<http://www.memri.org/bin/articles.cgi?Page=archives&Area=sr&ID=SR01202>

<http://frontpagemag.com/Articles/ReadArticle.asp?ID=12833>

<http://www.nationalreview.com/articles/224017/following-foreign-money/stanley-kurtz#>

<http://www.campus-watch.org/article/id/4891>

⁶ *Ibid.* 2-4.

⁷ Dr. Sandra Alfonsi, “Academia and Israel - A Study of American Doctoral Dissertations from 1960-1992,” New York, 1993.

⁸ Michel Nabti, “*The Coverage of Arabs in American Secondary Schools*,” Stanford University, 1981; Gary McKiddy, “*Introduction of the Modern Middle East to Secondary Social Studies Teachers*,” Illinois State University, 1990; Susan Van de Ven, “*The Production of Middle East Chapters in World History Textbooks*,” Harvard University, 1990.

- **Michel Nabti, “The Coverage of Arabs in American Secondary Schools”, Stanford University, 1981.**

This dissertation specifically charts changes in high school textbooks concerning how the history of the Middle East should be taught. Nabti uses omission of facts and supporting materials as primary devices for implementing historical revisionism.

P.204 “Many textbooks refer to Israel as the “Jewish State,” terminology which implies that non-Jews either do not exist or do not “belong” to Israel. This would be equivalent to calling America the “White Christian State.”

This passage claims an equivalency that does not exist between the creation of America and the creation of modern-day Israel and reflects the anti-Semitism inherent in Islamist revisionism. Israel is the Jewish state and this is precisely the reason for the Islamic determination to destroy it. Islamic anti-Semitism is rooted in the Qur’an (See ML PATTERNS 07, SECTION IV). Biblical Israel was the Jewish nation; Israel is the modern Jewish state, created in fact by the United Nations as such. Israel is a pluralistic nation. Christians and Muslims live there and are citizens. While most of America’s Founding Fathers were Christians, America’s founding documents did not specifically call for the creation of a Christian nation in the manner in which the UN resolution called for the creation of a Jewish state.

Pp. 215-216 “Most of the coverage of the Palestine Liberation Organization in textbooks is in reference to terrorism. This represents the general misconception of the PLO as an organization whose one and only objective is to terrorize and destroy the people of Israel. The Israeli government maintains that it cannot negotiate with the PLO for that reason. It is appropriate to note in this context that, prior to Israel’s creation, the current Prime Minister of Israel, Menachem Begin, was a leader of the Irgun*, an organization that used terrorism extensively against the Palestinian Arabs to achieve its objective of creating a Jewish state in Palestine. It should also be noted that the Americans who fought the war for Independence against Great Britain were also perceived by the British as terrorists. This is not presented as a justification for the killing of innocent people. However, it does indicate that many people who were involved in such activities and achieved their objectives became viewed as respected leaders in the world. While some of their means to objectives can be strongly criticized, these people did act to achieve the national aspirations of their people.”

The Palestine National Charter, revised and signed July 17, 1968, falsely describes the establishment of the state of Israel as "entirely illegal" (Art. 19); considers Palestine, with its original Mandate borders, as the indivisible homeland of the Arab Palestinian people (1-2); urges the elimination of Zionism in Palestine and worldwide (Art. 15); and strongly urges the "liberation" of Palestine throughout. The PLO, at the time that Nabti wrote his dissertation, implemented these articles to their fullest degree. Therefore, it is not a “**misconception**” to characterize the PLO “**as an organization whose one and only objective is to terrorize and destroy the people of Israel.**”

*The Irgun was formed in 1931 in response to the 1929 anti-Jewish riots. Until May 1939, the Irgun's activities were limited to retaliation against Arab attacks. After the publication of the British White paper of 1939, the British mandatory authorities became the Irgun's target.⁹

P. 230 “Another Zionist claim discussed by most textbooks is the issue of anti-Semitism...While nineteenth century anti-Semitism stimulated the formulation of Zionist political ideology, the anti-Semitism of Nazi Germany stimulated the mass migration of Jews to Palestine where they eventually transformed ideology into political reality.”

The claim that “the anti-Semitism of Nazi Germany stimulated the mass migration of Jews to Palestine” is false. There was no “**mass migration**” of Jews to Palestine, “**stimulated...by the anti-Semitism of Nazi Germany.**” The history of Jewish immigration to Palestine prior to, during and following the Holocaust was determined in most cases by the British under their Mandate. The British limited immigration of Jews to Palestine and in some cases brought it to a complete halt. In the early 1920s, Herbert Samuel, a British Jew who served as the first High Commissioner of Palestine, placed restrictions on Jewish immigration while allowing Arabs to enter the country freely. The greatest number of immigrants came in 1935 (66,472) in response to the growing persecution of Jews in Nazi Germany. The British considered this number too large and cut the quota of Jews to be allowed into Palestine in 1936 to 29,595. From 1937-1941, 71,734 Jews immigrated into Palestine, both legally and illegally. In 1939, the British published the White Paper, announcing that an independent Arab state would be created within 10 years, and that Jewish immigration was to be limited to 75,000 for the next five years, after which it was to cease altogether. It also forbade land sales to Jews in 95% of Palestine. It is important to note that the Arabs rejected the White Paper proposal. This historical fact is typically omitted from the textbooks reviewed for this Report. Palestine remained closed to Jewish immigration for the duration of WWII, adding to the numbers of Jews who perished in Hitler's “Final Solution.” Six million Jews were exterminated. After the war, the British refused to allow the survivors to find sanctuary in Palestine and seized “illegal” immigrant ships carrying survivors, interning the survivors in camps on Cyprus. Approximately 50,000 survivors were detained in these camps, 28,000 of whom were still there when Israel became a state in 1948.¹⁰

P. 240 “The Arabs owned 48 percent of the land while the Jews owned only 6 percent. Most of the “public lands” were large tracts of grazing land owned by Arab villages. However, even if the public lands were distributed according to population percentages, the Arabs would have had 78 percent of the land compared with 21 percent for the Jews. The textbooks give more frequent coverage to the Zionist claim that they bought the land, in essence, the 6 percent of the land they had acquired by 1948, than they do to the dispossession of the tenant farmers that resulted.”

⁹ Bernard Reich, *A Brief History of Israel* (New York: Checkmark Books, 2005), p. 38.

¹⁰ John Hope Simpson, *Palestine: Report on Immigration, Land Settlement and Development* (London, 1930), p. 126; Palestine Royal Commission Report (the Peel Report) (London, 1937), pp. 242, 291, 300. (As cited in Mitchell Bard, *Myths and Facts* (Maryland: American-Israeli Cooperative Enterprise, 2001), p.51.)

The Jews bought the land and therefore the tenant farmers were not dispossessed. It must be noted here that textbooks have never included information on the purchase of Arab lands by Jews. Students should know these facts. The Jews went out of their way to avoid purchasing land in areas where Arabs might be displaced. As early as 1922, David Ben-Gurion expressed his concern about the Arab *fellahin*, whom he considered as “the most important asset of the native population.” The Jews sought land that was largely uncultivated, swampy, cheap and, most important, without tenants. It was only after they had bought all of this available land that they began to purchase cultivated land from Arabs who were willing to sell because of growing Arab migration to coastal towns and growing investments in the citrus industry. By 1947, Jewish holdings in Palestine amounted to about 463,000 acres. About 45,000 of these acres were acquired from the Mandatory Government; 30,000 were bought from various churches and 387,500 were purchased from Arabs. Analyses of land purchases from 1880 to 1948 show that 73% of Jewish plots were purchased from large landowners and not from poor *fellahin*.¹¹

P. 251 “From the Arab perspective, the creation of Israel was, itself, an act of aggression because it denied self-determination to the Palestinian Arabs. Even from the military standpoint, the Arabs maintain that the Jews fought in 1948, not simply to defend themselves, but to achieve two aggressive objectives: to increase the territory of the Jewish State, and to remove its Arab population.”

The Palestinian Arabs were not denied self-determination by Israel’s creation. They were denied a state and therefore self-determination by the Arab refusal to accept the UN Partition Plan, which called for one state for the Jews and one for the Arabs. This essential historical fact is typically omitted from the textbooks reviewed for this Report, which, in concert with other inaccurate information, likely leads students to falsely conclude that Israel has historically opposed a separate state for the Palestinians.

The 1948 War was not about increasing the territory of the Jewish state. It was a war of survival for Israel which had been attacked by Arab nations. The increase in territory resulted from battles that the Arabs lost. Furthermore, it was never the intention of the Jewish state to evict the Arab population. David Ben Gurion, who was to become the first Prime Minister of Israel, made this very clear as early as 1937 in meetings with St. John Philby, the famous British Arabist and a key advisor to Saudi monarch, Ibn Saud.¹²

- **Samir Abed-Rabbo, “*International Law and Palestine*,” University of Miami, 1981.**

P. 203 “The illegal establishment of Israel in 1948 produced unquestionable violations of Palestinian basic human rights.”

There was nothing “illegal” about the establishment of Israel in 1948. The United Nations legally partitioned Palestine into two states – one for the Arabs, the other for the Jews. The partition granted more land to the Palestinian state than to the Jewish state. The

¹¹ Mitchell Bard, *Myths and Facts* (Maryland: American-Israeli Cooperative Enterprise, 2001), pp. 40-43.

¹² David Ben Gurion, May 18, 26, 1937, cited in David Ben Gurion, *My Talks with Arab Leaders* (Jerusalem: Keter, 1972), pp. 127-40.

Arabs refused to accept this two state solution; the Jews accepted it and declared the establishment of the state of Israel. Five Arab nations attacked the nascent Jewish state. The result of Israel's War for Independence, actually a war for survival, was the acquisition of additional territory through warfare. Palestinian human rights were violated by the Arab refusal to accept the partition and by their callous use of the Palestinians as tools of warfare against the Jews.

P. 206 "Israel's intransigence and determination to control Palestine without its natives and the unconditional American support contribute to the prevailing injustice and thus violence is bound to continue."

It was never the intention of Israel's leadership **"to control Palestine without its natives."** Ben Gurion made this explicit in a letter written to St. John Philby. "The Jews coming to Palestine do not regard themselves as immigrants: they are returning as of right to their own historic homeland. This right is limited only by the condition that the Palestinian Arabs shall not be displaced."¹³

- **Charmaine Smiklo, "American Recognition of the PLO," Claremont Graduate School, 1982.**

Pp.12-13 "...When it came to the all-important question of the Palestinian refugees, the Zionists professed that their consciences were equally clear, for it was not they who drove them out, but their own leaders who ordered them to flee. Subsequently the Israelis did everything they could after 1948, to suppress a Palestinian identity, to eradicate any ideas of Palestinian irredentism, and through their policy of reprisals, to intimidate those Palestinians who had taken refuge in neighboring states. The thinking behind this strategy was quite simply that the Palestinians would eventually cease to exist."

This is blatantly false. It was Arab leaders who ordered the Palestinians to flee. Palestinians were told to vacate their villages and that they would be allowed to return after the "Zionists" were defeated. "The deliberate depopulation of Arab villages and their transformation into military strongholds were marked corollaries of the Arab campaign from the onset of the hostilities. As early as December 1947, an unspecified number of villagers throughout Palestine were ordered out of their homes by the local leaderships (notably in the Tulkarem sub-district), and this phenomenon gained momentum after the ALA's [Arab Liberation Army] infiltration into the country. Within weeks, rumors were circulating of secret instructions to Arabs in predominantly Jewish areas to vacate their villages so as to allow their use for military purposes..."¹⁴

- **Sadaka Mustajel, "Nuclear Capabilities in the Arab-Israeli Conflict," Claremont Graduate School, 1983.**

Pp. 208-209 "The success of the Zionist movement attained by creating the State of Israel in Palestine, marks one of the most dramatic tragedies in human history. The Zionists succeeded, by force, in establishing a state for

¹³ Ben Gurion, pp.127-140.

¹⁴ Efraim Karsh, *Palestine Betrayed*, (New Haven: Yale University Press, 2010), p. 182.

the mostly-European Jews on an already inhabited country of Palestine. Inevitably, the Zionist movement and its result, the state of Israel, collided with the already existing society in Palestine. The Zionists were militarily ready for such a collision. In fact, the Zionists have always sought to establish the “Greater Israel” on a territory stretching from the Euphrates River near Baghdad to the Nile River in Egypt.”

This is historically inaccurate. Palestine was never a country – it was a region, renamed by the Romans in an attempt to remove all Jewish ties to the land inhabited since biblical times by Jews. While the Palestinian Authority claims that today's Palestinians are descended from the Jebusites, a tribe of ancient Canaan, the fact is that those in Palestine in 1948 as well as today are overwhelmingly the offspring of invaders and immigrants seeking economic opportunities.¹⁵ While Israel did indeed become the homeland of European Jews who survived the Holocaust, it took in Jews from Arab lands displaced by the same conflict. Israel has been the uninterrupted Jewish homeland since biblical times. Modern-day Israel was not established by force – it was legally established by the United Nations when it partitioned Palestine into two states – one for the Arabs, the other for the Jews. Arab violence broke out immediately after the announcement of the Partition Plan, on November 29, 1947. Palestinian Arabs took the offensive; five Arab nations attacked the nascent state of Israel. Israel was not the aggressor and it was not militarily ready for the war.¹⁶

- **Abdullah Senani, “Prince Fahd’s 8 Point Plan,” Claremont Graduate School, 1983.**

P. 56 “Israel has consistently violated truce agreements and UN resolutions, especially the one concerning the manner in which Palestine was to be partitioned. Israel has no legitimate existence under international law and United Nations resolutions.”

These statements are false. Israel did not violate UN Resolution 181 on the Partition of Palestine. Furthermore, Israel honored the armistice agreements negotiated between themselves and Egypt, Jordan, Lebanon and Syria. Iraq refused to sign an agreement.¹⁷ See previous comments on the legitimacy of Israel.

- **Abdullahil Ahsan, “Organization of the Islamic Conference,” University of Michigan, 1985.**

Pp. 67-68 “A just peace in the region can only be achieved on the basis of Israel’s total and unconditional withdrawal from all Arab and Palestinian territories.”

¹⁵ <http://www.danielpipes.org/9931/palestine-israel-stealing-purchasing>

¹⁶ Larry Collins and Dominique Lapierre, *O Jerusalem!* (NY: Simon and Schuster, 1972), p. 352.

”When Israel declared its independence in May 1948, the army did not have a single canon or tank. Its air force consisted of nine obsolete planes. Although the Haganah had 60,000 trained fighters, only 18,900 were fully mobilized, armed and prepared for war.”

¹⁷ Bard, pp. 54-56; 62-63; 72

Assertions such as this have one meaning only: that Israel must cease to exist for “peace” to exist in the region. It ignores the reality that peace has never existed among the Arab nations.

- **Julie Marie Peteet, “Gender in Crisis: Women and the Palestinian Resistance Movement,” University of California Los Angeles, 1988.**

P.6 “Zionism, the political ideology of the exclusivist Jewish settler colonialist movement in Palestine, was predicated on the assumed non-existence of the indigenous Palestinian population.”

P. 7 “When the Palestinians restricted Zionist colonialization of the land, the latter embarked upon a systematic removal of the indigenous Palestinian population.”

Both of these quotations are false. Zionism was never **“predicated on the assumed non-existence of the indigenous Palestinian population.”** The Jews in Palestine never **embarked upon a systematic removal of the indigenous Palestinian population.”** All Zionist deliberations were based on the assumptions that the Arab inhabitants would be equal citizens, participating on an equal footing in all sectors of public life.¹⁸

The use of the adjective **“indigenous”** is incorrect since it creates the false assumption that the Palestinians living in Palestine at the time of the Partition were the offsprings of the original inhabitants of the land. While the Palestinian Authority supports that claim, the fact is that those in Palestine in 1948, as well as today, are overwhelmingly the offspring of invaders and immigrants seeking economic opportunities.¹⁹ The Jews whose ancestors have constantly inhabited Israel since biblical times are in fact **“the indigenous population.”**

- **Gary McKiddy, “Introduction of the Modern Middle East to Secondary Social Studies Teachers,” Illinois State University, 1990.**

This dissertation charts changes in high school textbooks concerning how the Middle East should be taught. It comes 10 years after Michel Nabti’s dissertation on the same subject. Like Nabti, McKiddy uses inclusion of historically inaccurate facts, omission of facts and/or supporting materials as well as innuendo and personal bias, enhanced by historically unsupportable evaluations of the conflicts between Israel and her Arab neighbors, as primary techniques for advancing historical revisionism. These are precisely the same techniques used in today’s textbooks to accomplish the same result.

Pp. 378-379 “The October 1973 War provided a shift in Arab attitudes toward Western adaptationist governments, Israel, and Arab relations with the West. The early successes of the Egyptian army, especially the crossing of the Suez Canal...finally destroyed the myth of Israeli military supremacy. Sadat became an Arab hero and Egypt regained her position as

¹⁸ Ben Gurion, pp. 127-140.

¹⁹ <http://www.danielpipes.org/9931/palestine-israel-stealing-purchasing>

one of the leading Arab states. The war also resulted in an unusual degree of cooperation between Arab nations. Egypt, Syria, and Jordan had successfully coordinated their military campaigns. The following year, 1974, the oil producing states were successful in imposing an oil embargo against the United States, Israel's chief military supplier. The Arabs could now consider themselves the military equals of the Israelis, and, with the income generated from higher oil prices, a major force in world finance. OPEC had for the first time shown its ability to limit oil supply and thus control prices."

Many of the statements are historically false. Others are riddled with innuendo and personal bias. The material in this paragraph has made its way into textbooks for almost 20 years. There was no **"shift in Arab attitudes toward Western adaptationist governments, Israel and Arab relations with the West"** after the October 1973 Yom Kippur War. Israel's military supremacy in 1973 was never a **"myth."** The Arab nations knew the quality of Israel's armed forces and that was one reason they chose to attack Israel on Yom Kippur, Judaism's holiest day. McKiddy's assertion that **"the war also resulted in an unusual degree of cooperation between Arab nations"** is based solely on the fact that **"Egypt, Syria, and Jordan had successfully coordinated their military campaigns"** against Israel and not upon any move by these nations to solve the Palestinian problem. Finally, imposing an oil embargo against the United States in no way made the Arabs **"the military equals of the Israelis."** If the Arabs had been their military equals, they would have defeated them and would not have had to resort to the embargo.

**Pp. 486-489 Pp. Student Activity Questions and Answers
[handouts created by McKiddy for high school students]**

- 1. Where is Palestine? It is the area of the British mandate which today comprises the state of Israel, the West Bank, and the Gaza Strip.**

Palestine is the name of an area under the control of Britain during the 19th and 20th centuries. It ceased to exist as such when the United Nations partitioned the area in 1947 in preparation for the creation of a Jewish and an Arab state. It certainly does not comprise the state of Israel, the West Bank and Gaza. The West Bank and Gaza are today part of the Palestinian Authority. At the time when McKiddy wrote his dissertation, the West Bank and Gaza were territories administered by Israel as a result of the 1967 War.

- 2. Who is referred to as the "occupying" country? Israel.**

Israel did not occupy either the West Bank or Gaza. They were acquired as a result of the defensive war which Israel fought for its survival. They remained under Israel's control at the conclusion of the 1967 War. They were referred to as "administered territories" at the time when McKiddy wrote his dissertation since Israel was prepared to negotiate and exchange the territories for secure borders and peace.

- 3. What is the symbol on the bumper sticker? Why was it chosen? The symbol is the dove. It is chosen because it is a sign of peace.**

The students are unprepared with facts to answer McKiddy's question **"Why was it chosen?"** They will assume that it means that the Palestinians want peace and that Israel does not. McKiddy uses the dove in his handout because the dove is the symbol of Palestinian resistance against what is considered the Israeli occupation of Palestine. It is the dove of peace and it is intended to mean, incorrectly, that the Palestinians are those who want peace but the Israelis do not.

4. The symbol is surrounded with patches of black, red, and green. Why might those colors have been chosen? The colors are those of the Palestinian flag.

First, McKiddy's statement that black, red and green are the colors of the Palestinian flag is incorrect. The Palestinian flag has four colors: three equal horizontal stripes of black, white, and green running from top to bottom and overlaid by a red triangle issuing from the hoist. It is doubtful that the students for whom he designed these activities knew much about the existence of a Palestinian flag, let alone their colors and what they symbolize. McKiddy should have included the following relevant material to enable the students to know how to answer the question. The colors are found in a poem by 13th century poet Safi al-Din al-Hili, with white representing Arab deeds, black their battles, green their fields, red their swords; that they first appeared in 1917 in the flag of the Arab Revolt against the Ottomans; that on October 18, 1948, the flag of the Arab Revolt was adopted by the All-Palestine Government and was recognized subsequently by the Arab League as the flag of Palestine.; that a modified version was officially adopted as the flag of the Palestinian people by the Palestine Liberation Organization (PLO) in 1964 and that on November 15, 1988 the flag was adopted by the PLO as the flag of the undeclared State of Palestine.

5. What event which occurred 20 years ago (approximately) began the "occupation?" The event was the 1967 War which resulted in the Israeli occupation of the West Bank and Gaza.

Israel did not occupy the West Bank and Gaza in the 1967 Six-Day War. It acquired these territories as a result of fighting a defensive war against her Arab neighbors. Israel was prepared to negotiate the return of these territories in return for peace. This was not accepted by the Arab nations.²⁰

A compelling question that needs to be addressed is why professors charged with directing doctoral dissertations at leading American academic institutions accepted inaccurate, fallacious, agenda-driven, and at times clearly biased research as historically accurate, and then accorded it credibility, legitimacy, and authenticity by granting those doctoral candidates their doctoral degrees. Perhaps part of the answer lies in the tremendous gifts and contracts solicited and received by American universities from Arab countries and Arab-oriented sources.²¹ Standards that governed the awarding of

²⁰ http://en.wikipedia.org/wiki/1967_Arab_League_summit;
<http://middleeast.about.com/od/arabisraeliconflict/f/khartoum-declaration-faq.htm>

²¹ ADL, Pp. 3-10. "In January, 1975, representatives of Georgetown University, the University of Pennsylvania, and Johns Hopkins University were guests of the Sultan of Oman at the Blair House in Washington. The Sultan had announced grants of \$100,000 to each of the schools to promote Arab and Islamic studies." "The California story begins in April, 1976, when the Kingdom of Saudi Arabia gave the University of Southern California, one of the largest private institutions

master and doctoral degrees seem to have been severely compromised, flooding academia with teachers and professors who answer to an agenda which undermines and endangers American democracy. The well-placed investment of Arab petrodollars in American education, starting in the mid-1970s and continuing to the present, must be considered as one element of the ever-growing “stealth Jihad mission” defined by Robert Spencer: “The stealth Jihad mission involves many things. It involves insinuating elements of Islamic law into government, into media, into education, into American businesses.”²² Although by law American universities must report foreign gifts of \$250,000 or more to the United States Department of Education, there is no real enforcement of this law and therefore little accountability or transparency. The U.S. Department of Education lists billions of dollars in foreign gifts of over \$250,000 for the years 1995-2008 from the Gulf and Arab States.²³ Saudi Arabia started its investment in American education in the mid-1970s and remains at the forefront. Reputable scholars, researchers and journalists have finally started to examine the aims and ramifications of this influx of Saudi dollars.²⁴

The history of Islam as a world religion was not a focus of these earlier dissertations. The overt objective of the Saudi-financed plan was and remains agenda-driven: to

of higher education in the United States, a \$1million grant to establish the “King Faisal Chair of Islamic and Arab Studies...The next step in the scenario was the establishment of a Middle East Center at USC...designed “to provide research and related services” on the Middle East “to non-academic community, and to prepare students for academic, business and governmental careers relating to the Middle East.” “In 1975...Georgetown University in Washington announced the founding of its Center for Contemporary Arab Studies – studies in the fields of Arab politics and diplomatic policies as well as those of economic development, language and culture...In addition to the early grant from the Sultan of Oman, Georgetown has accepted gifts of \$200,000 from Saudi Arabia; \$425,000 from Jordan; \$50,000 each from Egypt and Qatar; and \$350,000 from the United Arab Emirates...But by far the largest grant to Georgetown came that same year [1977] when the university accepted \$750,000 from the Government of Libya for the endowment of the al-Mukhtar chair of Arab Culture. The first incumbent named to the chair was Arafat’s friend, Professor [Hisham] Sharabi...What is profoundly significant in the implications of Georgetown’s contracts with the extremist Qaddafi and other Arab states is the fact that Georgetown produces more U.S. foreign service officers than any other university in the country.” “[In a May-June 1979 issue of *Aramco World*, the magazine of the Saudi-controlled oil combine] Aramco’s editors rejoiced over several specific gifts which they said included: -- An annually-endowed chair at Harvard University...from the government of Kuwait; -- \$25,000 from the Sultan of Oman for the appointment of a professor of Middle Eastern science at New York University; -- A \$200,000 grant to Duke University from the government of Saudi Arabia for a program of Islamic and Arabian studies, and \$88,000 from the government of Libya for a similar program at the University of Utah.”

²² Robert Spencer, “Resisting Stealth Jihad,” *Middle East Forum*, January 14, 2009, www.meforum.org/2052/resisting-stealth-jihad.

²³ U.S. Department of Education, “Saudi Funding Correction, Endowment for Middle East Truth,” December 6, 2010, <http://emetonline.org/correction.html>. Saudi Arabia \$92,972,720; Bahrain \$8,843,758; Egypt \$4,765,858; Kuwait 7,639,854; Lebanon \$3,000,000; Oman \$9,046,080; Qatar \$151,702,156; United Arab Emirates \$52,058,098.

²⁴ Katrina Thomas, “America as Alma Mater,” *Saudi Aramco World*, May/June 1979, pp.2-11; Lee Kaplan, “America’s Elites and Saudi Money,” *American Thinker*, April 2006, http://www.americanthinker.com/2006/04/americas_elites_and_saudi_mone.html; Mark Silverberg, “The Wahhabi Invasion of America,” February 27, 2003, <http://jfednepa.org/mark%20silverberg/whahhabi.html>; Susan Gershowitz, “The Prince’s Money,” *National Review Online*, December 20, 2005, <http://old.nationalreview.com/comment/gershowitz200512200838.asp>

influence American policy in the Middle East and to undermine the support of America for Israel. It took almost a decade for Arabists to realize that the history and doctrines of Islam had to be stylized and sanitized in the textbooks and made palatable to Americans raised in the Judeo-Christian tradition before the original agenda could be implemented.

Three organizations formed in California were largely responsible for implementing the changes in textbooks and classrooms. The first is the Teachers Curriculum Institute, founded in 1989 by a small group of social studies teachers committed to “engaging all learners in the diverse classroom.”²⁵ TCI has made its name in the field of K-12 social studies textbooks. Their *History Alive! The Medieval World and Beyond* (2004) is perhaps one of the most problematic sources on Islam used throughout the country today.

AWAIR (Arab World and Islamic Resources and School Services) is another force in education today. It represents the long-term efforts by Audrey Shabbas and colleagues who share a commitment to create and offer materials and services for educators teaching about the Arab World and Islam at the pre-college level. While AWAIR has other materials on Islam and the Middle East, it is best known for its 540-page loose-leaf notebook (Berkeley: AWAIR 1990, 1998,) intended for teacher use with secondary students. It contains questionable, flawed and inaccurate material. For example:²⁶

“Islamic tradition holds that there have been 104 revealed texts, and the Qur’an names four of them: the Torah (the first five books of the Christian Old Testament), the Psalms, the Gospels, and the Qur’an.”

This one sentence contains two stunning errors. First, the Torah is not “the first five books of the Christian Old Testament” – it is the Hebrew Bible. This error is so obvious to even a casual reader that it almost appears to be an intentional removal of the Torah from Judaism. Second, no one refers to or designates the Old Testament as the “Christian Old Testament.” These two glaring errors are evidence of this book’s shoddy and apparently agenda-driven scholarship - a book that according to the AWAIR web site is currently in the hands of 10,000 teachers and has impacted (by conservative accounting) 25 million students.²⁷ Audrey Shabbas remains the driving force behind social studies teachers’ training through her development of heavily endowed workshops, which use *The Arab World Studies Notebook* to change how the Middle East and Islam are taught in the U.S. schools.

An important link that needs to be examined is the one between AWAIR and the Middle East Policy Council (MEPC) and the role that Audrey Shabbas plays in teacher training for MEPC. MEPC was founded in 1981 by George McGovern and former Foreign Service Officer Richard Curtiss and headed by Former US Ambassador to Saudi Arabia Charles Freeman. In 2009, Freeman became embroiled in controversy over his financial ties with Saudi Arabia after he was selected to serve as President Obama’s National Intelligence Council Chairman. MEPC worked to downplay the role of Saudi funds, claiming the Saudi government contributed “less than 1/12th of a \$600,000 budget.” Given the millions of dollars that MEPC received in previous years, their claim appeared

²⁵ See TCI, [http:// www.teachtci.com](http://www.teachtci.com).

²⁶ *Arab World Studies Notebook*, View of Other Religions, page 4.

²⁷ See Arab World and Islamic Resources on line, www.awaironline.org

dubious at best. MEPC's efforts to downplay Saudi funding did not help Freeman who, facing strong bipartisan opposition, abruptly withdrew as the nominee to the chairmanship of the National Intelligence Council.

Freeman has stated that the bulk of MEPC's efforts went into its teacher-training program, headed by AWAIR's Audrey Shabbas, adding that in 2002, MEPC had reached approximately 13,000 teachers and an estimated one million students a year. MEPC's primary vehicle for teachers-training and sole reference textbook used is *The Arab World Studies Notebook*. Audrey Shabbas received compensation from both MEPC and AWAIR for her work in developing the MEPC teachers-training workshops. These workshops train teachers how and what to teach about Arab culture and Islam.²⁸

However, it is the Council on Islamic Education (CIE), founded in 1990 by Shabbir Mansuri, which is arguably the most powerful force in American education today when it comes to directing the presentation of Islam as a world religion, with all of its ramifications in such areas as the Crusades, the Holocaust, the Arab-Israeli Conflict and terrorism, in American textbooks. In fact, the CIE has enjoyed its unchallenged influence over American publishing houses for more than a decade. Now known as the Institute on Religion and Public Civic Values (IRPCV), the CIE is the only national faith-based organization in the United States that is directly involved in the process of reviewing public school textbooks from a multicultural perspective. According to Dr. Robert D. Crane, a scholar and a prolific writer and expert on subjects ranging from law to economics to international affairs and Islamic jurisprudence, and a co-founding board member and former Chairman of the Center for Understanding Islam, "Mansuri has rewritten the required textbooks on religion for 37 of America's fifty states, thanks to unlimited funding by America's first homegrown Muslim billionaire, Safi Qureshey. Selecting the appropriate textbook is no longer a problem, because once California adopted the set of textbooks that Shabbir prepared for the various grades, the publishers had to adopt it in order to make a profit."²⁹

In an article written in August 2002 by Samana Siddiqui for Soundvision.com, profiling the CIE, Siddiqui presents the rationale for Mansuri's formation of the CIE as "the false description of Muslim prayer in his daughter's grade six social studies textbook that spurred him to do something about it" and discusses at length the CIE's working relationship with Houghton Mifflin. She also quotes Mansuri's assertion that the CIE has trained over 8,000 teachers about teaching Islam in public schools and that it has a speakers' bureau whose speakers have spoken to over 100,000 students. Interestingly enough, this latter information has been edited out of the September 2010 version of the article cited below.³⁰

²⁸ http://www.sourcewatch.org/index.php?title=Middle_East_Policy_Council;
<http://www.scribd.com/doc/44423570/The-Ideological-War-Saudi-Influence-Operations-in-the-United-States>

²⁹ Dr. Robert D. Crane, "Educating Moral Idiots in America: The Case of Charter Schools" *The American Muslim* (TAM), June 16, 2008.
http://www.theamericanmuslim.org/tam.php/features/articles/educating_moral_idiots_in_america_the_case_of_charter_schools/

³⁰ Samana Siddiqui, "Profile: Council on Islamic Education," Soundvision: Islamic Information and Products, September 2010. <http://www.soundvision.com/Info/education/pubschool/pub.cie.asp>

Mansuri, an Indian-born Muslim who immigrated to the United States in 1969, studied Chemical Engineering at the University of Southern California and took the presentation of Islam in US textbooks as his pedagogical mission. Mansuri's educational background has been scrutinized and deemed questionable. The earlier CIE website (pre-2008) states that Mansuri received his doctorate in Chemical Engineering from USC. This statement was removed after an investigation by Fox News proved it to be untrue.³¹ This is not the only item concerning Mansuri's educational and/or professional background that has disappeared from the CIE website. In August 2000, in the section on CIE workshops, Mansuri's CV presents the following information:

- Coordinated the participation of the Muslim community in the California history-social studies textbook adoption process (1987-1988)
- Appointed to the California Education Roundtable's Task Force on Assessment of Student Mastery of High School Graduation Standards in English
- Member of the California Dept. of Education's Legal Compliance Review Panel
- Member of California Dept. of Education's Balanced Treatment Review Panel
- Member of the Psychological Corporation's Bias Treatment Review panel, San Antonio, TX
- Member of Advisory Council for the California 3Rs Project (Rights, Responsibilities, Respect)
- Consultant to various publishers and developers of instructional materials, including Glencoe, Harcourt Brace, Holt Rinehart and Winston, Houghton Mifflin, MacMillan McGraw-Hill, Prentice Hall, and others

This material is no longer available on the CIE website. No educational background that makes Mansuri qualified to serve on these panels, or even as a consultant on Islam, is listed anywhere on the earlier CIE websites. In addition to this anomaly, when Mansuri appears as a speaker, he is introduced as an Islamic scholar, although there is no biographical proof to support this title.³² Furthermore, Mansuri is credited as saying that "he is waging a "bloodless" revolution," promoting world cultures and faiths in America's classroom" and that the "CIE has warned scholars and public officials who do not sympathize with its requests that they will be perceived as racists, reactionaries, and enemies of Islam."³³

Mansuri's right-hand in the CIE and now the IRPCV, Susan L Douglass, listed as an "affiliated scholar at the CIE," is a convert to Islam who helps train thousands of public school teachers on Islamic instruction. Educated at Georgetown University, Douglass was employed until 2003 at the Saudi funded Islamic Saudi Academy in Alexandria, VA, which continues to teach Wahhabism through textbooks that condemn Jews and Christians as infidels and enemies of Islam. On October 18, 2007, the United States Commission on International Religious Freedom (USCIRF), an independent, bipartisan federal agency with a mandate to recommend policies that promote religious freedom

³¹ The Two-Fisted Quorum October 23 2009,
http://scenewash.blogspot.com/2009_10_01_archive.html

³² Sara Israelsen-Hartley, "Islamic scholar: Religious education improving in schools," published in Deseret News.: Saturday, March 12, 2011 11:34 p.m. MST

³³ <http://www.renewamerica.com/columns/shroder/041117>; Nick Shou, "Pulling His Cheney: Shabbir Mansuri critiques the Second Lady's critique of multiculturalism," OCWeekly, October 25, 2001.
<http://www.ocweekly.com/2001-11-01/news/pulling-his-cheney>
[.http://www.meforum.org/article/559#_ftn2](http://www.meforum.org/article/559#_ftn2)

in U.S. foreign policy, recommended that the Secretary of State open diplomatic talks with the Saudi government in order to obtain official Saudi textbooks used at the government-run Islamic Saudi Academy outside Washington. The Commission further recommended that the Saudi Academy be closed until the official Saudi textbooks used at the school are made available for comprehensive public examination and are found to be consistent with Saudi government commitments to revise them to remove intolerant and violent references.³⁴ On June 11, 2008, the USCIRF confirmed that the material inciting violence and intolerance had not been removed from the textbooks in use at the Saudi Government's Islamic Saudi Academy in Virginia.³⁵

Douglass is a well-known textbook consultant and advisor to state education boards who has praised Pakistan's madrassa schools as "proud symbols of learning," even after the U.S. government blamed them for fueling the rise of the Taliban and al-Qaeda.³⁶ Together Mansuri and Douglass are perhaps the most influential educational consultants on Islam today, instrumental in bringing to fruition the Saudi plan for changing education and how Islam is taught and perceived in this country.

THE HISTORY OF EARLY ISLAM

Most of the textbooks in this survey contain many of the same or similar errors in their presentations on the history of early Islam. Those historical errors occur in the discussion of the following topics and sub-topics:

- I. Muhammad and Jerusalem
- II. The Relationship between Muhammad and the Jews of Medina
- III. Islamic *Shari'a* Law:
 - Applicability to Non-Muslims
 - Separation of Church and State
- IV. Status and Treatment of Christians and Jews under Islam
- V. *Jihad* and the Early Islamic Conquests
 - The Meaning of "*Jihad*"
 - Warfare in the Name of Religion
 - Imperialism

³⁴ http://www.uscirf.gov/index.php?option=com_content&task=view&id=88
<http://blueridgeforum.com/?p=83> "Fairfax County: How about the Saudi Academy Textbooks?"

³⁵ http://www.uscirf.gov/index.php?option=com_content&task=view&id=2206&Itemid=1

³⁶ Paul Sperry, "Look Who's Teaching Johnny about Islam," *WorldNetDaily*, May 3, 2004, http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=38304

Portrayal of the Early Islamic Conquests Compared to the Portrayal of Imperialism by Non-Muslim Countries

VI. Islam and Women

VII. Islam and Slavery

The Early Muslim Slave Trade

The Muslim Role in the Atlantic Slave Trade

Slavery in the Muslim World Today

McDougal Littell’s World History [-] Patterns of Interaction (2007) (“ML PATTERNS 07”) contains egregious examples of almost every one of the common historical errors. Accordingly, the errors in ML PATTERNS 07 are addressed in detail, and that review serves as the primary analysis for the rest of the survey.³⁷ Where the error(s) in another textbook are the same or similar to those in ML PATTERNS 07, they are briefly described, with a cross-reference to the specific section of ML PATTERNS 07 which addresses that particular issue in detail. Where another textbook contains a novel error or a variation on one of the errors in ML PATTERNS 07, they are addressed in the review of that textbook.

Given the common usage of ML Patterns 07 and the quantity and degree of errors contained within it, it is recommended that readers of this Report read the section devoted to the review of ML Patterns 07, regardless of whether or not schools in their community utilize this textbook. At the very least, given the importance of the doctrine of *jihad* to history, and how frequently *jihad* is incorrectly defined and described in the textbooks reviewed, it is recommended that those reviewing this report read Appendix A, at the end of the analysis of ML PATTERNS 07.

Readers who choose to skip over the review of ML Patterns 07 and go directly to reviews of other textbooks should note that when a book is cross-referenced to ML Patterns 07 the review of that book does not typically include the citations and documentation associated with the ML Patterns 07 review. To see the documentation and footnotes associated with that textbook’s review, the reader should turn to the appropriate section of the review of ML Patterns 07. This has been done to avoid repetition of the footnotes throughout the Report.

With regard to the nature of the errors, some are blatant and obvious, while others are subtle and deceptive. Misinformation can be conveyed by methods as simple and seemingly innocent as the order in which facts are presented. Order of presentation implies priority of importance. Another very common and effective method of falsifying or rewriting history is through the use of partial truth: emphasize and repeat facts that are favorable to one side, and omit or minimize unfavorable facts. Responding to an outright falsification is fairly straightforward: cite authoritative historical reference

³⁷ ML PATTERNS 07 does not discuss Muhammad and Jerusalem. Accordingly, the Discussion of Muhammad and Jerusalem in History Alive! The Medieval World and Beyond (2005), published by Teachers’ Curriculum Institute, Palo Alto, CA, will serve as the primary analysis for that issue.

materials that contradict and correct the falsification. The use of partial truth is much more difficult to expose and refute. In order to demonstrate that selective omission of facts amounts to a falsification of history, it is necessary to show not only the omitted facts themselves, but why they are essential to create an accurate understanding of the issue.

At times, the criticisms and corrections noted in the Report may initially seem minor. When that appears to be so, the target audience for these textbooks must be kept in mind. These textbooks are not intended for the free market of ideas. They are intended for a captive audience of middle and high school students, whose only “knowledge” of ancient history comes largely from movies and television. They are virtually clean slates, each one a proverbial *tabula rasa*. To the vast majority, this will be their first, and most important, exposure to this history. Selection of these textbooks by the school system will be seen as an explicit and authoritative endorsement of the accuracy and objectivity of their contents. Therefore, even what appear to be “small” errors will have a significant impact on the students’ understanding of history and thus their comprehension of current events. What’s more, an accumulation of “small” errors can add up to a grossly inaccurate narrative that leads students to faulty conclusions and misunderstandings well out of proportion to the relative degree of the individual errors.

Finally, in some textbooks, the errors in how Islam is portrayed are so pervasive and consistent it is difficult to conclude they are inadvertent. In other textbooks, the common errors may just be a matter of parroting “conventional wisdom”. Whatever the intention or the reason, the result is the same: historical revisionism that amounts to a falsification of history. Students should not be force-fed falsified or revisionist history in their schools, and state textbook selection agencies and school boards should not finance or subsidize its dissemination.

This is especially important given the findings of the federal government’s National Assessment of Educational Progress (NAEP). Twelfth grade students performed the worst in the subject area of history – poorer than in science, math, and even economics. Therefore, anything that can be done to improve student performance in history, such as eliminating errors and historical revisionism, should be welcomed by anyone who is genuinely concerned about student understanding and performance rather than the advancement of a politically driven agenda.³⁸

McDougal Littell/Houghton Mifflin, Evanston, IL World History - Patterns of Interaction, 2007 (ML PATTERNS 07)

In Chapter 10, “**The Muslim World, 600-1250**” (pp. 260-296), under the heading of “**Previewing Main Ideas**”, the textbook states on p.260:

“Cultural Interaction [-] Tolerance of conquered peoples...helped to blend the cultural traits of people under Muslim rule.

Geography [-] How far might cultural interaction have spread if the Muslims had won a key battle at Tours in 732?” (Emphasis added.)

³⁸ Norm Augustine, “The Education Our Economy Needs,” Wall Street Journal, 9/21/2011, p. A17.

Throughout this chapter, the text frequently and falsely asserts that Muslims treated conquered peoples, particularly Christians and Jews, with “**tolerance**”. At times there were degrees of tolerance, but tolerance was the exception, not the rule.³⁹ In fact, under both Muslim rule and Islamic law, numerous burdens and restrictions were, and still are, imposed to varying degrees upon all conquered peoples, both in the practice of their religions and in their daily lives. On occasion, the chapter text alludes to some of those burdens and restrictions. However, this is done in such a way as to minimize or obscure their discriminatory intent and effect. Specific burdens and restrictions imposed by Muslims on conquered peoples are discussed later in the Report in connection with other relevant text in this chapter. (SEE Sections III and IV of this textbook’s analysis.) The important point to note here is that, on the very first page of the chapter, the text plants in the minds of students as a “**Main Idea**” the false premise that Muslims treated conquered peoples with “**tolerance**”.

Further, it was not “**cultural interaction**” that was halted by the Muslims’ defeat at Tours in 732. The Islamic imperialist conquest of Europe was halted at the Battle of Tours. Asserting that the Muslim defeat at Tours halted the spread of “**cultural interaction**” obscures the aggressive, imperialist nature of the Islamic conquests. This tendency to obscure or minimize Muslim aggression and imperialism continues throughout the chapter on early Islam. The aggressive, imperialist nature of the Islamic conquests, and the textbook’s failure to address the issue, are discussed in Section V of this textbook’s analysis. Again, the important point to note here is that, on the very first page of the chapter, the text plants in the minds of students as a “**Main Idea**” the false premise that “**cultural interaction**” (rather than the Islamic imperialist conquest of Europe) was halted by the defeat of the Muslim army at the Battle of Tours.

II. The Relationship Between Muhammad and the Jews of Medina.

In Chapter 10, Section 1, “**The Rise of Islam**”, at p. 265, under the heading of “**The Hijrah**”, the textbook states:

“[I]n 622...Muhammad moved to the town of Yathrib, over 200 miles to the north of Mecca. ... Later, Yathrib was renamed Medina.

In Medina, Muhammad displayed impressive leadership skills. He fashioned an agreement that joined his own people with the Arabs and Jews of Medina as a single community. These groups accepted Muhammad as a political leader. As a religious leader, he drew many more converts, who found his message appealing. ...”

This language is a gross falsification of the relationship between Muhammad and the Jews of Medina.

The community of Yathrib was established hundreds of years before the arrival of Muhammad by Jewish refugees who had fled from Roman and Byzantine persecution.

³⁹ Robert Spencer, (editor), The Myth of Islamic Tolerance: How Islamic Law Treats Non-Muslims. Amherst, MA: Prometheus Books, 2005. This book consists of 58 essays covering nearly 600 pages, written by a wide range of scholars, researchers and historians, documenting the creation of the “myth of Islamic tolerance” and the historical facts that rebut the myth.

Over the years, pagan Arab tribes settled around Yathrib because of the economic activity created by the Jews. When Muhammad arrived in 622 AD, there were three principal Jewish tribes (the *Qaynuqa*, the *Nadir* and the *Qurayza*), and two principal Arab tribes (the *Aws* and the *Khazraj*). The Arabs of Yathrib did **“accept[] Muhammad as a political [and religious] leader.”** They accepted his new religion in part because they had already been exposed to monotheism by the Jews. However, the Jews did NOT **“accept[] Muhammad as a political leader.”** Further, the Jews did not want to adopt Muhammad’s new religion. They had been following their own monotheistic religion for over fifteen hundred years. Muhammad considered this refusal to be a threat and a betrayal. As a result, he expelled two of the Jewish tribes from Yathrib/Medina and destroyed the third, beheading the men and selling the women and children into slavery.⁴⁰ This important and essential historical fact of the Medinan period is commonly omitted in the textbooks reviewed, and it is difficult to accurately understand the rise of Islam without it.

It is important for students to know and understand the historical facts related to Muhammad’s relationship with the Jews of Medina because this relationship played a key role in Muhammad’s evolution to warrior and conqueror. It was during this period of time in Medina that Muhammad largely abandoned persuasion as a means of advancing Islam and turned to violence and the use of force.

He personally participated in at least twenty-five (25) battles against non-Muslims.⁴¹ Reliance of the Traveller, an authoritative compilation of classical *Shari’a* law, states that Muhammad personally participated in 27 (or 29) battles.⁴² Further, Muhammad personally ordered dozens of other military raids, forays and expeditions, including military invasions of Syria and other parts of the Byzantine empire.⁴³ According to Reliance of the Traveller, Muhammad “sent others to fight, himself remaining at Medina,” on 47 occasions.⁴⁴

⁴⁰ A. Guillaume, The Life of Muhammad – A Translation of Sirat Rasul Allah by ibn Ishaq (died 767 AD), Oxford University Press (Oxford/New York, 1955/2006), pp.363-364, 437-445, 461-469; Bernard Lewis, The Arabs in History, Harper Torchbooks/Harper & Row (New York, Cambridge, etc., 1967), pp.40-45; Philip K. Hitti, History of the Arabs (Tenth Edition), Macmillan/St. Martin’s Press (London, New York, etc., 1970), pp.104, 116-17; M.G.S. Hodgson, The Venture of Islam – Vol.1, The Classical Age of Islam, University of Chicago Press (Chicago, 1974), pp.177, 190-191; Norman A. Stillman, The Jews of Arab Lands – A History and Source Book, Jewish Publication Society of America (Philadelphia, 1979), pp.9-16; Albert Hourani, A History of the Arab Peoples, Harvard University Press/Belknap (Cambridge, MA, 1991), p.18; Andrew G. Bostom, MD, Ed., The Legacy of Jihad – Islamic Holy War and the Fate of Non-Muslims (“Bostom, Jihad”), Prometheus Books (Amherst, NY, 2005), pp. 37-39; Efraim Karsh, Islamic Imperialism – A History, Yale University Press (New Haven & London, 2006), pp.11-13; Andrew G. Bostom, MD, Ed., The Legacy of Islamic Antisemitism – from Sacred Texts to Solemn History (“Bostom, Islamic Antisemitism”), Prometheus Books (Amherst, NY, 2008), pp. 66-74, 275-278, 283-287, 299-305.

⁴¹ Dr. Muhammad Hamidullah, The Battlefields of the Prophet Muhammad, Kitab Bhavan (New Delhi, 1923/2007), Foreword.to the Last Edition. This figure includes only military confrontations in which Muhammad faced armed opponents, and does not include, for instance, the extermination of the Jewish Qurayza tribe of Medina. *Ibid.*, p.3.

⁴² al-Misri, Reliance, pp.599-600. See also, Cook, p.6.

⁴³ Hamidullah, *op. cit.* See also, Hitti, p.147; Hourani, p.22; Cook, p.6.

⁴⁴ al-Misri, Reliance, p.600. See also, Cook, p.6.

The Jewish rejection of his message was a principal catalyst for this change in Muhammad's life, and this is reflected in the abundance of warlike passages in the Qur'an attributed to this period. Thus, it is difficult, if not impossible, to understand historic Islamic imperialism, conquest and anti-Semitism without understanding the relationship between Muhammad and the Jews of Medina.

Education or indoctrination?

III. Islamic Shari'a Law.

In Chapter 10, Section 1, under the heading (on p. 267) of "**Beliefs and Practices of Islam**", the textbook states on p.268:

"...The guidance of the Qur'an and Sunna was assembled in a body of law known as shari'a (shah-REE-ah). This system of law regulates the family life, moral conduct, and business and community life of Muslims."

The fundamental and authoritative sources of Islamic belief, law and custom are (1) the *Qur'an*, considered by Muslims to be the immutable word of God, as revealed to Muhammad (the *Qur'an* is divided up into Chapters, or "*Surah*"); and (2) the *Sunna*, or *Sunnah*, the life and example of Muhammad. The *Sunna* is collected in volumes of *hadith*, the "traditions".⁴⁵ The *Qur'an* and the *Sunna* "were joined...to produce the body of law known as the *Shari'a*, the way of life..." *Shari'a* is considered by Muslims to be "a full system of jurisprudence...."⁴⁶ Thus, the textbook is correct in stating that *Shari'a* law is derived from the *Qur'an* and the *Sunna*. However, the textbook's explanation of the breadth of *Shari'a* law grievously understates its all-encompassing control over all aspects of human thought and behavior, from intensely personal matters, to politics and government, to universal beliefs. Many of the provisions within *Shari'a* law, such as its discriminatory treatment of women, could not withstand constitutional scrutiny. Yet, as a 2011 study reveals, *Shari'a* law is making inroads into court decisions in the American legal system at the same time it is being sanitized in this and other high school and middle school history textbooks.⁴⁷

⁴⁵ N. J. Coulson, *A History of Islamic Law*, Edinburgh University Press (Edinburgh, 1964/2005), p.2; Afif A. Tabbarah, *The Spirit of Islam – Doctrine & Teachings*, Dar El-Ilm Lilmalayin (Beirut, 1978), pp.436-479; Andrew Rippen and Jan Knappert, *Textual Sources for the Study of Islam*, University of Chicago Press (Chicago, 1990) pp.1-20; Imran Ashan Kahn Nyazee, *Theories of Islamic Law*, Islamic Research Institute Press (Islamabad, 1994), pp. 28-29, 63; "*The Qur'an*", University of Southern California ("USC"), <http://www.usc.edu/dept/MSA/quran/>; "*Sunnah and Hadith*", University of Southern California, <http://www.usc.edu/schools/college/crcc/engagement/resources/texts/muslim/hadith/> ("USC *Sunnah and Hadith*"). The *hadith* of Sahih al-Bukhari (died 870 AD) and Sahih Muslim (died 875 CE/AD) are the most respected and authoritative collections of *hadith*. Coulson, p.64; Tabbarah, p.477; USC *Sunnah and Hadith*, supra. An authoritative compilation of *Shari'a* law is contained in *Reliance of the Traveller – A Classic Manual of Islamic Sacred Law* ("*Reliance*"), by Ahmad ibn Naqib al-Misri (died 1368 CE/AD). In addition to verses from the Qur'an, the hadith of al-Bukhari and Muslim and al-Misri's *Reliance* are cited and quoted throughout this report.

⁴⁶ Rippen and Knappert, p.13. See also all reference materials cited in footnote 45.

⁴⁷ <http://shariahinamericancourts.com>

A. Applicability to Non-Muslims. *Shari'a* law does not merely regulate every aspect of the lives, activities and even the thoughts of Muslims⁴⁸ (down to when and how a Muslim man may beat his wife,⁴⁹ a revealing example of “**regulat[ing]...moral conduct**” in “**family life**”). *Shari'a* also imposes elements of Islamic law on all non-Muslims living in lands conquered and controlled by Muslims. According to the *Qur'an*, it the religious duty of all Muslims who are able to wage aggressive *jihad* warfare until Islam (and Islamic *Shari'a* law) are supreme over the entire world. (SEE Section V.A. and APPENDIX A, below.) The numerous burdens and restrictions placed on non-Muslims discussed in detail in Section IV, below, are an integral part of Islamic *Shari'a* law.⁵⁰ These discriminatory legal burdens and restrictions clearly violate numerous individual freedoms guaranteed in the U. S. Constitution.

B. Discrimination Against Women. The textbook omits the fact that *Shari'a* law also discriminates against Muslim women. (SEE Islam and Women, Section VI, below.)

C. Separation of Church and State. Another egregious omission in this inadequate explanation of *Shari'a* is the failure to address the relationship between *Shari'a* and the principle of separation of church and state. Although the textbook states that *Shari'a* “regulates...community life”, this vague formulation fails to inform the students that *Shari'a* law controls every aspect of law and government. While the constitutions of a number of Muslim-majority nations characterize their political orders as secular, there has never been a conception of separation of church and state in classical Islam or in *Sharia* law.⁵¹ On the contrary, in Islam the church is the state, and the state is the church. An “Islamic state” is “under legal obligation to enforce Islamic law and to recognize no authority other than its own...”⁵² Thus, *Shari'a* law, at its core, is in basic conflict with the First Amendment of the U.S. Constitution, not only because it establishes a state religion, but because the established state religion is explicitly placed in a position of superiority over all other religions. It should be noted that the new constitutions of Iraq and Afghanistan both require that all laws comply with *Shari'a* law.

IV. Status and Treatment of Christians and Jews Under Islam.

⁴⁸ Majid Khadduri, *War and Peace in the Law of Islam*, Johns Hopkins Press (Baltimore, 1955), pp.22-23

⁴⁹ *The Holy Qur-an – English translations of the meanings and Commentary*, King Fahd Holy Qur-an Printing Complex (Al-Madinah, 1990) (“*Qur-an Al-Madinah*”), p.219-220, Surah 4:34; Ahmad ibn Naqib al-Misri (died 1368 CE/AD), *Reliance of the Traveller – A Classic Manual of Islamic Sacred Law* (“al-Misri, *Reliance*”), (N. H. M. Keller, transl.), Amana Publications (Beltsville, MD, 1994), pp.540-541. SEE Section VI.B. and footnote 86, below.

⁵⁰ al-Misri, *Reliance*, pp.607-609; Khadduri, pp.194-195.

⁵¹ Bernard Lewis, *The Middle East – A Brief History of the Last 2,000 Years* (“Lewis, *Middle East*”), Simon and Schuster/Touchstone (New York, 1995), pp.138, 148-149; Bernard Lewis, *The Crisis of Islam* (“Lewis, *Crisis*”), Random House/Modern Library (New York, 2003), pp.5-11; Khadduri, pp. 22-23, 51-53, 63-64. <http://www.muhammad.com/docstorage/hudud.htm>;
<http://www.saint-claire.org/resources/Islamic%20Law%20-%20SHARIA%20AND%20FIQH.pdf>;
<http://answering-islam.org/NonMuslims/rights.htm>;
http://wikiislam.net/wiki/Islamic_Law#Separation_of_.27Church.27_and_State

⁵² Khadduri, p.53.

In Chapter 10, Section 1, “**The Rise of Islam**”, under the heading (on p. 267) of “**Beliefs and Practices of Islam**”, the textbook states on p.268:

“Shari’a law requires Muslim leaders to extend religious tolerance to Christians and Jews.”

This statement is false, and represents one of the most egregious misrepresentations of Islam found in many textbooks. There is no requirement in *Shari’a* law for Muslim leaders to “**extend religious tolerance to Christians and Jews,**” not in any way we would understand the meaning of “tolerance.” As discussed above and in detail below, *Shari’a* law imposes a litany of burdens and restrictions on Christians and Jews, both in their daily lives and in the practice of their religions. Professor Majid Khadduri, a founding faculty member of the Middle East Studies Program at the School of Advanced International Studies at Johns Hopkins University, states that the restrictions and burdens imposed on non-Muslims under *Shari’a* law “are the product of intolerance and oppression, not of toleration.”⁵³ According to *Reliance of the Traveller*, an authoritative compilation of classical *Shari’a* law, whose 1991 English translation was warranted as authentic by al Azhar University and the president of the International Institute of Islamic Thought:

“[I]t is unbelief (kufr) to hold that the remnant cults now bearing the names of formerly valid religions, such as ‘Christianity’ or ‘Judaism,’ [quotation marks in original] are acceptable to Allah....This is a matter over which there is no disagreement among Islamic scholars....”⁵⁴ [Emphasis added]

We also find this provision, under “The Objectives of Jihad,” in *Reliance of the Traveller*:

“The caliph (o25) makes war upon Jews, Christians, and Zoroastrians... until they become Muslim or else pay the non-Muslim poll tax...”⁵⁵

The nature of the “**religious tolerance**” which Islam has historically accorded to Christians and Jews is clearly reflected in the *Qur’anic* mandate to wage perpetual warfare on all non-Muslims until they submit and acknowledge the supremacy of Islam (SEE Section V.A. and APPENDIX A, below), and in their characterization in the *Qur’an* as “apes”, “pigs”, “dogs” and “farther astray” than “cattle”.⁵⁶ In assessing the significance of these characterizations, it must be remembered that the *Qur’an* is considered by Muslims to be the immutable word of God, as revealed to Muhammad. These *Qur’anic* teachings remain widespread in the Muslim world today.⁵⁷

⁵³ Khadduri, p.194.

⁵⁴ Al-Misri, *Reliance*, p.846.

⁵⁵ Al-Misri, *Reliance*, p. 602, o9.8.

⁵⁶ See, e.g., *Qur-an Al-Madinah*, p.28 (*Surah* 2:65); pp.304-305 (*Surah* 5:59-60); p.452-455 (*Surah* 7:159-166); p.458 (*Surah* 7:176); and p.1044. (*Surah* 25:44). SEE ALSO, “Antisemitism in the *Qur’an*”, Boston, *Islamic Antisemitism*, pp.34-56.

⁵⁷ See, e.g., Harry de Quetteville, “Christians still ‘swine’ and Jews ‘apes’ in Saudi schools”, *Telegraph* (United Kingdom), June 25, 2006, <http://www.telegraph.co.uk/news/main.jhtml?xml=/news/2006/06/25/wsaudi25.xml>; Aluma Solnick, “Based on Koranic Verses, Interpretations, and Traditions, Muslim Clerics State: The Jews Are the Descendants of Apes, Pigs, And Other Animals”, MEMRI, Special Report No. 11, November 1, 2002, <http://memri.org/bin/articles.cgi?Page=archives&Area=sr&ID=SR01102>; “Friday

The *hadith* also mandate hatred, intolerance and perpetual warfare against Christians and Jews. According to the authoritative *hadith* of both Muslim and Bukhari, Muhammad commanded that Muslims “will fight against the Jews and you will kill them until even a stone would say: Come here, Muslim, there is a Jew (hiding himself behind me); kill him.”⁵⁸ (Parentheses in original.) Both Muslim and Bukhari reported that with his last breath Muhammad called upon Allah to curse all Jews and Christians.⁵⁹

The so-called “religious tolerance” which “**Muslim leaders...extend[ed]...to Christians and Jews**” is illustrated by the expulsion of Christians and Jews from the Arabian Peninsula by Caliph Umar in 640 AD.⁶⁰ Further evidence of historical Muslim treatment of Christians and Jews:

According to al-Baladhuri (d. 892 CE/AD), forty thousand Jews lived in Caesarea alone at the Arab conquest, after which all trace of them is lost. Indeed, this period (640 – 1240) witnessed the total and definitive destruction of Judaism and Christianity in the Hijaz [western Arabian Peninsula] and the decline of the once flourishing Christian and Jewish communities in Palestine (particularly in Galilee for the Jews), Egypt, Syria, Mesopotamia, and Persia. In North Africa, the Christians had been virtually eliminated by 1240 and the Jews decimated by Almohad persecutions...these six centuries witnessed a dramatic demographic reversal, whereby the Arab-Muslim minority developed into a dominant majority, resorting to oppression in order to reduce the numerous indigenous populations to tolerated religious minorities.⁶¹

Those supporting the alleged tolerance of Christians and Jews by their Muslim conquerors have a difficult time explaining why flourishing Christian and Jewish populations that existed throughout this part of the world in the 7th century were virtually gone by the 13th century after being conquered by Muslims.

In Chapter 10, Section 2, “**Islam Expands**”, at p. 270, under the heading of “**Treatment of Conquered Peoples**”, the textbook states:

Sermons in Saudi Mosques: Review and Analysis...Part II – ‘Jews-The Descendants of Pigs and Apes’, MEMRI, Special Report No. 10, September 26, 2002, <http://memri.org/bin/articles.cgi?Page=archives&Area=sr&ID=SR01002>.

⁵⁸ *Hadith* of Sahih Muslim, USC *Sunnah and Hadith*, Book 041, Number 6981. See also, *Hadith* of Sahih Muslim, *ibid.*, Book 6981, Numbers 6982-6985; *Hadith* of Sahih Bukhari, *ibid.*, Volume 1, Book 2, Number 25; Volume 4, Book 52, Numbers 176-177,179. See also, “*Antisemitism in the Hadith and Early Muslim Biographies of Muhammad*”, Bostom, *Islamic Antisemitism*, pp.56-76

⁵⁹ *Hadith* of Sahih Muslim, USC *Sunnah and Hadith*, Book 004, Number 1079; Book 004, Number 1081-1082; *Hadith* of Sahih Bukhari, *ibid.*, Volume 1, Book 8, Number 427; Volume 2, Book 23, Number 414; Volume 2, Book 23, Number 472; Volume 4, Book 56, Number 660; Volume 7, Book 72, Number 706. See also, *Hadith* of Sahih Muslim, *ibid.*, Book 004, Number 1080; *Hadith* of Sahih Bukhari, *ibid.*, Volume 1, Book 8, Number 428; Volume 5, Book 59, Number 725.

⁶⁰ *Hadith* of Sahih Bukhari, USC *Sunnah and Hadith*, Volume 3, Book 39, Number 531; *Hadith* of Sahih Muslim, *ibid.*, Book 019, Numbers 4366-4367; Bostom, *Islamic Antisemitism*, p.167; Hitti, p.169; Karsh, *Islamic Imperialism*, p.25; Bernard Lewis, *The Jews of Islam*, Princeton University Press (Princeton, NJ, 1984/1987), p.28; Ye’or, *Dhimmi*, p.47.

⁶¹ Spencer, *The Myth of Islamic Tolerance*, pp. 557-558.

“Because the Qur’an forbade forced conversion, Muslims allowed conquered peoples to follow their own religion. Christians and Jews, as ‘people of the book,’ received special consideration. They paid a poll tax in exchange for exemption from military service. However, they were also subject to various restrictions on their lives.”

This language seriously misrepresents the inferior status and treatment of Christians and Jews in lands conquered by Muslims. First, the **“poll tax”**, called the *jizya*, is not **“in exchange for exemption from military service.”** The *jizya* is “a form of punishment for disbelief.”⁶² “The dhimmi [⁶³] was constantly reminded that conversion would free him of the discriminatory poll tax for unbelief.”⁶⁴ The *jizya* is a separate and distinct burden, in addition to the other restrictions and burdens placed on non-Muslims.⁶⁵

Further, the unspecified **“various restrictions”** on the lives of Christians and Jews were much more pervasive and onerous than the textbook’s **“special consideration”** characterization implies. In addition to paying the *jizya* tax, Christians and Jews were:⁶⁶

⁶² Khadduri, p.196.

⁶³ “Dhimmi” is the term applied to Jews and Christians, as well as Zoroastrians, Hindus and some other groups, who chose to continue practicing their own religions after being conquered by Muslims. Al-Misri, *Reliance*, p.607; Khadduri, p.176; Bostom, *Jihad*, pp. 31-32, 84-85; Bat Ye’or, *The Dhimmi – Jews and Christians under Islam* (“Ye’or, *Dhimmi*”), Fairleigh Dickenson University Press (Rutherford, NJ (etc.), 1985), p.45. See the discussion of **“protected people”**, below, in the text accompanying footnotes 76 and 77.

⁶⁴ Khadduri, p.192.

⁶⁵ Steven C. Coughlin, *To Our Great Detriment*, National Defense Intelligence College (Washington, DC, 2007), p. 188, citing Muhammad ibn Muhammad ibn Muhammad ibn Ahmad, Abu Hamid Hujjat al-Islam al-Ghazali (d. A.D. 1111) *Kitab al-Wagiz fi fiqh mahdab al-imam al-Safi’i*, trans. Michael Schub, (Beirut, 1979), 199-200, 202-203, http://www.strategycenter.net/docLib/20080107_Coughlin_ExtremistJihad.pdf; Robert Spencer, Ed., *The Myth of Islamic Tolerance – How Islamic Law Treats Non-Muslims*, Prometheus Books (Amherst, NJ, 2005), p.62; Ye’or, *Dhimmi*, pp.52-54. Eight chapters and 247 pages later, in Chapter 18, **“The Muslim World Expands, 1300-1700”**, Section 3, **“The Mughal Empire in India”**, in a subsection entitled **“Akbar’s Golden Age”** on p.517, the textbook describes Akbar as a **“Liberal Ruler”**, and states that he **“proved his tolerance...by abolishing...the hated jizya, or tax on non-Muslims.”** (See footnote 83, below.) This *belated* characterization of the *jizya* as “hated” is accurate. It was “hated” by non-Muslims because it was onerous and discriminatory. It was only one example of institutionalized Muslim intolerance and discrimination against non-Muslims. However, by the time students reach page 517, the myth of Islam’s “tolerance” has been firmly planted in their minds.

⁶⁶ Ibn Rushd (died 1198), *The Distinguished Jurist’s Primer, Volume II*, transl. Prof. I.A.K. Nyazee, Center for Muslim Contribution to Civilization, Garnet Publishing (Reading, UK, Lebanon, 2006), p.557; Ahmad ibn Naqib al-Misri (d. 1368), *Reliance of the Traveller – A Classic Manual of Islamic Sacred Law* (“al-Misri, *Reliance*”), (N.H.M. Keller, transl.), Amana Publications (Beltsville, MD, 1994), pp.607-609; A.S. Tritton, *The Caliphs and Their Non-Muslim Subjects*, Oxford University Press (London, 1930), pp.5-17, 113-126, 186-187; Khadduri, pp.193-198; Hitti, p 353-54; S.D. Goitein, *Jews and Arabs – Their Contacts through the Ages* (3rd Ed.), Schocken Books (New York, 1974), p.72; Bernard Lewis, Ed., *Islam – from the Prophet Muhammad to the Capture of Constantinople – Volume II: Religion and Society* (“Islam – Vol. II: Religion and Society”), Oxford University Press (New York, etc., 1987), pp.217-225; Lewis, *The Jews of Islam*, p.27; Bostom, *Jihad*, pp. 31-35, 108-109, 129-30; Bostom, *Islamic Antisemitism*, p. 519, 653-662; Spencer, pp.48-49, 62-63, 66, 116-122, etc. (*passim*); Stillman, pp. 25-26, 157-58; Bat Ye’or, *The Dhimmi – Jews and Christians Under Islam* (“Ye’or, *Dhimmi*”), Fairleigh Dickenson University Press (Rutherford, NJ, etc., 1985), pp.52-60, 179, 184, 194-198.

- A. prohibited from building new houses of worship, or making repairs to existing ones;
- B. prohibited from bearing arms;
- C. required to open their homes to Muslims and provide food and lodging on demand;
- D. not allowed to ride on horses;
- E. required to rise from their seats when a Muslim sought to sit down;
- F. not allowed to pray if the prayer could be heard by a Muslim;
- G. not allowed to give testimony in Islamic courts.

H. required to wear distinctive clothing or a badge signifying their non-Muslim identity.⁶⁷ In 807 CE/AD Abbasid caliph Harun al Rashid decreed that Baghdad Christians had to wear a blue badge and Bagdad Jews a yellow badge.⁶⁸ In 850 CE/AD, Abbasid Caliph al-Mutawakkil ordered that all non-Muslims must wear a yellow badge.⁶⁹ In 2001, when the Taliban still ruled Afghanistan, they issued an edict commanding that all non-Muslims must wear a yellow badge.⁷⁰ Reuters reported that the edict “triggered international outrage and evoked memories of Jews forced to wear yellow stars in Nazi Germany.” As can be seen, the Taliban did not adopt the yellow badge from the Nazis.⁷¹

It is true that at some times, and in some places, these burdens and restrictions were less strictly enforced, but this was the exception, not the rule. The so-called “**special consideration**” received by Christians and Jews and other non-Muslims in lands conquered by Muslims was burdensome, inherently discriminatory and intentionally

⁶⁷ al-Misri, *Reliance*, pp.607-609; Tritton, pp.5-17, 113-126; Hitti, p 353-54; Bernard Lewis, Ed., *Islam – from the Prophet Muhammad to the Capture of Constantinople – Volume II: Religion and Society (“Islam – Vol. II: Religion and Society”)*, Oxford University Press (New York, Oxford, 1987), pp.217-225; Bostom, *Jihad*, pp. 31-35, 129-30; Bostom, *Islamic Antisemitism*, p. 519, 653-662; Spencer, pp.48-49, 62-63, 116-122, etc. (passim); Stillman, pp. 25-26, 157-58; Ye’or, *Dhimmi*, pp.52-60, 179, 184, 194-198; Khadduri, pp.193-198.

⁶⁸<http://sites.google.com/site/churchhistorybornagain/Home/chronology-jesus-christ>
<http://www.fsmitha.com/time/ce09.htm>; <http://didyouknow.org/history/9thcentury/>
<http://www.jewishhistory.org.il/history.php?startyear=800&endyear=899>
<http://www.jewishvirtuallibrary.org/jsource/History/islamtime.html>

⁶⁹ Stillman, p.167; Bostom, *Islamic Antisemitism*, p.653; Ye’or, *Dhimmi*, pp.185-186; Tritton, p.118; Hitti, p.353; Lewis, *The Jews of Islam*, p.25; Lewis, *Islam – Vol. II: Religion and Society*, p. 224.

⁷⁰ Paul Tighe, “*US Says Taliban Plan to Identify Non-Muslims is ‘Outrageous’*”, Bloomberg, May 22, 2001, <http://www.afghanistannewscenter.com/news/2001/may/may23b2001.html>; “*Badge of Shame*”, UK Times, May 23, 2001, <http://www.afghanistannewscenter.com/news/2001/may/may23k2001.html>.

⁷¹ “*Taliban defends controversial decree*”, TVNZ/Reuters, May http://tvnz.co.nz/view/tvz_smartphone_story_skin/41064. See also, “*Badge of Shame*”, supra.

humiliating.⁷² Not surprisingly, many of those who survived the Muslim conquests eventually fled or converted to Islam to escape the burdens of *dhimmi* status, which helps explain the disappearance of Christian and Jewish populations in lands conquered by Islam during the first six centuries after Muhammad's death. [For additional detail on how Muslim conquerors treated Jews and Christians, including the destruction of thousands of churches, see the review of Houghton Mifflin, Across the Centuries, 2003, SECTION IV.]

The textbook's misrepresentation of the status and treatment of Christians and Jews in lands conquered by Muslims is reinforced by the "**Primary Source**" material carefully selected for quotation at p. 270 of the textbook. This purported "**Primary Source**" is the following portion of the surrender terms dictated by Khalid ibn al-Walid to the city of Damascus:

"In the name of Allah, the compassionate, the merciful, this is what Khalid ibn al-Walid would grant to the inhabitants of Damascus. ... [Ellipsis in textbook.] He promises to give them security for their lives, property and churches. Their city wall shall not be demolished, neither shall any Muslim be quartered in their houses. Thereunto we give to them the pact of Allah and the protection of his prophet, the Caliphs and the believers. So long as they pay the tax nothing but good shall befall them."

Immediately following this "**Primary Source**" quotation, the textbook states that "[t]olerance like this continued after the Muslim state was established." This statement is patently false. The surrender terms quoted in the textbook are, indeed, generous. However, Khalid's surrender terms to Damascus do not remotely reflect the status or treatment of most Christians and Jews conquered by Muslims, or signify subsequent "**tolerance**" of conquered peoples. Although an important and successful military leader in the early Muslim conquests, Khalid was no more than a military leader, subordinate to the "*caliphs*", the "successors" to Muhammad. His surrender terms to Damascus were of no significance whatsoever to subsequent Muslim conquests, either as a precedent or as a model, and were never extended to any Christian or Jewish population subsequently conquered by Muslims.⁷³

Khalid's relatively generous surrender terms to Damascus were superseded by the Covenant of Umar (sometimes referred to as the Pact of Umar), promulgated in 717 CE/AD, which imposed a litany of discriminatory and oppressive restrictions, disabilities and burdens on conquered Christians and Jews. Scholars generally recognize that the Covenant of Umar is the "**Primary Source**" describing the status and treatment of

⁷² Coughlin, p.188; Spencer, pp.48, 62, 92-95, 116-117; Lewis, The Jews of Islam, pp.14, 36-41; Ye'or, Dhimmi, pp.53, 64, 188, 196-198; Tritton, p.5; Bostom, Jihad, pp.29, 31-35, 129; Stillman, p.20.

⁷³ For instance, Khalid promises the inhabitants "security for their...churches..." In fact, thousands of churches were sacked and burned in the course of the Muslim conquest of the Middle East. Bostom, Jihad pp. 44-46, 114, 385-94. One Muslim historian places the number of churches destroyed by the Muslims at more than 30,000. Ibid., p.393. See also, Bat Ye'or, Decline of Eastern Christianity Under Islam, ("Ye'or, Decline"), Fairleigh Dickenson University Press (Rutherford, NJ (etc.), 1996/2002), pp. 44, 47, 83-87. Further, half of the churches in Muslim-conquered Syria (and Spain) were taken over by the Muslims and converted into mosques. Ibid., pp.83-84.

Christians and Jews by Muslim conquerors.⁷⁴ “The Covenant [of Umar]...has juridical significance, because it provides [Islam] with a law as codified by the classical jurists and was regarded by all...as the definitive law governing the relations of the dhimmis with Islam.”⁷⁵ However, instead of quoting the authoritative and well-known Covenant of Umar as a **“Primary Source”**, the textbook presents the obscure and essentially irrelevant surrender terms extended by Khalid to Damascus. This clearly inappropriate **“Primary Source”** selection serves no purpose except to mislead students by reinforcing the false premise that Muslim conquerors treated conquered peoples with **“tolerance”**.

In Chapter 10, Section 3, **“Muslim Culture”**, under the heading (on p.273) of **“Muslim Society”**, the textbook states on p.274:

“Four Social Classes ... Muslim society was made up of four classes. The upper class included those who were Muslims at birth...Converts to Islam were in the second class. The third class consisted of the ‘protected people’ and included Christians, Jews and Zoroastrians. The lowest class was composed of slaves.”

This belated admission that there was a multi-tiered class structure within **“Muslim society”** implicitly contradicts the textbook’s previous assertions of Muslim **“tolerance”**. However, the textbook never focuses any attention on this contradiction, or encourages the students to do any independent critical thinking about the inherently discriminatory nature of the Muslim class structure. (SEE Discussion of **“Assessment[s]”** in Section VIII, below.)

In addition, even though this text conveys the fact that there was a class structure in Islamic culture, the specific phraseology employed minimizes the rigidity and discriminatory nature of that class structure. For instance, the statement that **“The upper class included those who were Muslims at birth”** (emphasis added) falsely implies that the **“upper class”** could **“include[]”** others in addition to **“those who were Muslims at birth”**. In fact, the **“upper class”** excluded everyone who was not **“Muslim[] at birth”**. Characterizing the Muslim **“upper class”** as **“inclu[sive]”** rather than exclusive is misleading, at best. Even though this text informs the students that Christians, Jews and Zoroastrians were **“third class”** citizens (not even second class), the students have already been instructed that the restrictions on Jews and Christians were negligible, not even worth mentioning except for a **“poll tax”**, allegedly in exchange for an **“exemption”** from military service.

“Protected People”. Finally, the discriminatory nature of the Muslim class structure is camouflaged by the use of the term **“protected people”**. **“Protected people”** is, indeed, the literal translation of the Arabic term **“dhimmah”** (singular: **“dhimmi”**), which is the label applied to Jews, Christians, Zoroastrians, Hindus, and some other groups who chose to continue practicing their own religions after being conquered by Muslims.⁷⁶ However, **dhimmah** status was imposed by force and perpetuated by the threat of force. The alternatives offered to conquered Jews and Christians were conversion to Islam, or death. The numerous burdens and restrictions on Jews and Christians listed above

⁷⁴ Khadduri, pp.193-195. See also, all reference materials cited in footnotes 66 and 67.

⁷⁵ Khadduri, pp.194-195.

⁷⁶ See footnote 63.

were an integral part of *dhimmi* “**protected**” status.⁷⁷ *Dhimmi* “**protect[ion]**” lasted only as long as they complied. Either they paid their *jizya* “**protect[ion]**” tax and they paid their respect, or they paid the consequence. The consequence could be death. Here in the United States, organized crime gangs also label this kind of relationship “**protect[ion]**”. However, under the criminal law of every state in the Union, it is normally called extortion. Utilization of the deceptive phrase “**protected people**” in the textbook’s discussion of Muslim class structure serves only to further obscure the coercive, oppressive and discriminatory nature of the “**third class**” status assigned to Jews and Christians.

The writing assignments at the end of both the Section and the Chapter are designed to powerfully reinforce the false assertion that Muslims treated conquered peoples with “**tolerance**”. (SEE Discussion of “**Assessment[s]**” below.)

V. *Jihad* and the Early Islamic Conquests.

A. The Meaning of “*Jihad*”. In Chapter 10, Section 2, “**Islam Expands**”, at p. 269, under the heading of “**Muhammad’s Successors Spread Islam**”, the text states:

“The word *jihad* means ‘striving’ and can refer to the inner struggle against evil. However, the word is also used in the Qur’an to mean an armed struggle against unbelievers.”

The “**inner struggle**” meaning of *jihad* is listed first, incorrectly implying that it is the most important meaning. In fact, according to most classical and modern Islamic theologians, jurists and scholars, “**armed struggle against unbelievers**”, specifically including aggressive warfare for the purpose of making Islam supreme over the entire world, was, and is, the predominant meaning of *jihad*. (SEE APPENDIX A, “The Meaning of *Jihad*”) Explicit in the Islamic doctrine of *jihad* are two obvious issues of extreme importance to history students (and to students of current affairs): (1) warfare in the name of religion, and (2) imperialist aggression. These issues are ignored not only in the textbook’s definition of *jihad*, but in its entire discussion of the Muslim conquests. While the textbook does discuss military aspects of the early Islamic expansion, and even contains two brief allusions to the fact that Muslims have a religious duty to impose Islam on the world, the text is phrased in such a way as to minimize or obscure the facts and ignore or mask their primary significance.

B. Warfare in the Name of Religion

1. The first paragraph in Chapter 10, Section 2, “**Islam Expands**”, at p. 269, states:

“SETTING THE STAGE[:] When Mohammad died in 632, the community faced a crisis. Muslims, inspired by the message of Allah, believed they had a duty to carry his word to the world. However, they lacked a clear

⁷⁷ See the discussion of “unspecified ‘**various restrictions**’”, above, in the text accompanying footnotes 66 and 67.

way to choose a new leader. Eventually the issue of leadership would divide the Muslim world.”

Hidden in this paragraph is a statement of the true essence of *jihad* – the religious “**duty**” of all Muslims who are able to make Islam supreme in the world. However, the paragraph is constructed so as to divert attention away from the religious “**duty**” to conquer the world, and toward the leadership “**crisis**” in the Muslim “**community**”. The emergence of a powerful and aggressive religious “**community**” with the explicitly stated goal of world conquest certainly does create a “**crisis**” for nearby (and eventually far-away) cultures and societies. However, as presented in the textbook, the only “**crisis**” was that the leadership struggle in the Muslim “**community**” created an impediment to the fulfillment of their “**duty**” to “**carry**” Islam to the world. There is not even a hint that a religious “**duty**” to make Islam supreme in the world might have adverse implications for non-Muslims.

2. At the bottom of p. 269, under the heading of “**Reasons for Success**”, the textbook states:

“Before his death, Muhammad had expressed a desire to spread the faith to the peoples of the north.”

This paragraph contains an oblique and misleading allusion to the “**duty**” of Muslims to make Islam supreme in the world. The first way that it does this is in its characterization: it is no longer a “**duty**”. Instead, the textbook now characterizes it as a “**desire**” that Muhammad “**had expressed**”. The textbook’s transmutation of a “**duty**” into a “**desire**” misrepresents the mandatory nature of *jihad*. It is a central principle of Islamic doctrine that the commands of the *Qur’an* (including their “**duty**” to make Islam supreme in the world) are the words of Allah revealed to Muhammad. The duty of aggressive *jihad* was not merely a “**desire**” that Muhammad had “**expressed**”. It was a command, in perpetuity, transmitted directly from Allah into Islam’s holiest book. Again, the textbook has obscured the fact of mandatory warfare in the name of religion and ignored its significance.

Further, this text misrepresents the extent of the religious aggression mandated by *jihad*. Muhammad did not limit Allah’s command of *jihad* to “**the peoples of the north**”. There is a misleading kernel of truth in this formulation. Since the Arabian Peninsula is (by definition) bounded on three sides by water (on the east, south and west), the only direction in which Islam initially could have expanded by land was to the north. Thus, the first lands that Muhammad marked for conquest were, indeed, to “**the north**”.⁷⁸ However, as discussed in detail above, the perpetual religious duty to spread Islam extended (and extends) to the entire world, not merely to “**the peoples of the north**.”

C. **Imperialism.** On p. R83 of the Glossary, the textbook defines “**imperialism**” as “**a policy in which a strong nation seeks to dominate other countries politically, economically or socially.**” This definition has a cross-reference to p. 773 (Chapter 27, “**The Age of Imperialism, 1850 – 1914**”), where

⁷⁸ In fact, in the years before he died, Muhammad participated in and sent offensive military expeditions against Syria and parts of the Byzantine Empire. Hitti, p.147; Hourani, p.22.

“imperialism” is defined as the **“seizure of a country or territory by a stronger country....”** In addition, on p. 780, the textbook defines **“imperialism”** as **“a policy in which one country seeks to extend its authority by conquering other countries.”**

The Islamic conquests described in Chapter 10 were clearly **“imperialism”** within the meaning of these definitions.⁷⁹ Indeed, Chapter 10 refers to the Muslim or Islamic **“empire”** more than a dozen times. However, the terms **“imperialism”** and **“imperialist”** never appear in the Chapter 10 discussion of the early Islamic conquests. The issue of Muslim aggression is avoided entirely. Throughout Chapter 10, the early Muslim conquests are always presented in a positive or, at worst, neutral manner.⁸⁰ There is never any criticism expressed, or even implied.⁸¹ Sometimes the textbook expresses approval and/or offers false justification for Muslim wars of aggression. Education or indoctrination?

1. At the bottom of p. 269, under the heading of **“Reasons for Success”**, the textbook states that Muslims **“fought to defend Islam....”** As a general principle, self-defense is a valid justification for waging war. However, to assert that the Muslim wars of conquest were **“fought to defend Islam”** is both inaccurate and misleading. In the immediately preceding paragraph, the textbook briefly describes the first century of Muslim conquests, concluding that **“[b]y 750, the Muslim Empire stretched 6000 miles from the Atlantic Ocean to the Indus River.”** This much is correct. However, not one of these wars of conquest was **“fought to defend Islam”**.

Muslims were not fighting **“to defend Islam”** when they invaded and conquered Egypt, Syria, northern Africa and the Persian (Sassanid) Empire. Muslims were not fighting **“to defend Islam”** when they crossed the Mediterranean Sea in order to invade and conquer Spain, Portugal, Sicily and parts of Italy and France. Muslims were not under attack. They were, in fact, waging aggressive imperialist warfare for the purpose of establishing the world-wide supremacy of Islam, as mandated in the *Qur’an* and the *hadith*. This historically-documented aggression cannot be termed “self-defense”.

2. On p. 270, still under the heading of **“Reasons for Success”**, the textbook states

⁷⁹ The decisive characteristics that bring any territorial acquisition within the definition of **“imperialism”** are the nature of the territorial acquisition (by **“seizure”**), and the intent of the territorial acquisition (**“to dominate”**), regardless of the identity of the imperialist entity (a **“nation”** or a **“country”**). The fact that the identity of the aggressor entity is religious rather than nationalist would not justify excluding the Islamic wars of conquest from the definition of **“imperialism”**.

⁸⁰ E.g., **“...a huge Muslim empire...grew...”** (emphasis added, p.268); Muslims **“made great progress in their quest to spread Islam.”** (emphasis added, p.269).

⁸¹ The ONLY unflattering statement in all of Chapter 10 is on p.271: **“When the Abbasids came to power in 750, they ruthlessly murdered the remaining members of the Umayyad family.”** However, this statement does not refer to the Muslim conquests or the treatment of conquered non-Muslims. It refers to a civil war between Muslim factions.

“...persecuted people often welcomed the [Muslim] invaders and their cause and chose to accept Islam. They were attracted by the appeal of the message of Islam, which offered equality and hope in this world.”

This is false. Conquered non-Muslims were not **“offered equality”** even if they **“chose to accept Islam.”** As the textbook later admits (at p. 274), even Muslim converts were accorded only **“second class”** status, inferior to those **“who were Muslims at birth.”** **“Third class”** Jewish and Christian *dhimma* were certainly not **“offered equality”**. The repeated false and/or exaggerated assertions of Muslim **“tolerance”** for conquered non-Muslims (discussed in detail above) are an integral part of the textbook’s relentlessly positive portrayal of the early Muslim conquests,⁸² a portrayal unsupported by historical records.

Education or indoctrination?

D. Portrayal of the Early Islamic Conquests Compared to the Portrayal of Imperialism by Non-Muslim Countries.

The textbook’s portrayal of the early Muslim conquests stands in stark contrast to the discussion of European and American imperialism in Chapter 27, **“The Age of Imperialism, 1850-1914”**, pp. 770-801, where negative terminology and phraseology are frequently utilized, and critical thinking and analysis are encouraged. There is a gross disparity and clear double standard in terms of both terminology used and judgment rendered.

1. The textbook repeatedly makes clear that the motive behind Western imperialism was economic exploitation.

a. On p. 770, under the heading of **“Previewing Main Ideas... ECONOMICS”**, the textbook states

“Industrialization increased the need for raw materials and new markets. Western imperialists were driven by this need as they looked for colonies to acquire.”

b. On p. 773, under the heading of **“SETTING THE STAGE”**, the textbook states

“Industrialization stirred ambitions in many European nations. They wanted more resources to fuel their industrial production. They competed for new markets for their goods. ... As a result, colonial powers seized vast areas of Africa during the 19th and early 20th centuries.”

c. On p. 779, again under the heading of **“SETTING THE STAGE”**, the textbook states

⁸² One exception to the textbook’s persistently positive portrayal of Muslim aggression and Muslim **“tolerance”** of conquered peoples is its discussion of the Mughal Empire in Chapter 18. See footnote 83, below.

“Uppermost in the minds of the Europeans was the ability to control Africa’s land, its people, and its resources.”

2. In describing the European acquisition of colonies for economic exploitation, the textbook routinely employs terms and phrases with clearly negative connotations, such as **“European Domination”** (p. 773); **“scramble”** (defined on p. 775 as **“a frantic struggle to obtain something”**); **“occupation”** (p. 784); **“Europeans Grab Territory”** (p. 786); and **“paternalism”** (defined on p. 781 as **“govern[ing] people in a paternal way by providing for their needs but not giving them rights.”**). On p. 796, the textbook states that, **“[j]ust as the Europeans rushed to divide Africa, they also competed to carve up the lands of Southeast Asia.”** (Emphasis added.) Throughout Chapter 27 the textbook uses the term **“seize”** or **“seized”** to describe the acquisition of territory by European and American imperialists.

In contrast, negative or critical terminology is never used in the textbook’s description of the early Muslim conquests. This disparate treatment and double standard is clearly illustrated by a comparison between the characterizations of Islamic **“EMPIRE BUILDING”** on pp. 269 and 507, and European **“EMPIRE BUILDING”** on p. 786. On p. 269, the textbook presents the **“MAIN IDEA”** of Islamic **“EMPIRE BUILDING”** from the 7th to the 13th centuries as follows:

“In spite of internal conflicts, the Muslims created a huge empire that included lands on three continents.”

On p. 507 (Chapter 18, Section 1, **“The Ottomans Build a Vast Empire”**), the textbook presents the **“MAIN IDEA”** of Ottoman **“EMPIRE BUILDING”** from the 14th to the 17th centuries, as follows:

“The Ottomans established a Muslim empire that combined many cultures and lasted for more than 600 years”

On p. 786 (Chapter 27, Section 3, **“Europeans Claim Muslim Lands”**), the textbook presents the **“MAIN IDEA”** of European **“EMPIRE BUILDING”** as follows:

“European nations expanded their empires by seizing land from Muslim states.”

According to the textbook’s formulation, successive waves of Muslim conquerors merely **“created”** or **“established”** empires, as opposed to Europeans, who **“seiz[ed] land.”** The difference in characterization is noteworthy and unmistakable. Further, as illustrated by a map on p. 787 (**“Ottoman Empire, 1699-1914”**), a large proportion of the **“Muslim Lands”** that Europeans **“seiz[ed]”** from the Ottoman empire were, in fact, European lands (i.e., Bulgaria, Greece, Serbia, Romania, Hungary, and parts of Austria and Russia), which the Ottoman empire had seized by military conquest in the course of 300 years of imperialist aggression. The textbook fails to provide this essential information.

3. The textbook repeatedly informs students about the imperialists' disregard for the interests and welfare of African peoples exhibited at the Berlin Conference of 1884-85.

a. On p. 770, under the heading of "**Previewing Main Ideas...POWER AND AUTHORITY**", the textbook states that "[a]t the Berlin Conference in 1884-85, European nations established rules for the division of Africa with little concern about how their actions would affect the African people."

b. On p. 776, under the heading of "**Berlin Conference Divides Africa**", the textbook states that

"[t]he European nations divided the continent with little thought about how African ethnic or linguistic groups were distributed. No African ruler was invited to attend these meetings, yet the conference sealed Africa's fate."

c. On p. 779, under the heading of "**SETTING THE STAGE**", the textbook reiterates the imperialists' disregard for African peoples exhibited at the Berlin Conference of 1884-85: "**In carving up the continent [of Africa], the European countries paid little or no attention to historical political divisions or to the many ethnic and language groupings in Africa.**"

4. The summation of "**The Legacy of Colonial Rule**" (on p. 784) is explicitly and harshly critical of the effects of imperialism in Africa: "... [i]n some cases, the Europeans brought benefits, but for the most part, the effects were negative." The "**Negative Effects**" are discussed at length and in detail. The textbook qualifies its brief discussion of the "**Positive Effects**" by stating that "**for the most part, these benefited only European business interests, not Africans' lives**".

In stark contrast, according to Chapter 10, all of the effects of the Muslim conquests are positive. No negative effects are even implied. This historical revisionism leads the student to believe that only European conquest was bad, instead of teaching that such imperialistic conquest is bad, regardless of who perpetrates it.

5. The textbook describes in clearly negative terms the treatment of and attitude toward peoples colonized by western imperialists.

a. On p. 774, the textbook states that the people of Congo were "**brutally exploited**" and that "**at least 10 million Congolese died due to the abuses inflicted....**"

b. Under the heading of "**Belief in European Superiority**" (on p. 774), the textbook states on p.775:

"Many Europeans believed that they were better than other peoples. The belief that one race is superior to others is called racism. The attitude was a reflection of Social Darwinism, a social theory of the

time. In this theory, Charles Darwin's ideas about evolution and natural selection were applied to human society. Those who were fittest for survival enjoyed wealth and success and were considered superior to others. According to the theory, non-Europeans were considered to be on a lower scale of cultural and physical development because they had not made the scientific and technological progress that the Europeans had."

(Emphasis in original.) This text is immediately followed by a blatantly racist "PRIMARY SOURCE" quotation from Cecil Rhodes ("*Confession of Faith*," 1877):

"I contend that we [Britons] are the first race in the world, and the more of the world we inhabit, the better it is for the human race.... [Ellipsis in textbook.] It is our duty to seize every opportunity of acquiring more territory and we should keep this one idea steadily before our eyes that more territory means more of the Anglo-Saxon race, more of the best, the most human, most honourable race the world possesses."

In the margin right next to the Rhodes "PRIMARY SOURCE" quotation, students are directed to "Analyze" its "MAIN IDEA" by answering the question, "What attitude about the British does Rhodes' statement display?" Obviously, it displays a reprehensible attitude of racial superiority. Thus, the textbook has guided students in making a value judgment appropriately critical of British racism. In contrast, in discussing the Islamic conquests in Chapter 10, the textbook never raises the issue of the historic Islamic attitude of religious superiority, once again displaying a double standard in its treatment of Islam and the Islamic empire compared to European imperialism.

c. On p. 793, under the heading of "The Sepoy Mutiny", the textbook states:

"By 1850, the British controlled most of the Indian subcontinent. However, there were many pockets of discontent. Many Indians believed that in addition to controlling their land, the British were trying to convert them to Christianity. The Indian people also resented the constant racism that the British expressed toward them."

In contrast, the Muslim conquests and Muslim efforts to convert conquered peoples to Islam are invariably described in Chapter 10 as benevolent in intent and effect. No resistance is described. Further, despite "discontent" with British rule and "resentment" against the "constant racism" of the British, the textbook admits on p.793 that,

"Hindus did not want the Muslim Mughal Empire restored. Indeed, many Hindus preferred British rule to Muslim rule."

(Emphasis added.) However, 17 chapters and more than 500 pages separate this statement from Chapter 10's sanitization of the early Muslim

conquests. It is highly unlikely that this isolated, remote statement will cause students to reconsider the positive portrayal of the early Muslim conquests presented in Chapter 10.

6. Finally, in the Section and Chapter “**Assessment[s]**”, the textbook again highlights the negative aspects of western imperialism, and guides the students in making critical value judgments.

a. “**Berlin Conference**”, “**imperialism**” and “**racism**” are selected twice each as “**TERMS AND NAMES**” for analysis (pp. 778 and 800). Also selected for “**TERMS AND NAMES**” analysis are “**Social Darwinism**” (p. 778) and “**paternalism**” (p. 784).

b. In the “**Assessment**” for Section 1, “**The Scramble for Africa**” (p. 778), under the heading of “**MAKING INFERENCES**”, students are asked, “**What can you infer about the Europeans’ attitude toward Africans from the Berlin Conference?**” Under the heading of “**DEVELOPING HISTORICAL PERSPECTIVE**”, students are asked, “**What sort of problems might result from combining or splitting groups of people without regard to ethnic or linguistic traditions?**”

c. In the “**Assessment**” for Section 2, “**Imperialism Case Study: Nigeria**” (p. 784), under the heading of “**COMPARING**”, students are asked, “**How was the policy of paternalism like Social Darwinism?**”

d. In the “**Assessment**” for Section 4, “**British Imperialism in India**” (p. 795), under the heading of “**WRITING ACTIVITY [EMPIRE BUILDING]**”, students are directed to “**Write an editorial to an underground Indian newspaper, detailing grievances against the British and calling for self-government.**”

In sharp contrast, no such guidance to value judgments exists in the treatment of Islamic conquests in Chapter 10. (SEE Discussion of “**Assessment[s]**” below.)

When compared to the textbook’s appropriately candid discussion of western imperialism, the textbook’s treatment of the early Islamic conquests is sanitized and biased.⁸³ This disparate treatment is common in the textbooks reviewed. Western

⁸³ One exception to the textbook’s relentlessly positive portrayal of Muslim conquests and Islamic “**tolerance**” of conquered peoples is its discussion of successive Muslim conquests of India. Although the concept of “imperialism” is never considered, Chapter 18, Section 3, “**The Mughal Empire of India**” (pp.516-521), accurately reflects the historical record of aggression and intolerance by Turkish and then Mughal Muslim conquerors. In a subsection entitled “**Early History of the Mughals**”, the textbook states on p. 516:

“**The 8th century began with a long clash between Hindus and Muslims in [India]. ... Starting in the year 1000,...well-trained Turkish armies swept into India. ...[T]hey devastated Indian cities and temples in 17 brutal campaigns. ... Delhi eventually became the capital of a loose empire of Turkish warlords called the Delhi Sultanate. These sultans treated the Hindus as conquered people.**”

imperialism is portrayed negatively, while Islamic imperialism is ignored, or worse, described as having positive effects. Education or indoctrination?

VI. Islam and Women.

In Chapter 10, Section 3, “**Muslim Culture**”, at p. 274, under the heading of “**Role of Women**”, the textbook states:

“The Qur’an says, ‘Men are the managers of the affairs of women,’ and ‘Righteous women are therefore obedient.’ However, the Qur’an also declares that men and women, as believers, are equal. The shari’a gave women specific legal rights concerning marriage, family and property. Thus, Muslim women had more economic and property rights than European, Indian and Chinese women of the same time period. Nonetheless, Muslim women were still expected to submit to men. When a husband wanted to divorce his wife, all he had to do was repeat three times, ‘I dismiss thee.’ The divorce became final in three months. ... In the early days of Islam, women could also participate in public life and gain an education. However, over time, Muslim women were forced to live increasingly isolated lives. When they did go out in public, they were expected to be veiled.”

Despite the claim of equality “**as believers**” and the assertion that women had some “**specific legal rights**”, under Islamic *Shari’a* law, Muslim women were, and are, subject to many restrictions and legal disabilities. The “inferior status” of women was “established by divine revelation and enshrined in Holy Law....”⁸⁴

A. There is disagreement among Islamic scholars as to the degree of covering a woman must maintain, ranging from covering of the forehead, cheeks, and neck, to complete covering of the face and head. But as noted in *Surah* 24:31 and 33:59 of the *Qur’an*,⁸⁵ the requirement for women to cover their faces in public did not develop “[o]ver time”.

B. *Qur’an Surah* 4:34 states that men are superior to women, and that a husband

In a subsection entitled “**Akbar’s Golden Age**” on p.517, the textbook dwells at length on the “**wisdom and tolerance**” with which Mughal Emperor Akbar ruled from 1556 to 1605. Most of the examples of Akbar’s “**wisdom and tolerance**” listed on p.517 consist of his reversing, ignoring or abolishing intolerant and discriminatory Muslim laws and practices against non-Muslims. (See, e.g., footnote 65, above.) In a subsection entitled “**Akbar’s Successors**” on pp.518-521, the textbook describes how Akbar’s reforms were abandoned by his successors, who reinstated the traditional burdens and restrictions imposed on non-Muslims. In fact, “[w]ith the sole exception of Akbar, who sought to conciliate the Hindus by removing some of the glaring evils to which they were subjected, almost all other Mughal Emperors were notorious for their religious bigotry.” Bostom, *Jihad*, p.85, citing and quoting R.C. Majumdar, ed., *The Mughal Empire*, (Bombay, 1974), p.xi.

⁸⁴ Lewis, *Middle East*, p.318.

⁸⁵ *Qur-an Al-Madinah*, pp.1012-1013, 1264-1265; See also, Sahih al-Bukhari, *USC Sunnah and Hadith*, Volume 3, Book 48, Number 829; Sahih Muslim, *USC Sunnah and Hadith*, Book 026, Number 5395; al-Misri, *Reliance*, p.512; M. S. A. A. Maududi, *Purdah and the Status of Women in Islam*, Markazi Maktaba Islami Publishers (New Dehli, 2009), pp.248-255.

may beat his wife if he “fear[s] disloyalty” or “ill-conduct”.⁸⁶

C. According to *Surah* 2:282, in a legal proceeding the testimony of one man is worth the testimony of two women. The stated justification for this legal disability is to compensate for a purported disparity in the mental abilities of men and women:

“So if one of [the women] errs,
The other can remind her.”⁸⁷

Muhammad stated that the reduced value of the testimony of women “is because of the deficiency of a woman's mind.”⁸⁸

D. *Surah* 4:3 provides that Muslim men can have as many as four wives at once; Muslim women can have only one husband at a time.⁸⁹ A Muslim man can divorce any wife at any time, for any reason or for no reason at all.⁹⁰ He doesn't even have to say “**I dismiss thee**” (“I divorce thee”) three times; if he says it once, but “intends” the pronouncement to count as three, the divorce is effected.⁹¹ In contrast, a Muslim woman can obtain a divorce only under specified circumstances, and even then the consent of her husband is required.⁹²

E. *Surah* 4.11 provides that a man's share of an inheritance is twice that of a woman.⁹³

F. Muhammad became engaged to his favorite wife Aisha when she was six years old, and had marital relations with her when she was nine years old.⁹⁴ Therefore, according to Islamic *Shari'a* law, Muslim men may have marital relations with girls as

⁸⁶ *Qur-an Al-Madinah*, pp.219-220; al-Misri, *Reliance*, p.540-541; Maududi, pp.189-190; *The Submission of Women and Slaves (“Submission”)*, Center for the Study of Political Islam (2007), pp. 44-48.

⁸⁷ *Qur-an Al-Madinah*, pp.128-129. See also, Sahih al-Bukhari, USC *Sunnah and Hadith*, Volume 1, Book 6, Number 301; *Id.*, Volume 3, Book 48, Number 826; al-Misri, *Reliance*, p.637-639; *Submission*, pp.16-17; I. A. K. Nyazee, *Theories of Islamic Law*, Islamic Research Institute Press (Islamabad, 1994), pp.80-81, 121; “2009 Human Rights Report: Saudi Arabia”, U.S. Department of State/Bureau of Democracy, Human Rights and Labor, March 11, 2010, <http://www.state.gov/g/drl/rls/hrrpt/2009/nea/136079.htm>.

⁸⁸ Sahih al-Bukhari, USC *Sunnah and Hadith*, Volume 3, Book 48, Number 826. See also, *Id.*, Volume 1, Book 6, Number 301, where, in addition to asserting “the deficiency in [women's] intelligence” as justification for discounting the value of their legal testimony, Muhammad states that “the majority of the dwellers of Hell” are women because they “curse frequently and are ungrateful to [their] husbands.”

⁸⁹ *Qur-an Al-Madinah*, p.206; al-Misri, *Reliance*, p. 530; Laleh Bakhtiar, *Encyclopedia of Islamic Law*, ABC International Group (Chicago, IL, 1996), pp. 413-414.

⁹⁰ al-Misri, *Reliance*, p.556; S.C. Sircar, *Al-Shari'a, Vol. I*, Kitab Bhavan Publishers (New Dehli, 2006), p.389; Al-Haj Muhammad Ullah, *Women in Islamic Sharia – Laws of Marriage & Divorce*, Islamic Book Service (New Dehli, 2004), p.136.

⁹¹ al-Misri, *Reliance*, p.560; Rushd, pp.89-90; .

⁹² al-Misri, *Reliance*, p.562; Sircar, *Vol. I*, pp.411, 424-425; Ullah, pp.137, 140, 145, 152-156; Rushd, pp.79-87.

⁹³ *Qur-an Al-Madinah*, p.209. See also, al-Misri, *Reliance*, p.480; Sircar, *Vol. I*, p.78; Sircar, *Vol. II*, pp.204, 208-209, 212; Rushd, p.413; Bakhtiar, p.320.

young as nine years old.⁹⁵ The practice of middle-aged Muslim men marrying and having sexual relations with prepubescent little girls continues in some Muslim countries today.⁹⁶

G. The authoritative *hadith* contain similar passages regarding the role and treatment of women.

VII. Islam and Slavery.

A. The Early Muslim Slave Trade. Chapter 10 claims to cover “**Muslim Civilizations**” from 600 to 1250 CE/AD. The only mention of slavery in Chapter 10 is in Section 3, “**Muslim Culture**”, where the textbook states on p.274, under the subheading of “**Four Social Classes**”:

“The lowest class was composed of slaves. Many slaves were prisoners of war, and all were non-Muslims. Slaves most frequently performed household work or fought in the military.”

⁹⁴ See., e.g., Sahih al-Bukhari, USC *Sunnah and Hadith*, Volume 5, Book 58, Numbers 234 & 236; Volume 7, Book 62, Numbers 64, 65, 88 & 90; Rushd, p.6; Maxime Rodinson, *Muhammad*, Pantheon Books (New York, 1971), pp.150-151; *Submission*, pp. 54-55. According to al-Bukhari, Aisha “used to play with dolls in the presence of [Muhammad]... (The playing with the dolls and similar images is forbidden, but it was allowed for 'Aisha at that time, as she was a little girl, not yet reached the age of puberty.)” [Parentheses in original.] Sahih al-Bukhari, USC *Sunnah and Hadith*, Volume 8, Book 73, Number 151. See also, *Sahih Muslim*, Book 008, Number 3311; Book 031, Number 5981; *Submission*.

⁹⁵ Rushd, p.6; Shaykh Muhammad Saalih al-Munajjid, “[T]he ruling on marrying young girls”, Islam Q&A, <http://islamqa.com/en/ref/22442/testimony>; “*Saudi Cleric Muhammad Al-'Arifi: Islam Does Not Set a Minimum Age for Marriage*”, MEMRI, Clip No. 3023, July 5, 2011, <http://www.memritv.org/clip/en/0/0/0/0/0/3023.htm>, http://www.memritv.org/clip_transcript/en/3023.htm; Raymond Ibrahim, “New Saudi Fatwa Defends Pedophilia as 'Marriage'”, Jihad Watch, July 21, 2011, <http://www.jihadwatch.org/2011/07/raymond-ibrahim-new-saudi-fatwa-defends-pedophilia-as-marriage.html>.

⁹⁶ “*2009 Human Rights Report: Saudi Arabia*”, U.S. Department of State, op. cit.; Donna Abu-Nasr, “*Calls for end to Saudi child marriages*”, Washington Post, August 5, 2008, <http://www.washingtonpost.com/wp-dyn/content/article/2008/08/05/AR2008080502234.html>; “*Yemeni 12-year-old dies while giving birth to a stillborn*”, Gulf News (Yemen), September 13, 2009, <http://gulfnews.com/news/gulf/yemen/yemeni-12-year-old-dies-while-giving-birth-to-a-stillborn-1.539240>; “*Saudi Father Weds Daughter, 10, to Octogenarian*”, MEMRI, Special Dispatch No.2623, **October 29, 2009**, <http://www.memri.org/report/en/0/0/0/0/0/3733.htm>; Sudarsan Raghavan, “*Child brides' enduring plight*”, Washington Post, December 5, 2009, <http://www.washingtonpost.com/wp-dyn/content/article/2009/12/04/AR2009120404352.html>; Ahmad al-Haj, “*13-year-old Yemeni bride dies of bleeding*”, Washington Post/Associated Press, April 9, 2010, <http://www.washingtonpost.com/wp-dyn/content/article/2010/04/08/AR2010040802684.html>. After a court in Saudi Arabia “refused to nullify the marriage of an 8-year-old to a man 50 years her senior”, the government of Saudi Arabia announced its intention “to regulate the marriages of young girls”. “*Saudi Arabia to regulate girls' marriages*”, Reuters-Washington Post, April 4, 2009, <http://www.washingtonpost.com/wp-dyn/content/article/2009/04/14/AR2009041400574.html>. To date, no such regulations have been proposed, much less adopted.

This brief, superficial description fails to provide students even the slightest inkling of the pervasive nature and vast extent of the slave trade in the Islamic world during the time period covered by Chapter 10. Prior to the Muslim conquests of the seventh and eighth centuries,

“...slave trading was a simple and mostly local affair, often combined with other articles of commerce. In the Islamic world, where slaves were transported over great distances from their places of origin, the slave trade was more complex and more specialized, with a network of trade routes and markets extending all over the Islamic world and far beyond its frontiers....”⁹⁷

After the early Muslim conquests, a vast and complex international slave trading industry developed to serve the voracious appetite for slaves in the Muslim world. However, the textbook devotes a mere 28 words to slavery in the Muslim world between 600 and 1250 CE/AD. In contrast, in Chapters 15 and 20, the textbook discusses the Atlantic slave trade at length and in detail. In those chapters, the textbook distorts and falsifies the extent of slavery in the Muslim world and obscures the Muslim role in the Atlantic slave trade. These issues are discussed in the next section.

In addition, not all slaves were non-Muslims, as asserted in the text. In theory, Muslims were not supposed to enslave other Muslims. However, if an enslaved non-Muslim converts to Islam, that does not mean freedom. The converted Muslim slave remains a slave.⁹⁸

B The Muslim Role in the Atlantic Slave Trade and Slavery in the Muslim World Today.

In Chapter 15, “**Societies and Empires of Africa 800-1500**”, Section 3, “**Eastern City-States and Southern Empires**”, at pp. 424-425, under the heading of “**Islamic Influences**”, the textbook states:

“Enslavement of Africans [-]

Although Muslim traders had been enslaving east Africans and selling them overseas since about the ninth century, the numbers remained small – perhaps about 1,000 per year. The trade in slaves did not increase dramatically until the 1700s [eighteenth century]. At that time, Europeans started to buy captured Africans for their colonial plantations.”

In order to understand the historical significance and impact of the Muslim slave trade, it is essential to know both its duration and its volume. However, this formulation at best confuses and obscures that information. In terms of volume, only a “**per year**” estimate (“**1000**”) is provided. In terms of duration, the start of the

⁹⁷ Bernard Lewis, *Race and Slavery in the Middle East* (“Slavery”), Oxford University Press (Oxford, NYC, 1990), pp.12-13. See also, Murray Gordon, *Slavery in the Arab World*, Iran R. Dee/New Amsterdam (Chicago, 1992), p105.

⁹⁸ Bernard Lewis, *Race and Color in Islam* (“Color”) Harper Torchbooks (New York and London, 1971), p. 67; Humphrey J. Fisher, *Slavery in the History of Muslim Black Africa*, New York University Press (New York, 2001), p.18; Gordon, p.27.

Muslim slave trade is alleged to be “**the ninth century**”, but no end date is specified. Accordingly, it is impossible to determine the Muslim slave trade’s duration or volume from the information provided. If a reader were to correctly assume that the Muslim slave trade continued at least through the twentieth century, it would mean that the Muslim slave trade lasted twelve centuries. One thousand slaves per year would be 100,000 slaves per century, for a total of 1,200,000 black Africans kidnapped and sent into slavery during the entire duration of the Muslim slave trade. Here, the Muslim slave trade is described as “**small**”, until it allegedly “**increase[d] dramatically**” in the “**1700s**” solely because of slave trading by “**Europeans**”.

Five chapters and 140 pages later, in Chapter 20, “**The Atlantic World, 1492-1800**”, Section 3, “**The Atlantic Slave Trade**”, at pp. 566-567, under the heading “**The Causes of African Slavery**”, the textbook presents an entirely different picture of the Muslim slave trade:

“Slavery in Africa [-] Slavery had existed in Africa for centuries. In most regions it was a relatively minor institution. The spread of Islam into Africa during the seventh century, however, ushered in an increase in slavery and the slave trade. ...[B]etween 650 and 1600, Muslims transported about 17 million Africans to the Muslim lands of North Africa and Southwest Asia.
[Emphasis added]

...
In time, the buying and selling of Africans for work in the Americas - known as the Atlantic Slave Trade – became a massive enterprise. Between 1500 and ...the time the Atlantic slave trade ended around 1870, Europeans had imported about 9.5 million Africans to the Americas.”

The disparity between the images of the Islamic slave trade presented in these two presentations is astonishing. Both presentations contain blatantly false information which whitewashes the historic Muslim practice of slavery.

With regard to (1) the date of the inception of the Muslim trade in black African slaves and the (2) number of black Africans kidnapped and sent into slavery in the Muslim world, the information provided on p.566 is accurate. As stated there, the international Islamic slave trade began in the seventh century CE/AD, two centuries earlier than stated on p.425. Further, the number of black Africans sold into the Muslim slave trade implied on page 425 is only a small fraction of the actual total. Various authorities and scholars estimate the number of black Africans sold into the Islamic slave trade from the seventh to the early twentieth century to be between fourteen and eighteen million.⁹⁹ In this regard it must be noted that Muslims did not discriminate when it came to enslaving peoples. In addition to black Africans, they also enslaved untold numbers of North Africans, Persians, Christian Europeans, Caucasian peoples (Georgians, Circassians, Armenians, etc), Turks, Persians,

⁹⁹ Baroness Caroline Cox and Dr. John Marks, This Immoral Trade – Slavery in the 21st Century, Monarch Books (Oxford, UK, etc, 2006), p.124 (18 million - citing and quoting from “slavery”, Encyclopedia Britannica, 2006, Encyclopedia Britannica Premium Service, February 7, 2006, www.britannica.com/eb/article-9109538>); Bostom, Jihad, p.89 (17 million); Submission, p.131, (14 million - citing and quoting from Thomas Sowell, Race and Culture, BasicBooks, 1994, p.188).

Indians, Southeast Asians and Chinese.¹⁰⁰ However, many Muslims believed that black Africans were particularly well suited for slavery.¹⁰¹ Eminent Islamic historian Ibn Khaldun (died 1406 CE/AD) wrote that:

...the Negro nations are, as a rule, submissive to slavery, because (Negroes) have little that is (essentially) human and possess attributes that are quite similar to those of dumb animals, as we have stated.¹⁰² [Emphasis added]

With regard to when (and, indeed, whether) the Muslim slave trade ended, page 425 offers no clue. However, page 566 implies that it ended in 1600, because that is the end date for the volume statistic it offers. This is perhaps an even more substantial falsehood than page 425's egregious underestimation of the number of black Africans sold into Muslim slavery.

First, not only did the Muslim slave trade continue unabated well past the 1600s (see below), but the Atlantic slave trade depended on the huge and complex Muslim slave kidnapping and transportation industry that had already been in operation for 700 years. When they landed on the west coast of Africa looking for a cargo of slaves, white slave traders did not trek into the interior of the continent and do the dirty work of kidnapping black Africans. They dealt with middlemen, the vast majority of whom were Muslims.¹⁰³ Approximately 80% of all of the black Africans ever enslaved and exported from the continent passed through the hands of Muslims.¹⁰⁴

Second, in the late nineteenth century, when the Atlantic slave trade ended, the Muslim slave trade was still flourishing. Throughout the last half of the nineteenth century, the Muslim world strongly resisted European efforts to end the Muslim slave trade.¹⁰⁵ Indeed, the Muslim trade in black African slaves increased and flourished throughout most of the nineteenth century, despite vigorous diplomatic and military anti-slavery efforts by the European powers.¹⁰⁶ Finally, although the Muslim slave trade declined in the late nineteenth century, it continued throughout the twentieth century and it continues into the twenty-first century in Saudi Arabia, Kuwait,

¹⁰⁰ Lewis, *Slavery*, pp.11-12; Cox and Marks, p.143. In contrast, the Atlantic slave trade, which began around 1500 and ended around 1870, brought between ten and eleven million black African slaves to the Americas. Cox and Marks, p.124, (*10 million*); Bostom, *Jihad*, p.89 (*10.5 million* – citing Murray Gordon, *Slavery in the Arab World*, (New York: New Amsterdam, 1989), p. 232); “Submission”, p.131, (*11 million* - citing and quoting from Thomas Sowell, *Race and Culture*, BasicBooks, 1994, p.188).

¹⁰¹ Gordon, pp.99-104; Lewis, *Slavery*, pp.52-53.

¹⁰² Ibn Khaldun (died 1406), *The Muqaddimah – An Introduction to History*, transl. Franz Rosenthal, Princeton University Press (Princeton, NJ and Oxford, UK, 2005), p.117. See also, Gordon, p.102; Lewis, *Slavery*, pp.53, 122; Lewis, *Color*, p.38.

¹⁰³ “Submission”. pp.127, 131; Hugh Thomas, *The Slave Trade*, Simon & Schuster (New York 1997), p.46.

¹⁰⁴ K.S. Lal, *Muslim Slave System in Medieval India* (“Lal, *Muslim Slave System*”), Aditya Prakashan (New Delhi, 1994, pp.176-177.

¹⁰⁵ Sowell, p. 212-14; Lewis, *Slavery*, pp.72-74; Gordon, pp.162-170; Cox and Marks, pp.149-151.

¹⁰⁶ Lewis, *Slavery*, pp.72-74; Gordon, pp.165-207; Cox and Marks, p.147.

Bahrain, Oman, Qatar, Sudan, Mauritania, Syria, Algeria, Iran, Pakistan and Malaysia.¹⁰⁷

Because the *Qur'an* explicitly condones slavery, under Islamic law it cannot be abolished. It is a basic tenet of Islamic belief that the *Qur'an* is the word of Allah, and cannot be changed. "From a Muslim point of view, to forbid what God permits is almost as great an offense as to permit what God forbids [footnote omitted] – and slavery was authorized and regulated by the holy law."¹⁰⁸ According to Sheik Saleh al-Fawzan, the primary author of the religious curriculum in the schools of Saudi Arabia, "Slavery is a part of Islam...Slavery is part of jihad, and jihad will remain as long there is Islam."¹⁰⁹

The Atlantic slave trade is a stain on the history of the Western Hemisphere. It has been, and continues to be, thoroughly documented, and appropriately criticized. In sharp contrast, the practice of slavery in the Muslim world is rarely discussed, much less examined in any detail, in this textbook or any of the other textbooks reviewed. The nature and extent of the Muslim slave trade remains almost totally unknown, primarily because the facts are ignored, avoided or hidden by academia and the media.¹¹⁰ This textbook provides an egregious example of the whitewash of the history and continuing practice of slavery in the Muslim world. Education or indoctrination?

Section and Chapter "Assessment[s]"

¹⁰⁷ "2009 Human Rights Report: Saudi Arabia", U.S. Department of State, op. cit.; Bostom, Jihad, p.92; Cox And Marks, p.126; Lewis, *Slavery*, pp. 13, 59; John Eibner. "My Career Redeeming Slaves", Middle East Quarterly, December 1999 – Volume VI: Number 4, December, 1999, <http://www.meforum.org/449/my-career-redeeming-slaves>; "Submission", p.134-135; Carl Bombay, *Let My People Go!*, Multnomah Publishers (Sisters Oregon, 1998); Samuel Cotton, *Silent Terror [-] A Journey into Contemporary African Slavery*, Harlem River Press (New York 1998); David Littman, "The U.N. Finds Slavery in the Sudan", Middle East Quarterly, Vol III, No 3, September 1996, <http://www.meforum.org/319/the-un-finds-slavery-in-the-sudan>; Richard Lobben, "Slavery in The Sudan Since 1989", Arab Studies Quarterly, Spring 2001, http://www.findarticles.com/p/articles/mi_m2501/is_2_23/ai_77384489/pg_1; "Four countries 'blacklisted' by US", Jerusalem Post, Jun 17, 2009, <http://www.jpost.com/servlet/Satellite?cid=1245184857234&pagename=JPost%2FJPostArticle%2FShawFull>; Nora Boustany, "Allies Cited for Human Trafficking", Washington Post, June 13, 2007. p. A14, <http://www.washingtonpost.com/wp-dyn/content/article/2007/06/12/AR2007061202180.html>. In 2007, the International Criminal Court issued arrest warrants for high officials in the government of Sudan on charges relating to slavery. International Criminal Court, The Hague, Netherlands, Warrants of Arrest for the Minister of State for Humanitarian Affairs of Sudan, and a leader of the Militia/Janjaweed, May 2, 2007 (ICC-PIDS-PR-20070502-214), <http://www.icc-cpi.int/press/pressreleases/241.html>.

¹⁰⁸ Lewis, *Slavery*, p.78. See also, Cox and Marks, p.150.

¹⁰⁹ "Al-Fawzan is member of the Senior Council of Clerics, Saudi Arabia's highest religious body, a member of the Council of Religious Edicts and Research, the Imam of Prince Mitaeb Mosque in Riyadh, and a professor at Imam Mohamed Bin Saud Islamic University, the main Wahhabi center of learning in the country." Ali al-Ahmed, "Author of Saudi Curriculum Advocates Slavery", Saudi Information Agency/Arab Radio, November 7, 2003, <http://www.arabiaradio.org/english/article.cfm?qid=132&sid=2>.

¹¹⁰ Lewis, *Slavery*, p.vi; Cox and Marks, pp.121, 141; Gordon, pp. x-xii, 4-5.

As the above discussion makes clear, “Chapter 10, **“The Muslim World, 600-1250”** (as well as other portions of the textbook) repeatedly omits, obscures, distorts, minimizes and/or falsifies critical facts concerning the history of Islam. The term “critical” is used here in two senses: these facts reveal critical (i.e., unpleasant) truths about the history of Islam, and they are critical (i.e., essential) in order to understand the history of Islam’s **“Interaction”** with non-Muslim cultures and societies. However, merely being exposed to historical facts, even critical facts, will not enable students to understand history. In order to begin to understand history, students must consider the implications of historical facts: the student must evaluate, make inferences, and draw conclusions. Every section and every chapter in this textbook is followed by an **“Assessment”**, which purports to provide students with guidance and direction to do precisely that. However, the combination of omissions of fact and questionable and incorrect “facts” presented throughout Chapter 10, and the exercises and questions in the **“Assessment[s],”** almost certainly lead students to draw incorrect conclusions and arrive at exclusively favorable value judgments about Islam inconsistent with historical facts.

A. Treatment of Non-Muslims By Muslim Conquerors.

In the **“MAIN IDEAS”** portion of the Section 2 **“Assessment”**, at p. 272, students are directed to answer the question **“3. How did Muslims under the ‘rightly guided’ caliphs treat conquered peoples?”** In the **“MAIN IDEAS”** portion of the Chapter 10 **“Assessment”**, at p. 280, students are directed to answer essentially the same question: **“11. How did early Muslims view and treat Jews and Christians?”**

The clear and consistent message conveyed throughout Chapter 10 and in Section 2 is the historically unsupported claim of Muslim **“tolerance”** for conquered peoples. The textbook has ignored, obscured or sanitized all of the historical facts regarding Muslim oppression of and intolerance towards non-Muslims.¹¹¹ Accordingly, in order to answer these **“Assessment”** questions, the students, lacking any information to the contrary, have no alternative but to twice parrot back the main text’s false mantra of Islamic **“tolerance”**. Thus, in both the main text and the **“Assessment[s]”** section the students are conditioned by repetition to accept it as a historical fact. This approach is arguably much more effective in leading students to a foreordained conclusion than in the main text because here the students will believe that they reached this conclusion by themselves, on the basis of their own perceived independent analysis of the purported “facts” contained in the textbook. Education or indoctrination?

B. Religious and Imperialist/Aggressive Implications of *Jihad* and the Islamic Conquests.

¹¹¹ See, for example, Robert Spencer, (editor), The Myth of Islamic Tolerance: How Islamic Law Treats Non-Muslims. Amherst, MA: Prometheus Books, 2005. This book consists of 58 essays covering nearly 600 pages, written by a wide range of scholars, researchers and historians, documenting the creation of the “myth of Islamic tolerance” and the historical facts that rebut the myth.

In the Section 2 “**Assessment**”, at p. 272, the textbook specifies eight “**Terms and Names**” contained in the section, and directs students to “**write a sentence explaining [the] significance**” of each. In the Chapter 10 “**Assessment**”, at p. 280, the textbook again specifies eight “**Terms and Names**” from throughout the chapter, and directs students to describe their “**connection to the Muslim world between 600 and 1250.**” Two of the terms on p. 272, “**Shi’a**” and “**Sufi**” (denominations within Islam) are duplicated on p. 280.

However, the term *jihad* is not included anywhere among the 14 “**Terms and Names**” selected for student scrutiny and analysis. This is a glaring omission. The doctrine of *jihad* explicitly mandates aggressive warfare for the purpose of subduing and dominating all other religions. This was also the reality of *jihad*, as demonstrated by the five centuries of Muslim conquests antiseptically described in Chapter 10. Accordingly, in evaluating and understanding the history of Islam, and particularly the historical “**Interaction**” between Islam and other religions and cultures, the term *jihad* is at least as important as “**Shi’a**” and “**Sufi**”. However, the textbook does not merely exclude the term *jihad* from the Chapter 10 “**Assessment[s]**”. After its sanitized definition on p. 269, the textbook eradicates *jihad* from history.¹¹²

Further, the Section and Chapter “**Assessment[s]**” do not merely ignore the term *jihad*; they also ignore the significance of *jihad*. Regardless of label or terminology, the issue of aggressive imperialist warfare waged for the purpose of making Islam supreme in the world is never raised for the students’ consideration. In the “**Assessment**” for Chapter 10, Section 2 (at p. 272), under the heading of “**CRITICAL THINKING & WRITING**”, the student is directed to “**EVALUAT[E]**”, “**DRAW[] CONCLUSIONS**” and “**MAK[E] INFERENCEs**”. However, students are never (in the “**Assessment[s]**” or anywhere else in Chapter 10) encouraged to do any “**CRITICAL THINKING**” on the question of whether it is appropriate to wage warfare in the name of religion. The students are never directed to “**DRAW CONCLUSIONS**” about whether imperial conquest in the name of Islam is appropriate. The students are never directed to “**MAK[E] INFERENCEs**” regarding the historic Islamic religious “**duty**” to conquer the world and dominate all other religions.

SUMMARY AND CONCLUSION

It is entirely appropriate for the textbook to inform students about unpleasant facts in the history of Europe and the Americas: slavery, imperialism, brutality and mass death, racism, denial of rights and economic exploitation. Indeed, it is essential. If the unpleasant facts of history are eradicated, their lessons will never be learned.

¹¹² The term *jihad* never appears again in the textbook (including its discussion of the Ottoman, Safavid and Mughal conquests in Chapter 18, “**The Muslim World Expands, 1300-1700**”, pp. 504-525), except for a single appearance as a proper noun in modern times, part of the name of a terrorist group, “**Palestine Islamic Jihad**” (“**Chapter 36[.] Global Interdependence, 1960-Present**”, Section 4[.] “**Terrorism**”, p. 1088.)

It is equally appropriate and essential for the textbook to inform students about the unpleasant facts in the history of Islam. The standard applied to the history of Europe and the Americas should have been applied to the textbook's treatment of Islam, but it was not. As this analysis conclusively demonstrates, Chapter 10, "The Muslim World, 600-1250" consistently and repeatedly omits, obscures, minimizes, misrepresents and/or falsifies critical facts concerning the history of Islam. The net effect is to present Islam in a faulty light; in a clearly favorable light at odds with historical facts; in a way that is hardly "educationally sound, fair, neutral, objective..." (See Pearson Prentice Hall recommendations for the teaching of religions, quoted in the "Rationale" section at the beginning of this Report.)

As a consequence, the so-called "facts" presented in the Chapter and the exercises and questions in the "Assessment[s]" have the net effect of concealing the aggressive and intolerant history of Islam and thus eliciting exclusively and overwhelmingly favorable value judgments about Islam, many of which are demonstrably false. Education or indoctrination?

ML PATTERNS 07 **APPENDIX A**

THE MEANING OF *JIHAD*: WHAT THE TEXTBOOKS DO NOT TEACH

The fundamental and authoritative sources of Islamic belief, law and custom are (1) the *Qur'an*, considered by Muslims to be the immutable word of God, as revealed to Muhammad (the *Qur'an* is divided up into Chapters, or "*surah*"); and (2) the *Sunna*, or *Sunnah*, the life and example of Muhammad. The *Sunna* are collected in volumes of *hadith*, the "traditions".¹¹³ The *Qur'an* and the *Sunna* "were joined...to produce the body of law known as the *Shari'a*, the way of life...." *Shari'a* is considered by Muslims to be "a full system of jurisprudence...."¹¹⁴

According to the *Qur'an*, it is the duty of every Muslim who is able to wage war to make Islam supreme in the world.¹¹⁵ For instance, *Surah* 9:5 commands Muslims to "fight and

¹¹³ N. J. Coulson, *A History of Islamic Law*, Edinburgh University Press (Edinburgh, 1964/2005), p.2; Afif A. Tabbarah, *The Spirit of Islam – Doctrine & Teachings*, Dar El-Ilm Lilmalayin (Beirut, 1978), pp. 436-479; Andrew Rippen and Jan Knappert, *Textual Sources for the Study of Islam*, University of Chicago Press (Chicago, 1990) pp.1-20; Imran Ashan Kahn Nyazee, *Theories of Islamic Law*, Islamic Research Institute Press (Islamabad, 1994), pp. 28-29; "*The Qur'an*", University of Southern California, <http://www.usc.edu/dept/MSA/quran/>; "*Sunnah and Hadith*", University of Southern California, <http://www.usc.edu/schools/college/crcc/engagement/resources/texts/muslim/hadith/>.

¹¹⁴ Rippen and Knappert, p.13. See also all reference materials cited in footnote 113.

¹¹⁵ See, e.g., al Misri, *Reliance*, pp. 599-603; Ibn Khaldun (died CE/AD 1406), *The Muqaddimah – An Introduction to History*, transl. Franz Rosenthal, Princeton University Press (Princeton, NJ and Oxford, UK, 2005), p. 183; Majid Khadduri, *War and Peace in the Law of Islam*, John Hopkins Press (Baltimore, Md., 1955), pp. 55-137; Andrew G. Bostom, MD, Ed., *The Legacy of Jihad – Islamic Holy War and the Fate of Non-Muslims* ("Bostom, Jihad"), Prometheus Books (Amherst, NY, 2005), *passim*; Bassam Tibi, "War and Peace in Islam," *The Ethics of War and Peace – Religious and Secular Perspectives*, Terry Nardin, Ed., Princeton University Press

slay the Pagans wherever ye find them, And seize them, beleaguer them, And lie in wait for them in every stratagem (of war)...”, until they convert to Islam. (Parenthetical in original.)¹¹⁶ *Surah* 9:29 commands Muslims to make war upon “People of the Book [Christians and Jews], Until they pay the *Jizya* With willing submission, And feel themselves subdued.”¹¹⁷ *Surah* 5:33 states that the punishment for “making war against God and His Apostle,” is “execution, or crucifixion, or the cutting off of hands And feet from opposite sides, Or exile from the land...”¹¹⁸ While the *Qur’an* does contain verses that refer to spiritual striving, it makes clear that “fight[ing] in the cause of Allah” is the highest form of jihad. *Surah* 4:95 states:

Not equal are those Believers who sit (at home)...[a]nd those who strive and fight in the cause of Allah...Allah hath granted a grade higher to those Who strive and fight...Than to those who sit (at home). Unto all (in Faith) Hath Allah promised good: But those who strive and fight Hath He distinguished Above those who sit (at home) By a great reward.¹¹⁹ [Parentheticals in original.]

The *Qur’an* also contains verses which call for peace and tolerance. However, the *Qur’an* verses which call for relentless war and slaughter (*harb* and *qital*) against infidels until they submit to Islam were written later in Muhammad’s life. Chronologically, *Surah* 9 and 5 are recognized as the last two chapters given to Muhammad, though there is some debate among Islamic scholars as to which was last and which was second to last. According to the Islamic doctrine of *naskh*, or “abrogation”, an integral doctrine of Islamic jurisprudence, when there is a contradiction between verses in the *Qur’an*, the later verse supersedes the earlier verse.¹²⁰ As a result, according to most scholars of Islam, verses such as 9:5 and 9:29 supersede and annul up to 124 earlier *Qur’an* verses in which Muhammad preached variations of peace and tolerance.¹²¹

(Princeton, NJ, 1966), p.130; Rudolph Peters, *Jihad in Classical and Modern Islam*, Markus Wiener Publishers (Princeton, 2005), p.3.

¹¹⁶ The Holy *Qur’an* – English translations of the meanings and commentary, King Fahd Holy Qu-ran Printing Complex (Al-Madinah, 1990) (“*Qur’an Al-Madinah*”), p.497.

¹¹⁷ *Ibid.*, p.507.

¹¹⁸ *Ibid.*, p.293. For other passages in the *Qur’an* mandating relentless war against infidels, See, e.g. *Surah* 2:191, 2:193, 2:216, 2:217, 2:218, 4:74, 8:12, 8:15, 8:16, 8:39, 8:41, 8:65, 9:73, 9:123, 47:4; 66:9..

¹¹⁹ *Qur’an Al-Madinah*, pp.244-245. See also, *Surah* 9:44-46, 9:81-83, *Qur’an Al-Madinah*, pp.514-515, 526.

¹²⁰ *Surah* 2:106 and 16:101, *Ibid.*, pp.43, 763; al-Misri, *Reliance*, pp.626, 752; Ibn Warraq, *Why I Am Not A Muslim*, Prometheus Books (Amherst, NY, 1995), pp.114-115; Ibn Warraq, *What the Koran Really Says*, Prometheus Books (Amherst, NY, 2002), pp.67-75; Wael B. Hallaq, *The Origins and Evolution of Islamic Law*, Cambridge University Press (Cambridge, 2005) pp.136-138; Hitti, p.99; R. Peters, *Jihad*, p.2; Sam Shamoun, “*Abrogated Verses of the Quran – Evidence from Islamic Sources, Answering Islam - A Christian Muslim Dialogue*”, <http://answering-islam.org.uk/Quran/abrogatedverses.html>; Rev. Richard P. Bailey, “*JIHAD – The Teaching of Islam From Its Primary sources – The Quran and Hadith*”, *Answering Islam – A Christian Muslim Dialogue*, <http://answering-islam.org.uk/Bailey/jihad.html>.

¹²¹ Ibn Warraq, *What the Koran Really Says*, p.69, citing Ibn Salama, *al Nasikh wa'l-mansukh* [“The Abrogator and the Abrogated”] (Cairo, 1899), p.184, referred to by D. Powers, “The Exegetical Genre nasikh al-Qur’an,” in *Approaches to the History of Interpretation of the Quran*, ed. A. Rippin (Oxford 1988), p.130. See also, R. Peters, *Jihad*, p.2.

Eminent historian and scholar Patrick Sookhdeo notes this in his seminal work *Global Jihad*: "...most traditional Muslim scholars assert that all such verses [peaceful verses] are abrogated by the so-called 'Sword Verse' (Q 9:5)..."¹²² Mahmud Mohamed Tada, a Sudanese reformist Muslim who was hanged in Khartoum in 1985 because of his progressive, reformist beliefs, affirmed that this was the consensus position among Islamic scholars when he wrote: "All the verses of persuasion, though they constitute the primary or original principle, were abrogated or repealed by the verses of compulsion (jihad)."¹²³

This is essential to understand if one is to accurately grasp the meaning and application of jihad. Because of the historical, jurisprudential consensus regarding abrogation, the consensus among most Islamic scholars has thus been that jihad refers primarily to the use of warfare and force against non-Muslims in the advancement of Islam.

The *Sunna*, as recorded in the *hadith*, confirm the fact that the predominant meaning of *jihad* is waging warfare for the purpose of making Islam supreme in the world. The eminent scholar of Islamic history and culture Bernard Lewis (Cleveland E. Dodge Professor Emeritus of Near Eastern Studies at Princeton University) states:

In the Qur'an and still more in the Traditions [the term *jihad*]...has usually been understood as meaning "to wage war." The great collections of *hadith* all contain a section devoted to *jihad*, in which the military meaning predominates. [Footnote omitted] The same is true of the classical manuals of *shari'a* law. ...The overwhelming majority of classical theologians, jurists, and traditionalists... understood the obligation of *jihad* in a military sense.... According to Muslim teaching, *jihad* is one of the basic commandments of the faith, an obligation imposed upon all Muslims by God, through revelation. ...This obligation is without limit of time or space. It must continue until the whole world has either accepted the Islamic faith or submitted to the power of the Islamic state. [Emphasis added.]¹²⁴

The *hadith* of Sahih Bukhari,¹²⁵ the most respected and authoritative collection of *hadith*,¹²⁶ contains 199 references to *jihad*, and every one uses the term to mean warfare against infidels.¹²⁷ For instance, Bukhari volume 4, book 52, number 142 quotes

¹²² Patrick Sookhdeo, *Global Jihad* (McClellan, VA: Isaac Publishing, 2007), p.64.

¹²³ Mahmoud Mohamed Tada, *The Second Message of Islam*, (Syracuse, New York, Syracuse University Press, 1987) p. 134.

¹²⁴ Bernard Lewis, *The Political Language of Islam*, University of Chicago Press (Chicago, 1988/91), pp.72-73. See also, Bernard Lewis, *The Crisis of Islam – Holy War and Unholy Terror*, Modern Library (New York, 2003) pp. 29-37.

¹²⁵ Muhammad ibn Isma'il Bukhari, *The Translation of the Meaning of Sahih al-Bukhari*, trans. Muhammad Muhsin Khan, 8 vols. (Medina: Dar al-Fikr: 1981); Muhammad ibn Isma'il Bukhari, *Summarized Sahih Al-Bukhari*, trans. Muhammad Muhsin Khan, Maktaba Dar-us-Salam Publishers (Riyadh, 1994) ("Bukhari, *Summarized*"); USC, *Sunnah and Hadith*, supra.

¹²⁶ Bukhari's collection of *hadith* "is accorded a rank in Sunni Islam just below that of the Qur'an..." David Cook, *Understanding Jihad*, University of California Press (Berkeley, etc., 2005), p.17. See also, Tabbarah, p.477.

¹²⁷ Douglas E. Streusand, "What Does Jihad Mean?", *Middle East Quarterly*, September, 1997, Volume IV: Number 3, <http://www.meforum.org/article/357>, citing Muhammad ibn Isma'il Bukhari, *The Translation of the Meaning of Sahih al-Bukhari*, trans. Muhammad Muhsin Khan, 8 vols. (Medina: Dar al-Fikr: 1981). See also, Cook, pp.13-19; Bostom, *Jihad*, pp 136-140; Warraq, *What the Koran Really Says*, *passim*.

Muhammad as saying: “To battle unbelievers in *jihad* for even one day is greater than the entire earth and everything on it.” Virtually all of the passages devoted to *jihad* in the Sahih Muslim *hadith*, also highly respected as authoritative by Islamic scholars, are in the context of military warfare against unbelievers.¹²⁸

In support of the assertion that *jihad* means only a Muslim’s “inner struggle” and has no military meaning it is sometimes stated that there is no word for “holy war” in the *Qur’an* or the Arabic language. This is technically true, but the argument is deceptive. Throughout the *Qur’an* and *hadith*, *harb* (“war”) and *qital* (“fighting,” “killing,” “slaughter”) are ordained as the unavoidable and immutable punishment for refusing to convert or submit to Islam. Indeed, under Islam the world is divided into two “houses.” Lands ruled by Muslims are called *Dar al-Islam*, “the House of Submission”; lands not yet ruled by Muslims are called *Dar al-Harb*, “the House of War.”¹²⁹

According to Ahmad ibn Naqib al-Misri (died 1368 CE/AD), author of an authoritative compilation of classical *Shari’a* law,

Jihad means to war against non-Muslims, and is etymologically related to *mujahada*, signifying warfare to establish the religion.¹³⁰

The preeminent classical Islamic historian Ibn Khaldun (died 1406 CE/AD) writes that, unlike Jews and Christians, Muslims “are under obligation to gain power over other nations”:

In the Muslim community, the holy war is a religious duty, because of the universalism of the Muslim mission and (the obligation) to convert everybody to Islam either by persuasion or by force. ... The other religious groups [i.e., Jews and Christians] did not have a universal mission, and the holy war was not a religious duty to them, save only for purposes of defense. [Emphasis added.]¹³¹

Note that Ibn Khaldun wrote this more than 100 years *after* the end of the Crusades. Ibn Khaldun’s commentary on *jihad* constitutes a “consensus on the nature of jihad from all four schools of Sunni Islamic jurisprudence (i.e., Maliki, Hanbali, Hanafi, and Shafi’i)...summarized...from five centuries of prior Muslim jurisprudence with regard to the uniquely Islamic institution of jihad”.¹³²

The “universal mission” of *jihad* that Khaldun refers to is mandated in the *hadith* from none other than Muhammad himself. For instance, in Number 2526 of the Sunan Abu Dawud Book 14 *hadith* we read:

¹²⁸ Sookhdeo, p.66.

¹²⁹ Tibi, pp.129-132; Lewis, *The Political Language of Islam*, p.73.

¹³⁰ Ahmad ibn Naqib al-Misri (d. 1368), *Reliance of the Traveller – A Classic Manual of Islamic Sacred Law* (“*Reliance*”), (N. H. M. Keller, transl.), Amana Publications (Beltsville, MD, 1994), p.599.

¹³¹ Khaldun/Rosenthal, p.183. See also, Majid Khadduri, *War and Peace in the Law of Islam*, John Hopkins Press, (Baltimore, MD, 1955), p.63.

¹³² Bostom, *Islamic Antisemitism*, p.76; Bostom, *Jihad*, pp.141-250.

“...and jihad will be performed continuously since the day Allah sent me as a prophet until the day the last member of my community will fight with the Dajjal (Antichrist).”¹³³

Most contemporary Islamic scholars, jurists and theologians are in agreement with the classical Islamic authorities that the primary meaning of *jihad* is mandatory, aggressive warfare to convert or subjugate infidels. The Encyclopedia of Islam defines *jihad* (dihad) as follows:

In law, according to general doctrine and in historical tradition, the *jihad* consists of military action with the object of the expansion of Islam and, if need be, of its defense.¹³⁴

Justice Muhammad Taqi Usmani, who sat as a *Shari'a* judge on Pakistan's Supreme Court for 20 years, is one of the world's most respected scholars of Deobandi Islam.¹³⁵ He states that the purpose of *jihad* is not merely defensive, or to protect Islamic missionary activities. According to Justice Usmani, the purpose of *jihad* is to establish the dominance of Islam.¹³⁶ He cites with approval the interpretation of Mufti Muhammad Shafti, that aggressive *jihad* is “obligatory” for Muslims until “...the domination of Islam is established over all other religions. Since this will occur only near the end of the world, the command of J[i]had remains till [sic] the last day.”¹³⁷

Justice Usmani further states that “all Ulema (religious scholars) have established the same concept about the purpose of J[i]had”,¹³⁸ quoting, for instance, Moulana Idris Kandhlavi:

By commanding J[i]had Allah does not mean that all the unbelievers be killed outright, but the aim is that the religion of Allah should dominate the world....¹³⁹

Imran Ahsan Khan Nyazee, Associate Professor on the Faculty of Shariah and Law, Islamabad, Pakistan, states that

Muslim jurists agreed that the purpose of fighting with the People of the Book [Christians and Jews]...is one of two things: it is either their conversion to Islam or the payment of *jizyah*. ...This leaves no doubt that the primary goal of the Muslim community, in the eyes of its jurists, is to spread the word of Allah through jihad, and the option of poll-tax [jizya] is to be exercised only after subjugation [of non-Muslims].¹⁴⁰

¹³³ Sookhdeo, p. 69.

¹³⁴ Cook, p.2, citing and quoting from Encyclopedia of Islam, new edition, Leiden: E.J. Brill, 1960-2003, “Dihad”.

¹³⁵ “Our followers ‘must live in peace until strong enough to wage jihad’”, The Times (UK), September 8, 2007, <http://www.timesonline.co.uk/tol/comment/faith/article2409833.ece>.

¹³⁶ Mufti M. Taqi Usmani, *Islam and Modernism*, transl. Dr. Mohammad Swaleh Siddiqui, Adam Publishers (New Delhi, 2002), pp. 130-39.

¹³⁷ *Ibid.*, p.133, quoting from *Ma'arif-ul-Quran*, Vol. 4, p.233.

¹³⁸ *Ibid.*, p.134

¹³⁹ *Ibid.*, quoting from *Seerat-ul-Mustafa*, Vol. 2, p.338.

¹⁴⁰ Imran Ahsan Khan Nyazee, *Theories of Islamic Law: The Methodology of Ijtihad*. The Other Press, 1994, pp.251-252. In 1983, Professor Nyazee was awarded a gold medal for his

Professor Majid Khadduri, a founding faculty member of the Middle East Studies Program at the School of Advanced International Studies at Johns Hopkins University, states:

The Islamic state, whose principal function was to put God's law into practice, sought to establish Islam as the dominant reigning ideology over the entire world. It refused to recognize the coexistence of non-Muslim communities, except perhaps as subordinate entities, because by its very nature a universal state tolerates the existence of no other state than itself....The jihad was therefore employed as an instrument for both the universalization of religion and the establishment of an imperial world state....[T]he Islamic state was under legal obligation to enforce Islamic law and to recognize no authority other than its own, superseding other authorities even when non-Muslim communities had willingly accepted the faith of Islam without fighting. Failure by non-Muslims to accept Islam or pay the poll tax made it incumbent on the Muslim state to declare a jihad (commonly called 'holy war') upon the recalcitrant individuals and communities.¹⁴¹

Under the heading of "The Jihad as Permanent War", Professor Kadduri states:

The universality of Islam...and its defensive-offensive character produced a state of warfare permanently declared against the outside world, the world of war [*"dar al-harb"*]. ... [T]he existence of a dar al-harb is ultimately outlawed under the Islamic jural order; ...the dar al-Islam [world of Islam] is permanently under jihad obligation until the dar al-harb is reduced to nonexistence.... The universalism of Islam, in its all-embracing creed, is imposed on the believers as a continuous process of warfare, psychological and political if not strictly military. ...The jihad, accordingly, may be stated as a doctrine of a permanent state of war....¹⁴²

Active hostilities in the "permanent state of war" between *Dar al-Islam* and *Dar al-Harb* may be suspended during periods of truce. However, according to the Qur'an and Islamic *Shari'a* law, such truces are only permissible when *Dar al-Islam* is weak.¹⁴³ Further, such truces can only be temporary, and must be limited in duration to no more than ten years (although they may be renewed as long as *Dar al-Islam* remains too weak to conquer *Dar al-Harb*).¹⁴⁴

Finally, Saudi Arabia styles itself "The Guardian of the Holy Places" (Mecca and Medina), and that country's ruling family and religious establishment consider themselves to be the final arbiters of Islamic religious doctrine. Until recently, the "Islamic Affairs Department" of the Embassy of Saudi Arabia in Washington, DC, maintained a web site entitled "The Religion of Islam", which explained the principles and beliefs of Islam. This website stated that "Muslims are required to raise the banner

accomplishments in the L.L.M (Shariah) program at the International Islamic University of Michigan Law School, Ann Arbor, MI.

¹⁴¹ Khadduri, pp. 51-53.

¹⁴² Khadduri, pp. 62-64.

¹⁴³ *Qur-an Al-Madinah*, p.1570 (*Surah* 47:35); al-Misri, *Reliance*, pp.604-605; Khadduri, p.65.

¹⁴⁴ al-Misri, *Reliance*, p.605; Khadduri, p.65, Lewis, *The Political Language of Islam*, pp.73, 78.

of Jihad in order to make the Word of Allah supreme in this world.”¹⁴⁵ This official Saudi interpretation of *jihad* is also propagated in books and literature distributed by Saudi Arabia in mosques and Islamic institutions all over the United States.¹⁴⁶ This Saudi produced and distributed literature states that it is the religious duty of every Muslim to impose “functionally Islamic governments” on every country in the world. This religious duty is “binding in principle, in law, in self-defense, in community, and as a sacred obligation of jihad.”¹⁴⁷ In order to fulfill this “sacred obligation of jihad”, Muslims must

...invade its western heartland, and struggle to overcome it until all the world shouts by the name of the Prophet [Mohammad] and the teachings of Islam spread

¹⁴⁵ Embassy of Saudi Arabia IAD Website, <http://www.iad.org/>, “Why do we Pray?” See also, Steven Stalinsky, “The ‘Islamic Affairs Department’ of the Saudi Embassy in Washington, D.C.”, MEMRI, Special Report No.23, November 26, 2003, <http://www.memri.org/report/en/0/0/0/0/0/1006.htm>. This website was maintained on the internet until 2006. It was removed almost certainly because it was too candid and honest about the meaning and intent of *jihad* and the intolerance inherent in Islam. For instance, in addition to its candid explanation of *jihad*, this official Saudi website stated that, in Islamic society, Christians and Jews “are not allowed to display any abominable deed or gesture that could go into conflict with Islam, such as the cross or the bell....” [Emphasis added.] IAD Website, *ibid.*, “Rights Dictated by Nature: Rights Due to Non Muslims”. This Saudi Embassy website has been replaced with <http://www.saudiembassy.net>, which sanitizes and whitewashes its earlier representation of the principles of Islam. The new website’s extensive explanation of the principles of Islam (“Understanding Islam”, http://www.saudiembassy.net/about/country-information/Islam/understanding_Islam.aspx) makes no mention whatsoever of *jihad*, despite its central importance in the *Qur’an*, *Sunna* and *Hadith*. However, in answer to the question, “What does Islam say about war?”, the Saudi Embassy web site asserts that, “[l]ike Christianity, Islam permits fighting in self-defence, in defence of religion, or on the part of those who have been expelled forcibly from their homes.” This assertion is patently false. Further, under the heading of “Does Islam Tolerate Other Beliefs?” the new official Saudi explication of Islam claims that “[i]t is one function of Islamic law to protect the privileged status of minorities, and this is why non-Muslim places of worship have flourished all over the Islamic world.” (Emphasis added.) This is also a blatant falsehood. Rather than having “privileged status”, under Muslim law ALL non-Muslim “minorities” are subject to numerous burdens and restrictions in the practice of their religions and in their daily lives. Further, the very existence of “non-Muslim places of worship” is STRICTLY PROHIBITED in Saudi Arabia. “Official Saudi Fatwa of July 2000 Forbids Construction of Churches in Muslim Countries; Kuwaiti MP Concurs”, MEMRI, Special Dispatch Series - No. 1123, March 24, 2006, <http://memri.org/bin/articles.cgi?Page=archives&Area=sd&ID=SP112306>. In fact, any person caught engaging in Christian worship in Saudi Arabia will be beaten and imprisoned or deported. See, e.g.,; “Ending the Saudi Double Game”, FrontPage Magazine, June 23, 2005, <http://www.frontpagemagazine.com/Articles/ReadArticle.asp?ID=18520>; “Man tortured for preaching Christianity”, WorldNetDaily, June 15, 2004, http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=38951.

¹⁴⁶ Saudi Publications on Hate Ideology Fill American Mosques, Center for Religious Freedom (Washington, DC, January, 2005). In compiling this report, the Center studied over 200 books and publications collected from more than a dozen of the most prominent mosques and Islamic institutions in the United States, including those in Washington, DC, New York, Chicago, Houston, Dallas, Los Angeles and Oakland. All of these books and publications were financed and produced directly or indirectly by the Saudi government. Some of the books were texts from Islamic schools. Some were publications issued by the Saudi government specifically to provide guidance to Muslims living in or visiting the United States. The entire report can be read online at http://www.hudson.org/index.cfm?fuseaction=publication_details&id=4393

¹⁴⁷ *Ibid.*, p.58. See also, p. 44.

throughout the world. Only then will Muslims achieve their *fundamental goal*....[A]ll religion will be exclusively for Allah. [Emphasis added.]¹⁴⁸

Though it is beyond the scope of this Report, hundreds of additional pages of documentation could be included which support the conclusion that according to authoritative classical and modern Islamic theologians, jurists and historians, the highest form of *jihad* is “armed struggle against unbelievers,” specifically including aggressive warfare for the purpose of making Islam supreme over the entire world.

While it is impossible to determine the number with precision, it is a certainty that there are genuinely moderate Muslims who likely comprise a significant percentage of the world’s Muslims, who, for whatever reason, do not subscribe to the doctrine of “armed struggle against unbelievers,” who do not seek to impose Islam on the United States and the world through violent jihad and force. There are also reformist Muslims and Muslim organizations that reject, among other things, *jihad*, the imposition of *Shari’a* law, and the unification of mosque and state. The reality, however, is that most of the leaders and organizations that are at the forefront of the contemporary global growth of Islam have demonstrated, by their words and deeds, that they are committed to the imposition of *Shari’a* law and its doctrine of *jihad*. This is not merely the assessment of this Report, it is the assessment of numerous reformist Muslim leaders who take issue with these leaders and their organizations.

What’s more, numerous public opinion polls conducted over the past decade reveal that large majorities of Muslims worldwide have come to support the imposition of *Shari’a* law, even strict *Shari’a* law, in Muslim lands. Examples include:

- A 2007 survey of 4,500 Muslims worldwide, including approximately 500 Indonesian Muslims who identified themselves as “moderates,” found over 65% support for a requirement that strict *Shari’a* law be applied in all Muslim countries.¹⁴⁹
- A Pew Foundation study released in 2009 revealed that 78% of Pakistanis supported the death penalty for those who leave Islam and 83% supported stoning adulterers, harsh penalties provided for in *Shari’a* law.¹⁵⁰
- A 2003 survey of Detroit-area Muslims conducted by a Muslim organization found that 81% agreed with the statement that *Shari’a* law should be imposed in Muslim lands – with 59% strongly agreeing.¹⁵¹

What these findings mean for future relationships between the West and the Muslim world remains to be seen.

In conclusion, it is simply not possible to understand the history of Islam without understanding *jihad*. However, the textbooks examined for this Report typically do a poor job of accurately defining the doctrine of *jihad* and its historical importance and ramifications. In doing so, whether the reason is general ignorance, capitulation to

¹⁴⁸ Ibid., p.59.

¹⁴⁹ http://www.worldpublicopinion.org/incl/printable_version.php?pnt=346

¹⁵⁰ <http://pewglobal.org/files/pdf/265.pdf>

¹⁵¹ http://ispu.org/files/PDFs/385_Detroit%20Mosque%20Study%20Ihsan%20Bagby.pdf

political correctness, or concerns about offending Muslims, given the importance and prominence of *jihad* in *Shari'a* law and Islamic history, and the wealth of information readily available to understand it, the textbooks are failing their audience – the students. It is possible to accurately present to students what *jihad* is, both doctrinally and historically, in a way that does not indict all Muslims, and it is incumbent upon textbook publishers that they begin doing so.

Glencoe/McGraw Hill, New York World History, 2008

[Editor's Note: When the review of this textbook is cross-referenced to ML Patterns 2007, please go to that section of the review of ML Patterns 2007 to see any additional detail as well as documentation and footnotes associated with this textbook's review.]

II. The Relationship Between Muhammad and the Jews of Medina.

In Chapter 6, “**The World of Islam [-] 600 - 1500**”, Section 1, “**The Rise of Islam**”, in a subsection entitled “**The Life of Muhammad**”, the textbook states on p. 190:

“... In 622, the year 1 of the Islamic calendar, [Muhammad] and his supporters left Makkah and moved north to Yathrib, later renamed “Madinah (Medina; “city of the prophet”). The journey to Madinah is known as the *Hijrah* (HIH-jruh). Muhammad began to win support from people in Madinah, as well as from Arabs in the desert, known as bedouin. These groups formed the first community of practicing Muslims.

Submission to the will of Allah meant submission to his prophet, Muhammad. For this reason, Muhammad soon became both a religious and political leader.”

This is misleading, as Muhammad did not “**win support**” from the Jewish tribes of Yathrib, who comprised a significant portion of the population of the city. The Jewish tribes had been following their own monotheistic religion for more than 1500 years, and they did not wish to “**submi[t]**” to Muhammad and his new religion. As a result, Muhammad expelled or exterminated the Jews of Yathrib/Medina. [SEE ML PATTERNS 07, SECTION II, p. 31.] The textbook erases from history both the presence of the Jews in Yathrib/Medina, and their expulsion and extermination by Muhammad, both of which are important to understand Muhammad and the early rise of Islam.

III. Islamic *Shari'a* Law: Applicability to Non-Muslims and Separation of Church and State.

A. In Chapter 6, “**The World of Islam [-] 600-1500**”, Section 1, in a subsection entitled “**The Teachings of Muhammad**”, the textbook states on p. 191:

“Islam is not just a set of religious beliefs but a way of life as well. After Muhammad’s death, Muslim scholars developed a law code known as the *shari’ah* (shu-REE-uh). It provides believers with a set of practical laws to regulate their daily lives. It is based on scholars’ interpretations of the Quran and the example set by Muhammad in his life. The *shari’ah* applies the teachings of the Quran to daily life. It regulates all aspects of Muslim life including family life, business practice, government, and moral conduct. The *shari’ah* does not separate religious matters from civil or political law.”

B. In Chapter 6, Section 3 “**Islamic Civilization**”, in a subsection entitled “**Islamic Society**”, the textbook states on p.202:

“To be a Muslim is not simply to worship Allah but also to live one’s life according to Allah’s teachings as revealed in the Quran, which was compiled in 635. As Allah has decreed, so must humans live. Questions concerning politics, economics, and social life are answered by following Islamic teachings.”

This material accurately describes the all-encompassing control of *Shari’a* law over all aspects of human thought and behavior. However, as written it implies that *Shari’a* law applies only to Muslims. In fact, *Shari’a* law is also imposed, to varying degrees, on non-Muslims who live in lands conquered and controlled by Muslims. [SEE ML PATTERNS 07, SECTION III.A, p. 33.] Further, according to the *Qur’an*, it is the religious duty of Muslims who are able to wage aggressive *jihad* warfare until Islam (and Islamic *Shari’a* law) are supreme over the entire world. [SEE ML PATTERNS 07, SECTION V.A., p. 41, and APPENDIX A, p. 58.]

Finally, although the textbook does state that *Shari’a* “**regulates...government**” and “**does not separate religious matters from civil or political law**”, it completely ignores the critical significance of these facts: there is a fundamental conflict between *Shari’a* law and the principle of separation of church and state, as *Shari’a* law upholds the unity of mosque and state. [SEE ML PATTERNS 07, SECTION III.C., p. 34.]

IV. Status and Treatment of Christians and Jews Under Islam.

A. In Chapter 6, Section 2 “**The Arab Empire and its Successors**”, in a subsection entitled “**Creation of an Arab Empire**”, the textbook states on p.193:

“Arab Rule

....

“In the conquered territories, Arab administrators were tolerant, sometimes even allowing local officials to continue to govern. Both Christians and Jews were allowed to practice their religion because they were “People of the Book.” Islam recognized the “People of the Book” as those who had written scriptures revealed to them by God before the time of Muhammad. Those who chose not to convert were required only to be loyal to Muslim rule and to pay taxes.”

This presentation seriously misrepresents the status and treatment of Christians and Jews under Islam. In addition to the onerous *jizya* tax, Islamic *Shari’a* law imposes numerous burdens and restrictions upon Christians and Jews, both in the practice of their religions and in their daily lives. Christians and Jews are “allowed to practice their religion” under Islam only as long as they comply with those burdens and restrictions, thereby acknowledging the supremacy of Islam. [SEE ML PATTERNS 07, SECTION IV., p. 34.]

B. In Chapter 6, Section 3 “**Islamic Civilization**”, in a subsection entitled “**Islamic Society**”, the textbook states on p.202:

“Social Structure

According to Islam, all people are equal in the eyes of Allah.”

This statement may merely be a case of careless writing and a lack of good editorial supervision. Perhaps the author intended to say “**According to Islam, all [Muslims] are [spiritually] equal in the eyes of Allah.**” However, as written, the statement is false. “**According to Islam,**” Christians and Jews are definitely not “**equal**” to Muslims “**in the eyes of Allah.**” In the *Qur’an*, the immutable word of Allah “[a]ccording to Islam”, Christians and Jews are referred to as “apes”, “pigs”, and “dogs”. [SEE ML PATTERNS 07, SECTION IV., p. 34.] These degrading characterizations in Islam’s holiest book hardly connote “**equal[ity] in the eyes of Allah.**”

What’s more, while Islam does teach that Muslim women enjoy spiritual equality with Muslim men, they do not enjoy social and legal equality with Muslim men. [SEE ML PATTERNS 07, SECTION VI., p. 49.]

V. Jihad and the Early Islamic Conquests.

A. The Meaning of “Jihad” and Warfare in the Name of Religion.

In Chapter 6, Section 2 “**The Arab Empire and its Successors**”, in a subsection entitled “**Creation of an Arab Empire**”, under the heading of “**Arab Conquest**”, the textbook states on p.192, “**The Quran permitted fair, defensive warfare as jihad (jih-HAHD), or ‘struggle in the way of God.’**”¹⁵² This definition of “**jihad**” as solely “**fair, defensive warfare**” is false. Aggressive warfare for the purpose of making Islam supreme over the entire world, was, and is, the predominant meaning of *jihad*. [SEE ML PATTERNS 07, SECTION V.A., p. 41, and APPENDIX A, p. 58.] And what

¹⁵² The same definition of *jihad* appears in the glossary on p. R74.

is “fair” warfare? Indeed, the textbook’s definition of “**jihad**” as “**defensive warfare**” is belied by its description of the “Umayyad Conquests” on p.194:

“At the beginning of the eighth century, Arabs carried out new attacks at both the eastern and western ends of the Mediterranean world. Arab armies moved across north Africa and conquered and converted the Berbers, a pastoral people living along the Mediterranean coast.

Around 710, combined Berber and Arab forces crossed the Strait of Gibraltar and occupied southern Spain. ...

In 717, another Muslim force had launched an attack on Constantinople with the hope of defeating the Byzantine Empire. ...

By 750, the Arab advance had finally come to an end, but not before the southern and eastern Mediterranean parts of the old Roman Empire had been conquered. Arab power also extended to the east in Mesopotamia and Persia and northward into central Asia.”

None of these attacks, invasions and conquests was “**defensive**”. Every one of these attacks, invasions and conquests was offensive in nature, carried out in fulfillment of the *Qur’an’s* mandate of *jihad*, to establish the supremacy of Islam. Thus, in addition to sanitizing the concept of *jihad*, the textbook ignores the significance and ramifications of *jihad*. The textbook does not even raise the issue of waging warfare for the purpose of spreading a particular religion, much less encourage the students to consider whether it is appropriate. [SEE ML PATTERNS 07, SECTION V.B., p. 41.]

B. Imperialism. . In the Glossary, on p. R73, the textbook defines “**imperialism**” as “**the extension of a nation’s power over other lands**”, with a cross reference to p.686, where the same definition is repeated. This definition clearly applies to the Muslim conquests described in Chapter 6. [SEE ML PATTERNS 07, SECTION V.C., p. 42.] However, although the Muslim or Islamic “**empire**” is referred to more than ten times in Section 2 alone, the term “**imperialism**” is never used and the issue of Islamic “**imperialism**” is never raised in Chapter 10’s discussion of the early Islamic conquests.

C. Portrayal of the Early Islamic Conquests Compared to the Portrayal of Imperialism by non-Muslim Countries.

1. The textbook devotes three full chapters (Chapter 13, “**The Age of Exploration [-] 1500-1800**”, pp.428-451; Chapter 21, “**The Height of Imperialism [-] 1800-1914**”, pp.684-721; Chapter 22, “**East Asia Under Challenge [-] 1800-1914**”, pp.722-751), a total of 92 pages to imperialism by European countries, the United States and Japan. The textbook appropriately describes the characteristics of imperialism: greed, brutality, racism, slavery, economic exploitation, etc. The textbook routinely and repeatedly employs pejorative terminology and phraseology in describing the motives and behavior of the “**imperialist**” nations. The textbook cites the “**Social Darwinism**” theory of European racial superiority (on pp.678 and 687), and quotes the racist beliefs of Cecil Rhodes (on pp.696 and 697). [SEE ML PATTERNS 07, SECTION

V.D.5.b., p.46.] In Chapter 21, Section 1, “**Colonial Rule in Southeast Asia**”, Under the heading of “**Motives for Imperialism**”, in a discussion of “**Social Darwinism**” on p. 687, the textbook states:

“Racists erroneously believe that particular races are superior or inferior.”

In Chapter 21, Section 2, “**Empire building in Africa**”, in a subsection entitled “**Effects of Imperialism**”, on p. 687, the textbook asks the student the following question:

“MAIN IDEA [-] HISTORY AND YOU [-] How do you feel when someone treats you with an air of superiority?”

2. In contrast, the textbook devotes four sections of two chapters (a grand total of 30 pages) to imperialist conquests by various Muslim empires, although they are never described as such. Embedded within Islam is a supremacist ideology commonly referred to as “radical Islam” or “political Islam,” which served as the basis and rationale for the Islamic conquests throughout history. This ideology is never addressed anywhere in the entire textbook, much less characterized as “**erroneous**”. The students are never directed to consider how they feel “**when someone treats [them] with an air of [religious] superiority**”.

a. The Early Muslim Empires. The entire discussion of the establishment and decline of the Arab Muslim empire and the rise of the Seljuk Turks (from the seventh to the thirteenth centuries) is contained in Chapter 6, Section 2, “**The Arab Empire and Its Successors**”, pp 192-199, a total of eight pages. Included in these eight pages is material on the Crusades (covered in more detail later in the textbook) and the Mongol invasion. No negative consequences of the early Islamic conquests are described, or even implied. Institutionalized discrimination against non-Muslims is omitted.

b. The Ottoman Empire. The rise and decline of the Ottoman empire from the 13th to the 17th centuries is discussed in Chapter 15, “**The Muslim Empires [-] 1450-1800**”, Section 1, “The Ottoman Empire”, pp.484-491, a total of eight pages. On p.484, the textbook states the “MAIN IDEA” of the section as follows:

“Over a span of three hundred years, the Ottomans conquered the Byzantine Empire and expanded into western Asia, Africa, and Europe to create the Ottoman Empire.”

In a subsection entitled “**Rise of the Ottoman Turks**”, pp.484-486, the textbook describes how the Ottomans conquered their empire. In a subsection entitled “**The Ottoman World**”, the textbook states on p.486:

“Like the other Muslim empires in Persia and India, the Ottoman Empire is often labeled a “gunpowder empire.” Gunpowder empires were formed by outside conquerors who unified the regions that they conquered. As the name suggests, such an empire’s success was largely based on its mastery of the technology of firearms.”

However, the term **“imperialism”** is never used and the issue of Islamic **“imperialism”** is never raised. Further, with the exception of the siege and sack of Constantinople and other military defeats, no negative consequences of Islamic imperialism are even implied for the conquered peoples. In this regard it must be noted that the Ottomans did not merely **“unif[y]”** conquered lands. They dominated and economically exploited those lands, just like any other imperialist conqueror. The absence of the negative consequences for those conquered by Islam, in contrast to the textbook’s numerous pages devoted to the negative consequences of other forms of imperialism, likely leads students to faulty, favorable conclusions about the nature of the Islamic conquests that are not supported by historical facts. Education or indoctrination?

c. The Safavid Empire. The rise and decline of the Safavid empire from the 16th to the early 18th centuries is discussed in Chapter 15, Section 2, **“The Rule of the Safavids”**, pp.492-497, a total of six pages. Although the concept of “imperialism” is never considered, this section accurately reflects the historical record of Safavid aggression as well as periodic brutality and intolerance.

d. India. The Islamic penetration and conquest of India is discussed in Chapter 8, **“The Asian World [-] 400-1500”**, Section 4, **“India After the Guptas”**, pp.284-287 (four pages); and Chapter 15, Section 3, **“The Grandeur of the Moguls”**, pp.498-501 (four pages), for a total of eight pages. In Chapter 8, Section 4, in a subsection entitled **“The Impact of Religion”**, the textbook states on pp.285-286:

“The Eastward Expansion of Islam

In the early eighth century, Islam became popular in the northwestern part of the Indian subcontinent. ... [Emphasis added]

When the Arab armies reached India in the early eighth century, they did little more than move into the frontier regions. ...”

Although clearly relevant, the textbook never addresses the issue of how the presence of **“Arab armies”** in India’s **“frontier regions”** influenced the sudden **“popular[ity]”** of Islam in northwestern India. The phrase “became popular” sounds more like cultural acceptance of a new fashion trend than the reality Hindus faced when Islam was forcibly imposed on them. Once again we see how students are led to faulty, favorable conclusions about Islamic conquests unsupported by historical facts. [See the review of Houghton Mifflin, Across the Centuries, Section V 1, p. 104, for more details on the Muslim conquests of India.] Otherwise, these sections contain brief but

candid descriptions of the impact of the Turkish and Mogul (Mughal) Muslim conquests of India, and stand in stark contrast to the textbook's relentlessly positive portrayal of the early Muslim conquests.

VI. Islam and Women.

In Chapter 6, Section 3 “**Islamic Civilization**”, in a subsection entitled “**Islamic Society**”, the textbook states on p.203:

“The Role of Women

The Quran granted women spiritual and social equality with men. Believers, men and women, were to be friends and protectors of one another. Women had the right to the fruits of their work and to own and inherit property.

...

Islamic teachings did account for differences between men and women in the family and social order. Both had duties and responsibilities. As in most societies of the time, however, men were dominant in Muslim society.

... The Quran allowed Muslim men to have more than one wife, but no more than four. ... Women had the right to freely enter into marriage, but they also had the right of divorce under some circumstances. ...”

The first paragraph above is highly misleading. The *Qur'an* does grant Muslim women “**spiritual...equality**” with Muslim men. However, because the text does not specify “Muslim women,” its statement, presented as fact, clearly leads students to conclude that the *Qur'an* grants both spiritual and social equality to *all* women, which is untrue.

There are claims made by Muslims that the *Qur'an* does provide for equality between the sexes and among all people. Such claims are largely based on interpretations of *Qur'anic* passages that do not actually refer to or specify equality, even in an indirect way. Many refer to God's creation of both men and women. A common example: “O men! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of God is all-knowing , all-aware” (*Surah* 49:13).

This, and verses similar to it, are typically cited by Muslims as justification that the *Qur'an* proclaims equality for all. If Muslims wish to make the claim of equality based on passages such as these, that is their right. But for a textbook to uncritically accept this claim and unequivocally assert as fact that the *Qur'an* grants all women “**spiritual and social equality with men**” illustrates a troubling lack of even the most elementary critical analysis.

Had the book instead stated “Muslims claim the *Qur'an* teaches that women have spiritual and social equality with men,” provided some passages used to support that claim, and then provided passages that contradict or dispute it, of which there are many, that would have been “education” rather than “indoctrination.” For example, *Surah* 98:6 describes those who reject Islam as “the worst of all creatures.” Furthermore, the textbook should also point out that, in practice, Muslim women and non-Muslim men and women do not typically enjoy legal or social equality with Muslim men in Muslim societies. Had the textbook handled this issue in an even-handed manner, students

would be exposed to the claims Muslims make about equality and the evidence that disputes those claims.

For instance, under Islamic *Shari'a* law Muslim women are subject to many restrictions and legal disabilities. [SEE ML PATTERNS 07, SECTION VI., p. 49.] Yes, women do have “**the right of divorce under some circumstances**” – very specific and limited “**circumstances**”, and then only if the husband agrees. In contrast, a Muslim man can divorce any (or all) of his four wives, for any reason or no reason at all, merely by saying “I divorce you” three times (or even once). [SEE ML PATTERNS 07, SECTION VI.D., p. 50.] The purported justification for this blatant legal discrimination against women is, indeed, based on alleged “**differences between men and women**”.

“[T]he underlying reason for granting the authority of divorce to men is the weaker rationality of women, their being normally overpowered by emotions, and their inclination to disturb normal life.”¹⁵³

Perhaps the most severe discriminatory legal disability imposed on Muslim women by Islamic *Shari'a* law is the reduced value assigned to their testimony in an Islamic legal proceeding. [SEE ML PATTERNS 07, SECTION VI.C., p. 50.] In order to “**account for differences**” in the cognitive abilities of men and women, the testimony of one man is worth the testimony of two women,

“So if one of [the women] errs,
The other can remind her.”¹⁵⁴

Muhammad stated that the reduced value of the testimony of women “is because of the deficiency of a woman's mind.”¹⁵⁵

The textbook's discussion of “**The Role of Women**” conceals the severe prejudice and discrimination against women inherent in *Shari'a* law.

VII. Islam and Slavery

A. The Early Muslim Slave Trade.

In Chapter 6, Section 3 “**Islamic Civilization**”, in a subsection entitled “**Prosperity in the Islamic World**”, on p. 200, the textbook mentions “**slaves**” as one of a dozen commodities (ivory, spices, silk, grain, etc.) that were traded across the Muslim empire. In the subsection entitled “**Islamic Society**”, on pp. 202-203, the textbook devotes three column inches to the institution of slavery in the Muslim world from 600 CE/AD to 1500 CE/AD. The textbook erroneously states that “**Muslims could not**

¹⁵³ . Ibn Rushd, The Distinguished Jurist's Primer, Volume II, transl. Prof. I.A.K. Nyazee, Center for Muslim Contribution to Civilization, Garnet Publishing (Reading, UK, Lebanon, 2006), p.87

¹⁵⁴ Qur-an Al-Madinah, p.129-130 (*Surah* 2:282).

¹⁵⁵ Sahih al-Bukhari, USC Sunnah and Hadith, Volume 3, Book 48, Number 826. See also, Id., Volume 1, Book 6, Number 301, where, in addition to asserting “the deficiency in [women's] intelligence” as justification for discounting the value of their legal testimony, Muhammad states that “the majority of the dwellers of Hell” are women because they “curse frequently and are ungrateful to [their] husbands.”

be slaves". In theory, Muslims were not supposed to enslave other Muslims. However, if an enslaved non-Muslim converts to Islam, that does not mean freedom. The converted Muslim slave can remain a slave. Further, although the textbook does state that slavery was "**widespread**" in the Islamic world, it provides no information whatsoever on the massive volume of the Muslim slave trade. [SEE ML PATTERNS 07, SECTION VII.A., p. 51.] In contrast, when discussing the Atlantic slave trade, the textbook provides detailed information on the number of Africans kidnapped and sent into slavery in Europe and the Americas. This double standard is consistent with the textbook's pattern of highlighting the negative effects of European imperialism, which included slavery, while omitting an equivalent examination of Islamic imperialism and slavery. Education or indoctrination?

B. The Muslim Role in the Atlantic Slave Trade.

1. In Chapter 7, "**Early African Civilizations**", Section 2 "**African Society and Culture**", in a subsection entitled "**Aspects of African society**", the textbook states on p.252:

"Slavery

When we use the term African slavery, we usually think of the period after 1500, when European slave ships carried millions of Africans in bondage to Europe and the Americas (see Chapter 13). Slavery, however, did not begin with the coming of the Europeans. It had been practiced in Africa since ancient times. Furthermore, as we have seen, slavery was not unique to Africa, but was common throughout the world.

Berber groups in North Africa regularly raided farming villages south of the Sahara for captives. The captives were then taken northward and sold throughout the Mediterranean. ..."

Unfortunately, the first sentence of the first paragraph is correct, primarily because academia and the media have concealed, ignored or minimized the connection between Islam and slavery and the fact that Islamic slavery existed eight centuries prior to 1500 CE/AD. This textbook is a clear example of the failure in the textbooks reviewed to inform students of both the extent of the early Islamic slave trade and the central role played by Muslims in the Atlantic slave trade.

The first sentence of the second paragraph provides a superficial description of the first segment of the worldwide Muslim slave trading industry: the kidnapping and land transportation network. However, the Muslim connection is obscured. "**Berber groups**" were not the only Muslims who played a central role in the slave kidnapping and transportation network in Africa. Further, the slaves kidnapped and exported from Africa were not merely "**sold throughout the Mediterranean.....**" Thanks to the international Muslim slave trading industry, they were sold throughout the Islamic world, from the Atlantic Ocean to India. Even those Africans who were sold into slavery in non-Muslim European countries were sold primarily by Muslim slave traders. [SEE ML Patterns 07, Section VII. B., p. 52.] Approximately 80% of all of the black Africans ever

enslaved and exported from the continent passed through the hands of Muslims.¹⁵⁶ The only explicit mention of Muslim slavery on p. 252 implies benevolence relative to non-Muslim slavery: “In Muslim societies in Southwest Asia, slaves might at some point even win their freedom.”

2. In Chapter 13, “**The Age of Exploration [-] 1500-1800**”, Section 2, “**The Atlantic Slave Trade**”, the textbook states on p.440:

“As the number of European colonies increased, so did the volume and area of European trade. An Atlantic slave trade also began. Altogether, as many as ten million enslaved Africans were brought to the Americas between the early 1500s and the late 1800s.”

The estimate of “**as many as ten million**” Africans sold into slavery in the Americas is accurate. However, from the seventh to the early twentieth century between fourteen and eighteen million Africans were sold into slavery in the Muslim world. In addition, untold numbers of non-Africans were sold into slavery in the Muslim world. [SEE ML PATTERNS 07, SECTION VII.B., p. 52.] There is no hint of the massive volume of the Muslim slave trade anywhere in the textbook. It is erased from history. This is typical of the textbooks reviewed for this Report.

3. In a subsection entitled “Trade, Colonies and Mercantilism”, the textbook states on p. 441:

“The Slave Trade

Traffic in enslaved people was not new. As in other areas of the world, slavery had been practiced since ancient times. In the 1400s, it continued at a fairly steady level.

The primary market for enslaved Africans was Southwest Asia where most served as domestic servants as in some European countries like Portugal.”

In fact, from the 700s through the 1400s, “[t]he **primary market for enslaved Africans**“ was the Muslim world from the Atlantic Ocean to India, and not merely “**Southwest Asia**”, as stated in the textbook.

4. Under the headings “**Growth of the Slave Trade**” and “**Sources of Enslaved Africans**” (p.442), and in a subsection entitled “**Effects of the Slave Trade**” (p.443), the textbook further discusses the Atlantic slave trade. However, nowhere in the entire section does the textbook even indirectly address the central Muslim role in the Atlantic slave trade.

¹⁵⁶ K.S. Lal, Theory and Practice of Muslim State in India (“Lal, Muslim State”), Aditya Prakashan (New Delhi, 1999), pp.176-177.

C. Slavery in the Muslim World Today. In the last paragraph of the **“Effects of the Slave Trade”** subsection on p.443, the textbook discusses the end of the Atlantic slave trade:

“Not until...the 1770s did European feeling against slavery begin to build. Even then, it was not until the French Revolution in the 1790s that the French abolished slavery. The British did the same in 1807. Nevertheless, slavery continued in the newly formed United States until the Civil War of the 1860s.”

The abolition of slavery in Europe and the United States is also briefly addressed in Chapter 19, **“Industrialism and Nationalism [-] 1800-1870”**, on p.637, and Chapter 20, **“Mass Society and Democracy [-] 1870-1914”**, on p.671. However, students are never informed that the slave trade in the Muslim world continued unabated throughout the entire period of the Atlantic slave trade; that the Muslim world vigorously resisted Western efforts to end the slave trade in the nineteenth century; or that slavery in parts of the Muslim world continues into the twenty-first century. [SEE ML PATTERNS 07, SECTION VII.B., p. 52.] The textbook’s failure to provide any information on the persistent existence of slavery in the Muslim world is particularly egregious in light of the fact that on page 428, the very first page of Chapter 13, the textbook directly asks, **“Does slavery occur in any parts of the world today?”** This is a very important question, and the answer is clearly **“YES”**. However, the textbook does not provide students with any information that will lead them to the appropriate answer.

Glencoe/McGraw Hill, New York **Discovering Our Past [-] Medieval and Early Modern Times, 2006**

[Editor’s Note: When the review of this textbook is cross-referenced to ML Patterns 2007, please go to that section of the review of ML Patterns 2007 to see any additional detail as well as documentation and footnotes associated with this textbook’s review.]

II. The Relationship Between Muhammad and the Jews of Medina.

In Chapter 2, **“Islamic Civilization”**, Section 1, **“The Rise of Islam”**, in a subsection entitled **“Muhammad: Islam’s Prophet”**, the textbook states on pp.176-77:

“In A.D. 622 Muhammad and his followers left Mekkah. They moved north to a town called Yathrib (YA – thrub). ... Yathrib welcomed Muhammad and his followers. Their city was renamed Madinah (mah – DEE – nah), which means ‘city of the prophet.’

Muhammad’s Government [-] The people of Madinah accepted Muhammad as God’s prophet and their ruler....”

This creates the impression that most, if not all, of the people of **“Madinah”** (Medina) welcomed Muhammad. This is inaccurate. The Jews of Yathrib/Medina did not **“accept[] Muhammad as God’s prophet and their ruler....”** As a result, Muhammad expelled or

exterminated them. [SEE ML PATTERNS 07, SECTION II., p. 31.] The textbook erases from history both the presence of the Jews in Medina, and their expulsion and extermination by Muhammad. The omission of this important historical information is common in the textbooks reviewed for this Report.

III. Islamic *Shari'a* Law: Applicability to Non-Muslims and Separation of Church and State.

In Chapter 2, Section 1, in the subsection entitled “**Muhammad: Islam’s Prophet**”, on p.177 the textbook states that Muhammad

“...applied the laws he believed God had given him to all areas of life. Muhammad created an Islamic state – a government that uses its political power to uphold Islam. ...”

In Chapter 2, Section 1, in a subsection entitled “**Islam’s Teachings**”, the textbook states on p.179:

“Main Idea [-] The Quran provided guidelines for Muslims’ lives and the governments of Muslim states.

....

What is the Quran [-] ...For Muslims, the Quran is God’s written word. ...

The Quran instructs Muslims about how they should live. ...

Many rules in the Quran apply to Muslims’ daily life.... The Quran also has rules about marriage, divorce, family life, property rights, and business practices.

....

Scholars of Islam also created a law code that explains how society should be run. This code is taken from the Quran and the Sunna (SUH – nuh). The Sunna is the name given to customs based on Muhammad’s words and deeds. Islam’s law code covers all areas of daily life. It applies the Quran to family life, business, and government.”

This material accurately describes the all-encompassing control of *Shari'a* law over all aspects of human thought and behavior. However, as written it implies that *Shari'a* law applies only to Muslims. In fact, *Shari'a* law is also imposed, to varying degrees, on non-Muslims who live in lands conquered and controlled by Muslims. [SEE ML PATTERNS 07, SECTION III.A., p. 34.] Further, according to the *Qur'an*, it is the religious duty of all Muslims who are able to wage war against non-Muslims until Islam (and Islamic *Shari'a* law) are supreme over the entire world. [SEE ML PATTERNS 07, SECTION V.A., p. 41, and APPENDIX A, p. 58.]

Finally, although the textbook does inform students that the *Qur'an* and Islamic *Shari'a* law control and regulate “Islamic” government, it completely ignores the obvious and critical significance of this fact: there is a fundamental conflict between *Shari'a* law and

the principle of separation of church and state. [SEE ML PATTERNS 07, SECTION III.C., p. 34.]

IV. Status and Treatment of Christians and Jews Under Islam.

A. In Chapter 2, Section 1, in the subsection entitled “**Muhammad: Islam’s Prophet**”, the textbook states on p.176:

“Muhammad’s Message [-]

Muhammad also preached that all people were equal....”

There are no passages in the *Qur’an* in which “**Muhammad...preached that all people were equal...**” Indeed, the opposite is true. For example, the *Qur’an* contains numerous passages depicting Jews and Christians as “apes”, “pigs” and “dogs.” [SEE ML PATTERNS 07, SECTION IV.] Muhammad did not even preach that all Muslims are equal. [SEE Section VI, Islam and Women, below.]

Claims that Islam teaches equality of all people come principally from two sources. The first is what is referred to as Muhammad’s “Farewell Sermon,” in which he allegedly preached that there was no superiority of one people over another. The problem with this sermon, which has become very popular on the internet, is that its authenticity is questioned even by Muslims, as it lacks definitive sourcing, uses terminology not common to 7th century Arabia, exists in different translations, and was first published only a few decades ago. The man who translated it, S. H. Faizi, acknowledges that “the authenticity of the texts thereof is still doubted by ulema [Muslim scholars]” (see, for example, <http://www.turntoislam.com/forum/showthread.php?t=82155>). This is shaky ground upon which a textbook would assert as fact that “**Muhammad also preached that all people were equal...,**” especially given the abundance of passages in the *Qur’an* and *hadith* that contradict such a claim.

The second source of this claim is interpretations of *Qur’anic* passages that make no reference, even indirectly, to equality. Many refer to God’s creation of men and women. A common example: “O men! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of God is all-knowing , all-aware” (*Surah* 49:13). This, and verses similar to it, are typically cited by Muslims as justification that Islam proclaims equality for all.

If Muslims wish to make the claim of equality based on passages such as these and a questionable “Farewell Sermon”, that is their right. However, for this textbook to uncritically accept this claim and unequivocally assert as fact that Muhammad preached equality for all people illustrates a troubling lack of even the most elementary critical analysis. Had the book stated “Muslims claim that Muhammad preached that all people were equal,” provided some passages used to support that claim, and then provided passages that contradict or dispute it, of which there are many, that would have been “education” rather than “indoctrination.” For instance, *Surah* 98:6 describes those who reject Islam as “the worst of all creatures.” Furthermore, the textbook should also point out that, in practice, Muslim women and non-Muslims do not typically enjoy legal or social equality with Muslim men in Muslim societies. Had the textbook handled this

issue in an even-handed manner, students would be exposed to the claims Muslims make about equality and the evidence that dispute those claims.

B. In Chapter 2, Section 2, “**Islamic Empires**”, in a subsection entitled “**The Spread of Islam**”, the textbook states on p.184:

“The Arabs were also successful because they let conquered peoples practice their own religion. The called Christians and Jews ‘People of the Book,’ meaning that these people, too, believed in one God and had holy writings. Muslims did not treat everyone equally, though. Non-Muslims had to pay a special tax.”

This presentation seriously misrepresents the status and treatment of Christians and Jews under Islam. In addition to the onerous *jizya* tax, the “**special tax**,” Islamic *Shari’a* law imposes numerous burdens and restrictions upon Christians and Jews, both in the practice of their religions and in their daily lives. Christians and Jews are allowed to “**practice their own religion**” under Islam only as long as they comply with those burdens and restrictions. [SEE ML PATTERNS 07, SECTION IV., p. 34.]

V. Jihad and the Early Islamic Conquests.

A. The Meaning of “Jihad” and Warfare in the Name of Religion. In Chapter 2, Section 2, “**Islamic Empires**”, in a subsection entitled “**The Spread of Islam**”, on p.183 the textbook states that Muslims were “**so successful**” in conquering an empire because they

“...were inspired by their religion. They were fighting to spread Islam. Muslims believed anyone who died in battle for Islam would go to Paradise.”

Although the term “*jihad*” is never used or defined, this material accurately describes the essence of the highest form of *jihad*: “**fighting to spread Islam.**” However, the textbook never informs the students that the *Qur’an* commands Muslims to “**fight[] to spread Islam**” until Islam is supreme in the world. Further, the textbook never raises the issue of whether it is appropriate to wage war to spread religion, much less encourage the students to consider the question. [SEE MLPATTERNS 07, SECTION V., p. 41.]

B. Imperialism and the Portrayal of the Early Islamic Conquests Compared to the Portrayal of Imperialism by non-Muslim Countries. The terms “imperialism” and “imperialist” do not appear in the textbook. However, the textbook does discuss conquests by both Islamic and European societies.

1. The Islamic Conquests. In Chapter 2, Section 2, “**Islamic Empires**”, pp.181-189, the textbook discusses Islamic conquests in Europe, Africa and Asia, including the Ottoman and Mughal Empires. No negative consequences for the peoples conquered by Muslims are described, or even implied.

2. The European Conquests. Conquest and economic exploitation of countries and societies in the Americas, Asia and Africa by European countries are discussed in Chapter 9, “**The Americas**”, Section 3, “**The Fall of the Aztec and Inca Empires**”, pp.470-479; Chapter 10, “**The Age of Exploration**”, Section 2, “**Trade and Empire**”, pp.493-501; and Chapter 10, Section 3, “**A Global Exchange**”, pp.501-507. In Chapter 9, Section 3, the textbook devotes more discussion to the destruction of the Aztec and Inca empires by the Spanish than is devoted to all Muslim conquests combined. This disparity of treatment goes beyond the quantity of space devoted. While the textbook appropriately describes the negative consequences of the spread of European domination -- brutality, mass death, slavery, economic exploitation, etc. – it fails to include any such discussion of the consequences of the Muslim conquests. This double standard is typical of the textbooks reviewed for this Report. Education or indoctrination?

VI. Islam and Women.

In Chapter 2, Section 3, “**Muslim Ways of Life**”, in a subsection entitled “**Trade and Everyday Life**”, the textbook states on p.193:

“Men and women had distinct roles in the Muslim world. As in other parts of the world, men ran government, society and business. Women, on the other hand, helped run Muslim families. They also could inherit wealth and own property. Many places had laws requiring women to cover their faces and to wear long robes in public.”

This is incomplete and misleading. Muslim women are legally and socially inferior, both in the *Qur'an* and under Islamic *Shari'a* law. In fact, under Islamic *Shari'a* law Muslim women are subject to many restrictions and legal disabilities. [For a detailed examination SEE ML PATTERNS 07, SECTION VI., p. 49.] It is true, women could, indeed, “**inherit wealth**”. However, according to the *Qur'an* and *Shari'a* law, a woman's share of inheritance was half that of a man's. [SEE ML PATTERNS 07, SECTION VI.E., p. 80.]

Harcourt Brace, Orlando, FL **Social Studies [-] The World, Teacher's Edition, Vols 1 & 2, 2002**

[Editor's Note: When the review of this textbook is cross-referenced to ML Patterns 2007, please go to that section of the review of ML Patterns 2007 to see any additional detail, documentation and footnotes associated with this textbook's review.]

II. The Relationship Between Muhammad and the Jews of Medina

In Chapter 9, “**Heirs of Rome and Persia**”, Lesson 2, “**The Muslim Empire**”, in a section entitled “**Muhammad and Islam**”, the textbook states on p.305:

“Muhammad’s journey took him to the town of Medina, where he was welcomed by Muslims already living there.”

This passage incorrectly implies that Muslims were already a significant presence in Medina prior to Muhammad’s arrival. The fact is that only a small number of Muhammad’s followers preceded him to Medina. There was, however, a substantial Jewish community living in Medina for at least one hundred years before Muhammad’s arrival. The textbook erases from history both the presence of the Jews in Medina, and their expulsion and extermination by Muhammad. [SEE ML PATTERNS 07, SECTION II., p. 31.] Omission of these two important historical facts is common in the textbooks reviewed for this Report.

III. Islamic *Shari’a* Law.

In Chapter 9, Lesson 2, “**The Muslim Empire**”, pp. 303-308, the textbook does not discuss, or even disclose the existence, of Islamic *Shari’a* law. In contrast, in Chapter 9, Lesson 1, “**The Byzantine Empire**” (which immediately precedes the Lesson on “**The Muslim Empire**”), the textbook discusses the origin, content and effect of Byzantine law (the Code of Justinian) on pp.297-299. In Chapter 9, Lesson 3, “**Europe in the Middle Ages**” (which immediately follows the Lesson on “**The Muslim Empire**”), the textbook discusses the origin, content, effect and influence of medieval English and European law (the Magna Carta) on pp.314-315. In addition, the textbook discusses the existence, origin, purpose, background, content and/or application of: law in general (p.75); Sumerian law (p.77); Babylonian law (the Code of Hammurabi, pp.80-81); Israelite/Jewish law (the Ten Commandments, p.85); Egyptian law (p.112); ancient Greek law (pp.234 and 236-237); Roman law (pp.256-258 and p.262); Chinese and Japanese law (pp.339-340); early modern English law (the 1689 English Bill of Rights, pp.499-500); United States law (the Constitution and the Bill of Rights, p.500-501); and French law (the Declaration of the Rights of Man and the Citizen, and the Napoleonic Code, pp.503 and 505, respectively).

“**Islamic law, or *Shari’a*,**” is not mentioned until p.668 of this 699 page textbook, and then only in passing. The textbook merely states that “**many Muslims**” want to make it “**the basis for governing Muslim nations.**” There is no discussion of the origin, content, application or effect of Islamic *Shari’a* law on p.668, or anywhere else in the textbook. The textbook fails to inform the students (a) that Islamic religious *Shari’a* law is also imposed, to varying degrees, on all non-Muslims living in lands conquered and controlled by Muslims; (b) that *Shari’a* law is grossly discriminatory against non-Muslims and Muslim women; and (c) that according to the *Qur’an*, it is the religious duty of all Muslims who are able to wage *jihad* warfare until Islam and Islamic *Shari’a* law are supreme over the entire world. [SEE ML PATTERNS 07, SECTION III.A., p. 34.]

IV. Status and Treatment of Christians and Jews Under Islam.

There is no reference to the status or treatment of Jews or Christians in the textbook’s discussion of “**The Muslim Empire**”. However, in the “**Lesson 2 Review**” on p. 308 the textbook does offer a misleading generalization about the treatment of all people conquered by Muslims. There, the textbook directs the students to answer the following question:

“Check Understanding

...

2 Recall the Main Idea [-] How did Islam affect the lives of people living in the lands to which it spread?”

Since the textbook’s discussion of “**The Muslim Empire**” never even hints that the Islamic conquests had any negative effects on any conquered peoples, the students are likely to answer this question by listing only benevolent effects. What’s more, the implication of the word “**spread**” is innocuous, benign and seriously at odds with the reality of how *jihad* and conquest were the primary means of advancing the Islamic empire. However, in case the students do not conclude on their own that the effects of Islam on all conquered peoples were solely benevolent, the textbook importunes teachers to guide them to that conclusion. In the Teacher’s Edition section on the left hand side of p.308, the textbook provides the following “**Lesson 2 Review - Answers**”:

“Check Understanding

...

2 They gave up worship of many gods to worship Allah alone; they followed the Qur’an and Muhammad’s example in their daily lives; their rulers governed according to the Qur’an and Muhammad’s example.”

If question 2 had been phrased “**How did Islam affect the lives of**” pagans who converted to Islam, the answer provided by the textbook, though incomplete due to the omission of negative effects, would have been accurate as far as it goes. However, many of the “**people living in the lands**” conquered by Islam were Christians and Jews who did not want to convert to Islam. The textbook omits the fact that Islam negatively “**affect[ed] the lives**” of these Christians and Jews by imposing a litany of onerous burdens and restrictions on the practice of their religions and on their daily lives. [SEE ML PATTERNS 07, SECTION IV, p. 34.]

V. *Jihad* and the Early Islamic Conquests.

A. The Nature of *Jihad* and Warfare in the Name of Religion. The term “*jihad*” is never used or defined in the textbook’s discussion of the Islamic conquests. Further, the textbook never even implies that Muslims waged aggressive warfare to make Islam supreme over the entire world, much less encourages students to consider the implications of waging warfare to advance a particular religion. The following quoted material, which appears in Chapter 9, Lesson 2, on p.305-306, constitutes the textbook’s entire discussion of the early Islamic conquests:

“The Muslim Empire Grows

Muhammad saw it as his duty to spread the message of Islam. He did this through teaching and by personal example. He also told his followers to spread the message to others.

After Muhammad's death, Muslim leaders chose a caliph (KAY-luhf), or 'successor' to Muhammad. The caliph's role was to govern the Muslim community according to the Qur'an and Muhammad's example.

Within a few years the first caliphs united Arabia under Muslim rule. Then they carried Islam to the peoples around them. Caliphs led their armies into Mesopotamia, Syria, and Egypt. The Arabs met little resistance from people such as the Persians and the Byzantines. These people welcomed the invaders, believing that they would then be freed from the heavy taxes and religious persecution of their own rulers.

By about 750, less than 200 years after the death of Muhammad, the Muslim Empire reached from Spain and northern Africa through Arabia and Persia into parts of China and the Indus River Valley. Only the Byzantine Empire, much smaller than before, stood between the Muslim lands and eastern Europe."

The first paragraph in the quote above leads students to incorrectly conclude that Muhammad's methods were exemplary or, at worse, benign. The quote ignores the dozens of raids, battles, assassinations and other acts of violence that Muhammad ordered or participated in to spread Islam. (See further details under Point 1 below).

The term "*jihad*" is never used or defined in the textbook's discussion of the Islamic conquests, and the reality of *jihad* is erased from history. According to the textbook's version of history, in the process of "**spread[ing] the message of Islam**" Muhammad never raised his hand in anger, much less urged or ordered others to use violence; he did it solely through "**teaching and...personal example**". Further, according to the textbook, Muhammad's successors (the *caliphs*) merely "**carried Islam to the peoples around them.**" (Emphasis added.) Although the *caliphs* "**led...armies**", they "**met little resistance**" because the "**people welcomed the invaders**".

This entire presentation is a gross falsification of well-established historical facts. The textbook omits (1) the reality of Muhammad's "**teaching and... personal example**";, which included dozens of acts of violence, and (2) the methods by which the *caliphs* "**carried**" Islam to other peoples.

1. With regard to his "**teaching**", Muhammad taught that Allah commands Muslims to wage perpetual *jihad* warfare against non-Muslims until Islam is supreme on earth. [SEE ML PATTERNS 07, SECTION V, p. 41 and APPENDIX A., p. 58.] With regard to his "**personal example**", Muhammad ordered and witnessed the beheading of approximately 800 men of the Jewish Qurayza tribe after they had surrendered to him in Medina.¹⁵⁷ He personally participated in at least twenty-five battles against non-Muslims.¹⁵⁸ Reliance of the Traveller, an

¹⁵⁷ Guillaume, pp. 464-468; Lewis, *The Arabs in History*, p.45; Hitti, p.117; Hodgson, p.191; Stillman, pp.15-16; Karsh, p. 13; Bostom, *Islamic Antisemitism*, pp.69, 73-74, 275-278, 286-287, 304-305.

¹⁵⁸ Dr. Muhammad Hamidullah, *The Battlefields of the Prophet Muhammad*, Kitab Bhavan (New Delhi, 1923/2007), Foreword.to the Last Edition. This figure includes only military confrontations

authoritative compilation of classical *Shari'a* law, states that Muhammad personally participated in 27 (or 29) battles.¹⁵⁹ Further, Muhammad personally ordered dozens of other military raids, forays and expeditions, including military invasions of Syria and other parts of the Byzantine empire.¹⁶⁰ According to *Reliance of the Traveller*, Muhammad “sent others to fight, himself remaining at Medina,” on 47 occasions.¹⁶¹ This textbook erases from history both Muhammad’s “teaching” of perpetual *jihad* and his “personal example” of using violence to spread Islam.

2. Further, in obedience to Muhammad’s religious command of perpetual *jihad*, the means by which the *caliphs* and their armies “**carried Islam to the peoples around them**” was through military conquest and subjugation of the conquered peoples. However, in the textbook’s version of history the use or threat of force by Muhammad’s successors is reduced to insignificance.

As if this falsification of history were not sufficiently egregious, it is reinforced and compounded in the “**Lesson 2 Review**” on p. 308, where the textbook directs the students to answer the following question:

“Check Understanding

1 Remember the Facts [-] What did Muhammad and his followers do to bring about the growth of Islam?”

In the Teacher’s Edition section on the left hand side of p.308, the textbook provides the following “**Lesson 2 Review - Answers**”

“Check Understanding

1 Through his teaching and his personal example, Muhammad spread the message of Islam and gained many followers; his followers spread the message to others.”

This statement incorrectly depicts Muhammad as solely a peaceful “preacher” and his followers as peaceful “missionaries.” Both characterizations are false and unsupported by historical facts. Thus, if the students themselves do not absorb the myth of a peaceful, bloodless expansion of Islam presented in Lesson 2, the textbook leads teachers to guide them to that conclusion in “**Review**” question 1.

Finally, in question 3 of the “**Lesson 2 Review**”, the textbook directs the students to consider whether “**some people resisted coming under Muslim rule**”. In the answer provided in the Teacher’s Edition section on the left hand side of the page, the textbook admits that “**some people**” did resist Muslim invaders because they “**may not have wanted to follow Islam instead of their own religions and beliefs.**” (Emphasis added.) Despite the textbook’s equivocal characterization,

in which Muhammad faced armed opponents, and does not include, for instance, the extermination of the Jewish Qurayza tribe of Medina. *Ibid.*, p.3.

¹⁵⁹ al-Misri, *Reliance*, pp.599-600. See also, Cook, p.6.

¹⁶⁰ Hamidullah, *op. cit.* See also, Hitti, p.147; Hourani, p.22; Cook, p.6.

¹⁶¹ al-Misri, *Reliance*, p.600. See also, Cook, p.6.

many people did indeed want to continue to practice “**their own religions and beliefs**” rather than adopt Islam. This resistance to the spread of Islam is a historical fact that should have been made clear in the text material, and not left for the student’s uninformed speculation in the “**Lesson 2 Review**”.

Further, and more importantly, the textbook completely omits the consequences of resistance to Muslim invaders and/or adherence to any religion other than Islam: those who refused to surrender and acknowledge the supremacy of Islam were killed, and those who surrendered but continued to practice “**their own religions and beliefs**” were subjected to a litany of onerous burdens and restrictions on the practice of their religions and on their daily lives. [SEE ML PATTERNS 07, SECTION III, p. 33, SECTION IV, p. 34, SECTION V, p. 41, and APPENDIX A, p. 58.] There is no hint of these historical facts anywhere in the textbook.

Education or indoctrination?

B. Imperialism.

In the Glossary on p .R58, the textbook defines “**imperialism**” as “[t]he practice by a country of adding more lands, establishing colonies, and controlling the colonies”, with a cross-reference to p.543. On p.543 (Chapter 18, “**Growth of Nationalism and Imperialism**”, Lesson 2, “**Age of Imperialism**”), the textbook states:

“In time the European countries began to compete with one another to add more lands to their colonial empires. Such empire building is called imperialism.”

During the period of the early Islamic conquests, the *caliphs* were constantly “**adding more lands**”, until they controlled an empire that stretched 6000 miles, from the Atlantic to India. “**Such empire building**” should also correctly be “**called imperialism.**” However, in its discussion of the early Islamic conquests the term “imperialism” is never used, and the concept of “imperialism” is never raised.

C. Portrayal of the Early Islamic Conquests Compared to the Portrayal of Imperialism by non-Muslim Countries.

“[C]oloni[zation]” and “**imperialism**” by European countries are discussed in Chapter 14, “**Europe, Africa and the Americas Interact**”, pp.448-469; and Chapter 18, “**Growth of Nationalism and Imperialism**”, pp.534-551. The textbook appropriately describes the negative effects of colonialism and imperialism: greed, brutality, racism, slavery, economic exploitation, etc. The textbook routinely and repeatedly employs pejorative terminology and phraseology in describing the motives and behavior of the “**imperialist**” nations.

In contrast, to the extent that the textbook even addresses the early Muslim conquests, negative consequences for the conquered peoples are never discussed, or even implied. The disparate treatment of European imperialism compared to Islamic imperialism is typical in the textbooks reviewed for this Report.

VI. Islam and Women.

In the index on pp. R92-R93, there are eight column inches of subject listings for **“Women”**. The textbook discusses the **“rights of”** women (or their lack of rights) in ancient Egypt (p.120), ancient Greece (pp.236-237), ancient Rome (pp.257-258), the Byzantine empire (p.299), the United States Constitution (p.501), and the French Revolution (p.503). The textbook informs students that the United States Constitution **“gave women few rights.”** The textbook informs students that the French **“Declaration of the Rights of Men and of the Citizen...promised freedom of speech and religion and equal treatment of all citizens under the law”** but that **“[t]hese rights were not given to women.”**

In stark contrast, the textbook does not devote a single word to a direct discussion of the extensive restrictions and legal disabilities imposed on Muslim women under Islamic *Shari'a* law. [SEE ML PATTERNS 07, SECTION VI, p. 49.] While there is one indirect reference to a restriction on Muslim women, it is obscure and oblique. In Chapter 11, **“Overland Trade”**, Lesson 3, **“The Silk Route”**, the textbook states on page 387:

“DAMASCUS

Arab merchants have brought bolts of silk from Baghdad to Damascus. Only the finest silk cloth has traveled this far; it includes intricately patterned brocades, brilliantly colored satins, and thin gauze to make nightgowns for aristocratic ladies. Wealthy Muslim women, heavily veiled, admire bolts of finished silk cloth in a shop.”

This reference to the veiling of Muslim women is buried between frivolous detail about **“nightgowns for aristocratic ladies”** and **“bolts of finished silk cloth in a shop”**. In contrast to the textbook’s discussion of the status of women in other cultures and societies, the textbook fails to provide any meaningful discussion of the status and treatment of women under Islamic *Shari'a* law. Education or indoctrination?

VII. Islam and Slavery

A. The Early Muslim Slave Trade. The terms “slave”, “slavery”, and “slave trade” do not appear anywhere in Chapter 9, Lesson 2, **“The Muslim Empire”**.

Chapter 11, **“Overland Trade”**, pp.364-389, and Chapter 12, **“Sea and River Trade”**, pp.390-413, discuss trade in Africa, the Indian Ocean and the Mediterranean Sea in considerable detail. Discussion of the Muslim role in this international trade is ubiquitous throughout both chapters. However, in Chapter 11, in the only place where the slave trade is mentioned, no reference is made to any Muslim role. In Chapter 11, Lesson 1, **“The Trading Empires of West Africa”**, in a section entitled **“Ghana”**, the textbook states on p.368 that **“North African merchants”** bought slaves in Ghana, and that these slaves were **“later sold to owners of salt mines or large farms.”** The slave traders and slave owners are not identified as Muslims, but only as generic **“North Africans”**.

Also in Chapter 11, Lesson 1, there is a section entitled “**Growth of Islam in West Africa**” on p.369. However, slavery and the slave trade are not mentioned in this section. The textbook describes the “**change[s in] the lives of the people of West Africa**” brought about by “[c]ontact with Muslim North Africans through trade” as follows:

“The Muslim traders showed the West African traders how to use money instead of bartering. They also brought with them the Arabic language.

***Most important*, West Africans began to accept the religion of Islam. ...”** (Emphasis added.)

In fact, as a direct result of “[c]ontact with Muslim North Africans through trade”, the slave trade in Africa was transformed from a small, localized practice into a vast and complex slave kidnapping and transportation network serving the voracious appetite for slaves in the Muslim world. [SEE ML PATTERNS 07, SECTION VII.A, p. 51.] The expansion and internationalization of the African slave trade, if not *the* “[*m*]ost important” consequence of “[c]ontact with Muslim North Africans through trade”, is at least sufficiently important to merit mention. However, in Chapter 11, Lesson 1, it is erased from history.

In Chapter 11, Lesson 2 “**Trade Routes Linking Asia and Europe**”, the Muslim slave trade is not erased entirely. Instead, it is reduced to insignificance. In a section entitled “**Trade in the Lands of Islam**”, there is a diagram entitled “**Muslim Influence Through Trade**” on p.376. In the center of the diagram are the words “**MUSLIM TRADERS**”, with arrows pointing outward to various destinations (i.e., China, India, and various locations in Africa), and a list of commodities traded with each by Muslims. “Slaves” is but one of two dozen commodities listed on the diagram.¹⁶² The caption to the diagram states:

“LEARNING FROM DIAGRAMS [-] The Muslims exchanged goods with peoples in Africa and Asia. - From where did Muslim traders get gold? spices? silk?”

With their attention directed by the textbook to “**gold**”, “**spices**” and “**silk**”, students are unlikely to notice “**slaves**” in the small print.

B. The Muslim Role in the Atlantic Slave Trade.

The enslavement of Africans in Europe and the Americas is discussed in Chapter 14, “**Europe, Africa and the Americas Interact**”, Lesson 1, “**Africa and Europe**”, in sections entitled “**Europeans in Africa**”, “**The Slave Trade**”, and “**The Effects of the Slave Trade**” on pp.451-454. Slavery in the Americas is also discussed in Chapter 14, Lesson 2, “**A Time of Encounter**”, in a section entitled “**Spanish Encounters**”, on p.457. However, no mention is made of any Muslim role in this

¹⁶² Aloe, beads, ceramics, cloth, coconuts, cotton, ebony, dates, glass, gold, grain, horses, ivory, jewels, perfume, porcelain, precious stones, salt, silk, slaves, spices, sugar, teakwood, and weapons.

slave trade. Islam is erased from the history of the Atlantic slave trade. In this regard it should be noted that in the section entitled “**The Effects of the Slave Trade**”, the textbook states on p.453:

“As many as 10 million enslaved Africans were taken to the Americas during the time of the slave trade. Many others died.”

The students are not given a hint anywhere in the textbook of the far larger number of Africans (and members of other races and ethnicities) sold into slavery as a result of the Islamic slave trade. [SEE ML Patterns 07, Section VII.B, p. 52, and footnotes 99 and 100.]

Further, in the same section the textbook states on p.454:

“In lands affected by slavery, racism – a feeling of being better than other people because of their color – spread. Racism has been a continuing source of concern in the Americas, in Europe, and in Africa.”(Emphasis in original.)

The doctrine of Islamic religious superiority is a central tenet of Islam, enunciated in both the *Qur’an* and *hadith*. In lands conquered by Islam, Muslims imposed and enforced by law their doctrine of religious superiority. In addition, the *Qur’anic* mandate of *jihad* commands all Muslims who are able to wage perpetual war against non-Muslims until Islam is supreme in the world. It is appropriate for the textbook to note that racism is a source of concern. However, the textbook should also note that the *Qur’anic* mandate of perpetual *jihad* and the Islamic doctrine of religious superiority should be “**a continuing source of concern**” for the entire world. However, there is no hint of either anywhere in the textbook.

C. Slavery in the Muslim World Today. In view of the textbook’s treatment of the early Muslim slave trade and the Muslim role in the Atlantic slave trade, it is not surprising that the textbook makes no mention of the fact that slavery continues in parts of the Muslim world today. [SEE ML PATTERNS 07, SECTION VII.B., p. 52.]

Holt, Rinehart and Winston, Orlando, FL World History [-] Human Legacy, 2008

[Editor’s Note: When the review of this textbook is cross-referenced to ML Patterns 2007, please go to that section of the review of ML Patterns 2007 to see any documentation and footnotes associated with this textbook’s review.]

II. The Relationship Between Muhammad and the Jews of Medina.

In Chapter 9, “**Muslim Civilization [-] 550-1250**”, Section 1, “**The Origins of Islam**”, in a subsection entitled “**Muhammad the Messenger**”, the textbook states on p.258:

“Sharing the Revelations [-] In search of a new home, Muhammad visited the nearby city of Yathrib, where people were open to his preaching. In 622, Muhammad moved from Mecca to Yathrib, which came to be called Medina (muh-dee-nuh), ‘the Prophet’s city.’”

The Arabs of Yathrib were, indeed, **“open to [Muhammad’s] preaching”**, in part because they had already been exposed to monotheism by the Jews. However, there is no mention of the Jews of Yathrib, who were not **“open to his preaching.”** They had already been following their own monotheistic religion for more than 1500 years. Because they refused to adopt his new religion, Muhammad expelled two of the Jewish tribes from *Yathrib* and destroyed the third, beheading the men and selling the women and children into slavery. Muhammad’s expulsion and extermination of the Jews of Medina are erased from this history. [SEE ML PATTERNS 07, SECTION II., p. 31] This important historical fact is typically omitted in the textbooks reviewed for this Report.

III. Islamic *Shari’a* Law - Applicability to Non-Muslims and Separation of Church and State.

In Chapter 9, Section 1, in a subsection entitled **“Basic Ideas of Islam”**, the textbook states on pp.260-261:

“The Sunna and Sharia [-] ...

...

Over time, Muslims developed a legal system that reflects the various rules by which all Muslims should live. The system is called Sharia (shuh-ree-uh). Sharia law has never become standardized but it does outline a method of reasoning and argument for legal cases. Numerous schools of thought contributed to the creation of Sharia law, which is not recorded in a single book. It is made up of opinions and writings over several centuries. Differences in interpretation vary among the many people in the Islamic world.”

In Chapter 9, Section 3, **“Society and Culture”**, in a subsection entitled **“Muslim Society”**, the textbook states on p.270:

“...Islam affected practically all aspects of daily life. Islamic texts provided guidance on how Muslims should deal with many issues, including family life, slavery and the economy.”

Although the textbook does not connect the statement on p.270 with *Shari’a* law, it is clearly related. Even when the statement on p.270 is considered, the textbook’s description of *Shari’a* grievously understates the all-encompassing nature of *Shari’a* over all aspects of human thought and behavior. The textbook fails to inform the students (a) that Islamic *Shari’a* law is also imposed, to varying degrees, on all non-Muslims living in lands conquered and controlled by Muslims; (b) that *Shari’a* law is grossly discriminatory against non-Muslims and Muslim women; (c) that *Shari’a* law also regulates and controls all governmental functions, and is incompatible with the concept of separation of church and state; and (d) that according to the *Qur’an*, it is the religious duty of all Muslims who are able to wage aggressive *jihad* warfare until Islam and *Shari’a* law are supreme over the entire world. [SEE ML PATTERNS 07, SECTION III., p. 33.]

Another problem with how this textbook represents *Shari'a* law is the claim that it **“is not recorded in a single book.”** While technically true, in that there is more than one source that encapsulates *Shari'a* law, it is misleading, because it may lead students to incorrectly conclude that there is no **“single book”** of *Shari'a* law in existence. Reliance of the Traveller, an authorized English translation of *Shari'a* law according to the Shafi'i school of Islamic jurisprudence first written approximately 800 years ago, is an authoritative manual on Islamic law that is readily available today.

IV. Status and Treatment of Christians and Jews Under Islam.

In Chapter 9, Section 1, in a subsection entitled **“Basic Ideas of Islam”**, the textbook states on p.261:

“People of the Book [-] ... Muslims are told to respect Jews and Christians as ‘people of the book’ because they share the tradition of prophets who taught and received revelations from God.”

The “respect” to be accorded to Christians and Jews is clearly reflected in their characterization in the *Qur'an* as “apes”, “pigs”, “dogs” and “farther astray” than “cattle”; the litany of oppressive burdens and restrictions placed on the practice of their religions and their daily lives; their expulsion from the Arabian Peninsula; and the *Qur'anic* mandate to wage perpetual warfare on all non-Muslims until they submit and acknowledge the supremacy of Islam. [SEE ML PATTERNS 07, SECTIONS IV, p. 34, SECTION V, p. 41, and APPENDIX A, p. 58.]

In Chapter 9, Section 2, **“The Spread of Islam”**, in a subsection entitled **“The Umayyad Dynasty”**, the textbook states on p. 265:

“...In general, Muslims allowed considerable religious freedom. They allowed Christians and Jews – People of the Book – to practice their religion. Non-Muslims did have to pay heavy taxes and endured some restrictions on their daily lives. For example, in some places, Muslims required synagogues to be built underground as a symbol of Judaism’s inferior status.”

This description of the treatment of Christians and Jews, although brief, is superior to that in most textbooks because it informs the students that Christians and Jews were subject to **“some restrictions on their daily lives”** in addition to **“heavy taxes”**. However, it is still deficient because the litany of burdens and restrictions on non-Muslims is considerably more onerous than the single example cited. [SEE ML PATTERNS 07, SECTION IV, p. 34.]

V. Jihad and the Early Islamic Conquests

A. The Meaning of “Jihad” and Warfare in the Name of Religion. In Chapter 9, Section 1, in a subsection entitled **“Basic Ideas of Islam”**, the textbook states on p.260:

“Another requirement for the devout Muslim is jihad, a word that can be translated as ‘struggle for the faith.’ Jihad can also mean struggle to

defend the Muslim community, or historically, to convert people to Islam. The word has also been translated as ‘holy war.’”

This description of *jihad* is better than what is found in most textbooks. First, the textbook does not imply that “inner struggle” is the sole or primary meaning of *jihad*. Warfare is explicitly acknowledged to be an integral part of *jihad*. Further, the textbook informs the students that, in addition to “**defend[ing] the Muslim community**” *jihad* is waged “**to convert people to Islam.**” However, the textbook’s treatment of *jihad* is still deficient. First, the textbook never follows up or develops the issue of warfare in the name of religion. The students are never encouraged to consider whether waging war “**to convert people to Islam**” is appropriate. Further, the textbook fails to inform the students that, “**historically**” (and according to most modern Islamic theologians, scholars and jurists): (1) the highest form of *jihad* is armed struggle against unbelievers; and (2) *jihad* is a permanent state of “‘holy war’” until Islam is supreme in the world. [SEE ML PATTERNS 07, SECTION V, p. 41, and APPENDIX A, p. 58.]

B. Imperialism. In Chapter 25, “**1800-1920 [-] The Age of Imperialism**”, Section 1, “**The British in India**”, in a subsection entitled “**Setting the Stage**” on p.742, the textbook states:

“The arrival of the British in India was an example of European imperialism, the process of one people ruling or controlling another. By 1700, Spain, Great Britain, France and Portugal ruled vast territories in the Americas.”

As a result of military conquest between 632 and 750, Muslims ruled and controlled a vast empire that stretched from the Atlantic Ocean to India. The textbook makes clear the aggressive nature of the Islamic conquests. However, the term “imperialism” is never used in the textbook’s discussion of the early Islamic conquests, and the concept of “imperialism” is never discussed.

C. Portrayal of Early Islamic Conquests and Imperialism by non-Muslim Countries.

1. Although the concept of imperialism is never considered in connection with any Muslim conquest, the textbook does provide the students with some information about the aggressive nature of the early Islamic expansion. In Chapter 9, Section 2, “**The Spread of Islam**”, the textbook devotes approximately four column inches on p.263 to the “Expansion of Territory” under the first two caliphs. On p.264, the textbook devotes another four column inches to “Continued Expansion” by the Umayyad caliphs, stating, in part:

“Armies also extended the caliphate’s borders. To the east, Muslim armies conquered territory all the way to the borders of China and the Indus River Valley. To the west, Muslim forces took northern Africa, crossed the Mediterranean and took control of most of Spain.”

In Unit 4, “**Medieval Europe [-] 300-1500**”, Chapter 13, “**The Early Middle Ages**”, Section 2, “**New Invaders**”, on page 381 in a subsection entitled “The

Muslims”, the textbook devotes another nine (9) column inches to a description of early Muslim aggression in Europe:

“Muslims first came to Europe in large numbers as conquerors. In 711 a Muslim army from northern Africa crossed the Strait of Gibraltar and made rapid conquest of Spain. The Muslims would rule the Iberian Peninsula for more than 700 years. ...”

The next four paragraphs summarize Muslim invasions, raids and aggression against France and Italy, as well as Muslim piracy and slavery in the Mediterranean through **“the 900s”**. This information, although accurate, would have better served the students if it had been included in Chapter 9 (which is about Islam) rather than in Chapter 13, where it is lumped in with the European invasions of the Vikings and the Magyars.

2. In addition, Muslim empires are also discussed in Chapter 17, **“1200-1800 [-] New Asian Empires”**. Section 1, **“The Ottoman and Safavid Empires”**, pp.499-503, devotes 2½ pages to the rise and fall of the Ottoman Empire in Asia, Europe and Africa, and less than one page to the rise and fall of the Safavid Empire in Persia. Section 2 devotes another five pages to **“The Mughal Empire”** in India.

3. However, Chapter 17 devotes significantly more discussion to non-Muslim Asian empires. Chapter 17, Section 3, devotes seven pages to **“The Ming and Qing Dynasties”** in China, and Section 4 devotes eight pages to **“Medieval Japan and Korea”**.

4. Further, the textbook’s discussion of European conquests and imperialism dwarf its discussion of the early and later Muslim conquests. Chapter 16, **“1400-1700 [-] Exploration and Expansion”** (pp.466-495), and Chapter 25, **“1800-1920 [-] The Age of Imperialism”** (pp.738-769), devote a total of 62 pages to conquests and imperialism by European countries and the United States. The textbook appropriately describes the negative effects of European and American conquests and imperialism: greed, brutality, racism, slavery, economic exploitation, etc. The textbook routinely and repeatedly employs pejorative terminology and phraseology in describing the motives and behavior of western **“imperialist”** nations. In Chapter 25, Section 3, **“The Scramble for Africa”**, on p.757 the textbook cites the **“Social Darwinism”** theory of European racial superiority and quotes the racist beliefs of Cecil Rhodes. [SEE ML PATTERNS 07, SECTION V.D.5.b., p. 46.] On the same page, the textbook states:

“...European imperialists felt that they were superior to non-European peoples. These Europeans argued that humanity was divided into distinct peoples, or races, and there were significant biological differences between the races. Most Europeans who held these views believed that people of European descent were biologically superior to people of African or Asian descent.”

All of this is true, and it is essential for the students to learn about the evils of European imperialism, including the reprehensible attitude of racial superiority. It is a basic tenet of Islam that Muslims are religiously **“superior”** to all non-Muslims.

Further, according to the *Qur'an's* mandate of *jihad*, it is the religious duty of all Muslims who are able to wage war to make the “superior” religion of Islam supreme in the world. According to Islamic doctrine, the world is “divided into” *Dar al-Islam*, “the house of Islam”, and *Dar al-Harb*, “the House of War”, and that Islam is in a perpetual state of war against *Dar al-Harb* until the entire world submits to Islam. [SEE ML PATTERNS 07, SECTION V, p. 41, and APPENDIX A, p. 58.] This information, including its contribution to centuries of Islamic imperialism, is also essential for the students to know, but it does not appear in the textbook.

VI. Islam and Women.

In Chapter 9, Section 3, in the “**Muslim Society**”, the textbook states on p.271:

“The Family and Women [-] Islamic texts set forth roles within the family, the main social unit in Muslim society. The man was the head of the family. Men could have several wives. However, husbands were supposed to treat all of their wives equally. Other aspects of the law sought to protect the rights of children and women.

At the time of Muhammad, the rights of women varied from clan to clan. There were no laws regarding the status of all women. That situation changed somewhat under Islam. According to the Qur’an, women were equal to men before Allah. In addition, Islam acknowledged that women could inherit property and could seek divorce in some circumstances.

....”

This is a misleading half-truth. Women could, indeed, “**inherit property**”. However, a woman’s share of inheritance was half that of a man. Women could, indeed, “**seek divorce in some circumstances**” – very specific and limited “circumstances”, and then only with her husband’s consent. In contrast, a man could easily divorce any one of his four wives for any reason or no reason at all. Muslim women were (and are) subject to many other restrictions and legal disabilities under *Shari’a* law. [SEE ML PATTERNS 07, SECTION VI, p. 49.]

VII. Islam and Slavery

A. The Early Muslim Slave Trade. In Chapter 9, Section 3, in the “**Muslim Society**” subsection, the textbook states on p.271:

“Slavery [-] Islamic texts also addressed slavery, which was common throughout Muslim lands. Most slaves came from non-Muslim regions. ...

“...Although treatment of slaves improved under Islam, slavery remained a part not just of Muslim society but also of the economy. Muslim merchants traded in slaves over a wide area.”

In Chapter 10, “**African Kingdoms [-] 100-1500**”, Section 2, “Trading States of East Africa”, in a subsection entitled “**Coastal City-States**”, the textbook states on p.291:

“In addition [to other commodities, e.g., copper, coconut oil, ivory, gold], enslaved Africans captured in the interior were exported through the coastal city-states to slave markets in Arabia, Persia, and India. These enslaved Africans were then sent to regions across Asia, many to work as domestic servants. The trade of enslaved Africans would later increase substantially after Europeans began coming to Africa. Many of the enslaved Africans in this later European slave trade would be exported to the Americas.”

These statements contain some necessary information about the geographical extent of the early Islamic slave trade. The language on p.271 correctly (but vaguely) informs students that the Muslim slave trade extended **“over a wide area”**. In addition, the students are informed that Muslims benefited economically from slavery. The language on p.291 correctly informs students about **“slave markets in Arabia, Persia, and India”**. However, these quotations are contained in different chapters and separated by 20 pages. The reference to **“slave markets in Arabia, Persia, and India”** is contained in a chapter on **“African Kingdoms”**. There is no explicit reference to Islam or Muslims or any indication that this was the **“wide area”** over which the Muslim slave trade extended. The fact that the **“slave markets in Arabia, Persia, and India”** were part of a vast Muslim slave trading network should be made explicit. [SEE ML PATTERNS 07, SECTION VII.A, p. 51.] Further, there is no reference whatsoever to the massive volume of the Muslim slave trade, unlike the textbook’s discussion of the volume of the Atlantic slave trade. This deficiency is addressed below in the next subsection of this review.

B. The Muslim Role in the Atlantic Slave Trade and Slavery in the Muslim World Today. The Atlantic slave trade is discussed in Chapter 16, **“Exploration and Expansion [-] 1400-1700”**, Section 4, **“The Atlantic Slave Trade”**, pp.488-491, and in the **“Reference Section”** on p. R10 in the back of the textbook. There is no mention anywhere of the essential role that Muslims played in the Atlantic slave trade. [SEE ML PATTERNS 07, SECTION VII.B, p. 52.] With regard to the volume of the Atlantic slave trade, in a subsection entitled **“Effects of the Slave Trade”** on p.491 the textbook states:

“Historians have estimated that about 15 to 20 million Africans were shipped to the Americas against their will. Millions more were sent to Europe, Asia, and the Middle East.”

However, on a map of **“The Atlantic Slave Trade”** on p.489, the textbook indicates that between 9 and 10 million Africans were sent into slavery in the Americas. Similarly, in the **“Reference Section”** on p. R10, the textbook states that **“[b]y the time the [Atlantic] slave trade ended in the mid-1800s, some 10 million Africans had been transported to slavery in the Americas.”** The estimates provided on p.489 and on p. R10 (between 9 and 10 million) are accurate. Although the textbook states on p.491 that **“[m]illions more [African slaves] were sent to Europe, Asia, and the Middle East,”** this statement is totally inadequate to convey the massive volume of the Islamic African slave trade (between fourteen and eighteen million, in addition to untold millions of non-African peoples). [SEE ML PATTERNS 07, SECTION VII.B, p. 52, and footnotes 99 and 100.] Finally, there is no indication anywhere in the textbook that slavery continues in the Muslim world today. All of this

information is essential for students to understand the impact of the Islamic slave trade from the seventh century to the present day.

Holt, Rinehart and Winston, Orlando, FL World History [-] Medieval to Early Modern Times, 2006

[Editor’s Note: When the review of this textbook is cross-referenced to ML Patterns 2007, please go to that section of the review of ML Patterns 2007 to see additional detail as well as any documentation and footnotes associated with this textbook’s review.]

II. The Relationship Between Muhammad and the Jews of Medina.

In Chapter 3, “**AD 550-650 [-] The Rise of Islam**”, Section 2, “**Origins of Islam**”, in a subsection entitled “**Islam Spreads in Arabia**”, the textbook states on p.63:

“From Mecca to Medina [-]

...

...In 622, [Muhammad] and many of his followers, including his daughter Fatima, left Mecca and went to Medina (muh-DEE-nuh). Named after Muhammad, Medina means ‘the Prophet’s city’...

From Medina to the Rest of Arabia [-]

Muhammad’s arrival in Medina holds an important place in Islamic history. There he became both a spiritual and a political leader.”

In a timeline on p. 72, the textbook states:

“627 [-] Muhammad unites Medina under Islam.”

This statement is misleading, implying that all of Medina responded in unity to his leadership. Muhammad did not become “**a spiritual and a political leader**” to the Jews of Medina, who rejected his teachings and claim to being a prophet. Muhammad “**unite[d] Medina under Islam**” by expelling and exterminating the Jewish community that had lived there for centuries. [SEE ML PATTERNS 07, SECTION II, p. 31.] The textbook erases from history both the presence of the Jews in Medina, and their expulsion and extermination by Muhammad. This important historical fact is typically omitted in the textbooks reviewed for this Report.

III. Islamic Shari’a Law: Applicability to Non-Muslims and Separation of Church and State.

In Chapter 3, Section 3, “**Islamic Beliefs and Practices**”, in a subsection entitled “**Islamic Law**”, the textbook states on p.69:

“The Qur’an and the Sunnah are important guides for how Muslims should live. They also form the basis of Islamic law, or Shariah (shuh-REE-uh). Shariah is a system based on Islamic sources and human reason that judges the rightness of actions an individual or community might take. ... Islamic law makes no distinction between religious beliefs and daily life, so Islam affects all aspects of Muslims’ lives.

Shariah...was the basis for law in Muslim countries until modern times. Most Muslim countries today blend Islamic law with Western legal systems like we have in the United States.”

The first statement in the second quoted paragraph is false. While the degree to which *Shari’a* is applied and enforced varies from country to country, *Shari’a* remains **“the basis for law”** in most Muslim countries to this day. (It should be noted that the constitutions of Iraq and Afghanistan drafted in recent years require all laws to comply with *Shari’a*.) As indicated in the next sentence of the same paragraph, **“[m]ost Muslim countries today”** enforce provisions of *Shari’a* law. (Emphasis added.) *Shari’a* law is strictly applied in Saudi Arabia and Iran. To the extent that some Muslim countries may attempt to **“blend Islamic law with Western legal systems”**, the result is nothing **“like [the legal system] we have in the United States.”** [SEE Analysis of Prentice Hall, *World Cultures [-] A Global Mosaic*, 2004, Section III.B, p. 129.] Further, the textbook fails to inform students (a) that Islamic *Shari’a* law is also imposed, to varying degrees, on all non-Muslims living in Islamic countries; (b) that *Shari’a* law is grossly discriminatory against non-Muslims and Muslim women; (c) that *Shari’a* law also regulates and controls all governmental functions, and is incompatible with the concept of separation of church and state; and (d) that according to the Qur’an, it is the religious duty of all Muslims who are able to wage aggressive *jihad* warfare until Islam (and Islamic *Shari’a* law) are supreme over the entire world. [SEE *ML PATTERNS 07*, SECTION III, p. 33.] In this regard it is important to note that, according to a 2007 poll conducted in Egypt, Morocco, Pakistan and Indonesia by the University of Maryland, a staggering 74% of all participants wanted to “require a strict application of Sharia law in every Islamic country”.¹⁶³ [SEE *ML PATTERNS 07*, APPENDIX A, p. 58, for similar findings from other polls.]

IV. Status and Treatment of Christians and Jews Under Islam.

A. In Chapter 3, Section 2, in a subsection entitled “Muhammad’s Teachings”, the textbook states on p.61:

“Muhammad respected Jews and Christians as ‘people of the book’ because their holy books taught many of the same ideas that Muhammad taught.”

The nature of the **“respect[]”** accorded to Christians and Jews is clearly reflected in their characterization in the *Qur’an*, where they are referred to as “apes”, “pigs”, “dogs” and “farther astray” than “cattle”; the litany of oppressive burdens and restrictions placed on the practice of their religions and their daily lives; their

¹⁶³ “Muslim Public Opinion on US Policy, Attacks on Civilians and al Qaeda”, Program on International Policy Attitudes at the University of Maryland, April 24, 2007, http://www.worldpublicopinion.org/pipa/pdf/apr07/START_Apr07_rpt.pdf, p.15.

expulsion from the Arabian Peninsula; and the *Qur'anic* mandate to wage perpetual warfare on all non-Muslims until they submit and acknowledge the supremacy of Islam. [SEE ML PATTERNS 07, SECTION IV, p. 34, SECTION V, p. 41, and APPENDIX A, p. 58.] The nature of the “**respect**” Muhammad accorded to Jews in particular is demonstrated by his expulsion and extermination of the Jews of Medina after they rejected his teachings and his claim to be a prophet. [SEE ML PATTERNS 07, SECTION II, p. 31.]

B. In Chapter 4, “**AD 634-1650 [-] The Spread of Islam**”, Section 1, “**Early Expansion**”, in a subsection entitled “**Muslim Armies Conquer Many Lands**”, the textbook states on p.81:

“When the Muslims conquered lands, they made treaties with any non-Muslims there. These treaties listed rules that conquered people – often Jews and Christians – had to follow. For example, some non-Muslims could not build places of worship in Muslim cities or dress like Muslims. In return, the Muslims would not attack them. One such treaty was the pact of Umar, named after the second Caliph. It was written about 637 after Muslims conquered Syria.”

On p.83, in a subsection entitled “A Mix of Cultures”, the textbook states:

“...Muslims generally practiced religious tolerance, or acceptance, with regard to people they conquered. In other words, the Muslims did not ban all religions other than Islam in their lands. Jews and Christians in particular kept many of their rights, since they shared some beliefs with Muslims.

Although Jews and Christians were allowed to practice their own religion, they had to pay a special tax. They also had to follow the rules of the treaties governing conquered peoples.”

The description of the treatment and status of Christians and Jews on p.81 is superior to that in most textbooks. It makes clear that there were discriminatory “**rules that conquered people...had to follow**”. Although it is less clearly expressed, the material on p.81 implies that those discriminatory “**rules**” were enforced through the threat of “**attack**”.

The material on p.83 is more problematic. Although the textbook does refer to the discriminatory “**special tax**” on Jews and Christians, the assertions that “**Muslims generally practiced religious tolerance**” and that “**Jews and Christians...kept many of their rights**” are false. [SEE ML PATTERNS 07, SECTION IV, p. 34.]

V. *Jihad* and the Early Islamic Conquests - The Meaning of “*Jihad*” and Warfare in the Name of Religion.

In Chapter 3, Section 3, “**Islamic Beliefs and Practices**”, in a subsection entitled “**The Qur'an**”, the textbook states on p.67:

“Another important subject in the Qur’an has to do with jihad (ji-HAHD), which means ‘to make an effort, or to struggle.’ Jihad refers to the inner struggle people go through in their effort to obey God and behave according to Islamic ways. Jihad can also mean the struggle to defend the Muslim community, or, historically, to convert people to Islam. The word has also been translated as ‘holy war.’”

The **“inner struggle”** meaning of *jihad* is listed first, incorrectly implying that it is the most important meaning. The textbook does inform the students that, in addition to **“defend[ing] the Muslim community”**, *jihad* is waged **“to convert people to Islam.”** However, the textbook never follows up or develops the issue of warfare in the name of religion. The students are never encouraged to consider whether waging war **“to convert people to Islam”** is appropriate. Further, the textbook fails to inform the students that, **“historically”** (and according to most modern Islamic theologians, scholars and jurists): (1) the highest form of *jihad* is armed struggle against unbelievers; and (2) *jihad* is a permanent state of **“holy war”** until Islam is supreme in the world. [SEE ML PATTERNS 07, SECTION V, p. 41, and APPENDIX A, p. 58.]

VI. Islam and Women.

In Chapter 3, Section 3, in the subsection entitled **“The Qur’an”**, the textbook states on p.67:

“...[W]omen in Arabia had few rights. The Qur’an describes rights of women, including rights to own property, earn money, and get an education. However, most Muslim women still had fewer rights than men.”

This is misleading. *All* Muslim women **“had fewer rights than men.”** Further, it is not just a matter of **“fewer rights”**. Women were (and are) subject to blatant and severe discrimination under Islamic law. [For a more detailed examination, SEE ML PATTERNS 07, SECTION VI, p. 49.]

VII. Islam and Slavery.

A. The Early Muslim Slave Trade. In Chapter 3, Section 3, in the subsection entitled **“The Qur’an”**, the textbook states on p.67:

“Although slavery didn’t disappear among Muslims, the Qur’an encourages Muslims to free slaves.”

This is the only reference to slavery in all of Chapters 3 and 4. There is no discussion of the extent or importance of the Muslims’ worldwide slave trade industry. The textbook has rendered invisible the vast slave trade in the Muslim world that began in the 7th century and continues in some parts of the Muslim world even today. [For a more detailed examination SEE ML PATTERNS 07, SECTION VII, p. 51.]

B. The Muslim Role in the Atlantic Slave Trade and Slavery in the Muslim World Today. The textbook discusses the slave trade between Africa and the Americas in Chapter 16, **“1400-1650 [-] The Age of Exploration”**, Section 2, **“The Columbian**

Exchange", in a subsection entitled "**Society and the Economy**", under the heading of "**Slavery and Society**" on pp.457-458. There is no mention whatsoever of slavery in the Muslim world at that time or the central role that Muslims played in the Atlantic slave trade. [SEE ML PATTERNS 07, SECTION VII.B, p. 52.] The textbook states that, in the Americas,

"...Th[e] social order was based on racism. Racism is the belief that some people are better than others because of racial traits, such as skin color. Both Africans and Indians had darker skins than Europeans did.

Plantation agriculture and the use of slave labor continued in the Americas until the late 1800s. It continued to play a major role in the economies and societies of many countries of the Americas, Africa, and Europe for Many years."

The "**social order**" of the Muslim empire was based on conquest and a religious belief that Muslims were better than followers of other religions. "[T]he **use of slave labor continued**" in the Muslim world through "**the late 1800s**" and continues to this day in some parts of the Muslim world. [SEE ML PATTERNS 07, SECTION VII, p. 51.] The textbook does not provide any of this information to the students.

Houghton Mifflin, Boston, MA **Across the Centuries, 2003**

[Editor's Note: When the review of this textbook is cross-referenced to ML Patterns 2007, please go to that section of the review of ML Patterns 2007 to see any additional detail as well as documentation and footnotes associated with this textbook's review.]

I. Muhammad and Jerusalem.

In Chapter 3, "**The Roots of Islam**", Lesson 2, "**Muhammad and Islam**", in a section entitled "**The Life of the Prophet**", the textbook states on p. 59:

"Muhammad's followers believe that in another vision, the angel Gabriel took Muhammad to meet Abraham, Moses and Jesus in Jerusalem. From Jerusalem, both Muhammad and Gabriel ascended into heaven, where Muhammad spoke to God."

This is a faulty description of what is in the Qur'an. The "**vision**" of Muhammad's ascent to heaven is called the "Night Journey", and the story is told in *Surah* 17:1 of the *Qur'an*. *Surah* 17:1 does not say that Muhammad's "**Night Journey**" went to, through, or anywhere near Jerusalem, only that it went to "the farthest mosque." Although Jerusalem was well known at the time, it is never mentioned by name in the *Qur'an*. The tradition that Muhammad went through Jerusalem on his way to heaven during the "Night Journey" originated more than fifty years after Muhammad's death. The purpose was to create a religious connection between Jerusalem and Islam. The reason for

creating this tradition was two-fold. It reflected a political and military rivalry between Muslim factions, and it demonstrated the triumph of Islam over the Jews and Christians. [For a more detailed examination of this, SEE Teachers' Curriculum Institute, Palo Alto, CA, History Alive! The Medieval World and Beyond, 2005, Section I, p. 141.]

II. The Relationship Between Muhammad and the Jews of Medina.

In Chapter 3, Lesson 2, in the section entitled “**The Life of the Prophet**”, the textbook states on p. 60:

“In 622, Muhammad and his followers migrated to Medina, an oasis city about 200 miles north of Mecca. ...

The Jews and Arabs of Medina welcomed Muhammad and his followers. Their city was on the verge of civil war, and they hoped that Muhammad could unite them. Muhammad hoped that Islam would be accepted by all the people of Medina. Muhammad told the Jews that Islam was not a new religion. The message revealed through him was the same basic message that had been brought by Abraham, Moses and Jesus. He told them that the true religion is to follow one God and submit to his will. However, some Jewish leaders would not accept Muhammad as God’s latest prophet.”

This formulation presents a half-truth, but is misleading because it omits the important half. It is correct that the Jews of Medina “**did not accept Muhammad as God’s latest prophet.**” However, the textbook fails to inform the students that, because the Jews of Medina did not wish to adopt his new religion, Muhammad expelled two Jewish tribes and exterminated the third. [SEE ML PATTERNS 07, SECTION II, p. 31.] The important historical fact of Muhammad’s expulsion and extermination of the Jews of Medina is erased from this history, which is common in the textbooks reviewed.

In Chapter 3, Lesson 3, “Early Islam”, the textbook states on p.65:

“Muhammad’s success in spreading Islam was due in large part to his strong character. His followers were attracted to his morality, courage, and compassion, perhaps as much as they were attracted to his teaching.”

This paints a glowing portrait of Muhammad that omits essential historical facts about his life that contradict the portrait. “**Muhammad’s success in spreading Islam was due**” in much larger part to his military success. What the textbook refers to as his “**strong character...morality, courage, and compassion**” and “**his teaching**”, combined, brought him meager “**success**” and few converts during his twelve years of preaching in Mecca.¹⁶⁴ It was not until he became a political and military leader and won victories on the battlefield that he achieved any real “**success in spreading Islam**”. Muhammad’s

¹⁶⁴http://www.google.com/#hl=en&cp=18&gs_id=42&xhr=t&q=muhammad+number+of+converts+in+Mecca&pq=muhammad+130+converts+in+mecca&pf=p&sclient=psy-ab&source=hp&pbx=1&oq=muhammad+number+of+converts+in+Mecca&aq=f&aqi=&aql=&gs_sm=&gs_upl=&bav=on.2,or.r_gc.r_pw.,cf.osb&fp=9d2547909deacf81&biw=1280&bih=626

expulsion and extermination of the Jews of Medina, his command that Muslims wage perpetual war to impose Islam on the world, his sexual relationship with his nine-year-old wife Aisha,¹⁶⁵ and the assassinations he ordered, call into question the textbook's assertion of Muhammad's "**strong character...morality, courage, and compassion**". [For additional detail and documentation see the review of Harcourt Brace, Social Studies [-] The World, Teacher's Edition, Vols 1 & 2, 2002, SECTION V.A., p. 83]

III. Islamic *Shari'a* Law; Applicability to Non-Muslims, and Separation of Church and State.

The textbook does not contain any explicit reference to *Shari'a* law. However, in Chapter 3, Lesson 2, in a section entitled "**An Islamic Way of Life**", the textbook states on p.64:

"Islam, like other religions, does influence the everyday lives of believers, from birth to death."

The textbook description of "**An Islamic Way of Life**" significantly understates the pervasiveness of Islam over all aspects of human thought and behavior. The textbook fails to inform the students (a) that Islamic *Shari'a* law is imposed, to varying degrees, on all non-Muslims living in lands conquered and controlled by Muslims; (b) that *Shari'a* law is grossly discriminatory against non-Muslims and Muslim women; (c) that *Shari'a* law regulates and controls all governmental functions, and is incompatible with the concept of separation of church and state; and (d) that according to the *Qur'an*, it is the religious duty of all Muslims who are able to wage aggressive *jihad* warfare until Islam and *Shari'a* law are supreme over the entire world. [SEE ML PATTERNS 07, SECTION III, p. 33.]

IV. Status and Treatment of Christians and Jews Under Islam

In Chapter 3, Lesson 2, in a section entitled "**The Teachings of Islam**", the textbook states on pp.62-63:

"Christians and Jews are respected as 'people of the book' by Muslims...."

In Chapter 3, Lesson 3, "**Early Islam**", in a section entitled "**The Next Two Caliphs**", the textbook states on page 66:

"The Muslims were extremely tolerant of those they conquered, as long as they were 'people of the book.' The Muslims allowed Christians and Jews to keep their churches and synagogues and promised them security. ..."

At some times and in some places Muslim conquerors exercised some degree of tolerance toward the people they conquered, but this was the exception, not the rule. However, the statement that the conquering Muslims were "extremely tolerant" of the peoples they conquered is false and lacks historical justification. [For a more detailed examination of this SEE ML PATTERNS 07, SECTION IV, p. 34.]

¹⁶⁵ SEE ML PATTERNS 07, SECTION VI.F.

In Chapter 4, “**The Empire of Islam**”, Lesson 1, “**A Century of Expansion**”, in a section entitled “**An Empire of Many Peoples**”, the textbook states on pp.81-82:

“The Umayyad Muslims were generally tolerant of people, such as Christians and Jews, who believed in a single god. Muslims considered Jews and Christians to be ‘people of the book.’”

Christians and Jews had full religious freedom. They built churches and synagogues, and several were financed by the state. The state did not ask Christians and Jews to perform military service, but it required them to pay a head tax, called *jizya*....”

This presentation contains a mix of partial truths and outright falsehoods. It is true that the Umayyads, during the early decades after their conquest of parts of Spain, were more tolerant of Christians and Jews than was typically the case throughout the rest of the Muslim Empire.

However, the textbook’s assertion that “**Christians and Jews had full religious freedom**” is patently false. Perhaps the most disturbing falsification is the textbook’s repeated assertion that Christians and Jews were allowed to “**keep**” and to “**buil[d]**” churches and synagogues. In fact, Christians and Jews were prohibited from building new houses of worship, or making repairs to existing ones.¹⁶⁶ [SEE ML PATTERNS 07, SECTION IV.A., p. 38.] Further, thousands of churches were sacked and burned in the course of the Muslim conquest of the Middle East.¹⁶⁷ One Muslim historian places the number of churches destroyed during the Muslim conquests at more than 30,000.¹⁶⁸ Half of the churches in Muslim-conquered Syria and Spain were taken over by the Muslims and converted into mosques.¹⁶⁹ The historical intolerance of Islam towards Christians and Jews is also demonstrated by their expulsion from the Arabian Peninsula, and the *Qur’anic* mandate to wage perpetual warfare on all non-Muslims until they submit and acknowledge the supremacy of Islam. [SEE ML PATTERNS 07, SECTION IV, p. 34, SECTION V, p. 41, and APPENDIX A, p. 58.]

Finally, in Chapter 4, Lesson 1, on p.78, the textbook quotes the following passage from a “**treaty**” that accompanied the Muslim conquest of Damascus in 635 CE/AD:

“In the name of Allah, the compassionate, the Merciful. This is what Khalid ibn al-Walid would grant to the inhabitants of Damascus if he enters: he promises security for their lives, property and churches. Their city wall shall not be demolished, nor shall any Muslim be quartered in their houses. We give them

¹⁶⁶ al-Misri, *Reliance*, pp.608; Tritton, p.6-8; Lewis, *The Jews of Islam*, p.25 ; Lewis, *Islam – Vol. II: Religion and Society*, pp.218, 221, 224-225; Bostom, *Jihad*, p.129; Bostom, *Islamic Antisemitism*, pp. 519, 653; Spencer, pp.48, 63, etc. (*passim*); Stillman, pp. 26, 157; Ye’or, *Dhimmi*, pp. 57-60, 184; Khadduri, pp.193-194.

¹⁶⁷ Bostom, *Jihad* pp. 44-46, 114, 385-94; Hitti, p.353. ‘

¹⁶⁸ *Ibid.*, p.393. See also, Bat Ye’or, *Decline of Eastern Christianity Under Islam*, (“*Yeor, Decline*”), Fairleigh Dickenson University Press (Rutherford, NJ (etc.), 1996/2002), pp. 44, 48, 83-87.

¹⁶⁹ *Ibid.*, pp.83-84.

the pact of Allah and the protection of his prophet, the Caliph, and the believers. So long as they pay jizya tax, nothing but good shall befall them.”

These are, in fact, the terms and conditions of surrender that Muslim general Khalid ibn al-Walid gave to the city of Damascus, and they are generous. However, Khalid’s surrender terms to Damascus do not remotely reflect the status or treatment of most Christians and Jews conquered by Muslims. These surrender terms were of no significance whatsoever to subsequent Muslim conquests, either as a precedent or as a model, and were never extended to any Christian or Jewish population subsequently conquered by Muslims. [SEE ML PATTERNS 07, SECTION IV, p. 34.]

V. Jihad and the Early Islamic Conquests

1. The Meaning of “Jihad”. In Chapter 3, Lesson 2, in a section entitled “**An Islamic Way of Life**”, the textbook states on p.64:

“An Islamic term that is often misunderstood is *jihad* (jee HUHD). The term means ‘to struggle,’ to do one’s best to resist temptation and overcome evil. Under certain conditions, the struggle to overcome evil may require action. The Qur’an and Sunna allow self-defense and participation in military conflict, but restrict it to the right to defend against aggression and persecution.”

The term *jihad* is, indeed, “often misunderstood”, primarily because faulty definitions like this are prevalent in academia and the media. The textbook’s subsequent descriptions of Muslim aggression and conquest explicitly contradict this definition.

In Chapter 4, Lesson 1, in a section entitled “**Expansion Under Umayyad Rule**”, the textbook describes the Muslim conquest of Syria, Mesopotamia, Persia and “**the lands that are today known as Turkmenistan, Afghanistan and Pakistan**” on P.78. On page 79, in a subsection entitled “Westward Expansion”, the textbook describes the Muslim conquest of North Africa and Spain as well as multiple invasions of France. Included in this material is the following text:

“The Muslims were so determined to conquer the Iberian Peninsula that upon landing at Gibraltar they burned all of their own boats. Retreat was not possible. Now they could only march forward. The conquest of Spain took seven years or less....

From their bases in Spain, Muslim armies repeatedly crossed the Pyrenees (*PIHR un nees*) [Mountains] and raided France. In 732, the Muslims confronted Charles Martel and his army of Franks. ...

On pp.80-81 there is a map showing the “Islamic Empire” in 750 stretching from the Atlantic Ocean to India.

The Muslims were most certainly not “**defend[ing] against aggression and persecution**” when they invaded and conquered Syria, Mesopotamia, Persia and “**the lands that are today known as Turkmenistan, Afghanistan and Pakistan**” or

when they crossed the Mediterranean and conquered Spain. By burning their boats when they landed in Spain, the Muslim invaders demonstrated that their commitment to offensive *jihad* was so great that they precluded the possibility of retreat. The Muslims were not “**defend[ing] against aggression and persecution**” when they “**repeatedly crossed the Pyrenees...and raided France.**” (Emphasis added.)

On p.84, in the Chapter 4, Lesson 1 “**REVIEW**”, the students are required to answer the following question:

“CRITICAL THINKING [-] Since the Muslims did not necessarily encourage people to convert to Islam, why did they bother expanding their empire?”

Initially, it must be noted that the textbook’s selection of words is as ironic as it is inappropriate. Invasion and conquest by Muslim armies were certainly more of a “**bother**” to the conquered peoples than they were to the invading Muslims. Further, if the students had been given an accurate definition of *jihad* in the chapter, they would have known that Muslims “**bother[ed]**” to “**expand[] their empire**” because the *Qur’an’s* mandate of *jihad* commands them to wage war against non-Muslims until Islam is supreme in the world. [SEE ML PATTERNS 07, SECTION V.A., p. 41, and APPENDIX A, p. 58.] There was an additional motive for Muslims to “**expand[...their empire]**”: avarice and greed.¹⁷⁰ However, the Muslims’ thirst for plunder is only revealed three chapters (94 pages) after this question is asked. (SEE the discussion of Chapter 7, Lesson 3, immediately below.) Finally, although “**Muslims did not necessarily encourage people to convert to Islam**”, conquered peoples who refused to convert to Islam were subjected to oppression and discrimination under Islamic *Shari’a* law. [SEE ML PATTERNS 07, SECTION III, p. 33 and SECTION IV, P. 34.]

Similarly, material in Chapter 7, “**Three Empires**”, Lesson 3, “**The Mughal Empire**”, again belies the textbook’s definition of *jihad* warfare as solely defensive. On p.178, the textbook states:

“The whole country of India is full of gold and jewels, and of the plants which grow there are those fit for making apparel, and aromatic plants and the sugar-cane, and the whole aspect of the country is pleasant and delightful. Now, since the inhabitants are chiefly infidels and idolators, by the order of God [Allah] and his prophet it is right for us to conquer them.”¹⁷¹

These are the reasons that the Turkish Sultan Mahmud of Ghazna¹⁷² gave for his invasions of India. Between 997 and 1030, Mahmud invaded northern India 17 times.

¹⁷⁰ Hitti, pp.143-144.

¹⁷¹ Emphasis added. Citation in textbook on p.557: “178 [-] From Chronicler of Mahmud, in *A Concise History of India* by Francis Watson, New York: Charles Scribner’s Sons, 1975.” See also, S. Abhayanaanda, *Jnaneshvar: the Life and Works of the Celebrated Thirteenth Century Indian Mystic Poet*, Classics of Mystical Literature, Atma Books (Olympia, WA, 1994) pp.11-12.

¹⁷² In the reference work cited by the textbook, the sultan’s name is spelled “Ghazni”. Watson,p.89.

Mahmud had long heard tales about the riches of India from Muslim scholars and merchants who traveled there. ...

As Muslims spreading the word of Muhammad to unbelievers, the sultan and his followers felt that their invasion of India was both just and holy. (Emphasis added.)

Both the selected quotation and the textbook's own description clearly reveal both the relentlessly aggressive nature of *jihad* and an additional motive for the Muslim conquest of India: avarice and greed.

2. Warfare in the Name of Religion. Despite the textbook's specious definition of *jihad* in Chapter 3, the textbook later reveals in Chapter 7 the Islamic belief that it is the religious right and duty of Muslims to conquer other lands and peoples. However, the textbook never develops this important issue, or encourages the students to consider whether it is appropriate to wage war to make one religion supreme over all others. In this regard it must be noted that, in the Chapter 3, Lesson 3 "REVIEW" on p. 68, the students are required to do the following assignment:

"WRITING ACTIVITY [-] Assume you are a Muslim soldier on your way to conquer Syria in the year A.D. 635. Write three journal entries that reveal your thoughts about Islam, fighting in battle, or life in the desert."

A question such as this would have been an effective and appropriate exercise to encourage the students to consider the issue of warfare in the name of religion, if they had been given any accurate information about the nature of *jihad* warfare or the treatment of conquered peoples. However, up to this point in the textbook the students have been told, incorrectly, only that *jihad* warfare is "**restrict[ed]...to defend[ing] against aggression and persecution**" (p.64), and Muslim conquerors were "**extremely tolerant of those they conquered**" (emphasis added, p.66).

Education or indoctrination?

3. Imperialism and the Portrayal of the Early Islamic Conquests Compared to the Portrayal of "Imperialism" by non-Muslim Countries.

The terms "imperialism" and "imperialist" do not appear in the textbook. However, a substantial amount of material is presented regarding aggression and conquest by various countries and cultures, and the motivation for those conquests.

A. Islamic Conquests. In Chapter 4, "**The Empire of Islam**", Lesson 1, "**A Century of Expansion**", pp. 78-84, the textbook devotes approximately four pages to the early Islamic conquests. Almost one full page is taken up by a map entitled "Further Expansion of Islam", which illustrates the Islamic empire as of 750 CE/AD. In Chapter 7, "**Three Empires**", Lesson 2, "**The Ottoman Empire**", pp.170-177, the textbook devotes approximately two pages to the conquests which created the Ottoman Empire. In Chapter 7, "**Three Empires**", Lesson 3, "**The Mughal Empire**", pp.178-187, the textbook devotes approximately two pages to the Turkish and Mughal conquest of India. In the aggregate, the textbook devotes approximately eight pages to discussion of Islamic conquests.

B. Conquests by Non-Islamic Countries and Societies. The amount of attention paid to the various Islamic conquests pales in comparison to that paid to aggression and conquest by non-Islamic countries and societies in Chapter 14, “**The Age of Exploration**”, pp.362-391; Chapter 16, “**Two American Empires**”, Lesson 3, “**The Arrival of the Spanish**”, pp.437-445; and Chapter 17, “**European Rule and Expansion**”, Lesson 3, “**European Expansion**”, pp.464-470. In Chapter 16, Lesson 3, the textbook devotes seven full pages to the destruction of the Aztec and Inca civilizations by the Spanish. In contrast, the textbook devotes only eight pages to all Islamic conquests combined.

VI. Islam and Women.

In Chapter 3, Lesson 2, in a section entitled “**An Islamic Way of Life**”, the textbook states on p.64:

“In contrast to some other societies of the time, Muslim women were also given clear rights in marriage and the right to an education. They had the right to control the earnings from their work, to make contracts, and to serve as witnesses in court.”

This quote gives a false impression of the status of women. The “**clear rights in marriage**” specified under Islamic law are, in fact, discriminatory in favor of the husband. Further, although women are allowed to give testimony in Islamic courts, a woman’s testimony is worth only half the testimony of a man. Under Islamic *Shari’a* law Muslim women are subject to many other restrictions and legal disabilities. [For a further examination of this SEE ML PATTERNS 07, SECTION VI, p. 49.]

VII. Islam and Slavery

1. The Early Muslim Slave Trade.

A. Unit 2, “The Growth of Islam”, consists of two chapters: Chapter 3, “**The Roots of Islam**”, pp.50-71, and Chapter 4, “**The Empire of Islam**”, pp.72-103. The words “slave” and “slavery” do not appear anywhere in either chapter. The textbook erases slavery from the early history of Islam. [SEE ML PATTERNS 07, SECTION VII.A., p. 51.]

B. In Unit 3, “**Sub-Saharan Africa**”, Chapter 5, “**West Africa**”, Lesson 5, “**Village Society in West Africa**”, in a section entitled “**Village Life**”, the textbook states on p.127:

“With rising prosperity in the Middle East and Asia after the 700s, slaves came to be in demand. Some African states exported slaves. Between 1200 and 1500, about 2.5 million Africans were taken across the Sahara or the Red Sea bound for slavery.”

An astute reader with some background on the issue might recognize that “**rising prosperity in the Middle East and Asia after the 700s**” is a reference to the expansion of the Muslim empire. However, the students reading this book are unlikely to make the connection, particularly in view of the fact that no mention is

made of slavery in the two preceding chapters on early Islam. Some of the Africans **“taken across the Sahara”** during the time period in question were **“bound for slavery”** in Europe. However, during this time period, the vast majority of slaves **“taken across the Sahara”** and all of the Africans **“taken across...the Red Sea”** were **“bound for slavery”** in the Muslim slave trade. [SEE ML PATTERNS 07, SECTION VII.A., p. 51.] Students would have no way of knowing this from the information presented in the textbook.

2. The Muslim Role in the Atlantic Slave Trade and Slavery in the Muslim World Today. In Chapter 14, **“The Age of Exploration”**, Lesson 2, **“Adventure and Profit”**, in a section entitled **“Commerce and Colonies”**, the textbook states on p.376:

“During the 1400s, Portuguese explorers bought, traded and captured African slaves. Many of these slaves were shipped to Europe. Many others were sent to Portuguese colonies to work on the sugar plantations....”

In Chapter 17, **“European Rule and Expansion”**, Lesson 3, **“European Expansion”**, Portuguese involvement in the slave trade is again discussed on pp.464, and on p. 465 a map illustrates the **“Portuguese Slave Trade, 1500-1800”**. On p. 467, in a section entitled **“Expansion of the Spanish Empire”**, the textbook states:

“Slavery and Race

Spanish slave traders bought sugar, tobacco and cotton and shipped them to Spain. There they traded these agricultural products for manufactured goods, such as cloth and guns. Then the traders took these goods to Africa and exchanged them for slaves to bring to the Americas. This ‘Triangle Trade’ lasted from 1520 to 1800. European traders shipped as many as 12 million slaves from Africa to the mines and plantations of the New World.

...

As Europeans colonized and traded in slaves, they came to divide the peoples of the world into those who were ‘white’ and those who were ‘colored.’ Soon they came to think that dark skin color meant ‘inferior.’ In time, racism, the dividing of people according to skin color, came to dominate many parts of the Americas. Great Britain led the campaign to abolish slavery in the early 1800s. The U.S. abolished slavery in 1865. Brazil was the last country in the Americas to abolish slavery in 1888.”

According to the textbook’s faulty presentation, the **“Triangle Trade”** in slaves to Europe and across the Atlantic was primarily a Portuguese and Spanish enterprise, although some additional, unidentified **“European traders”** were also involved. This textbook not only erases the Atlantic slave trade from the history of Islam. It erases Islam from the history of the Atlantic slave trade. [SEE ML PATTERNS 07, SECTION VII.B., p. 52.] Education or indoctrination?

Houghton Mifflin, Boston, MA
Discover Our Heritage [-] World Cultures and Geography, 2003

[Editor's Note: When the review of this textbook is cross-referenced to ML Patterns 2007, please go to that section of the review of ML Patterns 2007 to see any additional detail as well as documentation and footnotes associated with this textbook's review.]

II. The Relationship Between Muhammad and the Jews of Medina.

In Chapter 10, "**Cultural Blending and Isolation**", Lesson 1, "**The Rise of Islam**", in a section entitled "**Prophet of Islam**", the textbook discusses Muhammad's "**invitation**" and migration to Medina on p.257. No mention is made of the Jewish community of Medina. The textbook erases from history both the presence of Jews in Medina, and their expulsion and extermination by Muhammad. [SEE ML PATTERNS 07, SECTION II, p. 31.]

III. Islamic *Shari'a* Law: Applicability to Non-Muslims and Separation of Church and State.

The textbook does not use the term "*Shari'a*". However, in Chapter 10, Lesson 1, in a section entitled "**Prophet of Islam**", the textbook states on p. 256:

"According to Islamic teachings, Muhammad received revelations from God for 23 years. These revelations were collected into a book known as the Qur'an (kur AHN), which in Arabic means 'recitation.' The Qur'an is the holy book of Islam. Muslims look to it for guidance in all aspects of their lives."

In the same section, the textbook states on p. 257:

"In Medina, Muhammad founded and ruled over the first Muslim state. The Quran and the Sunnah, a record of Muhammad's words and deeds, laid out principles and laws for society. ..."

In Chapter 10, Lesson 2, "**The Spread of Islam**", in a section entitled "**The Achievements of Islam**", the textbook states on p.262:

"Scholarship and Art

...Muslims worked on a legal system based on the Qur'an."

There are isolated references in this material to the all-encompassing nature of Islamic law, *Shari'a*, over the lives of Muslims. However, there is no hint whatsoever of the imposition or the effect of Islamic *Shari'a* law on non-Muslims. The textbook fails to inform the students (a) that Islamic *Shari'a* law is imposed, to varying degrees, on all non-Muslims living in lands conquered and controlled by Muslims; (b) that Islamic *Shari'a* law is grossly discriminatory against non-Muslims and Muslim women; (c) that *Shari'a* law regulates and controls all governmental functions, and is incompatible with

the concept of separation of church and state; and (d) that according to the *Qur'an*, it is the religious duty of all Muslims who are able to wage aggressive *jihad* warfare until Islam (and Islamic *Shari'a* law) are supreme over the entire world. [SEE ML PATTERNS 07, SECTION III, p. 33.]

IV. Status and Treatment of Christians and Jews Under Islam.

The textbook makes no reference to the status, treatment, or even the existence of Christians and Jews under Islam. Christians and Jews are erased from the history of Islam.

V. Jihad and the Early Islamic Conquests

A. The Meaning of “Jihad” and Warfare in the Name of Religion. The term “*jihad*” is not used or defined in the textbook’s discussion of the Islamic conquests. In Chapter 10, Lesson 2, “**The Spread of Islam**”, in a section entitled “**Building an Empire**”, the textbook discusses the early Islamic conquests on pp.260-261:

“Focus [-] How did the early Muslims build an empire?”

Under the rule of the rightly Guided Caliphs, Muslims moved to fulfill one of Muhammad’s wishes: that Islam be carried to other peoples and areas beyond the Arabian Peninsula. Muslim armies fought many battles in the belief that they were strengthening Islam, removing its enemies, and bringing justice to other peoples. ... Muslims took control of vast territories between 632 and 661.

In 661, a new dynasty called the Umayyads (oo MY ads) came to power. ... Advancing east and west, their armies conquered all of North African and continued into Christian Spain. They pushed into France until Christian forces under a leader named Charles Martel turned them back in 732. By 850, Islam had followers – farmers, city dwellers, and people in villages – from Spain to India.”

This paragraph contains an oblique and misleading allusion to the *Qur'anic* mandate to wage *jihad* warfare against non-Muslims. The *Qur'anic* mandate to “**carr[y]**” Islam to “**other peoples**” is not merely “**one of Muhammad’s wishes**”. According to Islamic law, *jihad* is a perpetual religious obligation, transmitted directly from Allah into Islam’s holiest book. The *Qur'anic* mandate of *jihad* commands Muslims to wage war against non-Muslims until Islam is supreme in the world. The textbook never raises the issue of whether it is appropriate to wage war to spread religion, much less encourage the students to consider the question. [SEE ML PATTERNS 07, SECTION V, p. 41 and APPENDIX A, p. 58.]

B. Imperialism. In the Glossary on p.735, the textbook defines “**imperialism**” as “**a policy of extending political and territorial control over other countries, usually by force**”, with a cross-reference to p. 365. On p. 365 (in Chapter 13, “**European Exploration and Conquest**”, Lesson 3, “**The Building of European Empires**”), the textbook states:

“When a country controls the affairs of one or more other countries by force, it is practicing imperialism. ...Just as Greece and Rome had done centuries earlier, by the end of the 1800s many nations of Europe had built large empires.”

As a result of the early Islamic conquests, Muslims **“control[ed] the affairs of one or more other countries by force,”** from the Atlantic Ocean to India. They did this **“[j]ust as Greece and Rome had done centuries earlier”** and just as **“many nations of Europe”** did in the 17th through 20th centuries. This is clearly **“imperialism”** within the meaning of the textbook’s definition. However, the term **“imperialism”** is never used and the concept of **“imperialism”** is never raised in the textbook’s discussion of the early Islamic conquests. This is typical of the textbooks examined for this Report.

C. Portrayal of the Early Islamic Conquests Compared to the Portrayal of Imperialism by non-Muslim Countries. Conquests, colonialism and imperialism by European countries is discussed in Chapter 13, **“Toward Modern Times”**, Lesson 1, **“European Exploration and Conquest”** in a section entitled **“The Impact of Exploration”** (pp.352-353); Chapter 13, Lesson 3, **“The Building of European Empires”** (pp.364-369); Chapter 16, **“Africa: An Overview”**, Lesson 2, **“Africa in the Modern Era”**, in a section entitled **“Life Under Colonial Rule”** (pp.443-445); Chapter 17, **“Africa: Patterns of Living”**, Lesson 4, **“South Africa: Building a New Nation”** (pp.478-479); and Chapter 23, **“North America and the Caribbean: An Overview”**, Lesson 2, **“North America and the Caribbean in the Modern Era”** (pp.627-629). The textbook appropriately describes the negative effects of colonialism and imperialism: greed, brutality, slavery, economic exploitation, etc. In contrast, although the textbook does inform the students that Muslims used armed force to establish the early Muslim empire, no negative consequences for the conquered peoples are discussed, or even implied. Education or indoctrination?

VI. Islam and Women.

The textbook does not devote one single word to the status, rights, or even the existence of women under Islam. Women are erased from the history of Islam. In striking contrast, the textbook discusses the status and/or rights of women (or their lack of rights) in ancient Israel (p.81), ancient Egypt (pp.96, 108), ancient Nubia (p.117), ancient China (p.141), ancient Africa (180, 182), ancient Greece (pp.200-201), ancient Rome (p.233-234), early Christianity (p.250), medieval Europe (pp.289, 291-292), renaissance Italy (p.305), Japan (p.518), and the United States (pp.662-664).

VII. Islam and Slavery.

A. The Early Muslim Slave Trade. There is no mention of slavery or the slave trade in the textbook’s discussion of the early history of Islam in Chapter 10, Lesson 1, **“The Rise of Islam”** or Chapter 10, Lesson 2, **“The Spread of Islam”**. In this regard it must be noted that in Chapter 10, Lesson 2, in a section entitled **“The Achievements of Islam”**, the textbook states on p.263:

“Trade and the spread of knowledge

Islamic civilization played an important role in the spread of goods and knowledge from one part of the world to another. Muslim traders developed an extensive network of trade routes linking Africa, Asia and Europe. Paper, spices, dyes, glass manufacturing, and technologies for making textiles came through or from Muslim lands from the 700s to the 1400s.”

The textbook fails to inform students that **“Islamic civilization”** also **“played an important role”**, in fact, the leading role, in the **“spread”** of the **“[t]rade”** in African slaves from a small localized practice into a vast international industry. **“Muslim traders developed an extensive network of trade routes”** that transported between fourteen and eighteen million kidnapped and enslaved Africans to the Muslim world, Europe and Asia. [SEE ML PATTERNS 07, SECTION VII.A., p. 51.] However, the textbook erases the massive Muslim slave trade from the history of Islam.¹⁷³

B. The Muslim Role in the Atlantic Slave Trade. Slavery and the slave trade in Africa, Europe and the Americas is discussed in Chapter 7, **“Ancient Africa”**, Lesson 3, **“The Ancient Kingdom of Ghana”**, in a section entitled **“Trade Routes Across the Desert”** (pp.186-187); Chapter 21, **“Central and South America: An Overview”**, Lesson 2, **“Central and South America in the Modern Era”**, in a section entitled **“A Mix of Peoples”** (p. 579); Chapter 22, **“Central and South America: Patterns of Living”**, Lesson 3, **“Brazil: A Triple Heritage”**, in a section entitled **“Africans in Brazil”** (pp.602-603); Chapter 23, **“North America and the Caribbean: An Overview”**, Lesson 2, **“North America and the Caribbean in the Modern Era”**, in a section entitled **“Independence in the Modern Age”** (p.628); Chapter 24, **“North America and the Caribbean: Patterns of Living”**, Lesson 1, **“Hispaniola: One Island, Two Nations”**, in a section entitled **“Hispaniola – the island of Two Cultures”** (p.644); and Chapter 24, Lesson 4, **“The United States: Strength in Diversity”**, in a section entitled **“From Many, One Nation”** (p.661). In spite of this considerable coverage of the history of the Atlantic slave trade, there is no reference whatsoever to any Muslim role. Islam is erased from the history of the Atlantic slave trade. [SEE ML PATTERNS 07, SECTION VII.B, p. 52.]

C. Slavery in the Muslim World Today. In view of the textbook’s treatment of the early Muslim slave trade and the Muslim role in the Atlantic slave trade, it is not surprising that the textbook makes no mention of the fact that slavery continues in parts of the Muslim world today. [SEE ML PATTERNS 07, SECTION VII.B., p. 52.]

¹⁷³ In Chapter 10, Lesson 3, **“Cultural Change in Africa”**, in a section entitled **“Islam Helps Unite West Africa”**, on p.268 the textbook informs the students that when Mansa Musa, ruler of Mali and **“a devout Muslim”**, made a pilgrimage to Mecca in 1324, his retinue **“included family, friends, local rulers, and enslaved people, as well as hundreds of elephants and camels.”** This statement that one African Muslim ruler owned slaves is the only connection between Muslims and slavery made in the entire textbook. This certainly does not constitute a meaningful discussion of the early Muslim slave trade.

Macmillan/McGraw Hill, New York Our World, 2003

[Editor's Note: When the review of this textbook is cross-referenced to ML Patterns 2007, please go to that section of the review of ML Patterns 2007 to see any additional detail as well as documentation and footnotes associated with this textbook's review.]

II. The Relationship Between Muhammad and the Jews of Medina.

In Chapter 9, "The Arab World", Lesson 2, "The Birth of Islam", in a section entitled "The Religion of Islam", the textbook states on p.288:

"Muhammad's Migration

In 622 Muhammad...settled in another oasis town, Medina....In Medina, many people accepted Muhammad's teachings...."

The Arabs of Medina did "**accept[] Muhammad's teachings**", in part because they had already been exposed to monotheism by the Jews. However, the Jews of Medina did not "**accept[] Muhammad's teachings...**", because they had already been practicing their own monotheistic religion for over fifteen hundred years. Because the Jews rejected Muhammad's teachings he expelled or exterminated them. [SEE ML PATTERNS 07, SECTION II, p. 31.] The textbook erases from history both the presence of the Jews in Medina, and their expulsion and extermination by Muhammad. This is common in the textbooks reviewed for this Report.

III. Islamic *Shari'a* Law: Applicability to Non-Muslims and Separation of Church and State.

The textbook does not use the term "*Shari'a*" or the phrase "Islamic law". However, in Chapter 9, Lesson 2, in the section entitled "The Religion of Islam", the textbook states on p.288:

"The Quran serves as a guide for living for Muslims, as the Torah does for Jews and the Bible does for Christians."

This formulation makes a faulty comparison between the *Qur'an* and Jewish and Christian scriptures. For example, the *Qur'an* contains numerous passages that command relentless war against non-Muslims, everywhere and for all time. No comparable commands or exhortations exist in either the Jewish or Christian scriptures. [SEE ML PATTERNS 07, SECTION V.A., p. 41 and APPENDIX A, p. 58.]

IV. Status and Treatment of Christians and Jews Under Islam.

In Chapter 9, Lesson 3, "The Arab Empire", in a section entitled "Caliphs Govern the Empire", the textbook states on p.293:

“Religious Tolerance

...Not all of the people who were conquered became Muslims. In fact, they were permitted by their new rulers to continue to practice their own religions. However, the non-Muslims, such as Christians and Jews, had to pay higher taxes than the Muslims.”

This presentation seriously misrepresents the historical status and treatment of Christians, Jews and other non-Muslims (e.g., Zoroastrians, Hindus) under Islam. In addition to the onerous *jizya* tax, Islamic *Shari’a* law imposed numerous burdens and restrictions upon all non-Muslims, both in the practice of their religions and in their daily lives. Non-Muslims were “[t]olera[ted]” under Islam only so long as they complied with those burdens and restrictions. The “[r]eligious [t]olerance” accorded to non-Muslims is also demonstrated by the expulsion of Christians and Jews from the Arabian Peninsula, and the *Qur’anic* mandate to wage perpetual warfare on all non-Muslims until they submit and acknowledge the supremacy of Islam. [For further detail SEE ML PATTERNS 07, SECTION IV, p. 34, SECTION V, p. 41, and APPENDIX A, p. 58.]

V. *Jihad* and the Early Islamic Conquests.

A. The Meaning of “*Jihad*” and Warfare in the Name of Religion. In Chapter 9, Lesson 2, in a section entitled “**The Growth of Islam**”, the textbook states on p.290:

“In the 110 years after the death of Muhammad in 632, Islam spread and flourished. By 750 people living in lands from Spain to the Indus Valley in India had become Muslims.”

In Chapter 9, Lesson 3, in the section entitled “**Caliphs Govern the Empire**”, the textbook states on p.293:

“The Caliphs

Caliphs were not only religious leaders but political and military leaders as well. One of their main goals was to expand Islam. To do this, the Caliphs used well-trained armies. The soldiers believed that they had a holy mission to bring Islam to other lands. They believed that if they died in battle, they would be rewarded by entering paradise.”

In Chapter 9, Lesson 3, in the section entitled “**Growth of the Muslim Empire**”, the textbook states on p.293:

“As the map on this page shows, within 100 years of Muhammad’s death, Islam had spread throughout Arabia and North Africa and into Asia and Europe.

The Empire Expands

With the aid of these new Muslims, the caliphs pushed south into Africa’s interior. At about the same time, Muslim armies pushed into India.

For many years, Muslims did not try to convert the Hindus to Islam, and the two peoples lived peacefully side-by-side.

In 711, Muslim forces crossed the Mediterranean into Spain and...soon had most of Spain under their control.

...

In 732 an Arab army crossed the Pyrenees and invaded France....”

The term “*jihad*” is never used or defined in the textbook’s discussion of the Islamic conquests. Although the textbook states that “[o]ne of the[] main goals” of the Muslim conquests “**was to expand Islam**”, and there is one sentence that indirectly alludes to (though understates) the *Qur’anic* mandate of *jihad* (i.e., “[t]he soldiers **believed that they had a holy mission to bring Islam to other lands**”), the textbook never raises the issue of whether it is appropriate to wage war to spread religion, much less encourages students to consider the question. [SEE ML PATTERNS 07, SECTION V., p. 41 and APPENDIX A, p. 58.]

In addition, the assertion that “[f]or many years, Muslims did not try to convert the Hindus to Islam, and the two peoples lived peacefully side-by-side” is a monumental falsification of history. The Muslim conquests had a devastating impact on the Hindus, beginning with the invasion of the Indian province of Sindh by Muhammad bin Qasim in 712 CE/AD. “Most of the major cities of Sindh were captured, their temples broken, their men massacred and their women and children enslaved.”¹⁷⁴ Tens of thousands of Hindus were slaughtered or sold into slavery.¹⁷⁵ “Muslim Chroniclers...make clear that the Arab invaders intended from the outset to Islamize Sindh by conquest, colonization and local conversion.”¹⁷⁶ Subsequent Islamic invasions and conquests were even more brutal and oppressive. Both Muslim and Hindu historians record centuries of mass slaughter, enslavement and forced conversion of Hindus and destruction of Hindu temples by Muslim conquerors.¹⁷⁷ For instance, over the course of 30 years Turkish Sultan Mahmud of Ghazni conducted seventeen bloody campaigns against the Hindus of northern India.¹⁷⁸ “Massacre and destruction marked his path, slaves of both sexes were carried off by the hundred thousand, temples and treasures were looted.”¹⁷⁹ After one of his sieges (Somnath, 1023 or 1025 CE/AD), Mahmud slaughtered 50,000 Hindus.¹⁸⁰ Despite his mass butchery, Mahmud’s conquests

“fired the imagination of Muslim historians and they praised him sky-high for his achievements. He was their model, their hero. In all spheres of Islamic piety he

¹⁷⁴ Lal, p.18.

¹⁷⁵ Bostom, *Jihad*, pp.81, 628-629; Lal, *Muslim Slave System*, pp.17-19.

¹⁷⁶ Bostom, *Jihad*, p.81, citing Al-Baladuri, *The Origins of the Islamic State* (Kitab Futuh Al-Baldan), trans. F. C. Murgotten (New York, Columbia University Press, 1924), pt.2, pp.217-224; and Al-Kufi, *The Chachanama*, excerpts translated in Elliot and Dowson, *History of India*, vol. 1, pp.157-211.

¹⁷⁷ Bostom, *Jihad*, pp.80-85, 196-198, 628-659; Lal, *Muslim State*, pp.19-23.

¹⁷⁸ Watson, p.89; Bostom, *Jihad*, pp.83, 631-639; Lal, *Muslim State*, p.19.

¹⁷⁹ Watson, p.89.

¹⁸⁰ Id.; Bostom, *Jihad*, p.83.

excelled over all other Muslim conquerors. His iconoclastic zeal, in particular his sack of Somnath, won him unlimited praise from [Muslim] poets and historians, contemporary and later.”¹⁸¹

B. Imperialism. In the Glossary, on p. R51, the textbook defines “**imperialism**” as “[t]he extension of a nation’s power over other lands by military, political or economic means”, with a cross references to p.515. On p.515 (Chapter 15, “**Revolutions and Expansion**”, Lesson 4, “**The Age of Imperialism**”), the textbook provides a similar definition: “[o]ne country’s control of the government and economy or another country or region is known as imperialism.” This definition clearly applies to the Muslim conquests described in Chapter 9. [SEE ML PATTERNS 07, SECTION V.C..] However, although the textbook describes the conquest of a vast Islamic “**Empire**” that “**had spread throughout Arabia and North Africa and into Asia and Europe**”, the term “**imperialism**” is never used and the issue of Islamic “**imperialism**” is never raised in Chapter 10’s discussion of the early Islamic conquests. This is typical of the textbooks reviewed for this Report.

C. Portrayal of the Early Islamic Conquests Compared to the Portrayal of Imperialism by non-Muslim Countries. In Chapter 14, In Chapter 14, “**Technology and Expansion**”, Lesson 3, “**Conquering the Americas**” (pp.464-471), Lesson 4, “**Slavery in the Americas**” (pp.472-477), and Lesson 5, “**Europeans in the Pacific**” (pp.478-483); and Chapter 15, “**Revolutions and Expansion**”, Lesson 4, “**The Age of Imperialism**” (pp.514-521), and Lesson 5, “**The Birth of Modern Japan**” (pp.522-527), the textbook discusses conquests and imperialism by European countries, the United States, and Japan. The textbook appropriately describes the negative characteristics of such conquests and imperialism: greed, brutality, racism, slavery, economic exploitation, etc. The textbook routinely and repeatedly employs pejorative terminology and phraseology in describing the motives and behavior of the “**imperialist**” nations.

In contrast, even when discussing the early Muslim conquests, the textbook never describes, or even implies, negative consequences for the conquered peoples. On the contrary, with regard to the Muslim conquest of India, the textbook ignores the devastating impact on the Hindus. Education or indoctrination?

VI. Islam and Women

In Chapter 9, Lesson 2, in the section entitled “**The Growth of Islam**”, the textbook states on p.290:

“Family Life

In Muhammad’s teachings, women are equal to men. In Muslim practice women’s rights may be limited.”

¹⁸¹ Lal, Muslim State, p.22. See, e.g., Ziauddin Barani, (died 1357 CE/AD), “*Fatawa-I Jahandari*”, excerpted in Bostom, Jihad, pp.196-198.

It is not true that “**women are equal to men**” in the “**teachings**” of Muhammad. Women, whether Muslim or non-Muslim, are not equal to Muslim men. Muslim women are subject to many restrictions and legal disabilities. [SEE ML PATTERNS 07, SECTION VI, p. 49.]

VII. Islam and Slavery

A. The Early Muslim Slave Trade. There is no mention of slavery or the slave trade in the chapter on the early history of Islam. Slavery is erased from the history of Islam. [SEE ML PATTERNS 07, SECTION VII.A., p. 51.]

B. The Muslim Role in the Atlantic Slave Trade. In Chapter 14, “**Technology and Expansion**”, Lesson 4, “**Slavery in the Americas**”, in a section entitled “**The African Slave Trade**” on p.474, the textbook lists European nations engaged in the Atlantic Slave trade and states:

“...By the mid-1800s more than 10 million Africans had been shipped to the Americas.”

The Middle Passage

Most enslaved Africans were kidnapped in West Africa and in the interior of the continent by African and Arab traders.”

The estimate of the number of Africans sent into slavery in the Americas is accurate, as is the statement regarding the African and Arab role in kidnapping and transporting slaves. However, the textbook fails to inform the students:

(1) that the massive slave trade in the Islamic world continued throughout the period of slavery in the Americas;

(2) that the number of Africans sold into slavery in the Islamic world was many millions more than the number sold into slavery in the Americas; and

(3) that, in addition to Africans, millions of non-Africans were sold into slavery in the Islamic world. [For further detail SEE ML PATTERNS 07, SECTION VII, p. 51.]

C. Slavery in the Muslim World Today. In Chapter 14, Lesson 4, the textbook states on p.477:

“Slavery ended in most European colonies by 1850. However, slavery in the United States ended only in 1865, after the Civil War.”

This statement is accurate. However, the textbook fails to inform the students that slavery continued throughout the Muslim world long after it ended in the United

States and continues in some areas of the Muslim world today. [SEE ML PATTERNS 07, SECTION VII.B., p. 52.]

Pearson Prentice Hall, Upper Saddle River, NJ
World History, 2011
World History, 2007

[Editor’s Note: When the review of this textbook is cross-referenced to ML Patterns 2007, please go to that section of the review of ML Patterns 2007 to see any additional detail as well as documentation and footnotes associated with this textbook’s review.]

II. The Relationship Between Muhammad and the Jews of Medina.

In Chapter 10, “**Muslim Civilizations [-] 622-1629**”, Section 1, “**The Rise of Islam**”, under the heading of “**Muhammad Becomes a Prophet**”, both textbooks state on p.305:

“The Hijra: A Turning Point [-] ...In 622...Muhammad and his followers left Mecca for Yathrib, a journey known as the hijra (hih JY ruh). Later Yathrib was renamed Medina, or ‘city of the Prophet,’ and 622 became the first year of the Muslim calendar.

The hijra was a turning point for Islam. In Medina, Muslim converts welcomed Muhammad and agreed to follow his teachings. They became a community of Muslims, or *umma*. Loyalty to the *umma* was based on Islam instead of old family rivalries. Muhammad created rules that governed and united Muslims and brought peace among the clans of Medina. As his reputation grew, thousands of Arabs adopted Islam.”

The textbook fails to inform students that the Jewish “**clans of Medina**” did not wish to convert to Muhammad’s new religion. As a result, Muhammad expelled or exterminated them. [SEE ML PATTERNS 07, SECTION II, p. 31.] The textbook erases from history both the presence of the Jews in Yathrib/Medina, and their expulsion and slaughter by Muhammad. This is typical of the textbooks reviewed for this Report.

III. Islamic *Shari’a* Law: Applicability to Non-Muslims and Separation of Church and State.

In Chapter 10, Section 1, under the heading of “**Islam: A Way of Life**”, both textbooks state on p.308:

“Islam is both a religion and a way of life. Its teachings shape the lives of Muslims around the world. Islamic law governs daily life, and Muslim traditions determine ethical behavior and influence family relations.

[Subheading] **Sharia – Islamic System of Law [-] Over time, Muslim scholars developed the Sharia, a body of law that includes interpretation of the Quran, examples of behavior from Muhammad’s life, and Muslim traditions. Similar to Jewish law, the Sharia regulates moral conduct, family life, business practices, government, and other aspects of individual and community life. It does not separate religion from criminal or civil law, but applies religious principles to all legal situations. Just as the Quran unifies Muslim beliefs, the Sharia unites Muslims under a common legal framework.”**

This formulation accurately describes how *Shari’a* law encompasses all aspects of human thought and behavior. However, as written it implies that *Shari’a* law applies only to Muslims. In fact, *Shari’a* law also **“applies religious principles to...legal situations”** involving non-Muslims who live in lands conquered and controlled by Muslims. [SEE ML PATTERNS 07, SECTION III.A., p. 34.] Further, according to the *Qur’an*, it is the religious duty of all Muslims who are able to wage aggressive *jihad* warfare until Islam (and Islamic *Shari’a* law) are supreme over the entire world. [SEE ML PATTERNS 07, SECTION V.A, p. 41 and APPENDIX A, p. 58.]

Although the textbook does state that *Shari’a* **“regulates...government”** and **“does not separate religion from criminal or civil law”**, it completely ignores the obvious and critical significance of these facts, that there is a fundamental conflict between *Shari’a* law and the principle of separation of church and state. [SEE ML PATTERNS 07, SECTION III.C.] The textbook attempts to confer legitimacy on *Shari’a* law by falsely claiming that Jewish law also **“regulates... government”**. In addition, the text incorrectly implies that, like *Shari’a*, Jewish law **“does not separate religion from criminal or civil law....”**¹⁸² Thousands of years ago, this was true of Jewish law, Halakhah. However, with regard to **“regulat[ing]...government”** and **“separat[ing] religion from criminal or civil law”**, Jewish law has evolved, while Islamic *Shari’a* law has not. The evolution of Jewish law started in the third century C.E/A.D., when the Rabbis taught that “the law of the land (or kingdom) is the law”.¹⁸³ Today, Jewish law does not claim to supersede the constitutional or organic law of all states and nations. Jewish law does not claim to supercede civil or criminal law of individual nations. Jewish law, unlike Islamic *Shari’a*, fully accepts, and is consistent with, the principle of separation of church and state.¹⁸⁴

IV. Status and Treatment of Christians and Jews Under Islam

¹⁸² The administration of both **“criminal [and] civil law”** clearly are **“government”** functions, which the textbook explicitly ascribes to Jewish law. In the absence of clarification or contradiction, the reader (especially the unsophisticated high school student) is not likely to assume that it is only *Shari’a* that **“does not separate religion from criminal or civil law”**.

¹⁸³ Babylonian Talmud, Tractate Gittin, 10b. See also, Gil Graff, Separation of Church and State: Dina de-Malkhuta Dina in Jewish Law, 1750-1848 University of Alabama Press (Tuscaloosa, AL, 1985), pp. 8-29.

¹⁸⁴ Today, when orthodox Jews go to a Jewish court to have Halakhah law applied by a rabbi, the proceedings have the legal status of an arbitration. The parties are there voluntarily, and they agree to abide by the ruling of the rabbi. The Jewish court does not have the power to compel appearance or enforce judgment. This is so even in Israel, where secular courts apply and enforce Israeli secular law for all citizens of Israel, and religious courts apply Halakhah to those orthodox Jews who seek and accept their judgment.

A. In Chapter 10, Section 1, under the heading of “**Teachings of Islam**”, both textbooks state on p.306:

‘People of the Book’ [-] Muslims, Jews and Christians worship the same God. The Quran teaches that Islam is God’s final and complete revelation, while Hebrew scriptures and the Christian Bible contain portions of earlier revelations. Muslims consider Jews and Christians to be ‘People of the Book,’ spiritually superior to polytheistic idol worshipers. Although there have been exceptions, the People of the Book have historically enjoyed religious freedom in many Muslim societies.’

This language creates a false impression of the “**freedom**” that Christians and Jews “**enjoyed**” under Islam. Limited religious freedom for Christians and Jews was the norm, and frequently the burdens placed on Christians and Jews were onerous. While Muslims do consider Jews and Christians to be “**spiritually superior to polytheistic idol worshipers**”, they are explicitly considered to be spiritually inferior to Muslims. On the basis of this doctrine of spiritual inferiority, the “**Teachings of Islam**” imposed upon the “**People of the Book**” numerous burdens and restrictions in the practice of their religions and in their daily lives. [SEE ML PATTERNS 07, SECTION IV, p. 34.] It is true that at some times, in some places, those burdens and restrictions were less strictly enforced. It is true that at some times, in some places, Christians and Jews “**enjoyed**” some degree of “**religious freedom**”. However, “**historically**”, Christians and Jews have not “**enjoyed**” full religious freedom under Islam. Further, any easing of the burdens and restrictions on Christians and Jews was tenuous and temporary, completely dependent on the whim and/or the personal self-interest of the reigning Muslim leader.

B. In Chapter 10, Section 2, “**Building a Muslim Empire**”, the textbooks state respectively on p. 313:

[2007] “Conquered People Are Treated Fairly [-] The advancing Arabs brought many people under their rule. Muslim leaders imposed a special tax on non-Muslims, but allowed Christians, Jews and Zoroastrians to practice their own faiths and follow their own laws.”

[2011] “Treatment of Conquered People [-] The advancing Arabs brought many people under their rule. These Arabs imposed certain restrictions and a special tax on non-Muslims, but allowed Christians, Jews and Zoroastrians to practice their own faiths and follow their own religious customs within those restrictions....”

The assertion in the 2007 edition that “**Conquered People Are Treated Fairly**” is false. In fact, “**Conquered People**” were subjected to a litany of burdens and restrictions. The language in the 2011 edition is an improvement, in that it at least acknowledges that the practice of any religion other than Islam was subject to “**certain restrictions**” in addition to the “**special tax**”. However, even the improved formulation is inadequate, because it gives no hint that both the *jizya* tax and the burdens and restrictions on non-Muslims were onerous, inherently discriminatory and intentionally humiliating. [SEE ML PATTERNS 07, SECTION IV, p. 34.]

V. Jihad and the Early Islamic Conquests

A. The Meaning of “Jihad”. In Chapter 10, Section 1, under the heading of “**Teachings of Islam**”, both textbooks state on p.306:

“Muslims Follow Duties [-] ... Another duty is jihad, or struggle in God’s service. Jihad is usually a personal duty for Muslims, who focus on overcoming immorality within themselves. At other times, Jihad may be interpreted as a holy war to defend Islam and the Muslim community....”

This language incorrectly implies that the “**personal duty**” of individual Muslims to “**overcom[e] immorality within themselves**” is the primary meaning of *jihad*, and that “**holy war**” is only a secondary and occasional meaning. In fact, according to most classical and modern Islamic theologians, jurists and scholars, the *Qur’an* makes it clear that warfare against non-Muslims is the highest form of *jihad*. Further, *jihad* “**holy war**” is not limited to “**defend[ing] Islam**”. It specifically includes aggressive warfare for the purpose of making Islam supreme over the entire world. [For a much more detailed examination of this SEE ML PATTERNS 07, SECTION V.A., p. 41 and APPENDIX A, p. 58.]

B. Warfare in the Name of Religion. In Chapter 10, Section 2, under the heading of “**Early Victories**”, both textbooks state on p. 311:

“Under the first four caliphs, the Arab Muslims marched from victory to victory against two great empires on their borders. ... Once the Arabs united, they surprised their neighbors, conquering great portions of the Byzantine empire and defeating the Persians entirely. First, they took the provinces of Syria and Palestine from the Byzantines, including the cities of Damascus and Jerusalem. Then they captured the weakened Persian empire and swept into Byzantine Egypt.”

In Chapter 10, Section 2, under the heading of “**Umayyad Caliphs Build an Empire**”, both textbooks state on p. 312:

“From their capital at Damascus in Syria, [the Umayyads] directed the spectacular conquests that extended Arab rule from Spain and Morocco in the west to the Indus River Valley in the east. [Emphasis added.] ...

[Subheading] **“Expanding the Muslim Empire [-] From Egypt, Arab Muslim armies moved west, defeating Byzantine forces across North Africa. In 711, Muslim forces crossed the Strait of Gibraltar and conquered Spain. In 731, a Muslim army moved north into France to settle new areas. There, Frankish forces defeated the Muslims at the Battle of Tours. Muslims ruled parts of Spain for centuries, but advanced no farther into Europe. Elsewhere, Muslim forces besieged the Byzantine capital of Constantinople, but failed to take the well-defended city.”**

Although this language accurately describes the extent of the early Islamic conquests, it distorts the nature of those conquests and obscures the motivating ideology.

With regard to the nature of the early Islamic conquests, Webster's dictionary defines "spectacular" as "of, relating to, or constituting a spectacle: adapted or intended to excite wonder and admiration...."¹⁸⁵ Roget's thesaurus lists thirty synonyms for "spectacular", five of which directly connote approval: "wonderful", "fabulous", "marvelous", "sensational", and "splendid". None of the thirty synonyms imply disapproval, either directly or indirectly.¹⁸⁶ It is certain that "admiration" was not among the emotions felt by the peoples who were on the receiving end of Muslim swords and spears. It is highly unlikely that the Byzantines, the Persians, the Spaniards, the Franks or the Hindus thought the Islamic conquests were "wonderful", "marvelous" and/or "splendid". Accordingly, the use of the complimentary adjective "**spectacular**" to describe the Islamic conquests is highly inappropriate and inaccurate. Without it, the sentence would be historically accurate and objective.

With regard to the motivating ideology, the term *jihad* is never used anywhere in either textbook's description of the Islamic conquests. In fact, after the thoroughly inadequate definition on page 306, both textbooks erase *jihad* from history. Further, the description of the extent of the Islamic conquests on page 312 belies the assertion on page 306 that *jihad* "**holy war**" is waged only to "**defend Islam**" (emphasis added). The Muslims were clearly not "**defend[ing] Islam**" when they crossed the Mediterranean Sea to invade Spain and France, or when they invaded India. These conquests were wars of aggression fought to establish Muslim control over the conquered lands, pursuant to and in accordance with the *Qur'an's* mandate of *jihad*. In addition to sanitizing the concept of *jihad*, both textbooks entirely avoid the significance of *jihad*. The textbooks do not even raise the issue of waging warfare for the purpose of spreading a particular religion, much less encourage the students to consider whether it is appropriate. [SEE ML PATTERNS 07, SECTION V.B., p. 41.]

C. Imperialism. In the Glossary, on p.1186, both textbooks define "**imperialism**" as "**domination by one country of the political, economic or cultural life of another country or region**", with cross references to p. 156 and p. 750.

On p. 156 (Chapter 5. "**Ancient Rome and the Rise of Christianity [-] 509 B.C. - A.D. 476**", Section 2, "**From Republic to Empire**") both textbooks state:

"Ruling the Mediterranean [-] 'The Carthaginians fought for their own preservation and the sovereignty of Africa,' observed a Greek witness to the fall of Carthage; 'the Romans for supremacy and world domination.' The Romans were committed to a policy of imperialism, or establishing control over foreign lands and peoples."

¹⁸⁵ Webster's Third New International Dictionary of the English Language – Unabridged, G. & C. Merriam Company (Springfield, MA, 1971), p.2188.

¹⁸⁶ Barbara Ann Kipfer, Roget's 21st Century Thesaurus, Dell Publishing (New York, 1992), p.779.

On p.750 (Chapter 24 “**The New Imperialism [-] 1800-1914**”, Section 1, “**Building Overseas Empires**”), both textbooks state:

“Armed with new economic and political power, Western nations set out to dominate the world. ... Imperialism is the domination by one country of the political, economic, or cultural life of another country or region. As you have learned, European states won Empires in the Americas after 1492, established colonies in South Asia, and gained footholds on the coasts of Africa and China. ... Encouraged by their new economic and military strength, Europeans embarked on a path of aggressive expansion that today’s historians call the ‘new imperialism.’ In just a few decades, beginning in the 1870s, Europeans brought much of the world under their influence and control.”

In a little more than a century after the death of Muhammad, the Muslim Empire extended six thousand miles, from the Atlantic Ocean to India. Most of this “**aggressive expansion**” occurred through military conquest. Just like the Romans, the Muslims fought “**for supremacy and world domination**”, in accordance with the *Qur’an’s* mandate of *jihad*. Just like the Europeans, the purpose of the Muslim conquests was to establish Muslim “**domination**” of the conquered “**countr[ies]**” and “**region[s]**”. Thus, the Muslim conquests were, according to the definition used by this textbook, imperialistic. However, although the Muslim or Islamic “**empire**” is referred to eighteen times in Section 2 alone, the term “**imperialism**” never occurs even once in all of Chapter 10, and the issue of Muslim imperialism is never raised. This is typical of the textbooks reviewed for this Report.

D. Portrayal of the Early Islamic Conquests Compared to the Portrayal Imperialism by Non-Muslim countries.

1. Both textbooks devote four full chapters (Chapter 14, “**The Beginnings of Our Global Age: Europe, Africa and Asia [-] 1415 – 1796**”, pp.444-469; Chapter 15, “**The Beginnings of Our Global Age: Europe and the Americas [-] 1492 – 1750**”, pp.470-501; Chapter 24, “**The New Imperialism [-] 1800-1914**”, pp.748-781; Chapter 25, “**New Global Patterns [-] 1800-1914**”, pp.782-811), a total of 122 pages, to imperialism by Portugal, the Netherlands, Spain, France, Britain, Sweden, Germany, Belgium, Russia, Japan and the United States against Africa, India, numerous South Asian and Southeast Asian countries, China, Japan, Korea, North America, Latin America, the Ottoman Empire, and the Pacific Islands (the Philippines, Australia, Hawaii).

Both textbooks appropriately describe at length and in detail the negative effects of this imperialism: greed, brutality, murder, mass death from forced labor, racism, slavery, economic exploitation, etc. Both textbooks cite the “**Social Darwinism**” theory of European “**racial superiority**” (on p.751), and quote the racist beliefs of Cecil Rhodes (on p.752). [SEE ML PATTERNS 07, SECTION V.D.5.b., p. 46.] Both textbooks routinely and repeatedly employ pejorative terminology and phraseology (e.g., “**seize**”, “**scramble**”, “**frenzy**”, “**Western onslaught**”) in describing the motives and behavior of the “**imperialist**” nations.

2. In contrast, both textbooks devote only three sections of one chapter (a grand total of 17 pages) to imperialist conquests (although they are never described as such) by various Muslim empires. Included in those 17 pages is a substantial amount of material that has nothing to do with the Muslim conquests themselves. The great disparity between the amount of space devoted to European imperialism and that devoted to Islamic imperialism is striking, as is the contrast in the negative way European imperialism is depicted compared to Islamic imperialism. Education or indoctrination?

a. The Early Muslim Empire. The entire description of the establishment and decline of the Early Muslim empire (from the seventh to the fourteenth centuries) is contained in Chapter 10, Section 2, “**Building a Muslim Empire**”, pp. 310-316, a total of seven pages. Included in these seven pages are subsections on “**Early Challenges to Islam**” and “**Divisions Emerge Within Islam**” (pp.310-312), which address discord and division within the Muslim community and have nothing to do with the early Islamic conquests. No negative consequences for the peoples conquered by Muslims are described, or even implied, in Chapter 10, Section 2.

b. India. The entire description of the Muslim penetration, conquest and rule of India (from the eighth to the seventeenth centuries) is described in Chapter 10, Section 4, “**India’s Muslim Empires**”, pp.324-328, a total of five pages. In a subsection entitled “**Muslims and Hindus Clash**” on p.326, both textbooks devote a total of three column inches -- approximately one-third of one page -- to the negative impact of Islamic rule on Hindus and Buddhists from the early 1200s to the early 1500s:

“At its worst, the Muslim conquest of northern India inflicted disaster on Hindus and Buddhists. The widespread destruction of Buddhist monasteries contributed to the drastic decline of Buddhism as a major religion in India. During the most violent onslaughts, many Hindus were killed. Others may have converted to escape death.”

This brief but candid description of the “**disaster**” that the first Muslim conquerors of India “**inflicted**” on Hindus is a notable departure from the repeatedly positive portrayal of the early Muslim conquests and the antiseptic portrayal of the Ottoman and Safavid conquests discussed in the next Section.

However, in a subsection entitled “**Mughal India**” on pp.327-328, the textbook provides an incomplete, and thus misleading, description of the treatment of non-Muslims during the period of the Mughal dynasty, which ruled from 1526 to 1857. On p.327, both textbooks state with regard to “**Akbar the Great**”, who ruled Mughal India from 1556 to 1605:

“Although a Muslim, [Akbar] won the support of Hindu subjects through his policy of toleration. ... Akbar ended the tax on non-Muslims....

Akbar was a tolerant ruler, and he did abolish many of the burdens and restrictions on non-Muslims. However, in its discussion of “**Akbar’s Successors**” the textbook fails to inform the students that Akbar’s reforms were abandoned by his successors, who reinstated the traditional burdens and restrictions imposed on non-Muslims. Indeed, most of the Mughal Emperors “were notorious for their religious bigotry.”¹⁸⁷ [SEE ML PATTERNS 07, footnotes 65 and 83.]

c. The Ottoman and Safavid Empires. The rise and decline of both the Ottoman Empire (Asia Minor, Eastern Europe and the Middle East, 1300s-1700s) and the Safavid Empire (Persia/Iran, 1500s-1700s) is described in Chapter 10, Section 5, “**The Ottoman and Safavid Empires**”, pp.329-333, a total of five (5) pages. On p.329 the textbook does state that these empires (and the Mughal Empire):

“owed much of their success to new weapons [i.e., cannons and muskets] that changed warfare. ... The new military technology helped the Ottomans and Safavids create strong central governments. As a result, this period from about 1450 to 1650 is sometimes called ‘the age of gunpowder empires.’”

No connection is ever made between the concept of “**imperialism**” and the fact that these “**gunpowder empires**” were established by “**new weapons**” and “**warfare**”.

3. Finally, on p. 1150, in a section of supplementary material (maps, timelines, glossary, etc.) in the back of the book, there is a one-page explanation of the concept of “**Conquest and Empire**”. In addition to text and graphics, the page contains a flow-chart of “**Imperialism, Colonialism, Nationalism, and Revolution**” (with definitions), and a list of “Selected Empires in World History”, which include the “**Arab Muslim**” empire and the “**Ottoman**” empire. Thus, the terms “**Arab Muslim**” and “**Ottoman**” appear on the same page as the term “**Imperialism**”. However, no connection is made between the terms. There is no indication where the “**Arab Muslim**” and “**Ottoman**” empires might fit into the flow chart of “**Imperialism, Colonialism, Nationalism, and Revolution**”.

For a thousand years, from the mid-seventh century to the mid-seventeenth century, various Muslim empires waged aggressive warfare to “**dominat[e] ... the political, economic, or cultural life of another country or region.**” This is the textbook’s own definition of “imperialism” (in the main text at p. 750 and in the glossary on p.1186). However, no connection is ever made between “**imperialism**” and any Muslim empire except to portray Muslims as victims of European imperialism (e.g., Chapter 24, Section 3, “**European Claims in Muslim Regions**”, pp.762-766; Chapter 25 Section 4, “**The British Take Over India**”, pp.767-771).¹⁸⁸ The textbook

¹⁸⁷ Bostom, Jihad, p.85, citing and quoting R.C. Majumdar, ed., The Mughal Empire, (Bombay, 1974), p.xi.

¹⁸⁸ In this regard, it must be noted that Japan is identified as a victim and a perpetrator of imperialism. In Chapter 14, Section 4, “**Encounters in East Asia**”, on p.464, Japan is identified as a victim of European imperialism, while in Chapter 24, Section 5, “**China and the New Imperialism**”, on p.776, Japan is described as a perpetrator of imperialism against China. In

discusses the ill effects of European imperialism at length and in detail. This is appropriate and necessary. It is also appropriate and necessary that the students learn about the existence and negative impact of Islamic imperialism, information that is omitted in this textbook. [SEE ML PATTERNS 07, SECTION IV, p. 34.]

VI. Islam and Women.

Chapter 10, Section 1, under the heading of “**Islam: A Way of Life**”, both textbooks state on p.308:

“Impact of Islam on Women [-] ...

Islam extended rights and protection to women by affirming the spiritual equality of all Muslims. ...

Although spiritually equal under Islam, men and women had different roles and rights. For example, women inherited less than men and had a more difficult time getting a divorce. As Islam spread, Muslims adopted practices of conquered peoples. For example, the practices of veiling upper-class women and secluding them in a separate part of the home were Persian customs. ...”

Sidebar/Illustration **“Islamic Law Court [-] In this Persian painting, a man and a women seek a decision before a judge. What does this picture suggest about the rights of Muslim women?”**

Although in Islam women may be considered “**spiritually equal**” to men, the “**different...rights**” described here clearly demonstrate that in daily life Islamic *Shari’a* law discriminates against women. Further, the legal restrictions and disabilities against women are much more severe than this description indicates. [SEE ML PATTERNS 07, SECTION VI, p. 49.]

Finally, the sidebar/illustration misleads students with regard to the most severe legal disability imposed on women by Islamic *Shari’a* law: the relative value assigned to their testimony in an Islamic court. The picture portrays “**a man and a woman seek[ing] a decision before a judge**”, and the students are directed to determine what this picture “**suggest[s] about the rights of Muslim women**”. The *Qur’an* commands that the testimony of a woman is worth only half the testimony of a man. [SEE ML PATTERNS 07, SECTION VI.C., p. 50.] There is not the slightest hint anywhere in the textbook that women were, or are, under any disability when testifying in an Islamic court. Accordingly, the students can only assume from the picture, and therefore incorrectly conclude, that one man and one woman have essentially equal standing in an Islamic court.

VII. Islam and Slavery.

Chapter 25, Section 1, “**Japan Modernizes**”, Japan is described as both a victim of imperialism by the United States and European nations (on p.785), and as a perpetrator of imperialism against China and Korea (on pp.789-790).

A. The Early Muslim Slave Trade. The only mention of slavery in Chapter 10 occurs in Section 3, “**Muslim Civilization’s Golden Age**”, where it states on pp.318-319:

“Social Structure and Slavery.... As in many earlier societies, slavery was a common institution in Muslim lands, though Islamic law encouraged the freeing of slaves as an act of charity. Slaves were often from conquered lands because Muslims were not supposed to enslave other Muslims. ... However, if non-Muslim slaves converted to Islam, they did not automatically become free. ...

Checkpoint [-] What business practices were pioneered by merchants in Muslim lands.”

Chapter 10 purports to cover “**Muslim Civilizations**” from 622 to 1629 C.E./AD. This brief, superficial description of slavery in the Muslim world fails to provide the students with sufficient information on the nature and extent of the slave trade in the Islamic world during that time period. In fact, soon after the early Muslim conquests, a vast and complex international slave trade industry developed to serve the voracious appetite for slaves in the Muslim world. [SEE ML PATTERNS 07, SECTION VII.A., p. 51.] In this regard, the “**Checkpoint**” question is both significant and ironic. In fact, it was Muslims who “**pioneered**” the international slave trade industry on a massive scale.

B. The Muslim Role in the Atlantic Slave Trade. In Chapter 14, “**The Beginnings of Our Global Age: Europe, Africa and Asia [-] 1415 – 1796**”, Section 2, “**Turbulent Centuries in Africa**”, on p.452, under the heading of “**Portugal Gains Footholds**”, both textbooks state that Portugal

“...established trading posts to trade muskets, tools, and cloth for gold, ivory, hides and slaves. ...

...[T]hey...also attacked existing East African coastal cities...,which were hubs of international trade. With cannons blazing, they expelled the Arabs who controlled the East African trade network and took over the thriving commerce for themselves. ...”

On p.453, under the heading of “**The African Slave Trade Explodes**”, both textbooks state

“In the 1500s and 1600s, Europeans began to view slaves as the most important item of African trade. Slavery had existed in Africa, as elsewhere around the world, since ancient times. Egyptians, Greeks, Romans, Persians, Indians, and Aztecs often enslaved defeated foes. ...

The Arab empire also used slave labor, often captives from East Africa. In the Middle East, enslaved Africans often worked on farming estates. Others became artisans, soldiers, or merchants. Some rose to prominence in the Muslim world even though they were slaves.

Europeans Enter the Slave Trade [-] Portuguese traders quickly entered the profitable slave trade, followed by other European traders. ...

Europeans seldom went into Africa's interior to take part in slave raids. Instead, they relied on African rulers and traders to seize captives in the interior and bring them to coastal trading posts and forts. ... Over the next 300 years, the slave trade grew into a huge and profitable business to fill the need for cheap labor. Each year, traders shipped tens of thousands of enslaved Africans across the Atlantic...."

The Muslim slave trade is rendered almost totally invisible in this presentation, and the Muslim role in the Atlantic slave trade is erased entirely. [SEE ML PATTERNS 07, SECTION VII, p. 51.] The only explicit mention of Muslim slavery implies benevolence relative to non-Muslim slavery: **"Some rose to prominence in the Muslim world even though they were slaves."** Otherwise, according to the textbook's presentation, it was the **"Arab empire"** that **"used slave labor"**. The use of the term **"Arab empire"** is both chronologically anomalous and misleading. In its early years, the Muslim empire was dominated by Arabs, but soon the empire came to encompass many peoples and civilizations. The Arab Muslim empire ended around 750 CE/AD, approximately seven centuries before the beginning of the time period addressed in this subsection (**"the 1500s and 1600s"**).¹⁸⁹ During those seven centuries, slavery was practiced on a massive scale throughout the Muslim empire, not the **"Arab empire"**.

Further, at this point even the **"Arab"** role in the Atlantic slave trade is erased from history. According to both textbooks, **"[w]ith cannons blazing,"** the Portuguese **"expelled the Arabs who controlled the East African trade network and took over the thriving commerce for themselves. ..."** The Atlantic slave trade is discussed again in Chapter 15, **"The Beginnings of Our Global Age: Europe and the Americas [-] 1492 – 1750"**, **"Section 2 [-] Spanish and Portuguese Colonies in the Americas"**, on pp.478-479, and in appropriately gruesome detail in **"Section 4 [-] The Atlantic Slave Trade"**, pp.487-490. However, in this discussion there is no reference whatsoever to any Muslim or Arab role in the Atlantic slave trade. The students are never informed that the European and American slave traders obtained their human cargo from the huge and complex Muslim slave kidnapping and transportation industry that had already been in operation for 700 years. On p. 490, the textbook correctly informs the students that **"an estimated 11 million"** Africans were sent into slavery in the Americas. However, the students are never informed anywhere in the textbook that the Islamic slave trade sent into slavery between fourteen and eighteen million Africans and untold numbers of non-Africans. [SEE ML PATTERNS 07, SECTION VII.B., p. 52.]

C. Slavery in the Muslim World Today. On p. 490, both textbooks correctly inform the students that the Atlantic slave trade ended in **"the mid-1800s"**. In Chapter 23, **"Growth of Western Democracies [-] 1815-1914"**, Section 2, **"Social and Economic Reform in Britain"**, on p. 727, both textbooks discuss the abolition of

¹⁸⁹ In this regard it should be noted that in chapter 10, **"Muslim Civilizations [-] 622-1629"**, the textbook repeatedly uses the term "Muslim empire", as well as the terms "Ottoman empire", "Safavid empire" and "Mughal empire", all of which were, themselves "Muslim empires." However, the term "Arab empire" never appears anywhere in Chapter 10.

slavery in Britain. In Chapter 23, Section 4, “**Expansion of the United States**”, on pp.740-741, both textbooks discuss the abolition of slavery in the United States. However, students are never informed that the slave trade in the Muslim world continued unabated throughout the entire period of the Atlantic slave trade; that the Muslim world vigorously resisted Western efforts to end the slave trade in the nineteenth century; or that slavery in parts of the Muslim world continues into the twenty-first century. [SEE ML PATTERNS 07, SECTION VII.B., p. 52.]

Prentice Hall, Upper Saddle River, NJ World Cultures [-] A Global Mosaic, 2004

[Editor’s Note: When the review of this textbook is cross-referenced to ML Patterns 2007, please go to that section of the review of ML Patterns 2007 to see any additional detail, as well as documentation and footnotes associated with this textbook’s review.]

In Chapter 26, “**Heritage of the Middle East**”, Section 1, “**The World of Islam**”, in a subsection entitled “**The Rise of Islam**”, the textbook states on p.570:

“In 622,...Muhammad and his followers were forced to leave Mecca. They went to Yathrib, where Muhammad was welcomed as a respected leader. Later the name Yathrib was changed to Medina, or ‘city of the prophet.’

...

In Medina, Muhammad increased his following. In 630, he returned to Mecca with a strong Army and captured the city....”

The first quote is a misleading half-truth. Muhammad was not “**welcomed as a respected leader**” by the Jews of Yathrib/Medina, who rejected his teachings and his claim to be a prophet. The textbook erases from history both the presence of Jews in Yathrib/Medina, and their expulsion and extermination by Muhammad. [SEE ML PATTERNS 07, SECTION II, p. 31.] This is typical of the textbooks reviewed.

III. Islamic *Shari’a* Law: Applicability to Non-Muslims and Separation of Church and State.

A. In Chapter 26, “**Heritage of the Middle East**”, Section 1, “**The World of Islam**”, in a subsection entitled “**The Teachings of Islam**”, the textbook states on p.571:

“The Koran. The sacred book of Islam is the Koran. Muslims believe that the Koran contains the exact word of God as revealed to Muhammad. For Muslims, it is the authority on all subjects, including religion, politics and law as well as economic and social life.”

The first two sentences are correct. However, another primary source of “**authority**” for Muslims is the *Sunna* (or *Sunnah*), the life and example of Muhammad, as

collected in the *hadith*, the “traditions”. In addition, a comprehensive system of Islamic law called *Shari’a* is derived from the *Qur’an* and the *Sunna*. Under Islam, the *Qur’an*, the *Sunna* and the *Shari’a* are the ultimate “**authority on all subjects, including religion, politics and law as well as economic and social life.**” However, the textbook fails to inform students (a) that Islamic religious *Shari’a* law, derived directly from the religious texts of Islam, is also imposed, to varying degrees, on all non-Muslims living in lands conquered and controlled by Muslims; (b) that *Shari’a* law is grossly discriminatory against non-Muslims and Muslim women; (c) that *Shari’a* law also regulates and controls all governmental functions, and is incompatible with the concept of separation of church and state; and (d) that according to the *Qur’an*, it is the religious duty of all Muslims who are able to wage aggressive *jihad* warfare until Islam (and Islamic *Shari’a* law) are supreme over the entire world. [SEE ML PATTERNS 07, SECTION III, p. 33.]

B. In Chapter 27, “**The Middle East in Transition**”, Section 1, “**Political Directions**”, in a subsection entitled “Political Traditions”, the textbook states on pp.592-593:

“Forms of government. Most Middle Eastern nations today are republics, though in some dictators hold power. At independence, many nations were monarchies. Some, like Egypt, Iraq and Iran, later became republics. Others retained monarchies. Saudi Arabia and Jordan, for example, are ruled by kings. [Emphasis added.]

...

Islamic Law. In the past, Islam was both a religion and, in theory, the basis of governments in the Middle East. The Koran is held by Muslims to be the word of God. It is the highest authority for Islamic law, known as Shariah (shu REE uh). Muslims recognize the Koran as governing all aspects of life. It provides guidance for political, social and economic life, as well as for private behavior.

Today, only a few countries, such as Saudi Arabia and Iran, rely on Shariah. Most Middle Eastern nations have western-style law codes. Even so, the influence of Shariah is gaining. It has shaped legal ideas across the region.” [Emphasis added.]

The textbook’s Glossary at p. 801 defines “**republic**” as a “**form of government in which the people choose the leaders who represent them**” with a cross reference to p.18. On p.18 (Chapter 1, “**The Global Environment**”, Section 3, “**The Meaning of Culture**”, in a subsection entitled “**Forms of Government**”) the textbook states:

“Types of government today. Nations have different kinds of government. Today we often classify governments as democracies or dictatorships. In a democracy, the people have supreme power. The government can act only by and with their consent. In the form of democracy called a republic, the people choose the leaders who represent them. The United States is an example of a democracy with a republican form of government.” [Emphasis added.]

This textbook's assertions that "**Most Middle Eastern nations today are republics**" (like the United States), and "**have western-style law codes**" are patently false.

In 1948, the United Nations adopted the Universal Declaration of Human Rights ("UDHR"),¹⁹⁰ which enumerates principles of individual rights and electoral democracy already incorporated into the Constitution of the United States and most "western-style law codes". On the subject of individual rights and liberties, the UDHR declares:

"All human beings are born free and equal in dignity and rights..."¹⁹¹

"Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status..."¹⁹²

"No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment."¹⁹³

"All are equal before the law and are entitled without any discrimination to equal protection of the law..."¹⁹⁴

"Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution."¹⁹⁵

"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."¹⁹⁶

"Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers."¹⁹⁷

On the subject of form of government and electoral democracy, the UDHR declares:

"Everyone has the right to take part in the government of his country, directly or through freely chosen representatives."¹⁹⁸

¹⁹⁰ The Universal Declaration of Human Rights, Adopted by UN General Assembly Resolution 217A (III) of 10 December 1948, <http://www.un.org/en/documents/udhr/index.shtml>

¹⁹¹ *Ibid.*, Article 1.

¹⁹² *Ibid.*, Article 2.

¹⁹³ *Ibid.*, Article 5.

¹⁹⁴ *Ibid.*, Article 7.

¹⁹⁵ *Ibid.*, Article 16(1).

¹⁹⁶ *Ibid.*, Article 18.

¹⁹⁷ *Ibid.*, Article 19.

¹⁹⁸ *Ibid.*, Article 21(1).

“The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.”¹⁹⁹

Individual Rights and Liberties in the Middle East.

A. In blatant violation of numerous provisions of the UDHR, *Shari'a* law “as applied today”²⁰⁰ is grossly discriminatory, and denies equal protection of the law on the basis of both religion and sex.²⁰¹

B. With regard to “cruel, inhuman or degrading...punishment” (UDHR Article 5), *Shari'a* law specifies flogging, amputation of limbs, death by stoning and death by crucifixion for various crimes (e.g., theft, adultery, drinking alcohol).²⁰²

C. With regard to freedom of marriage (UDHR Article 16(1)), *Shari'a* law holds that Muslim men may marry Jewish and/or Christian women, but Jewish and Christian men are prohibited from marrying Muslim women.²⁰³

D. With regard to the “freedom to change...religion” (UDHR Article 18), *Shari'a* law specifies that apostasy from Islam is subject to severe punishments, including death.²⁰⁴

Response of the Organization of the Islamic Conference to the Principles of Individual Rights and Electoral Democracy Enumerated in the United Nations Universal Declaration of Human Rights.

¹⁹⁹ Ibid., Article 21(3).

²⁰⁰ Rudolph Peters, Crime and Punishment in Islamic Law, Cambridge University Press (Cambridge, New York, 2005), p.175.

²⁰¹ Ibid., pp.174-181. SEE ALSO, this report, ML PATTERNS 07, SECTIONS III, IV and VI.

²⁰² Qur-an Al-Madinah, pp. 293-294 (Surah 5:33), p.295 (Surah 5:38), p.1002 (Surah 24:2), p.1003 (Surah 24:4); Hadith of Sahih al-Bukhari, USC Sunnah and Hadith, Volume 2, Book 23, Number 413; Volume 3, Book 49, Number 860; Volume 3, Book 50, Number 885; Volume 4, Book 56, Number 829; Volume 6, Book 60, Number 79; Volume 7, Book 63, Number 195; Volume 7, Book 63, Number 196; Volume 8, Book 78, Number 629; Volume 8, Book 82, Numbers 803-810, 813-816, 818, 821, 824-826, 838-839, 842; Volume 9, Book 89, Number 303; Volume 9, Book 91, Number 365; Volume 9, Book 92, Number 432; Volume 9, Book 93, Number 633; Hadith of Sahih Muslim, Book 007, Number 2969; Book 009, Number 3568; Book 016, Number 4140; Book 017, Number 4191; Book 017, Number 4192-4198, 4201, 4205-4206, 4209-4218; Book 020, Number 4483; al-Misri, Reliance, pp.613-617, 668; R. Peters, Crime and Punishment, pp.35-38, 53-62; 92-94, 99-100.

²⁰³ Qur-an Al-Madinah, pp.94-95 (Surah 2:221); pp.280-281 (Surah 5:5); al-Misri, Reliance, pp.529, 609; Khadduri, p.197; Sircar, Vol.1, pp.305-306; Bakhtiar, pp.416.

²⁰⁴ Qur-an Al-Madinah, pp.240-241 (Surah 4:89); pp.674-675 (Surah 16:106); Hadith of Salih al-Bukhari, USC Sunnah and Hadith, Volume 5, Book 59, Number 632; Volume 9, Book 83, Number 17; Volume 9, Book 83, Number 37; al-Misri, Reliance, pp. 109, 593, 595-596; Rushd, p.552; Khadduri, pp.149-152; R. Peters, Crime and Punishment, pp.64-65; Andrew G. Bostom, “Apostasy and the Islamic Nations”, American Thinker, September 21, 2009, http://www.americanthinker.com/2009/09/apostasy_and_the_islamic_natio.html.

According to its official web site, the OIC, Organization of Islamic Cooperation (formerly the Organization of the Islamic Conference) “is the collective voice of the Muslim world” and its purpose is “to safeguard and protect the interests of the Muslim world....”²⁰⁵ In 1990, in order to clarify the nature of “human rights” in Islam, the OIC issued the “Cairo Declaration of Human Rights in Islam” (“CDHRI”). The CDHRI is intended to “serve as a general guidance for Member States in the field of human rights.”²⁰⁶ The CDHRI was submitted to and published by the United Nations “as a contribution of the Organization of the Islamic Conference to the World Conference on Human Rights.”²⁰⁷

The first paragraph of CDHRI asserts that, according to purported divine mandate, the Islamic *Shari'a* version of “human rights” is eternally immutable:

“[N]o one as a matter of principle has the right to suspend them in whole or in part or violate or ignore them in as much as they are binding divine commandments,...thereby making their observance an act of worship and their neglect or violation an abominable sin....”

CDHRI repeatedly and explicitly states that numerous specified “human rights” are recognized only when they are “in accordance with”, “not contrary to”, as “prescribed by”, or “within the framework of” Islamic *Shari'a* law. For example,

A. CDHRI’s preamble “affirm[s]” the “freedom and right to a dignified life in accordance with the Islamic Shari'ah” (Emphasis added.) For a detailed discussion of the “freedom and right to a dignified life” accorded to non-Muslims under *Shari'a* law, SEE ML PATTERNS 07, Section III, p. 33 and Section IV, p. 34. For a detailed discussion of the “freedom and right to a dignified life” accorded to Muslim women under *Shari'a* law, SEE ML PATTERNS 07, Section VI, p. 49.

B. With regard to freedom of expression, CDHRI states that “[e]veryone shall have the right to express his opinion freely in such manner as would not be contrary to the principles of the Shari'ah (Article 22(a)) and “[e]veryone shall have the right to advocate what is right, and propagate what is good, and warn against what is wrong and evil according to the norms of Islamic Shari'ah” (Article 22(b)) . (Emphasis added.)

C. With regard to cruel and inhuman punishment, Article 19(c) of CDHRI provides that “There shall be no crime or punishment except as provided for in the Shari'ah”. (Emphasis added.) Thus, “human rights” in Islam expressly mandates punishments universally recognized as barbaric by the civilized world, e.g., flogging, amputation of limbs, death by stoning and death by crucifixion.²⁰⁸ According to CDHRI, these *Shari'a* prescribed punishments are not merely

²⁰⁵ “About OIC”, http://www.oic-oci.org/page_detail.asp?p_id=52.

²⁰⁶ “The Cairo Declaration of Human Rights in Islam”, Nineteenth Islamic Conference of Foreign Ministers, August 5, 1990, <http://www.oic-oci.org/english/article/human.htm>.

²⁰⁷ “Contribution of the Organization of the Islamic Conference”, World Conference on Human Rights, A/CONF.157/PC/62/Add.18, June 9, 1993, <http://www.arabhumanrights.org/publications/regional/islamic/cairo-declaration-islam-93e.pdf>.

²⁰⁸ See footnote 203, and accompanying text.

permissible -- they are “binding divine commandments”: amputating a thief’s hand and stoning an adulterer to death are “act[s] of worship”, and the failure to do so is “an abominable sin”.

Lest there be any doubt about the primacy of Islamic *Shari’a* over “human rights”, the last two articles of CDHRI state that “[a]ll the rights and freedoms stipulated in this Declaration are subject to the Islamic Shari’ah (Article 24) and “[t]he Islamic Shari’ah is the only source of reference for the explanation or clarification of any of the articles of this Declaration”. (Article 25).

In 1992, Adama Dieng, the Secretary General of the International Commission of Jurists, issued a statement regarding the CDHRI that included the following points:²⁰⁹

- i. It gravely threatens the intercultural consensus on which human rights instruments are based;
- ii. It introduces, in the name of the defense of human rights, an intolerable discrimination against both non-Muslims and women;
- iii. It reveals a deliberately restrictive character in regard to certain fundamental rights and freedoms...

In view of the foregoing discussion, it is clear that Islamic *Shari’a* law is in fundamental and irreconcilable conflict with many of the basic rights enumerated in the United Nations’ Universal Declaration of Human Rights. What’s more, the textbook’s statement that “**the influence of Shariah is gaining**” in the Middle East is a gross understatement. For instance, according to a 2007 poll conducted in Egypt, Morocco, Pakistan and Indonesia by the University of Maryland, a staggering 74% of all participants want to “require a strict application of Sharia law in every Islamic country”. (Emphasis added.)²¹⁰ [SEE ML PATTERNS 07, the end of APPENDIX A, p. 65, for other polls that confirm these findings.]

The nature of individual rights and liberties and “**western-style law codes**” in “[**m]ost Middle Eastern nations**” is clearly revealed by the lack of political and individual freedom in those countries. It is true that, as of the writing of this Report, there have been free, democratic elections in a few Muslim countries, including Egypt and Tunisia. However, as noted in the January 2011 “Freedom in the World” report published by Freedom House, the vast majority of Muslim countries in the Middle East and North Africa are classified as, and continue to be, “not free.”²¹¹ Thus, the claim this textbook makes that Muslim countries in this region have “western-style law codes” is not supported by the facts.

Education or indoctrination?

Furthermore, it remains to be seen how the elections held in Egypt and Tunisia will affect freedom in those two countries in the long-term. Elections in and of themselves do not guarantee future democracy or freedom. Adolf Hitler was

²⁰⁹ Spencer, p. 421.

²¹⁰ “*Muslim Public Opinion on US Policy, Attacks on Civilians and al Qaeda*”, Program on International Policy Attitudes at the University of Maryland, April 24, 2007, http://www.worldpublicopinion.org/pipa/pdf/apr07/START_Apr07_rpt.pdf, p.15.

²¹¹ http://freedomhouse.org/images/File/fiw/FIW2011_MENA_Map_1st%20draft.pdf

democratically elected. With Islamist political parties receiving majority support in both countries, the jury will be out before any definitive conclusions can be drawn regarding what these elections mean for future democracy, freedom, and **“western-style law codes.”**

As noted previously, Afghanistan and Iraq, both of which have conducted elections, also have constitutions that require laws comply with *Shari'a* law. Should these countries impose strict *Shari'a* law, it would be impossible to argue that elections in and of themselves brought freedom and **“western-style law codes”** to these countries.

The case of the 2006 elections in Gaza is also instructive, where the terrorist organization Hamas was victorious. Just three years later, in 2009, Hamas announced it was instituting strict *Shari'a* law.²¹²

IV. Status and Treatment of Christians and Jews Under Islam.

In Chapter 26, **“Heritage of the Middle East”**, Section 1, **“The World of Islam”**, in a subsection entitled **“The Teachings of Islam”**, the textbook states on p.571:

“Muhammad...called Jews and Christians ‘people of the book’ because they followed God’s teachings in the Bible. The ‘people of the book’ had a special status as *ahl al-dhimma*, or protected people, and Muslims were required to treat them with tolerance.”

In a subsection entitled **“Expansion of Islam”** the textbook states on p.572-573:

“The Muslims were tolerant conquerors. They did not force ‘people of the book’ to convert to Islam. Jews and Christians were free to worship as they pleased, make money in trade, own property, and hold government office. However, they had to pay a special ‘nonbeliever’ tax. Some people converted to Islam in order to avoid the tax.”

This presentation seriously misstates the status and treatment of Christians and Jews under Islam. While it is true that at some times and in some places, Muslim conquerors exercised some degree of tolerance, this was the exception, not the rule, and the assertion that **“the Muslims were tolerant conquerors”** is false.

It is also false for the textbook to claim that **“Jews and Christians were free to worship as they pleased...”** Muslim conquerors placed numerous onerous burdens and restrictions upon Christians and Jews, both in the practice of their religions and in their daily lives. [SEE ML PATTERNS 07, SECTION IV, p. 34.]

Further, the term **“protected people”** is deceptive. **“[P]rotected people”** is, indeed, the literal translation of the Arabic term **“*ahl al-dhimma*”**. However, this so-called **“protected”** status was imposed by force and perpetuated by the threat of force. The alternatives to this “protected” status offered to conquered Jews and Christians were conversion to Islam, or death. The numerous burdens and restrictions on Jews and

²¹² <http://utbnewsdesk.wordpress.com/2009/01/09/hamas-institutes-sharia-law-in-gaza/>

Christians were an integral part of their “**protected**” status. As an authoritative manual of *Shari’a* law instructs, such protection “is only valid when the subject peoples: follow the rules of Islam...and pay the non-Muslim poll tax (jizya).”²¹³

Utilization of the deceptive euphemism “**protected people**” serves only to obscure the oppressive and discriminatory treatment of Jews and Christians under Islamic *Shari’a* law. [SEE ML PATTERNS 07, SECTION IV, p. 34.] The historical intolerance of Islam towards Christians and Jews is also demonstrated by their expulsion from the Arabian Peninsula, and the *Qur’anic* mandate to wage perpetual warfare on all non-Muslims until they submit and acknowledge the supremacy of Islam. [SEE ML PATTERNS 07, SECTION IV, p. 34, SECTION V, p. 41, and APPENDIX A, p. 58.]

V. *Jihad* and the Early Islamic Conquests

A. The Meaning of “*Jihad*”. In Chapter 26, “**Heritage of the Middle East**”, Section 1, “**The World of Islam**”, in a subsection entitled “**The Teachings of Islam**”, the textbook states on p.571:

Five Pillars. ...

...

Some Muslims look on jihad, or struggle in God’s service, as a sixth pillar. Jihad includes a person’s inner struggle to achieve spiritual peace as well as any battle in defense of Islam.”

By listing it first, this language incorrectly implies that an individual’s “**inner struggle to achieve spiritual peace**” is the primary meaning of *jihad*, and that “**battle**” is only a secondary meaning. According to most classical and modern Islamic theologians, jurists and scholars, the *Qur’an* and *Shari’a* make it clear that warfare against non-Muslims is the predominant meaning and highest form of *jihad*. Further, the statement that *jihad* is only “in defense of Islam” is blatantly false. *Jihad* warfare specifically includes aggressive warfare for the purpose of making Islam supreme over the entire world. [For a detailed examination of this SEE ML PATTERNS 07, SECTION V.A., p. 41 and APPENDIX A, p. 58.]

B. Warfare in the Name of Religion. The textbook never even implies that Muslims waged aggressive warfare to make Islam supreme over the entire world, much less encourages students to consider the implications of waging warfare to advance a particular religion.

C. Imperialism and the Portrayal of the Early Islamic Conquests Compared to the Portrayal of Imperialism by non-Muslim Countries. In the Glossary, on p.798, the textbook defines “**imperialism**” as “**control by one country of the political, economic or cultural life of another country or region**”, with a cross reference to p.35. The same definition is offered on pp.35-36, in Chapter 2, “**The World Today**”, Section 2, “**Shaping the Industrial World**”. The textbook continues on p.36,

²¹³ Al-Misri, Reliance, o11.3a.b.

“European Imperialist powers included Great Britain, France, Germany, Portugal, Italy, Belgium, Russia, Spain, and the Netherlands. Japan and the United States also expanded their influence during the Age of Imperialism.”

The textbook also discusses worldwide European, American and/or Japanese **“imperialism”** and colonial conquest in numerous chapters and sections throughout the textbook. In contrast, although Muslim empires clearly **“control[ed]...the political, economic or cultural life”** of many countries and regions, the term **“imperialism”** is never used and the concept is never discussed in connection with any Muslim empire or country, except when describing Muslims as victims of European “imperialism”, e.g., Chapter 26, “Heritage of the Middle East”, Section 4, “Imperialism and Nationalism”.

Education or indoctrination?

Prentice Hall, Upper Saddle River, NJ World Explorer [-] Medieval Times to Today, 2003

Editor’s Note: When the review of this textbook is cross-referenced to ML Patterns 2007, please go to that section of the review of ML Patterns 2007 to see any documentation and footnotes associated with this textbook’s review.]

II. The Relationship Between Muhammad and the Jews of Medina.

In Chapter 1, **“The Byzantine and Muslim Empires”**, Section 2, **“The Rise and Spread of Islam”**, in a subsection entitled **“Muhammad’s Life”**, the textbook states on p.19:

“The Hijra: From Mecca to Medina [-] ...

People in Yathrib (YATH rub), a city north of Mecca, invited Muhammad to come to their city. They saw him as a wise man who could settle disputes in their city. Many of them also believed that Muhammad was a prophet, or a person who carried God’s message. Muhammad seized this opportunity. In 622, he and his followers went to Yathrib.

The movement of early Muslims from Mecca to Yathrib is known as the hijra (HIJ rah), which means “the migration.” The year of the hijra, 622, became year 1 on the Muslim calendar.

After the hijra, the name of Yathrib was changed to Medina, which means ‘city’ and is short for ‘city of the prophet.’ Medina quickly became a great Islamic center.”

This is misleading due to the omission of important facts regarding the Jews who lived in Yathrib/Medina and how they were treated by Muhammad. The Jews there did not have any part in **“invit[ing]”** Muhammad to Yathrib/Medina, and there were no Jews present

at the negotiations that brought him there.²¹⁴ The Jews of Yathrib did not believe that Muhammad was a prophet and they rejected his religion. As a result, Muhammad expelled or exterminated them. [SEE ML PATTERNS 07, SECTION II, p. 31.] The textbook erases from history both the presence of the Jews in Yathrib/Medina, and their expulsion and extermination by Muhammad. This is typical of the textbooks reviewed for this report.

III. Islamic *Shari'a* Law: Applicability to Non-Muslims and Separation of Church and State.

The textbook does not use the term “*Shari'a*” or the phrase “Islamic law”. However, in Chapter 1, Section 3, “**The Religion of Islam**”, in a subsection entitled “**Muslim Belief**”, the textbook states on p.23:

“The Quran [-] ...Islam is not just a set of beliefs. It is a way of life. Islam is a guide to the way Muslims should live, conduct family life, and deal with others.

The things God revealed to Muhammad included the rules of Islam, which are written in a book called the Quran (koo RAHN). Many Muslims know the Quran by heart. Like the Torah, or Jewish holy book, and the Christian Bible, the Quran contains many kinds of writing, including stories, promises, warnings and instructions.”

This language grievously understates the authority and significance of Islam and the *Qur'an* to Muslims.

A. Islam is not merely a “**guide to the way Muslims should live**”. Muslims believe that the *Qur'an* is the immutable word of Allah as revealed to Muhammad. As such, it is both the basis and the ultimate authority for *Shari'a* law. [SEE ML PATTERNS 07, SECTION III, p. 33.]

B. This formulation makes a faulty comparison between the *Qur'an* and Jewish and Christian scriptures. For example, the *Qur'an* contains numerous passages that command relentless war against non-Muslims, everywhere and for all time. No comparable commands or exhortations exist in either the Jewish or Christian scriptures. [SEE ML PATTERNS 07, SECTION V.A., p. 41 and APPENDIX A, p. 58.]

IV. Status and Treatment of Christians and Jews Under Islam.

In Chapter 1, Section 2, in a subsection entitled “**Expansion of Islam**”, the textbook states on p.20:

“Islam respected Jews and Christians. ... Under Islam, Jews and Christians were allowed to practice their own faiths.”

²¹⁴ Norman A. Stillman, *The Jews of Arab Lands – A History and Source Book*, Jewish Publication Society of America (Philadelphia, 1979), pp.9-10; G. D. Newby, *A History of the Jews of Arabia – From Ancient Times to Their Eclipse Under Islam*, University of South Carolina Press (Columbia, SC, 1988), p.79; Hitti, p.116.

In Chapter 1, Section 3, in a subsection entitled “**Relationships Outside and Inside Islam**”, the textbook states on p.23-24:

“People of the Book [-] Muhammad felt respect for Jews and Christians. He called them ‘people of the Book.’ ...”

Rulers of the Muslim empire saw Jews and Christians as ‘protected people.’ As long as they accepted Muslim rule, Jews and Christians were allowed to practice their religions and pursue their own business affairs. However, they had to pay a special tax called the jizya.”

This material seriously misrepresents the status and treatment of Christians and Jews under Islam.

A. The degree of “**respect**” accorded to Jews and Christians is clearly indicated by their characterization in the *Qur’an* as “apes”, “pigs” and “dogs”; their expulsion from the Arabian Peninsula; and the *Qur’anic* mandate to wage perpetual warfare on all non-Muslims until they submit and acknowledge the supremacy of Islam. [SEE ML PATTERNS 07, SECTION IV, p. 34, SECTION V, p. 41, and APPENDIX A, p. 58.]

B. The use of the term “protected people” is misleading. “[**P**]rotected people” is, indeed, the literal translation of the Arabic term “*dhimma*” (singular: “*dhimmi*”), which is the label applied to Jews and Christians conquered by Muslims. However, *dhimma* status was imposed by force and perpetuated by the threat of force. This relationship is extortionate, not “**protect[ive]**”. Use of the misleading euphemism “**protected people**” conceals the coercive, oppressive and discriminatory nature of status and treatment of Jews and Christians under “**Muslim rule**”. [SEE ML PATTERNS 07, SECTION IV, p. 34.]

C. The textbook’s description of the conditions imposed on Christians and Jews is also misleading. In addition to paying the *jizya* tax, “**Muslim rule**” imposed a litany of burdens, restrictions and legal disabilities on Christians and Jews, both in the practice of their religions and in their daily lives. These burdens, restrictions and legal disabilities are much more onerous than the textbook’s vague, sterile formulation implies. [SEE ML PATTERNS 07, SECTION IV, p. 34.]

V. Jihad and the Early Islamic Conquests

A. The Meaning of “Jihad”, and Warfare in the Name of Religion. In Chapter 1, Section 2, on p.19 in the subsection entitled “**Expansion of Islam**”, the textbook describes the establishment of the Muslim empire from “**North Africa, Spain and southern France...to the borders of northern India and China.**” The term “*jihad*” is never used or defined in the textbook’s discussion of the Islamic conquests. Even more significantly, the textbook never even hints that armed force was ever used to spread Islam, much less encourages students to consider the implications of waging warfare to advance a particular religion.

B. Imperialism and the Portrayal of the Early Islamic Conquests Compared to the Portrayal of Imperialism by non-Muslim Countries. In the Glossary on p.278, the textbook defines “imperialism” as “a country’s policy of extending it’s rule over other countries, or colonizing; during the 1800s, Europeans obtained raw materials and created markets for their goods using such a policy....” In Chapter 6, “A New Age in Europe”, Section 4, “Conquests in the Americas and Africa” on pp.156-161, the textbook describes European colonial conquests and the destruction of American and African societies and cultures. In Chapter 7, “Changes in the Western World”, Section 4, “Revolution and Imperialism”, in a subsection entitled “Nations and Empires” on p.193, the textbook describes the motives and methods of imperialism by Belgium, Britain, France, Germany, Italy, the Netherlands, Portugal and the United States. In both sections, the textbook appropriately describes the negative effects of colonialism and imperialism: greed, brutality, slavery, economic exploitation, etc. In contrast, in discussing the establishment of the early Islamic empire, no negative effects are described, or even implied. This is typical of the textbooks reviewed for this Report.

Education or indoctrination?

VI. Islam and Women.

In Chapter 1, Section 3, in the subsection entitled “Relationships Outside and Inside Islam”, the textbook states on p.24:

“Men’s and Women’s Roles [-] Muhammad insisted that all Muslims were equal in spirit – whether rich or poor, men or women. This equality allowed women to have many rights in early Islamic society that they did not have in other lands. For instance, they had a right to an education and could not be married without their agreement.

Despite this equality, men and women had very different roles in Islamic communities. Men were more likely to be involved in life outside the home. They inherited a greater share of property after a parent died. Muslim men were expected to treat their wives kindly and provide for them.

As Islam moved into other lands, Muslims sometimes adopted the attitudes towards women that they found in the places they conquered. In a few Muslim countries today, women must cover their faces when they go out of the house. Some Muslims find support for this in the Quran, which says that all believers, both men and women, should dress modestly.”

While women may have been “equal in spirit” to men, they were definitely not equal under Islamic *Shari’a* law. The textbook hints at this in the second paragraph by referring to one of the many restrictions and legal disabilities that are placed on women under Islamic *Shari’a* law. This is not merely a matter of “different roles”, as blandly asserted in the second paragraph. It is a matter of systematic legal discrimination against Muslim women, which includes the Qur’anic sanction of wife beating (*Surah* 4.34). Further, the nature and extent of the restrictions and legal disabilities imposed on women under Islamic *Shari’a* law are much more numerous and onerous than the textbook’s single example implies. [For a more detailed examination of this SEE ML PATTERNS 07, SECTION VI, p. 49.]

VII. Islam and Slavery.

A. The Early Muslim Slave Trade. Chapter 1 contains three sections (18 pages) devoted to its discussion of the early history of Islam. The words “slave” and “slavery” do not appear anywhere. The textbook erases slavery from the early history of Islam.

B. The Muslim Role in the Atlantic Slave Trade and Slavery in the Muslim World Today. In Chapter 6, “A New Age in Europe”, Section 4, “**Conquests in the Americas and Africa**”, in a subsection entitled “**Europeans and Africans Clash**” on pp.159-161, the textbook discusses the enslavement of Africans. On pp.160-161, the textbook states:

“Slavery Comes to the Americas [-]

No one is sure just how many enslaved Africans were taken to the Americas. Some historians put the number at about 12 million. An equal number or more may have died before or on the journey to the Americas. ...

Effects of Slavery [-] The slave trade created a disaster for Africa. European slavers lured Africans into wars against their neighbors. ...

Europeans wanted the youngest and healthiest Africans to provide free labor for the Americas. But the loss of so many of its best people and other problems created by the wars caused Africans to suffer for centuries. Even after the slave trade ended in the late 1800s, its effects continued to be felt.”

The textbook’s estimate of the total number of Africans sold into slavery in the Americas is accurate, as is its description of the effects of slavery on African peoples. However, the textbook makes no mention whatsoever of the Muslim role in the Atlantic slave trade, or of the far greater number of Africans kidnapped and sold into the Muslim slave trade. Further, the textbook fails to inform the student that the Muslim slave trade predated the Atlantic slave trade by over 700 years; continued unabated throughout the period of the Atlantic slave trade; and continues in some areas of the Muslim world today. [SEE ML PATTERNS 07, SECTION VII, p. 51.]

Teachers’ Curriculum Institute, Palo Alto, CA **History Alive! The Medieval World and Beyond, 2005**

[Editor’s Note: Since there is no material covering Muhammad and Jerusalem in ML PATTERNS 07, the material found here in TCI History Alive! serves as the PRIMARY ANALYSIS for that section.]

I. Muhammad and Jerusalem

In Chapter 8, “**The Prophet Muhammad**”, Section 8.5, “**Muhammad’s Teaching Meets with Rejection**” on page 87, the textbook states:

“The Qur’an tells the story of the Night Journey in which a winged horse took Muhammad to Jerusalem....”

This statement is incorrect. The *Qur’an* does not say that Muhammad’s “**Night Journey**” went to Jerusalem. The verse in question (*Qur’an* 17:1) states that Muhammad was transported from *masjid al haram*, “the sacred mosque”, to *masjid al-aqsa*, “the furthest place of worship” or “the furthest mosque”. The *Qur’an* makes clear that “the sacred mosque” is in Mecca. However, the location of “the furthest mosque” is not identified. Although Jerusalem was well known at the time, it is never mentioned by name in the *Qur’an*.²¹⁵ For decades after the *Qur’an* was written, the prevailing belief was “the furthest mosque” was in heaven, and the “**Night Journey**” took place only in Muhammad’s dream.²¹⁶ However, some Muslims sought to associate “the furthest mosque” with an earthly location. Sites were suggested, such as Medina and *al-Girannah* (or *al Jirannah*), both on the Arabian Peninsula.²¹⁷ None of the early stories of Muhammad mention Jerusalem as the site of “the furthest mosque.”²¹⁸

The “tradition” that Jerusalem was the location of “the furthest mosque” originated more than fifty years after Muhammad’s death. The purpose was to create a religious connection between Jerusalem and Islam that did not previously exist. The reason for creating this tradition was two-fold. First, there was a political and military rivalry between the Umayyad caliphate (which was based in Damascus and controlled Jerusalem), and a powerful faction of rebellious dissident Muslims which controlled Mecca. The Umayyad Caliphate needed a religious justification to substitute Jerusalem for Mecca as an alternate site for pilgrimage.²¹⁹ Second, it served to impress the triumph of Islam upon the Jews, and especially upon the Christians from whom Jerusalem had been seized.²²⁰ Accordingly, the builder of the Dome of the Rock, Caliph Abd al-Malik,

²¹⁵ The History of Jerusalem – The Early Muslim Period – 638-1099, Joshua Prawer and Haggai Ben-Shammai, Eds., New York University Press (New York, 1996), p. 353; Some Religious Aspects of Islam, Hava Lazarus-Yafeh, E.J. Brill (Leiden, Netherlands, 1981), p.58.

²¹⁶ Prawer and Ben-Shammai, pp. 355, 357-358; Lazarus-Yafeh, p.63; Daniel Pipes, “The Muslim Claim to Jerusalem”, *Middle East Quarterly*, Fall 2001, <http://www.meforum.org/article/490>;

²¹⁷ al-Waqidi, *Kitab al-Maghazi*. (Oxford: Oxford University Press, 1966), Vol. 3, 958-959. See also, Thomas A. Idinopulos, Jerusalem – A History of the Holiest City as Seen Through the Struggles of Jews, Christians, and Muslims, Elephant Paperbacks/Ivan R. Dee (Chicago, 1994), p. 232 [revised edition of Idinopulos, Jerusalem Blessed, Jerusalem Cursed, Ivan R., Dee (Chicago, 1991)], citing Oleg Grabar, “The Umayyad Dome of the Rock in Jerusalem,” *Ars Orientalis*, vol. 3 (1959), p. 37; Pipes, supra, citing Alfred Guillaume, “Where Was Al-Masjid Al-Aqsa?” *Al-Andalus*, (18) 1953: 323-36; “Egyptian Ministry of Culture Publication: The Prophet Muhammad’s ‘Night Journey’ was Not to Jerusalem but to Medina”, MEMRI, Special Dispatch Series No. 564, Sept 3, 2002, <http://memri.org/bin/articles.cgi?Page=archives&Area=sd&ID=SP56403>.

²¹⁸ Lazarus-Yafeh, p. 65; Prawer and Ben-Shammai, p. 357.

²¹⁹ Norman Kotker, The Earthly Jerusalem, Scribners (New York, 1969), pp150-151; Idinopulos, p.231; Lazarus-Yafeh, p. 61; Pipes, supra.

²²⁰ Idinopulos, pp.207, 230-233. Prawer and Ben-Shammai, p. 357.

...saw to it that explicitly anti-Christian sentiments from the Koran were inscribed on the upper inner walls of the Dome. The major inscription, an incredible 240 meters long (the oldest contemporary piece of Islamic writing extant), denounces Christ's incarnation and the Trinity.²²¹

The first reference to *Qur'an* 17:1, the "**Night Journey**" verse, was inscribed on the outer wall of the Dome more than 300 years after the Dome was constructed.²²² If Jerusalem had been the location of "the furthest mosque" mentioned in the "**Night Journey**" *Surah*, it is highly unlikely the Muslims would have waited 300 years to inscribe it on the Dome of the Rock.²²³

II. The Relationship Between Muhammad and the Jews of Medina.

Chapter 8, Section 8.6, "**From the Migration to Madinah to the End of His Life**", on page 88, purports to relate the history of Mohammad in Madinah (Medina), previously known as Yathrib. The only mention of Jews in the entire "**Madinah**" section is the statement that

"Muhammad also asked his followers to respect Christians and Jews. Like Muslims, these "People of the Book" believed in one God."²²⁴

It is not apparent from this statement that there were any Jews in Medina. Muhammad's expulsion and extermination of the Jews of Medina are erased from this history. [SEE ML PATTERNS 07, SECTION II, p. 31.] Omitting this historically important fact is common in the textbooks reviewed for this Report.

III. Islamic *Shari'a* Law - Applicability to Non-Muslims and Separation of Church and State.

²²¹ Idinopulos, p. 232. See also, Prawer & Ben-Shammai, p.357; Lazarus-Yafeh, p. 62; Pipes, supra.

²²² Prawer & Ben-Shammai, p.357; Pipes, supra.

²²³ If this religious "tradition" had no purpose other than to serve the spiritual needs of Muslims, it would be unobjectionable. However, the religious "tradition" that the "Night Journey" took Muhammad to Jerusalem, which has no basis in historical fact, is used to deny the verified historical existence of the Jewish Temples in Jerusalem and the historical connection between Judaism and the Temple Mount. Yitzhak Reiter, *Jerusalem and Its Role in Islamic Solidarity*, Palgrave/MacMillan (New York, 2008), pp.37-62; "Arab Leaders Deny Jewish History on The Temple Mount", Anti-Defamation League, August 6, 2003, http://www.adl.org/Anti_semitism/arab/temple_denial.asp; Itamar Marcus and Barbara Crook, "Anti-Semitism among Palestinian Authority Academics", Jerusalem Center for Public Affairs, June 1, 2008, <http://www.jcpa.org/JCPA/Templates/ShowPage.asp?DRIT=3&DBID=1&LNGID=1&TMID=111&FID=253&PID=0&IID=2110&TTL=Anti-Semitism among Palestinian Authority Academics>; Nadav Shragai, "In the beginning was Al-Aksa", Haaretz, November 11, 2005, <http://www.haaretz.com/hasen/pages/ShArt.jhtml?itemNo=650192%20>; Mike Seid, "Western Wall was never part of temple", Jerusalem Post, October 25, 2007, <http://www.jpost.com/servlet/Satellite?cid=1192380646406&pagename=JPost%2FJPArticle%2FShragai>; Pipes, supra.

²²⁴ SEE ALSO Section IV, Status and Treatment of Christians and Jews Under Islam, below.

In Chapter 9, “**The Teachings of Islam**”, Section 9.10, “**Shari’ah: Islamic Law**” on page 102, the textbook states:

“Shari’ah covers Muslims’ duties towards God. It guides them in their personal behavior and relationships with others. Shari’ah promotes obedience to the Qur’an and respect for others.

....

Shari’ah also covers Muslims’ duties toward other people. These duties can be broadly grouped into criminal, commercial, family, and inheritance law.”

In Chapter 9, Section 9.11, “**Chapter Summary**” on page 103, the textbook states:

“Shari’ah, or Islamic law, helps Muslims live by the teachings of the Qur’an. It includes practices of daily life as well as the duty to respect others.”

The textbook’s description of *Shari’a* grievously understates how it encompasses all aspects of human thought and behavior. The textbook fails to inform the students (a) that Islamic religious *Shari’a* law is also imposed, to varying degrees, on all non-Muslims living in lands conquered and controlled by Muslims; (b) that *Shari’a* law is grossly discriminatory against non-Muslims and Muslim women; (c) that *Shari’a* law also regulates and controls all governmental functions, and is incompatible with the concept of separation of church and state; and (d) that according to the *Qur’an*, it the religious duty of all Muslims who are able to wage aggressive *jihad* warfare until Islam and *Shari’a* law are supreme over the entire world. . [SEE ML PATTERNS 07, SECTION III, p. 33.]

IV. Status and Treatment of Christians and Jews Under Islam.

A. In Chapter 8, Section 8.6, on page 88, the textbook states:

“Muhammad...asked his followers to respect Christians and Jews. Like Muslims, these ‘People of the Book’ believed in one God.”

In Chapter 8, Section 8.9, “**Chapter Summary**”, the textbook states on p.91 that Muhammad

“...preached tolerance for Christians and Jews as fellow worshipers of the one true God.”

This is seriously misleading. It is true that, while in Mecca, Muhammad was more tolerant of other beliefs and tried to win converts through persuasion. However, later in Medina he became a warrior, abandoning tolerance and resorting to dozens of battles, raids, and assassinations in order to impose Islam by force. For instance, he expelled two Jewish tribes from Medina and exterminated the third, having the men beheaded and selling the women and children into slavery. [For a further examination of this SEE ML PATTERNS 07, SECTION II, p. 31, and Harcourt Brace, Social Studies [-] The World, Teacher’s Edition, Vols 1 & 2, 2002, SECTION V.A.1., p. 83.]

The “**respect**” and “**tolerance**” to be accorded to Christians and Jews is further illustrated by their characterization in the *Qur’an* as “apes”, “pigs”, “dogs” and “farther astray” than “cattle”, their expulsion from the Arabian Peninsula; and the *Qur’anic* mandate to wage perpetual warfare on all non-Muslims until they submit and acknowledge the supremacy of Islam. [SEE ML PATTERNS 07, SECTION IV, p. 34, SECTION V, p. 41, and APPENDIX A, p. 58.]

What’s more, Islamic *Shari’a* law imposes numerous burdens and restrictions upon Christians and Jews, both in the practice of their religions and in their daily lives. Christians and Jews have been historically “**tolera[ted]**” under Islam only so long as they complied with those burdens and restrictions. [SEE ML PATTERNS 07, SECTION IV, p. 34.]

B. In Chapter 8, Section 8.7, “**The Four Caliphs**”, on page 89, the textbook notes that Caliph Umar “**expanded**” the Islamic empire to include “**Iraq, Persia, the eastern Mediterranean and North Africa.**” The textbook then asserts that Umar

“also let Jews and Christians worship as they liked. In Egypt, treaties allowed for freedom of worship in exchange for payment of tribute.”

The “tribute”, the *jizya* tax, was not limited to Egypt. Christians and Jews in lands ruled by Muslims were required to pay the *jizya*. Further, non-Muslims did not receive “**freedom of worship in exchange for payment of**” the *jizya*, in Egypt or in any other land ruled by Muslims. The *jizya* was only one of the numerous burdens and restrictions imposed upon Christians and Jews. [SEE ML PATTERNS 07, SECTION IV, p. 34.]

C. In Chapter 9, “**The Teachings of Islam**”, Section 9.9, “**Jihad**”, on page 101, the textbook states:

“the Qur’an forbade Muslims to force others to convert to Islam. So, non-Muslims who came under Muslim rule were usually allowed to continue practicing their faiths.”

“[N]on-Muslims who came under Muslim rule” were not “**allowed to continue practicing their faiths**” unless they acknowledged the supremacy of Islam and accepted and complied with numerous burdens and restrictions. Although the *Qur’an* does state that there should be “no compulsion in religion” (*Surah* 2:256), the only way for Jews and Christians to escape the onerous burdens and restrictions placed on all non-Muslims under *Shari’a* law was to convert to Islam. The system itself, imposed and maintained by force, is inherently coercive. What’s more, most Islamic scholars throughout history have regarded verses such as *Surah* 2:256 to have been abrogated, or annulled, by later verses commanding subjugation of, and war and violence against, non-Muslims. [SEE ML PATTERNS 07, APPENDIX A, p. 58.]

V. *Jihad* and the Early Islamic Conquests.

A. The Meaning of “*Jihad*”.

1. In Chapter 9, “**The Teachings of Islam**”, Section 9.1, “**Introduction**”, on page 93, the textbook states:

“Jihad represents Muslims’ struggle with internal and external challenges as they strive to please God.”

2. In Chapter 9, Section 9.9, “**Jihad**”, on page 101, the textbook states:

“The word jihad means ‘to strive.’ Originally in Islam, it meant physical struggle with spiritual significance. The Qur’an tells Muslims to fight to protect themselves from those who would do them harm or to right a terrible wrong. Early Muslims considered their efforts to protect their territory and expand their rule over other regions to be a form of jihad.”

3. On the same page, the textbook states:

“Jihad originally meant a physical struggle against enemies while striving to please God. Sometimes it may be a struggle within an individual to overcome spiritually significant difficulties.”

4. In Chapter 9, Section 9.11, “**Chapter Summary**”, on page 103, the textbook states:

“Muslims also have the duty of jihad, or striving militarily or personally to please god.”

Quotations 2 and 3 both correctly state that the “**original**” meaning of *jihad* is “**physical struggle**”. Quotation 4 lists the “**military**” meaning of *jihad* before the “**personal**” meaning, thereby correctly connoting the priority of the “**military**” meaning. However, all of these descriptions of *jihad*, individually and in the aggregate, are inadequate because they fail to inform the students that the goal of *jihad* warfare is to make Islam supreme in the world. [SEE ML PATTERNS 07, SECTION V.A., p. 41 and APPENDIX A, p. 58]. Further, Quotation 2 is misleading. The efforts of early Muslims to “**expand their rule over other regions**” were unquestionably a “**form of jihad**” (indeed, the highest form of *jihad*), despite the equivocal, subjective characterization in Quotation 2.

What’s more, contrary to Quotation 2, Muslim armies were not “**fight[ing] to protect themselves from those who would do them harm or to right a terrible wrong**” when they expanded the Islamic Empire by invading and conquering Egypt, Iraq, Persia, the eastern Mediterranean and North Africa, (as described on p.89 in Chapter 8, Section 8.7, “**The Four Caliphs**”). Muslim armies were not “**fight[ing] to protect themselves...or to right a terrible wrong**” when they invaded and conquered central Asia and northwest India, or when they crossed the Mediterranean Sea to conquer Spain and invade France (as described on p. 90 in Chapter 8, Section 8.8, “**The Umayyad Dynasty**”). They were not fighting in self-defense or “**to right a terrible wrong**” when they conquered Sicily and parts of Italy, which goes unmentioned in the textbook. The purpose of this Islamic *jihad* from the

Atlantic Ocean to India was solely and specifically to spread Islam by force, as mandated by the *Qur'an*, *Sunnah* and *hadith*.

B. Warfare in the Name of Religion and Imperialism. In addition to the text on pp.89-90 quoted above, the textbook states in Section 8.9, "**Chapter Summary**" on p.91:

"By the mid 700s, the Muslim empire included Spain, North Africa, the Middle East, and part of central Asia and India."

The textbook states In Section 8.7, "**The Four Caliphs**" on p.89:

"In addition to spreading the faith of Islam, conquest allowed Muslims to gain new lands, resources and goods."

However, the textbook does not even raise the issue of whether it is appropriate to wage war for the purpose of "**spreading the faith of Islam**", much less encourage the students to consider whether it is appropriate. In addition, the textbook never raises the issue of Islamic imperialism.

VI. Islam and Women.

Unit 2, "**The Rise of Islam**", contains five chapters (7 through 11). However, the status and role of women under Islam are almost totally ignored. In 60 pages of text, pictures and graphics, the following is all the textbook could fit in regarding the role and status, and even the existence, of women in the Islamic world:

A. In Chapter 8, "**The Prophet Muhammad**", Section 8.3, "**Muhammad's Early Life**", on p.85, the textbook identifies "**Khadijah**" as Muhammad's wife and "**Fatima**" as Muhammad's daughter. In Chapter 8, Section 8.4, "**The Call to Prophethood**", on p.86, "**Khadijah**" is identified as the first convert to Islam.

B. In Chapter 8, Section 8.5, "**Muhammad's Teaching Meets with Rejection**", on page 87, the textbook states that when Muhammad began to preach in Mecca he "**urged Makkans...to improve the status of women.**"

C. In Chapter 9, "**The Teachings of Islam**", Section 9.3, "**The Qur'an and the Sunnah**" on page 95, the textbook states that Muhammad "**said, 'God forbids all of you to disobey your mothers.'**"

D. In Chapter 9, Section 9.10, "**Shari'ah: Islamic Law**" on page 102, the textbook offers the following "**example**" of *Shari'a* law:

"...the Qur'an tells women to 'not display their beauty.' For this reason, women usually wear different forms of modest dress. Most women cover their arms and legs. Many also wear scarves over their hair."

Under Islamic *Shari'a* law, Muslim women are subject to many restrictions and legal disabilities. [SEE ML PATTERNS 07, SECTION VI, p. 49.] This textbook not only fails to describe the discrimination against Muslim women specified in *Shari'a* law, it virtually erases the role of women from Muslim society.

VII. Islam and Slavery.

A. The Early Muslim Slave Trade. In the five chapters and 60 pages devoted to Unit 2, “**The Rise of Islam**”, the only mention of slavery occurs in Chapter 11, “**From the Crusades to New Muslim Empires**”, Section 11.3, “**The Story of the Crusades**” on p.122, where the textbook states that in 1187, Salah al-Din sold some captive Christians into slavery. In Unit 3, “**The Culture and Kingdoms of West Africa**”, Chapter 14, “**The Influence of Islam on West Africa**”, Section 14.2, “**The Spread of Islam in West Africa**”, on p.156, the textbook states that in 1324, Mansa Musa, ruler of Mali and “**the first West African ruler to practice Islam devoutly**”, traveled to Cairo with a retinue of 500 slaves. Otherwise, slavery and the slave trade are erased from the history of Islam. [SEE ML PATTERNS 07, SECTION VII.A., p. 51.]

B. The Muslim Role in the Atlantic Slave Trade and Slavery in the Muslim World Today. The Atlantic slave trade is discussed in Chapter 33, “**The Age of Exploration**”, Section 33.3, “**Portugal Begins the Age of Exploration**”, on page 379, and in Section 33.4, “**Spain’s Early Explorations**”, on p.381. There is no mention of any Muslim role in the Atlantic slave trade, or of slavery in the Muslim world today. [SEE ML PATTERNS 07, SECTION VII.B., p. 52.]

ISLAM, THE CRUSADES, AND RECENT HISTORY

As noted in the section *Origins of Efforts to Influence American Education*, Saudi Arabia’s plan to influence American education, funded and implemented continuously for almost four decades, necessitated the rewriting of history in more areas than the history of Early Islam and Islam as a world religion. This section deals with its manifestations in the following subject areas. It is important to address these errors as they have a decided impact on students’ understanding of current events.

- Islamism
- The Crusades
- The Holocaust
- The Arab-Israeli Conflict
- The Palestinian Liberation Organization (PLO)
- Terrorism
- 9/11: the Jihadist attack on America: September 11, 2001

Islamism

It would be impossible to understand the sections which follow without an understanding of Islamism. Daniel Pipes defines Islamism as “an ideology that demands man’s

complete adherence to the sacred law of Islam and rejects as much as possible outside influence, with some exceptions (such as access to military and medical technology). It is imbued with a deep antagonism towards non-Muslims and has a particular hostility towards the West.”²²⁵

**Pearson Prentice Hall, Upper Saddle River, NJ
World History, 2011**

P. 1035 “Some Muslims claimed that secular Western culture was undermining Islamic society. They called for a return to Shari’a, or Islamic law based on the Quran. These conservative reformers, known as Islamists, blamed social and economic ills on the West. Only a renewed commitment to Islamic doctrine, they declared, could improve conditions in the Muslim world. Many Muslims welcomed the Islamist movement as a way to cope with rapid social and economic changes. Although some people advocated violence to achieve their goals, most Muslims opposed Islamic extremists.”

While this is true, what has been omitted is the critical fact that for many Muslims, and the Islamists in particular, the world is divided into *Dar al-Islam*, “the House of Submission”, and *Dar al-Harb*, “the House of War”. The *Dar al-Islam* encompasses all those lands in which a Muslim government rules and Islamic *Shari’a* law prevails. Non-Muslims may live there only on Muslim sufferance. *Dar al-Harb*, “the House of War”, is the non-Muslim world which has not yet been subjugated. According to the Qur’an and Islamic *Shari’a* law, a perpetual state of *jihad*, or holy war, exists between *Dar al-Islam* and *Dar al-Harb*.²²⁶ While the *Qur’an* and *Shari’a* law allow active hostilities in the “permanent state of war” between *Dar al-Islam* and *Dar al-Harb* to be suspended during periods of truce, such truces are only permissible when *Dar al-Islam* is weak.²²⁷ Further, such truces can only be temporary, and must be limited in duration to no more than ten years (although they may be renewed as long as *Dar al-Islam* remains too weak to conquer *Dar al-Harb*).²²⁸

**Pearson Prentice Hall, Upper Saddle River, NJ
World Regions in Global Context Peoples, Places and
Environments, 2005**

P. 200 “Perhaps one of the most widespread cultural counter-forces to globalization has been the rise of Islamism, which is more popularly, although incorrectly, known as Islamic fundamentalism. Whereas

²²⁵ Daniel Pipes, “*Distinguishing between Islam and Islamism*,” Center for Strategic and International Studies, June 30, 1998; <http://www.danielpipes.org/954/distinguishing-between-islam-and-islamism>.

²²⁶ SEE this Report, section: History of Early Islam, ML PATTERNS 07, APPENDIX A, THE MEANING OF JIHAD.

²²⁷ *Qur-an Al-Madinah*, p.1570 (*Surah* 47:35); al-Misri, *Reliance*, pp.604-605; Khadduri, p.65.

²²⁸ al-Misri, *Reliance*, p.605; Khadduri, p.65; Austin Cline, “*Dar al-Harb vs. Dar al-Islam*”, About.com, atheism.about.com/od/islamicextremism/a/daralharb.htm

***fundamentalism* is a general term that describes the desire to return to strict adherence to the fundamentals of a religious system, Islamism is an anti-colonial, anti-imperial, and overall anti-core political movement. In Muslim countries, Islamists resist the core, especially Western, forces of globalization---namely modernization and secularization. Not all Muslims are Islamists, although Islamism is the most militant movement within Islam today.”**

It is true that the Muslim Brotherhood, one of the 20th century icons of modern Islamism, did, in fact, overlay modern anti-colonialism on classical Islam. However, implying that Islamism has no origins within classical Islam and Islam’s holy books is incorrect. The textbook claim that Islamism is “**anti-imperial**” is incorrect or at best misleading, because a commonly understood objective of Islamist organizations such as the Muslim Brotherhood is the creation of a worldwide caliphate, an Islamic empire governed by *Shari’a* law – which is clearly “imperialism.” Finally, while the final sentence is true, students must understand that as Khomeini and bin Laden have stated, it is a religious duty to acquire the modern technology to develop modern weapons for the spread of Islam to rule the world.²²⁹

“The important aspect of the Islamist movement is the concept of jihad, which is a sacred struggle. When this struggle is violently directed against the enemies of Islam, jihad is understood to be a holy war. But jihad can also be a more peaceful struggle to establish Islam as a universal religion through the conversion of nonbelievers. One example of jihad today is the struggle of Shi’ite Muslims for social, political, and economic rights within Sunni-dominated Islamic states.”

Most contemporary Islamic scholars and jurists agree that the highest form of *Jihad* is a violent struggle against the “enemies of Islam” or those who have not accepted Islam. [SEE ML PATTERNS 07, APPENDIX A, p. 58.] Nowhere in this textbook are the students prepared to understand this fundamental meaning of the term *jihad*. This paragraph tries its best to clothe the meaning in the garb of “**sacred struggle**” and “**holy war**” against the enemies of Islam. The textbook never really defines those enemies as people who have not accepted Islam. This too has been sanitized through the wording “**a more peaceful struggle to establish Islam as a universal religion through the conversion of nonbelievers.**” Furthermore, the struggle by the Shi’ites against the Sunnis cannot be accurately described as an example of a “**peaceful struggle.**” For example, Pakistani Shi’ite schools are being attacked and teachers and educators killed by Pakistani Sunnis, supported by Wahhabi (Saudi Arabian) Sunnis.²³⁰

“As popular media reports make clear, no other movement emanating from the periphery is as widespread and has had more of an impact politically, militarily, economically, and culturally than Islamism. Yet Islamism---a radical and sometimes militant movement---should not be regarded as synonymous with the practices of Islam any more generally than Christian fundamentalism is with Christianity.”

²²⁹ Osama bin Laden, *Messages to the World: The Statements of Osama bin Laden*, ed. Bruce Lawrence, trans. James Howarth (London: Verso, 2005), 46.

Ruhullah Khomeini, *Islamic Government* (New York: Manor Books, 1979), 46.

²³⁰ <http://www.jihadwatch.org/2010/12/pakistan-sunnis-attack-shiite-teachers-and-schools.html>

The comparison between Islamic fundamentalism and Christian fundamentalism is very misleading. It is like comparing extreme militants with extreme advocates of nonviolence, pointing out that neither group represents mainstream thinking. Unlike Islamic fundamentalists, Christian fundamentalists have never made the murder of non-believers a religious duty; they have never organized to wage a war of terror against the non-Christian world; they have no worldwide network of terrorist training camps; and they have no leaders, clerics, or ideologues comparable to Hasan Nasrallah, Ruhullah Khomeini, Sayyid Qutb, Abdul Ala Maududi, Abdullah Azzam, Hasan al-Banna, Osama bin Laden, Anwar al-Awlaki, and many others.

Pearson Prentice Hall, Upper Saddle River, NJ Global Mosaics, 2004

P. 595 “Even before the attacks on the United States, governments in Egypt, Saudi Arabia, and Algeria had cracked down on Islamic extremists.”

See previous information on *Dar al-Islam* and *Dar al-Harb* ²³¹ for explanation of “jihad against the enemies of Islam.” The Saudi government’s extremely limited measures against Islamic extremists pale in comparison to that regime’s support of Islamic extremism. Before and after 9/11, the Saudi regime supported *madrassahs* and other institutions worldwide that promoted Islamic extremism, as did Islamic “charities” based in that country. The issue for the Islamists in countries like Egypt has always been that these governments are not sufficiently Islamic and therefore, in effect, infidel. It is a *religious* issue for them. Finally, it took more than a “crackdown” to defeat the Islamists in Algeria; it took a bloody civil war. Interestingly, Pearson Prentice Hall does not include the destruction of the World Trade Center on September 11, 2001. Students need to know that 15 out of the 19 terrorists involved in the September 11th attacks were Saudi citizens.

The Crusades

A lot of recent research focuses on the importance of the Crusades for the Muslim world. In 1984, Amin Maalouf wrote that: “The Arab world...cannot bring itself to consider the Crusades a mere episode in the bygone past. It is often surprising to discover the extent to which the attitude of the Arabs (and of Muslims in general) towards the West is still influenced, even today, by events that supposedly ended some seven centuries ago.”²³² According to Thomas Madden, most books published in the United States in the late 20th century deal with the Crusades as a “faraway concept, an arcane series of events in a distant and murky medieval past. Wars of religion no longer seemed relevant to citizens of a modern secular civilization.”²³³

²³¹ Pearson Prentice Hall, *World History*, 2011, page 141 in Report.

²³² Amin Maalouf, *The Crusades through Arab Eyes*, (New York: Schocken Books, 1984), p. 265.

²³³ Thomas F. Madden, *The New Concise History of the Crusades – Updated Student Edition*, (Lanham, Maryland: Rowman & Littlefield Publishers, 2006), p. vii.

At the same time as the Western world looked at the Crusades as part of medieval history, the Muslim world was taught their relevance. “Muslim perceptions of their own history changed in the twentieth century. Rescued from obscurity, the crusades were discovered and given a place of importance that they never enjoyed before. The “long memory” of the crusades in the Muslim world is, in fact, a constructed memory—one in which the memory is much younger than the event itself.”²³⁴ Christopher Catherwood defined the Crusades as “a historical act that still, both fairly and unfairly, vitiates relations with the Muslim world to this day and was used extensively by Osama bin Laden in his tirades against the West in 1998 and 2001.”²³⁵

In a similar mode, Madden wrote: “Since then [September 11, 2001] radical Muslims, known as Islamists, have called fellow Muslims to take part in a worldwide jihad against the people of the West, whom the Islamists regularly refer to as “crusaders...The Islamists themselves pointed to the Crusades, asserting that the West had for centuries sought to destroy Islam and continued to do so today.”²³⁶ Efraim Karsh, in his work on Islamic imperialism, pinpoints the moment when the Crusades became a critical issue in Islamic Weltanschauung: “It is often easier to unite people through a common hatred than through a shared loyalty. Pan-Arabism, like other “pan” movements, has had its share of villains and aggressors, which it has borrowed from the House of Islam’s millenarian struggle against the House of War, again substituting Arab unity for Islamic imperial power. The crusades, a secondary issue for Muslims during medieval times, have accordingly been elevated to the top of this “hate list” as the first alleged incursion of western imperialism into the Arab fatherland.”²³⁷ Peter Hammond, a South African affiliated with the Frontline Fellowship, has proposed that the Crusades were a legitimate reaction to “over four centuries of relentless Islamic Jihad, which had wiped out over 50% of all the Christians in the world and conquered over 60% of all the Christian lands on earth – before the crusades even began.”²³⁸

The juxtaposition of the Christian Crusades and Islamic jihad is perhaps most striking in a book on the history of *jihad* written by Paul Fregosi:

“History has largely bypassed the Muslim attacks on and invasions of Europe that lasted from the seventh to the twentieth centuries, but has remained transfixed on the Christian Crusades to the Holy Land that lasted only from the eleventh to the thirteenth century. We could say that the historical perspective here is gravely out of focus. The spotlights have been on the less important places and the less significant events...For their perception of the Crusades—and later of colonialism—has greatly affected the attitudes and the thinking of Muslims, particularly those of the Middle East, toward the Christian West. When accusing the West of imperialism, Muslims are obsessed with the Christian Crusades but have forgotten their own, much grander Jihad.

²³⁴ *Ibid.*, 218.

²³⁵ Christopher Catherwood, *Christians, Muslims, and Islamic Rage*, (Grand Rapids, MI: Zondervan, 2003), 39.

²³⁶ Madden, p. vii.

²³⁷ Efraim Karsh, *Islamic Imperialism A History*, (New Haven: Yale University Press), pp. 138-139.

²³⁸ Peter Hammond, “What Were The Crusades All About?”
http://www.frontline.org.za/articles/crusades_all_about.htm

In fact, they often denounce the Crusades as the cause and starting point of the antagonism between Christianity and Islam. They are putting the cart before the horse. The Jihad is more than four hundred years older than the Crusades. Amin Malouf in *The Crusades through Arab Eyes* sees the sack of Jerusalem in 1099 as “the starting point of a millennial hostility between Islam and the West.” There is only passing mention of the Muslim capture of Jerusalem from the Christians in 638, of the invasion of Spain some seventy years later by the Arabs and Moors, or of their subsequent 800-year occupation in whole or part of the Iberian peninsula.”²³⁹

Before we look at today’s textbooks, we reference a source that supports the Muslim interpretation of the Crusades and links this perspective to the Saudi-funded plan for changing how Islam is taught in American schools. An article written by Dr. Abdullah Mohammad Sindi, a Saudi Arabian, naturalized-American, professor of International Relations and Political Science, who received his B.A. (1970) and M.A. (1971) from California State University and his Ph.D. (1978) from the University of Southern California, supports the existence of this link. His article “The Cannibalism and Bloodbaths of the Crusades” can be found on Radio Islam’s web site, which describes itself as “the mother of all anti-Jew sites.”²⁴⁰ Sindi’s assertions, quoted below, or variations on them reverberate in many chapters on the Crusades found in public school textbooks published during this decade.

“Of all the religious wars in human history waged by any religion, at any place, and at any time, none have been bloodier, more genocidal, more barbaric, and more protracted than the 200-year “holy wars” by the Western Crusades against the Arabs and Islam. The Western Crusaders horrifically soaked Asia Minor and the Eastern Arab Mediterranean coast with Arab blood (both Muslim and Jewish). The objective of the Crusades was simple, to destroy the Arabs (whether Muslim or Jew) in the Holy Land of Palestine and its environs “...on the ground that they had no right to inhabit their part of the earth, while for a Christian the whole world is his country.

“Unlike Muslims (Arab and non-Arab) who have always tolerated Christians and Jews (Arab and non-Arab), married into them, and lived and worked with them side by side in peace as “People of the Book” in all Arab and Muslim lands as well as in old Arab Andalusia (Spain and Portugal), the Christian West has had no desire to coexist with Islam and the Arabs. Also, unlike Muslims who revere Moses and Jesus as God’s prophets, most Christians and Jews in the “tolerant” West have no respect for Prophet Mohammad and are rudely contemptuous of him and Islam. In fact ever since its birth and its subsequent widespread expansion, Islam has been looked upon in the West as a mortal danger, both moral and military, to be strongly opposed or even destroyed.

²³⁹ Paul Fregosi, *Jihad in the West Muslim Conquests from the 7th to the 21st Centuries* (NY: Prometheus Books, 1998), pp. 24-25.

²⁴⁰ Abdullah Mohammad Sindi, “The Cannibalism and Bloodbaths of the Crusades,” <http://www.radioislam.org/sindi/croisades.htm>

“Nevertheless, the Western Crusades' insane bloodbaths against the Arabs were triggered by the decisive defeat of the Byzantine army in 1071 at the hands of the Turkish Seljuk (Abbasid) army. Fearing that all of Asia Minor would be quickly overrun by the Abbasids, the defeated Byzantine emperor, Alexius I, quickly appealed to his Christian rivals and opponents in Western Europe, i.e., Pope Urban II and his other "fellow" Christian rulers, to come to the aid of Constantinople by undertaking a "pilgrimage" or Crusade to "free" Jerusalem and the rest of Palestine from Arab and Muslim rule.

“Although Christian and Jewish pilgrims (Arab and non-Arab) were burdened by taxes; they were never barred or even restricted from their religious shrines in Jerusalem either by Muslim Arab or Turkish authorities, even during the few severe sporadic civil disturbances in Palestine. In fact, Arabs (Muslims, Jews, and Christians) as well as non-Arabs (also Muslims, Jews, and Christians) have all lived together in Palestine in peace under Islamic rule since the dawn of Islam.

“In reality, however, the veritable rationale behind launching the Crusades went beyond religious impulses, which were mostly the concern of the common people. Western kings, knights, feudal lords, and merchants were driven primarily by political, military, and commercial ambitions as well as by the prospects of new lands and riches that would accompany the establishment of European colonies in the Arab world.

“In fact, the Western Crusaders were the first great wave of European colonialism since the fall of the Roman Empire in 476. The Crusades took the form of a series of brutal military invasions in the name of "Christianity" to the heart of Arab and Muslim lands in order to brutally colonize Arab Palestine and kill its people. There were at least nine major Western Crusades and many smaller ones launched against the Arabs between 1095 and 1290: The First (1095-1099); the Second (1147-1149); the Third (1189-1192); the Fourth (1198-1204); the Children's Crusade (1212); the Fifth (1217-1221); the Sixth (1228-1229); the Seventh (1248-1254); the Eighth (1270); and the Ninth (1290). Other ill-starred Western military expeditions against the Arabs continued up to the 15th century. Actually, Europe's hatred and fear of Arab and Muslim power were so intense that the idea of the Crusade persisted well into the 17th century, and the conviction that war might be just and legitimate has since become more deeply engraved in the conscience of the West.

“Finally, the savage Western Crusades against the Arabs were a starting point of a millennial bitter hostility between the Arabs and the West and its effects are still lingering on. The Crusaders' gory massacres and barbaric cannibalism in the Arab world created a great deal of hate for the imperialist West which has since been ingrained in the hearts and minds of most Arabs and Muslims. And since the 19th century new waves of Western aggression and wars against the Arabs have been taking place. Arab hatred for the West, because of the Crusades, has been painfully re-ignited by the vicious Western colonization and dismemberment of the Arab nation during the 19th and 20th centuries; by the American brutal imperialism and

wars in Arab and Muslim lands; and by the violent creation of the Western Zionist state of Israel with the help of the imperialist West over the land of Palestine in 1948.”

The language in Sindi's article is characteristic of a discourse calculated not to inform but to incite. To ascribe Arab hatred of the West to the Crusades is to justify this hatred, suggesting that the Arabs are not responsible for their hatred and that their acts of terrorism today are perfectly understandable, i.e. it is the actions of Europeans who have been dead for more than 750 years that cause them [the Arabs] to hate today's Americans and Israelis. This ostensible reason for Arab hatred is not only false, it is also ironic, especially in light of the fact that Muslims first conquered the indigenous Jews and Christians in the Holy Land within a decade of Muhammad's death; that in 1244, the Muslims once again conquered Jerusalem, and in 1291 they drove the last of the Crusaders from the region, leaving it in Muslim hands ever since (with the exception of British control of the Suez Canal from the 1880s into the 20th century and of the areas controlled by Britain and France after World War I), thereby creating the problem that part of Jerusalem remains to this day in Muslim hands.

Sindi's reference to the "colonization" of the region as "vicious" implies a certain evil and savagery that history does not corroborate. Its designation as "Western" is vague and ambiguous. As for the "dismemberment of the Arab nation," there was and is no unified, homogeneous Arab nation to dismember. The allusion to the "brutal imperialism" of the Americans is inaccurate. First of all, the dictionary definition of *imperialism* does not apply: the policy behind American actions in Arab and Muslim lands has never been to extend the rule of an imperial state over foreign lands. The word *brutal* is confusing, since it mischaracterizes American actions as essentially and irrationally violent, when, in fact, the Americans have saved tens of thousands of Arab and Muslim lives. Far more brutality against Muslims has come from Muslims than from Americans.

Sindi's assertion that **"unlike Muslims (Arab and non-Arab) who have always tolerated Christians and Jews (Arab and non-Arab), married into them, and lived and worked with them side by side in peace as "People of the Book" in all Arab and Muslim lands as well as in old Arab Andalusia (Spain and Portugal), the Christian West has had no desire to coexist with Islam and the Arabs,"** is patently false. The Arab Muslims conquered the region of Palestine within a decade of Muhammad's death, over 450 years before the first Crusade was launched. This is historical fact attested to by Muslims. For example, in a 1956 fatwa issued by the Grand Mufti of Egypt and signed by the leading members of the fatwa committee of al Azhar University and leading representatives of all four Sunni schools of jurisprudence, the Grand Mufti wrote: "The question put to us reveals that the land of Palestine has been **conquered** by the Muslims...and has **become part of the Muslim territory...**" ²⁴¹ (Emphasis added).

Muslim conquerors were not typically "tolerant" of the Jews and Christians they conquered, in the way we would define "tolerance." Jews and Christians who survived the Muslim conquests were treated as "dhimmis," as second-class citizens, a practice that was codified in Muslim law with the Pact of Umar II (c. 717). Christians and Jews were forbidden, on pain of death, to carry a weapon; raise a hand against a Muslim,

²⁴¹ Document declassified and released under the Nazi War Crimes Disclosure Act, 2006, PL 105-246 State Department Telegram 1763/Embassy (Cairo) Telegram 1256 D441214

including one who tries to kill him; criticize Islam, the Prophet, or the angels; marry a Muslim; or hold any position of authority over a Muslim. The non-believers deemed *dhimmi* were required to live apart from Muslims, in a type of ghetto that had to be closed by dark; practice their religion in secret and in silence; to distinguish themselves from Muslims by their dress or by badges; and to bury their dead in a manner different from Muslims. They were forbidden to ride horses or camels. They could not walk on the same side of the street as a Muslim and had to accept insults from Muslims without response; their testimony was not allowed in a court of law, even when they were the victims of a crime. The murder of a *dhimmi* was rarely punishable, since a Muslim could always defend his act by claiming to have killed an infidel.²⁴² [SEE ML PATTERNS 07, SECTION IV, p. 34.]

The statement regarding the “violent” creation of the “Western Zionist state” by the “imperialist West” is a misrepresentation aimed at inciting bigotry and hatred. Israel was not created with the purpose of extending “the rule of an imperial state over foreign lands.” If its creation in 1948 was violent, the Arabs states were the source of the violence: it was they who rejected the UN’s two-state partition plan and immediately declared war against Israel. If the “Western states” and other members of the United Nations, as well as the Jews, had had their way, the creation of both a Jewish state and an Arab state would have been very peaceful, as outlined in UN Resolution 181. The use of terms such as *vicious*, *brutal*, and *violent* in this paragraph, when applied to the West, appear to be intended to both justify and mitigate the viciousness, brutality, and violence that arise from Arabs and Muslims themselves.

This brings us now to the presentation of the Crusades in American textbooks.

Pearson Education AGS Globe, Upper Saddle River, N.J. World History, 2008

P. 231 “Pilgrims traveled east to the holy city of Jerusalem. Jerusalem had been a holy city for Jews since the days of Solomon’s splendid temple. The Muslims had also called Jerusalem a holy city. Now it was a holy city for the Christians as well. Christian pilgrims flocked to Jerusalem. They went to see the place where Jesus had lived and taught.”

The statement “**Now it was a holy city for the Christians as well**” exemplifies the chronological, historical revisionism common in the textbooks reviewed. The use of the word “now” clearly leads students to incorrectly conclude that Muslims claimed Jerusalem as a holy city before Christians did, when in fact Jerusalem was a holy city for the Christians centuries before it became so for the Muslims.

McDougal Littell/Houghton Mifflin, Evanston, IL World History Patterns of Interaction, 2007

Pp. 343-44 “The Age of Faith also inspired wars of conquest. In 1093, the Byzantine emperor Alexis Comnenus sent an appeal to Robert, Count of

²⁴² Bat Ye’or, Islam and Dhimmitude Where Civilizations Collide (NJ: Fairleigh University Press, 2002) p.89

Flanders. That letter was also read by Pope Urban II. The emperor asked for help against the Muslim Turks. They were threatening to conquer his capital, Constantinople...Shortly after this appeal, Pope Urban II issued a call for what he termed a “holy war,” a Crusade to gain control of the Holy Land. Over the next 200 years a number of such Crusades were launched. The goal of these military expeditions was to recover Jerusalem and the Holy Land from the Muslim Turks.”

The text **“Pope Urban II issued a call for what he termed a “holy war,” a Crusade to gain control of the Holy Land”** is misleading, in that it should read “a Crusade to regain control of the Holy Land.” The textbook’s wording illustrates an egregious revisionism of the history of the Holy Land common to the textbooks reviewed which leads students to the erroneous conclusion that Muslims were indigenous to the Holy Land and that Christians invaded it. The precise opposite is true. The Christians were in the Holy Land centuries before the Muslims. In the 7th century Muslims invaded the Holy Land to take control of it, and over 450 years later the Crusades were launched to wrest back control of the Holy Land from the Muslims.²⁴³

Education or indoctrination?

Holt, Rinehart and Winston, Orlando, FL World History Medieval to Early Modern Times, 2006

p. 264 “For many years, Palestine had been in the hands of the Muslims. In general, the Muslims did not bother Christians who visited the region. In the late 1000s, though, a group of Turkish Muslims entered the area and captured the city of Jerusalem. Pilgrims returning to Europe said that these Turks had attacked them in the Holy Land, which was no longer safe for Christians.”

This statement is not only very vague, with the use of the term **in general**, but it is also historically false. The Arab Muslims conquered the region of Palestine within a decade of Muhammad’s death. While at some times and in some places, such as when the Turks conquered the Holy Land, Muslim conquerors exercised some degree of tolerance towards those they conquered, this was the exception, not the rule. [For a more detailed examination of this SEE ML PATTERNS 07, SECTION IV, p. 34.] The treatment of the Jews and Christians as *dhimmis*, or second-class citizens, was codified in Muslim law with the Pact of Umar II (c. 717).²⁴⁴ With the launching of the Crusades, the Christians took back the region in 1099 and dominated it until the Mamluk Muslims, who originated in Egypt, recaptured it in 1291. The Mamluk Muslims hated the Christians. The Turkish Muslims did not take control of the land until 1517. Paying little attention to Palestine, the Turks generally left the Christians and Jews alone, although they were still regarded as dhimmis.

²⁴³ Peter Hammond, “What Were The Crusades All About?”
http://www.frontline.org.za/articles/crusades_all_about.htm

²⁴⁴ Bat Ye’or, Islam and Dhimmitude Where Civilizations Collide (NJ: Fairleigh University Press, 2002) p.89

Pearson Prentice Hall, Upper Saddle River, NJ
World Regions in Global Context Peoples, Places, and
Environments, 2005

P. 191 “Zealous Christianity was responsible for the Crusades, military expeditions undertaken through papal sanction by European Christians in the eleventh, twelfth, and thirteenth centuries to recover the Holy land from the Muslims.”

The quote exemplifies Islamist anti-Christian bias and historical revisionism. The Crusades were not the result of “**zealous Christianity.**” They were a response to centuries of Islamic conquest and imperialism in the Holy Land.

Teachers Curriculum Institute, Palo Alto, CA
History Alive! The Medieval World and Beyond, 2005

P. 125 “[As a result of the Crusades] Muslims “lost their lands in Iberia.”

There were no Crusades to Iberia. Any lands that the Muslims lost, either in the Reconquista of Iberia or in the Crusades, were lands that had not previously belonged to them but rather lands they had invaded, conquered and taken away from the Christians.

Pearson Prentice Hall, Upper Saddle River, NJ
World History A Global Mosaic, 2004

P. 600 “During the Crusades, Christians conquered the city [Jerusalem] for a time until the Muslims recaptured it.”

This statement reverses history. It is typical of the faulty history of the Crusades in the textbooks reviewed, which leads students to believe that Christians were the initiators of the aggression in the Holy Land and that Muslims were the victims who were merely defending themselves. The Christians were in Jerusalem centuries before the Muslims. Muslims invaded the Holy Land by the mid-7th century. The Crusades were launched in the late 11th century, some 450 years later, to wrest back control of the Holy Land from the Muslims and liberate the Christians from the Muslim conquerors.

Glencoe/McGraw Hill, NY
World Geography, 2003

P. 296 “Beginning in the 1000s, western European armies fought the Crusades—a series of brutal religious wars—to win Palestine, the birthplace of Christianity, from Muslim rule. Europeans failed to win permanent control of the area but did extend trade routes to the eastern Mediterranean world. Spices and other products that came with increased

trade sparked the interest of the small number of educated Europeans in other parts of the world.”

An astute, knowledgeable student might be able to infer that the textbook’s stated objective of the Crusades, **“to win Palestine,”** was in fact an effort to win back control of the Holy Land from Muslim conquerors. However, a clearer and accurate depiction by the textbook would have been to state that the Crusades were waged to regain the Holy Land from Muslim rule, not to win it for the first time. For more detail see analyses above. It is accurate for the textbook to state that the Crusades were brutal, but so were the Muslim conquests of the Holy Land that preceded the Crusades for centuries. The omission of this fact likely leads students to the faulty conclusion that Muslims in the Holy Land were innocent victims of unprovoked aggression.

Houghton Mifflin, Boston, MA **Discover Our Heritage, 2003**

P. 298 “The Crusades left their long-lasting impressions on both sides. The Muslims now saw Christians as uncivilized enemies. And when the Crusaders returned home, they carried with them a hatred for the non-Christian people of Europe.”

The Muslims did not now see **“Christians as uncivilized enemies”** as a result of the Crusades. Christians were part of the *Dar al-Harb* – people who refused to accept Islam and live under *Shari’a* law, people whom Muslims conquered centuries prior to the Crusades. To attribute Muslim animosity towards Christians to the Crusades is historically flawed. [SEE ML PATTERNS 07, SECTION IV, p. 34.]

Macmillan/McGraw-Hill, New York **Our World, 2003**

P. 352 “In 1095, Pope Urban II called for a war to capture Jerusalem and nearby lands where Jesus had lived. Seljuk Turks, who were Muslims, had captured this region, which Christians called the “Holy Land.” The series of wars to take the Holy Land was later called the Crusades.

This quote again illustrates the faulty historical narrative that Christians were the aggressors and Muslims were the victims. It does mention in passing that Muslims had **“captured this region,”** but then fails to make clear that the Crusades were called to retake the Holy Land and not to “capture” Jerusalem, as the quote claims. In addition, both the Jews and Christians called this region the **“Holy Land.”**

“The armies of the First Crusade defeated the Muslims and held the Holy Land for about 100 years. Later, Muslims took back their lost lands. Seven more Crusades followed, but Muslims held on to the Holy Land.”

This also illustrates the faulty history of the Muslim revisionist perspective, that the Christians set out to capture the Holy Land and that the Muslims had to take back “their

lost lands.” The reverse is what is historically true -- it was the Muslims who invaded the Holy Land and the Christians who were trying to take back **“their lost lands.”**

Education or indoctrination?

Prentice-Hall, Upper Saddle River, NJ
World Explorer Medieval Times to Today, 2003

P. 118 “When the Turks took over Palestine, they turned the pilgrims away. Some were attacked and murdered. The violence occurred even though Islamic teaching states that Jews and Christians are fellow believers in God.”

This formulation, while partially true, is seriously misleading. While it does acknowledge Muslim attacks on Jews and Christians, it incorrectly implies that this was an aberration rather than a common occurrence. It does so by incorrectly implying that Jews and Christians were historically respected and generally free from persecution because they were **“fellow believers in God.”** [For a more complete examination of this issue SEE ML PATTERNS 07, SECTION IV, p. 34 and APPENDIX A, p. 58.]

Harcourt Brace, Orlando, FL
Social Studies The World, 2002

P. 312 “Over the centuries many foreign powers and groups have controlled the city of Jerusalem. To supplement the study of the crusades, invite interested students to make a time line that shows the history of the control of Jerusalem from A.D. 1 to the present. Direct students to encyclopedias or other references for information about the different groups that have controlled Jerusalem over the past 2,000 years.”

It is true that Jerusalem has been controlled by various invading occupiers over the last 2,000 years, from the Romans, to the Arabs, to the Turks and the British. It is not clear why having students research those who seized control of Jerusalem from A.D. 1 to the present time supplements the study of the Crusades. However, the choice of this timeline is a perfect example of Islamist revisionism since it completely eliminates the presence of the Jews in Jerusalem from biblical times to the present. It is precisely the Jewish people who were attacked, conquered, exiled and yet remained a constant presence in Jerusalem and in Israel. The Jews are the only people to actually have a country of their own there, with Jerusalem as its capital, (First Temple period, Second Temple period, and the current State of Israel). The Jews do not “control” Jerusalem any more than the Russians “control” Moscow or the Americans “control” Washington, DC—it is the capital of their country. Each time another “group” has occupied Jerusalem, they have occupied what was in its origin the capital of the Jewish country.

Glencoe/McGraw Hill, New York
American History The Early Years to 1877, 2001

Pp. 64-65 “The religious wars were fought in Palestine, a land in Southwest Asia along the eastern edge of the Mediterranean Sea. Palestine was the Holy Land for both Christians and Muslims. Europe’s Christians considered Palestine and its city of Jerusalem sacred, or holy. Muslims, followers of the religion of Islam, also considered Palestine a sacred city.

There is no mention that Jerusalem was sacred to the Jews and that Palestine was their Holy Land, long before Christianity and Islam appeared on the earth. This is an egregious omission given the fact that Jerusalem was a sacred city to the Jews centuries before it was so to Christians and many more centuries before Muslims regarded it as sacred. [SEE Teachers’ Curriculum Institute, History Alive! Section I, Muhammad and Jerusalem, p. 141.]

“In 1071 a group of Turkish Muslims took over Jerusalem and closed it to all Christians. The Catholic Church was outraged. It called for warriors to free the Holy Land from the Turks. Christians all over Europe answered the call. Between 1096 and 1270, Christians from Europe fought a series of wars, called the Crusades.

“During the First Crusade, Christians captured the city of Jerusalem. Although the Christians held the city for about the next 100 years, the Muslims eventually recaptured it.”

This textbook makes the same error common to the other textbooks reviewed. Once again, it must be reiterated that the Christians recaptured Jerusalem from the Muslims who previously had conquered it from them centuries earlier. See previous analyses in this section for more detail.

The Holocaust

American publishing houses do not perpetuate classic Holocaust denial – the claim that the Nazis never tried to annihilate European Jewry and that Jews invented the Holocaust story in order to advance their own interests. This is not to say that the textbooks are devoid of errors in chapters devoted to the Holocaust. Major publishing houses such as Prentice Hall and Glencoe have textbooks with severely flawed material on the Holocaust. Some of the errors reveal a lack of historical verification by their editors; some have anti-Semitic overtones; others verge on Holocaust denial.²⁴⁵ This Report examines the agenda-driven Islamist Holocaust revisionism that has become prevalent in textbooks published by major and secondary publishing houses. This revisionism incorrectly attributes the creation of Israel to world guilt over the Holocaust and maintains that Arabs were forced to give up land for the survivors of the Holocaust. The seeds for Islamist Holocaust Revisionism appear as early as the 1980s in doctoral dissertations written by Michel Nabti, *“The Coverage of Arabs in American Secondary*

²⁴⁵ World Geography: Building a Global Perspective, Pearson Prentice Hall (Upper Saddle River NJ, 2007), 322, 344, 389-390; The American Vision, Glencoe/McGraw Hill (New York, 2008), 694-698; 700, 708

Schools”, Stanford University, 1981;²⁴⁶ Charmaine Smiklo, “*American Recognition of the PLO*,” Claremont Graduate School, 1982;²⁴⁷ Mafaz Kurdi, *Saudi Arabia (1970-1980) - Oil and the Arab-Israeli Conflict*, Claremont Graduate School, 1982;²⁴⁸ Hisham Ahmed, “*U.S. Foreign Policy & Palestinian Self-Determination*,” University of California, Santa Barbara, 1989.²⁴⁹ The seeds of Islamist Holocaust revisionism, planted in the 1980s, have come to fruition in textbooks published by some of our most respected companies.

Glencoe/McGraw Hill, New York World History, 2008

P. 996 “The Zionists wanted the land of ancient Israel to be a home for the Jewish people. Many people had been shocked at the end of World War II when they learned about the Holocaust, the deliberate killing of 6 million European Jews in Nazi death camps. As a result, sympathy for the Jewish cause grew. In 1947, the United Nations (UN) resolution proposed that the Palestine Mandate should be divided into a Jewish state and an Arab state. The Jews then proclaimed the state of Israel on May 14, 1948.”

This material is misleading. It creates the impression that Jews picked the “**land of ancient Israel to be a home for the Jewish people.**” There is no historical information about the continuous presence of the Jews in Israel since biblical times. Furthermore, the wording concerning the UN resolution to divide Palestine implies that the partition of Palestine into two states came as a result of the Holocaust and not because Britain went to the UN to end its mandate.

Glencoe needs to provide students with the following history of both the British Mandate for Palestine and the United Nations Resolution to Partition Palestine. The British Mandate for Palestine was a result of the British defeat of the Ottoman Turkish forces during World War I. At that time, the British occupied and established a military administration in Palestine and Syria. In June 1922, the League of Nations approved the

²⁴⁶ Michel Nabti, “Another Zionist claim discussed by most textbooks is the issue of anti-Semitism...While nineteenth century anti-Semitism stimulated the formulation of Zionist political ideology, the anti-Semitism of Nazi Germany stimulated the mass migration of Jews to Palestine where they eventually transformed ideology into political reality,” p. 230.

²⁴⁷ Charmaine Smilklo, “Many Americans are deeply imbued with sympathy for the Jews as a result of the catastrophe suffered under Hitler, but they are aware neither of the distinct sense of nationality of the Palestinian Arabs, nor of the extent of their losses or dispersion, nor of the fact that the world’s recompense for the sufferings of the Jews was rank injustice to the Palestinians,” p. 9.

²⁴⁸ Mafaz Kurdi, “There are some who believe in the myth that Israel is a strategic asset and ally. The Saudi view is that it is Israeli aggression and expansionist policy that will endanger United States interest and influence, and it is this same Israeli policy that will bring the Soviet Union into the Middle East. These proponents of Israel believe in morality and this morality has led them to feel committed to defend the state of Israel. They are still crying about the Holocaust. But, in the Saudi view, these victims of the Holocaust are denying the Palestinians the very morality they believe in. The Saudis insist that Israel’s military occupation has corrupted its democratic ideals,” pp. 180-181.

²⁴⁹ Hisham Ahmed, “Zionists’ zealotry appeared most dramatically in their collaboration with the Nazis...Pertinent to our study is to note that Zionist collaboration with the Nazis evolved into Zionist obstruction of efforts to change immigration laws in Western Europe and the United States which were intended to rescue persecuted Jews,” pp. 213-214.

British Mandate for Palestine which determined that Britain could divide the Mandate territory into two administrative areas, Palestine under direct British rule, and autonomous Transjordan, under the rule of the Hashemite family from Hijaz. The Mandate formalized British rule in Palestine which continued until 1948.²⁵⁰ Britain was never able to resolve the contradictory aspirations of Arabs and Jews in Palestine and following World War II, escalating hostilities between Arabs and Jews and violence against the British in Palestine compelled Britain to relinquish its mandate over Palestine. The British requested that the recently established United Nations determine the future of Palestine.

On November 29, 1947, the UN General Assembly voted to terminate the British Mandate for Palestine and to partition Palestine into two states, one Jewish and the other Arab. The proposed plan was accepted by the leaders of the Jewish community in Palestine. However, and this is extremely important, the plan was rejected by leaders of the Arab community (the Palestine Arab Higher Committee), who were supported in their rejection by the states of the Arab League community.²⁵¹ It is likely that this essential information is not familiar to most readers of this Report because it is typically omitted from our school textbooks. It is impossible to accurately understand the current Middle Eastern geopolitical landscape without this knowledge.

Pearson Education AGS Globe, Upper Saddle River, NJ World History, 2008

P. 661 “After World War II, Zionism became more popular. Jews who had felt Hitler’s persecution were ready for a homeland of their own. Many came to Palestine.

This material is problematic because it does not define Zionism and it creates the impression that Jews who were persecuted by Hitler randomly picked out Palestine “**for a homeland of their own.**” Students need to understand that Zionism is a national movement for the return of the Jewish people to their historic homeland and the resumption of Jewish sovereignty in the Land of Israel where they have maintained a continuous presence since biblical times.

Pearson Prentice Hall, Upper Saddle River, NJ World Geography: Building a Global Perspective, 2007.

P. 473 “At that time, however, the Arabs made up 70 percent of Palestine’s population. They were bitterly opposed to the creation of a Jewish state in Palestine. Why, they wondered, should they give up their land because of what the Nazis had done?”

The textbook omits the UN Partition Plan and the Arab rejection of the formation of two separate states. See preceding comments, Glencoe, *World History*, 2008. The final sentence is a perfect example of Islamist Holocaust revisionism – that there would be no

²⁵⁰ <http://www.britishempire.co.uk/maproom/transjordan.htm>

²⁵¹ <http://www.yale.edu/lawweb/avalon/un/res181.htm>

state of Israel without the Holocaust and that the Arabs were in fact the scapegoats – made to bear the blame for what Hitler had done to the Jews.

**Pearson Prentice Hall, Upper Saddle River, NJ
America History of Our Nation, 2007**

P. 954 “The rate of Jewish migration increased with the rise of Nazism and then the Holocaust. Against the opposition of neighboring Arab states, Jews formed the state of Israel in 1948. The United States and other nations recognized Israel.”

The statement that “**Jews formed the state of Israel**” is incorrect. Israel was created by UN Resolution, a two-state partition plan that the Arab states rejected. See comments on the preceding two textbooks for more detail.

**Pearson Prentice-Hall, Upper Saddle River, NJ
Global Mosaics, 2004**

Pp. 615-616 “After World war II, violence between Arabs and Jews in the British mandate of Palestine increased. Thousands of Jewish refugees had left Europe for Palestine. Refugees are people who flee their homeland to seek safety elsewhere. Most of he Jewish settlers were survivors of Hitler’s death camps. Together with earlier settlers, they were determined to set up a Jewish state. To both Jews and many non-Jews, Hitler’s murder of 6 million European Jews showed a need for a homeland where Jews could live in safety...Palestinian Arabs bitterly opposed the arrival of Jewish immigrants. They had no desire to lose any of their homeland to make up for wrongs done to Jews in Europe. Fighting intensified as both sides battled for control of towns and villages. Unable to end the violence, and exhausted by World War II, Britain withdrew from Palestine and turned the area over to the UN...“In 1947, the UN recommended that Palestine be partitioned, or divided, into a Jewish state and an Arab state. Zionists accepted the plan. Arabs, however, objected to giving up any territory to Jews. They regarded the plan as a violation of their right to self-determination.”

This is pure Islamist Holocaust revisionism. It eliminates the historical fact that this was the biblical homeland of the Jews and that Jews have always maintained a continuous presence there, and in some cases a majority presence. The use of the vocabulary “**earlier settlers**” implies that there were no “indigenous” Jews, which is false. Furthermore, it presents all of Palestine as Arab homeland, which is also false.

**McDougal Littell/Houghton Mifflin, Evanston, IL,
Modern World History Patterns of Interaction, 2003**

P. 522 “All of the Islamic countries voted against partition, and the Palestinians rejected it outright. They objected that the UN did not have the

right to partition a country without considering the wishes of the majority of its people. However, the Jews welcomed the proposal. The terms of the partition were very favorable to them, giving them 55 percent of the area even though Jews made up only 34 percent of the population. Certain nations, such as the United States and many in Europe, felt sympathy for the Jews because of the Holocaust. Such nations supported the concept of giving Jews their own nation. Finally, the date was set for the formation of Israel – May 14, 1948...”

See comments on the preceding textbooks in this section.

Chelsea House, NY
The Palestinian Authority (a volume of The Creation of the Modern Middle East), 2003

P. 82 “Zionist leaders worked with the Nazi government to establish training camps in Germany to prepare immigrants for their futures in Palestine.”

This is one of the most blatant, thoroughly exposed, notorious lies told by Holocaust deniers, including Mahmoud Abbas in his book *The Other Side: The Secret Relationship between Nazism and the Zionist Movement* (1983). Dr. Abdel Aziz Rantisi, a co-founder of Hamas, made the same false claim in an article published in 2003 in the Hamas weekly *Al-Risala*, arguing that the Holocaust was “the greatest of lies” perpetrated by the Jews and, if there was a Holocaust, the Zionists were behind it.²⁵² Driving these claims is the premise that the Jews perpetrated the Holocaust in order to drive their fellow Jews out of Europe and into Palestine and that the Zionists were so evil, so murderous, that they slaughtered their brothers and sisters on a massive scale to serve own their nefarious Zionist ends. We saw a similar tactic in the aftermath of 9/11, with the outrageous allegations that President Bush and/or the Mossad (Israeli Intelligence Service) were responsible for 9/11.

Holt, Rinehart and Winston, Austin, TX
World History People & Nations, 2000

P. 829 “What If?”

The Birth of Israel
What if the Holocaust had not occurred?
Do you think the United Nations would have supported the creation of Israel?”

Students using this Holt Rinehart and Winston textbook are definitely not prepared to answer these questions objectively and with historical accuracy. The material on page 692 states: **“Since the late 1800s, Jews from Europe had been establishing small**

²⁵²Hamas Leader Rantisi: “The False Holocaust,” MEMRI, 27 August 2003, <http://www.memri.org/bin/articles.cgi?Page=subjects&Area=antisemitism&ID=SP55803>.

colonies in Palestine. These colonists supported a nationalist movement called Zionism, which aimed to build a Palestinian homeland for Jews.” There is absolutely no history of the continuing presence, since biblical times, of the Jews in what was renamed Palestine by the Romans. The use of the word “colonists” implies that the Jews who arrived in Palestine came to settle in a new land where Jews had never previously lived or were currently living. The two questions are examples of the influence of Islamist Holocaust revisionism.

The Arab-Israeli Conflict

Saudi Arabia’s plan for influencing education in America, implemented in the mid-1970s, focused on changing how America looked at the Arabs and the Middle East. It focused as well on undermining individual and national American political support for Israel. While support for Israel in Congress remains high, Saudi Arabia’s plan has clearly undermined support for Israel in the media and on college campuses. This could not have occurred apart from the skillful revision of how Islam is presented as a world religion in the textbooks over the past two decades. Islam, as taught in American textbooks, had to be purged of its visceral anti-Semitism and anti-West philosophy and portrayed instead to be conciliatory toward other religions and other peoples. The ideological conflict between Islam and the West had to be changed into a conflict between the Arab world and Israel before Americans could be persuaded to see Israel as an obstacle to peace and as the enemy of the Arabs and the world. This transformation of Islam has been accomplished to a great degree in our textbooks and Israel continues to be portrayed across the world as the aggressor, in spite of abundant historical evidence to the contrary. This benign image of the Arab Muslim world is calculated to cast Israel, with a population of about 7 million, in the role of exploiter and persecutor of the Arab Muslim people, who number more than 200 million.

Student understanding of the current conflict in the Middle East is typically skewed because they are not taught that the negative disposition of all the Arab nations toward Israel has less to do with sympathy for the Palestinians than antipathy for Jews and the firm belief that a Jewish state has no place in the midst of the Islamic world.²⁵³ This Arab antipathy is summed up in a January, 1956 fatwa issued by the Grand Mufti of Egypt, Sheikh Hasan Ma’moun, and signed by the leading members of the Fatwa Committee of al Azhar University and leaders of the four Sunni schools of jurisprudence. This highly authoritative fatwa states, in part:

The question put to us reveals that the land of Palestine has been conquered by the Muslims...and has become part of the Muslim territory...Accordingly, Palestine has become a territory under the jurisdiction of Islam and governed by Islamic laws. The question further reveals that Jews have taken a part of Palestine...the action taken by the Jews in Palestine is an attack on an Islamic

²⁵³ Mitchell Bard, “*The Arab Lobby: The American Component*,” *Middle East Quarterly*, Fall 2010, 3-15.

country...Muslims cannot conclude peace with those Jews who have usurped the territory of Palestine...”²⁵⁴

Note that this fatwa refers to the Muslims as having “conquered” Palestine. This is historically accurate and in fact contradicts assertions typical in the textbooks reviewed, such as Arab Muslims were indigenous to Palestine, that they possessed the Holy Land prior to the Christians and Jews, and that 20th century Jews were “colonizers” who lacked a historical claim to the land.

This fatwa’s rejection of peace with Israel has likely influenced the actions of the Palestinian Liberation Organization (PLO) and Hamas ever since, and is probably part of the basis for the ongoing refusal of those organizations to formally recognize the right of Israel to exist as a sovereign nation.

Further skewing the Middle East narrative common in the textbooks reviewed is that students are not taught that Arabs rejected a “two-state solution” in 1947.²⁵⁵ These omissions leave students with the inaccurate impression that Israel unilaterally seized the land that is now its nation, and that it has refused all efforts to create a sovereign state for the Palestinians.

Similarly, the Arab-Israeli Conflict is at the epicenter of the material covered in chapters dedicated to the Middle East. The presentation is in many cases historically inaccurate and agenda-driven. The topics were initially formulated and developed in doctoral dissertations that later became viable and valid sources of facts for authors of textbooks. They include but are not limited to:

- The Balfour Declaration;²⁵⁶
- The delegitimization of Israel;²⁵⁷
- The purchase of land from Arab landowners by Jewish immigrants and settlers;²⁵⁸
- The Palestinian Refugee problem;²⁵⁹

²⁵⁴ Document declassified and released under the Nazi War Crimes Disclosure Act, 2006, PL 105-246 State Department Telegram 1763/Embassy (Cairo) Telegram 1256 D441214

²⁵⁵ <http://www.yale.edu/lawweb/avalon/un/res181.htm>

²⁵⁶ Antoine Chaibane, “*U.S. Influence in the Middle East*,” Florida State University, 1980, p. 18 “The Balfour Declaration promised a land to a group of people, a land that belonged neither to the promisor or the promisee.”

²⁵⁷ Samir Abed-Rabbo, “*International Law and Palestine*,” University of Miami, 1981, p. 203 “The illegal establishment of Israel in 1948 produced unquestionable violations of Palestinian basic human rights.” Abdullah Senani, “*Prince Fahd’s 8 Point Plan*,” Claremont Graduate School, 1983, 56 “Israel has consistently violated truce agreements and UN resolutions, especially the one concerning the manner in which Palestine was to be partitioned. Israel has no legitimate existence under international law and United Nations resolutions.”

²⁵⁸ Michel Nabti, “*The Coverage of Arabs in American Secondary Schools*,” Stanford University, 1981, p. 240 “The Arabs owned 48 percent of the land while the Jews owned only 6 percent. Most of the “public lands” were large tracts of grazing land owned by Arab villages. However, even if the public lands were distributed according to population percentages, the Arabs would have had 78 percent of the land compared with 21 percent for the Jews. The textbooks give more frequent coverage to the Zionist claim that they bought the land, in essence, the 6 percent of the land they had acquired by 1948, than they do to the dispossession of the tenant farmers that resulted.”

- Israel as a Jewish state;²⁶⁰
- The relationship between Israel and the United States²⁶¹;
- Israel's military threat to the Arab world;²⁶²
- The displacement of the indigenous population and Israel's alleged denial of statehood to the Palestinians.²⁶³

²⁵⁹ Charmaine Smiklo, *"American Recognition of the PLO,"* Claremont Graduate School, 1982, pp. 12-13 "The Israeli Zionists subsequently contended that the Arabs brought the misfortune upon themselves, for it was they who chose to invade the newborn state in defiance of the world community...And when it came to the all-important question of the Palestinian refugees, the Zionists professed that their consciences were equally clear, for it was not they who drove them out, but their own leaders who ordered them to flee. Subsequently the Israelis did everything they could after 1948, to suppress a Palestinian identity, to eradicate any ideas of Palestinian irredentism, and through their policy of reprisals, to intimidate those Palestinians who had taken refuge in neighboring states. The thinking behind this strategy was quite simply that the Palestinians would eventually cease to exist."

²⁶⁰ Nabti, p. 204 "Many textbooks refer to Israel as the "Jewish State," terminology which implies that non-Jews either do not exist or do not "belong" to Israel. This would be equivalent to calling America the "White Christian State." Senani, p. 125 "The Israeli contention that Palestine is naturally a Jewish state because of the biblical heritage is nonsense to anyone remotely familiar with the history of Palestine."

²⁶¹ Mafaz Kurdi, *Saudi Arabia (1970-1980) - Oil and the Arab-Israeli Conflict,* Claremont Graduate School, 1982, p. 144 "The Jewish vote and the Jewish money have a tremendous affect on the United States election outcome, especially at the state and national levels. According to a non-Jew interviewed by Stephen Isaac, "You can't hope to go anywhere in national politics if you are a Democrat without Jewish money;" pp. 180-181 "There are some who believe in the myth that Israel is a strategic asset and ally. The Saudi view is that it is Israeli aggression and expansionist policy that will endanger United States interest and influence, and it is this same Israeli policy that will bring the Soviet Union into the Middle East. These proponents of Israel believe in morality and this morality has led them to feel committed to defend the state of Israel. They are still crying about the Holocaust. But, in the Saudi view, these victims of the Holocaust are denying the Palestinians the very morality they believe in. The Saudis insist that Israel's military occupation has corrupted its democratic ideals." Mohamed El Ayoubi, *"The Palestinian Refugee Problem and U.S. Jews,"* University of Kansas, 1985, p. 133. "The Zionists, in fact, were very successful in mobilizing key American figures for the Jewish cause while Arab propaganda was almost absent from the scene...Moreover, the Zionists played an effective role in swaying their leaders of major American institutions, such as trade unions, colleges and universities, state and local governments, the Courts and Congress." Hisham Ahmed, *"U.S. Foreign policy & Palestinian Self-Determination,"* University of Southern California, Santa Barbara, p. 212. "Contrary to the widely-held belief that Zionism is "the national liberation movement of the Jews," its main tenets are based on prejudice, not only against Palestinians, Arabs, Christians and Moslems, but also on hatred of all who do not subscribe to the Zionist ideology, including Jews. Thus far we have witnessed Zionist manipulation of American foreign policy, the objective of which was to perpetuate the colonization of Palestine and to legitimize the denial of the right of the Palestinian people to self-determination. Their propaganda machinery embarked on spreading the myth, in the West in general and in the United States in particular, that the Zionist program was mainly interested in creating a haven for persecuted Jews."

²⁶² Abdulrahman Ol-Osail, *"US and Saudi Arabian Arms Sales,"* University of South Carolina, 1991, pp. 44-45. "The Israeli Threat: Many Arab states share, to a greater or lesser degree, the perception that Israel represents the prime immediate threat to their well-being and sovereignty."

²⁶³ Michel Nabti, *"The Coverage of Arabs in American Secondary Schools,"* Stanford University, 1981, 251 "Even from the military standpoint, the Arabs maintain that the Jews fought in 1948, not simply to defend themselves, but to achieve two aggressive objectives: to increase the territory of the Jewish State, and to remove its Arab population." Julie Marie Peteet, *"Gender in Crisis: Women and the Palestinian Resistance movement,"* University of California Los Angeles,

While the material in the dissertations is viscerally anti-Semitic and anti-Zionist, the material in the textbooks has been carefully purged of most of the vitriol. However, the textbook material remains flawed, historically inaccurate and agenda-driven. Some of the material is anti-Semitic and anti-Zionist with little effort to disguise it.

Given the impact the Arab-Israeli conflict has on geopolitical affairs worldwide, ranging from the threat of radical Islam to the worldwide need of a stable energy supply, it is essential that students understand the historical facts behind the current state of affairs in this region of the world. Unfortunately, it is unlikely that even some students will gain this understanding given what is typically presented as historical “fact” in the textbooks reviewed.

Education or indoctrination?

McDougal Littell, Evanston, IL World Geography, 2009

Pp. 511-512 “The land controlled by Britain was known as Palestine. In the 19th century, a movement called Zionism began. Its goal was to create and support a Jewish homeland in Palestine. Jewish settlers started buying land and settling there. By 1914, just before World War I, about 12 percent of the population in Palestine was Jewish. After the war, the British took command of the region and continued to allow Jewish immigration to Palestine. Early on, Arabs and Jews in the region cooperated. But as more and more Jews poured into Palestine to escape persecution in Germany, the Arabs resisted the establishment of a Jewish state. In 1939, to reduce tensions the British halted Jewish immigration to Palestine.”

McDougal Littell fails to include the fundamental fact that the modern Zionist movement gained its momentum in the aftermath of the Dreyfus affair in 1894. The violence that broke out against the Jews all over France, added to the bloody pogroms that had swept across Eastern Europe since 1881, convinced Theodor Herzl that Jews would never be safe until they had a state of their own. The goal of Zionism was not only to create a homeland—it was to create a haven. In 1914, although the Jews made up 12% of the population of Palestine, they were 60% of the population of Jerusalem. When the parties negotiating peace met in Paris, representatives of the Arabs and the Jews, King Faisal and Chaim Weizmann, also met. They negotiated and signed the Weizmann-Faisal

1988, p. 7 “When the Palestinians restricted Zionist colonialization of the land, the latter embarked upon a systematic removal of the indigenous Palestinian population;” Zaha Bustami, “*U.S. Policy in Palestine 1936*,” Georgetown University, 1989, pp. 438-439 “Murray may not have been aware of a far more overreaching idea Roosevelt entertained seriously enough to discuss with the British three months earlier: a total removal of the Arabs of Palestine...Roosevelt had some concrete ideas...The Arabs would be told that, since the Trans-Jordan desert could be irrigated, the U.S. and British governments would provide about \$200,000,000 to buy and dig wells in it for the Arabs leaving Palestine. If the Arabs, thus enticed did not leave willingly, Roosevelt said that they should be “forced to do so if necessary, freeing their Palestine lands for the Jews.”

Agreement, dated January 3, 1919, Articles III and IV of which assure the Jews a homeland in Palestine.²⁶⁴

The signing of the agreement enraged the Jihadist Jew hater Haj Amin al-Husseini. At his incitement four days of rioting in protest of the Balfour Declaration and the Weizmann-Faisal Agreement broke out in Jerusalem on April 4, 1920. So after 1920, again due largely to al-Husseini, there was very little cooperation between Arabs and Jews. At al-Husseini's instigation, there were major riots against the Jews in 1929 and the Arab Revolt of 1936-1938. The Arab Revolt broke out, in part, when the British Peel Commission drew up a proposal for a two-state arrangement for the Arabs and Jews. As for the British, they halted Jewish immigration to Palestine precisely when the Jews were in their greatest need of a haven. Al-Husseini later worked directly with the Nazis to assist in the extermination of the Jews; he even organized Muslim SS killing units.²⁶⁵

P. 512 “As you study the map on this page, you will see that the area controlled by the British was divided into two sections – Transjordan and Palestine. The land was divided to relieve tensions between Arabs and Jews. An Arab government jointly ruled Transjordan with the British. Britain controlled Palestine, along with local governments that included both Jews and Arabs.”

One critical problem in the quotation—a problem that is to be found in the previous passage as well—is the misleading phrase **“tensions between Arabs and Jews.”** This creates the faulty impression that both sides were equally contributing to the “tension,” when the Arabs were the source of most of the violence. Every time there was an opportunity for a peaceful settlement—in 1919, 1936, 1946, and 1947—the Jews were ready to accept the settlement, and the Arabs refused.²⁶⁶ Every time the British appeased the Arabs at the expense of the Jews, it encouraged more violence toward the Jews.

Another problem in this section is that students are not given any information on Transjordan and they cannot possibly understand the history of the region without it. Transjordan was originally a part of the British Mandate of Palestine.²⁶⁷ In March 1921, Winston Churchill visited the Middle East and endorsed an arrangement that removed Transjordan from the original territory of Palestine and named Abdullah as the emir under the authority of the High Commissioner. In August 1922, the British government presented a memorandum to the League of Nations stating that Transjordan would be

²⁶⁴ The Letters of Chaim Weizmann, Series A, Vol. 9, Oct. 1918-Jul. 1920 (London: Oxford University Press, 1968), pp. 129-130; 230-231.

²⁶⁵ Efraim Karsh, Palestine Betrayed, (New Haven: Yale University Press, 2010), pp.30-31; 62-67; Philip Mattar, The Mufti of Jerusalem: A-Hajj Amin al-Husseini and the Palestinian National Movement (New York: Columbia University Press, 1988), pp. 126-27

²⁶⁶ <http://israelipalestinian.procon.org/view.answers.php?questionID=00049>;
<http://israelipalestinian.procon.org/view.resource.php?resourceID=000635#british>
<http://www.mfa.gov.il/MFA/Peace+Process/Reference+Documents/The+Weizmann-Faisal+Agreement+3-Jan-1919.htm>
http://en.wikipedia.org/wiki/Faisal%E2%80%93Weizmann_Agreement;
<http://middleeast.about.com/od/arabisraeliconflict/f/khartoum-declaration-faq.htm>
http://www.sixdaywar.co.uk/khartoum_resolutions.htm
http://en.wikipedia.org/wiki/1967_Arab_League_summit

²⁶⁷ Mitchell Bard, Myths and Facts, p.27.

excluded from all the provisions dealing with Jewish settlement. This memorandum was approved by the League on August 12th. From that point onwards, Britain administered the part west of the Jordan as Palestine, and the part east of the Jordan as Transjordan. Technically, they remained one mandate, but most official documents referred to them as if they were two separate mandates. In May 1923, Transjordan was granted a degree of independence with Abdullah as ruler. In March 1946, under the Treaty of London, Transjordan became a kingdom and on May 25, 1946, the parliament of Transjordan proclaimed the emir king, and formally changed the name of the country from the Emirate of Transjordan to the *Hashemite Kingdom of Transjordan*. By omitting the history of Transjordan, McDougal Littell has omitted the fact that Transjordan was to have gone to the Arabs and Palestine to the Jews and that this, too, was a peace arrangement that the Arabs rejected and the Jews accepted.²⁶⁸

P. 513 “Arabs in the region did not agree with the division. However, the nation of Israel was established on May 14, 1948. Immediately, the surrounding Arab nations of Egypt, Syria, Lebanon, Jordan, Iraq, Saudi Arabia and Yemen invaded Israel to prevent the establishment of the state. Jewish troops fought back. By the 1950s, Israel was a firmly established nation. The 1948 war was the beginning of hostilities that continue to this day.”

The statement that Yemen was part of the invading forces is false. The armies that invaded Israel on May 15, 1948 were from Lebanon, Egypt, Syria, Saudi Arabia, and Jordan. Iraq also declared war and Libya and Yemen sent volunteers—eight Arab countries in all fought against Israel.²⁶⁹

Furthermore, the statement that the 1948 War was the beginning of hostilities is false. Hostilities date from the period of the British Mandate. See comments above in reference to Page 511 of this textbook.

“Caught in the middle of the turmoil were Palestinian Arabs and Christians. Many of these people had roots in Palestine that went back for centuries. They either fled their homes or were forced into UN sponsored refugee camps just outside Israel’s borders. The land designated for the Palestinians on the West Bank and Gaza Strip came under Israeli control. In the 1960s, the Palestinian Liberation Organization (PLO) was formed to regain the land for Palestinian Arabs. Over the years, the PLO has pursued political and military means to take possession of land in Israel and allow refugees to return to their homes. The Palestinian National Authority has administered the West Bank since 1994.”

This is misleading. Not all of the Palestinian Arab Muslims were “**caught in the middle**”—many were among the instigators of the war against Israel, and they fully expected an Arab victory over the vastly outnumbered Jews. In December 1947, months before the outbreak of the War of Independence in May 1948, approximately 500 Arab Liberation Army fighters infiltrated Palestine in small groups to prepare for war against the Jews. By the end of January 1948, their number had reached at least 3,000.

²⁶⁸ <http://www.britishempire.co.uk/maproom/transjordan.htm>

²⁶⁹ http://www.palestinefacts.org/pf_independence_war_start.php
<http://dover.idf.il/IDF/English/about/History/40s/1948/150506.htm>

Most of them stayed in Samaria, collecting intelligence and trying to assert strict military control over the local Palestinian Muslim population. By mid-April 1948, their ranks had swelled to close to 9,000 fighters, organized in six battalions and armed with light weapons, mortars and guns.²⁷⁰

At that same time, Haj Amin al-Husseini—the former Mufti of Jerusalem, Nazi war criminal, and spokesman for the Arab Palestinians—organized the Holy War Army.²⁷¹ According to al-Husseini, their objective was to “murder the Jews,” to “murder them all.”²⁷² As for Arab Christians, then and now, they formed a second-class minority among the Arab Muslims, in keeping with the Pact of Umar of 717, which determined their status as *dhimmis*.²⁷³ There was no plan on the part of the Jews to force the Arabs to flee. Israel’s Proclamation of Independence, issued May 14, 1948, made that very clear as did statements made by David Ben Gurion both in writing and in speeches.²⁷⁴ Those who did not flee were able to remain and live as citizens of Israel. The ones who were “forced into UN sponsored refugee camps” had no other place to go because the Arab nations closed their doors to them, in compliance with a memorandum that al-Husseini sent them on March 8, 1948 “requesting that they [the Arab nations] refuse to allow Palestinian Arabs to enter their countries.”²⁷⁵

Further, the Palestinian Liberation Organization was not formed merely to “**regain the land for Palestinian Arabs.**” According to their charter, their primary goal was and still is “the annihilation of the Zionist entity in all of its economic, political, military, and cultural manifestations.”²⁷⁶

This same passage also suggests that the Israelis controlled the West Bank and Gaza since the time of the War of Independence. This is false. The West Bank belonged to Jordan, and Gaza belonged to Egypt, until Israel was once again forced to fight for survival in the 1967 Six-Day War and defeated Jordan and Egypt, as well as Syria. Students should be taught that the administration of these territories was forced on the Israelis. In fact, when they tried to return Gaza to the Egyptians in 1978 along with the Sinai Peninsula, the Egyptians refused to take it because it had become a hotbed of

²⁷⁰ High Commissioner for Palestine to Secretary of State for the Colonies, “Weekly Intelligence Appreciation,” Jan. 16 & 24, 1948; Cunningham Papers; High Commissioner for Palestine to UKDL, Mar. 11, 1948; Hagana Operational Directorate, “Logbook of the War of Independence,” 3.1.48-14.5.48.” See Karsh, footnote 16, pp. 291-292 for complete sources.

²⁷¹ Philip Mattar, The Mufti of Jerusalem: A-Hajj Amin al-Husseini and the Palestinian National Movement (New York: Columbia University Press, 1988), pp. 126-27.

²⁷² David G. Dalin and John F. Rothman, Icon of Evil: Hitler’s Mufti and the Rise of Radical Islam (New York: Random House, 2008), p. 136.

²⁷³ Robert Spencer, The Myth of Islamic Tolerance: How Islamic Law Treats Non-Muslims (Amherst, NY: Prometheus Books, 2005), pp.116-19.

²⁷⁴ David Ben Gurion, Rebirth and Destiny of Israel, (NY: Philosophical Library, 1954), p.220. Mark A. Tessler, A History of the Israeli-Palestinian Conflict (Bloomington: Indiana University Press, 1994), p. 295.

²⁷⁵ Zvi Elpeleg, The Grand Mufti: Haj Amin al-Hussaini, Founder of the Palestinian National Movement, trans. David Harvey, ed. Shmuel Himelstein (London: Frank Cass, 1993), p. 91.

²⁷⁶ Barry Rubin, Revolution Until Victory?: The Politics and History of the PLO (Cambridge, Mass.: Harvard University Press, 1994), p. 22.

Islamic Jihadist activity.²⁷⁷ This historical information is largely unknown to most Americans due in part to the failure of textbooks to include it.

The West Bank soon became a dumping ground where the Jordanians could get rid of their own Palestinian problem. In 1951 a Palestinian living in Jordan assassinated King Abdullah of Jordan while he was at prayer in a mosque. When Jordan ceded to the PLO its claims to the West Bank on July 31, 1988, Jordan effectively turned over to the PLO (and to Israel as the so-called "occupying" force) all problems of the Palestinians in the West Bank who had been under Jordanian rule until 1967, so that those Palestinians were no longer Jordan's problems. The Palestinians who still live in Jordan continue to pose a threat to the Jordanian regime.²⁷⁸

P. 513 "The creation of Israel produced a large number of Palestinian refugees. Today, those refugees and their descendants total almost 3.6 million people scattered across the region. Some still live in UN sponsored camps. Many have struggled to find adequate food and shelter. Many of them are unemployed. Providing education and other services for them is difficult for nations such as Jordan, one of the poorest in the region – and the one with the largest Palestinian refugee population...Civil wars in Lebanon and Cyprus have also caused huge economic problems. Since the 1970s, the northern part of Cyprus has been controlled by Turkish Cypriots, who have declared independence. Lebanon was hard hit by a civil war that lasted from 1975 to 1976. The conflict widened to include other nations. Some Israeli troops remained in Lebanon until 2000, and Syrian troops remained until 2004."

This quotation contains a number of inaccuracies or misleading information.

- It creates the misleading notion that Israel caused the "Palestinian refugee" problem. The creation of Israel did not create the problem, as evidenced by the granting of Israeli citizenship to more than 1.5 million Arabs in Israel, while nearly a million Jews were being expelled from Arab nations from 1948 to 1979.²⁷⁹ Unlike the Arab nations who closed their doors to their Palestinians brothers, Israel allowed Arabs in Israel who wanted to stay to remain there and opened her doors to Jewish refugees from all Arab lands.
- As for Jordan being **"one of the poorest countries in the region,"** next to Lebanon, which was torn by strife and civil war until the signing of the Taif Accord in 1989, Jordan is the richest of the countries surrounding Israel with respect to the Gross Domestic Product (GDP) per capita.
- It is precisely because Jordan has **"the largest Palestinian refugee problem"** that it does not want the West Bank and that it is now Israel's problem.
- As for the civil war in Lebanon, it lasted from 1975 until 1989 (not 1976), with the signing of the Taif Accord; the conflict did not "widen," it remained in Lebanon. Israel went into Lebanon on June 6, 1982 in response to PLO attacks from Lebanon into Israeli territory; they remained there only to prevent further attacks

²⁷⁷ Benny Morris, *The Birth of the Palestinian Refugee Problem Revisited* (Cambridge: Cambridge University Press, 2004), pp. 563-64.

²⁷⁸ W. Andrew Terrill, *Global Security Watch—Jordan* (Santa Barbara: Praeger, 2010), p. 352.

²⁷⁹ David Patterson, *A Genealogy of Evil: Anti-Semitism from Nazism to Islamic Jihad* (Cambridge, Eng.: Cambridge University Press, 2011), p. 102.

on Israel, until their unilateral withdrawal in 2000. There were no attacks on Syria; the Syrians occupied Lebanon from 1975 until 2004, in order to exercise their control over the region—with scarcely a word from the rest of the world.

P. 513 “In 1949, the UN authorized the creation of 53 Palestinian refugee camps. The camps were supposed to be used only for a short time until the Palestinians were resettled. That was over 50 years ago. Today, most of the Palestinians living in the camps were actually born there and have never been to the lands designated for the Palestinian state. The camps house upwards of 35,000 people and some as many as 50,000. The UN and other nations provide money for education and health care needs. Since the Israeli government restricts all travel for work, economic opportunities are very limited.”

As previously noted, Israel took in nearly a million Jewish refugees who were driven out of Arab lands. The Arab nations refused to take in the Palestinians; they chose instead to use them and to exploit their suffering for purposes of discrediting and delegitimizing Israel. Although some camps were set up in Jordan, Syria, and Lebanon, those countries refused to allow the refugees into their societies.²⁸⁰ The use of the word “**camps**” is also misleading. “**Camps**” in the West Bank include Tulkarim and Jenin, which are cities. Further, since the West Bank was placed under the administration of the Palestinian Authority after the Oslo Accords of 1993 and since Gaza is completely controlled by Hamas, the term “**camps**” does not apply to those areas at all.

With regard to economic opportunities, the Israeli government does not restrict travel for work; travel restrictions have become severe only in the wake of terror attacks on Jewish civilians in Israel. It is precisely because there were few travel restrictions in place that those attacks could be carried out. Since the signing of the Oslo Accords, the United States has pumped nearly \$2 billion into the Palestinian economy, with the rest of the world having donated or pledged nearly \$10 billion. Most of the money has disappeared. Yasser Arafat himself made off with an estimated \$900 million, as his wife lived in Paris on an allowance of \$200,000 per month.²⁸¹

Under Israeli administration, which included medical intervention and financial assistance, Palestinian infant mortality rate declined from 60 per 1,000 in 1968 to 15 per 1,000 in 2000; life expectancy rose from 48 in 1967 to 72 in 2000. In 1967 20.5% of Palestinians in Gaza had electricity; in 1986 it was 92.8%. In 1967, there was not a single university in the territories; by the early 1990s there were 7. Illiteracy rates dropped to 14%, compared to 69% in Morocco, 61% in Egypt, 45% in Tunisia, and 44% in Syria.²⁸²

**P. 515 Assessment
#4 Geographic Thinking
Determining Cause and Effect**

²⁸⁰ Jaffa Newspaper, *As Sarih*, (March 30, 1948). See Bard, footnote #4, page 189, for English translation.

²⁸¹ <http://www.cbsnews.com/stories/2003/11/07/60minutes/main582487.shtml>;

<http://www.meforum.org/645/arafats-swiss-bank-account>

²⁸² Efraim Karsh, *Arafat's War: The Man and His Battle for Israeli Conquest* (New York: Grove Press, 2003), pp. 44-45.

How did the creation of Israel increase tension in the subregion?

Think about:

- **Religious differences**
- **Division of Palestine**

Students using this textbook have not been prepared to answer the question “How did the creation of Israel increase tension in the subregion?” They have not learned the history of the Partition of Palestine (incorrectly referred to above as the “**Division of Palestine**”) into two states, one Jewish and one Arab by the United Nations, and the rejection of an Arab state by the Arabs. While the Assessment makes reference to an “increase in tension,” it does not delineate those external sources of regional tension. Students also have not learned about Islamic anti-Semitism and therefore cannot make any informed assessment about religious differences. The textbook ignores the impact of Islamic Jihadists who are bent on the extermination of the Jews in the “subregion” and of such anti-Semitic, anti-Zionist states as Iran. Indeed, “Iran is the first example of a modern state since Hitler’s Germany that has officially adopted an active policy of anti-Semitism as a means to promote its national interests...This is the context in which one must consider the relentless denial of the Nazi Holocaust that is so rampant in Iran and much of the Arab world. Such a denial is inextricably linked to the planned annihilation of Israel.”²⁸³

Students using this textbook have not been taught that the primary source of the increase in tension was not the creation of the Jewish state but the historical hatred that the Islamic Jihadists have for the Jews. The Jew hatred that characterizes Islamic Jihadism is not about Zionism or the Jewish presence in the Middle East—it is about the Jewish presence in the world. Islamist hatred of the Jews is exterminationist, as evidenced by the words of Muhammad Hussein Yaqoub: “The Jews are infidels—not because I say so, and not because they are killing Muslims, but because... it is Allah who said that they are infidels...Your belief regarding the Jews should be, first, that they are infidels, and second, that they are enemies...Our fighting with the Jews is eternal, and it will not end until the final battle...until not a single Jew remains on the face of the Earth.”²⁸⁴

There is a partial truth to the textbook’s question that the creation of Israel increased tension, but it leaves students unable to accurately answer what caused the increased tension. This is because historically Islam has viewed land that it has conquered as sacred land that now belongs to the house of Islam and must never be relinquished. The implication of the question is that both sides contributed more or less equally to the increased tension due to “**religious differences**,” when in fact many Arab Muslims viewed the creation of Israel by the UN as an affront to the honor of Islam and its claim to the land it had conquered. Adding this fact to the existing hatred of Jews by many Muslims in the Middle East explains why tensions increased.

P. 527 “Another group of people who have been displaced in the region are the Palestinians. They are the Arabs and their descendants who lived or

²⁸³ Robert S. Wistrich, *A Lethal Obsession: Anti-Semitism from Antiquity to Global Jihad* (New York: Random House, 2010), p. 909.

²⁸⁴ Muhammad Hussein Yaqoub, “We Will Fight, Defeat, and Annihilate Them,” Al-Rahma TV, 17 January 2009, <http://memri.org/bin/latestnews.cgi?ID=SD227809>;

still live in the area formerly called Palestine. Today, much of that land is part of Israel. The Palestinians are a group of people, like the Kurds, who consider themselves a stateless nation.”

If the Arabs had accepted the 1947 UN resolution calling for both an Arab and Jewish state, there would be no “Palestinian refugee problem.” Palestinian Arabs fled largely at the instigation of Arab leaders.²⁸⁵ The statement above also ignores the fact that the term Palestinian, as it is used to refer to the Arabs from what had been called Palestine, is an artificial designation coined for political reasons with the creation of the PLO in 1964.²⁸⁶ In UN Resolution 181, which established a two-state solution in Palestine, the term *Palestinian* referred to Jews, Arabs, and anyone else living in the region.²⁸⁷ Many Palestinian Arabs were not born in Palestine but are descendents of the Arabs who immigrated to Palestine in the 1930s for economic reasons. The claim that more Jews immigrated to Palestine than did Arabs, thereby displacing many Arabs during this period, is false. In fact, Arab immigration to Palestine in the 1920s and 1930s slightly exceeded the Jewish immigration to the region.²⁸⁸ Prior to the establishment of the Israeli state in 1948, the Jews who lived there were also referred to as “Palestinians.” Their passports still bear the word “Palestinian” as the designation of their nationality.

P. 527 “As you read in Chapter 22, following World War II, the UN promised homelands in Palestine to both Arabs and Jews. Arabs rejected the UN plan because they claimed as their homeland some of the land that was granted to the Jews. In 1948 when Israel was founded, and during the 1948-1949 war, some 520,000-1,000,000 Arabs fled Israel. Fifty-two refugee camps for Arab Palestinians were established in Lebanon, Jordan, the West Bank, and the Gaza Strip. The West Bank is a strip of land on the west side of the Jordan River. Jordan annexed the land in 1948, but Israel captured it in 1967. The Gaza Strip is a 139-square mile plot of land along the Mediterranean Sea. It was annexed by Egypt in 1948, captured by Israel in 1967, and abandoned by Israel in 2005.

As noted above in this Report, the Arabs who fled Israel in 1948-1949 did so largely at the instigation of their own leaders. Those who stayed were not forced out of the places where they lived; rather, they now enjoy the rights and privileges of being free citizens of Israel. The language here is, once again, the primary problem. To say that Israel “**captured**” the West Bank and Gaza is misleading; it implies that Israel simply, without any provocation, decided to expand its borders in 1967. Indeed, in this passage the year 1967 is given as the year of this “capture,” with no mention of the fact that Israel fought a war for its very survival. If the Arabs had not mobilized their armies in 1967 for the stated purpose of exterminating the Jewish state, there would have been no war and no “capture” of these areas. The term “abandoned” used to describe Israel’s withdrawal

²⁸⁵ <http://www.yale.edu/lawweb/avalon/un/res181.htm>; Mitchell G. Bard, *Myths and Facts: A Guide to the Arab-Israeli Conflict* (American-Israeli Cooperative Enterprise, 2005), pp. 62-71.

²⁸⁶ Randall Price, *Fast Facts on the Middle East Conflict* (Eugene, OR: Harvest House, 2003), p. 60.

²⁸⁷ Cathy Hartley, David Lea, and Annamarie Rowe, *A Survey of Arab-Israeli Relations* (London: Taylor & Francis, 2005), 330ff.

²⁸⁸ <http://www.danielpipes.org/9931/palestine-israel-stealing-purchasing>

from Gaza in 2005 is also misleading. It implies that Israel should have remained in Gaza in order to take care of the Palestinians. The language does not describe the historical situation. For students to understand why Israel left Gaza, the textbook should include Arab and international demands on Israel to withdraw from all territories administered by Israel after the 1967 war as well as Ariel Sharon's 2005 disengagement plan which called for a unilateral Israeli withdrawal of their settlers and soldiers from Gaza.

Glencoe/McGraw Hill, New York World Geography and Cultures, 2008

Page 446 “After World War II, hostilities broke out in Palestine among Jews, Arabs and British forces. Finally, the United Nations decided in 1947 to divide Palestine into a Jewish state and an Arab state. When the British withdrew from Palestine, the Jews proclaimed the independent state of Israel in 1948.”

This textbook does what most of the textbooks do not do, in that it informs students about the UN two-state partition plan. However, there is no mention of the Arabs' refusal to acknowledge any place or any future for the Jews in Palestine, while the Jews were ready to make concessions in order to have, not just a homeland but a haven in a world that had demonstrated its murderous intentions toward them.²⁸⁹ For more detail see preceding passages in this section.

Page 448 “Israelis and Palestinians each claim the same territory in Southwest Asia. After decades of uprisings, assassinations, attacks, failed peace agreements, and other struggles, conflict remains between these two groups attempting to coexist in the same area.”

This statement is false. The two principal parties— Hamas and Fatah, are not attempting to coexist with Israel. It is the stated aim of both Hamas (Hamas Charter Article 7) and Fatah (PLO Charter Article 15) that they refuse to coexist with the Jews. Their clearly stated aim is the destruction of Israel. This is why both Hamas and Fatah steadfastly refuse to recognize Israel's right to exist.

Holt Rinehart and Winston, Orlando, FL World History Human Legacy, 2008

P. 951 “The war also caused a massive refugee problem. By the end of the fighting, more than 700,000 Palestinians had become refugees. They fled from areas that Israel took control of as well as from the general war and chaos.”

²⁸⁹ Dore Gold, *Tower of Babel: How the United Nations Has Fueled Global Chaos* (New York: Random House, 2005), pp. 48-49

As noted elsewhere, the Arabs who fled Israel in 1948-1949 did so largely at the instigation of their own leaders. Those who stayed were not forced out of the places where they lived; rather, they now enjoy the rights and privileges of being free citizens of Israel. In addition, there is no mention of the Jewish refugee problem created when Jews were expelled from Muslim lands. Between 1920 and 1970, 900,000 Jews were expelled from Arab and other Muslim countries: from Morocco to Iran, from Turkey to Yemen, including places where they had lived for twenty centuries. The 1940s were a turning point in this tragedy; of those expelled, 600,000 settled in the new state of Israel, and 300,000 in France and Canada.²⁹⁰

P. 955 “A series of wars has led to the expansion of Israel, which controls more land now than it did in 1948. As a result, many Palestinian Arabs live under Israeli control, another source of tension and conflict in the region.”

One glaring omission here is that the “series of wars” was a series of wars of aggression launched by the Arab nations against the State of Israel in order to annihilate the Jewish State. The quotation creates the false impression that Israel was the aggressor and that they waged the wars to acquire territory. Furthermore, the textbook does not state that more than 95% of the land “acquired” as a result of these wars is now under Palestinian control.

P. 956 “In this war, called the Six Day War, Israel took control of the Golan Heights, Sinai Peninsula, Gaza Strip, West Bank and East Jerusalem. Israel gained control of land in the West Bank and Gaza with a large Palestinian population.”

An important fact that is omitted here is that Israel offered to negotiate after the Six Day War and that the Arab response at a meeting held in August 1967 in Khartoum was “no recognition, no negotiation, and no peace with Israel.”²⁹¹ Furthermore, Israel subsequently returned more than 90 percent of the territories won in the defensive 1967 war after negotiations with its neighbors. As before, its neighbors rejected Israel’s offers to trade land for peace.²⁹²

“As Egypt and Israel made peace, Palestinian Arabs continued their struggle for nationhood. Under the UN partition plan, there were supposed to be two states in Palestine – a Jewish state and an Arab state. After the Arab-Israeli war of 1948, however, the land set aside for the Arab state was occupied by Israel, Egypt and Jordan.”

The misleading omission here is that from the Weizmann-Faisal Agreement of 1919 to the Peel Commission Proposal of 1936 to the UN partition plan of 1947, the Jews have accepted every proposal for a “two-state solution,” whereas the Arabs have rejected every proposal and have opted for a “Final Solution of the Jewish Problem” in Palestine. The Six Day War, as the Arabs themselves described it, was to have been a war of extermination of Israel.

²⁹⁰ <http://daphneanson.blogspot.com/2010/11/expulsion-of-jews-from-muslim-countries.htm>

²⁹¹ http://www.palestinefacts.org/pf_1967to1991_khartoum.php;
<http://middleeast.about.com/od/arabisraeliconflict/f/khartoum-declaration-faq.html>

²⁹² http://www.americanthinker.com/2011/07/israels_war_of_the_words.html;
http://masbirim.gov.il/eng/i_greenline.html

**Pearson Prentice Hall, Upper Saddle River, NJ
World Explorer People, Places and Cultures, 2007**

Pp. 532-533 “Israel became a nation in 1948...Israel has succeeded in making its dry lands come to life. However, like all countries in Southwest Asia, it must continue to manage its water carefully. To do this, Israel must cooperate with its neighbors.”

This quotation incorrectly implies that Israel is not cooperating with its neighbors.

P. 534 “Today, the country of Jordan worries that it does not have enough water to meet its needs. It plans to build a dam near the Sea of Galilee. No building has begun, because if Jordan starts without Israel’s approval, war could result.”

This is misleading, implying that Israel has been the aggressor in the region. It omits the fact that in the peace treaty of October 26, 1994, Israel and Jordan agreed to terms with regard to the access and control of water resources that would assure the continuation of peace.²⁹³

**McDougal-Littell/Houghton Mifflin, Evanston, IL
World History Patterns of Interaction, 2007**

P. 583 “The land now called Palestine consists of Israel, the West Bank and the Gaza Strip. To Jews, their claim to the land dates back 3,000 years, when Jewish kings ruled the region from Jerusalem. To Palestinians, the land has belonged to them since most, but not all, Jews were driven out around A.D. 135. Islam spread in the 7th century and quickly became the dominant religion.”

There is no such legally established land or country called Palestine. It was a province in the Roman Empire, originally called Judea. Emperor Hadrian changed the name Judea to Palestine in 135 CE/AD to stamp out any reference to or traces of the Jews.²⁹⁴ Palestine became an area under the control of Britain during the 19th and 20th centuries. It ceased to exist as such when the United Nations partitioned the area in 1947 in preparation for the creation of a Jewish and an Arab state. Israel is a legally established nation-state and the West Bank and Gaza are territories administered by the Palestinian Authority. Further, the land has never “belonged” to the Palestinians. There has always been a strong Jewish presence.

P. 584 “Largely as a result of this fighting, the state that the UN had set aside for the Palestinians never came into being. Israel seized half of the land in the 1948-1949 fighting. While the fighting raged, at least 600,000 Palestinians fled, migrating from the areas under Israeli control. They

²⁹³ <http://www.kinghussein.gov.jo/peacetreaty.html>

²⁹⁴ <http://focusonjerusalem.com/whatromecalledthepromisedland.html>.

settled in UN-sponsored refugee camps that ringed the borders of their former homeland.”

First, the language needs to be clarified. The U.N. partitioned Palestine for two states: one for the Jews and one for the Arabs. There was no **“state that the UN had set aside for the Palestinians”** since the term **Palestinian** did not exist at that time as a word referring to the Arabs alone. All the inhabitants of the region were Palestinians, Jews and Arabs alike. Further, it is false to assert that the state for the Arabs failed to come **“into being”** because **“Israel seized half of the land in the 1948-1949 fighting.”**- What is accurate is that the Arabs refused to accept the two-state partition.

Further, the statement that **“at least 600,000 Palestinians fled”** is exaggerated.²⁹⁵ What is missing here is the fact that most who fled did so at the instigation of their own local leaders and those of the five Arab nations that attacked Israel.²⁹⁶ Many Palestinians stayed; that is why there are about 1.4 million Arabs living in Israel as Israeli citizens today. The reason why those who fled were forced to settle in **“refugee camps”**, some of which are now viable cities, is that none of the neighboring Arab countries would take them in. They became pawns in the Arab exterminationist campaign against the Jews. The Arab exterminationist intentions were declared by Azzam Pasha, Secretary of the Arab League: **“This will be a war of extermination and a momentous massacre which will be spoken of like the Mongolian massacres and the crusades.”**²⁹⁷

Pearson Prentice Hall, Upper Saddle River, NJ America History of Our Nation, 2007

P. 954 “Against the opposition of neighboring Arab states, Jews formed the State of Israel.”

The statement that **“Jews formed the state of Israel”** is false, and creates the impression that the Jews are the aggressors and occupiers. There is no mention of the United Nations Partition of Palestine dividing Palestine into two states: one Jewish and one Arab, or of the fact that the Jews accepted the partition and the Arabs did not.²⁹⁸ For more detail see analyses of preceding textbook quotes in this section.

P. 954 “In 1956, Israel invaded Egypt but withdrew under pressure from the United Nations and the United States.”

The entire history of the Suez Crisis is missing and the implication is that Israel invaded Egypt without provocation. There is no mention of the blockade of the Suez Canal and the Gulf of Aqaba to Israeli shipping, which was tantamount to an act of war,²⁹⁹ or of the

²⁹⁵ Karsh, *Palestine Betrayed*, “My own calculation, based on British, Jewish, and to a lesser extent Arab, population figures of all identified rural and urban localities abandoned during the war, amounts to 583,000-609,000 refugees.” pp.264-272

²⁹⁶ Bard, *Myths and Facts*, pp. 62-63;. <http://www.beyondimages.info/b291.html>;
http://www.middleeastpiece.com/arabrefugees_causes.html

²⁹⁷ http://en.wikipedia.org/wiki/Azzam_Pasha_quotation

²⁹⁸ <http://www.yale.edu/lawweb/avalon/un/res181.htm>

²⁹⁹ http://208.84.118.121/pf_1948to1967_sinai_backgd.php “Less than two weeks later, on October 25, Egypt signed a tripartite agreement with Syria and Jordan, placing Nasser in command of all three armies. A massive arms deal with Czechoslovakia threatened to flood

increased fedayeen attacks on Israel.³⁰⁰ This is a fairly common formulation that falsely implies that Israel is the aggressor nation in all of these wars.

**Pearson Prentice Hall, Upper Saddle, NJ River
World History, 2007**

P. 1054 “For decades, the Middle East has been the focus of conflicts that have global impact. The Middle East commands vast oil resources and key waterways such as the Persian Gulf. During the Cold War, both the United States and the Soviet Union wanted access to the oil and the waterways...Meanwhile, the persistent dispute between Israelis and Palestinian Arabs has added to tensions.”

While oil is an issue, it is not the decisive reason for the conflict. The decisive reason—as stated by Islamic Jihadist movements such as the Muslim Brotherhood, Hamas, Hezbollah, Islamic Jihad, the National Islamic Front, al-Qaeda, and others—is the effort to destroy Israel and bring the region – and ultimately the world -- under Islamic rule and *Shari'a* law.

**Pearson Prentice Hall, Upper Saddle River, NJ
World Geography Building A Global Perspective, 2007**

P. 438 “Most Palestinian Arabs fled to neighboring countries or to the West Bank.”

This statement is false for three reasons: (1) most Arabs stayed and became citizens of the State of Israel; (2) the neighboring Arab countries refused to take in the Palestinian Arabs; (3) at this time (1948), there was no “West Bank.” The area was part of Jordan. For more detail see analyses of preceding textbook quotes in this section.

P. 471 “The issue of independence for Palestine created a dilemma for Great Britain. Two groups claimed Palestine as their homeland—the Arabs and the Jews. The Arabs had lived for centuries in Palestine. Many of them traced their ancestry back to the area’s earliest settlers. But the Jews also had ancient ties to Palestine.”

The book mentions the 1916 Sykes-Picot Agreement, but it fails to mention that in that agreement there is an acknowledgement, again, of a place in Palestine for a Jewish homeland. There is also no mention of the 1919 Weizmann-Faisal Agreement, Articles III and IV of which support the creation of a Jewish homeland.³⁰¹ In fact, there were many Arab leaders who supported the creation of a Jewish homeland; the opposition came primarily from Haj Amin al-Husseini, who worked with the Nazis toward a “Final Solution of the Jewish Problem” in the Middle East and who created Muslim killing units

Egypt with new Soviet equipment. When Egypt sealed off the Israeli port of Eilat by blocking the Straits of Tiran, effectively stopping Israel's sea trade with much of Africa and the Far East, it was a violation of international agreements that amounted to an act of war.”

³⁰⁰ Bard, *Myths and Facts*, pp. 73-75.

³⁰¹ *The Letters of Chaim Weizmann*, Series A, Vol. 9, Oct. 1918-Jul. 1920 (London: Oxford University Press, 1968), pp. 129-130; 230-231.

for the Nazis.³⁰² The textbook also fails to mention that the Arab emigration to Palestine in the 1920s and 1930s slightly exceeded the Jewish emigration: most of the Palestinians claiming to be centuries-old descendants of Arabs in Palestine (p. 471) are in fact descendants of those Arab emigrants to Palestine. These omissions are important because they lead the students to the incorrect conclusion that the Jews were the aggressors who took land from the Arabs. To its credit, however, the book does acknowledge a Jewish presence in Palestine since the time of King David.

P. 472 “By the late 1800s, there were about 10 million Jews scattered throughout the world. In many of the places they lived, they were discriminated against and cruelly persecuted...The Zionists put an increasing pressure on Great Britain and other European nations to support their plan for an independent homeland. In 1917, in the midst of World War I, the British government issued the Balfour Declaration. It stated Britain’s support for the creation of a Jewish national homeland in Palestine without violating the rights of Arabs living there.”

While this quote recognizes the need for Jews to go to Palestine to escape persecution, it creates the impression that the Balfour Declaration was largely the result of Jewish pressure, frequently referred to by critics as “the world Jewish conspiracy,” rather than the result of the recognition of a moral necessity on the part of the British.³⁰³

P. 474 “By the end of the 1948 war, Israel controlled almost three fourths of Palestine, including land in the Negev Desert and half of Jerusalem. Jordan and Egypt divided the rest of Palestine between them. The Palestinians were left with no country at all.”

This quote is problematic. The term Palestinian was not used at the time to refer only to Arabs; it referred to all people born in Palestine; anything left to the control of the Israelis at the end of the 1948 War of Independence was the result of their having survived a war of extermination waged against them by the surrounding Arab states; the United Nations Partition of Palestine offered the Arabs their own country in the region of Palestine and the Arabs repeatedly refused it. For more detail on the UN two-state partition plan see preceding analyses of textbooks in this section.

P. 480 “During the 1970s and 1980s, thousands of Palestinians and Israelis lost their lives in the fighting. Various solutions to the conflict were proposed, but Palestinians seemed unwilling to acknowledge the right of Israel to exist, and Israel seemed unwilling to allow a Palestinian homeland.”

This is incorrect. The Jews have supported such a homeland time after time ever since the Weizmann-Faisal Agreement of January 3, 1919.³⁰⁴

³⁰² Philip Mattar, *The Mufti of Jerusalem: A-Hajj Amin al-Husseini and the Palestinian National Movement* (New York: Columbia University Press, 1988), pp. 126-27.

³⁰³ <http://middleeast.about.com/od/israelandpalestine/f/me080508.htm>;
http://www.jewishvirtuallibrary.org/jsource/History/balfour_commentary.html;
http://en.wikipedia.org/wiki/Balfour_Declaration_of_1917

³⁰⁴ *The Letters of Chaim Weizmann*, Series A, Vol. 9, Oct. 1918-Jul. 1920 (London: Oxford University Press, 1968), pp. 129-130; 230-231.

**Pearson Prentice Hall, Upper Saddle River, NJ
Global History and Geography, 2007**

P. 308 “Since 1945, the Middle East has been an area of tension and change. The state of Israel was created in 1948....“The creation of Israel has led to conflicts between Jews and Arabs.”

The quote leads students to the faulty conclusion that if there were no Israel, there would be no conflicts in the Middle East. This is incorrect. The Middle East has been an area of tension, conflict and change since the early 1900s.³⁰⁵ For more detail see previous analyses of textbooks in this section.

P. 310 “When the state of Israel was created, Arabs vowed to drive the Jews out and restore Palestine as an Arab nation. The first Arab-Israeli war occurred in 1948. After the fighting ended, 700,000 Arabs became refugees. Many went to U.N. refugee camps. Israel had nearly doubled its size and over time, these temporary camps became permanent homes. The poverty and discrimination experienced by these Arab Palestinians fueled anger. Many dreamed of an Arab Palestinian state.”

Again, the state that the UN had set aside for the “Palestinians” (a term that did not exist at the time, as a term referring to the Arabs alone) was a state that the “Palestinians” refused. The “600,000 Palestinians” (an inflated number) fled at the instigation of the five Arab nations, who urged them to get out of the way as the Arab nations sought to annihilate the Jews. Many stayed; that is why there are about 1.4 million Arabs living in Israel as Israeli citizens today. The reason why they were forced to settle in “refugee camps” some of which have become viable cities, is that none of the neighboring Arab countries would take them in. They became pawns in the Arab exterminationist campaign against the Jews.³⁰⁶

**Pearson Prentice Hall, Upper Saddle River, NJ
World Regions in Global Context Peoples, Places, and
Environments, 2005**

P. 180 “The Middle Eastern and North African region has long been called a “cradle of civilization,” the birthplace of the world’s three great monotheistic religions (Islam, Christianity, and Judaism.)”

The reversed chronological order of the three world religions is a constant problem in these textbooks. When identifying the “three greatest monotheistic religions,” the order in which they are listed suggests an order of importance and the order in which they came to exist. Listing them in correct chronological order, i.e. Judaism, Christianity, Islam, indicates not only which came first, but also the line of influence. In this case, the

³⁰⁵ See information, McDougal Littell, *World Geography* (2009), 511-512.

³⁰⁶ http://www.palestinefacts.org/pf_independence_refugees_arabs_why.php; Reich, pp. 86-92; Karsh, *Palestine Betrayed*, p. 182.

reversed chronological order incorrectly implies that Islam came first and influenced both Christianity and Judaism. It also lays the foundation for the Muslim claim that the Palestinians are the indigenous people of Israel.

P. 188 “The main inflow into the sea is from the Jordan River, a water source that is heavily canalized and dammed for irrigation and general-purpose water used by Israel, Jordan, and Palestine.”

The Jordan River provides water used by Jordan and Israel. There is no such legally established land or country called Palestine. Palestine was a province in the Roman Empire, originally called Judea. Emperor Hadrian changed the name Judea to Palestine in 135 CE/AD to stamp out any reference to or traces of the Jews.³⁰⁷ Palestine became an area under the control of Britain during the 19th and 20th centuries. It ceased to exist as such when the United Nations partitioned the area in 1947 in preparation for the creation of a Jewish and an Arab state. Israel is a legally established nation-state as is Jordan. For more detail see previous analyses of textbooks in this section.

P. 190 “Christianity, Islam, and Judaism all developed among the Semitic-speaking people of the deserts of the Middle East.”

As noted previously, the incorrect chronological order of the three world religions is a constant problem in these textbooks. When identifying the "three greatest monotheistic religions," the order in which they are listed suggests an order of importance and the order in which they came to exist. Listing them in correct chronological order, i.e. Judaism, Christianity, Islam, indicates not only which came first, but also the line of influence. In this case, the reversed chronological order incorrectly implies that Christianity came first and influenced both Islam and Judaism.

P. 203 “The contemporary history of the city [Jerusalem] derives from political and geographical implications of the Balfour Declaration, which stipulated that Jerusalem should be an international city with no one state claiming it as entirely its own. Today, Jerusalem is a highly contested city as Palestinians, Christians, Muslims and Israeli Jews fight for control of it.”

This is historically false. The Balfour Declaration makes no mention of Jerusalem.³⁰⁸

P. 212 “The history of the Israeli-Palestinian conflict is complex and highly volatile, despite persistent local and international efforts to bring peace to the region. The violence that re-erupted in fall of 2000, just as the peace process seemed to be most promising, underscores the complexity of the problem and the difficulty of resolution. As with the Iran/Iraq/Kuwait case, the chief factors that have inflamed this seemingly intractable political problem were exacerbated by British partitioning of the region.”

The problem with this passage is that it does not correctly lay the responsibility for the failure of the peace process at the feet of the Palestinians. By the year 2000, the peace process was anything but promising, as indicated by Yasir Arafat's statement on January

³⁰⁷ <http://focusonjerusalem.com/whatromecalledthepromisedland.html>.

³⁰⁸ <http://unispal.un.org/UNISPAL.NSF/0/E210CA73E38D9E1D052565FA00705C61>

30, 1996, more than three years after the signing of the Oslo Accords, to Arab diplomats in Stockholm: "We plan to eliminate the State of Israel and establish a purely Palestinian state."³⁰⁹ Further, Arafat's advisor Mamduh Nawfal, stated that the Second Intifada "was a premeditated and meticulously prepared 'War of Independence and Return.'"³¹⁰ The Palestinians had no intention to adhere to a genuine peace agreement. When the agreement was signed, Arafat also boasted that "the Israelis were willing to allow a Trojan Horse into their midst"³¹¹ and compared his move to Hitler's signing of the Munich agreement, which paved the way for the destruction of Czechoslovakia.³¹² Fatah leader Sakhr Habash commented on the Oslo agreement by saying that once the Palestinians had control of Gaza and the West Bank, they would proceed to the "final solution."³¹³

Pp. 212-213 "The Balfour Declaration was highly problematic, however, because indigenous peoples, the Palestinians, already occupied the area. They viewed the arrival of increasing numbers of Jews and European sympathy for the establishment of a Jewish homeland as an incursion into the sacred lands of Islam."

This statement incorrectly asserts that the Palestinians are the indigenous people. Many Palestinian Arabs were not born in Palestine but are descendents of the Arabs who immigrated to Palestine in the 1930s for economic reasons. The claim that more Jews immigrated to Palestine than did Arabs, thereby displacing many Arabs during this period, is false. In fact, Arab immigration to Palestine in the 1920s and 1930s slightly exceeded the Jewish immigration to the region.³¹⁴ It omits the fact that the Jews are also indigenous. Jews have had a constant presence in the land since early biblical times. In 1900, for example, the Jews made up 66% of the population of Jerusalem.³¹⁵

Furthermore, at that time, the term Palestinian referred to anyone who lived in the region, including the Jews. There is also no reference to the Sykes-Picot Agreement (1916), the Weizmann-Faisal Agreement (1919), or the McMahon-Hussein correspondence (1916), all of which included the requirement of an Arab acknowledgement of the legitimacy of a Jewish homeland, which some of the early Arab leaders supported. However, none of the Arab nations ultimately accepted these agreements, thereby denying both the Jews and the Arabs peace. For more detail see previous analyses of textbooks in this section.

The second problem is the reference to the "sacred lands of Islam." This misleads students to conclude that Palestine is *Dar al-Islam*, part of the House of Islam, and that the land is not the Holy Land of both Jews and Christians, as it has been since centuries before the birth of Islam. In addition, the only thing that made Palestine a "sacred land" for Muslims was the fact that they conquered it from the Christians in the 7th century, and that under Islam, any conquered land became a "sacred land," from Spain to India.

³⁰⁹ Efraim Karsh, Arafat's War: The Man and His Battle for Israeli Conquest (New York: Grove Press, 2003), p. 57.

³¹⁰ *Ibid.*, p.94.

³¹¹ *Ibid.*, p.4.

³¹² *Ibid.*, p 127.

³¹³ *Ibid.*, p. 62.

³¹⁴ <http://www.danielpipes.org/9931/palestine-israel-stealing-purchasing>; Palestine Royal Commission Report, pp. 291; 242 (as cited in Bard, pp.41-42); Bard, p. 43.

³¹⁵ Ruth Kark and Michael Oren-Nordheim, Jerusalem and Its Environs (Detroit: Wayne State University Press, 2001), p. 28.

“In 1947, with conflict continuing between the two groups [Arabs and Jews], Britain announced that it despaired of ever resolving the problems and would withdraw from Palestine in 1948, turning it over to the United Nations at that time. The United Nations, under heavy pressure from the United States, responded by voting to partition Palestine into Arab and Jewish states and designated Jerusalem as an international city, preventing either group from having exclusive control. The Jewish state was to have 56 percent of mandate Palestine; an Arab state was to have 43 percent; and Jerusalem, a city sacred to Jews, Muslims, and Christians, was to be administered by the United Nations.”

The quotation creates the misleading impression that the US was the driving force behind the establishment of the state of Israel, when equal pressure came from the Soviet Union.³¹⁶ This passage also ignores the fact that at least half the land allotted to the Jews was uninhabitable desert in the south.³¹⁷ This omission leads students to incorrectly conclude that the Jews were given not only more land but also better land than was allotted to the Arabs.

“When Britain withdrew in 1948, war broke out. In an attempt to aid the militarily weaker Palestinians, combined forces from Egypt, Jordan, and Lebanon, as well as smaller units from Syria, Iraq, and Saudi Arabia, confronted the Israelis.”

The quotation omits the important facts regarding how the war broke out and incorrectly implies that Israel was the aggressor. The war that broke out in 1948 was not a war between the Jews and the Palestinians. Neither the Jews nor the Palestinians made a declaration of war. It was a war between the Jews and all of the surrounding Arab nations who in May 1948 declared a war of extermination against the Jews.³¹⁸ The **“Palestinians”** were not **“militarily weaker”**; they were not **“militarily”** anything, since they did not constitute an organized political entity or army that was anywhere comparable to the Arab nations that declared war. The Arab countries that attacked Israel did not do so to **“aid the weaker Palestinians.”** They attacked in order to eliminate the state of Israel and then divide the territory among themselves. Although they did not win the war, their intent was made very clear at the time of their signing of armistice agreements with Israel when Israeli officials were told that “any territories surrendered by the Jewish state would be handed over to Transjordan, Egypt, and Lebanon rather than to a prospective Palestinian state.”³¹⁹

³¹⁶ United Nations General Assembly, First Special Session, May 14, 1947, UN Document A/PV 77, (as cited in Bard, pp. 60-61); http://www.mideastweb.org/us_supportforstate.htm
<http://www.jewishvirtuallibrary.org/jsource/myths/mf3.html#g>;

³¹⁷ http://en.wikibooks.org/wiki/Israeli_History/From_Partition_to_Independence
http://www.jewishvirtuallibrary.org/jsource/History/partition_plan.html

³¹⁸ <http://www.mideastweb.org/arabinvasionmap.htm>; “Interview with Abd al-Rahman Azzam Pasha,” Akhbar al-Yom (Egypt), (October 11, 1947); translated by R. Green on http://www.jewishvirtuallibrary.org/jsource/History/1948_War.html;

³¹⁹ Protocol of the Provisional Government Meeting Oct. 21 & Nov. 11, 1948; Sasson to Foreign Office, Sept. 23, 1948; Israel State Archives, *Document on the Foreign Policy of Israel*. Vol. 1:14 May -30 September 1948...Cairo to Foreign Office, Dec. 17, 1948, FO 371/68644; BGD, June 2, 1949. SEE Karsh, p. 321, footnote 11 for complete citation .

**Pearson Prentice-Hall, Upper Saddle River, NJ
Global Mosaics, 2004**

P. 587 “During the late 1800s, persecution of Jews led to the modern form of Zionism. This movement sought to reestablish a Jewish state in Palestine. As you read in Chapter 25, the Romans had expelled the Jews from Palestine in A.D. 70. Since then, Jews had dreamed of returning. The desire for a Jewish homeland grew as anti-Semitism, or hatred and fear of Jews, increased. In Eastern Europe and Russia, thousands of Jews were killed in organized massacres. The violence led many European Jews to migrate to Palestine.”

The reference to the Romans expelling the Jews from Palestine in A.D. 70, implies that from that time onward, there were no Jews in Palestine. This is false. Jews have maintained a presence in Palestine since ancient biblical times. For example, they were a plurality in Jerusalem from the 1840s onward and a majority in the city by 1880.³²⁰

Pp. 587-588 “In 1917, the British government issued the Balfour Declaration. The key paragraph declared: “His Majesty’s Government views with favour the establishment of a national home for the Jewish people...it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine...”

“The ‘existing non-Jewish communities’ were those of the Palestinian Arabs. At the time, Arabs-- both Christian and Muslim—greatly outnumbered Jewish settlers in Palestine. There, as elsewhere in the Arab world, nationalism was stirring. In time, nationalism would lead Palestinians to call for their own independent state. (not until 1964)

During the 1930s, Jewish immigration increased as anti-Semitism worsened in Europe. As a result, tensions between Arabs and Jews in Palestine heightened. Zionist groups helped Jews to buy land from Arab landowners. Often, these Arab landowners lived in the cities. They did not farm the land and were happy to make a profit by selling it.

Arab tenant farmers on those lands were suddenly forced to leave. Many migrated to the cities. With no money and few skills beyond farming, they faced severe hardship.

Landless Arab peasants joined other Arabs in attacking Jewish settlements. Jewish settlers fought back. Eventually the conflict in Palestine erupted into war...”

It is important that students know that there was substantial Arab immigration into Palestine between the two world wars and that the British did absolutely nothing to

³²⁰ <http://www.shalomjerusalem.com/jerusalem/jerusalem3.htm>

control it. A reasonable estimate is that Arab immigration constituted about 37 percent of the total immigration into pre-state Israel.³²¹

When Jews bought land, they tried to buy uncultivated land without tenants. During the mid-1930s, Britain's Peel Commission made the point that much of the land currently being cultivated by Jews was swampy or otherwise unsuited for cultivation prior to Jewish settlement.³²² There was some displacement, but that was far from the whole picture, which is not presented accurately here.

P. 615 “For more than 50 years, the conflict between Arab nations and the state of Israel has focused world attention on the Middle east. In that time, Arabs and Israelis have waged four wars and launched numerous guerilla attacks.”

This statement is false. Israel has never launched any “guerrilla attacks.” Individuals fighting a guerilla war hit military and strategic targets using hit-and-run tactics.

Pp. 616-617 Since the 1948 war, the conflict between Israel and its Arab neighbors has erupted into three more wars. In 1956, Israel, Britain, and France attacked Egypt after Nasser nationalized the Suez Canal. Israeli troops occupied but later withdrew from the Sinai Peninsula.

This paragraph deals in partial truths and omits those which would teach students the facts about the Sinai Crisis. In 1955 Egypt blockaded the Straits of Tiran, which was tantamount to an act of war against Israel, and began receiving massive arms supplies from the Soviet bloc. However, it was not just the nationalization of the Suez Canal that brought Israel into the confrontation with Egypt. Although Israel supported Britain and France in their goal to eliminate Nasser, Israel attacked Egypt mainly because of a systematic campaign of terrorist raids into its territory from the Egyptian-controlled Sinai Peninsula and the Gaza Strip, and various related Egyptian threats.³²³ The number of raids increased after 1955, as did overall Arab bellicosity toward Israel. As Nasser said on October 14, 1956: “I am not solely fighting against Israel itself. My task is to deliver the Arab world from destruction through Israel's intrigue, which has its roots abroad. Our hatred is very strong. There is no sense in talking about peace with Israel. There is not even the smallest place for negotiations.”³²⁴

Chelsea House, NY
The Palestinian Authority (Creation of the Modern Middle East),
2003

P. 40 “Unlike their Muslim counterparts,...(Christians and Jews)...came (to Palestine), not as refugees seeking sanctuary, but as Crusaders, Salvationists, and Redeemers.”

³²¹ <http://www.meforum.org/522/the-smoking-gun-arab-immigration-into-palestine>

³²² <http://domino.un.org/unispal.nsf/0/08e38a718201458b052565700072b358?OpenDocument>

³²³ *Security Council Official Records*, S/3706 (October 30, 1956), p. 14.

³²⁴ *Middle Eastern Affairs*, (December 1956), p. 460.

This is patently false, for two reasons. First, Muslims never went to Palestine as refugees **“seeking sanctuary.”** They came as invaders and conquerors implementing their sacred duty of *jihad* in the 7th century CE/AD. [SEE THE “CRUSADES” section for more information.] Second, both Jews and Christians were indigenous to the region long before the Muslims invaded. Jews have been indigenous to this region since early biblical times, and the early Christians in the region were Jewish or Gentile converts who were also indigenous to the region.

P. 47 “Arabs [whose land was purchased by Jews] were deprived of their land by Jewish settlers.”

This statement is contradictory and leads the students to view the actions of the Jews as nefarious. The land was purchased by the Jews and therefore the Arab sellers were not **“deprived”** of their land.³²⁵

P. 94 “Jews [were] immigrant-settlers; Arabs [were] indigenous Palestinians.”

The use of the adjective **“indigenous”** is incorrect since it creates the false conclusion that the Palestinians living in Palestine at the time of the Partition were the offspring of the original inhabitants of the land. While the Palestinian Authority supports that claim, the fact is that those in Palestine in 1948, as well as today, are overwhelmingly the offspring of invaders and immigrants seeking economic opportunities.³²⁶ The Jews whose ancestors have constantly inhabited Israel since biblical times are in fact the indigenous population and not **“immigrant settlers.”** For more detail see analyses of preceding textbook quotes in this section.

P. 105 “Palestine had been an Arab country for hundreds of years.”

This is false. Palestine was not a country but a territory controlled by the Ottoman Turks for four hundred years (early 16th – early 20th century). Palestine has never been the name of a country, but rather the name of a region, like Galicia or Transylvania.

Glencoe/McGraw Hill, NY **World Geography, 2003**

P. 440 “The Arabs of the region, however, did not want a Jewish state in territory that had been their homeland for centuries. Tensions between Arabs and Jews resulted in four wars that brought severe hardship to all the people of the area, including the Palestinians—Arabs living in the territory in which Israel was established. During this period of conflict, many Palestinians were displaced from their homes and lived in refugee settlements in neighboring Arab countries.”

³²⁵ Bard, *Myths and Facts*, pp.44-45.

³²⁶ <http://www.danielpipes.org/9931/palestine-israel-stealing-purchasing>.

There are several issues that make this quote problematic. First, it omits the historical fact that Jews have had a continuous presence in the same land since ancient biblical times. In doing so the quote incorrectly implies that only Arabs had a claim to the region as their “**homeland.**” Second, both Jews and Arabs were called “**Palestinians**” until May 14, 1948 when Israel was established and the word “**Israelis**” came into being. The wording in this paragraph perpetuates the faulty Islamist claim that the Palestinian Arabs are the indigenous people of the region.

Pp. 450-51 “After World War II, hostilities broke out in Palestine among Jews, Arabs, and British forces. Finally, the United Nations decided in 1947 to divide Palestine into separate Jewish and Arab states. When the British withdrew from Palestine, the Jews proclaimed the independent state of Israel in 1948. During the next 25 years, Arab opposition to Israel and Israel’s concern for its security led to four major wars in the region. In the 1948 and 1967 Arab-Israeli conflicts, victorious Israeli forces took over Arab lands that had been part of Palestine.”

The problem with this quote is that it does not give the students the reason that the proposed partition failed, i.e. the Arab rejection of the Partition. For more detail see previous analyses of textbooks in this section.

Pp. 450-451 “The wars that followed the birth of Israel forced many Palestinian Arabs from their homes to live as refugees or settlers in other lands. The status of the Palestinian refugees is an ongoing issue in the Arab-Israeli dispute. In addition, Palestinians—both refugees and those living in Israeli-occupied areas—want an independent state of their own in the West Bank and Gaza Strip areas.”

The Palestinian refugee question has already been covered in the analysis of preceding textbooks, such as McDougal Littell’s *World Geography*, 2009. The final statement about the aims of the Palestinians omits their goal to retake all of Israel and drive out or exterminate the Jews. This goal was and remains the basis of Charter of the PLO.³²⁷

Macmillan McGraw-Hill, NY **Our World, 2003**

P. 593 “One result of the war of 1948 was that about 750,000 Palestinian Arabs in Israel became refugees. Refugees are people who flee their homes for safety. Some refugees chose not to live in the new Jewish state. Others were forced to leave their homes. Many refugees settled in camps in Jordan, Syria, and Lebanon, where they lived in poverty. Another 600,000 Arabs remained in Israel.”

³²⁷ <http://www.netaxs.com/~iris/plochart.htm>

Most scholars put the number of refugees between 472,000 and 750,000,³²⁸ so the figure above is on the high side. The UN determined that 360,000 required aid. When hostilities came to an end, the Arab High Command refused to allow the refugees to return, because, they believed, this would amount to a recognition of Israel as a state. The Arab interest in the refugees was not humanitarian but political. Many Arabs who fled had been in Israel for a very short time, as there was a substantial Arab immigration to Palestine from the mid-1920s onward. The fact that 600,000 were able to stay demonstrates that the Israelis did not have a program of forcing Arabs out of their homes. They chose to leave.³²⁹ For more detail see previous analyses of textbooks in this section.

Performance Education, Free Union, VA **The Middle East and the Cold War across the Globe, 2002**

P. 157 “In 1948, Israel was created by the United Nations as a home for the Jewish survivors of the Holocaust.”

This is misleading. First, the move to create a Jewish haven and homeland long preceded the Holocaust. It was spearheaded by Theodor Herzl at the end of the 19th century when Captain Alfred Dreyfus, a Jewish officer in the French army, was unjustly accused of treason, mainly because of the prevailing anti-Semitic atmosphere in France and throughout Europe.³³⁰

Second, the Holocaust survivors who went to Palestine live in Jewish areas, not Arab areas. There is also no mention of the attempt of the Peel Commission to partition the land. To its credit, the book acknowledges the Jews’ acceptance of the UN partition of 1947 and the Arab refusal. What is not clear is that the partition was drawn along the lines of Jewish land and Arab land; it proposed nothing that would necessitate Arabs having to give up their land. Ben Gurion made this explicit in a letter written to St. John Philby. “The Jews coming to Palestine do not regard themselves as immigrants: they are returning as of right to their own historic homeland. This right is limited only by the condition that the Palestinian Arabs shall not be displaced.”³³¹

Glencoe/McGraw Hill, New York **American History The Modern Era Since 1865, 2001**

P. 783 “Another enduring and difficult struggle was the Arab-Israeli conflict in the Middle East. When Israel was created from British-occupied Palestine in 1948, Palestinian Arabs were forced to move to the West Bank

³²⁸ Karsh, *Palestine Betrayed*, “My own calculation, based on British, Jewish, and to a lesser extent Arab, population figures of all identified rural and urban localities abandoned during the war, amounts to 583,000-609,000 refugees.” pp.264-272.

³²⁹ Mitchell Bard, *Myths and Facts A Guide to the Arab-Israeli Conflict* (Chevy Chase, MD:

³³⁰ <http://www.friends-partners.org/partners/beyond-the-pale/english/26.html>

³³¹ David Ben Gurion, May 18, 26, 1937, cited in David Ben Gurion, *My Talks with Arab Leaders* (Jerusalem: Keter, 1972), pp. 127-40

of the Jordan River. This area soon came under the control of Jordan. In 1964, with the support of Arab leaders, some of these displaced people formed the Palestine Liberation Organization (PLO) to work toward the elimination of Israel and the creation of an independent Arab Palestine...Fearing an attack by its Arab neighbors, in 1967 Israel seized the Gaza Strip from Egypt as well as Jordanian territory west of the River Jordan, including Jordan's part of Jerusalem. For 20 years after the 1967 war, Arabs and Israelis could not agree on the future of the Israeli-occupied territories. Then in 1987 the Palestinians in both areas began an uprising."

The statement that Palestinian Arabs were forced to move to the West Bank of the Jordan River is false. The passage incorrectly portrays Israel as the aggressor and gives students the faulty impression that Israel seized the lands without just cause. It is true that Israel launched a preemptive attack against Egypt on June 5, 1967. The textbook does not provide the students with any of the historical background information. The preemptive action was taken as a result of a crisis situation that included assertions of belligerent intent on the part of Israel's Arab neighbors and the mobilizing of large armies in Syria, Jordan, and Egypt, along Israel's borders. While Egyptian President Gamal Abdel Nasser made speeches threatening war against Israel, Arab terrorist attacks increased. In 1965, there were 35 raids conducted against Israel and in 1966, the number of raids increased to 41. In the first four months of 1967, 37 attacks were conducted against Israel. Syria's attacks on Israeli kibbutzim in the Golan Heights increased and provoked a retaliatory strike by Israel on April 7, 1967.³³² On May 22nd, 1967, in what amounted to an act of war, Egypt closed the Straits of Tiran to all Israeli shipping and all ships bound for Eilat. Nasser's blockade cut off Israel's only supply route with Asia and stopped Israel's supply of oil from Iran. Despite the fact that Israel asked King Hussein of Jordan not to join forces with Egypt and Syria, he signed a defense pact with Nasser on May 30th. Israel then launched its preemptive strike and this was followed shortly by a general Arab-Israeli confrontation.³³³

Pearson Prentice-Hall, Upper Saddle River, NJ World Explorer Eastern Hemisphere, 2001

Pp. 628-629 "Each country's use of Jordan River water affects its neighbors. The long conflict between Israel and the Arab states makes it hard for these neighbors to trust each other...Today, the country of Jordan worries that it does not have enough water to meet its needs. It plans to build a dam near the Sea of Galilee. No building has begun, because if Jordan starts without Israel's approval, war could result."

This passage ignores the peace treaty that Israel and Jordan signed in 1994. Article 6 of that treaty provides for an equitable share of the water resources of the Jordan River and the Yarmouk River. Whether or not they trust each other, both countries have honored and are expected to continue to honor their peace treaty.

"However, the Israelis have not always had enough money to meet the needs of their growing country. One expense is the military. Israel

³³² http://www.palestinefacts.org/pf_1948to1967_sixday_backgd.php.

³³³ Bard, pp. 80-87.

maintains a large army. It uses its army in conflicts with Arab nations. These conflicts have taken a toll on all of the countries involved.”

This passage does not explain why Israel must maintain a strong military force, namely that in addition to the constant threat of terrorist infiltrations and attacks, most of Israel's Arab neighbors, with the exception of Egypt and Jordan, do not have peace treaties with Israel and maintain their intent to destroy Israel.

Holt, Rinehart and Winston, Orlando, FL World History Continuity and Change, 1999

P. 47 “According to these accounts, the founder of the Hebrews was a shepherd named Abraham, who originally lived in Sumer. From there he migrated with his family to Palestine.”

“Moses eventually led his people back to Palestine, although he died without setting foot into the promised land.”

Abraham never migrated to a land called “**Palestine**” and Moses certainly did not lead the Jews back to a land called “**Palestine**.” Abraham went to the land of Canaan and Moses led his people back to the land of Israel. The use of the name Palestine is more than just historical ignorance. It is an example of Islamist historical revisionism and just one part of a carefully constructed agenda to sever the connection between the land of the Jews and the Jews themselves. Similarly, the use of “**promised land**” instead of the land of Israel is another example in keeping with Islamist revisionism, which is dedicated to removing all the biblical ties of the Jewish people to the land of Israel. Such historical revisionism carefully eliminates all traces of biblical Judaism and the Jews who practiced it from the textbooks and advances the myth of the Arabs as the “indigenous” people. Such historical revisionism is no different than archeological revisionism or the destruction of ancient Jewish archeological sites in Jerusalem and elsewhere in Israel to eliminate visible proof of biblical Judaism and the history of the Jewish people.

P. 779 “In 1948, as frustrated British leaders abandoned the mandate for Palestine, Zionist leaders proclaimed the new state of Israel. War between the Jews and the Arab states broke out immediately. Although Israel survived this and other wars, for many years the history of bitterness between Jews and Arabs cast a shadow of violence and uncertainty over the region.”

The information here is historically inaccurate. “On February 15, 1947 Great Britain turned the issue of the Palestine mandate over to the United Nations...The United Nations Special Committee on Palestine (UNSCOP) was created to investigate the issue and suggest appropriate measures to be taken...After considerable deliberation, the UNSCOP proposed a plan that called for the partition of the British mandate of Palestine into an Arab state and a Jewish state, with an international regime (corpus separatum) for the city of Jerusalem and its environs...The Yishuv [Jewish Community under the mandate], though unhappy with the exclusion of Jerusalem, and the Jewish Agency accepted the decision of the General Assembly as an important step toward independent statehood and a practical necessity for providing refuge for survivors of the Holocaust. When the new state of Israel declared its independence in May 1948, it was

within the lines drawn by the United Nations...Meanwhile, the Arab leadership in Palestine *and League of Arab States* unconditionally rejected the UN partition plan on the grounds that all of Palestine should be awarded to a Palestinian state.”³³⁴

“Many Arabs fled as a result of the terror inspired by an Irgun assault on the Arab village of Der Yassin, where men, women and children were massacred.

The attack on Deir Yassin took place on April 9, 1948, prior to the declaration of the state. The Jewish Agency for Palestine and the Haganah strongly condemned the attack and expressed their disgust and regret.³³⁵ It cannot and must not be erased from the annals of Israeli history. That being said, it must be taught accurately and without revisionism. A study by Bir Zeit University, based on discussions with each family from the village, arrived at a figure of 107 Arab civilians dead and 12 wounded, in addition to 13 “fighters,” evidence that the number of dead was smaller than claimed and that the village did have troops based there. Other Arab sources have subsequently suggested the number may have been even lower...The Irgun left open an escape corridor from the village and more than 200 residents left unharmed...The Lehi [Fighters for the Freedom of Israel; also known as The Stern Gang] evacuated 40 old men, women and children and took them to a base in Sheik Bader.³³⁶

“Such actions frightened other Arabs into flight. The Irgun released statements intended to heighten Arab fears...“We intend to attack, conquer and keep [territory] until we have the whole of Palestine...in a greater Jewish state...We hope to improve our methods in the future and make it possible to spare women and children.”

“The ploy worked, but the fleeing Palestinians created another major refugee problem.”

In actuality, the Arab High Committee and the Arab leadership augmented the refugee problem by issuing exaggerated reports on the “massacre” at Deir Yassin in the hope that they would “shock the population of the Arab countries into bringing pressure on their governments to intervene in Palestine. Instead, the immediate impact was to stimulate a new Palestinian exodus.”³³⁷ “Over the decades following the attack, Deir Yassin became the most effective Arab propaganda tool against Israel. At the time, however, the widely exaggerated descriptions of Jewish atrocities, especially of alleged rapes that never took place, spread panic across Palestinian society and intensified the ongoing mass flight.”³³⁸

³³⁴ http://www.palestinefacts.org/pf_independence_un_arabrejection.php

³³⁵ Karsh, p.122. (See footnote 52, page 294 for documentation)

³³⁶ Sharif Kanaana and Nihad Zitawi, “Der Yassin,” Monograph No. 4, Destroyed Palestinian Villages Documentation Project, (Bir Zeit Documentation Center of Bir Zeit University, 1987), p. 55. (As found in Bard, footnote 46, p. 190).

³³⁷ Sharif Kanaana, “Reinterpreting Deir Yassin,” Bir Zeit University, (April 1998). (As found in Bard, footnote 47, p.190).

³³⁸ See, for example, *Filasti*, Apr. 13, 14, 16, 1948; *al-Difa*, Apr.11, 12, 13, 14, 15, 16, 1948; Radio Jerusalem in Arabic to the Middle east, Apr. 13, 1948 & Radio Damascus, Apr. 14, 1948;etc. (As found in Karsh, footnote 54, p. 295).

P. 781 “The Six-Day War radicalized the Arab-Israeli struggle. Soon two brutal Arab dictators came to power – Saddam Hussein in Iraq and Hafiz Assad in Syria. In addition, the Palestine Liberation organization (PLO), an umbrella for a variety of Palestinian nationalist groups, turned to terrorism to strike back at Israel.”

This statement is false. Arabs have used violence and terrorist tactics against the Jews since the riots of 1920.³³⁹ Radical Arab hatred against the Jews was given a voice when the Muslim Brotherhood was founded in March 1928 by Hassan al-Banna and when Haj Amin al-Husseini, the Mufti of Jerusalem, recruited Muslims to serve in SS killing units during the years 1937-1945. The PLO was founded in 1964 for the stated purpose of destroying the Jewish state. Furthermore, Saddam Hussein and Hafiz Assad did not come into power as a result of the Six-Day War.³⁴⁰

The textbooks reviewed for this Report commonly include historical inaccuracies and omissions of fact that lead students to a misunderstanding of the nature, extent and causes of the Arab-Israeli conflict. The most common errors begin with the omission of the historical fact that Israel was created as a result of the UN-mandated two-state partition, one state for the Arabs and the other for the Jews. By excluding this important historical fact, the textbooks then also omit the subsequent fact that the Jews accepted the two-state partition but the Arabs did not. By omitting the two crucial historical facts noted above, the textbooks lead students to three faulty conclusions with respect to the Arab-Israeli conflict.

The first faulty conclusion is that the Jews must have illegally expropriated the land mass that became Israel, and thus, that the founding of modern-day Israel was an illegitimate act. The second faulty conclusion is that the Palestinian Arabs were made victims of Jewish aggression necessitated by this supposedly illegal Jewish land grab in Palestine. This in turn leads to a third faulty conclusion, that Israel is primarily responsible for the failure to achieve peace in the Middle East because it has been the aggressor from day

³³⁹ <http://israelipalestinian.procon.org/view.answers.php?questionID=502>;

http://www.palestinefacts.org/pf_mandate_riots_1920-21.php

³⁴⁰ As concerns Hussein: Another very good example of a CIA-organized regime change was a coup in 1963 that employed political assassination, mass imprisonment, torture and murder. This was the military coup that first brought Saddam Hussein's beloved Ba'ath Party to power in Iraq...Saddam Hussein became President of Iraq in 1979. “Regime Change: How the CIA put Saddam’s Party in Power,” www.hartford-hwp.org/archives/51/217.html. As concerns Hafez Assad: Assad with other members of the secret military committee planned the March 8, 1963, revolution which brought the Ba'th Party to power in Syria. Following the Ba'th Party takeover, Assad was appointed commander of the air force with the rank of major. In 1964, he was promoted to the rank of general and placed on the party's regional command, and a year later he was made commander-in-chief of the air force. In that capacity, he joined ranks with Salah Jadid in 1966 to overthrow the Ba'th government of Amin al-Hafiz. In the new government, he became minister of defense. The year 1967 was not a happy one for Syria or for Assad. The June defeat in the Six Day War at the hands of Israel was a bitter experience. Syria had half its air force planes destroyed on the ground and the troops lost one-seventh of Syria's territory to the Israelis. As defense minister, Assad should have been a target for major blame, but he deftly passed it along to the clumsy party apparatus and leadership for having ruined the military prior to the war due to its purges and choosing party over national interests. Assad took power in Syria in 1970 and became President. www.encyclopedia.com/doc/1G2-3404700309.html

one, while the Arabs and Palestinians have historically sought to co-exist with the Jews. These faulty conclusions make it virtually impossible for students to correctly understand the nature of the Arab-Israeli conflict today. Not coincidentally, these three faulty conclusions, unsupported by historical fact, are precisely the claims made by Hamas, the PLO, and their allies, who argue repeatedly that Israel is and has always been the aggressor and that the state of Israel is illegitimate.

This is no small matter. As the Pearson Prentice Hall article quoted in the Rationale section of this Report states: “...**educators today acknowledge that an understanding of the histories and belief systems of a diversity of religious traditions is vital and necessary if students are to grasp the complexity of contemporary issues such as the conflicts in the Middle East.**” The global geopolitical importance of the Middle East and its impact on America’s national security, energy needs and economy requires that American students correctly understand the nature and causes of the Arab-Israeli conflict. Given the way the textbooks reviewed for this Report typically treat this conflict, it is virtually impossible for students to accurately understand it.

Education or indoctrination?

The following section on the Palestine Liberation Organization is part of the Arab-Israeli Conflict. The topic stands separately because it impacts on how terrorism is defined in our textbooks and how the Jihadist attack on the United States on September 11, 2001 is presented.

The Palestinian Liberation Organization (PLO)

Michel Nabti’s 1981 doctoral dissertation in effect explained how the PLO should be taught to American school children. “Most of the coverage of the Palestine Liberation Organization in textbooks is in reference to terrorism. This represents the general misconception of the PLO as an organization whose one and only objective is to terrorize and destroy the people of Israel. The Israeli government maintains that it cannot negotiate with the PLO for that reason. It is appropriate to note in this context that, prior to Israel’s creation, the current Prime Minister of Israel, Menachem Begin, was a leader of the Irgun, an organization that used terrorism extensively against the Palestinian Arabs to achieve its objective of creating a Jewish state in Palestine. It should also be noted that the Americans who fought the War for Independence against Great Britain were also perceived by the British as terrorists. This is not presented as a justification for the killing of innocent people. However, it does indicate that many people who were involved in such activities and achieved their objectives became viewed as respected leaders in the world. While some of their means to objectives can be strongly criticized, these people did act to achieve the national aspirations of their people.”³⁴¹

³⁴¹ Michel Nabti, “*The Coverage of Arabs in American Secondary Schools*,” Stanford University, 1981, pp. 215-216.

Nabti's stylized presentation of the PLO in his dissertation illustrates that Saudi Arabian funding of elements of American higher education included apologetics for and even legitimization of such terrorist organizations as the PLO.

The historical truth about the Palestine Liberation Organization differs from Nabti's historically and philosophically flawed presentation. Founded by the Arab states at the first Arab summit meeting, held in Cairo in January 1964, the PLO's stated goal was the "liberation of Palestine" through armed struggle.³⁴² The PLO was not Islamist in its early years but it eventually grafted Islamist ideology into its philosophy in order to compete with Hamas. The original PLO Charter (dated May 28, 1964) stated that "Palestine with its boundaries that existed at the time of the British mandate is an integral regional unit" and sought to "prohibit... the existence and activity" of Zionism. It also called for a right of return and self-determination for Palestinians. Palestinian statehood was not mentioned, although in 1974 the PLO called for an independent state in the territory of Mandate Palestine.³⁴³

The PLO used multi-layered guerrilla tactics to attack Israel from its bases in Jordan, Lebanon, and Syria, as well as from within the Gaza Strip and West Bank. In 1988, the PLO officially endorsed a two-state solution, dependent upon such terms as making East Jerusalem the capital of the Palestinian state, giving Palestinians the right of return to land where Palestinians lived prior to 1948 and the right to continue armed struggle until the destruction of Israel, referred to as the "Zionist Entity."³⁴⁴ In 1993 Israeli Prime Minister Yitzhak Rabin and Palestine Liberation Organization leader Yasir Arafat reached an accord which came to be known as the Oslo Agreements. The PLO recognized Israel's right to exist, and Israel recognized the PLO as the representative of the Palestinians. However, The PLO's recognition of Israel's right to exist turned out to be a verbal recognition only. Article 15 of the PLO Charter, which explicitly denies Israel's right to exist, remains unchanged. The revisions that were supposed to acknowledge the legitimacy of Israel are not shown in any version of the Charter published by the Palestinian National Authority or the PLO.³⁴⁵

Nabti's perspective that "one man's terrorist is another man's freedom fighter" and his call for change in how the PLO should be presented to American students have made their way into many of today's textbooks. The PLO, which in fact was created to liberate Palestine and destroy Israel through "armed struggle", is now typically presented as an organization dedicated to achieving the national aspirations of Palestinian people. As a consequence, its terrorist activities are generally downplayed if not totally ignored or rationalized.

McDougal Littell/Houghton Mifflin, Evanston, IL World Geography, 2009

³⁴² <http://www.aljazeera.com/programmes/plohistoryofrevolution/2009/07/200972094351911191.html>

³⁴³ http://avalon.law.yale.edu/20th_century/plocov.asp

³⁴⁴ http://mideastweb.org/peacechild/palestinian_charter.htm;
http://en.wikipedia.org/wiki/Zionist_entity

³⁴⁵ <http://www.mideastweb.org/plocha.htm>; <http://www.imra.org.il/story.php3?id=20533>

Pp. 512-513 “In the 1960s, the Palestinian Liberation Organization (PLO) was formed to regain the land for Palestinian Arabs. Over the years, the PLO has pursued political and military means to take possession of land in Israel and allow refugees to return to their homes. The Palestinian National Authority has administered the West Bank since 1994.”

The representation of the PLO is problematic. There is no mention of the self-avowed terrorist character of the PLO. The PLO and its military wing Fatah exist for the sole purpose of destroying the Jewish state, as stated in Article Fifteen of the PLO Charter.³⁴⁶ Article Twenty-Two states that Israel is a constant threat to “peace in the Middle East and the whole world,” labeling the Jews as a threat not only to the Palestinians but to all humanity.³⁴⁷ The PLO’s stated aim is not simply to “**take possession of land in Israel and allow refugees to return to their homes**” but to take possession of all of Israel. According to Article Twenty of the PLO charter, the Jews simply have no place in Palestine. Thus, PLO objections to Jewish settlements are a smokescreen for its real objection – that there should be no Jewish settlements of any kind, anywhere, because there should be no nation of Israel in Palestine. This textbook would do well to include the PLO charter, which has yet to be rescinded, in its appendices, and to quote from it when describing the organization. Finally, when Fatah and Hamas came into conflict, the PLO adopted the Islamist ideology and became an organization bent not on “regaining land” but on the extermination of the Jews of Israel.³⁴⁸

Glencoe/McGraw Hill, NY **The American Vision, 2008**

P. 1015 “In 1993 Israeli Prime Minister Yitzhak Rabin and Palestine Liberation Organization leader Yasir Arafat reached an agreement. The PLO recognized Israel’s right to exist, and Israel recognized the PLO as the representative of the Palestinians.”

The PLO’s recognition of Israel’s right to exist was a verbal recognition only: Article 15 of the PLO charter, which explicitly denies Israel’s right to exist, remains unchanged. Note, however, that the PLO’s translation sometimes deviates from the original Arabic so as to be more palatable to Western readers. For example, in Article 15, the Arabic is translated as “the elimination of Zionism,” whereas the correct translation is “the liquidation of the Zionist presence.” “The Zionist presence” is a common Arabic

³⁴⁶ http://philologos.org/bpr/files/misc_studies/ms013.htm, “Article 15: The liberation of Palestine, from an Arab viewpoint, is a national (qawmi) duty and it attempts to repel the Zionist and imperialist aggression against the Arab homeland, and aims at the elimination of Zionism in Palestine. Absolute responsibility for this falls upon the Arab nation - peoples and governments - with the Arab people of Palestine in the vanguard. Accordingly, the Arab nation must mobilize all its military, human, moral, and spiritual capabilities to participate actively with the Palestinian people in the liberation of Palestine. It must, particularly in the phase of the armed Palestinian revolution, offer and furnish the Palestinian people with all possible help, and material and human support, and make available to them the means and opportunities that will enable them to continue to carry out their leading role in the armed revolution, until they liberate their homeland.

³⁴⁷ Matthias Kuntzel, *Jihad and Jew-Hatred: Islamism, Nazism and the Roots of 9/11*, trans. Colin Meade (New York: Telos Press, 2007), p. 113; emphasis added.

³⁴⁸ David Patterson, *A Genealogy of Evil: Anti-Semitism from Nazism to Islamic Jihad* (Cambridge, Eng.: Cambridge University Press, 2011), pp. 238-53.

euphemism for the State of Israel, so this clause in fact calls for the destruction of Israel, not just the end of Zionism”³⁴⁹.

Glencoe/McGraw Hill, NY
World History, 2008

P. 999 “Finally, in the Oslo Peace Accords of 1993, Israel and the PLO agreed that the PLO would control a semi-independent area. In return, the PLO recognized the Israeli state.”

See preceding comments above.

Pearson Education AGS Globe, Upper Saddle River, NJ
World History, 2008

P. 662 “The Israelis were greatly outnumbered and had a shortage of weapons. However, Israel won the war against many odds. [1948 War for Independence] An agreement between Israel and the Arab states was signed in 1949. The state of Israel was firmly established. The lands left to the Arabs became part of Jordan...“About 700,000 Arabs fled Israel, becoming refugees. The homeless Palestinian Arabs lived in crowded refugee camps outside of Israel. Many still live there. They believed that their homes were stolen. Some of them formed a group of fighters called the Palestine Liberation Organization (PLO). Their goal is to win back their land.”

The fact that the U.N. partitioned Palestine for two states: one for the Jews and one for the Arabs, does not appear anywhere in the chapter. The PLO cannot win back what was never theirs, that is, what belonged to Jordan, then, going back, to the British, to the Turks, the Mamluks, the Christians, the Seljuks, etc. More importantly, the PLO’s goal, as stated in Article Fifteen of the PLO Charter, is not to “win back their land” but rather to destroy the Jewish state.³⁵⁰

Holt, Rinehart and Winston, Austin, TX
World History The Human Journey, 2003

³⁴⁹ <http://www.iris.org.il/plochart.htm>

³⁵⁰ http://avalon.law.yale.edu/20th_century/plocov.asp#art15 “Article 15: The liberation of Palestine, from an Arab viewpoint, is a national (qawmi) duty and it attempts to repel the Zionist and imperialist aggression against the Arab homeland, and aims at the elimination of Zionism in Palestine. Absolute responsibility for this falls upon the Arab nation - peoples and governments - with the Arab people of Palestine in the vanguard. Accordingly, the Arab nation must mobilize all its military, human, moral, and spiritual capabilities to participate actively with the Palestinian people in the liberation of Palestine. It must, particularly in the phase of the armed Palestinian revolution, offer and furnish the Palestinian people with all possible help, and material and human support, and make available to them the means and opportunities that will enable them to continue to carry out their leading role in the armed revolution, until they liberate their homeland.”

P. 899 “The events of the Six-Day War radically changed Middle Eastern politics. Many displaced Palestinians lost faith in the Arab governments’ ability to recapture what had been Palestine. More and more they relied on their own guerilla organization, the Palestine Liberation Organization (PLO), led by Yasir Arafat.”

The PLO is not a “guerilla” organization. It is by definition a terrorist organization. People fighting a guerilla war hit military and strategic targets using hit-and-run tactics.³⁵¹ They do not target civilians. Terrorists on the other hand usually target civilians.³⁵²

Glencoe/McGraw Hill, NY
American History The Early Years to 1877, 2001

P. 687 “On September 13, 1993, Israeli Prime Minister Yitzak Rabin and Palestine Liberation Organization (PLO) leader Yasir Arafat reached an agreement. The PLO recognized Israel’s right to exist, and Israel recognized the PLO as the representative of the Palestinians.

The PLO never honored its agreement. The PLO’s recognition of Israel’s right to exist was a verbal recognition only: Article 15 of the PLO charter, which explicitly denies Israel’s right to exist, remains unchanged. The Palestinian map of the Middle East still does not show Israel, and Palestinian children are indoctrinated in their schools to deny Israel’s right to exist.

Glencoe/McGraw-Hill, NY
World History The Human Experience, 2001

P. 948 “Both Yitzhak Rabin and Yasir Arafat were born in Jerusalem, Palestine.

This is historically false. Yasir Arafat was born in Egypt. The false assertion is an attempt to legitimize Arafat’s claim of leadership of the Palestinian people. Also, although Jerusalem was in the region known as Palestine at the time that Rabin and Arafat were born, it is now Jerusalem, Israel.

Terrorism

Terrorism is most often defined as the use of violence and threats to intimidate or coerce, especially for political purposes.³⁵³ This definition of terrorism must change now

³⁵¹ http://en.wikipedia.org/wiki/Guerrilla_warfare

³⁵² http://terrorism.about.com/od/whatisterroris1/ss/DefineTerrorism_5.htm

³⁵³ <http://dictionary.com/browse/terrorism>

that the terrorist attacks instigated, orchestrated and carried out by Islamic terrorist groups have become to many an acceptable expression of "popular dissatisfaction." Terrorism—as perpetrated by al-Qaeda, Hamas, Fatah, Islamic Jihad, Hezbollah, the al-Aqsa Martyrs, and other Islamic terrorist organizations—is the systematic murder of civilians in order to influence political policy. Unfortunately, the media and governments of the world have played into the hands of these organizations by frequently refusing to use the terms *terrorist* and *terrorism* to describe their actions. By doing so, media and governments of the world legitimize targeting civilians as an expression, not of a rabid hatred, but of a "popular dissatisfaction." "Terrorists" are often mislabeled "freedom fighters." There have even been outrageous comparisons made between modern-day terrorists and America's Colonial Minutemen and Sons of Liberty.³⁵⁴ This is not a random phenomenon. Michel Nabti's 1981 doctoral dissertation paved the way for this comparison.³⁵⁵ Because the terrorists are not stupid, they realize the implications of this and act accordingly. Falling under the rubric of "civil disobedience," terrorism is thus not only deemed by some to be acceptable, but even laudable.

Glencoe/McGraw Hill, NY **The American Vision, 2008**

P. 1038 "Terrorism is the use of violence by nongovernmental groups against civilians to achieve a political goal. Terrorist acts are intended to install fear in people and force governments into changing their policies."

Terrorism is not limited to nongovernmental groups. There are governments which engage in state-sponsored terrorism against their own people or in support of international terrorism.

"As oil became important to the American economy in the 1920s, the United States invested heavily in the Middle East oil industry. This industry brought great wealth to the ruling families in some Middle Eastern kingdoms, but most people remained poor. Some became angry at the United States for supporting the wealthy kingdoms and families."

This statement incorrectly suggests that Islamic terrorist organizations arose from the poor, when, in fact, those organizations are typically led by the most highly educated people in the Muslim world. It also ignores the fact that the wealthy ruling families throughout the Muslim world are one of the main sources of funding for Islamic Jihadist activities.³⁵⁶

Pearson Education AGS Globe, Upper Saddle River, NJ **World History, 2008**

P. 659 "Terrorist: A fighter who hopes to achieve certain goals by using force or violence"

³⁵⁴ <http://newsflavor.com/opinions/the-minutemen-and-sons-of-liberty-of-the-american-revolution-are-today%E2%80%99s-%E2%80%9Cunlawful-combatants%E2%80%9D-part-two/>

³⁵⁵ Nabti, pp. 215-216.

³⁵⁶ <http://www.islam-watch.org/M.Hussain/Reasons-Causes-Islamic-Terrorism-Illiteracy-Poverty-Deprivation.htm>, "Level of Education & Wealth \equiv Islamic intolerance & violence"

This is not the definition of a terrorist. If it were, it would make prize fighters, football players, soldiers, mercenaries—anyone who uses violence—terrorists. Terrorists are murderers who usually target civilians in order to strike terror in a civilian population in order to achieve their political ends. And, as the Jihadists point out, they make no distinction between religion and politics.

“Terrorism: The use of force or random violence to frighten people or groups”

This sanitized definition does not do justice to what modern terrorism is. Murder perpetrated under terrorism is not random; it is systematic and calculated, whether the target is the Twin Towers or a school bus. Its intent is far more than **“to frighten people or groups.”** It is designed to kill.

**McDougal Littell/Houghton Mifflin,
World History – Patterns of Interaction, 2007**

P. 1088 “Terrorist attacks involve violence. The weapons most frequently used by terrorists are the bomb and the bullet. The target of terrorist attacks often are crowded places where people normally feel safe – subway stations, bus stops, restaurants, or shopping malls, for example. Or terrorists might target something that symbolizes what they are against, such as a government building or a religious site. Such targets are carefully chosen to gain the most attention and to achieve the highest level of intimidation.”

The material needs clarification. First of all, there is no explanation of what is meant by symbolic targeting of a government building or a religious site. The targeting of a government building impacts on how we understand the meaning of the September 11, 2001 terrorist attacks on the U.S. In addition, for over a decade, the United Nations has repeatedly tried and failed to adopt a definition of terrorism in which the intention to deliberately harm or kill civilians is the first and most important element of the definition.³⁵⁷ However, neither this, nor any other definition of “terrorism” has been adopted by the international community because of the continuing insistence of Arab and Islamic countries, represented by the Organization of Islamic Cooperation (OIC, formerly known as the Organization of the Islamic Conference) that the intentional targeting and murder of innocent civilians is legitimate (and, therefore, not “terrorism”) when the purpose is “resistance to occupation.”³⁵⁸ This position, sometimes summarized by the phrase, “one nation’s terrorists are another’s freedom fighters,” has been explicitly and repeatedly rejected by the United Nations, but to no avail.

P. 1088 “The Middle East - Many terrorist organizations have roots in the Israeli-Palestinian conflict over land in the Middle East. Groups such as the

³⁵⁷ SEE, “A More Secure World: Our Shared Responsibility,” Report of the High Level Panel on Threats, Challenges and Change, December 7, 2004 [“UN High Level Panel Report (2004)”], p. 52, Section VI.B.4, para 164(d); p. 104, Recommendation para. 44(d). SEE: <http://www.eyeontheun.org/facts.asp?1=1&p=61>

³⁵⁸ <http://cnsnews.com/news/article/almost-10-years-after-911-un-still-grappling-define-terrorism>

Palestine Islamic Jihad, Hamas, and Hizballah have sought to prevent a peace settlement between Israel and the Palestinians. They want a homeland for the Palestinians on their own terms, with the most extreme among them denying Israel's right to exist. In a continued cycle of violence, the Israelis retaliate after most terrorist attacks, and the terrorists strike again. Moderates in the region believe that the only long-term solution is a compromise between Israel and the Palestinians over the issue of land."

The Middle East has many terrorist groups that are not rooted in the Palestinian-Israeli conflict, including numerous offshoots of the Muslim Brotherhood: al-Qaeda, the Islamic Jihad, al-Islamiyya, Abu Nidal Organization, the National Liberation Army of Iran.³⁵⁹ By failing to mention this, the implication here is that terrorism in the Middle East is primarily due to Israel's refusal to accept a compromise **"over the issue of land."** Dore Gold succinctly addressed this when he wrote: "Of course, achieving a peace settlement between Israel and the Palestinians is a highly desirable goal. But resolving that conflict would not be a panacea. To focus on this conflict is to ignore the real motivating forces behind terrorism against the West. It also serves as a diplomatic diversion that prevents the United States from dealing with the more fundamental factors that have destabilized the Middle East."³⁶⁰

Pearson Prentice Hall, Upper Saddle River, NJ
America History of Our Nation, 2007

P. 968 "Terrorism is the use of violence, often against civilian targets, to force political or social change. Through bombings, hijackings, kidnappings, and other violent acts, terrorists create a climate of fear. Although some attacks are carried out by lone individuals, other terrorists belong to well-organized groups."

Unlike the definition of terrorism in many textbooks, this is one is accurate.

Holt, Rinehart and Winston, Austin, TX
World History The Human Journey, 2003

R.17 "Terrorism: Bombings, kidnappings, and other acts of violence by political groups or governments, sometimes against innocent people, to force governments to grant their demands."

R 12 "Jihad: Teaching of Islam to defend the faith."

This contains multiple inaccuracies. First, there were no demands made for the US government to accept prior to the 9/11 attacks. Second, the jihadist terrorists who perpetrated the 9/11 attacks were not members of a **"political group or government."** Third, *jihad* is not the **"teaching of Islam to defend the faith."** [SEE ML PATTERNS 07, APPENDIX A, THE MEANING OF JIHAD.] Students, relying on the material in this

³⁵⁹ <http://www.cdi.org/terrorism/terrorist-groups.cfm>

³⁶⁰ Dore Gold. *Hatred's Kingdom. How Saudi Arabia Supports the New Global Terrorism.* (Washington, DC: Regnery Publishing, Inc., 2003), pp. 9-10.

textbook, will not understand the cause of the jihadist 9/11 attacks on the United States or the growing Islamist threat to America and the West.

September 11, 2001

“Yesterday, December 7, 1941 – a date which will live in infamy—the United States of America was suddenly and deliberately attacked by naval and air forces of the Empire of Japan...No matter how long it may take us...the American people in their righteous might will win through absolute victory.” So, spoke President Franklin D. Roosevelt to the American people, the day after the attack on Pearl Harbor. One wonders if September 11, 2001 will ever be treated with the same historical accuracy as the attack on Pearl Harbor. And one wonders if it – like December 7, 1941, will be a date that lives in infamy. One wonders as well why a publishing house like Glencoe accurately records the first attack on the United States, Pearl Harbor,³⁶¹ while it provides a revisionist version of the second, 9/11 – in the same textbook.

A common omission in the textbooks reviewed is the failure to identify the terrorists as Muslims who were part of an Islamist terrorist organization. Perhaps the omission of their ethnicity reflects the increasing trend to teach children about tolerance. Perhaps it is an example of politically correct multiculturalism.³⁶² Perhaps it is agenda-driven. Regardless of its motivation, this critical omission leaves students in the unacceptable position of having to speculate or guess who was behind 9/11 and why they did it.

Pearson Prentice Hall, Upper Saddle, NJ United States History, 2010

P. 1122 “Following the hijacking and crashing of four commercial airplanes on September 11, 2001, millions of Americans rushed to donate money, supplies, services and their own blood. As it became clear that the crashes were part of an organized terrorist an attack on the United States, Americans responded as they had after Pearl Harbor - as a unified, determined nation.

This quotation deals in partial truth and omits critical information. Emphasis is placed on the reaction and generosity of Americans following the loss of four commercial planes. While the second sentence does indeed identify the crashes as part of **“an organized terrorist attack on the United States,”** it does not identify the terrorists as Muslims or Islamic Jihadists. Equally disquieting is the not-so-subtle introduction of the comparison of both the September 11, 2001 attack on the United States and the December 7, 1941 attack on Pearl Harbor as organized terrorist attacks.

“The crash was the first of four airplane crashes in an orchestrated attack against the United States. Just over an hour after the first crash, the World

³⁶¹ *The American Vision*, (Glencoe/McGraw Hill, 2008), pp. 705-707.

³⁶² Thomas B. Fordham Institute, "Teaching about 9/11 in 2011: What Our Children Need to Know," <http://www.edexcellence.net/publications-issues/publications/teaching-about-911-in-2011.html>

Trade Center began to collapse, trapping the hundreds of firefighters and police who had gone into rescue people. Meanwhile, passengers on another hijacked plane, after learning of the crashes on their cell phones, bravely stormed the cockpit to prevent hijackers targeting another building...The attack was the first on American soil since the Japanese bombed Pearl Harbor 50 years ago. More than 3,000 Americans died in the attacks.”

There is no identification of the terrorists as Muslims or Islamic Jihadists. Furthermore, there is no explanation of why the Jihadists targeted the World Trade Center and the Pentagon or that the third target “on the ground” was the White House. The comparison of the September 11th attack on the U.S. to Japan’s attack on Pearl Harbor implies that both were unexpected but well organized terrorist attacks. While the attack on Pearl Harbor was a surprise attack, it was not a terrorist attack and it was not entirely unexpected. Students need to learn and understand that the bombing of Pearl Harbor was done by a legitimate state and foreign government and a recognized enemy of the U.S. and that the two countries were on the brink of war because of Japan's seizure of Indochina. Since the textbook does not identify the 9/11 terrorists, the comparison of the American response at Pearl Harbor and on 9/11 creates a subtle and inaccurate equivalency between the perpetrators. The Japanese who attacked Pearl Harbor were soldiers - fighting for their country. They were not terrorists and they had an identified "enemy" whom they believed was guilty of interfering with the policies of their sovereign government.³⁶³ Prentice Hall’s comparison of a Jihadist attack on the United States to the attack on Pearl Harbor by Japan misrepresents facts and history. Students will not be able to understand the difference.

P. 1123 “American government officials quickly determined that Osama bin Laden’s al Qaeda network had been behind the September 11 attacks. Bin Laden opposed the presence of American troops in Saudi Arabia, the U.S. economic boycott against Iraq, and U.S. support for Israel. He also opposed any governments in the Middle East that he felt were pro-Western.”

Prentice Hall’s explanation of the causes of the September 11th attack on the United States presents Bin Laden’s political statement against U.S. foreign policy as his reasons for the attack, but omits his Islamist hatred of the West and his belief in jihad as reasons for the attack. It also fails to teach that Muhammad credited his ability to create terror in the hearts of his enemies for his success in spreading Islam: "I have been made victorious through terror."³⁶⁴

Glencoe/McGraw Hill, NY The American Vision, 2008

P. 1036 “On September 11, 2001, terrorists attacked the United States killing over 3,000 people. The attacks united the nation as Americans

³⁶³ For details on the attack on Pearl Harbor, SEE <http://www.pearlharbor.org/history-of-pearl-harbor.asp>

³⁶⁴ http://scenewash.blogspot.com/2009_10_01_archive.html

worked to help the survivors. President George W. Bush and Congress launched a war on terrorism to prevent such attacks in the future.”

The use of the vague term terrorists omits the important fact that the murderers were Muslims who were acting in the cause of Islamic jihad. If this were added, the authors could also give examples of Muslims who condemned the attack.

P. 1037 “Intelligence sources and the FBI quickly identified the attacks as the works of a man named Osama bin Laden and his organization, al-Qaeda.”

Again, the decisive and crucial fact that bin Laden was acting as a Muslim and in the cause of Islamic jihad is ignored. The text does not include any explanation of what al-Qaeda is or its origins. That would be essential, especially since it has definitive roots in the Muslim Brotherhood.

Pearson Education AGS Globe, Upper Saddle River, NJ World History, 2008

P. 672 “On September 11, 2001, two planes crashed into the World Trade Center in New York City. Shortly afterward, another plane flew into the Pentagon. A fourth plane, redirected from another Washington target, crashed into a field in Pennsylvania. Again, Al Qaeda and Osama bin Laden were held responsible.”

This statement falsely implies that the planes “**crashed**” accidentally. Hijackers deliberately flew them into the buildings. There is no identification of the hijackers as radical Muslims.

McDougal Littell/Houghton Mifflin, Evanston, IL World History Patterns of Interaction, 2007

P. 1090 “On the morning of September 11, 1001, 19 Arab terrorists hijacked four airliners heading from East Coast airports to California. In a series of coordinated strikes, the hijackers crashed two of the jets into the twin towers of the World Trade Center in New York City and a third into the Pentagon outside Washington, D.C. The fourth plane crashed in an empty field in Pennsylvania.”

McDougal Littell should have provided information about Mohammed Atta, one of the chief masterminds of the attack. Atta was virulently anti-Semitic and anti-American. He was convinced that “the Jews” were determined to achieve world domination and that there was a global Jewish movement centered in New York City that supposedly controlled the financial world and the media. He considered New York City to be the center of world Jewry whom he called Enemy Number One. As a financial center of the USA and of the world, the World Trade Center symbolized a center of the “Jewish

financiers' control of the world."³⁶⁵ Atta was also a member of the Muslim Brotherhood, founded in 1928, which worked closely with the Nazis, took Yasser Arafat under its wing, produced its offshoot Hamas, and deeply influenced Osama bin Laden, leader of the al-Qaeda Islamic Jihadist network and the man chiefly responsible for 9/11.

In addition, McDougal Littell needs to include facts about al-Qaeda, an association spawned by the seed of Nazi Jew hatred and cultivated in the soil of Islamic Jihadism. As Jason Burke has correctly observed, Al-Qaeda "is not about being part of a group. It is a way of thinking about the world, a way of understanding events, of interpreting and behaving."³⁶⁶ Al-Qaeda's way of thinking about the world includes contempt for democracy, for Western culture, and for all non-Muslim traditions. Dividing the world into the "realm of Islam" and the "realm of war," their aim is to bring all of humanity under Islamic *Shari'a* law. The Pentagon is a symbol of American and Western power, just as the fourth airplane's presumed targets in Washington, DC, symbolize the democracy, culture, and law that al-Qaeda would destroy. To omit these and similar details from the account of 9/11 is to mislead students as to the motives of those who perpetrated the attacks.

Harcourt, Orlando, FL **Horizons, 2005**

P. 656 "On September 11, 2001, the United States was the target of a horrible act of terrorism, or violence to further a cause."

There is no mention of Muslims or Islamic Jihad, a critical omission that is common in the textbooks reviewed. The statement that the 9/11 attack was carried out to "**further a cause**" leaves the "**cause**" undefined – the "**cause**" was Islamic Jihad. This omission may lead students to believe that the attack was a noble or idealistic act. Students must understand that 9/11 was perpetrated in the cause of Islamic *jihad* to hurt the "Great Satan," as America is called by many in the Muslim world.

Pearson Prentice Hall, Upper Saddle River, NJ **The American Nation, 2005**

P. 886 "On September 11, 2001...terrorists slammed three airliners into the World Trade Center and the Pentagon. On a fourth hijacked airliner, courageous passengers fought back. The plane crashed in a field in Pennsylvania. All on board were killed, but the plane was prevented from hitting any target on the ground."

There is no identification of the terrorists as Muslims or Islamic Jihadists. Furthermore, there is no explanation of why the Jihadists targeted the World Trade Center and the Pentagon or that the third target "**on the ground**" was the White House.

³⁶⁵ <http://www.discoverthenetworks.org/individualProfile.asp?indid=757>

Matthias Küntzel, "National Socialism and Anti-Semitism in the Arab World," *Jewish Political Studies Review* (17, Spring 2005): <http://www.jcpa.org/phas/phas-kuntzel-s05.htm>

³⁶⁶ Jason Burke, *Al-Qaeda: Casting a Shadow of Terror* (London: I. B. Tauris, 2003), p. 17.

Glencoe/McGraw Hill, NY
World Geography, 2003

P. 163 “On September 11, 2001, terrorists hijacked four passenger planes, crashing two of them into New York City’s World Trade Center and the third into the Pentagon, the defense department headquarters in Washington, D.C. A fourth plane plummeted into a Pennsylvania field. The devastation and loss of so many lives made the United States firmly resolved to rid the world of terrorism.”

There are two critical omissions in this paragraph: there is no identification of the terrorists as Muslims or Islamic Jihadists and there is no explanation as to why the World Trade Center and the Pentagon were the targets. Further, there is a crucial piece of misinformation: the fourth plane did not “plummet” into a Pennsylvania field. The passengers on the plane gave their lives to prevent the hijackers from attacking the White House, which was the fourth target.

Macmillan McGraw-Hill, NY
Our World, 2003

Pp. 596-597 “On September 11, 2001, terrorists hijacked four passenger jets over the United States. They flew two of these planes into the World Trade Center, twin skyscrapers in New York City. The third jet flew into the Pentagon, near Washington, D.C. The passengers on the fourth plane fought back, causing it to crash into the Pennsylvania woods. About 3,000 people died in these tragedies.

“The people who planned the September 11 attacks were believed to be hiding in Afghanistan. President George W. Bush asked the Taliban government to turn the men over for trial. They refused...The United States began a bombing campaign in October 2001. Within a few weeks, the Taliban lost control of Afghanistan to an alliance of their Afghan opponents.”

This is misleading due to the omission of critical facts. The terrorists and the terrorist groups are not identified as “Islamic” or “Islamist.” What’s more, it is not simply that these groups do not want a non-Islamic influence on their countries. They do not want a non-Islamic influence at work anywhere in the world; hence their division of the world into *Dar al-Islam* and *Dar al-Harb*, the realm where Islam rules and the realm of war.

Conclusions

Thirty-eight textbooks were reviewed to prepare this Report. The key problematic areas in the treatment of Islam in 6th through 12th grade American textbooks are identified below. The Report reveals a pattern of historical revisionism, omissions, and bias in the presentation of all aspects devoted to Islam in these textbooks. Differences in presentation of key problematic areas lie primarily in the nature of the wording or the degree of historical revisionism, omission, bias, sanitization, and misrepresentation. The list that follows highlights problematic areas identified in the treatment of Islam as a world religion and of events in past and present history when Islam and the West have come into conflict.

- The doctrine of *jihad* is omitted, incorrectly defined, inaccurately described, or understated.
- Faulty description of women's rights under Islam: The oppressive and discriminatory nature of *Shari'a* law with respect to women is omitted, mischaracterized, or understated.
- Omission or minimization of the Islamic slave trade, in sharp contrast with what is typically an extensive and appropriately critical examination of the Atlantic slave trade operated by Europeans.
- Aggrandizement and elevation of Muhammad's character that is contradicted by accepted historical facts.
- Omission or minimization of Muslim conquest and imperialism, in sharp contrast with what is typically an extensive and appropriately critical examination of European and other imperialism.
- False claim of Islam's historical tolerance of Jews and Christians.
- Misrepresentation of *Shari'a* Law in such areas as its applicability to non-Muslims and the separation of Church and State.
- False presentation of the Crusades as the cause of the animosity between Christianity and Islam.
- Faulty historical narrative of the Crusades. Muslims in the Holy Land are commonly depicted as innocent victims of unprovoked aggression who were defending "their" lands against Christian invaders, rather than what is historically accurate: (1) that Muslims invaded and conquered the Holy Land centuries prior to the Crusades; (2) that the indigenous Christians and Jews were victims of Muslim conquest and aggression centuries prior to the launching of the Crusades; and (3) that the Crusades were launched to wrest back control of the Holy Land from the Muslim invaders and conquerors.
- Chronological revisionism of the historical development of Judaism, Christianity and Islam which incorrectly portrays Islam as preceding Judaism and Christianity and the Muslims/Arabs as the indigenous people in the Holy Land, resulting in the delegitimization of Israel.
- Treatment of Islamism as though it has no origins within classical Islam and Islam's Holy Books.

- Islamist Holocaust revisionism that attributes the creation of Israel to world guilt over the Holocaust and incorrectly maintains that Arabs were forced to give up land for the survivors of the Holocaust.
- Omission of the fact that the UN created a two-state partition for Palestine, one for the Jews and one for the Arabs.
- Omission of the fact that the Arabs refused to accept the offer of an independent Arab state contained in the 1947 United Nations Partition Plan for Palestine.
- False claim of Israel's responsibility for the Palestinian Refugee problem.
- Omission of the fact that the PLO's recognition of Israel's right to exist was and remains a verbal recognition only, contradicted by the unrevised PLO Charter.
- False claim that most Middle Eastern terrorist groups have roots in the Israeli-Palestinian conflict.
- Omission of the fact that Islamic Jihadists target Americans not only for their support of Israel but also for what they consider the "decadent nature" of Western way of life that threatens the spread of Islam throughout the world.
- Failure to identify the terrorists who perpetrated the September 11, 2001 attacks on America as Muslims or Islamic Jihadists.
- Failure to explain why the Islamic Jihadists targeted the World Trade Center and the Pentagon and to identify the fourth target as the White House.

With regard to the techniques used to implement the historical revisionism rampant in these textbooks, some are blatant and obvious, while others are subtle and deceptive. Three particular categories of techniques stand out:

(1) Errors of omission, in which information crucial to gaining an understanding of the topic is left out: e.g., omission of the historical fact that the Arabs refused the offer of an independent Palestinian state as part of a two-state solution proposed by the United Nations in 1947.

(2) False statements or claims, presentation of facts that are demonstrably false and/or unsupported by historical or other evidence: e.g., the false assertion that Islam has historically been tolerant of Jews and Christians.

(3) Partial truths, or the inclusion of some of facts while omitting others that might be quite relevant to interpreting and understanding the issues at hand: e.g., asserting that under Islam women had certain "rights" and/or "spiritual equality", while omitting the facts regarding the many restrictions and legal disabilities imposed upon women in the Qur'an and under Islamic *Shari'a* law.

It is clear that the textbooks examined throughout this report contain extensive amounts of material that is seriously historically flawed and often unmistakably biased. The errors in these textbooks are not grammatical or typographical. They are substantive, significant and often repetitive.

Perhaps the greatest disservice done to students is the net effect of the accumulation of these errors -- the creation of a faulty historical narrative that not only misrepresents Islam but creates an inaccurate comparison between Islam, Christianity and Judaism, and between the Muslim world and the West. Regardless of the issue -- slavery, conquest and imperialism, the Crusades, the Arab-Israeli conflict, to name a few -- Islam

and the Muslim world are not generally held to the same rigor of historical analysis that the textbooks apply to Christianity, Judaism and the West.

The horrors of the European-operated Atlantic slave trade are appropriately depicted in the textbooks reviewed, while the same books are virtually silent on the horrors of the Islamic-operated slave trade, which started eight centuries earlier and lasted much longer (continuing to this day in some parts of the Muslim world). The horrors of European conquest and imperialism are appropriately depicted in the textbooks reviewed, while the same books fail to even identify Islamic imperialism as “imperialism” and generally sanitize, downplay or omit the horrors of that imperialism. The Crusades are inaccurately depicted as an effort by Christians to “conquer” lands owned by Muslims, when in fact Muslims were the initial aggressors, invading those lands and conquering the Christians and Jews more than four centuries earlier. The Arab-Israeli conflict is falsely depicted as being instigated by Jews who unlawfully expropriated land from the Arabs, rather than by Arabs who refused to accept the UN two-state partition plan and attacked Israel.

While there are, of course, differences in the number, extent, and nature of errors from textbook to textbook, the typical textbook treatment of Islam does not meet the Pearson Prentice Hall standard, quoted at the beginning of this Report, of soundness, fairness, neutrality, objectivity and accuracy. More often than not, the typical treatment of Islam amounts more to indoctrination than to education.

Saudi Arabia’s plan, implemented in the mid-1970s, focused on changing how America looked at the Arabs and the Middle East. It focused as well on undermining American support for Israel. Islamist revisionism of Middle East history grew out of this plan, which has without a doubt significantly influenced the material in today’s textbooks.

Perhaps the senior editors who work for the textbook publishing houses do not know the history. Perhaps they check only for spelling and grammatical errors but not for historical inaccuracies and bias. Perhaps they have accepted, with little criticism or examination, material that has been provided them by Muslim organizations, such as the CIE, that lobby the publishing houses. Perhaps these inaccuracies reflect the biases of the editors. Perhaps it is a combination of all of the above. Whatever the reason, the errors identified in this Report must be corrected so that history is recorded accurately and passed on to generations of students who must learn from the past if they are to become the leaders of the future. They can only learn from the past if the history that they study is accurate and unbiased, if the history they receive is “education” rather than “indoctrination.”

Recommendations

1. There are 22 states and territories which have a state textbook adoption process. They are: Alabama, Arkansas, California, Florida, Georgia, Idaho, Illinois, Indiana, Kentucky, Louisiana, Mississippi, Nevada, New Mexico, North Carolina, Oklahoma, Oregon, South Carolina, Tennessee, Texas, Utah, Virginia, and West Virginia. This means that each one of these states either recommends or selects

- a list of textbooks to be used by all of its public schools. Often these decisions rely on already-set state standards and guidelines, and frequently those same decisions are subject to public input, either through public meetings or through minority and citizen representation on advisory committees. Teachers and districts seeking exceptions to the state textbook lists can do so with the proper state-level approval. In the states where textbooks are approved statewide for all public schools in the state, we urge the following actions:
- a. Check your State Board of Education website to find out the years when Social Studies, Global Studies, and World History textbooks come up for review.
 - b. Identify the dates when public hearings are held and be prepared to participate in these hearings. Seek membership on advisory committees.
 - c. Choose representatives who will be able to speak to the issue of a specific problematic issue in a textbook under consideration. Make certain that each person is prepared to speak for approximately 3 minutes. This will most likely be the amount of time allotted each speaker. Inasmuch as there are many topics in this Report, designate one speaker per topic.
 - d. Present a copy of this Report to the Chairman of the State Board of Education prior to the beginning of the state hearings. Make certain to flag the textbooks under consideration for purchase.
2. In those states where textbooks are approved statewide for all public schools in the state, we urge local residents to meet with their respective school boards to discuss this Report, and request that their local school districts seek out supplementary materials and curricula that correct the errors noted in the Report.
 3. In states where local school boards make the decisions regarding which textbooks are purchased, we recommend the following actions.
 - a. Residents of school districts meet with their school boards to discuss this Report and to make them aware that there are additional reports that organize, by publisher, the analyses of all the flawed textbooks covered in the Report. These additional reports, along with the names and addresses of the persons to whom the reviews should be sent, are available at www.textbook-review.com for school board members to use when contacting the publishing houses. Residents should urge school board members to contact the publishing houses that publish the book(s) used in their districts, and insist that revisions be made to the books before their school boards will consider future purchases of such textbooks.

- b. Residents request that their local school districts seek out supplementary materials and curricula that correct the errors noted in this Report, until such time as revised textbooks are purchased.

BIBLIOGRAPHY A:

Methodology; Rationale; Origins of Efforts to Influence American Education; Islamism; The Crusades; The Holocaust; The Arab-Israeli Conflict; The Palestinian Liberation Organization; Terrorism: 9/11: the Jihadist attack on America, September 11, 2001.

[Editor's Note: The websites listed in this bibliography were active at the time of publication of this Report. ACT! for America Education is not responsible for websites that have changed their address or discontinued operation since the date of the publication of this Report.]

Abed-Rabbo, Samir. *"International Law and Palestine,"* University of Miami, 1981.

Abuelkeshk, Abdelkarim. *"Portrayal of Arab-Israeli Conflict in the Media,"* University of Wisconsin, 1985.

ADL Research Report. "Arab Petrodollar Influence on the American Campus," 1979.

Ahmed, Hisham. *"U.S. Foreign Policy & Palestinian Self-Determination,"* University of California, Santa Barbara, 1989.

Ahsan, Abdullahil. *"Organization of the Islamic Conference,"* University of Michigan, 1985.

Alexander, Yonah. Palestinian Religious Terrorism: Hamas and Islamic Jihad. Ardsley, NY: Transnational Publishers, 2002.

Alfonsi, Sandra. "Academia and Israel – A Study of American Doctoral Dissertations from 1960-1992," Unpublished. New York, 1993.

al-Misri, Ahmad ibn Naqib (d. 1368). Reliance of the Traveller – A Classic Manual of Islamic Sacred Law. Trans. N. H. M. Keller. Beltsville, MD: Amana Publications, 1994.

Al-Rantisi, Abd Al-Aziz. "The False Holocaust," MEMRI, 27 Aug. 2003. <http://www.memri.org/bin/articles.cgi?Page=subjects&Area=antisemitism&ID=SP55803>

http://www.theamericanmuslim.org/tam.php/features/articles/educating_moral_idiots_in_america_the_case_of_charter_schools/

As Sarih, 30 March 1948.

Assad, Hafiz.

www.encyclopedia.com/doc/1G2-3404700309.html

Augustine, Norm. "The Education Our Economy Needs." Wall Street Journal, 21 Sept. 2011.

Azzam Pasha

http://en.wikipedia.org/wiki/Azzam_Pasha_quotation

"Interview with Abd al-Rahman Azzam Pasha," *Akhbar al-Yom* (Egypt), (October 11, 1947); translated by R. Green on

http://www.jewishvirtuallibrary.org/jsource/History/1948_War.html;

Bard, Mitchell. The Arab Lobby. New York: Harper Collins, 2010.

---"The Arab Lobby: The American Component," *Middle East Quarterly* Fall 2010, 3-15.

---Guide to the Middle East Conflict 3rd Ed. New York: Penguin, 2005.

---Myths and Facts: A Guide to the Arab-Israeli Conflict. Chevy Chase, MD: American-Israeli Cooperative Enterprise, 2005.

Bard, Mitchell and Moshe Schwartz. One Thousand Facts Everyone Should Know about Israel. Lanham, MD: Rowman and Littlefield, 2005.

Ben Gurion, David. My Talks with Arab Leaders. Jerusalem: Keter, 1972

---Rebirth and Destiny of Israel. NY: Philosophical Library, 1954.

Beyond Images. "1948: how Arab leaders forced Arab civilians to leave their homes in Palestine" 8 July 2011. <http://www.beyondimages.info/b291.html>

Balfour Declaration

<http://unispal.un.org/UNISPAL.NSF/0/E210CA73E38D9E1D052565FA00705C61>

http://en.wikipedia.org/wiki/Balfour_Declaration_of_1917

<http://middleeast.about.com/od/israelandpalestine/f/me080508.htm>

Burke, Jason. Al-Qaeda: Casting a Shadow of Terror. London: I. B. Tauris, 2003.

Bustami, Zaha. "*U.S. Policy in Palestine 1936*." Georgetown University, 1989.

Catherwood, Christopher. Christians, Muslims, and Islamic Rage. Michigan: Zondervan, 2003.

Center for Defense Information.

<http://www.cdi.org/terrorism/terrorist-groups.cfm>

Chaibane, Antoine. *“U.S. Influence in the Middle East,”* Florida State University, 1980.

Chehab, Zaki. *Inside Hamas: The Untold Story of the Militant Islamic Movement.* New York: Nation Books, 2007.

Cline, Austin. “Dar al-Harb vs. Dar al-Islam Peace, War, and Politics”
<http://atheism.about.com/od/islamicextremism/a/daralharb.htm>

Cohn-Sherbok, Dan. *Anti-Semitism*. Stroud, Eng.: The History Press, 2002.

Collins, Larry and Dominique Lapierre. *O Jerusalem!* NY: Simon and Schuster, 1972.

Dalin, David G. and John F. Rothman. *Icon of Evil: Hitler’s Mufti and the Rise of Radical Islam.* New York: Random House, 2008.

Document declassified and released under the Nazi War Crimes Disclosure Act, 2006,
 PL 105-246 State Department Telegram 1763/Embassy (Cairo) Telegram 1256
 D441214

Dreyfus Affair

<http://www.friends-partners.org/partners/beyond-the-pale/english/26.html>

El Ayoubi, Mohamed. *“The Palestinian Refugee Problem and U.S. Jews,”* University of Kansas, 1985.

Elomari, Hussein. *“Terrorism and the Palestinian Experience in Israel,”* Union for Experimenting Colleges and Universities, 1989.

Elpeleg, Zvi. *The Grand Mufti: Haj Amin al-Hussaini, Founder of the Palestinian National Movement.* Trans. David Harvey. London: Frank Cass, 1993.

Expulsion of Jews from Muslim Lands

<http://daphneanson.blogspot.com/2010/11/expulsion-of-jews-from-muslim-countries.htm>

Fregosi, Paul. *Jihad in the West: Muslim Conquests from the 7th to the 21st Centuries.* New York: Prometheus Books, 1998.

Gershowitz, Susan. “The Prince’s Money,” *National Review Online*, 20 Dec. 2005.
<http://old.nationalreview.com/comment/gershowitz200512200838.asp>

Ghandour, Nabiha. *“Coverage of the Arab World and Israel in American News Magazines between 1975-1981,”* Columbia University Teachers College, 1984.

Gold, Dore. *Hatred’s Kingdom. How Saudi Arabia Supports the New Global Terrorism.* Washington, DC: Regnery Publishing, Inc., 2003.

Gottheil, Fred. “The Smoking Gun: Arab Immigration into Palestine, 1922-1931,” *Middle East Quarterly*, Winter 2003. <http://www.meforum.org/522/the-smoking-gun-arab-immigration-into-palestine>

The Green Line

http://masbirim.gov.il/eng/i_greenline.html

Guerilla Warfare

http://en.wikipedia.org/wiki/Guerrilla_warfare

Hammond, Peter. "What Were The Crusades All About?"

http://www.frontline.org.za/articles/crusades_all_about.htm

Hatina, Meir. Islam and Salvation in Palestine: The Islamic Jihad Movement. Tel Aviv: The Moshe Dayan Center for Middle Eastern and African Studies, 2001.

Herzog, Chaim. The Arab-Israeli Wars: War and Peace in the Middle East, updated by Shlomo Gazir. New York: Vintage, 2004.

Hartley, Cathy, David Lea, and Annamarie Rowe, A Survey of Arab-Israeli Relations. London: Taylor & Francis, 2005.

High Commissioner for Palestine to Secretary of State for the Colonies, "Weekly Intelligence Appreciation," Jan. 16 & 24, 1948; Cunningham Papers; High Commissioner for Palestine to UKDL, Mar. 11, 1948; Hagana Operational Directorate, "Logbook of the War of Independence," 3.1.48-14.5.48."

History of Jerusalem

<http://www.shalomjerusalem.com/jerusalem/jerusalem3.htm>

<http://focusonjerusalem.com/whatromecalledthepromisedland.html>.

Hussein, Saddam. "Regime Change: How the CIA put Saddam's Party in Power," www.hartford-hwp./archives/51/217html.

Independent Media Review Analysis.

<http://www.imra.org.il/story.php3?id=20533>

Intifada

www.jewishvirtuallibrary.org/jsource/History/intifada

Israel Today Magazine, Monday, December 20, 2010.

<http://www.israeltoday.co.il>

Israeli-Palestinian Conflict – Early Years

<http://israelipalestinian.procon.org/view.answers.php?questionID=00049>

<http://israelipalestinian.procon.org/view.resource.php?resourceID=000635#british>

http://en.wikibooks.org/wiki/Israeli_History/From_Partition_to_Independence

<http://dover.idf.il/IDF/English/about/History/40s/1948/150506.htm>

Issa Abu, Issam. "Arafat's Swiss Bank Account," Middle East Quarterly, Fall 2004.

<http://www.meforum.org/645/arafats-swiss-bank-account>

Jewish Virtual Library

http://www.jewishvirtuallibrary.org/jsource/History/balfour_commentary.html;

Joshua Heschel, Abraham. Maimonides: A Biography. Trans. Sylvia Heschel. Toronto: McGraw-Hill Ryerson, 1982.

Kanaana, Sharif and Nihad Zitawi,. "Der Yassin," Monograph No. 4, Destroyed Palestinian Villages Documentation Project, Bir Zeit Documentation Center of Bir Zeit University, 1987.

Khadduri, Majid. War and Peace in the Law of Islam. Johns Hopkins Press (Baltimore, 1955)

Kaplan, Lee. "America's Elites and Saudi Money," *American Thinker*, April 2006, http://www.americanthinker.com/2006/04/americas_elites_and_saudi_mone.html

Kark, Ruth and Michael Oren-Nordheim. Jerusalem and Its Environs. Detroit: Wayne State University Press, 2001.

Karsh, Efraim. Arafat's War: The Man and His Battle for Israeli Conquest. New York: Grove Press, 2003.

---Fabricating Israeli History: The 'New Historians.' London: Frank Cass, 2000.

---Islamic Imperialism. New Haven: Yale University Press, 2007.

---Palestine Betrayed. New Haven: Yale University Press, 2010.

Khomeini, Ruhullah. Islamic Government. NY: Manor Books, 1979.

1967 Khartoum Resolutions

http://www.sixdaywar.co.uk/khartoum_resolutions.htm

<http://middleeast.about.com/od/arabisraeliconflict/f/khartoum-declaration-faq.html>

http://en.wikipedia.org/wiki/1967_Arab_League_summit

Kuntzel, Matthias. Jihad and Jew-Hatred: Islamism, Nazism and the Roots of 9/11, trans. Colin Meade. New York: Telos Press, 2007.

---"National Socialism and Anti-Semitism in the Arab World," *Jewish Political Studies Review* (17, Spring 2005)
<http://www.jcpa.org/phas/phas-kuntzel-s05.htm>

Kurdi, Mafaz. Saudi Arabia (1970-1980) - Oil and the Arab-Israeli Conflict, Claremont Graduate School, 1982.

League of Nations Mandate for Palestine Mandate for Palestine

<http://domino.un.org/unispal.nsf/0/08e38a718201458b052565700072b358?>

Lee, Chung. "*Israel-Arab Lobby in American Politics*," University of Missouri, 1986.

Levitt, Matthew. Hamas: Politics, Charity, and Terrorism in the Service of Jihad. New Haven, CT: Yale University Press, 2006.

Maalouf, Amin. The Crusades through Arab Eyes. New York: Schocken Books, 1984.

Madden, Thomas F. The New Concise History of the Crusades. Lanham, MD: Rowman & Littlefield Publishers, Inc., 2006.

Mansuri, Shabbir.

<http://www.ocweekly.com/2001-11-01/news/pulling-his-cheney/>

Mattar, Philip. The Mufti of Jerusalem: A-Hajj Amin al-Husseini and the Palestinian National Movement. New York: Columbia University Press, 1988.

McDermott, Tricia. "*Arafat's Billions*."

<http://www.cbsnews.com/stories/2003/11/07/60minutes/main582487.shtml>

McKiddy, Gary. "*Introduction of the Modern Middle East to Secondary Social Studies Teachers*," Illinois State University, 1990.

Middle East Policy Council

http://www.sourcewatch.org/index.php?title=Middle_East_Policy_Council

MidEastWeb.org

<http://www.mideastweb.org/plocha.htm>

<http://www.mideastweb.org/arabinvasionmap.htm>

http://www.mideastweb.org/us_supportforstate.htm

Milton-Edwards, Beverley. Islamic Politics in Palestine. London: I.B. Tauris, 1999.

Mishal, Shaul and Avraham Sela. The Palestinian Hamas: Vision, Violence, and Coexistence. New York: Columbia University Press, 2006.

Morris, Benny. The Birth of the Palestinian Refugee Problem Revisited. Cambridge: Cambridge University Press, 2004.

--- One State, Two States: Resolving the Israel/Palestine Conflict. New Haven, CT: Yale University Press, 2009.

Muftism and Nazism: World War II Collaboration Documents

<http://www.eretzyisroel.org/~jkatz/nazis.html>

Mustajel, Sadaka. "*Nuclear Capabilities in the Arab-Israeli Conflict*," Claremont Graduate School, 1983.

Nabti, Michel. "*The Coverage of Arabs in American Secondary Schools*," Stanford University, 1981.

Nusseibeh, Sari. Once upon a Country. New York: Farrar, Straus and Giroux, 2007.

OI-Osail, Abdulrahman. "*US and Saudi Arabian Arms Sales*," University of South Carolina, 1991.

Palestine Refugee Problem

Middle East Piece. "Palestinian Arab Refugees and the causes of Their Exodus, 1948"

http://www.middleeastpiece.com/arabrefugees_causes.html

Palestine Facts. Israel 1948-1967

http://www.palestinefacts.org/pf_independence_war_start.php

http://www.palestinefacts.org/pf_independence_un_arabrejection.php

http://www.palestinefacts.org/pf_1967to1991_khartoum.php

http://www.palestinefacts.org/pf_mandate_riots_1920-21.php

http://www.palestinefacts.org/pf_independence_refugees_arabs_why.php

http://208.84.118.121/pf_1948to1967_sinai_backgd.php

http://www.palestinefacts.org/pf_1948to1967_sixday_backgd.php

Palestine Royal Commission Report.

Patterson, David. A Genealogy of Evil: Anti-Semitism from Nazism to Islamic Jihad.

Cambridge, Eng.: Cambridge University Press, 2011.

Pearl Harbor

<http://www.pearlharbor.org/history-of-pearl-harbor.asp>

Pessin, Andrew. "Israel's War of the Words", American Thinker, January 2, 2012.

http://www.americanthinker.com/2011/07/israels_war_of_the_words.html#ixzz1iKrlVcHw

Peteet, Julie Marie. "*Gender in Crisis: Women and the Palestinian Resistance Movement*," University of California Los Angeles, 1988.

Pipes, Daniel. Hamas vs. Fatah: The Struggle for Palestine. New York: Palgrave Macmillan, 2008.

---The Long Shadow: Culture and Politics in the Middle East. Teaneck, NJ: Transaction Publishers, 1988.

---Miniatures: Views of Islamic and Middle Eastern Politics. Teaneck, NJ: Transaction Publishers, 2003.

---"Not Stealing Palestine but Purchasing Israel," National Review On Line, 21 June 2011.

<http://www.danielpipes.org/9931/palestine-israel-stealing-purchasing>

The Palestine Liberation Organization

The PLO Charter

<http://www.netaxs.com/~iris/plochart.htm>

http://mideastweb.org/peacechild/palestinian_charter.htm;

<http://www.imra.org.il/story.php3?id=20533>

PLO Charter Resolutions

http://avalon.law.yale.edu/20th_century/plocov.asp

http://philologos.org/bpr/files/misc_studies/ms013.htm,

http://avalon.law.yale.edu/20th_century/plocov.asp#art15

PLO: History of a Revolution

<http://www.aljazeera.com/programmes/plohistoryofrevolution/2009/07/200972094351911191.html>

Powell, Colin.

<http://www.renewamerica.com/columns/shroder/041117>

Price, Randall. Fast Facts on the Middle East Conflict. Eugene, OR: Harvest House, 2003.

Protocol of the Provisional Government Meeting Oct. 21 & Nov. 11, 1948; Sasson to Foreign Office, Sept. 23, 1948; Israel State Archives, *Document on the Foreign Policy of Israel*. Vol. 1:14 May -30 September 1948...Cairo to Foreign Office, Dec. 17, 1948, FO 371/68644; BGD, June 2, 1949.

Reich, Bernard. A Brief History of Israel. New York: Checkmark Books, 2005.

Resolution 181

<http://www.yale.edu/lawweb/avalon/un/res181.htm>

Rubin, Barry. Revolution Until Victory? The Politics and History of the PLO. Cambridge, Mass.: Harvard University Press, 1994.

Rubin, Barry and Judith Colp Rubin. Yasir Arafat: A Political Biography. Oxford: Oxford University Press, 2003.

Sachar, Howard. A History of Israel: From the Rise of Zionism to Our Time, 3rd Revised Edition. New York: Alfred A. Knopf, 2007.

Saudi Arabia

<http://www.scribd.com/doc/44423570/The-Ideological-War-Saudi-Influence-Operations-in-the-United-States>

Security Council Official Records, S/3706, October 30, 1956.

<http://www.un.org/depts/dhl/resguide/scsess.htm>

Senani, Abdullah. *“Prince Fahd’s 8 Point Plan,”* Claremont Graduate School, 1983.

September 11, 2001

<http://cnsnews.com/news/article/almost-10-years-after-911-un-still-grappling-define-terrorism>

http://www.edexcellence.net/search.jsp?query=September+11%2C+2001&search_btn.x=30&search_btn.y=6

<http://www.discoverthenetworks.org/individualProfile.asp?indid=757>

Silverberg, Mark. “The Wahhabi Invasion of America,” 27 Feb 2003.
<http://jfednepa.org/mark%20silverberg/whahhabi.html>

Sindi, Abdullah Mohammad. “The Cannibalism and Bloodbaths of the Crusades,”
<http://www.radioislam.org/sindi/croisades.htm>

Smiklo, Charmaine. *"American Recognition of the PLO,"* Claremont Graduate School, 1982.

Spencer, Robert. *The Myth of Islamic Tolerance: How Islamic Law Treats Non-Muslims.* Amherst, MA: Prometheus Books, 2005.

---"Resisting Stealth Jihad," *Middle East Forum*, January 14, 2009, www.meforum.org/2052/resisting-stealth-jihad

Sweiti, Rateb. *"Carter and Reagan Administrations Approaches to the Palestinian Issues,"* Howard University, 1991.

Teachers Curriculum Institute.
[http:// www.teachtci.com](http://www.teachtci.com)

Terrill, W. Andrew. *Global Security Watch—Jordan.* Santa Barbara: Praeger, 2010.

Terrorism

(Causes)

<http://www.islam-watch.org/M.Hussain/Reasons-Causes-Islamic-Terrorism-Illiteracy-Poverty-Deprivation.htm>

"A More Secure World: Our Shared Responsibility," Report of the High Level Panel on Threats, Challenges and Change, December 7, 2004 ["UN High Level Panel Report (2004)"], p. 52, Section VI.B.4, para 164(d); p. 104, Recommendation para. 44(d)

(Definition)

http://terrorism.about.com/od/whatisterroris1/ss/DefineTerrorism_5.htm
<http://dictionary.com/browse/terrorism>
<http://www.eyeontheun.org/facts.asp?1=1&p=61>

(Who Is A Terrorist?)

<http://www.cdi.org/terrorism/terrorist-groups.cfm>
<http://newsflavor.com/opinions/the-minutemen-and-sons-of-liberty-of-the-american-revolution-are-today%E2%80%99s-%E2%80%9Cunlawful-combatants%E2%80%9D-part-two/>

Tessler, Mark A. *A History of the Israeli-Palestinian Conflict.* Bloomington: Indiana University Press, 1994.

Thomas, Katrina. "America as Alma Mater," *Saudi Aramco World*, May/June 1979.

Transjordan

<http://www.britishempire.co.uk/maproom/transjordan.htm>

Trigano, Shmuel. "The Expulsion of the Jews from Muslim Countries, 1920-1970: A History of Ongoing Cruelty and Discrimination,"
<http://daphneanson.blogspot.com/2010/11/expulsion-of-jews-from-muslim-countries.html>

The Two-Fisted Quorum: October 2009
http://scenewash.blogspot.com/2009_10_01_archive.html

United Nations

<http://www.eyeontheun.org/facts.asp?1=1&p=61>
 UN High Level Panel Report. "A More Secure World: Our Shared Responsibility," Report of the High Level Panel on Threats, Challenges and Change, December 7, 2004.

United Nations General Assembly, First Special Session, May 14, 1947, UN Document A/PV 77, (as cited in Bard, Myths and Facts)

U.S. Department of Education, "Saudi Funding Correction, Endowment for Middle East Truth," December 6, 2010, <http://emetonline.org/correction.html>

Wistrich, Robert S. A Lethal Obsession: Anti-Semitism from Antiquity to Global Jihad. New York: Random House, 2010.

Weizmann, Chaim. The Letters of Chaim Weizmann, Series A, Vol. 9, Oct. 1918-Jul. 1920. London: Oxford University Press, 1968.

The Weizmann-Faisal Agreement

<http://www.mfa.gov.il/MFA/Peace+Process/Reference+Documents/The+Weizmann-Faisal+Agreement+3-Jan-1919.htm>

Wright, Lawrence. The Looming Tower: Al-Qaeda and the Road to 9/11. New York: Alfred A. Knopf, 2006.

Yaqoub, Muhammad Hussein. "We Will Fight, Defeat, and Annihilate Them," Al-Rahma TV, 17 January 2009, <http://memri.org/bin/latestnews.cgi?ID=SD227809>;

Ye'or, Bat. Islam and Dhimmitude: Where Civilizations Collide. New Jersey: Fairleigh Dickinson Press, 2002.

Zionist Entity

http://en.wikipedia.org/wiki/Zionist_entity

BIBLIOGRAPHY B: EARLY ISLAM TOPICS AND SUB-TOPICS

Abhayananda, S. Jnaneshvar: the Life and Works of the Celebrated Thirteenth Century Indian Mystic Poet, Classics of Mystical Literature. Olympia, WA: Atma Books, 1994.

Abu-Nasr, Donna. "Calls for end to Saudi child marriages." Washington Post. 5 Aug., 2008. <http://www.washingtonpost.com/wp-dyn/content/article/2008/08/05/AR2008080502234.html>

Al-Ahmed, Ali. "Author of Saudi Curriculums Advocates Slavery", Saudi Information Agency/Arab Radio, November 7, 2003, <http://www.arabiaradio.org/english/article.cfm?qid=132&sid=2>

"Arab Leaders Deny Jewish History on The Temple Mount", Anti-Defamation League, August 6, 2003, http://www.adl.org/Anti_semitism/arab/temple_denial.asp

"Badge of Shame". UK Times. 23 May 2001. <http://www.afghanistannewscenter.com/news/2001/may/may23k2001.html>

Bailey, Rev. Richard P. "JIHAD – The Teaching of Islam From Its Primary sources – The Quran and Hadith", Answering Islam – A Christian Muslim Dialogue, <http://answering-islam.org.uk/Bailey/jihad.html>

Bakhtiar, Laleh. Encyclopedia of Islamic Law. Chicago, IL: ABC International Group, 1996.

Bombay, Carl. Let My People Go!. Sisters Oregon: Multnomah Publishers, 1998.

Bostom, Andrew G. "Apostasy and the Islamic Nations", American Thinker.. 21 Sept 2009. http://www.americanthinker.com/2009/09/apostasy_and_the_islamic_natio.html

--- The Legacy of Islamic Antisemitism – from Sacred Texts to Solemn History. Amherst, NY: Prometheus Books, 2008.

--- The Legacy of Jihad – Islamic Holy War and the Fate of Non-Muslims. Amherst, NY: Prometheus Books, 2005.

Boustany, Nora. "Allies Cited for Human Trafficking", Washington Post. 13 June 2007. p. A14, <http://www.washingtonpost.com/wp-dyn/content/article/2007/06/12/AR2007061202180.html>.

Bukhari, Muhammad ibn Isma'il. The Translation of the Meaning of Sahih al-Bukhari, 8 vols. Trans. Muhammad Muhsin Khan. Medina: Dar al-Fikr, 1981.

--- Summarized Salih Al-Bukhari. Trans. Muhammad Muhsin Khan, Maktaba Dar-us. Riyadh: Salam Publishers, 1994.

"The Cairo Declaration of Human Rights in Islam." Nineteenth Islamic Conference of Foreign Ministers, August 5, 1990, <http://www.oic-oci.org/english/article/human.htm>.

Cook, David. Understanding Jihad. Berkeley, CA: University of California Press, 2005.

Cotton, Samuel. Silent Terror [-] A Journey into Contemporary African Slavery. New York: Harlem River Press, 1998.

Coughlin, Steven C. To Our Great Detriment. Washington, DC: National Defense Intelligence College, 2007, citing Muhammad ibn Muhammad ibn Muhammad ibn Ahmad, Abu Hamid Hujjat al-Islam al-Ghazali (d. A.D. 1111) *Kitab al-Wagiz fi fiqh mahdab al-imam al-Safi'i*, trans. Michael Schub. Beirut, 1979. http://www.strategycenter.net/docLib/20080107_Coughlin_ExtremistJihad.pdf

Coulson, N. J. A History of Islamic Law. Edinburgh: Edinburgh University Press, 1964/2005.

Cox, Baroness Caroline and Dr. John Marks. This Immoral Trade – Slavery in the 21st Century. Oxford, UK: Monarch Books, 2006.

Eibner, John. "My Career Redeeming Slaves", Middle East Quarterly, December 1999 – Volume VI: Number 4, December, 1999. <http://www.meforum.org/449/my-career-redeeming-slaves>

"Ending the Saudi Double Game", FrontPage Magazine. 23 June 2005. <http://www.frontpagemagazine.com/Articles/ReadArticle.asp?ID=18520>;

Fisher, Humphrey J. Slavery in the History of Muslim Black Africa. New York University Press: New York, 2001.

"Four countries 'blacklisted' by US". Jerusalem Post, 17 June 2009, <http://www.jpost.com/servlet/Satellite?cid=1245184857234&pagename=JPost%2FJPArticle%2FShowFull>

"Freedom in the World 2003", <http://www.freedomhouse.org/template.cfm?page=363&year=2003>

"Freedom in the World 2004", <http://www.freedomhouse.org/template.cfm?page=363&year=2004>

"Freedom in the World 2011"
<http://www.freedomhouse.org/template.cfm?page=363&year=2011>

Goitein, S.D. Jews and Arabs – Their Contacts through the Ages (3rd. Ed.). NY: Schocken Books , 1974.

Gordon, Murray. Slavery in the Arab World. Chicago: Iran R. Dee/New Amsterdam 1992.

Graff, Gil. Separation of Church and State: *Dina de-Malkhuta Dina* in Jewish Law, 1750-1848. Tuscaloosa, AL: University of Alabama Press, 1985.

Guillaume, Alfred. The Life of Muhammad – A Translation of Sirat Rasul Allah by ibn Ishaq. Oxford/New York: Oxford University Press 1955/2006.

al-Haj, Ahmad. "13-year-old Yemeni bride dies of bleeding." Washington Post/Associated Press. 9 Apr. 2010. <http://www.washingtonpost.com/wp-dyn/content/article/2010/04/08/AR2010040802684.html>

Hallaq, Wael B. The Origins and Evolution of Islamic Law. Cambridge: Cambridge University Press, 2005.

Hamidullah, Dr. Muhammad. The Battlefields of the Prophet Muhammad. New Delhi: Kitab Bhavan, 1923/2007.

Hitti, Philip K. History of the Arabs (Tenth Edition), London, New York: Macmillan/St. Martin's Press, 1970.

Hodgson, M.G.S. The Venture of Islam – Vol.1, The Classical Age of Islam. Chicago: University of Chicago Press, 1974.

Hourani, Albert. A History of the Arab Peoples. Cambridge, MA: Harvard University Press/Belknap, 1991.

Idinopulos, Thomas A. Jerusalem – A History of the Holiest City as Seen Through the Struggles of Jews, Christians, and Muslims. (Chicago: Elephant Paperbacks/Ivan R. Dee, 1994.

---, Jerusalem Blessed, Jerusalem Cursed. Chicago: Ivan R. Dee, 1991. [revised edition]

“ISLAMIC LAW SHARIA AND FIQH.” <http://www.saint-claire.org/resources/Islamic%20Law%20-%20SHARIA%20AND%20FIQH.pdf>;

Khadduri, Majid. War and Peace in the Law of Islam. Baltimore: Johns Hopkins Press, 1955.

Ibn Khaldun. The Muqaddimah – An Introduction to History. Transl. Franz Rosenthal. Princeton, NJ: Princeton University Press, 2005.

Kotker, Norman. The Earthly Jerusalem. New York: Scribners, 1969.

Lal, K. S. Muslim Slave System in Medieval India. New Delhi: Aditya Prakashan, 1994.

--- Theory and Practice of Muslim State in India. New Delhi: Aditya Prakashan, 1999.

Lazarus-Yafeh, Hava. Some Religious Aspects of Islam. Leiden, Netherlands: E.J. Brill, 1981.

Lewis, Bernard, ed. Islam – from the Prophet Muhammad to the Capture of Constantinople – Volume II: Religion and Society. Oxford: Oxford University Press, 1987.

Lewis, Bernard. The Arabs in History. New York: Harper Torchbooks/Harper & Row, 1967.

--- The Crisis of Islam – Holy War and Unholy Terror. New York: Modern Library, 2003.

--- The Jews of Islam. Princeton, NJ: Princeton University Press, 1984/1987.

--- The Political Language of Islam. Chicago: University of Chicago Press, 1988/91.

--- Race and Color in Islam. New York and London: Harper Torchbooks, 1971.

--- Race and Slavery in the Middle East. Oxford: Oxford University Press, 1990.

Littman, David. "The U.N. Finds Slavery in the Sudan." Middle East Quarterly Vol. III, No 3, September 1996. <http://www.meforum.org/319/the-un-finds-slavery-in-the-sudan>

Lobben, Richard. "Slavery in The Sudan Since 1989", Arab Studies Quarterly Spring 2001. http://www.findarticles.com/p/articles/mi_m2501/is_2_23/ai_77384489/pg_1

Madkoar, Mohammed Salam. "Human Rights from an Islamic Worldview." <http://www.muhababah.com/docstorage/hudud.htm>;

"Man tortured for preaching Christianity", WorldNetDaily 15 June 2004. http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=38951

Marcus, Itamar and Barbara Crook. "Anti-Semitism among Palestinian Authority Academics", Jerusalem Center for Public Affairs, 1 June 2008, http://www.jcpa.org/JCPA/Templates/ShowPage.asp?DRIT=3&DBID=1&LANGID=1&TMID=111&FID=253&PID=0&ID=2110&TTL=Anti-Semitism_among_Palestinian_Authority_Academics

Maududi, M. S. A. A. Purdah and the Status of Women in Islam. New Delhi: Markazi Maktaba Islami Publishers, 2009.

Middle East Media Research Institute ("MEMRI")

"Egyptian Ministry of Culture Publication: The Prophet Muhammad's 'Night Journey' was Not to Jerusalem but to Medina." MEMRI, Special Dispatch Series No. 564 3 Sept. 2002. <http://memri.org/bin/articles.cgi?Page=archives&Area=sd&ID=SP56403>

"Friday Sermons in Saudi Mosques: Review and Analysis...Part II – 'Jews-The Descendants of Pigs and Apes.'" MEMRI, Special Report No. 10 26 Sept. 2002. <http://memri.org/bin/articles.cgi?Page=archives&Area=sr&ID=SR01002>

"Official Saudi Fatwa of July 2000 Forbids Construction of Churches in Muslim Countries; Kuwaiti MP Concur." MEMRI, Special Dispatch Series - No. 1123 24 March 2006. <http://memri.org/bin/articles.cgi?Page=archives&Area=sd&ID=SP112306>

Solnick, Aluma. "Based on Koranic Verses, Interpretations, and Traditions, Muslim Clerics State: The Jews Are the Descendants of Apes, Pigs, And Other Animals." MEMRI, Special Report No. 11 1 November 2002. <http://memri.org/bin/articles.cgi?Page=archives&Area=sr&ID=SR01102>;

Stalinsky, Steven. "The 'Islamic Affairs Department' of the Saudi Embassy in Washington, D.C." MEMRI, Special Report No.23 26 November 2003. <http://www.memri.org/report/en/0/0/0/0/0/0/1006.htm>

al-Misri, Ahmad ibn Naqib (d. 1368). Reliance of the Traveler – A Classic Manual of Islamic Sacred Law. Trans. N. H. M. Keller. Beltsville, MD: Amana Publications, 1994.

“Muslim Public Opinion on US Policy, Attacks on Civilians and al Qaeda.” Program on International Policy Attitudes at the University of Maryland, April 24, 2007, http://www.worldpublicopinion.org/pipa/pdf/apr07/START_Apr07_rpt.pdf

Newby, G.D. A History of the Jews of Arabia – From Ancient Times to Their Eclipse Under Islam. Columbia, SC: University of South Carolina Press, 1988.

Nyazee, I. A. K. Theories of Islamic Law. Islamabad: Islamic Research Institute Press, 1994.

“Our followers ‘must live in peace until strong enough to wage jihad.’” The Times (UK) September 8, 2007, <http://www.timesonline.co.uk/tol/comment/faith/article2409833.ece>

de Quetteville, Harry. “Christians still 'swine' and Jews 'apes' in Saudi schools.” Telegraph (United Kingdom), 25 June 2006, <http://www.telegraph.co.uk/news/main.jhtml?xml=/news/2006/06/25/wsaudi25.xml>;

The Holy Qur-an – English translations of the meanings and Commentary. King Fahd (Al-Madinah: Holy Qu-ran Printing Complex, 1990.

“The Qur'an”, University of Southern California. <http://www.usc.edu/dept/MSA/quran/>

Peters, Rudolph. Crime and Punishment in Islamic Law. Cambridge: Cambridge University Press, 2005.

--- Jihad in Classical and Modern Islam, Princeton: Markus Wiener Publishers, 2005.

Pipes, Daniel. “The Muslim Claim to Jerusalem”, Middle East Quarterly Fall 2001. <http://www.meforum.org/article/490>

Prawler, Joshua, and Ben-Shammai, Haggai, Eds. The History of Jerusalem – The Early Muslim Period – 638-1099. New York: New York University Press, 1996.

Raghavan, Sudarsan. “Child brides' enduring plight.” Washington Post 5 December 2009. <http://www.washingtonpost.com/wp-dyn/content/article/2009/12/04/AR2009120404352.html>

Reiter, Yitzhak. Jerusalem and It's Role in Islamic Solidarity, New York: Palgrave/MacMillan, 2008.

Rippen, Andrew, and Knappert, Jan. Textual Sources for the Study of Islam. Chicago: University of Chicago Press, 1990.

Rodinson, Maxime. Muhammad. New York: Pantheon Books, 1971.

Ibn Rushd. The Distinguished Jurist's Primer, Volume II. Trans. I.A.K. Nyazee. Center for Muslim Contribution to Civilization. Reading, UK, Lebanon: Garnet Publishing, 2006

“Saudi Arabia to regulate girls' marriages.” Reuters-Washington Post 4 Apr 2009, <http://www.washingtonpost.com/wp-dyn/content/article/2009/04/14/AR2009041400574.html>.

Saudi Publications on Hate Ideology Fill American Mosques, Center for Religious Freedom, Washington, DC January, 2005. http://www.hudson.org/index.cfm?fuseaction=publication_details&id=4393

Seid, Mike. “Western Wall was never part of temple.” Jerusalem Post 25 October 2007. <http://www.jpost.com/servlet/Satellite?cid=1192380646406&pagename=JPost%2FJPArticle%2FShowFull>

Shahid, Samuel. “Rights of Non-Muslims in an Islamic State.” <http://answering-islam.org/NonMuslims/rights.htm>;

Shamoun, Sam. “Abrogated Verses of the Quran – Evidence from Islamic Sources, Answering Islam - A Christian Muslim Dialogue.” <http://answering-islam.org.uk/Quran/abrogatedverses.html>

Shragai, Nadav. “In the beginning was Al-Aksa”, Haaretz 11 November 2005. <http://www.haaretz.com/hasen/pages/ShArt.jhtml?itemNo=650192%20>;

Sircar, S.C. Al-Shari'a, Vols I & II New Delhi: Kitab Bhavan Publishers, 2006.

Sookhdeo, Patrick. Global Jihad. VA: Isaac Publishing, 2007.

Spencer, Robert, Ed. The Myth of Islamic Tolerance – How Islamic Law Treats Non-Muslims. Amherst, NJ: Prometheus Books, 2005.

Stillman, Norman A. The Jews of Arab Lands – A History and Source Book, Philadelphia: Jewish Publication Society of America, 1979.

Streusand, Douglas E. “What Does Jihad Mean?” Middle East Quarterly September 1997, Volume IV: Number 3. <http://www.meforum.org/article/357>

The Submission of Women and Slaves, Center for the Study of Political Islam, 2007. www.cspipublishing.com

“Sunnah and Hadith.” University of Southern California. <http://www.usc.edu/schools/college/crcc/engagement/resources/texts/muslim/hadith/>

Tabbarah, Afif A. The Spirit of Islam – Doctrine & Teachings. Beirut: Dar El-Ilm Lilmalayin, 1978.

“Taliban defends controversial decree”, TVNZ/Reuters, May 23, 2001. http://tvnz.co.nz/view/tvz_smartphone_story_skin/41064

Thomas, Hugh. The Slave Trade. New York: Simon & Schuster, 1997.

Tibi, Bassam. "War and Peace in Islam", The Ethics of War and Peace – Religious and Secular Perspectives. Ed. Terry Nardin, Ed. Princeton, NJ:: Princeton University Press, NJ, 1966.

Tighe, Paul. "US Says Taliban Plan to Identify Non-Muslims is 'Outrageous.'" Bloomberg 22 May 2001.

<http://www.afghanistannewscenter.com/news/2001/may/may23b2001.html>

Tritton, A.S. The Caliphs and Their Non-Muslim Subjects, London: Oxford University Press, 1930.

Ullah, Al-Haj Muhammad. Women in Islamic Sharia – Laws of Marriage & Divorce. New Delhi: Islamic Book Service, 2004.

"UN says Yemeni child bride's death is tragedy." Associated Press-Washington Post 15 September, 200., <http://www.washingtonpost.com/wp-dyn/content/article/2009/09/15/AR2009091500050.html>

"Understanding Islam", Royal Embassy of Saudi Arabia, http://www.saudiembassy.net/about/country-information/Islam/understanding_Islam.aspx

Usmani, Mufti M. Taqi. Islam and Modernism. Trans. Dr. Mohammad Swaleh Siddiqui. New Delhi: Adam Publishers, 2002.

al-Waqidi. Kitab al-Maghazi – Vol.3. Oxford: Oxford University Press, 1966.

Ibn Warraq. What the Koran Really Says. Amherst, NY: Prometheus Books, 2002.

--- Why I Am Not A Muslim. Amherst, NY: Prometheus Books, 1995.

Watson, Francis. A Concise History of India. New York: Charles Scribner's Sons, 1975.

http://wikiislam.net/wiki/Islamic_Law#Separation_of_Church_and_State

Ye'or, Bat. Decline of Eastern Christianity Under Islam. Rutherford, NJ: Fairleigh Dickinson University Press, 1996/2002.

--- The Dhimmi – Jews and Christians under Islam. Rutherford, NJ: Fairleigh Dickenson University Press, 1985.

"2009 Human Rights Report: Saudi Arabia", U.S. Department of State, Bureau of Democracy, Human Rights and Labor, March 11, 2010, <http://www.state.gov/g/drl/rls/hrrpt/2009/nea/136079.htm>